



dalla costa architecture inc.
native north american design + planning

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**Summary of Results: May 28, 2014 Cultural Programming & Design Community Engagement
Aboriginal Family School (Harold W. Riley School)**

The following is a summary of findings from the engagement process held on May 28th, 2014 in Calgary, Alberta. Three exercises were employed in order to elicit feedback directly from the Aboriginal community: Value Verification & Prioritization, Cultural Design Strategies and Traditional Ways of Learning & Teaching.

Part 1: Summary of Findings provides a brief synopsis of the three activities. A 'top five' programming priority list (based on May 28 and May 28/Nov 28 combined) is provided in *Values & Programming*. *Part 2: Recordings* is divided into the three activities. Activity One (Values) is ordered by the Four Directions (Spiritual, Emotional, Physical and Mental). In honoring the thoughts of participants, Activity Two (Design Strategies) and Three (Ways of Learning) are provided verbatim. The three exercises are most useful read as a whole. *Appendix A: Priority Elements for the Modernization of Harold W. Riley School* provides a comprehensive list of priorities identified Nov 28, 2013, May 28, 2014 and combined.

PART 1: Summary of Findings

Activity One: Value Verification & Prioritization

Process: In groups, participants were given the values as identified Nov 28, 2013. Values were divided into the four directions: physical (P), emotional (E), mental (M) and spiritual (S). The groups were asked to discuss and add to the existing lists. Lastly, individuals were to identify (with dots) their top values.

The top values May 28, 2014 were:

1. Space to share culture and history including residential school history (E 13 dots);
2. Connection between learning, play and celebration (M 12 dots);
3. More natural light (windows, roof) (P 10 dots);
4. Being able to gather for traditional activities such as a pow wow, round dance or feast (S 9 dots);
5. Bring nature indoors with a garden or living wall (P 8 dots);
6. Honoring Blackfoot history and other FNMI cultures (S 8 dots);
7. Arts/experimental place for music, drama etc. (M 8 dots)
8. Wellness / Health Clinic for children and families (P 7 dots); and
9. State of the art learning facility (P 7 dots).

Activity Two: Cultural Design Strategies

Process: Wanda Dalla Costa presented three architectural case studies highlighting a variety of cultural design strategies. In groups, participants discussed strategies for the Aboriginal Learning Centre. Individual groups were asked to share their discussions with the larger group.

Participants offered strategies to address the diversity of the Calgary Aboriginal population and to incorporate culture in a meaningful way. They cited the importance of honoring Blackfoot (Treaty 7) territory, while at the same time being inclusive to other FNMI cultures. Suggestions for FNMI inclusion were diverse. One group recommended finding commonalities, another proposed incorporating symbols from every nation in Canada. Specific strategies offered by participants covered all cultural design methods, and beyond, to encompass the following: Animals + Values, Celestial Events, Worldview, Creation Stories (Cosmology), Structure + Significance, Color, Symbols, Plants + Gardens, Directions, Elements, Views + Sightlines, Materials + Meaning, Landscapes of Meaning, Sacred Landforms, Tradition + Ceremony, Stories + History, Cultural Teaching Tools, and Contemporary Expressions (i.e. artwork).

Activity Three: Traditional Ways of Learning & Teaching

Process: In groups, participants were asked to discuss traditional ways of learning as it translates to design and programming of the Aboriginal Learning Centre. Individual groups were asked to share their discussions with the larger group.

Important cultural references and activities identified by the community included: the land, animals, environment, plants, symbols, history, storytelling, ceremony (sweats, smudging), Elders, dance, art and music (drumming, song). Traditional teaching tools mentioned were: the tipi, medicine wheel, harvesting calendar, gardens (plants, medicines & herbs), outdoor explorations, sky science, creation stories, sensory explorations, value systems, oral tradition, and hands on learning activities (e.g. preparing traditional food or building a tipi). Keywords brought forward during discussions were: experiential, visual, tactile, 'learning by doing', imagination, kinesthetic, virtual reality simulation, technology, numeracy manipulatives, space-movement, 'Theraplay' and art therapy.

Values & Programming

From May 28, 2014 the top five values related to programming for the Aboriginal Learning Centre are:

1. Space to share culture and history including residential school history (E 13 dots);
2. Large enough space for a social and family gathering (e.g. pow wow, round dance, feast) (S 9 dots);
3. Incorporation of wrap around services (9 dots total: Community Services connections /referral places (E 4 dots); Programming (E 2 dots); Collaborative shared space for community partners (e.g. Mount Royal University student nurses, Bows & Girls Club) (P 2 dots); and Partnerships (P 1 dot)
4. Bring nature indoors with a garden or living wall (P 8 dots); and,
5. Arts/experimental place for music, drama etc. (M 8 dots).

When May 28, 2014 and Nov 28, 2013 results are combined, the top five programming values are:

1. Large sports/ceremonial space that can be locked off for after-hours use (P 16 dots);
2. Space to share culture and history including residential school history (E 15 dots);

3. Space for elders (warm, perhaps with fire) / Elder Space (P/E 11 dots);
4. Bring nature indoors with a garden or living wall (P 10 dots); and,
5. Large enough space for a social + family gathering (e.g. pow wow, round dance, feast (S 9 dots).

PART 2: Recordings

Activity 1: Value Verification & Prioritization

The following is a list of priorities identified May 28, 2014. Items with 2 or more dots are transcribed. For the complete list please refer to *Appendix A: Priority Elements for the Modernization of Harold W. Riley School*.

Spiritual

1. (9 dots) Large enough space for a social and family gathering (e.g. pow wow, round dance, feast)
2. (8 dots) Honor Blackfoot history and culture as well as other FNMI experience / cultures; acknowledge traditional lands of Treaty 7
3. (4 dots) Indoor/outdoor garden for traditional plants & medicine
4. (3 dots) Traditional dance studio (mirrors) & traditional teachings about dance beadwork
5. (2 dots) Smudge centres
6. (2 dots) Tepee structure / ceremony space/ east-facing door

Emotional

1. (13 dots) Recognition of the history of the residential school / acknowledgement in museum or similar space (display) / impact understanding.
2. (5 dots) Sense of family connection (school/ home/community)
3. (5 dots) Elder space [includes 3 dots for 'Elder space' in the Spiritual category]
4. (4 dots) Healing space
5. (4 dots) Relationship between teacher, student and Elders
6. (4 dots) Community Services connections (referral places)
7. (3 dots) Programming
8. (2 dots) Fun/happy

Physical

1. (9 dots + 1 dot) More natural light (windows, roof)
2. (8 dots) Bring nature indoors (e.g. living wall, garden)
3. (7 dots) State of art learning (technology); including sound system in each area/learning space
4. (7 dots) Wellness / Health Clinic for children and families (nurse practitioner, mental health behaviorist, pediatrician/family MD, public health nurse, collaborate with AB health services, Abor. Hth Program)
5. (5 dots) Large sports / ceremonial space that can be locked off for after hours use
6. (3 dots) Cultural elements to landscaping; what does this mean/look like?
7. (3 dots) Make connections between indoors and outdoors
8. (3 dots) Flexible spaces / openness / moveable walls
9. (3 dots) Breakout rooms
10. (2 dots) Collaborative shared space for community partners (e.g. Mount Royal University student nurses, Bows & Girls Club) [related item: (1 dot) Partnerships]
11. (2 dots) Campfire space

12. (2 dots) Learning commons
13. (2 dots) Use of organic / natural materials
14. (2 dots) Sweat lodge
15. (2 dots) Adequate ventilation throughout to deal with smudging

Mental

1. (12 dots) Connection between learning, play and celebration; ‘more “Healing”, positive “mind” into the outside
2. (8 dots) Arts / experimental = music, drama, hands on, etc.
3. (2 dots) Celebrating success, strength-based, sharing work, artifacts
4. (2 dots) Comfort Room – intakes / family room
5. (2 dots:) Critical Thinking
6. (2 dots) Healing / Gathering Centre
7. (2 dots) Therapy (dealing with trauma)
8. (2 dots) No bells = creative sounds (native, drumming, flute music)

Activity 2: Cultural Design Strategies

Group A Participants: Chris Scout, Linda Kowalchuk Gloria Manitopyes and two others (names unknown)

Notes provided by Linda Kowalchuk (LLKOWALCHUK@cbe.ab.ca)

- What if:
 - Inviting Entrance
 - Natural light, windows that open
 - Indigenous trees
 - View of mountains from deck with telescope
 - Circular spaces inside and out
 - Elemental colors
 - Natural materials
 - Buffalo calling stone
 - Medicine plants
 - Buffalo sage
- Sweet grass
- Eagle – gift of feathers – inlaid feather in entrance floor
- Corridor of migration
- Turtle Island – Tracking of calendar
- Medicine Wheel
- Elder space- ceremonial room (multi-purpose)
 - Smudging alter
 - Round teepee
 - Bathroom with sink
 - Sofa – windows and access to private green space
 - Buffalo rugs
- Symbolism on exterior of building
- Elders to determine
- “A Beautiful Place”
- To have everyone feel comfortable
- Children specific symbolism

- Story telling
- Mural
- Open spaces
- Move forward into future
- Use media from past to future
- Timeline
- Incorporate the names of places we live in

Added (from Wanda's notes during the general discussion):

- PRECEDENT: Iniikokaan Aboriginal Centre (Buffalo Lodge @ Bow Valley)
- Buffalo symbolism; would like to tell the story of the impact of the buffalo; the change in lifestyle, as well as the cycle / impact of the treaties (Chris S.)

Group B Participants: Genevieve Fox, Joanne Pinnow, Tyler R., Darren Chiason, Wanda Dalla Costa (and two CBE staff)

Notes by Wanda Dalla Costa (wanda@dallacostadesign.com)

- Cultural reference / experience as soon as you walk in the centre
- Incorporate natural plants – sage, sweet grass, berries, chokecherries; kids should look after the plants
- Outside needs to reflect culture; place symbols on the outside to identify the culture of the building
- Urban aboriginal representation
- Obtain street name map from Chris Scout
- Sustainability is important; ancestors prioritized sustainability
- Medicine Wheel calendar
 - Majorville East 5000 years old
 - Big Horn Medicine Wheel
 - Based on Sundance /East door
 - One medicine wheel is shaped as a womb
 - The base of the tipi is the medicine wheel
- PRECEDENT: Sunrise Native Addiction Centre tipi structure with circular seating
- 7 Teachings (Animals) should be the basis of the design
- Animal significance: Fish Clan (Blackfoot) includes trout, sturgeon, pike
- PRECEDENT: Longhouse Mohawk structure with central corridor that exhibits fires of all the nations
- Outside suggestions:
 - Medicine wheel
 - Arbor for: ceremony, dances, hand games, story telling and teaching

Group C Participants: Lori Pritchard, Christy Morgan, Joanne Pinnow, Lawrence Gervais, Brenda Boyd (and possibly Claudette Gourdeau)

Notes by Lori Pritchard (lapritchard@cbe.ab.ca)

- Integration of the Creation stories; have (cosmology) then come alive in the space
- Traditional housing structures merged + valued into visuals (valuing all ways of knowing)
- Colors = 4 colors; Symbols = medicine wheel; how do we include without splashing all over the place?
- Not all people follow teachings of the medicine wheel
- Landscapes / Nature – how do we move away from the typical boxed up school to one that merges with the landscape

- No 'museum'; negative perceptions attached; needs to be a 'learning space' (or 'story space') embedded in the school; change the idea of the use of 'artifacts' as historical tools/items; display; colonial term
- Starting with the Land – start with plants + medicines in this territory and move our way forward from there; traditional garden NB – the plants and trees have teachings; indoor garden (because winter; can learn all year long)
- Seasons (solstice celebrations)
- Artifacts - how do we honor and transfer this knowledge? Whose stories are we telling?
- School – home connection/technology / free wifi
- Human rights / History
- Historical / contemporary events
- Modernization - performance spaces for child (hip hop, ballet, beat box space, acting) + family; to express themselves = communication development
- Elements (earth, fire, water, air)
- Stewards for our Environment
- Artwork: elements (e.g. totems, carving, hide, beads, feathers); are there pieces we want carved, printed, sculpted, etc.? we need to know this prior; what stories will they tell? We need to express the story and the architects will respond.
- Treaty 7 honor intentionally

Notes by Brenda Boyd (boydb@leblondpartnership.com)

- Creation Stories – essence
- Animals & Values
- Balance of kid friendly and community Adult
- Traditional in modern form – symbolic
- Make visible – from exterior in the Neighbourhood as well as interior
- Re-design the concept of the learning space
- Traditional teepee, wigwam, long house incorporated in modern form
- Colours throughout should not be literal (white, red, yellow and black) modernize – honour the importance but not literal (stereotype can be overwhelming).
- Nature and creation – Animals & Plants – placed meaningfully
- Connection to the Land and 'who we are is where we are from'
- Disconnect between modern western buildings and how to bring the nature in and respect the nature
- Elements need to be explored and how the kids relate without diminishing the traditions
- Museums can have negative connotations old school format
- Displays should be living experience that tell a story as part of the corridor
- Move and interactive
- Notion of storytelling experience incorporated into it
- Natural storytelling – acknowledgment to the diverse – respectful of our neighbours
- Of the Land – herbal knowledge
- Vision Quest – passage
- Who we are
- Plants around us
- Medicine
- Berries – role of women
- Leaves (grandmother taught importance of each leaf), oak, maple....
- Indoors garden space
- Bundles – ceremony around it
- Integrate learning and artifacts
- History of PIC (Plains Indians Cultural School) – honouring PIC past and looking to the future, so all students come to understand deeper learning
- Transfer stories important - whose story
- Share the knowledge through the stories past into the future

- Teaching tools – medicine wheel (not all follow) – use the three tools of CLL
- Seasons – solstice celebrations
- Learning – technology skills - to learn at home – how does school happen at home and the overlap
- Modernization – performance space – to express ballet, jazz dance as well as traditional, acting etc.
- Early childhood development – communication is critical
- Free Wi-Fi
- Sunrise, rock, wood, structure exposed, the elements – water, earth, fire & air, environmentally friendly (LEED)
- Artwork of this area – (e.g. West coast has carving) – natural artistic learning
- Technology – Calgary Science Centre – stars on the ceiling
- Art Natural – what is the significance
- Space showcasing students, community, & parents – failed in the past by not understanding the story
- Space needs to respond to the needs

Added (from Wanda's notes during the general discussion):

- Stories we need to tell (Lori P.): Who are we? Who are we as a community? Where do we come from? What are our responsibilities?

Group D Participants: Randy Bottle, Gustave Many Bear, Tim Fox, Dawn Barrell, Marlene Yellow Horn, Greg Beck

Notes from Greg Beck (greg.beck@leblondpartnership.com)

- Process – true to the land
- Relate to teachings
- Symbolism – share with all people
- Smudging important – in South America a local stick is used
- Symbols – Montana border sculptures, Big Rock in Okotoks (town name derived from Blackfoot word)
- Twenty thousand tipi rings in northern Montana
- Sharing – all elders – recipes
- Creator – sacred paint colour
- Colour has commonality among cultures
- Familiarity of space – feeling generated by colours and artifacts
- Participation of designers and CBE in ceremony
- Symbols familiar to all visitors, elders, from all cultures
- Animal footprints/floor patterns
- Statements on walls with symbols – Aboriginal quotations
- Teachings relate to storytelling about symbols and oral history
- “What if” tipi with projected or backlit images on interior – sky, stars, skyview (app), stars in night sky from different tribe locations across Canada
- Medicine wheel is not universal
- Curving pathway is very important – through school – artifacts
- Education starts on arrival on sidewalk – entrance
- Curved walls, daylight and high ceilings are best for learning – evidence presented by educators
- “Way of life” not “Museum”
- Pathway through school as artifact/symbolism
- Familiarity, spirituality of environment, space
- Non-linear
- Circular concept
- Tipis
- Plants from native cultures

- Medicine wheel
- Color
- Celestial influences
- Large ceremonial space – sharing circle
- Storytelling ‘rooms’ – outdoor and indoor versions
- Gym – 500 people at pow wows, several layers, stage removal (?), upper area = music

Notes from Marlene Yellow Horn (?) (pink notes)

- Acknowledge our ancestors
- Naming consideration (special attention)
- Respect the natural and local land features
 - Foothills, mountains, etc
- Circular / Tipi; tipi rings (20,000)
- Colors – ceremony colors, ochre color (yellow), earth tones (welcoming)
- Symbols of different nations
- Connection to place, people, language
- Entrance east
- Static feature
- Capture light
- Architectural design – changing east
- Elder consultation – color – ochre
- Wisdom /teachings of elders during the process; consultative role
- Come together in ceremony outside of consultative environment
- Elijah Harper statements; red crow; pound maker; significant figures
- Imagination Centre – Magic room
- Sweet grass
- Footprints floor animal
- Natural products & museum pathway – defining features
- Curvatures – natural – no linear.

Added (from Wanda’s notes during the general discussion):

- Elders should be present at all times
- Iniskin rock
- CBE to participate in ceremony
- Incorporate symbols and language of different nations
- Sunrise reference
- Room naming: Leaders names
- Imagination Centre – a ceremony room; sunrise
- ‘Way of life’ (as opposed to ‘museum’)

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| <i>Group E Participants: Robert Ashley, Nick Vale (participants names not recorded)</i> |
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Notes by Nick Vale (valen@leblondpartnership.com)

- 24 hour community
- Select the similarities between the teachings
- Select the commonality between the cultural groups – over specific of tribes; not to be segregated; to bring together, to combine, no separating; to be inclusive of minority voices
- Connections to mother earth; sacred teachings of love

- Natural Law: 7 sacred teachings
- Universal/symbolic representation; notion of trust
- Idea of belonging and love - to make relationships – well being – spiritual - Spirit / purpose
- Elders footprints
- Incorporation of specific symbols of tribes; ability to add;
- Flooring - bring the environment, drum room
- Elements – migration of animals, a living thing – pathways of learning – community.
- Traditional value – connection of light and between rooms (with noise control)
- Notion of Order: Blackfoot vs Cree Medicine wheel diagram; Elders council (Liz Guthro)

Activity 3: Traditional Ways of Learning + Teaching

Group A Participants: Lori Pritchard, Gustave Many Bears, Elizabeth Guthro, Robert Ashley, Greg Beck, Wanda Dalla Costa

Notes by Wanda Dalla Costa (wanda@dallacostadesign.com)

- Storytelling is key
- Sweats - accommodate different types i.e. Motoki (Blood women's society)
- We need rooms to Smudge and space for Elders
- 'Museum' – all nations should be represented within
- Maybe replicate artifacts if we cannot have the originals?
- Reflect the cultural seating positions within tipi
- "We don't have to give away the culture; we can speak on the surface" (Gus)
- PRECEDENT: Beaver Creek Sweatlodge
- Important to teaching: Land, animals, environment, symbols, history, ceremonies
- Elders should be present at all times; it is calming for the kids to have elders present

Notes by Lori Pritchard (lapritchard@cbe.ab.ca)

- The land and animals, environment, symbols
- Stories – Elders
- Ceremonies (sweats) – calendar of sweats e.g. Cree, Blackfoot
- Dancing, drumming, flute etc.
- Hallways – place; design a lineage through the hallways that represents all First Nations, Metis, Inuit communities

Notes by Greg Beck (greg.beck@leblondpartnership.com)

- Storytelling
- Stories of Learning and Teaching
- Smudge ceremonies
- Land, environment, animals, plants
- Sweat ceremonies
- Calgary Aboriginal Friendship Centre
- Two facilities with examples to learn from:
 - Ghost River – Elder is Randy Bottle
 - Beaver Creek – near Saskatoon
- EVDS – Aboriginal design studio – Brian Sinclair
- Aboriginal week June 16

Group B Participants: Randy Bottle, Eugene Heeger, Tim Fox, Brenda Boyd and three other participants (names not recorded)

Notes by Brenda Boyd (boydb@leblondpartnership.com)

- Learn by doing
- Youth – commonalities – common language – SIGN language – some of the old still know how to sign - use hands a lot – way back is way into the future – now body language
- Magic – mysteries
- Seeing and doing e.g. jump 2+2
- Camps – storytelling engage with animal noises (children involved)
- Colours, animal tracks, imagination and imagery
- Science Centre – come ceiling – mysteries/universe/stars/moon/comets
- How do we bring the land in and then connect to the outside?
- Curriculum change
- What does the child want – ignite the child and keep them engaged
- Spirit of animal – bear is fear/respect – understand environment
- Teaching of the meaning of the poles in the teepee - in history they were approx. 7' or 8' tall – the travois poles doubled as the teepee poles
- Virtual reality simulation – competing with technologies
- Montana – Statues of Nations with flags
- Use the technology to teach
- Harmony
- Technology – Google has no context – stories have levels of nests
- Traditional knowledge
- Technology lacks social skills
- We don't want to repeat the typical school
- 0-5 years brain development – communication not just language important
- Both leaders meet at some level
- Value system of how they learn has been lost
- Pre-K critical
- U.S. is budgeting jail cell space based on Kindergarten dropout rates
- Communication and the magic of the learning experiencing through tradition enhanced with technology
- Learning how does this fit into the rigid curriculum or will the curriculum be imposed or adjusted to meet the needs – Alberta Curriculum is becoming more flexible
- Specific development required for teachers

Group C Participants: Chris Scout, Christy Morgan, Darlene Unruh, Linda Kowalchuk

Notes by Linda Kowalchuk (LLKOWALCHUK@cbe.ab.ca)

- Stories with purpose
- What significant piece; they are continue?
- Each story leads to another
- Oral story telling
- Working on farm
- Makes connections from where you come from
- Should be tactile (hands on)
- Technology
- Honor past but prepare for future
- All mediums of learning: touch, hear, taste, smell

- Children telling the stories back
- Calendar learned through harvesting process
- Developed spaces and bring in technology
- Textures, elements, creation stories
- Dance and theatre
- Creating gardens
- Erect a tepee
- Working kitchen – hands on learning
- Prepare traditional food

Group D Participants: Nick Vale (participants not recorded)

Notes by unknown (pink notes)

- ‘How to learn best?’
- Storytelling
- Drumming, dancing, games
- Circle format – equal – see each other
- Art-create
- Visual
- Kinesthetic
- Hands-on
- Experiential
- Numeracy – manipulatives (not just numbers)
- Thinking, problem solving
- Space – movement
- Social / emotional readiness
- Safe, positive environment
- Strength-based interests
- Relationships – safety
- Play-based – flexibility to choose – centre-based (early learning)
- ‘Theraplay’ – self-regulate
- Sensory experiences
- Interests from child – inquiry
- Groupings based on where students abilities
- What is structure – programming
- We should look at doing things differently; not the same ways of teaching/learning
- Where is the student at and to from there; strength-based approach
- Open-ended learning opportunities
- Student voice is a part of it
- Students learn from each other
- Opportunities to learn outside
- Elders need to be present
- Students need to take responsibility for younger students
- What will teachers be called? Mr/Ms or first name? First name creates more a sense of belonging.

Notes by Nick Vale (valen@leblondpartnership.com)

- Growing old through the wheel (Birth East to North Elderly diagram)
- Children - loan from the creator
- Concept of equals in development (child/teacher): simple items like Mr. Mrs vs first name

- Tradition manipulatives – acorn, rocks versus tiles

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| <i>Group E Participants: unknown</i> |
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Notes by unknown (blue notes)

- Experiential
- Oral, recall, rewrite or retell
- By doing
- Tactile, hands on
- See our sky – sky science
- Traditional manipulatives – acorns
- Visual
- Elders – professional development
- Acceptance – different ways of knowing
- Learning through music, song, dance
- Art therapy
- Choice – demonstrate learning in different ways
- Technology – assistive – timeless stories
- Using technology – resources – Lethbridge library; Elders stories

APPENDIX A: Priority Elements for The Modernization of Harold W. Riley School

Notes: *Italics* indicate comments added by participant's to Nov 28 topics. 'Low' or low dot count was not employed May 28, 2014.

May 28, 2014 results compiled by Dalla Costa Architecture Inc. Nov 28, 2013 results provided by F. C. Parker Consulting Ltd.

Ordered by May 28, 2014 priorities:

| MODERNIZATION COMPONENT | May 28 High | Nov 28. High | Nov 28 Low |
|--|-------------|--------------|------------|
| Recognition of the history of the residential schools (E) <i>Acknowledgement in museum or similar space (display) / Impact Understanding</i> | 13 | 2 | 0 |
| Connection between learning, play and celebration (M) <i>more "healthy" positive "mind" into the outside</i> | 13 | 1 | 0 |
| More natural light (windows, roof) (P) | 10 | 11 | 0 |
| Large enough space for a social + family gathering (e.g. pow wow, round dance, feast (S) | 9 | - | - |
| Honour Blackfoot history and culture as well as other FNMI cultures (S) <i>acknowledging traditional lands of Treaty 7</i> | 8 | 5 | 1 |
| Bring nature indoors (e.g. living wall, garden) (P) | 8 | 2 | 0 |
| Arts/experiential = music, drama, hands on etc. (M) | 8 | - | - |
| Large sports/ceremonial space that can be locked off for after-hours use (P) | 5 | 11 | 0 |
| Connection between the materials used and the culture (E) <i>See themselves in the culture of the school and curriculum</i> | 5 | 5 | 0 |
| Sense of family and connection (E) <i>school / home / community</i> | 5 | 0 | 0 |
| State-of-the-art learning (technology) (P) <i>incl. sound system in ea. Area / learning space</i> | 4 | 2 | 0 |
| Relationship between teacher and student (E) | 4 | 0 | 2 |
| Community Service Connections (referral places) (E) | 4 | - | - |
| Healing Space (E) | 4 | - | - |
| Indoor / outdoor garden for traditional plants and medicines (S) | 4 | - | - |
| Flexible spaces, openness, moveable walls (P) | 3 | 12 | 0 |
| Make connections between indoors and outdoors (P) | 3 | 7 | 0 |
| Breakout rooms (P) | 3 | 1 | 0 |
| Programming (E) | 3 | - | - |
| Space for elders (warm, perhaps with fire) (P) / Elder Space (E) | 2 | 9 | 0 |
| Adequate ventilation throughout to deal with smudging (P) | 2 | 2 | 0 |
| Tepee structure, ceremony space, east-facing door (S) <i>Tipi teachings (S)</i> | 2 | 2 | 0 |
| Use of organic, natural materials (P) | 2 | 1 | 0 |
| Learning commons (P) | 2 | 1 | 3 |
| Campfire space (P) | 2 | 0 | 6 |
| Fun/happy (E) | 2 | - | - |
| Anti-bullying Peace Program (E) | 2 | - | - |
| Celebrating success, strength-based – sharing work, artifacts (M) | 2 | - | - |
| Comfort room – intakes (family room) (M) | 2 | - | - |
| Critical thinking (M) | 2 | - | - |
| Healing/Gathering centre (M) | 2 | - | - |
| 'Theraplay' (dealing with trauma) (M) | 2 | - | - |
| Storytelling (M) | 2 | - | - |
| No bells = creative sounds (native, drumming, flute music) (M) | 2 | - | - |
| Smudge centres (S) | 2 | - | - |
| Traditional dance studio (mirrors) + traditional teachings about dance beadwork (S) | 2 | - | - |
| Small, quiet, safe spaces throughout (E) <i>calm self-regulating space</i> | 1 | 6 | 0 |
| Inside and outside spaces to celebrate success for the community (P) | 1 | 5 | 0 |
| Design for users (size, scale, washrooms) (P) | 1 | 3 | 0 |

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| Partnerships (P) | 1 | 3 | 0 |
| Welcoming outside gathering spaces (P) | 1 | 2 | 0 |
| Make the building harmonious with the land (E) <i>nature – environmental stewardship</i> | 1 | 2 | 3 |
| Space for parents (P) | 1 | 1 | 0 |
| Opportunities for hands-on learning (P) | 1 | 1 | 0 |
| Efficient operation and design (P) | 1 | 0 | 0 |
| Good quality of artificial lighting (P) | 1 | 0 | 8 |
| Four elements evident – fire, air, earth, water (P) | 1 | - | - |
| Curved Walls (P) | 1 | - | - |
| Ceremonial Space/Room with considerations to ...ventilation etc. (P) | 1 | - | - |
| Tipi Village – outdoor space set up by the children (P) | 1 | - | - |
| Restore Culture resurgence (E) | 1 | - | - |
| Inclusive (E) | 1 | - | - |
| Play-based learning & support for families to learn how to play (M) | 1 | - | - |
| Imagination - resource playground – best practice (M) | 1 | - | - |
| AV technology to share prayer, songs, images (S) | 1 | - | - |
| Entryway and way-finding (P) | 0 | 5 | 0 |
| Magical/cultural room with symbolism creates interest for children (S) | 0 | 5 | 0 |
| Large and small “kitchens” (for food service and gathering) (P) | 0 | 5 | 0 |
| Cultural displays are shared and protected (S) <i>museum – living learning space: gallery space, embedded in hallways whole school space + student work showcase; protocols with communities – diverse to honour all nations</i> | 0 | 4 | 0 |
| Space as teacher (M) <i>learning space</i> | 0 | 4 | 0 |
| Large gathering space (P) | 0 | 3 | 0 |
| Entry symbols/sounds/story walk – indoors and outside (S) <i>specific to language</i> | 0 | 3 | 0 |
| Showcase existing exterior features (view of mountains) (P) <i>murals of “creation” – animals, etc.</i> | 0 | 2 | 0 |
| Convert gym into entryway (P) | 0 | 1 | 0 |
| Outdoor arbor (P) | 0 | 1 | 0 |
| Cultural element to landscaping (P) | 0 | 1 | 0 |
| Circular spaces (P) | 0 | 1 | 0 |
| Boot rooms/racks at other entrances (P) | 0 | 1 | 7 |
| Storage for external service providers (P) | 0 | 1 | 10 |
| Outdoor safety and circulation, alternative transportation (P) | 0 | 0 | 0 |
| Socialized space (M) | 0 | 0 | 0 |
| Relationship between spaces (E) | 0 | 0 | 3 |
| Sight lines, security, supervision (P) | 0 | 0 | 3 |
| Experiential spaces (P) | 0 | 0 | 4 |
| Functional, compatible administrative space (P) | 0 | 0 | 5 |
| Acoustics (deal with train noise) (M) | 0 | 0 | 5 |
| Re-use/re-purpose existing elements (P) | 0 | 0 | 10 |
| What would the space need to be like to honour traditional pedagogical practices steeped in story-telling? (P) | 0 | - | - |
| Map of traditional territories (P) | 0 | - | - |
| Tipi structure built within the structure (P) | 0 | - | - |
| Space like the “Healing Room” @ Sheldon Chumir Centre (P) | 0 | - | - |
| Remind children of their culture, ceremonies, art, ---where they come from (P) | 0 | - | - |
| Theatre for movies, documentaries, plays, drama, learning dance, music (P) | 0 | - | - |
| Space for groups to be autonomous (P) | 0 | - | - |
| Artifact displayed (P) | 0 | - | - |
| Sensory Room – Autism spectrum & developmental disorders (P) | 0 | - | - |
| Awareness (E) | 0 | - | - |
| Welcoming (E) | 0 | - | - |
| Interactive (E) | 0 | - | - |

| | | | |
|--|---|---|---|
| Look to Future (E) | 0 | - | - |
| Youth driven (E) | 0 | - | - |
| Family-oriented (E) | 0 | - | - |
| Whole Community (Dover) (E) | 0 | - | - |
| LGBT (E) | 0 | - | - |
| Leadership (E) | 0 | - | - |
| Literacy – family based teaching - embedded (M) | 0 | - | - |
| Mindfulness – peaceful / restful (M) | 0 | - | - |
| Risk-taking fostered (M) | 0 | - | - |
| Fluid movement of learning and belonging between home/school (M) | 0 | - | - |
| Drumming space (S) | 0 | - | - |

Ordered by Nov 28, 2013 priorities

| MODERNIZATION COMPONENT | May 28 High | 28-Nov High | Nov 28 Low |
|--|------------------------|------------------------|-----------------------|
| Flexible spaces, openness, moveable walls (P) | 3 | 12 | 0 |
| More natural light (windows, roof) (P) | 10 | 11 | 0 |
| Large sports/ceremonial space that can be locked off for after-hours use (P) | 5 | 11 | 0 |
| Space for elders (warm, perhaps with fire) (P) / Elder Space (E) | 2 | 9 | 0 |
| Make connections between indoors and outdoors (P) | 3 | 7 | 0 |
| Small, quiet, safe spaces throughout (E) <i>calm self-regulating space</i> | 1 | 6 | 0 |
| Entryway and way-finding (P) | 0 | 5 | 0 |
| Inside and outside spaces to celebrate success for the community (P) | 1 | 5 | 0 |
| Connection between the materials used and the culture (E) <i>See themselves in the culture of the school and curriculum</i> | 5 | 5 | 0 |
| Magical/cultural room with symbolism creates interest for children (S) | 0 | 5 | 0 |
| Large and small "kitchens" (for food service and gathering) (P) | 0 | 5 | 0 |
| Honour Blackfoot history and culture as well as other FNMI cultures (S) <i>acknowledging traditional lands of Treaty 7</i> | 8 | 5 | 1 |
| Cultural displays are shared and protected (S) <i>museum – living learning space: gallery space, embedded in hallways whole school space + student work showcase; protocols with communities – diverse to honour all nations</i> | 0 | 4 | 0 |
| Space as teacher (M) <i>learning space</i> | 0 | 4 | 0 |
| Design for users (size, scale, washrooms) (P) | 1 | 3 | 0 |
| Partnerships (P) | 1 | 3 | 0 |
| Large gathering space (P) | 0 | 3 | 0 |
| Entry symbols/sounds/story walk – indoors and outside (S) <i>specific to language</i> | 0 | 3 | 0 |
| State-of-the-art learning (technology) (P) <i>incl. sound system in ea. Area / learning space</i> | 4 | 2 | 0 |
| Welcoming outside gathering spaces (P) | 1 | 2 | 0 |
| Showcase existing exterior features (view of mountains) (P) <i>murals of "creation" – animals, etc.</i> | 0 | 2 | 0 |
| Bring nature indoors (e.g. living wall, garden) (P) | 8 | 2 | 0 |
| Adequate ventilation throughout to deal with smudging (P) | 2 | 2 | 0 |
| Recognition of the history of the residential schools (E) <i>Acknowledgement in museum or similar space (display) / Impact Understanding</i> | 13 | 2 | 0 |
| Tepee structure, ceremony space, east-facing door (S) / <i>Tipi teachings (S)</i> | 2 | 2 | 0 |
| Make the building harmonious with the land (E) <i>nature – environmental stewardship</i> | 1 | 2 | 3 |
| Space for parents (P) | 1 | 1 | 0 |
| Use of organic, natural materials (P) | 2 | 1 | 0 |
| Convert gym into entryway (P) | 0 | 1 | 0 |
| Breakout rooms (P) | 3 | 1 | 0 |
| Opportunities for hands-on learning (P) | 1 | 1 | 0 |
| Outdoor arbor (P) | 0 | 1 | 0 |

| | | | |
|--|----|---|----|
| Cultural element to landscaping (P) | 0 | 1 | 0 |
| Circular spaces (P) | 0 | 1 | 0 |
| Connection between learning, play and celebration (M) <i>more "healthy" positive "mind" into the outside</i> | 13 | 1 | 0 |
| Learning commons (P) | 2 | 1 | 3 |
| Boot rooms/racks at other entrances (P) | 0 | 1 | 7 |
| Storage for external service providers (P) | 0 | 1 | 10 |
| Efficient operation and design (P) | 1 | 0 | 0 |
| Outdoor safety and circulation, alternative transportation (P) | 0 | 0 | 0 |
| Sense of family and connection (E) <i>school / home / community</i> | 5 | 0 | 0 |
| Socialized space (M) | 0 | 0 | 0 |
| Relationship between teacher and student (E) | 4 | 0 | 2 |
| Relationship between spaces (E) | 0 | 0 | 3 |
| Sight lines, security, supervision (P) | 0 | 0 | 3 |
| Experiential spaces (P) | 0 | 0 | 4 |
| Functional, compatible administrative space (P) | 0 | 0 | 5 |
| Acoustics (deal with train noise) (M) | 0 | 0 | 5 |
| Campfire space (P) | 2 | 0 | 6 |
| Good quality of artificial lighting (P) | 1 | 0 | 8 |
| Re-use/re-purpose existing elements (P) | 0 | 0 | 10 |
| Four elements evident – fire, air, earth, water (P) | 1 | - | - |
| What would the space need to be like to honour traditional pedagogical practices steeped in story-telling? (P) | 0 | - | - |
| Map of traditional territories (P) | 0 | - | - |
| Tipi structure built within the structure (P) | 0 | - | - |
| Space like the "Healing Room" @ Sheldon Chumir Centre (P) | 0 | - | - |
| Remind children of their culture, ceremonies, art, where they come from (P) | 0 | - | - |
| Theatre for movies, documentaries, plays, drama, learning dance, music (P) | 0 | - | - |
| Curved Walls (P) | 1 | - | - |
| Ceremonial Space/Room with considerations to smudging / ventilation etc. (P) | 1 | - | - |
| Tipi Village – outdoor space set up by the children (P) | 1 | - | - |
| Space for groups to be autonomous (P) | 0 | - | - |
| Artifact displayed (P) | 0 | - | - |
| Sensory Room – Autism spectrum & developmental disorders (P) | 0 | - | - |
| Community Service Connections (referral places) (E) | 4 | - | - |
| Awareness (E) | 0 | - | - |
| Healing Space (E) | 4 | - | - |
| Welcoming (E) | 0 | - | - |
| Interactive (E) | 0 | - | - |
| Programming (E) | 3 | - | - |
| Look to Future (E) | 0 | - | - |
| Restore Culture resurgence (E) | 1 | - | - |
| Youth driven (E) | 0 | - | - |
| Family-oriented (E) | 0 | - | - |
| Fun/happy (E) | 2 | - | - |
| Whole Community (Dover) (E) | 0 | - | - |
| Inclusive (E) | 1 | - | - |
| LGBT (E) | 0 | - | - |
| Leadership (E) | 0 | - | - |
| Anti-bullying Peace Program (E) | 2 | - | - |
| Celebrating success, strength-based – sharing work, artifacts (M) | 2 | - | - |
| Arts/experiential = music, drama, hands on etc. (M) | 8 | - | - |
| Comfort room – intakes (family room) (M) | 2 | - | - |
| Play-based learning & support for families to learn how to play (M) | 1 | - | - |

| | | | |
|--|---|---|---|
| Literacy – family based teaching - embedded (M) | 0 | - | - |
| Mindfulness – peaceful / restful (M) | 0 | - | - |
| Risk-taking fostered (M) | 0 | - | - |
| Critical thinking (M) | 2 | - | - |
| Healing/Gathering centre (M) | 2 | - | - |
| 'Theraplay' (dealing with trauma) (M) | 2 | - | - |
| Fluid movement of learning and belonging between home/school (M) | 0 | - | - |
| Storytelling (M)--- | 2 | - | - |
| No bells = creative sounds (native, drumming, flute music) (M) | 2 | - | - |
| Imagination - resource playground – best practice (M) | 1 | - | - |
| Smudge centres (S) | 2 | - | - |
| AV technology to share prayer, songs, images (S) | 1 | - | - |
| Large enough space for a social + family gathering (e.g. pow wow, round dance, feast (S) | 9 | - | - |
| Traditional dance studio (mirrors) + traditional teachings about dance beadwork (S) | 2 | - | - |
| Drumming space (S) | 0 | - | - |
| Indoor / outdoor garden for traditional plants and medicines (S) | 4 | - | - |

Ordered by combined May 28, 2013 & Nov 28, 2013 priorities

| MODERNIZATION COMPONENT | May, 28 High | Nov 28. High | Total High |
|--|-----------------|-----------------|---------------|
| More natural light (windows, roof) (P) | 10 | 11 | 21 |
| Large sports/ceremonial space that can be locked off for after-hours use (P) | 5 | 11 | 16 |
| Flexible spaces, openness, moveable walls (P) | 3 | 12 | 15 |
| Recognition of the history of the residential schools (E) <i>Acknowledgement in museum or similar space (display) / Impact Understanding</i> | 13 | 2 | 15 |
| Connection between learning, play and celebration (M) <i>more "healthy" positive "mind" into the outside</i> | 13 | 1 | 14 |
| Honour Blackfoot history and culture as well as other FNMI cultures (S) <i>acknowledging traditional lands of Treaty 7</i> | 8 | 5 | 13 |
| Space for elders (warm, perhaps with fire) (P) / Elder Space (E) | 2 | 9 | 11 |
| Make connections between indoors and outdoors (P) | 3 | 7 | 10 |
| Connection between the materials used and the culture (E) <i>See themselves in the culture of the school and curriculum</i> | 5 | 5 | 10 |
| Bring nature indoors (e.g. living wall, garden) (P) | 8 | 2 | 10 |
| Large enough space for a social + family gathering (e.g. pow wow, round dance, feast (S) | 9 | - | 9 |
| Arts/experiential = music, drama, hands on etc.(M) | 8 | - | 8 |
| Small, quiet, safe spaces throughout (E) <i>calm self-regulating space</i> | 1 | 6 | 7 |
| Inside and outside spaces to celebrate success for the community (P) | 1 | 5 | 6 |
| State-of-the-art learning (technology) (P) <i>incl. sound system in ea. Area / learning space</i> | 4 | 2 | 6 |
| Entryway and way-finding (P) | 0 | 5 | 5 |
| Magical/cultural room with symbolism creates interest for children (S) | 0 | 5 | 5 |
| Large and small "kitchens" (for food service and gathering) (P) | 0 | 5 | 5 |
| Sense of family and connection (E) <i>school / home / community</i> | 5 | 0 | 5 |
| Cultural displays are shared and protected (S) <i>museum – living learning space: gallery space, embedded in hallways whole school space + student work showcase; protocols with communities – diverse to honour all nations</i> | 0 | 4 | 4 |
| Space as teacher (M) <i>learning space</i> | 0 | 4 | 4 |
| Design for users (size, scale, washrooms) (P) | 1 | 3 | 4 |
| Partnerships (P) | 1 | 3 | 4 |
| Adequate ventilation throughout to deal with smudging (P) | 2 | 2 | 4 |

| | | | |
|---|---|---|---|
| Tepee structure, ceremony space, east-facing door (S) / <i>Tipi teachings</i> (S) | 2 | 2 | 4 |
| Breakout rooms (P) | 3 | 1 | 4 |
| Relationship between teacher and student (E) | 4 | 0 | 4 |
| Community Service Connections (referral places) (E) | 4 | - | 4 |
| Healing Space (E) | 4 | - | 4 |
| Indoor / outdoor garden for traditional plants and medicines (S) | 4 | - | 4 |
| Large gathering space (P) | 0 | 3 | 3 |
| Entry symbols/sounds/story walk – indoors and outside (S) <i>specific to language</i> | 0 | 3 | 3 |
| Welcoming outside gathering spaces (P) | 1 | 2 | 3 |
| Make the building harmonious with the land (E) <i>nature – environmental stewardship</i> | 1 | 2 | 3 |
| Use of organic, natural materials (P) | 2 | 1 | 3 |
| Learning commons (P) | 2 | 1 | 3 |
| Programming (E) | 3 | - | 3 |
| Showcase existing exterior features (view of mountains) (P) <i>murals of “creation” – animals, etc.</i> | 0 | 2 | 2 |
| Space for parents (P) | 1 | 1 | 2 |
| Opportunities for hands-on learning (P) | 1 | 1 | 2 |
| Campfire space (P) | 2 | 0 | 2 |
| Fun/happy (E) | 2 | - | 2 |
| Anti-bullying Peace Program (E) | 2 | - | 2 |
| Celebrating success, strength-based – sharing work, artifacts (M) | 2 | - | 2 |
| Comfort room – intakes (family room) (M) | 2 | - | 2 |
| Critical thinking (M) | 2 | - | 2 |
| Healing/Gathering centre (M) | 2 | - | 2 |
| 'Theraplay' (dealing with trauma) (M) | 2 | - | 2 |
| Storytelling (M)--- | 2 | - | 2 |
| No bells = creative sounds (native, drumming, flute music) (M) | 2 | - | 2 |
| Smudge centres (S) | 2 | - | 2 |
| Traditional dance studio (mirrors) + traditional teachings about dance beadwork (S) | 2 | - | 2 |
| Convert gym into entryway (P) | 0 | 1 | 1 |
| Outdoor arbor (P) | 0 | 1 | 1 |
| Cultural element to landscaping (P) | 0 | 1 | 1 |
| Circular spaces (P) | 0 | 1 | 1 |
| Boot rooms/racks at other entrances (P) | 0 | 1 | 1 |
| Storage for external service providers (P) | 0 | 1 | 1 |
| Efficient operation and design (P) | 1 | 0 | 1 |
| Good quality of artificial lighting (P) | 1 | 0 | 1 |
| Four elements evident – fire, air, earth, water (P) | 1 | - | 1 |
| Curved Walls (P) | 1 | - | 1 |
| Ceremonial Space/Room with considerations to smudging / ventilation etc. (P) | 1 | - | 1 |
| Tipi Village – outdoor space set up by the children (P) | 1 | - | 1 |
| Restore Culture resurgence (E) | 1 | - | 1 |
| Inclusive (E) | 1 | - | 1 |
| Play-based learning & support for families to learn how to play (M) | 1 | - | 1 |
| Imagination - resource playground – best practice (M) | 1 | - | 1 |
| AV technology to share prayer, songs, images (S) | 1 | - | 1 |
| Outdoor safety and circulation, alternative transportation (P) | 0 | 0 | 0 |
| Socialized space (M) | 0 | 0 | 0 |
| Relationship between spaces (E) | 0 | 0 | 0 |
| Sight lines, security, supervision (P) | 0 | 0 | 0 |
| Experiential spaces (P) | 0 | 0 | 0 |
| Functional, compatible administrative space (P) | 0 | 0 | 0 |
| Acoustics (deal with train noise) (M) | 0 | 0 | 0 |
| Re-use/re-purpose existing elements (P) | 0 | 0 | 0 |

| | | | |
|--|---|---|---|
| What would the space need to be like to honour traditional pedagogical practices steeped in story-telling? (P) | 0 | - | 0 |
| Map of traditional territories (P) | 0 | - | 0 |
| Tipi structure built within the structure (P) | 0 | - | 0 |
| Space like the "Healing Room" @ Sheldon Chumir Centre (P) | 0 | - | 0 |
| Remind children of their culture, ceremonies, art, where they come from (P) | 0 | - | 0 |
| Theatre for movies, documentaries, plays, drama, learning dance, music (P) | 0 | - | 0 |
| Space for groups to be autonomous (P) | 0 | - | 0 |
| Artifact displayed (P) | 0 | - | 0 |
| Sensory Room – Autism spectrum & developmental disorders (P) | 0 | - | 0 |
| Awareness (E) | 0 | - | 0 |
| Welcoming (E) | 0 | - | 0 |
| Interactive (E) | 0 | - | 0 |
| Look to Future (E) | 0 | - | 0 |
| Youth driven (E) | 0 | - | 0 |
| Family-oriented (E) | 0 | - | 0 |
| Whole Community (Dover) (E) | 0 | - | 0 |
| LGBT (E) | 0 | - | 0 |
| Leadership (E) | 0 | - | 0 |
| Literacy – family based teaching - embedded (M) | 0 | - | 0 |
| Mindfulness – peaceful / restful (M) | 0 | - | 0 |
| Risk-taking fostered (M) | 0 | - | 0 |
| Fluid movement of learning and belonging between home/school (M) | 0 | - | 0 |
| Drumming space (S) | 0 | - | 0 |