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| **Physical (Body)** | **Intellectual (Mind)** |
| * Classroom zones/workspaces (quiet space/collaborative spaces)
* Flexible and/or preferential seating
* Sound field system
* Special lighting (dark/light spaces), natural lighting
* Good sightlines/placement & lighting to facilitate communication for oral & visual language
* Separate setting
* Acoustic (quieten noisy spaces)
* Reduced visuals on walls
* Safe and accessible classroom layout with areas that can accommodate movement & traditional practices
* Access to land-based education and outdoor learning spaces
* Wellness workshops on traditional medicines and nutrition
* Assistive technology (e.g. speech-to-text, audiobooks)
* Alternatives to notetaking (scribe/audio recording/photo/provide notes etc.)
* Sensory-friendly environment
* Nature-based movement activities, such as snowshoeing, canoeing and hiking
 | * Integration of Indigenous perspectives in curriculum & instruction
* Storytelling, oral traditions & experiential learning methods
* Inclusion of Indigenous history & governance
* Use of visual aids, graphic organizers & hands-on learning materials
* Oral, written and/or visual instructions “to do” lists, or other organizational structures.
* Explicit instructions and repeat in another way if needed
* Provide cues/mnemonics as a memory tool
* Alternatives to print (audiobooks, movies, videos, digital media)
* Re-teach key concepts & provide notes
* Offer extra time
* Front loading
* Reader or text reader
* Teach notetaking, finding information in text
* Adapt assignments and tests (shorten, enlarge, revise format, multiple mini-tests)
* Reduce questions/assignment length
* Oral, written, creative, student choice etc. for demonstrating learning
* Offer retests, pretests, and/or previews
* No penalty for spelling and grammar
* Use of spelling dictionary, proofreading, word bank, checklists etc.
* Allow one page “cheat sheet” (notes) for tests
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| **Emotional (Heart)** | **Spiritual (Spirit)** |
| * Check-ins with Elders and/or knowledge-keepers
* Trauma-informed approaches to teaching and learning
* Implementation of self-regulation strategies (deep breathing, mindfulness, etc.)
* Culturally relevant sensory tools
* Strengths-based feedback
* Quiet spaces for self-regulation (indoors and outdoors)
* Buddy system
* Opportunities for community connection
* Culturally appropriate mental health supports, including access to Indigenous therapists/counsellors or people familiar with the impacts of colonization
* Talking circles for discussion and conflict resolution
 | * Inclusion of Indigenous language, stories, songs and traditional practices
* Support from Elders and/or knowledge keepers
* Time on the land to connect with nature, including fishing, hunting, harvesting, etc.
* Acknowledgement and celebration of diverse backgrounds and traditions
* Accommodations for cultural and spiritual observances
* Outdoor retreats for healing and connection
* Adaptations for learners who are new to ceremony and/or reconnecting to culture
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