# SUMMARY DOCUMENT

Pan-Canadian Framework
for Cultural Appropriation
in French-Language Schools

# INTRODUCTION

Twenty-first century francophone education must act upon its tremendous potential to raise consciousness amongst francophone youth regarding the contributions francophone culture can make to their construct of self-identity. As the setting where they spend most of their time, school should become a venue for youths to build their own relationships with language, with others, and with the world. School is also the ideal setting for allowing this consciousness to unfold and rally family and community towards the fulfillment of such a vision.

According to Denis Simard (2002), school cannot remain content with merely delivering isolated cultural elements in a manner similar to other providers. School must distinguish itself from others by thriving to become a privileged setting for discussing, critically examining, and integrating prevailing culture.

> *[TRANSLATION]* What school does on a continuous and lifelong basis is to link students with a set of core of values, symbols and knowledge, that is, with a common culture, which aims to integrate all members into the prevailing culture and allow each individual to situate themselves in an interconnected context. (p. 8)

Minority groups also face an urgency to react to current waves of globalization and rapid expansion of new technologies, which inherently have potential impacts for their acculturation to prevailing English-speaking cultural elements.

This document summarizes the themes and concepts explored in the *Document de fondements pour une approche culturelle de l'enseignement,* which forms the basis for the *Pan-Canadian Framework for Cultural Appropriation in French-Language Schools.* We will mainly focus on the initiatives put forward for the planning of a cultural approach to teaching, as well as highlight considerations for framework implementation. This summary document is organized into three parts: foundations, cultural approach to teaching, and interventions that will allow for its implementation.

# FOUNDATIONS

Part 1 highlights the importance of school as a disseminating agent of francophone culture. Such a school, in a minority setting, must take account of the realities particular to today's youths. We will also touch upon issues related to identity building, and discuss both the individual and collective dimensions of francophone culture.

## TOWARDS A SPACE THAT ALLOWS YOUTH TO SHAPE THEIR CULTURAL-EXPRESSION AND INTERACTION

Understanding youths, their means of expression and communication, as well as how they interact and get organized requires the establishment of a constructive dialogue, as well as creating a common space for francophone cultural expression and interaction. In *Comment favoriser une approche culturelle de l'enseignement,* Denis Simard (2002) stresses that

> *[TRANSLATION]* as they strive to make sense of their student's preoccupations and searches for meaning, teachers should know what students listen to, what they read and watch, their videos and stars, their codes, references and representations, and use them as a way of introducing them to new things. (p. 6)

As the preferred expression platforms for twenty-first century youths, the Internet and the various digital-communication tools that allow Internet access currently appear to be ideal convergence points to establish such a dialogue. French-language schools must take advantage of such dialogue to make young Internet users aware of the influence the cyberspace has on their identity, support them in their search for sites that showcase Francophonie — local and foreign — and provide them with opportunities and ways to discover, create, and broadcast new francophone cultural references. The predominance of American culture and English language — on the Internet and everywhere else — too often places French-speaking youths living in a minority setting in a situation of great cultural vulnerability. In other respects, classroom use of the Internet and new technologies should also inspire the search for new technological solutions to key problems in education, such as how to motivate students to learn or incite them to take an active part in their learning.

Schools and parents must overcome the competency gap, as they lag behind youth with regards to their comfort with the digital space. As they strive to place the cultural development of youth at the heart of their educational project, French-language parents and schools must develop the technological and relational competencies that have become necessary in the twenty-first century and thus ensure they won't be left behind.

## STIMULATING AND GUIDING AN IDENTITY-BUILDING APPROACH

Cultural appropriation in minority-setting French-language schools invariably involves an understanding of the mechanisms that lead to identity building. In a context where the majority's language and culture exert massive influence on youths, it is important to note that identity and identity engagement cannot be imposed. French-language schools cannot assess their students' identity, nor can they impose a pre-ordained identity upon them. They can, however, act on the conditions that foster sound francophone identity building, notably by presenting students with the elements of a language and culture that have and continue to inspire creation in all fields and in all parts of the world.

As they put forward efforts to stimulate and support the identity building of youths, minority-setting French-language schools must not only take account of the linguistic and cultural assimilation that affect youth, but also of other social realities, such as exogamy and the revitalization of the francophone community through immigration.

Despite the central role played by the French-language in processes of identity building and the development of a sense of belonging, it is key to ensure that the school's project does not veer towards an ethnocentric belief that traditions and practices from a particular culture, including the use of its language, are superior to any other. By also valuing the learning and use of English and other heritage languages of Francophone Canadians, French-language schools can contribute to the building of a sense of solidarity that will be expressed through communication, as well as through sensitivity to the expression of diversity in the context of a dynamic, pluralistic Francophonie.

## A CULTURAL WORLD TO KNOW, USE, AND EXPAND

In French-language schools, the cultural approach to teaching is rooted upon the assumption that teachers are familiar with the collective and individual dimensions of culture. The collective dimension of francophone culture is characterized, on one hand, by a set of values, beliefs, traditions, methods, and ways of living together that evolves at the same pace as those who make it live. This francophone culture takes its source in Canadian history and is situated within the context of Canadian Francophonie, which has francophones from Quebec, Acadia, and all provinces and territories at its core. The integration of collective culture in French-language schools must be planned in a global, strategic fashion to showcase, using a vast array of activities, the knowledge, know-how and existential skills that foster the transmission of francophone culture to students so that they can make it their own and use it to their advantage.

Each student nevertheless has a particular cultural background. Each of these backgrounds contains a personal history fashioned by events and by the influence of family, friends, neighbourhoods, or ethnic origins. These influences shape the context the student is familiar with — his or her individual culture. This culture constitutes the starting point from which students access the knowledge required to approach the surrounding world. Given that any learning starts with what is known before going towards the unknown, it is essential that this individual culture be taken into account in the classroom. This will ensure that collective culture can become richer from each person's individual culture.

# CULTURAL APPROACH TO TEACHING

Several factors contribute to the implementation of a cultural approach to teaching in French-language schools. In this section, we present the ten principles at the core of a cultural approach to teaching, the cultural role of teachers, cultural referents and their integration to teaching, as well as the cultural-appropriation process.

## PRINCIPLES FOR A CULTURAL APPROACH TO TEACHING

1. **Identity building is a personal process that results from a free, considered choice.** Schools can influence some conditions that have an impact on identity building, but not on the very construct of self-identity.

2. **Schools rely on curricula to transmit culture.** Francophone culture must be transmitted through the teaching of all subjects, from Kindergarten to Grade 12.

3. **Cultural appropriation by students is achieved through a process.** Student acquisition of knowledge, know-how and existential skills leads to community-building skills and to transformation skills. This process involves acquiring a sense of awareness, taking a position, and taking charge with regards to cultural, intercultural, and transcultural components.

4. **Students' own identity and culture are valued, regardless of their linguistic backgrounds.** Students' mastery of French and knowledge of other languages are expressions of their cultural identity. They must be welcomed and recognized as such.

5. **Dialogue supports students' identity building.** Students mainly build knowledge through social interaction; that is, with and through others. As such, genuine dialogue must be at the heart of all teaching and learning initiatives.

6. **Cultural heritage should be revisited using today's outlook and tomorrow's perspective.** Canadian Francophonie ties its past to the present to define its future aspirations at the local, provincial or territorial, regional, pan-Canadian, and global level.

7. **Affirmation of cultural leadership of contributors stimulates students' identity-building processes.** Aware of their role as conveyors of culture, intermediaries, catalysts, guides, cultural mediators, and cultural models, contributors take on the responsibilities involved.

8. **Student engagement is stimulated by strong cultural models.** In the cultural-appropriation process, students are often influenced by models from their environment. School personnel, peers, family, or community members (e.g., artists, athletes, businesspeople, scientists) are among the most genuine cultural role models.

9. **Cultural diversity is a source of development and enrichment for Canada's collective francophone culture.** The input of cultural groups represented within the French-speaking community contributes to the renewal of our collective culture, ensuring its place within pan-Canadian and global Francophonie.

10. **Mobilizing family, school, and community is essential for cultural transmission and appropriation.** Issues related to culture are everyone's concern and require the involvement of families, schools, and communities. They also require the establishment of strong, durable community bonds.

## PROMOTING THE CULTURAL ROLE OF THE MAIN CONTRIBUTORS

In minority-setting French-language schools, teachers are responsible for connecting students with culture. As conveyors of culture, they accompany students as they build their cultural identity by creating significant opportunities to discover and express francophone culture while remaining open to other cultures. Conveyors of culture also lead students to make informed choices that will contribute to the development and affirmation of their identity (New Brunswick Department of Education, 2009).

Conveyors of culture have multiple roles: intermediary, catalyst, guide, cultural mediator, and cultural model.

**Intermediary:** fosters the discovery of a variety of cultural means of expression and facilitates exposure to various Francophonie personalities.

**Catalyst:** generates interest in local and foreign culture and entices students to appreciate and appropriate these cultures. Such persons feed students' reflections regarding their own culture, make suggestions, and foster dialogue. The catalyst motivates actions and reactions with regards to culture.

**Guide:** implements efficient means to foster and support cultural expression among youths. The guide maintains a climate of awakening and openness to culture through direct interventions, leading students to bridge the gap between their individual culture and the collective francophone culture.

**Cultural mediator:** engages students in a negotiation process between their individual culture and the collective culture. Aware of students' cultural practices and experience, the mediator can use this familiar universe to generate interest for collective culture.

**Cultural model:** triggers a personal inquiry process with regards to culture, is involved in the surrounding cultural life while remaining open to cultural diversity and showing a desire to have cultural experiences in French.

## INTEGRATING CULTURAL REFERENTS IN TEACHING

Francophonie's significant cultural referents are defined as elements and attributes that characterize the French-speaking community at the local, provincial or territorial, regional, pan-Canadian, and global level. They can serve as research objects to give meaning to learning and stimulate the student's cultural evolution and identity-building process. Establishing a list of major francophone cultural references and enforcing their study would, nevertheless, be presumptuous. Taking such a course would result in placing culture in a vacuum, fossilizing it, and contributing to its trivialization and potential disappearance. Cultural referents can be selected from the realm of what is familiar to students, or within cultural heritage. They can also be derived from current events, daily life observations, historical research, or scientific exploration; that is, they can be found in any sphere of human activity that relates to Francophonie.

The following figure illustrates the process leading to the selection of cultural referents relating to Francophonie that can be substantially used as part of efficient educational practices related to a cultural approach to teaching. In Step 1, we determine whether the selected object is a cultural referent which characterizes or has characterized Francophonie. In Step 2, it is assessed for educational value, while Step 3 vies for specifying how it can contribute to students' global education. A detailed description of this French-language cultural referents selection process can be found in the *Document de fondements pour une approche culturelle de l'enseignement*.

# FIGURE 1: PROCESS LEADING TO THE SELECTION OF CULTURAL REFERENTS RELATING TO FRANCOPHONIE THAT CAN BE SUBSTANTIALLY USED IN AN EDUCATIONAL SETTING

## CULTURAL REFERENTS RELATING TO FRANCOPHONIE

Elements and attributes characteristic of the French-speaking community at the local, provincial or territorial, regional, pan-Canadian, and global level and which serve as research objects to give meaning to learning and stimulate the students' cultural representation and identity-building process

### STEP 1: IS IT A CULTURAL REFERENT?

LEVEL 1A (1 CRITERIA OUT OF 3)
THE STUDIED OBJECT CHARACTERIZES OR HAS CHARACTERIZED:

| | | |
|---|---|---|
| a francophone community | a field of activity | humanity |

LEVEL 1B (1 CRITERIA OUT OF 6)
THE STUDIED OBJECT:

| | | |
|---|---|---|
| is representative of an era, an intellectual movement, a social value | responds to a need, to an issue | illustrates the power of imagination and creativity |
| has achieved longevity | symbolizes excellence | achieves promise for the future |

### STEP 2: WHAT IS ITS EDUCATIONAL VALUE? (3 CRITERIA OUT OF 3)

THE CULTURAL REFERENT:

| | | |
|---|---|---|
| is associated with a program of study | can be substantially used in one or more subject areas | fosters students' skills development |

# STEP 3: WHAT IS ITS CONTRIBUTION TO THE STUDENTS' HOLISTIC DEVELOPMENT? (1 CRITERIA TO BE SELECTED AMONGST THE 3 DIMENSIONS)

## OPENNESS TOWARD THE IMMEDIATE ENVIRONMENT

*USING THE CULTURAL REFERENT:*

1. helps students better understand their school, family, or social environment

2. contributes to students' development of curiosity with regard to their own culture

3. allows students to go beyond the ordinary

4. allows students to refine their understanding of the identity of francophones from their immediate environment to better understand their contribution to the world

## OPENNESS TOWARD EXTERNAL REALITIES

*USING THE CULTURAL REFERENT:*

5. helps students better understand the reality of "the elsewhere"

6. contributes to developing students' curiosity toward cultural diversity

7. allows students to establish links between the present and the past, the here and the elsewhere, and the self and the other

8. allows students to enhance their openness toward realities to which they may not be exposed in their immediate environment

9. allows students to use elements of the past to better understand the current reality

## PERSONAL DEVELOPMENT

*USING THE CULTURAL REFERENT:*

10. develops students' sensitivity, contributing to the emergence of an aesthetic reaction

11. fosters students' reflection on their own identity

12. develops students' sense of belonging and feeling of autonomy

13. arouses students' cultural-practice habits

14. develops students' creative thought and imagination

15. encourages students to use critical thinking

16. awakens students' senses

17. awakens students' sense of the possible

## PROMOTING SHARED CULTURAL LEADERSHIP

The sustainability of Canadian Francophonie depends on the demonstrated leadership of community members in all walks of life. Shared cultural leadership, supported by the community and exercised by each individual, is the only manner in which francophone culture can be transmitted, thrive, as well as to ensure its vitality in the long term.

Traditional visions of leadership, which typically include notions of hierarchy and authority, are not appropriate in the cultural realm. Shared leadership exercised by all who contribute to cultural creation would be more suitable. Cultural leadership can emerge both inside and outside the school. It can be exercised by any person interacting with others to organize cultural events, promote language, or foster dialogue — bringing culture to life.
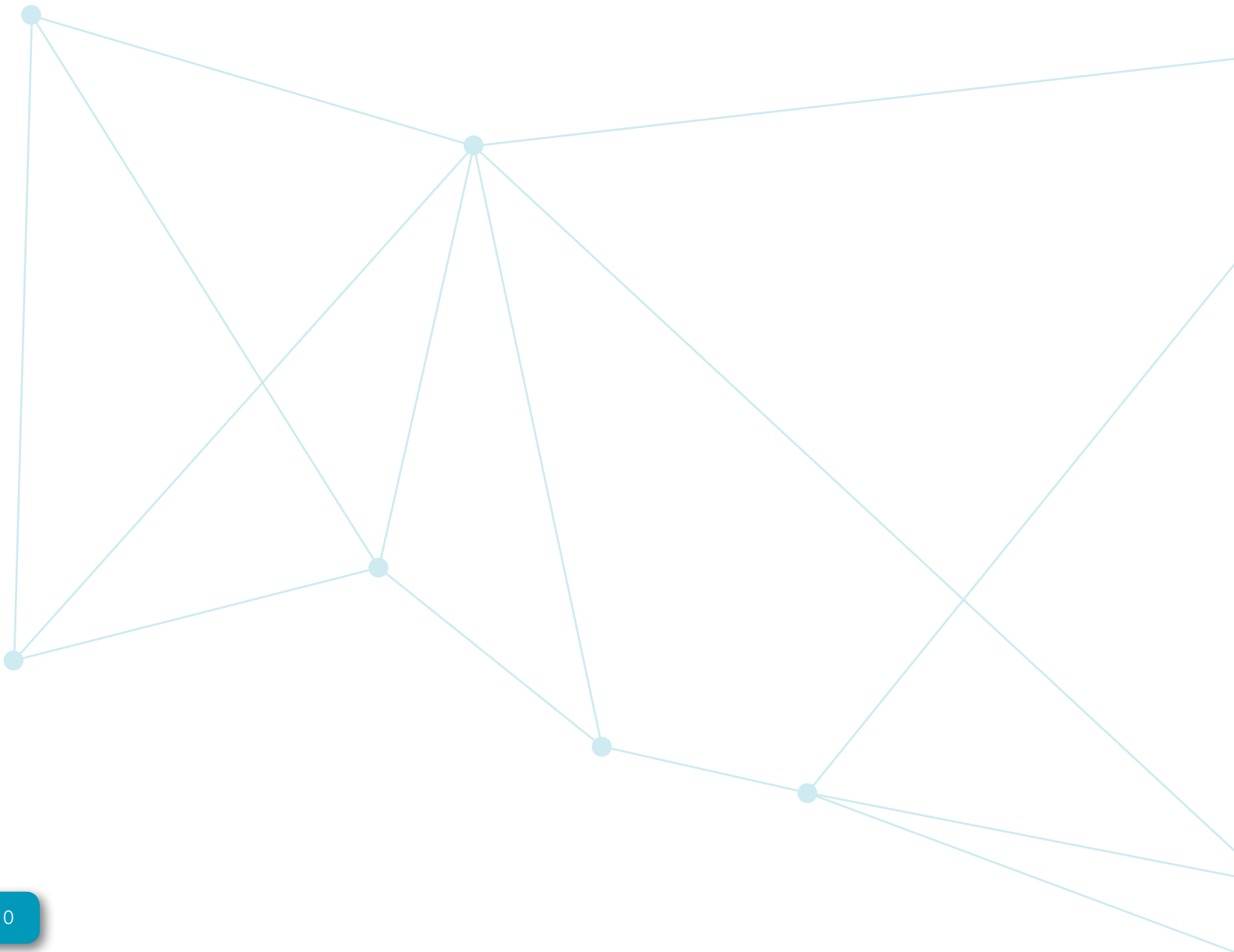
## DYNAMIC PROCESS FOR FRANCOPHONE-CULTURE APPROPRIATION

Before touching upon topics related to integrating culture into all fields of minority-setting French-language education, it is necessary to define cultural-appropriation — a dynamic process comprised of three elements: awareness, commitment, and sense of responsibility (Paiement, 2007). These three modes of cultural appropriation can be associated with different types of thought processes.

First, **knowledge** comprises all knowledge acquired essentially through study, observation, experimentation, and research illustrating **awareness** (Paiement, 2007), **openness,** and **findings** (Association canadienne d'éducation de langue française [ACELF], 2006) (e.g., knowing historical facts, figures, and elements that are representative of Francophonie's heritage and diversity).

Then, **know-how** — the demonstration of an ability to succeed in various fields, notably in relationships, social life, and daily activities — which illustrate **commitment** (Paiement, 2007) and **experience** (ACELF, 2006) (e.g., ability to explain cultural choices, to express opinions as a francophone, and to welcome cultural differences).

Finally, **existential knowledge,** the manifestation of the self asserting towards the person and others through expression and interaction as well as through desires, choices, actions, or accomplishments, illustrate a **sense of responsibility** (Paiement, 2007) and **modes of affirmation** (ACELF, 2006) (e.g., ability to make choices that respect one's cultural convictions, demonstration of constant efforts to improve one's mastery of the French language, and demonstration of the pride to be francophone).

All students experience the francophone-culture appropriation process through these three modes: awareness, commitment, and sense of responsibility. These modes characterize the acquisition of knowledge, practical skills, and social skills. In addition, French-language schools in a minority setting must develop the community-building skills and transformation skills required to allow students to become individuals who will ensure the future of francophone communities. In this context, **community-building skills** can be defined as

> [TRANSLATION] "related to a person's ability to interact and unite with others around a shared vision. They inherently empower individuals to take others into account, consider interdependencies and constructively contribute to realizing common projects" (Fédération des parents francophones de l'Alberta, 2001).

According to Landry and Rousselle (2003), **transformation skills** [TRANSLATION] "are part and parcel of a vision of community-building skills, given that the development of transformation skills will foster an individual's ability to develop and assert a francophone identity."

Given that the cultural context of Canadian Francophonie is characterized by its diversity, each person's cultural experience is often viewed in relation to what is different; that is, in relation to otherness. For the individual, this relationship is revealed in three respects: cultural, intercultural, and cross-cultural (Lussier, 2006).

The **cultural** component of the relation to the other accounts for the interaction between each individual's personal history and the surrounding world. The **intercultural** component relates to the intercultural reality in which each individual evolves, and to the interaction between this person's personal history and this reality. The **cross-cultural** component of the relation to the other accounts for the potential for the collective francophone culture's renewal represented by the intercultural competence assumed by each individual, which is characterized by the openness to the other that influences each person's identity-building processes. This component highlights the francophone community's resolve to subscribe to a social project shared by all members insofar as their cultural input into the collective francophone culture is valued.

Figure 2 illustrates the dynamics of the francophone-culture appropriation process.
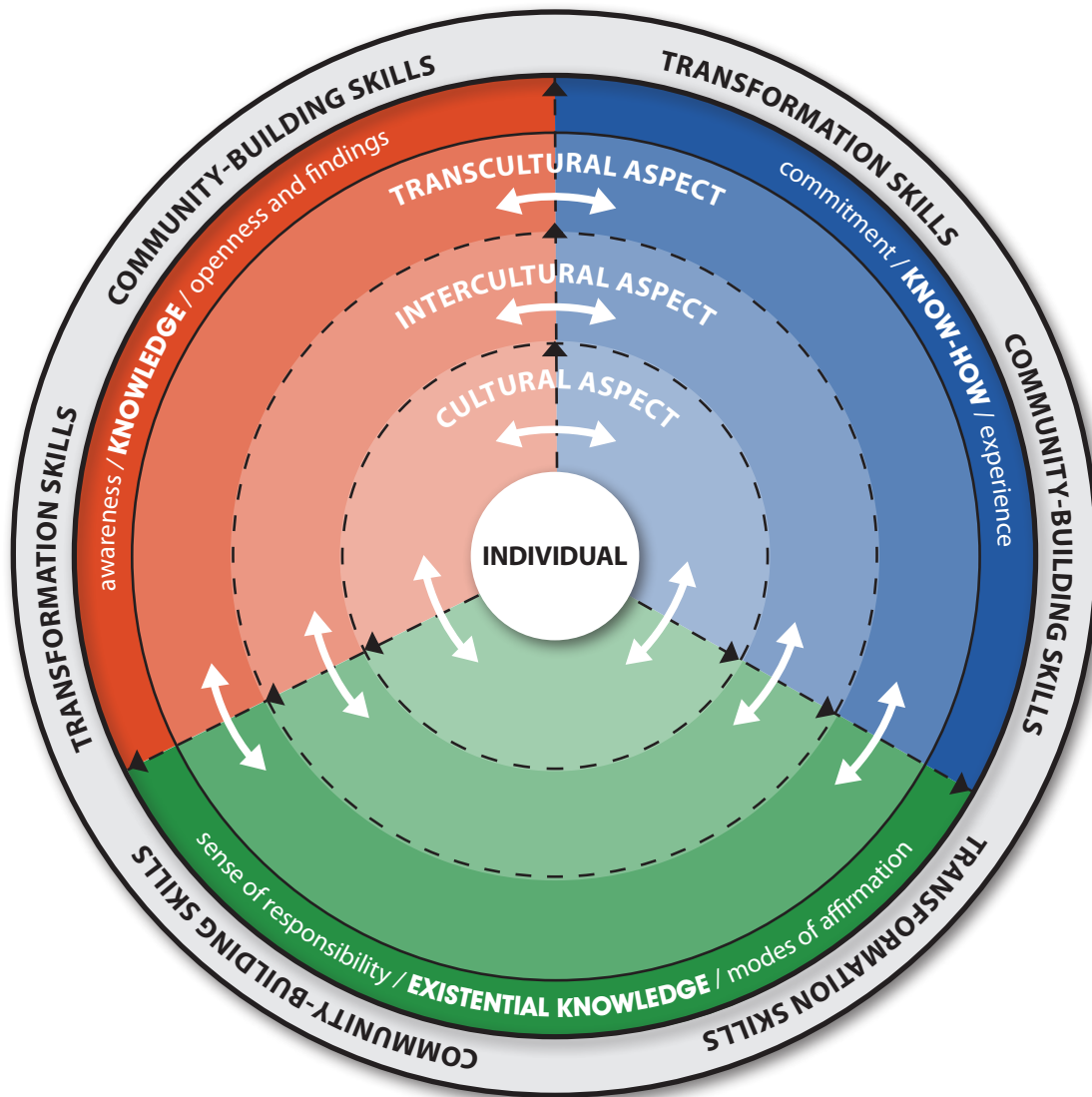
**Figure 2: Dynamics of the francophone culture appropriation process
(Inspired by Lussier, 2007, and Buors and Lentz, 2004)**

# PART 3:
# INTERVENTIONS

Implementation of the cultural approach to teaching in the long term requires setting up a structure for intervention and sustained action. In this third section, we will discuss educational and assessment practices, as well as the implementation of a program for cultural activities and community development.

## CURRICULAR INTEGRATION OF FRANCOPHONE CULTURE

Revising programs of studies would facilitate the integration of culture in all curricular areas of Kindergarten to Grade 12 education. Designers of programs of studies are called upon to integrate the cultural dimension of knowledge, know-how and existential skills into all curricula, thus promoting the cultural approach to teaching. Here is how francophone culture can be integrated into curricula:

- Learning outcomes from all curricula, from Kindergarten to Grade 12, where relevant, are formulated in a manner that takes precise account of content related to language and culture, which are elements of the dynamic culture appropriation process of local and foreign Francophonie, past and present.

- Examples put forward in learning content must, where relevant, include local, provincial or territorial, regional, pan-Canadian, or global francophone cultural referents.

- Learning outcomes must place value on the cultural dimension of teaching and learning in French-language schools.

## INTEGRATING FRANCOPHONE CULTURE INTO EDUCATIONAL RESOURCES

Educational resources (print or otherwise) intended for students and/or teachers should reflect the pluralism of francophone culture, promote cultural referents, and integrate them in a manner that allows students to process information and situate their disciplinary knowledge in its cultural context. The knowledge described therein should help students become aware of their individual culture, as well as of collective francophone culture at the local, provincial or territorial, regional, pan-Canadian, and global level, and also to acquire critical, objective thinking with regards to other cultures. Furthermore, given that educational resources are one of the most direct means for exposing students to French-language and francophone culture referents, it is of prime importance to ensure high quality in both their content and use of language. Educational resources are essential tools for cultural appropriation, also contributing to students' identity building. This is why resources conceived originally for students from minority-setting French-language schools should be preferred.

## PRACTICES IN PEDAGOGY AND ASSESSMENT

Most useful in the current classroom are educational practices that arise out of a vision of education focusing on students, recognizing their specific needs, learning pace and style, interactions, as well as on notions of social construction of knowledge — that is, knowledge that is built with and by others — as well as cognitive processes, notably through the acquisition of language skills, reasoning, and critical thinking.

Together, such practices lead to the creation of an educational environment that fosters linguistic and cultural actualization through the development of language skills and student accountability. Techniques such as teamwork, group discussions, cooperative learning, peer teaching, role playing, case studies, as well as projects-based learning, allow students to freely express their preferences. In a minority setting, implementing such practices brings an added value given that they allow teachers to assume such roles as intermediary, catalyst, guide, cultural mediator, and cultural role model.

Assessment practices are part and parcel of the cultural approach to teaching and should be aligned with other forms of learning assessments that target achieving learning outcomes prescribed in curricula. These assessments should include examination of data from a set of sources such as observation sheets, interest inventories, survey questionnaires, surveys, written reflections, self-evaluations, and the student's portfolio. The observation of existential knowledge should be a starting point to processes that take students through a dynamic cultural-appropriation process.

This cultural appropriation process emerges through a mobilization of cultural knowledge and know-how that, once expressed or demonstrated, account for social skills used towards a community-building and transformative perspective. Teachers must collect a set of relevant data that highlights their students' knowledge, know-how and existential skills in order to assess each learner's dynamic cultural appropriation process in a fair and holistic manner.

The following table offers examples of francophone culture transmission and appropriation strategies.

**Table 1 – Examples of francophone culture transmission and appropriation strategies**

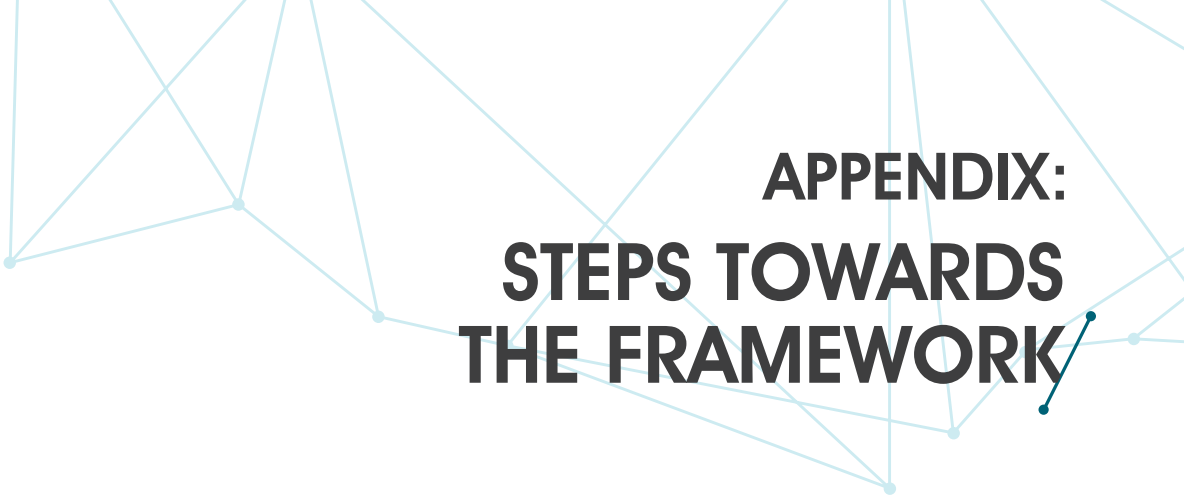| MODES OF APPROPRIATION | TRANSMISSION | APPROPRIATION | EXAMPLES OF ACTIVITIES |
|---|---|---|---|
| **AWARENESS**<br>**KNOWLEDGE**<br>**OPENNESS AND FINDINGS** | • Have students discover a cultural referent through reading a text, a news item, or an experience.<br>• Have students observe all dimensions of the cultural referent studied, taking into account its history and current significance.<br>• Encourage students to reflect on the meaning of the cultural referent to their personal life and environment.<br>• Encourage students to reflect on the significance of the cultural referent studied in various individual and collective cultures.<br>• Encourage students to reflect on the meanings different cultures attribute to the cultural referent studied by outlining relevant similarities and differences. | • Describe the cultural referent studied.<br>• Explore the topic to enhance understanding of the various aspects of the cultural referent studied.<br>• Understand the significance of the cultural referent studied for their own personal life and environment (e.g., family, school, community, province or territory).<br>• Compare the significance of the cultural referent for the provincial or territorial collective francophone culture to its significance for other cultures involved in provincial or territorial Francophonie.<br>• Analyze the cultural referent studied to highlight the relevant similarities and differences between the various cultures involved in provincial or territorial Francophonie. | • Study a historical character who has marked the provincial or territorial Francophonie.<br>• Research the origin of the celebrations of various cultural groups within provincial or territorial and pan-Canadian Francophonie and assess their significance.<br>• Interview a resource person to enhance understanding of the role of the main francophone radio networks and reflect on the significance of these networks for their own personal life, family members, and in the francophone community.<br>• Analyze the past and present romance practices of francophones with that of other cultures to highlight differences and similarities. |
| **COMMITMENT**<br>**KNOW-HOW**<br>**EXPERIENCE** | • Ask students to express the significance of the cultural referent studied to their own personal life.<br>• Ask students to discuss the cultural referent studied.<br>• Provide students with opportunities to explain their position with regard to the cultural referent studied.<br>• Have students identifying the specific French terminology that is best suited to speak of the cultural referent studied and encourage its use in their communications. | • Communicate the significance of the cultural referent studied in one's personal life and environment (e.g., family, school, community, province or territory).<br>• Listen to the opinion of others on the cultural referent studied.<br>• Communicate one's personal position with regard to the cultural referent studied.<br>• Collaborate to find unifying elements related to the cultural referent studied.<br>• Use the French language and appropriate terminology to speak of the cultural referent studied. | • Compose a menu inspired by the traditional cuisine of a country from international Francophonie and present it in class.<br>• Facilitate a debate on bilingual display in the region's retail businesses.<br>• Write a critique of a film from Quebec or a show from Canadian or foreign Francophonie.<br>• Prepare, as a team, the program for a francophone cultural festival that reflects the cultural diversity of the region's Francophonie.<br>• Create a table of past and current, local and foreign French-language expressions related to climatic conditions. |
| **SENSE OF RESPONSIBILITY**<br>**EXISTENTIAL KNOWLEDGE**<br>**MODES OF AFFIRMATION** | • Encourage and elicit students' reactions and statement of their positions with regard to the cultural referent studied and encourage them to use the referent in their communications.<br>• Design learning tasks that allow students to express their identity by calling upon the cultural referent studied.<br>• Design learning tasks that allow students to create new cultural referents inspired by the common and unifying elements of the cultural referent studied. | • Affirm and defend their own position with regard to the cultural referent studied.<br>• Use the cultural referent studied to affirm their francophone identity through communications, cultural choices, and participation in the manifestations of culture as well as its productions.<br>• Get inspiration from the cultures participating in the province's or territory's Francophonie to model the cultural referent studied into a unifying cultural referent within a pluralistic renewed Francophonie. | • Plan a promotional campaign to encourage their peers to use French during sporting events.<br>• Promote cultural products from local and foreign Francophonie.<br>• Create musical work that includes the musical influences of various cultures. |

## IMPLEMENTING A CULTURAL ACTIVITY AND COMMUNITY DEVELOPMENT PROGRAM

The cultural activity and community development programs of French-language schools should be part of an overall strategy vying for the coordination of a set of targeted educational interventions among various groups of students. Such a strategy's first priority should be to ensure students come into direct contact with the French language and elements of francophone culture in curricular and extracurricular activities. This would foster the acquisition of culture-related knowledge, practical skills, and social skills in a cultural, intercultural, and cross-cultural perspective and therefore contribute to the acquisition of skills related to community-building and transformation. To take full advantage of cultural experiences, students should be able to play an active part in the experience's preparation, conduct, and evaluation.

Inherent to the cultural approach to teaching is a broadening of cultural activity and community development initiatives, which ensures that they become embedded in all academic subjects and spheres of activity. The whole school curricula must therefore be taken into account in the planning of a program that will ensure all such initiatives best meet the needs of the group of students they are targeting.

Also essential to planning social activities targeted to a specific group of students is an understanding of their linguistic and cultural profile, their learning profile, as well as their interests. Another key decision factor in choosing elements of such a program is the school's family-school-community partnership, which fosters both the active participation of community members in school life and the authentic involvement of students and school personnel in community activities. Such opportunities are inherent to the program's community aspect, which allows for the transmission of the models and values that characterize francophone culture through contact with families, communities, and schools. Such contacts with the linguistic and cultural reality help students build an accurate and contemporary vision of Francophonie.

Members of isolated francophone and Acadian communities should also be provided with a multiplicity of opportunities to meet, share, and establish contacts through a variety of means (e.g., through electronic means). Such initiatives achieve a high degree of success with young boys and girls, as they address their need to socialize and belong to a group.

# STEPS TOWARDS THE FRAMEWORK

## 2002: SCHOOL ACHIEVEMENT INDICATORS PROGRAM (SAIP) EVALUATION

In 2002, SAIP, a pan-Canadian assessment of student achievement in writing, revealed that francophone students aged 13–16 living in a minority setting had results that were inferior to those of their Canadian English-speaking and Quebec French-speaking peers. Studies have shown that these results were linked to economic and sociocultural factors.

## 2003–2009: ONTARIO'S AMÉNAGEMENT LINGUISTIQUE POLICY FOR FRENCH-LANGUAGE ACQUISITION

A series of initiatives led by the Ontario Ministry of Education from 2003 to 2009 inspired the development of the *Cadre d'orientation et d'intervention pour une approche culturelle de l'enseignement dans les écoles de langue française en contexte minoritaire au Canada.* In 2004, following the revision of its curricula, the Ontario Ministry of Education adopted the *Aménagement Linguistique Policy for French-Language Acquisition* which allows educational institutions to enhance their offering of teaching and learning conditions that foster the transmission of French-language and francophone culture, in order to ensure the academic success of all students. In 2007, the Ministry of Education made an in-depth study of the insertion of cultural elements into educational practices. This led to the 2009 publication of *Une approche culturelle de l'enseignement pour l'appropriation de la culture dans les écoles de langue française de l'Ontario* and to the integration of francophone culture into Ontario's curricula.

## 2003–2011: COUNCIL OF MINISTERS OF EDUCATION, CANADA (CMEC) CONSORTIUM

Provinces and territories, through the Pan-Canadian French as a First Language Project (PCFFLP) Consortium, collaborate on various research projects, as well as on creating resources intended for teachers and students. Projects undertaken by the Consortium are funded by the participating jurisdictions (i.e., all provinces and territories with the exception of Quebec) and by the government of Canada through Canadian Heritage.

The *Pan-Canadian Framework for Cultural Appropriation in French-Language Schools* is the third project undertaken by the PCFFLP Consortium. The framework vies for cultural appropriation and identity building — two key areas for educational projects at French-language schools in minority settings.

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