



DANIEL J. BRANT & ASSOCIATES

A Report for the Canadian School Boards Association

October 2023

The Canadian School Board Association

Table of Contents

- 1.0 Education and Colonialism..... 3**
 - 1.1 Background 3
 - 1.2 Residential School System..... 4
 - 1.3 Indian Control over Indian Education..... 6
 - 1.4 Difference between Western and Indigenous Pedagogy 6
 - 1.5 Innovative Change Strategies 8
 - 1.6 Immersive/Experiential Learning 8

- 2.0 Canadian School Boards Association: Indigenous Education Engagement and Communication 9**
 - 2.1 Leadership in the Community and Classroom..... 9
 - 2.2 National Indigenous Education Engagement and Communications Strategy 10
 - 2.2.1 Purpose 10
 - 2.2.2 Current Situation 11
 - 2.2.3 National Initiatives in support of Indigenous Education 11
 - 2.2.4 Provincial Associations Initiatives in support to CSBA response to TRC..... 12
 - 2.2.5 2022-2025 CSBA Strategic Direction 12
 - 2.3 Community engagement: protocols and relationship building strategies. 13
 - 2.3.1 Initiating Connections for results-driven, authentic relationships 13
 - 2.3.2 Who and how to connect 13
 - 2.3.3 Local/Regional Organizations..... 13
 - 2.3.4 Messaging..... 14
 - 2.3.5 Organization and Communications Objectives 14
 - 2.3.6 Communication methods and mix 15
 - 2.3.7 Success and Evaluation 15

- 3.0 The School Board Survey 15**
 - 3.1 Major Observations from the survey 15
 - 3.2 Introduction 15

3.2.1 Methodology:.....	16
3.2.2 Survey Results	17
4.0 CSBA Summary	41
Appendix A – Responses to Open Ended Questions	42
Appendix B – Compendium of CSBA Headings.....	55
Appendix C - Guide For Indigenous Contacts	59
Appendix D – TRC Recommendations for Education	63
Appendix E - List of Universities With Indigenous programs	65
References.....	69

1.0 Education and Colonialism

1.1 Background

The evolution of Canada's educational system has played an instrumental and damaging role in the undermining and disruption of Indigenous peoples' autonomy, culture, traditional knowledge, ways of knowing, being, and importantly language transmission (orality), which has been profoundly attributed to Western colonial discourse, government policies, and legislation (Wilk, Maltby & Cooke, 2017; Bombay, Matheson & Anisman, 2014; du Leeuw, Greenwood & Cameron, 2009). A defined insight of colonialism is key for unearthing and creating a genuine understanding concerning its correlation to the disparities experienced by Indigenous peoples, notably its impact on the current state of Indigenous student attainment within contemporary society. Alfred (2009) explains colonialism as "the resource exploitation of indigenous lands, residential school syndrome, racism, expropriation of lands, extinguishment of rights, ward-ship, and welfare dependency" (p.43).

The education system is one fragment concerning the many social determinants impacting Indigenous peoples across Canada and globally. Historically, Canada's colonial and political forces were overtly imposed over a span of five centuries that resulted in and created a disconnection amongst Indigenous peoples from their traditional knowledge and teachings, worldviews, community, and Elders. Regardless of the hegemonic intrusion, the Indigenous culture through their experiences remain parallel and vibrant today (Absolon, 2010; Battiste, 1998). Smith (1999) further explains, "For Indigenous peoples the beginning of a new century is really a continuation of a struggle that began five centuries ago. While the language of imperialism and colonialism has changed, the sites of struggle remain" (104).

These struggles are exemplified within our formal education system, Indigenous student success remains staggering as a gap exists between non-Indigenous and Indigenous graduation rates. An article published by the Globe and Mail (2020) indicated that First Nations peoples living off-reserve obtain a 75 per cent graduation rate while on reserve First Nations peoples in their 20s achieve only a 48 per cent rate completing high school. Despite a slight increase in graduation

rates amongst Indigenous students, the article further articulates that this is clearly not enough as more than 90 per cent of non-Indigenous students in their 20s have a high school diploma.

To understand how our education system has had detrimental and harmful effects on Indigenous peoples, we must commit to understanding the historical impacts contributing to education attainment and Indigenous student success today. Importantly, understanding the connection between colonialism and education is paramount in gaining a fulsome realization and consciousness raising as both concepts are intertwined and identified as driving forces for creating continuous barriers. Ideally, we all must strive to do better as we all have a role to play concerning reconciliation, which starts with action from Indigenous and non-Indigenous peoples alike. Working together in unity is one of many positive steps forward as this promotes respectful working relationships as the goal is to strive for better outcomes concerning our youth as they are our future leaders.

Relational accountability is a teaching we all should engage and immerse within our daily lives and work practices, importantly at all levels – micro, mezzo, and macro for social change to occur. Wilson (2008) shared that relational accountability is “cyclical, it is the knowing and respectful reinforcement that all things are related and connected” (p.61). Thus, policy makers, educators, and curriculum developers must take the responsibility to unlearn, re-learn, and re-examine how to re-dress educational approaches that are more inclusive and relevant as Battiste (2002) indicated “elusive use of Euro-centric knowledge in education has failed Indigenous children” (p. 9). Notably, the need for systemic change within our current education model requires further decolonization as this promotes and cultivates a learning environment for Indigenous children and youth while providing an opportunity to connect with, proudly embrace, and essentially celebrate their identity and culture, which are foundational for wellbeing and successful student attainment.

1.2 Residential School System

The evolution of Canada’s school system was a vehicle and catalyst for dismantling and severing Indigenous peoples’ way of life and the Residential School system was the driving force for eradicating and eroding Indigeneity through the process of assimilation (Brown, 2019;

Bombay et al., 2014; 2009). Indigenous children were forcibly removed from their culturally rich communities, families, and Elders to attend these government institutions, which primarily were operated by the church. Residential schooling was the core mechanism for creating intergenerational effects that not only impacted Indigenous health and wellbeing, importantly affecting educational attainment amongst Indigenous students today (Wotherspoon, 2014). Studies have illustrated that a strong correlation exists when having a family member who attended the residential school system as Indigenous students had poorer educational outcomes. (Fier, 2016; O’Gorman & Pandey, 2015).

The Residential School model was a framework implemented by policy makers in the late 1800s that was built upon and adopted through recommendations set out by the *Report on Industrial Schools for Indians and Halfbreeds* (1879), which resulted in conformity and annihilation of Indigenous peoples (Nagy & Sehdev, 2012). The core objective was to strictly enforce Euro-Canadian traditions, theology, and way of life into dominant society, targeting its most vulnerable group: its children (Zalcman, 2016). Children as young as three years old were obligated and required to attend these institutions as government enforced and legalized mandatory attendance (Bombay et al., 2014). Many children experienced physical, emotional, mental, spiritual, and sexual abuse while attending these institutions as these forms of punishment were sought to “kill the Indian, save the man” (Zalcman, 2016; Bombay et al., 2014;2009).

Yet despite these brutalizing attempts set out by government officials and policy makers, Indigenous peoples remain resilient and strong as a resurgence concerning restoration of Indigenous wellness, health, and culture is being sought at all levels. Notwithstanding, Indigenous education remains at the centre of concern as the *Truth and Reconciliation Report – Calls to Action* 2015 (TRC) outlines positive steps forward in creating and further decolonizing our education system. Although 94 calls to action have been voiced throughout this document, much work is needed to mend and repair historical injustices experienced by Indigenous peoples, as we yet require action to occur. Other changemakers that trailblazed and paved pathways at re-

examining and creating reform within our current education model included the National Indian Brotherhood and Assembly of First Nations.

1.3 Indian Control over Indian Education

Since the dissolution of residential schools, efforts to improve and decolonize the education system as a method for improving Indigenous student attainment has created a steppingstone for creating change, however; Indigenous students continue to struggle as students remain at a disadvantage (Brown, 2019). Remarkably, the shift towards Indian control over Indian education was proposed in 1972 as both the NIB and AFN expressed the need for change to occur within our current education system. The changes recommended in this 1972 position paper, included more control over curriculum delivery and approach, acknowledging Indigenous heritage and ways of knowing, and the importance of integrating Indigenous values within the educational learning curriculum altogether.

Although changes have been implemented, resulting in First Nations operated schools within First Nations communities, Indigenous schools continue to lack control over the content, curricula, and delivery of education (Brady 1995; Gordan & White, 2014). Importantly, federal approaches to First Nations schools have and still do result in poor models of education as many First Nations communities are still struggling from the results of historical and current discriminatory government policies that impact education and other areas of life, including much of the Indian Act (Marcom, 2014). Hence, recommendations set out by the TRC act as guiding principles to repair, heal, and mend relationships with Indigenous peoples in Canada as acknowledging the wrongdoings is imperative to move forward in a meaningful and respectful way.

1.4 Difference between Western and Indigenous Pedagogy

Indigenous pedagogy posits that learning is nurtured, it is not enforced or dictated as Indigenous ethics are implied in life itself and exercised through teachings (Abolson, 2010; Lambe, 2003). This learning involves a process of coming to know that entails traditional knowledge that has been passed from generations, our ancestors are integral and sacred while

respecting the laws of Creation are central (Absolon, 2010). Learning encapsulates relationality as everything is cyclical and everything has purpose, learning is reciprocal (Wilson, 2008). For example, Elders are our mentors, and the student is the apprentice; however, these roles are reciprocal as Elders learn from their students and vice versa.

Respect is integral within the learning process as children are not placed or categorized dependent on their learning ability or style; however, they are mentored where they are at and their interests are taken into account. Lambe (2003) further explains:

“Elders' or mentors' understanding of ceremony and culture does not necessarily have to be extensive or called "into play." More important are the mentors' life experiences and an ability to empathize with a person; where they come from, where they are and where they may be going in their life. A respect for differences and a willingness to mentor is an important and lengthy time commitment” (p. 309).

Indigenous pedagogy encompasses traditional ways of knowing and doing as this process entails the transmission of knowledge through traditional orality where cultural literacy is transmitted through storytelling, land as pedagogy, songs, and ceremonies, which defines who we are as a people, culture, and nation (Garcia & Shirley, 2012; Absolon, 2010). Importantly, acknowledging where people are at is an important practice within one’s learning journey as we cannot assume that everyone engages or wholeheartedly immerses themselves within “living the good life” as we need to be cognizant of historical impacts as Absolon explains “to assert the legitimacy of beginning with our experiences and cultural orientation is seen integral to the resurgence of Indigenous knowledge” (p. 24).

Western epistemology and discourse are highly contingent on scientific proof, thus, limited to evidence and explanation whereas Indigenous knowledge integrates the metaphysical and spiritual world to help us understand experiences or give meaning to what has occurred (Absolon, 2010). Western knowledge is based on theory, practice, and what is tangible where knowledge is sought from an academic lens. Thus, this linear thinking perspective has been identified as a key component in further marginalizing Indigenous peoples and impeding our

ability to construct our own identities (Wheaton, 2000). As one Indigenous leader expressed the value of Indigenous knowledge, “anthropologists call them legends, we call them teachings”.

So, the question remains as to how do we move forward in a balanced, meaningful, and respectful way? How do we implement methods to decolonize our education system while ensuring we embrace and include Indigeneity within our education curriculum and learning approach? This is critical as it ensures that those in power positions are integrating impactful changes that will promote positive outcomes for attaining Indigenous student success.

1.5 Innovative Change Strategies

For monumental change to occur and to ensure that change embraces inclusivity, equity, while respecting diversity, we must ensure that change at the educational level integrates Indigenous knowledge and ways of knowing contingent on territory, treaty, and cultural knowledge and practices that are congruent to traditional ways of knowing, being, and doing. We cannot categorize each nation in the same box as this will further impose historical impacts while repeating history itself; however, we must learn that every nation is different and unique within their own ways and importantly their needs differ from community to community.

Within the TRC, it outlines that language and culture are centric to rebuilding and restoring Indigeneity. However, the education system is strongly based on credentials and one’s educational background. Thus, this further impedes the opportunity for language transmission to occur within the classroom environment as Indigenous knowledge and language transmission should not be superseded by proof of credentials, schooling, and education. Historically, language transmission was transmitted by Elders, traditional teachers, knowledge keepers, community members, and parents as these educational institutions were non-existent. Ideally, we must explore and re-examine hiring protocols and procedures within the education system as language revitalization is key to restoring identity, culture, and self-worth.

1.6 Immersive/Experiential Learning

Immersive learning can be an important strategy to incorporate within curriculum development as it permits hands on learning while an opportunity exists to seek ways to integrate

land-based learning within student learning experiences. Since time immemorial, Indigenous children and youth were taught from seeing and doing (observational learning) while having the responsibility of making decisions as this promoted their autonomy while encouraging independence (Kruske, Belton, Wardaguga & Narjiic, 2012). With immersive learning it could offer an opportunity to transform and enhance educational experiences concerning methods to improve Indigenous student attainment while offering a method to decolonize the education system.

In summary, improving Indigenous student attainment is key for promoting future leaders as we all have a responsibility in overseeing changes to our education system. Ideally, for positive change to occur it must be Indigenous led and based on the unique needs of each community.

2.0 Canadian School Boards Association: Indigenous Education Engagement and Communication

2.1 Leadership in the Community and Classroom

Strong school board leadership plays a meaningful and vital role among school boards across the country and has a direct impact on student achievement and school success for Canadian students. When it comes to improvements in student achievement research shows that how school boards govern really matters.

Vision

Excellence in public education achieved through school boards.

Mission

- To support school board associations and their members in their mandates.
- To advocate on national, collective interests of Canadian children on behalf of the provincial/territorial public school boards that serve them.
- To promote the role democratically elected school boards play in ensuring quality and equitable education in Canada

Acknowledgement

The Canadian School Boards Association (CSBA) acknowledges that its school boards and trustees are located on the ancestral and unceded territory of First Nations, Métis, Inuit, and all First Peoples of Canada.

The CSBA purposefully recognizes past and present Aboriginal Peoples. The CSBA is committed to improving relationships among nations and promoting respect for the histories and cultures of Indigenous peoples.

CSBA members reflect on the consequences of past actions and consider how each of us, in the full spirit of reconciliation and collaboration, can learn about our neighbours and the treaties of the territories.

CSBA Membership

The CSBA is comprised of provincial school board associations and their members. Together, the provincial associations, with the CSBA as the national association, work together to support students across the country with strong public education policy.

The Importance of School Boards...

Governing school boards enable local decision making in response to local needs. By having their finger on the pulse of their communities, elected school board members or trustees know what their students, schools, and communities need because they are members of the communities themselves. With regional representation, communities have better access to the resources required to meet the needs of their students.

2.2 National Indigenous Education Engagement and Communications Strategy

2.2.1 Purpose

The purpose of this strategy is to identify key engagement and communication strategies that will enable CSBA and member associations to advance (and deliver) a coherent and monumental response to Truth and Reconciliation Commission (TRC) Calls to Action on Indigenous Education. More specifically to reach out to Indigenous Education experts and proponents in order to build a solid, community-based foundation for changes to public school curriculum and learning environment that respects Indigenous history, languages and cultures, and commits to academic success of Indigenous students. The collective

will among school boards, districts, trustees and staff has taken a bold step towards improving the education system in Canada for Indigenous Peoples’.

As the 2022-2025 strategic plan is implemented it is imperative to reinforce in-roads made by CSBA in previous years while at the same assess and redefine communication plans and approaches required to advance changes in equitable and fair funding for First Nation schools and necessity for success of Indigenous students in public education system

As the national voice of school boards, the response and actions of the CSBA, provincial members, school districts and partners is paramount in making changes for the benefit of Indigenous students, communities and all Canadians. The CSBA will leverage its influence with provincial governments and related organizations by providing relevant data for appropriate and equitable education funding for First Nations. CSBA coverage is significant including numerous school boards across several provinces and 5 million students from K to 12. All combined, with Indigenous leadership engagement, education proponents moving forward on TRC recommendations can make huge correction in the classroom concerning history and teaching environment for indigenous students including culture and language recognition.

2.2.2 Current Situation

In February 2014, well in advance of the TRC final report, the CSBA adopted the Charter of Commitment to First Nation, Metis and Inuit Education which defines its intent, vision, principles and goals. The following chronicles major events and milestones over the course of 5 years relation more specifically to TRC Calls to Action on Indigenous Education Reconciliation.

2.2.3 National Initiatives in support of Indigenous Education

In July 2016, the CSBA convened their first national gathering of trustees, Reflections of our Future in Winnipeg, to begin discussions on their response to Calls to Action on Education for Reconciliation as specified in the final report of the Truth and Reconciliation Commission announced Dec 15, 2015.

In December 2016, CSBA announced their work on developing an advocacy campaign to support action for equitable funding for Indigenous Education and to continue to develop strategies to address TRC recommendations in which CSBA boards can control or impact.

Successive years of CSBA work on Indigenous Education include many milestones including creation of an Indigenous Education Committee to guide CSBA response to TRC, several national gatherings to gain insight into Indigenous Education challenges and aspirations, published Indigenous Education Structure,

Initiatives and Promising Practices, 2018 update on TRC Call to Action 84 (iii) includes other sections, an accountability framework, a letter-writing campaign to support 3 pieces of federal legislation, creation of a national Reconciliation Partner/Leadership award to raise the profile of partnerships in education.

In 2020, CSBA signed a Memorandum of Understanding with AFN to set concrete strategies and actions to support joint priorities. Despite the impact of the COVID 19 pandemic on two national gatherings for trustees the AFN hosted 2 virtual sessions to enlist the expertise, experience and advice from Indigenous education leaders and the second on building strategic relationships to show how to build and manage authentic connections with Indigenous leaders.

The pandemic had other consequences. Perhaps the elimination of face-to-face meetings and engagements at national and regional events made implementation and promotion very challenging and possibly lost some momentum for that reason. A Presidents Bulletin during the winter, maybe reflected the situation with statements about how to build strategic relationships and who to connect with. Another statement read: why do we have trouble making connections? JUST DO IT. Reach out and don't be afraid!

2.2.4 Provincial Associations Initiatives in support to CSBA response to TRC

Each provincial school board association operates different yet maintains and subscribes to national vision and priorities as set by CSBA Annual General Assembly.

The Alberta School Boards Association operates across 5 zones in the province. The association reaches out to its members through a webpage that encourages and provides a link to anyone interested in learning ASBA about TRC response including a link to the Indigenous Advisory Council page where they can view "The Sixties Scoop" video and access "The Learning Centre."

2.2.5 2022-2025 CSBA Strategic Direction

CSBA identifies Indigenous Education as one four core strategic priorities.

In 2022 a Responsibility Framework was designed to guide the actions, measures and responsibilities for Indigenous Education and an RFP was published to contract an Indigenous Education Lead to assess and identify priorities, goals, actions and monitor TRC response activities and recommend strategies for engagement and relationship building.

2.3 Community engagement: protocols and relationship building strategies.

2.3.1 Initiating Connections for results-driven, authentic relationships

Along with the changing face of the labour force, there is a human desire to connect and the Indigenous peoples are no different in this regard. Concomitant to this desire to meet face to face, protocols are deeply seated in the cultural paradigms of Indigenous peoples. Face to face meeting may be different depending on the level of discussion. For instance, for formal ceremony, it is customary to provide some tobacco normally to an elder who would open the meeting. There is no ceremony nor the necessity to have the gift acknowledged, this is just a quiet sign of respect. One should not expect any reciprocation for providing this token. For follow up meetings, this acknowledgment need not take place.

Successful relationship building processes are not always the result of formal or traditional structures. One panelist and school board member observed that lasting and meaningful relationships can also begin with two people meeting over coffee to share ideas of mutual benefit. This approach can ignite interest among others who share common goals and commit to spreading the idea to others. Sharing good ideas does not always rely on strict cultural protocols and often need not restrict to one-on-one encounters nor formal structures.

2.3.2 Who and how to connect

It should be noted that within the many structures of Indigenous organizations, there is no hierarchy. In other words, one does not need to consult a tribal council before meeting with a specific First Nation. However, it is most fruitful to call or meet with a senior staffer like and Executive Director, band administrator, CEO or whatever moniker is attached to a senior administrator to broach any subject. An email is usually the most effective way to make the first introduction. With electronic means, there is no real other protocol other than good manners. The person will then direct you to the appropriate person(s).

Elders, Faith Keepers and Knowledge Keepers are revered for their tremendous cultural knowledge, experience and stories are excellence resources for teaching, spiritual guidance and advice. Protocol might suggest approaching an administrator and teacher in advance.

Elders and knowledge keepers are known to educators and teachers so it is good practice to consult local schools and staff at post-secondary schools for reference and official engagement events

2.3.3 Local/Regional Organizations

Every school board or division has at least one First Nation, school, cultural education centre and/friendship centre. Universities and Community colleges (see Appendix __) are often a good place to

begin engagement as they have contact with first nation education personnel, leaders and advocates. In urban areas the friendship centre and Metis local could be starting point.

The following illustration is a framework for a spreadsheet, word doc or CRM -AMS for contact management with a First Nation, Tribal Council or Friendship Centre

Organization	Contact	Role	Phone	Fax	email	Next step
Owl River First Nation	Sarah Sue	Dir Education	515-202-0000	515-202-0001	ss@ORFN.ca	Meet via Teams on Feb 2 at 2pm

Note: Use interactive map to locate First Nation in your county or district. Map also provides contact information for chief, link to community profile, name of tribal council and link to website.

2.3.4 Messaging

All content and messaging via email, letters and personal contact should be brief and unambiguous across all member associations for initial engagement phase to be certain of expectations and reduce possibility for misunderstanding. Standards should be developed at the national level to maintain consistent messages and may include an email template or talk-track for phone calls (see Appendix C) as a guide for outbound contact. Many northern and remote communities do not have access to broadband services and sometimes prefer fax so a template can be used for initial outreach.

2.3.5 Organization and Communications Objectives ¹

Founded in 1923 CSBA represents elected governing school board members from provincial school boards associations across Canada. The CSBA advocates for advances in public education for millions of students in the public education system and promotes the value of locally elected school boards. As a professional association, the CSBA provides professional development, research, partnerships and opportunities for collaboration for governing school board members. The CSBA also works with education partners across the country to support students, schools and communities with a democratically elected voice of community members. CSBA has earned a reputation based on continuing the CSBA history of advancing

¹ See Appendix C for the TRC Calls to Action

role school board advancement of student success to include Indigenous student success... include high level corporate goals, internal communication and coordinating provincial actions.

2.3.6 Communication methods and mix

There are many aspects of the communications mix especially for national initiatives ranging from media relations, public relations and event planning, marketing communications, publications and collaterals, social media, internal corporate comms and importantly to maintain the integrity of the CSBA a major consideration. Above all the mix needs to be highly coordinated and managed both in terms of content and drawing on the internal communications resources and tools to support a national endeavour.

2.3.7 Success and Evaluation

How will CSBA know that they have the confidence and support of Indigenous Education Leadership? What positive and mutual actions and activities are the result of CSBA initiatives and leadership? What outcomes from relationship building are defined in terms of CSBA to advance TRC calls to action defined in strategic plan? What gets measured, gets managed.

3.0 The School Board Survey

3.1 Major Observations from the survey

In general, movement by the organization overall is in a positive direction

- Any “negative” observations may be fleshed out with a deeper dive into the raw data.
- Biggest concern initially was the lack of response, many provinces were not responding at all
- There has not been an increase in Indigenous trustees in the school boards in the last 5 years
- Responses across 6 provincial jurisdictions vary depending on factors relating policy direction and the ability to reach out and communicate with Indigenous communities, leaders and educators.
- Slightly more than 50 percent of respondents replied to open-ended questions that required an explanation or details 150 of 280 completions? Appendix B provides comprehensive anonymized documentation of the responses that were received for each questions that required an open ended response.

3.2 Introduction

We must all learn about the impacts and the legacy of residential schools and recognize that we have a shared responsibility to implement the TRC's Calls to Action. (See Appendix D for a list of the calls to action referenced to Education). We can do great things when we work together. In 2015 the Truth and Reconciliation Commission issued 94 Calls to Action in order to "**redress the legacy** of residential schools and **advance the process of Canadian reconciliation.**" The proposed actions call on all levels of government to work together to repair the harm caused by residential schools and begin the process of reconciliation.

In March 2018, the Canadian School Boards Association submitted an update on actions and initiatives achieved by the association and its membership, in response to the Truth and Reconciliation Commission (TRC) Calls to Action, which was issued in spring 2015. The Association had chosen to focus exclusively on the main action areas that tend to fall under the mandate and/or responsibilities of school boards. Under each of these action areas, only those calls to action that directly speak to the mandate of school boards (or to the activities and initiatives of the Canadian School Boards Association and its members) was the major rationale leading to a determination for conducting a survey. An electronic survey distributed widely throughout the CSBA network, lent itself to getting the most input from CSBA members.

The survey is divided into the following three categories which includes response to TRC Calls to Action and CSBA initiatives. Appendix A provides a compendium of the questions responding to the categories. and was directed to two specific areas; the first being directed at local school boards and the second part for the executive members of both the provincial and national school board associations in each respective jurisdiction. Besides the general location, all the information is meant to be anonymous, and the resulting analysis will respect this policy and ensure that the resulting report will retain that anonymity. The primary objective of this survey was to identify different issues and measures which would lead to increasing positive outcomes for Indigenous education in Canada.

3.2.1 Methodology:

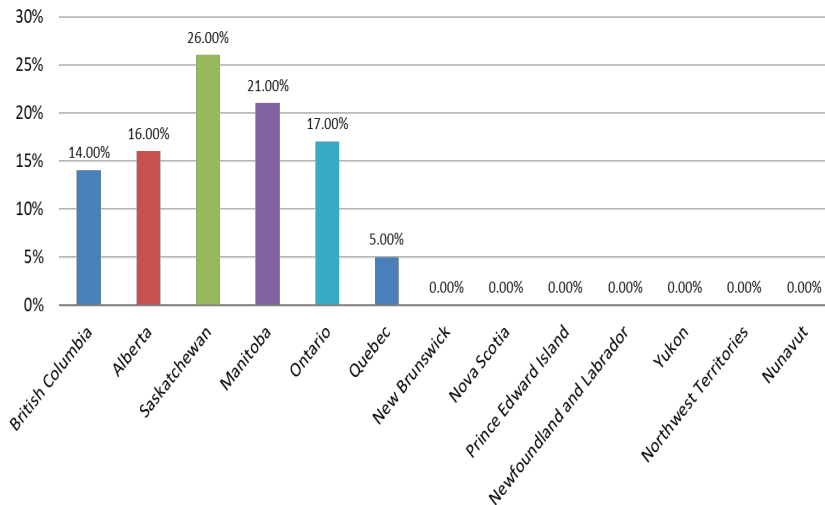
The methodology for the conduct of the survey complied with normal electronic survey protocol. At each point of the development and implementation of the survey instrument, the executive were informed or directly involved in the development process. The following is a point by point stepped process that was used.

- We developed the survey questions
- Questions were vetted by the Executive
- Survey was then put on the electronic platform
- Sent to the Executive for distribution to local school boards
- Initial response (Just before Christmas break) was considered too low to justify a statistically relevant response.
- Decision to resend with Jan 31 deadline (response date slightly more than double with extension)

- Survey was then extended to March 24 to allow for more member participation
- Survey response increased dramatically for final report in April to 180 completions or 32 percent

3.2.2 Survey Results

Please select the name of the province or territory you are located in.



Unlike the CBSA Indigenous Education Structure, Initiatives and Promising Practices 2018 national report this survey focused on CSBA membership across 6 provincial jurisdictions. The 2018 report provided some valuable insights and focal points for this survey. More specifically, it was critical to identify and elaborate on survey questions for CBSA members and local boards to assess what progress had been made over the course of 5 years

to meet the CBSA commitment to their goals in relation to the Truth and Reconciliation Commission Calls to Action in Indigenous Education.

How many School Boards are in your system?

There were 382 openings to view this question resulting in 182 responses totalling 368 school boards. The numbers in each of the respondent school boards ranged from 1 – 72.

How many of these school boards have Indigenous trustees?

This question was addressed 149 times with 63 responding that they did have an Indigenous trustee on their school board. The most significant response was “I don’t know” or “not sure”, which is a concern.

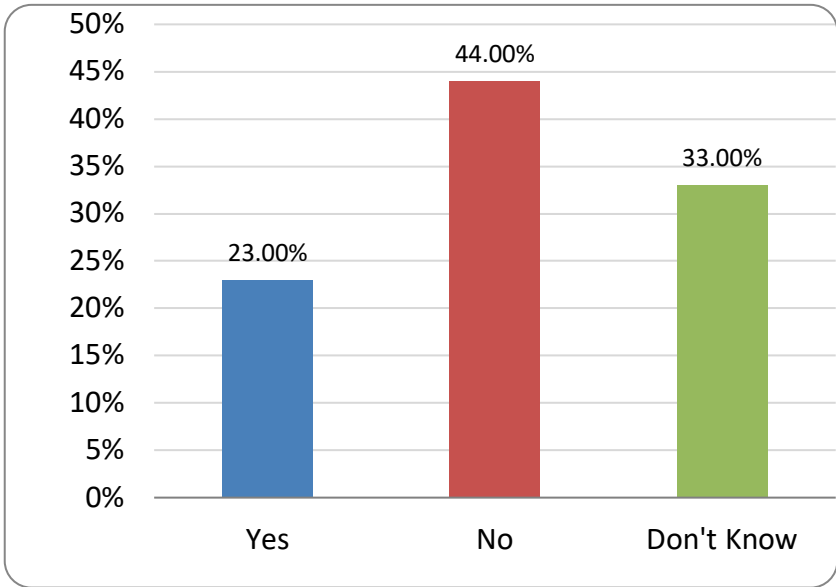
Have the numbers of Indigenous Trustees in school Boards increased in your area in the past five (5) years?

The CSBA believes that Indigenous students thrive best in schools where the learning environment respects the knowledge systems and learning models of Indigenous peoples. The active involvement of Indigenous peoples in the governance of the education systems in which their students are enrolled is important in this regard. When asked whether the number of Indigenous Trustees had increased in the past 5 years at the (local) school board 44 percent replied there had been no increase and 33 percent did not know of an increase.

On the surface the high percentage who responded negatively looks to be a setback for the CSAB. It is possible however that these figures are skewed due to the fact that many provinces do not have voluntary self-identification process for trustees making it difficult to determine the actual representation of school trustees who are Indigenous.

On the other hand, there are five provinces that have provisions to appoint Indigenous trustees to local school boards especially when there is an Education Services Agreement (ESA) in place for tuition. In addition, three provinces have provisions to appoint Indigenous trustees where there are high concentrations of Indigenous students regardless of agreements.

In both scenarios it is reasonable to assume that nearly half of the respondents have absolute knowledge that appointments of Indigenous trustees has not increased (but has it remained constant?). In addition, the level of awareness among respondents concerning increased recruitment and/or appointments of Indigenous trustees that is unknown is curious (troubling) as all respondents should have intimate knowledge of their local and provincial board priorities in relation to CSBA goals relating to Indigenous education and the TRC Call to Action.



At this time, it is difficult to assess which jurisdictions are having success and which are lagging. Certainly, there is room for improving Indigenous appointments to local school boards in order to create learning environments in systems with Indigenous teachers and other staff, who at the same time provide role models for Indigenous students.

It may be valuable to revisit recruitment initiatives across jurisdictions that take into

consideration Education Service Agreements (ESA) and high concentrations of Indigenous student populations plus develop a voluntary self-identification process for trustees, in order to determine how well represented Indigenous communities are in the governance of the education of their students. This could take the form of a score-card mechanism to identify local school boards and guide recruitment strategies and activities in each district/division. Though the normal course of local school board involvement is by election however Indigenous communities may be more agreeable to an appointment from the community of one of their members or leaders. Importantly it can also serve as a tool or mechanism of school board associations to report on their progress of achieving goals of the charter.

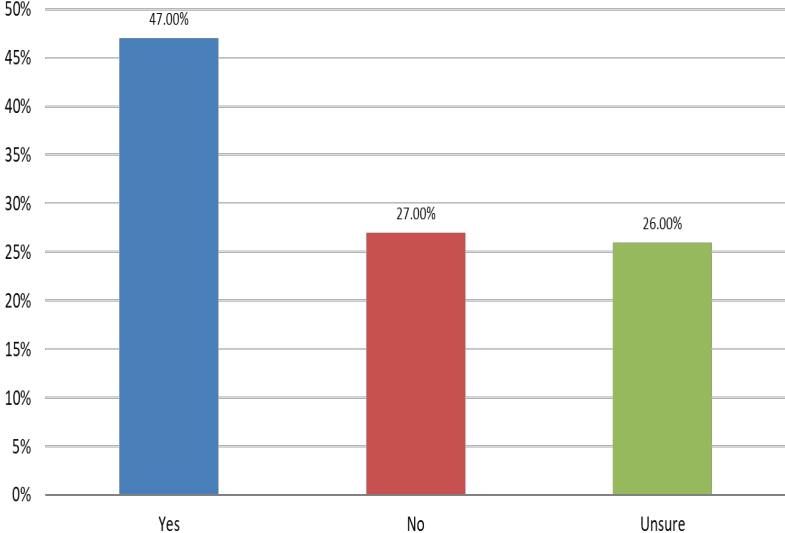
Has the Truth and Reconciliation Commission report influenced the increase in Indigenous participation in your school board?

Respondents were asked to rate from 1 to 3 (yes to not sure) their opinion concerning an increase in Indigenous participation in their respective school board as a result of the final report of the Truth and Reconciliation Commission. Nearly 50 percent of respondents replied that it had had an influence in Indigenous participation but interestingly as described in the previous survey question not at the governance or board level.

To its credit, and recognition of international renown, the Canadian School Boards Association (CSBA) understood the disparities that exist among Indigenous students as well as gaps between Indigenous and non-Indigenous student success. The CSBA took a leadership role within their respective jurisdictions to address fundamental education issues well in advance of the Truth and Reconciliation Commission final report and TRC Calls to Action.

Most notably, in 2010 the CSBA made First Nations, Métis and Inuit Education (FNMI Education) a key priority of the association and committed both to supporting school boards in ensuring equity of education for Indigenous children, as well as educating all Canadian children on the history of Indigenous peoples in Canada.

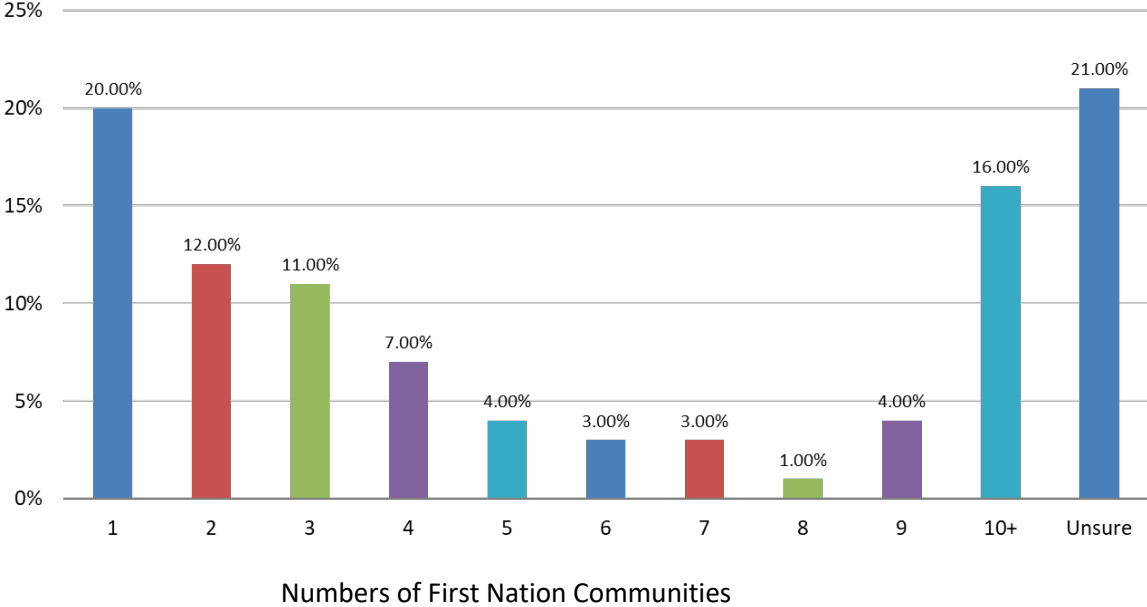
The CSBA Board of Directors adopted the Charter of Commitment to First Nation, Métis and Inuit Education in February 2014 as guiding principles for Indigenous Education.



The CSBA responded to the 2015 TRC report and Calls to Action in March 2018 and with an update in 2022.

The balance of this report relates directly to the influence and response of CSBA members to the TRC Calls to Action for increased participation of Indigenous peoples, communities, elders, knowledge keepers and academics to advance and enhance Indigenous culture, history and contributions in the classroom.

How many First Nation communities are in your school division?

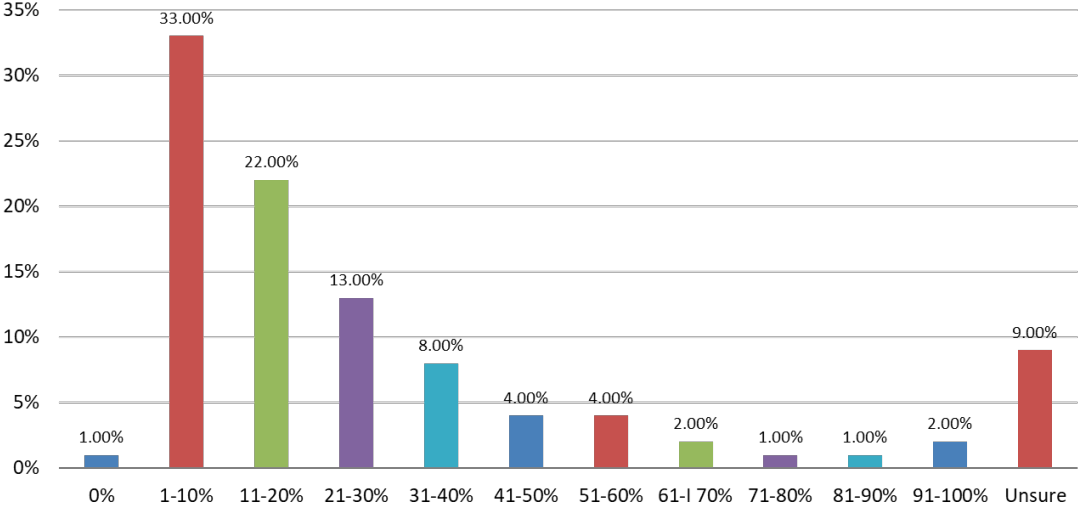


Approximately 80 percent of respondents reported having knowledge of 1 to 10 First Nation communities within their school division. 50 percent reported having 4 communities or less while 16 percent replied 10 plus First Nation communities within their school division. The 21 percent who responded not sure may be a blend of local school board members who are not certain or provincial associations respondents who may not have access to data and/or knowledge of school division relations ie. Predominantly urban school divisions.

What approximate percentage of K-12 students in your school board system identify as Indigenous?

Interestingly, 80 percent of respondents reported that half of their K-12 students in their respective school board systems identify as Indigenous. These figures are worthy of further investigation as Education Service Agreements would specify the number of students enrolled in each school board system. These data many more difficult to obtain among strictly urban boards where self-identification would be required to identify the actual number of Indigenous students in K-12. Recent Indigenous statistics suggest that a majority of Indigenous people and families (60 percent plus) currently reside in urban centers throughout Canada.

The 2018 report identified 32 percent, or 34,063 students, of 109,000 JK to 12 Indigenous students funded through Indigenous Services Canada (ISC) to attend provincial schools. It was estimated the 340,000 of 450,000 K-12 students were students whose parents live off-reserve in all provinces and territories attending schools within public school board, division and districts.



Was recommended at the time that the federal government and Indigenous groups work together to provide up-to-date data on students both inside and outside the provincial education systems and protocols for sharing.

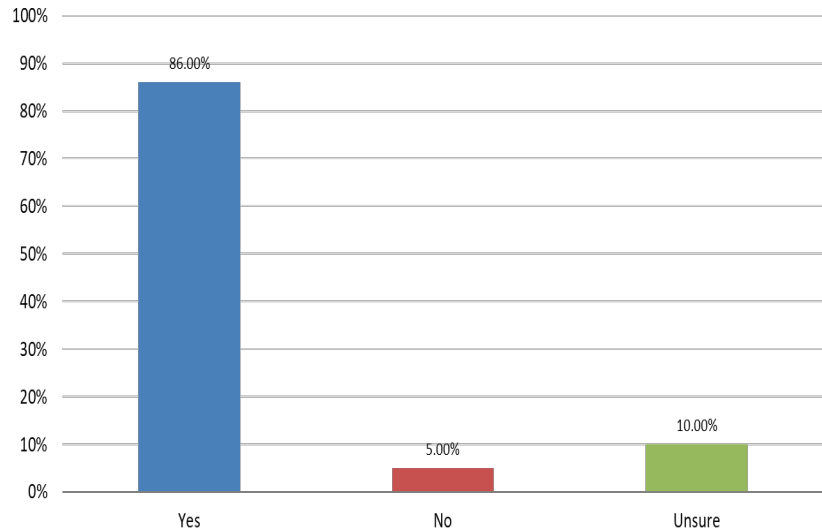
Do you gather or keep any statistics gathered on the number of Indigenous students in your school division?

86 yes, 5 no, 10 not sure

Respondents were asked to rate from 1 to 3 (yes to not sure) their knowledge of collecting (and managing) statistics on Indigenous student within their respective school divisions. The level of awareness was a very high positive response.

Every public school board has an obligation to provide students, including Indigenous students, with equitable access to education services and opportunities that are consistent within all provincial jurisdictions. Beyond the general obligations First Nation Education Service Agreements (ESA) local school boards specify relationships and supports required to provide the best possible education outcomes for Indigenous students. These agreements typically include provision of a learning environment that

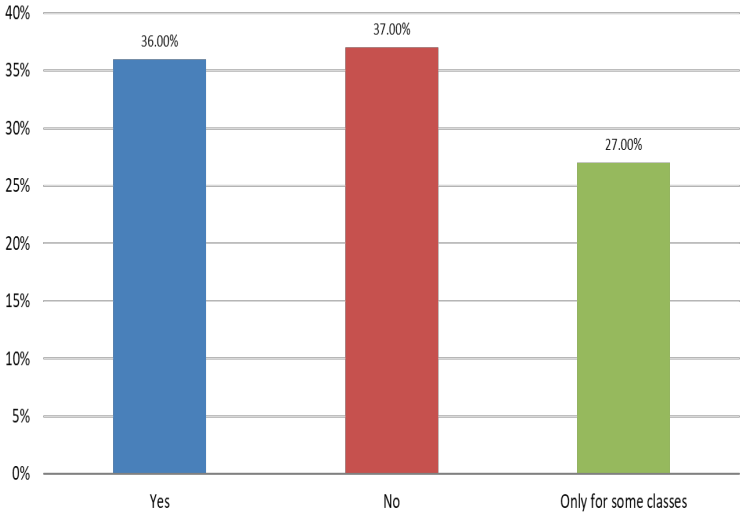
respects and promotes Indigenous values and beliefs, history and contemporary contributions as well as language, cultural and land based instructional programs. Student success and outcomes are defined in each ESA including a provision of a reporting system for each First Nation and school board. The collection of data and/or statistics by local school boards supports the identification and reporting by elementary grades in communities with high concentration of Indigenous households and of Indigenous nominal role, student assessments, attainment, success, staffing and other data among public schools that have Education Service Agreements with local First Nation communities as well as Regional and Province-wide agreements.



As identified in previous study the CSBA should undertake a future survey to determine what is typically in these agreements, how they are funded, and establish a central repository of First Nations Education Agreements across the country.

The 86 percent response rate points to a relatively high awareness among boards concerning data/statistical requirements of provincial ministries of education as measures in closing the education gap between Indigenous and non-Indigenous students. These data are also essential to support the Council of Ministers of Education, Canada (CMEC) initiatives that include developing and reporting on education indicators and education-related statistics for all provinces and territories. For nearly twenty years the CMEC has made Indigenous education a priority by undertaking significant work in data collection and analysis and creating a best-practices database.

Does Indigenous instruction and teachings require teacher certification (provincially/federally recognized) in your school division



36 yes, 37 no, 27 only for some classes

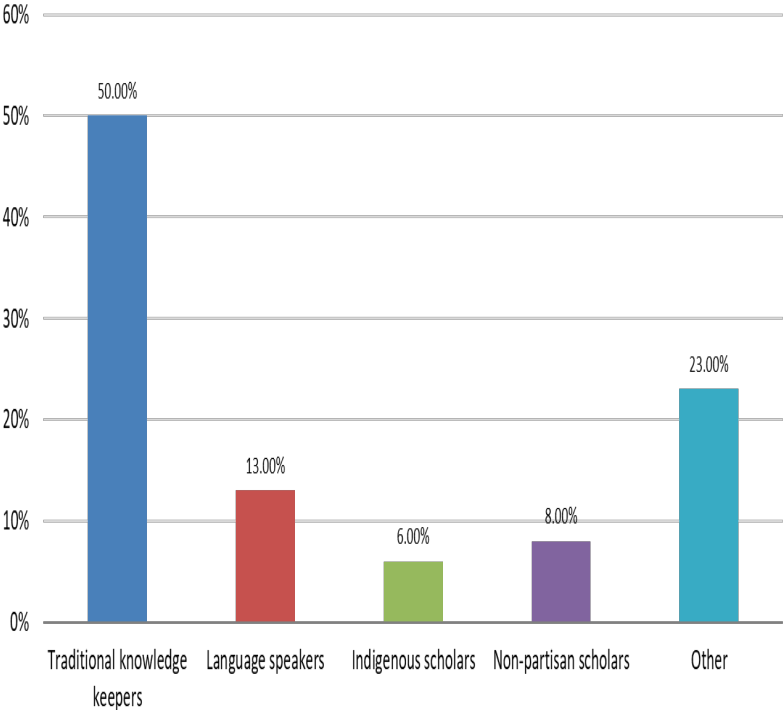
There is an even split between respondents concerning a requirement for teacher certification regarding Indigenous instruction and teaching. A common response to this question recognizes the difference between formalized teaching and how Elders, Knowledge Keepers as example can support formal education without having teaching certification

For the remaining 27 percent, Indigenous Elders, Knowledge Keepers and other language and culture resources provide and facilitate the formal education curriculum and provincial policy. In almost all jurisdictions uncertified language instructors will work alongside a certified teacher. In Ontario for instance, if teachers are not available who have the background, we support the hired OCT teacher in other ways to support the delivery of authentic programming. In Manitoba, the rule is where course credits are earned it must be taught by certified teachers. However, they also have many Elders Knowledge Keepers sharing gifts and teachings with students and staff.

What method of delivery is most utilized for Indigenous instruction?

50 knowledge keeper; 13 language speakers; 6 Indigenous scholars; 8 non-Indigenous scholars; 23 other

Overall, the most widely employed method of delivery by local boards, 69 percent, includes drawing from Knowledge keepers, speaker and Indigenous scholars. This an achievement that must be recognized as local boards bring Indigenous knowledge and expertise into the classroom. It is refreshing to know that



instructors (and teaching staff) bring in members of the community including carvers, elders, artisans, professionals and leaders to augment Indigenous cultural learning. In Manitoba for instance, Elders and traditional teachers are present in many school divisions to provide support and

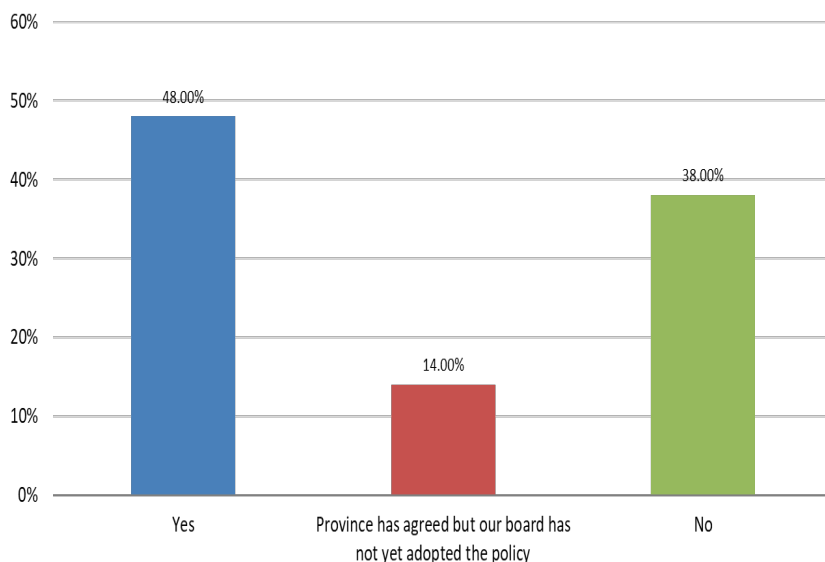
enhancement to classroom and field-based curricular content delivery. An Ontario local board is about to launch an Indigenous Language Revitalization program with Elders and Knowledge Keepers.

The remaining 31 percent in this survey embrace both Indigenous and non-partisan scholars along with traditional knowledge keepers to support Indigenous instruction. A respondent from Alberta reported “We have indigenous teachers but not enough so some content is covered by non-indigenous teachers.” Another board member from SK stated “We have hired indigenous staff, consultants. knowledge keepers, to lead the work in our 38 schools.” Perhaps in reference to their ability to employ a complete pool of Indigenous resources a local member from SK stated “we don't have enough funding to provide specific extras.”

Has your province/board been successful in creating Indigenous language credit courses?

48 percent responded yes, while 38 percent replied no but 14 percent of the cases, the province has agreed reported to as language credit course but no decision by a number of boards to approve this policy. Among the 48 percent to respond yes, the credit courses span K to 12.

The majority, 52 percent, of local boards do not have credit courses. The lack of movement by the 38 percent who responded “no” to credit course and the remaining 14 percent who replied “province has agreed but our board has not yet adopted policy” requires further examination into inaction by numerous local boards.

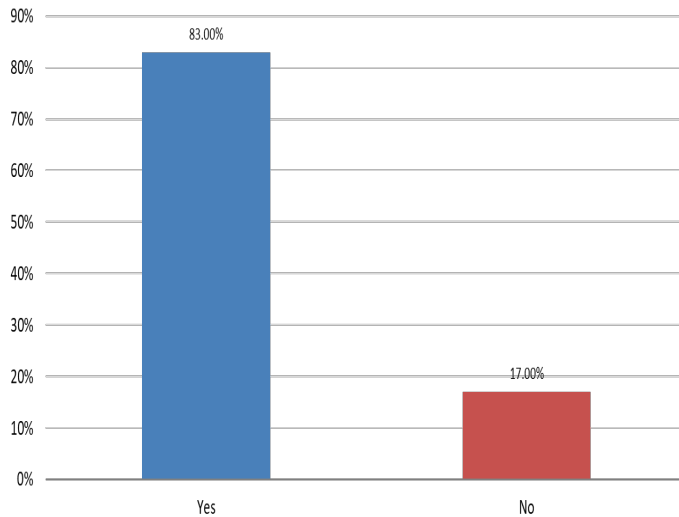


A respondent from SK This is the second year they are doing a michif program BUT our board does not put any money into the program at all. I believe the teachers have a choice to add Native content. BUT they can doing a lot more in the past few years. Can improve and have visible Indigenous people who are in Sr management or even principals. AT the **** we have no Native teachers, majority of students are First

Nation. We have two ladies [who are First Nations] one is the cook and the other does native crafts with the students. They do have Native studies, [but we] can always improve.

Does your system accommodate traditional and contemporary contributions (medicines, harvesting, civic, military, etc) into the classroom?(Especially local/regional.)
83 yes, 17 no

An overwhelming 83 percent of respondents reported accommodation of traditional and contemporary contributions in the classroom



Many local school boards stepped up to the Indigenous TRC Education challenge. There are numerous examples of local boards (and staff) were able to accommodate traditional and contemporary contributions of Indigenous society in the classroom. A common response from board members echo this reply to open-ended question to explain: “We have elders, knowledge keepers, ceremonies, land teaching, plus other resources regularly.”

Some highlights include:

- We have a smudging policy. And, smudging and other ceremonial practices are welcome in our schools
- We have an outdoor curriculum that teaches our cultural language and land uses
- Tobacco growing and harvesting, used in ceremony and gifting/acknowledgement. Learning Indigenous ways of knowing through Elders and other Indigenous knowledge-keepers
- Our indigenous coordinator teaches customs and traditions to all students with stories and bringing items made in traditional ways. The secondary students attend smudges, pipe ceremonies, feasts etc. They are instilling the knowledge of indigenous ways
- traditional Indigenous foods in Foods classes, crafts, Knowledge Keepers, Indigenous Education Council are key rightsholders, Secwepemc flags at all schools, outdoor learning circles, Orange Shirt Day, National Day for Indigenous Peoples, Ribbon Skirt Day, drumming groups and so much more
- We work with First Nation communities that schools are closely linked with to enhance learning with Indigenous focus. We ask teachers to always ensure that they work with community first with Indigenous content. If they do not know who to connect with, they are to reach out to the Indigenous Lead for support and direction
- they go into the forest to identify and collect traditional plants/medicines...they plant medicines in medicine wheels...they learn to fillet fish and cure skins and pelts
- Indigenous role model program enhances student learning

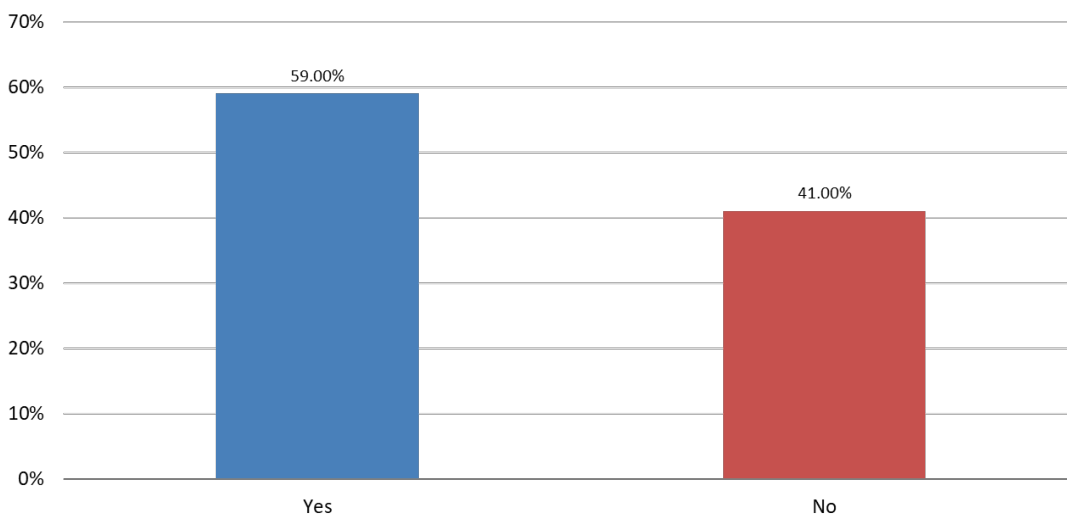
One respondent expressed concern about retention in the district “ we can’t retain French teachers how are we to retain Indigenous language speakers?

Has the resource manual on Treaty Recognition and Land Acknowledgment been adopted and used by your school board?

59 yes, 41 no

While TRC Call to Action 10 places a specific responsibility upon the Federal Government to enact legislation in terms of First Nations schools (on-reserve schools), public school boards have been proactive in terms of responding to many of the same principles outlined under this call to action relative to the public school system in Canada.

Many of the principles included in call to action 10 are also reflected in the Canadian School Boards Association Charter of Commitment on First Nations, Metis and Inuit Education, as adopted by CSBA on February 16, 2014.



Beyond the general commitment to treaty education on the part of school boards, as outlined under the cross-country overview, CSBA has also committed (as of its January 28, 2017 meeting) to undertake further work on the production of a resource manual that school boards can review and use, by way of moving forward with the practice of formal treaty recognition and lands acknowledgements in each local context.

According to the 2018 report this practice is inconsistent across the CSBA members. Most often provincial organizations do, and in 6 jurisdictions it was reported to be common in school boards and schools.

Why have 41 percent of local boards not adopted the manual when treaty recognition is fundamental to land acknowledgment and truth and reconciliation and all matters relating to education and Indigenous peoples place in society?

CSBA and all school boards should make this mandatory.

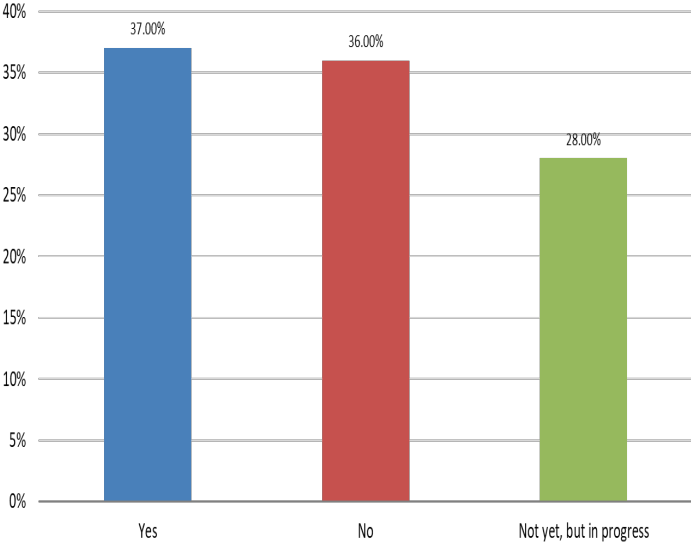
Have examples of culturally-infused early childhood education programs within certain systems been documented and shared with specific boards that provide for early childhood education?

37 yes, 36 no, 28 not yet but in progress

Slightly more than a third of local boards have examples of culturally-infused early childhood education programs. Nearly 56 percent of remaining local boards responded “no” while at the same time 44 percent of those reported “not yet but in progress.”

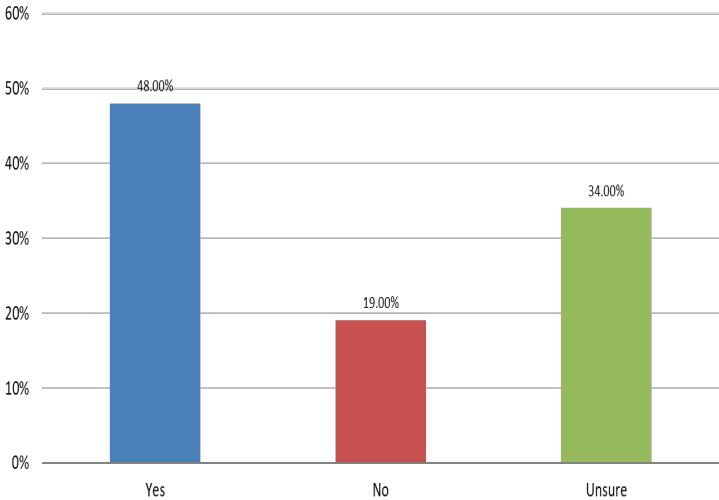
A Saskatchewan local board reports “Many of our Early Childhood educators infuse land-based learning and Indigenous learning in their teachings.” On local board in ON has partnered with local First Nations to support early childhood centers. Another board has a Kindervention program that the school division offers modelled after Headstart program.

In northern Manitoba, which features a population that is approximately 80 per cent Indigenous and First Nations, the University College of the North ECE program trains all educators in culturally sensitive practice with the intent to replicate the “Kohanga Reo” early learning nest model developed in New Zealand. Select childcare centres in southern Manitoba have integrated culturally sensitive practice



Is your local School Board aware of the Federal Indigenous Language Act? (C-91)

48 yes, 19 no, 34 unsure



At its meeting of January 28, 2018, the Canadian School Boards Association also committed-in-principle to call upon provinces and territories to also implement their own Aboriginal languages legislative frameworks, with reference to The Nunavut Languages Act, as well as to The Mi'kmaq Languages Bill that is currently under consideration in Nova Scotia.

The Indigenous Languages Act received Royal Assent in 2019. The recognition and implementation of rights related to

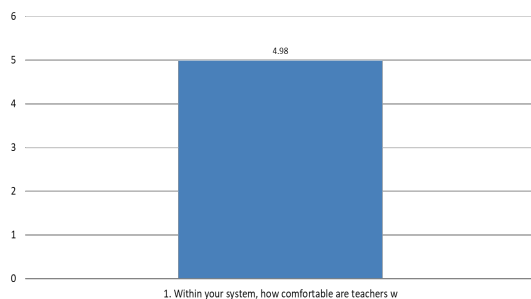
Indigenous languages are at the core of reconciliation with Indigenous peoples and are fundamental to shaping the country, particularly in light of the Truth and Reconciliation Commission of Canada’s Calls to

Action. First Nations, the Inuit and the Métis Nation have their own collective identities, cultures and ways of life and have, throughout history and to this day, continued to live in, use and occupy the lands that are now in Canada. Indigenous-language media and lifelong learning of Indigenous languages, including education systems for Indigenous people, are essential to restoring and maintaining fluency in those languages

The purposes of the Act are many but a few relevant to public may include:

- support and promote the use of Indigenous languages, including Indigenous sign languages;
- support the efforts of Indigenous peoples to reclaim, revitalize, maintain and strengthen Indigenous languages
- facilitate cooperation with provincial and territorial governments, Indigenous governments and other Indigenous governing bodies, Indigenous organizations and other entities in a manner consistent with the rights of Indigenous peoples and the powers and jurisdictions of Indigenous governing bodies and of the provinces and territories

Within your system, how comfortable are teachers with instructing Indigenous subject matter?



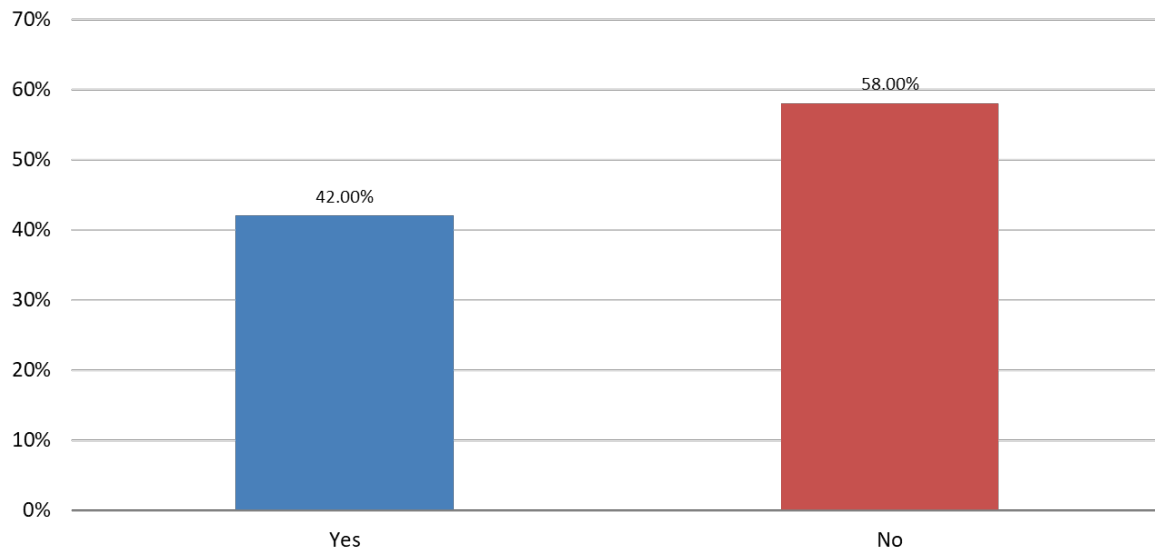
This question was framed for a response by assessing the level of comfort using a Likert scale with the values from 1-10, with 1 being totally uncomfortable to 10 being totally OK. We can see from the responses to the following questions that more detail on this subject is provided. With near 200 responses, the average was 4.99 While half the responses indicate a good percentage, there is still work to do

so there is a higher level of comfort providing teachers with the background and support to instruct on Indigenous subject matter.

Could you recommend specific topics that require more attention or Subject Matter Expertise at the Primary or Secondary level?

42 yes, 58 no

Among respondents who replied yes, the question is covered a wide range topics mostly, responses identify Indigenous pedagogy related to decolonizing teaching practice, critically evaluating current issues that are impacting Indigenous peoples in Canada, acknowledging active participation in reconciliation from both personal and community context, traditional practices including stewardship, intimate knowledge of plants medicines, increasing capacity for honoring local languages, embedding traditional story as provocations into learning, and traditional math and science knowledge that is applicable to STEM.



Other responses across jurisdictions focus on:

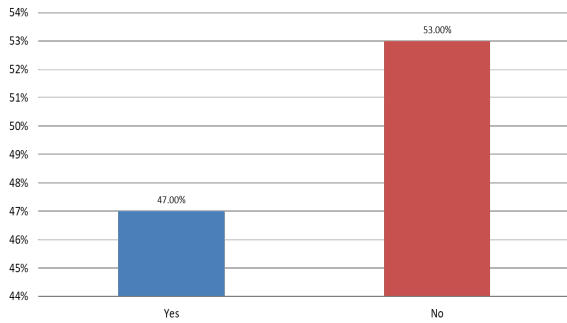
- true history of colonialism, the impacts of the pass system on reserves, 60s scoop,
- De-Colonization, History of Residential Schools, Examination of Implicit Bias, Courses and Instruction on the Recommendations of the Truth and Reconciliation Commission
- Unit on Canadian FN authors in grade 11 novel /poetry study; FN trapping, fishing, hunting, harvesting practices incorporated into land based and natural recourse courses at grade appropriate levels;

Still other responses focus on conventional school subjects and topics:

- Mathematics, sciences, art, optional Indigenous languages courses, select technical-vocational courses (such as culinary arts).
- Elementary: Social Sciences, Language, Mathematics Secondary: English, Mathematics, Sciences, History, Geography French specifically but all subjects in general (no reference to Indigenous)

The identification of elementary and secondary level topics include advice for teaching staff:

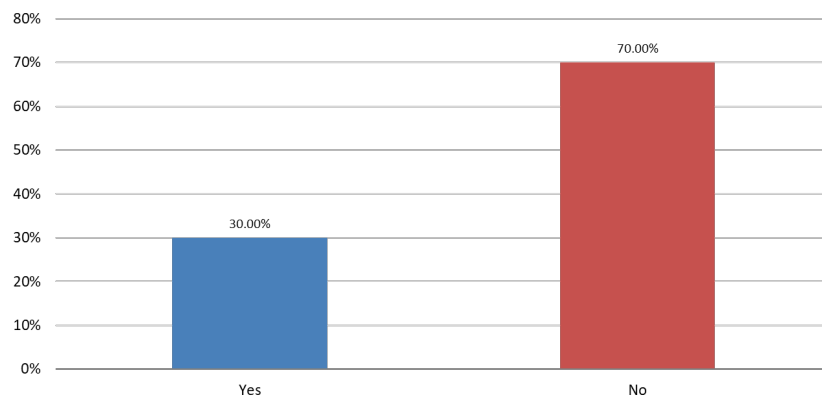
- In elementary schools - providing teachers with a broad understanding of TRC actions and in realizing that is all our work and the confidence to move forward. In secondary schools, Indigenous content is in every subject areas in all grade level, some content area teachers need support in infusing the Indigenous content into their work. For example, senior math teachers may need specific examples on how to infuse Indigenous content into their classrooms.



Are you aware of any studies that may reveal other areas of inclusion for professional development that would impact Indigenous pedagogy?

Very few respondents were able to answer the question with any authority however some responses for different regions are very specific about their contribution to this survey as one even responded “the list is too long.”

There are many publications focused on “Indigenization” of the classroom writ large. In Manitoba, the



model of education is most poignantly showcased at Children of the Earth and Niji Mahkwa Schools in Winnipeg. Another replied... Why Indigenous Literature Matters. If educators would read these, there would be a better understanding and pedagogy would naturally change. However until there is

accountability and expectations, change will be slow.

Have Indigenous Education Structures, Initiatives and Promising Practices documents been updated to reflect new Indigenous Education Agreements (Alberta, NS. etc) and shared across systems?

47 yes, 53 no

The slight majority indicating a negative response simply means updating of material should be undertaken.

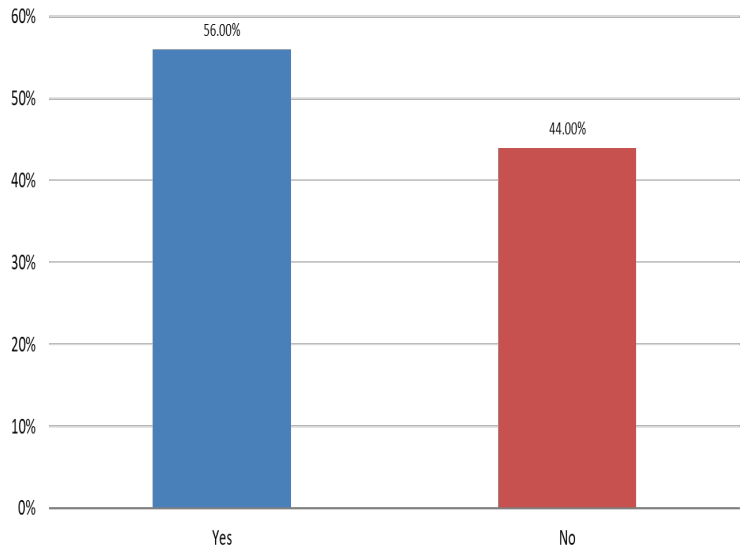
Is there anything in particular that your board could share in terms of initiatives and practices with other systems that enhance Indigenous education?

56 yes, 44 no

There is no shortage of initiatives and practices among local boards that could be shared with other systems. As one respondent states, Best Practices vary greatly across the province between boards and districts. The question is: Why have 44 percent responded “NO”

Building relationships ordinarily does not happen overnight and it’s not always easy to do but it is a critical and essential first step in creating parity for which all Canadians will benefit. Some examples include:

- Local relationships and Education Service Agreements with Indigenous communities. This helps to outline services and supports
- Manitoba has many successful models of partnership and collaboration with third party service providers, First Nations, Métis and Inuit organizations and authorities and established relationships that create meaningful program, service and support delivery provincially
- Our board has all taken the TRC course and we are fortunate to have a knowledge keeper trustee who continues to share their experiences



Which learning resources for teacher and board member professional development do you find most effective to support Indigenous education?

Again a common response identified Knowledge keepers who have provided much needed resources around ceremonies, residential schools, and the expertise of our Indigenous educator. Resources were created through the MERL (Modernize, Expand, Revitalize, Localize) project, a past partnership with Seven Generations Education Institute, the RRDSB, and the First Nation communities was listed by an Ontario local board.

Which teaching resources and tools do you find most valuable and effective for K, elementary grades, and secondary school to address Indigenous subject matters issues?

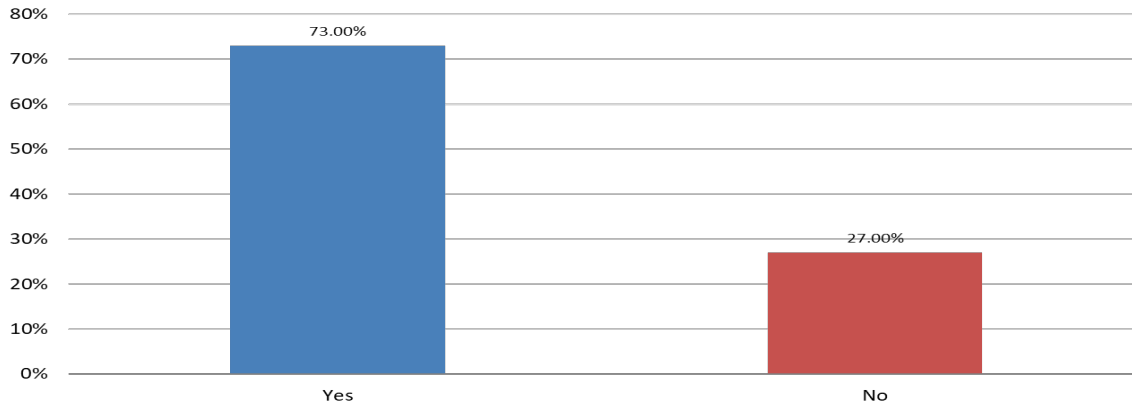
Whether through support of Elder, Knowledge Keeper and/or language speaker local boards prefer to draw on local communities, experts and resources.

“At request of community, our first step is to ensure to reach out to community, AES and the Anishinaabe Boodawe Committee first before using other resources that may be more universal. We

strive to keep the learning local first, and then work outward. Resources are looked at with school/teachers and Indigenous Lead to ensure that learning is meeting the needs of students”

Has a senior level position been created within your school division to support the development and implementation of Indigenous inclusion?

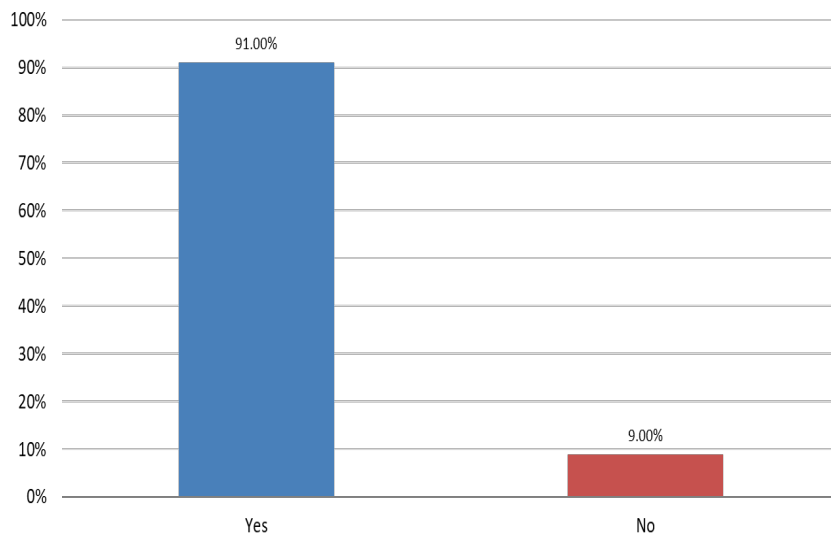
73 yes, 27 no



A very positive result.

Does your school division have a working relationship with a local Friendship Centre, Cultural Education Centre or First Nation?

91 yes, 9 no

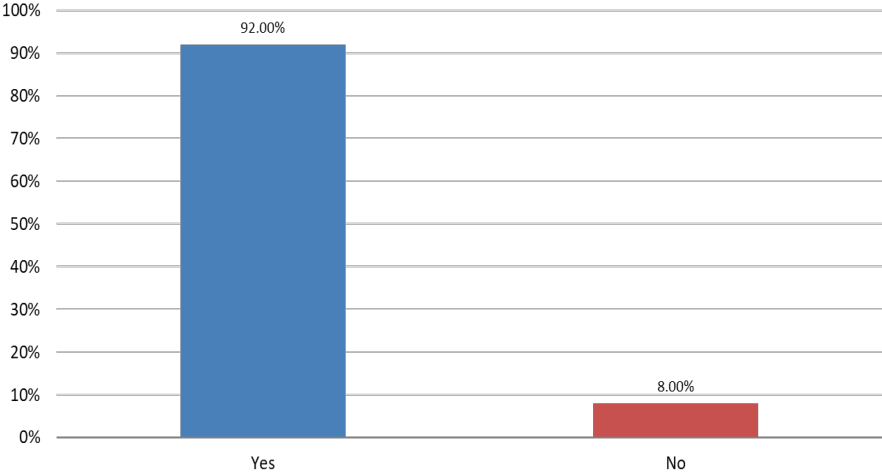


Another positive metric and a very strong indication that the school boards will reach out a to a local source. Most of the Indigenous organizations will help if asked.

Are you able to secure local knowledge and teaching resources on topics to support TRC Call to Action 62 (ii) (make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples’ historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students)?

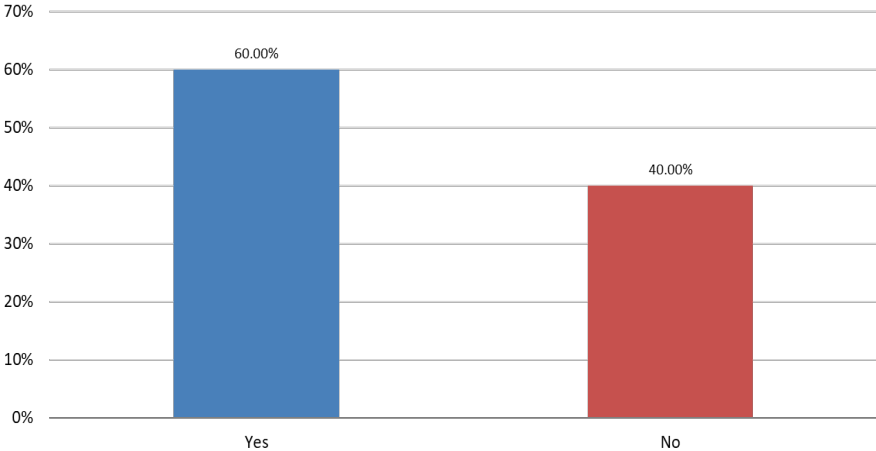
92 yes, 8 no

Consistent with the response in the previous question, the confidence to reach out to local Indigenous organizations is a very positive sign. The school boards should be commended for this action.



Do you conduct regular events with First Nation and Metis leadership to assess progress on the Truth and Reconciliation Commission ‘Calls To Action’?

60 yes, 40 no



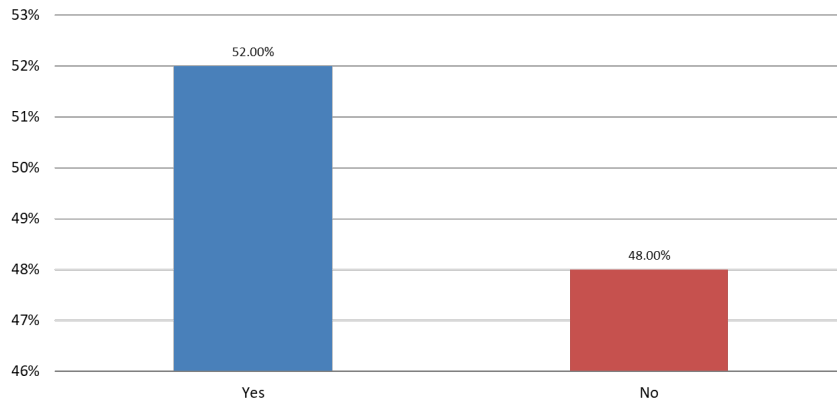
Provincial boards can play an important role for local school boards by reaching out to a variety of organizations who are familiar with regional events and meetings on culture and education. These include tribal councils, Metis councils, friendship centres and

colleges and universities. As indicated in the previous two responses, it appears the contacts have been made and ‘polishing the chain’² is necessary.

² A wampum belt was created that illustrated the necessity of maintaining good relationships. The aphorism of ‘polishing the chain’ has historical roots referring to the chains that anchored the boats of the first settlers and the understanding that the chains signified that settlers were here to stay but there needed to be work to ensure a strong and good relationship between the settlers and the First peoples.

Does your school division conduct surveys to collect information and feedback on initiatives regarding Indigenous reconciliation?

52 yes, 48 no



52 percent can use to plan and share with other districts

Provincial school board associations have combined together with the CSBA since 2014 to advance Indigenous parity and close the gap on education success, and most recently in 2018, committed to

meet the Call to Action in education as defined by TRC. While 52 percent collect information to advance CSBA goals in this regard it is difficult to comprehend why 48 percent of the most influential education advocacy organization, focused advancement of education...

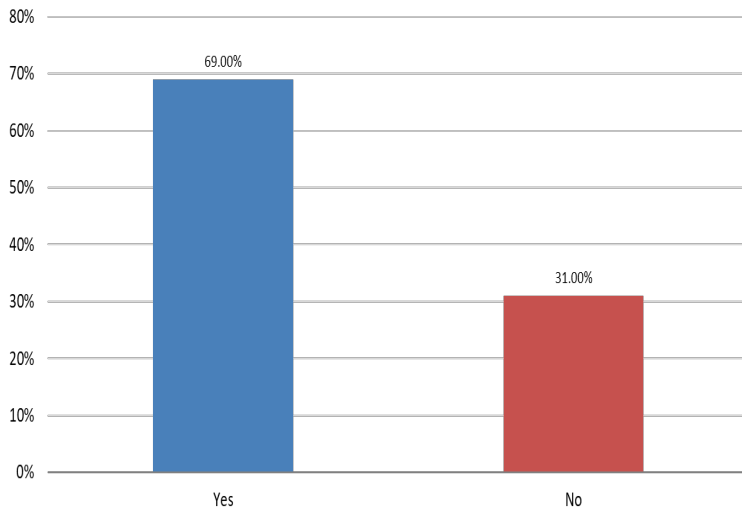
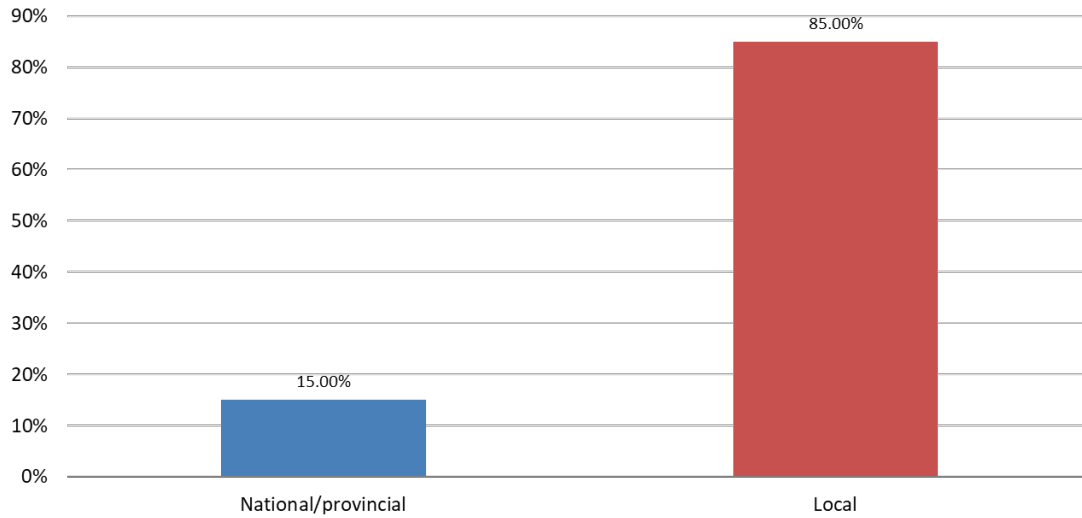
Can you describe the successes and challenges you face in communications with Indigenous communities?

Communications is critical to building relations and understanding. It is essential to find creative ways to bridge the gap that is sometimes cultural and sometimes technological. A communication plan at the district level can assist to overcome challenges but a means to report on successes in meeting CSAB goals.

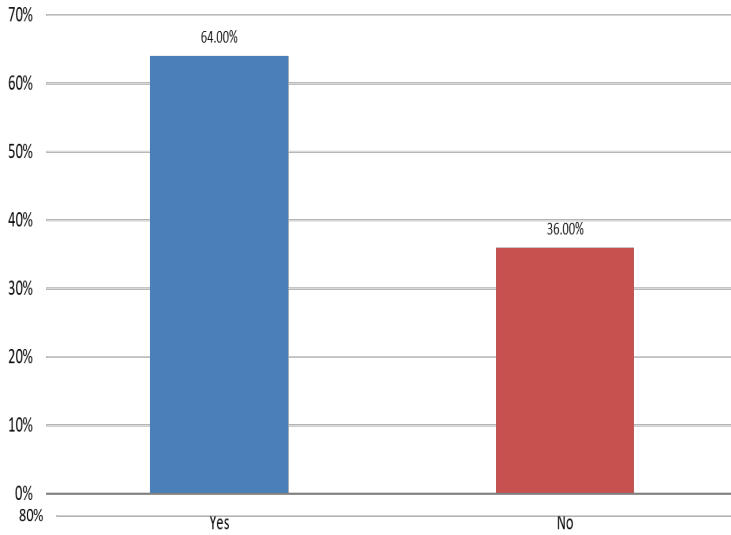
Respondents reported on a number of challenges where creative solutions are required:

- A challenge is getting a representative to come out and engage on a regular basis, as well finding a way to have all the Indigenous communities heard. Finding a balance between all students and parents is rather difficult, each area in the school division is so different in the culture and so some areas are more engaging and willing to learn than others.
- A challenge is getting a representative to come out and engage on a regular basis, as well finding a way to have all the Indigenous communities heard. Finding a balance between all students and parents is rather difficult, each area in the school division is so different in the culture and so some areas are more engaging and willing to learn than others.
- Many Indigenous communities also live in poverty. Many do not have internet connection. This makes communication more difficult. This also makes it difficult to connect

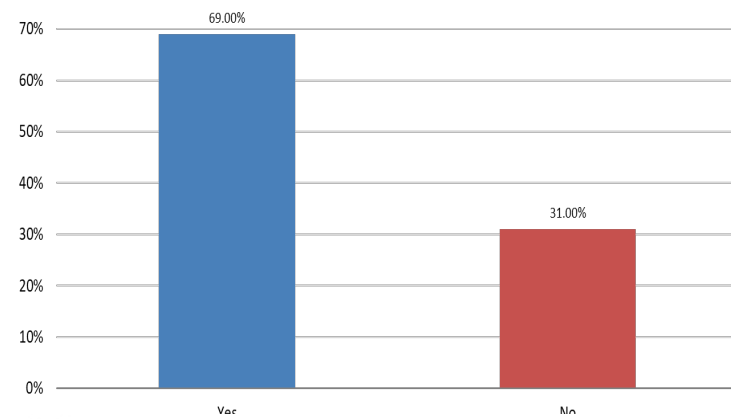
Which level of Board do you serve?
15 national/provincial, 85 local



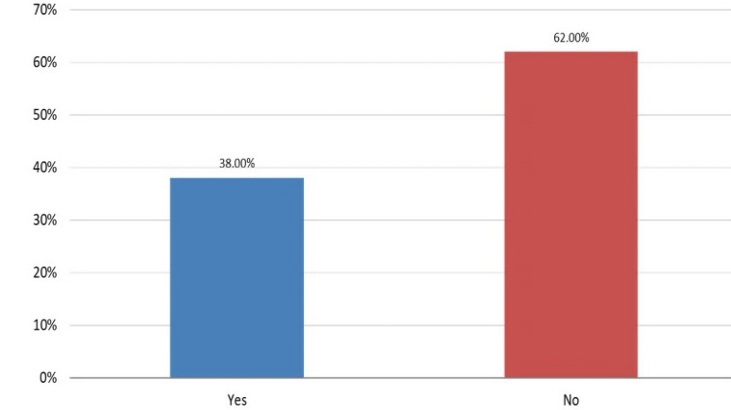
Do you have formal education agreements/memoranda of understanding with local First Nation and Metis leadership to set concrete strategies and actions to support joint priorities?
69 yes, 31 no



Are you aware of any province wide, government-led agreements with Indigenous leaders on education priorities?
64 yes, 36 no

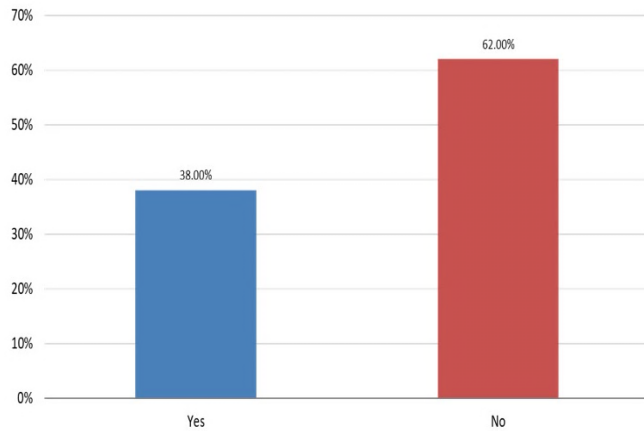


Are you aware of any First Nations local and/or Treaty-based regional education agreements (REA's) or education authorities in your system?
69 yes, 31 no



Has the CSBA met with the Office of the Commissioner of Indigenous Languages to reinforce commitment to the TRC Call to Action concerning funding support for revitalization and preservation of Indigenous language?
36 yes, 62 no

First Nations leaders advocated for years to have support for the revitalization for Indigenous languages. Bill C-91 was passed in March 2019 and a federal Commission was established to support the efforts of Indigenous people in reclaiming, revitalizing and maintaining Indigenous languages. In Canada, there are 12 root Indigenous languages and 70+ active individual languages that are still spoken in the country although many in danger of becoming extinct.



Has the CSBA met with the Office of the Commissioner of Indigenous Languages to reinforce commitment to the TRC Call to Action concerning funding support for revitalization and preservation of Indigenous language?

36 yes, 62 no

It is understood that the CSBA has put great effort into bringing Indigenous Language and Culture to the forefront through annual education efforts for Trustees during the

national conference and while it is important to understand the precarious reality of Indigenous languages in Canada there is an opportunity for greater efforts here.

First Nations leaders advocated for years to have support for the revitalization for Indigenous languages. Bill C-91 was passed in March 2019 and a federal Commission was established to support the efforts of Indigenous people in reclaiming, revitalizing and maintaining Indigenous languages. In Canada, there are 12 root Indigenous languages and 70+ active individual languages that are still spoken in the country although many in danger of becoming extinct.

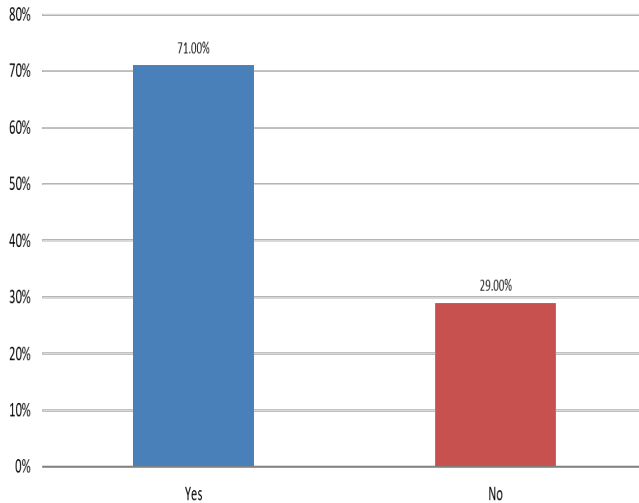
A reciprocal relationship between the CSBA and the Office of the Commissioner of Indigenous Languages is beneficial for both parties. At a national level, the Commissioner’s office can gain a better understanding of the achievements of the education system when it comes to supporting this Call to Action. It is important that this national office is in touch with the real circumstances of education “on the ground” and the grassroots support in making space for Indigenous languages within curriculum and the education system as a whole.

At a local level, board employees and educators need connection to the work being done at a national level to best understand the roles and responsibilities of each party (ie: Board, CSBA, ILC)

Multiple responses to this survey question indicate that better communication around the outcomes of these meetings may be necessary and would inform the work of both educations and the ILC. The CSBA is an important conduit for this relationship and the information it provides.

Has CSBA met with Heritage Canada to reinforce commitment to TRC Call to Action concerning funding support for revitalization and preservation of Indigenous language and culture?

71 yes, 29 no

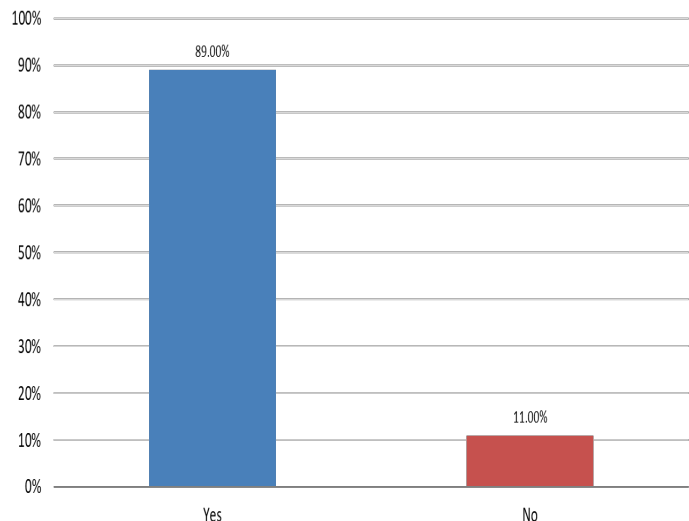


With the majority of federal funding that is tied to language and culture revitalization being filtered through the Department of Canadian Heritage, a relationship and advocacy by the CSBA on behalf of local boards is imperative. It is understood from the survey that meetings have occurred however, similarly to the meetings with the ILC, it is clear from the written responses on the outcomes that more communication is required on this.

Since 2018, has progress been made in your jurisdiction by the Deans of Education for Post-Secondary degrees/diplomas in (of) Indigenous culture and languages

89 yes, 11 no

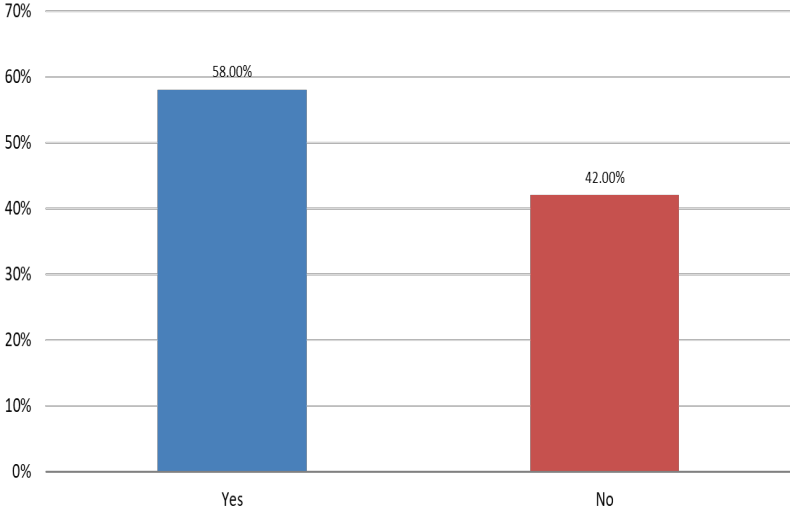
According to survey respondents there is clear awareness of progress in post-secondary institutions in terms of degree/diploma options in Indigenous culture and languages. As can be evidenced across provinces, many Colleges and Universities are offering more programs of all levels; degree, diploma, certificate, etc. Some of these programs are engaged at the community level as well. For example, certificate programs that are led in conjunction with community partners in the revitalization of language and culture and provide an immersive experience for the student.



Has progress been made in Indigenous teacher education program graduates?

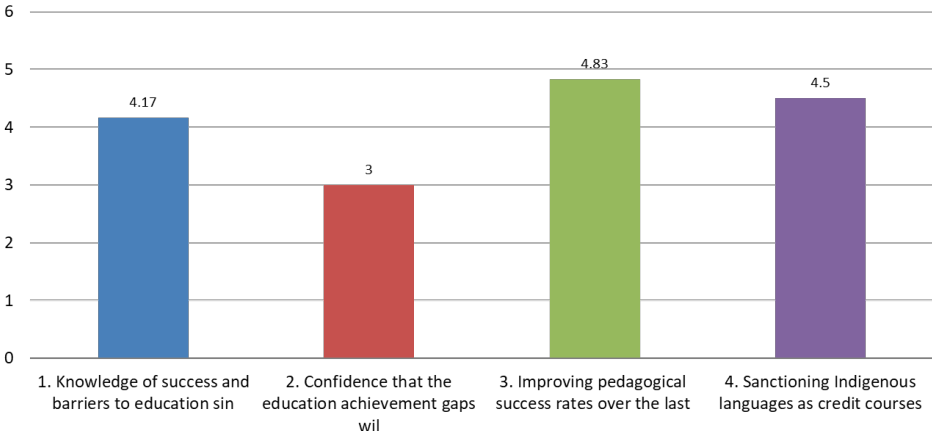
58 yes, 42 no

With responses to this question close to a split, it may be that awareness on this topic is less than we think. A close connection to the previous question provides us with the understanding that educators and board representatives are aware of the work being done at the post-secondary level to increase subject matter however, less aware of graduation rates. This may be helpful information in order to analyze the ability to increase the number of Indigenous teachers within the public school system.



Most institutions have an office dedicated to Indigenous issues both student facing and staff/faculty facing. A better understanding of this topic may be promoted through more direct communication with leads in these offices who may be able to support in understanding the work being done at this level with Indigenous teacher education graduates in particular, but also in a broader sense and across post-secondary programs.

What is your level of...(See the numbers 1-4 below)
 (Responses rated on scale 0 to 10)



Of immediate concern, the average response to this question is alarmingly low. For this question, participants in the survey were asked to select a number from 1 to 10 (low to high) in response to each question gauging their knowledge of four

different areas of awareness of issues facing Indigenous students.

First, respondents rated their knowledge of success and barriers to education Indigenous students face. The average of responses was 4.17. It has been 6 years since the Calls to Action were released. Levels of knowledge and awareness should be remarkably higher for a fundamental area of awareness like this.

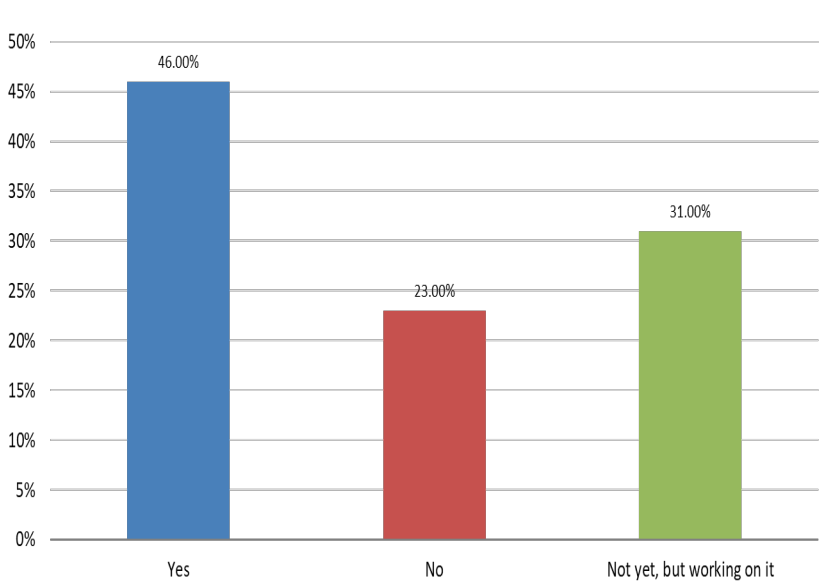
Without knowing the reality of these barriers, how do you appreciate what it takes for the successes of education for Indigenous students.

Secondly, respondents were asked to rate their confidence that the education achievement gap will close in one generation. The average response to this question was 3, demonstrating little confidence that strides will be gained in closing that gap. We can connect this question to the previous one. Without a solid level of knowledge regarding the barriers, how do we take strong steps in a positive direction to support closing this gap? In order to not perpetuate historical injustices where education is concerned, we must all be aware of what they are, and the real impact they continue to have.

Third, respondents were asked to rate their level of improving pedagogical success rates over the last 5 years. Not surprisingly the average response to this question was also on the lower end coming in at 4.83. We can continue to see a connection through these last three questions and how one informs the rest; weak knowledge of barriers (real-time issues for Indigenous students in general even), doesn't support a strong improvement of concrete measures of success rates like attendance, graduation, etc., and results in low confidence that education achievement gaps will close in one generation.

One effort that is definitely within the realm of further advocacy and support, on a local level and through the CSBA, is the fourth question here. Both the CSBA and local board representatives can focus efforts on raising the level of sanctioned Indigenous language courses. The response to the survey question measuring the level of sanctioned Indigenous language courses followed the same trend as the previous three with an average response rate of 4.5.

Even though 6 years have passed since the release of the TRC report, there is much work to be done here to support the continued learning of educators with respect to these areas.



Has your provincial government established standards and guidelines for Indigenous course content?
[46 yes, 23 no, 31 not yet, but working on it](#)

Answers to this survey question indicate positive forward movement with respect to Indigenous course content. With provincial standards and guidelines, Boards can lobby for adequate funding and enforce measures that build courses

and course content that is reflective of Indigenous ways of knowing relative to their local Indigenous populations and more.

An important step here is to ensure that consultation and engagement with local Indigenous communities is a first step in implementing these standards and guidelines and secondly, continued measuring of the effectiveness of provincial policy is necessary to ensure success in many of the areas that have been mentioned above.

How does your province define or describe teacher competencies for in-class delivery of Indigenous content? Please explain.

Majority response to this survey question was “unsure”. Other responses reflected the need for more funding and resources and suggested that this “is a work in progress”. This is an important area for further investigation and an opportunity for true reconciliation to take place.

In a perfect scenario, all Indigenous content would be delivered in-class by Indigenous educators where ways of knowing and understanding the world would be innate in the delivery. Without having the numbers of Indigenous educators (which is reflective of many of the previous questions) to support an initiative like this, careful consideration for defining teacher competency on the delivering of this content is necessary.

Defining teacher competencies for the delivery of Indigenous content should include an essential measurement of learning that has taken place directly from Indigenous elders, knowledge keepers or cultural advisors. It is not enough for an educator to read a few books, take a few generic online courses and be deemed by administration to be competent to deliver the complexities of Indigenous material both historical and contemporary.

True engagement with local communities, Indigenous led organizations more broadly and the rightful parties that carry this knowledge is imperative. Along with marked efforts to support the growth of Indigenous students who one day may become those Indigenous educators that are so desperately needed in the public school system. True reconciliation is allowing the space for change to happen and to consider possibilities that are outside of the normative western education parameters that continue to perpetuate colonization.

4.0 CSBA Summary

The Canadian School Board Association has done a respectable job of turning their attention to the TRC Calls to Action. Members of the association should be commended on their efforts to positively impact the future of Indigenous students and staff of the public education system. While there is always room for improvement, survey results showed a positive trend and forward movement overall.

Many of the “I don’t know”, “unsure” and “no” responses can be mitigated through conscious efforts to broaden communication and education at all levels. Critically engaging in review of current policy and procedure will work towards building meaningful relationships with a trickle-down effect from CSBA to the local education level. A better understanding of the reality of Indigenous students and staff will support more focused and effective efforts in advocacy and will result in real change at the local levels.

Engaging in reconciliation work can be uncomfortable and difficult, but necessary for a better future. The Canadian School Board Association is demonstrating a sincere effort when it comes to reconciliation and is encouraged to continue this forward movement with a focus on critical analysis of current situations and an open-mind for future change.

Appendix A – Responses to Open Ended Questions

How many of these school boards have Indigenous trustees?

“not sure” response is reasonable as only provincial associations would have data across divisions/districts

- I don't know
- none
- Unknown. My school board has 4 of 14 seats.
- not sure
- not sure
- 27
- half
- (94 of 149 opens = not sure, don't know)

Have the numbers of Indigenous Trustees in school Boards increased in your area in the past five (5) years?

23 yes, 44 no and 33 don't know

- Range – 1 yes, 2 no, 3 don't know

Has the Truth and Reconciliation Commission report influenced the increase in Indigenous participation in your school board?

47 yes, 27 no, 26 not sure

Do you gather or keep any statistics gathered on the number of Indigenous students in your school division?

86 yes, 5 no, 10 not sure

Does Indigenous instruction and teachings require teacher certification (provincially/federally recognized) in your school division

36 yes, 37 no, 27 only for some classes

- I am not sure on the operational side of indigenous teaching requirements. my understanding is that more formalized indigenous teachings require regular teacher certification, but elders are also utilized that do not have formal educational certification.
- not sure
- we ask staff if they are competent to speak michif as we are trying to bring our language back
- we have a staff who is Metis and does help with staff who are asking for them to come and share in their class. This is because we have a high percentage of Indigenous students. Since we are a hub where people from the North or the 9 First Nation come here due to work or other job opportunities.
- We have knowledge keepers who are not teachers
- OCT required to teach Indigenous Studies courses at the secondary level. Mohawk Language instruction has a certified OCT
- We offer numerous language courses that require competency and understanding. Many of our other courses ask for additional qualifications, however this is not mandatory.
- not for language classes but for regulars course

- Uncertified language instructors will work alongside a certified teacher.
- We have Knowledge Keepers to share their knowledge in classrooms. All enrolling teachers are certified.
- We strive to hire teachers to teach Native Language that have the language, and for individuals with their FNMI AQs for courses such as the NBE courses. If teachers are not available who have the background, we support the hired OCT teacher in other ways to support the delivery of authentic programming.
- Traditional knowledge keepers as (guest teachers) Indigenous staff within department providing teachings Non-Indigenous staff providing learning as well
- Only language instruction
- In our system we work to honour Indigenous ways of knowing, and Indigenous pedagogy. We do not require OCT certification for teachers or for our Indigenous Education Liaison. These roles can be filled by certified educators, however it is important to make space for educators who carry knowledge that was acquired through community, culture and ceremony.
- Sm'algvax instructors don't need teaching degrees.
- We have an agreement with our local indigenous community that they provide staff to teach indigenous topics. We also employ First Nations teachers and offer cultural classes. The staff come from different backgrounds. Some are certified teachers some are not.
- Teachers of secondary Indigenous Studies classes must either be Indigenous or have a minimum of an Additional Qualification course in Indigenous Education
- Indigenous Grad requirements
- Actually courses where credits are earned must be taught by certified teachers. However, we also have many Elders and Knowledge Keepers sharing gifts and teachings with students and staff.
- If the course has one credit attached to it, we need a certified teacher
- Unique PD occurs in accordance with the division's Indigenous Educational framework.
- We bring in Elders and Knowledge Keepers to do teachings as well as classroom teachers.
- We have an indigenous team who works with kids across schools in our division. I am uncertain whether they all possess a teaching certificate.
- OCT required but when difficult to hire certified teachers a letter of understanding is requested. This process needs to change as not all those with language knowledge are teachers.
- Secondary courses in Native Studies requires FNMI AQ qualifications if available
- Curriculum-based courses - i.e. Indigenous Studies would have a qualified teacher, an Elder invited into an existing classroom to do traditional teachings would not need to be a certified teacher.
- must be qualified teacher for credited courses
- We use Visiting Elders and Knowledge Keepers in classrooms to support cultural teachings. We do not require them to be certified teachers.
- It is my understanding that such courses are not under provincial jurisdiction
- for some language classes we require certification
- We have indigenous liaison staff that support teachers in developing indigenous teaching under the supervision of a certificated teacher
- If the material is curriculum-based, it is taught by a certificated teacher. If the material is an enhancement, like Cree Language or Culture - it can be taught by an Elder.
- To meet Education curriculum criteria, certificated teachers teach the subject matter. Elders come into our schools to teach Indigenous language and culture.

What method of delivery is most utilized for Indigenous instruction?

50 knowledge keeper; 13 language speakers; 6 Indigenous scholars; 8 non-Indigenous scholars; 23 other

- Both indigenous and non partisan scholars as well as traditional knowledge keepers
- built into curriculum and taught by classroom teachers
- 2 different things - 'instruction' is by OCT teachers, support by contracted Indigenous knowledge keepers
- A mix of teachers and knowledge keepers because Indigenous Education is in the curriculum.
- Required as part of curriculum, supported by support District Indigenous Resource Teachers, Indigenous Education department.

- Educators, Indigenous Education Team, Knowledge Keepers, Elders, Language Speakers
- Cultural Proficiency Lead Teacher
- Other: Members of the community have been hired as educational consultants at the school board, to support building the capacity of all teachers in indigenous instruction as well as and to support students and staff.
- don't have enough funding to provide specific extras
- Part of the curriculum.
- We have indigenous teachers but not enough so some content is covered by non-indigenous teachers
- We have hired indigenous staff, consultants. knowledge keepers, to lead the work in our 38 schools.
- Indigenous Studies teachers are OCT who have taken AQ courses but also PD with Indigenous Education Lead for the District and alongside of Indigenous Community members. Community members, knowledge keepers and Indigenous scholars are also part of the Indigenous Speakers Series that supports the learning for staff and students.
- Elders and traditional teachers are present in many school divisions to provide support and enhancement to classroom and field-based curricular content delivery.
- we have instructors that bring in members of the community, carvers, elders and we have a wide range of indigenous education
- It depends on the grade, the subject, the community and availability of staff.
- Responsibility is held within teachers in classrooms, Indigenous Support Workers, staff from Indigenous Education Departments, knowledge holders, elders, and language speakers including Indigenous scholars /guests to deliver learning across all of the system.
- It is Provincial curriculum requirements to embed Indigenous Ways of Knowing and history for all K-12.
- Our district utilizes local knowledge and language speakers to provide cultural teachings throughout the district to both Indigenous and Non Indigenous. ON staff we have a number of Indigenous professionals and scholars with degrees in multiple disciplines. Every staff member in our district is required to attend and participate in Indigenous focused professional development days. Many of our students come from First Nation communities outside of our area and to support their learning we access traditional knowledge keepers through on line formats
- Professional development has been provided and continues to be provided in order to support teachers in embedding indigenous content in their courses.
- Indigenous Education is embedded throughout the curriculum. Much of the instruction comes from non-Indigenous teachers. That said, elders and other experts are also utilised.
- Classroom teachers do the bulk of the delivery
- We partner with Elders and Knowledge Keepers. We are about to launch an Indigenous Language Revitalization program.
- All our teachers include indigenous education in their teaching. But we also have language teachers
- **Teachers, Elders, Knowledge Keepers, Community member, scholars**
- We do NOT have an indigenous community in our Board district. Indigenous instruction occurs using our typical classroom teacher.
- this does not apply
- Indigenous education not part of the curriculum
- we use teachers and personnel from certain friendship centres
- It is a combination. Classroom teachers, who are generally not Indigenous, are supported by Visiting Elders, Knowledge Keepers, Indigenous speakers, and system support staff (i.e., Indigenous Education system staff).
- We have FNMI liaisons who work in schools and with families.
- Direct Instruction, provided by certificated teachers, non-certificated Indigenous Liaisons, Knowledge Keepers and Elders
- Community resources, knowledge keepers, support staff, elders, teaching staff

Has your province/board been successful in creating Indigenous language credit courses?

48 percent responded yes, while 38 percent replied no and but while province has agreed 14 percent reported no decision has been board approved a policy

- Efforts at all levels

- K-12
- K-12
- 1 to 12
- k to 6
- secondary
- high school
- not sure
- k – 12
- starting in elementary schools shortly
- k-12
- This is the second year they are doing a michif program BUT our board does not put any money into the program at all. I believe the teachers have a choice to add Native content. BUT they are doing a lot more in the past few years. Can improve and have visible Indigenous people who are in Sr management or even principals. AT the ==== we have no Native teachers, major of students are First Nation. We have two ladies one is the cook and the other does native crafts with the students. They do have Native studies, can always improve.
- secondary, I believe
- secondary
- ECE and secondary
- Secondary Credit, but Early Years (grade K-3) language development
- secondary
- ECE , k, some secondary
- k to 12

Does your system accommodate traditional and contemporary contributions (medicines, harvesting, civic, military, etc.) into the classroom?(Especially local/regional.)

83 yes, 17 no

- We have elders, knowledge keepers, ceremonies, land teaching, plus other resources regularly.
- We have a smudging policy. And, smudging and other ceremonial practices are welcome in our schools.
- no direct experience in operations. i do not know
- visitor and parents of students
- traditional ceremonies
- Civic: Remembrance Day
- we have a outdoor curriculum that teaches our cultural language and land uses
- Outdoor classrooms in many schools using elders and knowledge keepers
- We invite elders to provide guidance.
- TPEC went picking this year. Can improve
- Tobacco growing and harvesting, used in ceremony and gifting/acknowledgement. Learning Indigenous ways of knowing through Elders nd other Indigenous knowledge-keepers.
- Do a lot of outdoor classrooms and we bring our elders to tell the their stories!!
- This would not be in every classroom, but schools are encouraged to bring in local people as resources
- We have no First Nation communities within our school division boundaries we do have indigenous students in our schools
- Our indigenous coordinator teaches customs and traditions to all students with stories and bringing items made in traditional ways. The secondary students attend smudges, pipe ceremonies, feasts etc. They are instilling the knowledge of indigenous ways.
- smudging
- Harvesting is discussed and brought into some schools. Discussions of medicines. smudging policy.
- knowledge keepers
- Teachers use the Curriculum for Treaty Education and Provincial Resource
- Our indigenous coordinator works with school principals and staff on traditional knowledge, land-based activities and programs.
- medicine picking, traditional foods and land base learning

- Several schools have land based learning programs that bring elders and students together to learn about traditional medicines and practices...they go into the forest to identify and collect traditional plants/medicines...they plant medicines in medicine wheels...they learn to fillet fish and cure skins and pelts.
- Multiple practices are used as instruction and support for Indigenous and non-Indigenous students. Traditional practices are done under the guidance and support of the Indigenous community.
- Through honorariums, we have incorporated speaker series events, as well as guest speakers in other courses.
- The provincial government has developed smudging protocols for use in all schools. Select school divisions do undertake medicine harvesting field trips and land-based learning. Select schools feature community gardens where medicines are grown.
- Through the itinerant graduation coaches, Indigenous teachers, student advisors and Elders Indigenous knowledge learning and teaching takes place In secondary schools all grade 11 students take NBE3 English (Understanding Contemporary First Nation, Metis and Inuit Voices), also offered are Indigenous art courses, Ojibwe language courses, and ceremonies
- We have created credit opportunities for students based on traditional teachings. We also provide funding for Cultural Advisors to come into the classroom to work with students.
- traditional Indigenous foods in Foods classes, crafts, Knowledge Keepers, Indigenous Education Council are key rightsholders, Secwepemc flags at all schools, outdoor learning circles, Orange Shirt Day, National Day for Indigenous Peoples, Ribbon Skirt Day, drumming groups and so much more!
- We work with First Nation communities that schools are closely linked with to enhance learning with Indigenous focus. We ask teachers to always ensure that they work with community first with Indigenous content. If they do not know who to connect with, they are to reach out to the Indigenous Lead for support and direction.
- Harvesting practices Local medicines (plants)
- On the land learning, culture camps, Pow Wows, knowledge keepers in classrooms.
- In our system we cultivate community and relationship with Indigenous partners, who in turn support our system through sharing of traditional teachings. As a system, it is important to support our staff with appropriate protocols for seeking this relationship and knowledge. Our Indigenous Education department members predominantly carry Indigenous lived experience, and share their knowledge for the benefit of the system as well.
- we have land based learning, we have had a pole carved in our district that provided hands on learning, protocol and all students were able to be part of this 4 year learning. We have classes on gathering traditional foods, harvesting medicine, plants, language, culture, drumming, traditional song, etc...
- Indigenous role model program enhances student learning - upon the request of the classroom teacher to center Indigenous voice history story that connect to curricular outcomes in all subject areas in BC. Back to the land programming also create experiential learning related to traditional cultural practice.
- Cultural days as part of collective agreements. Local practices and culture are embedded when available. Also have 2 Indigenous Cultural Facilitators on staff. Reciprocal relationship and partnership with local First Nation. Local Education Agreement with local First Nation.
- Our district offers traditional knowledge and practices as part of pur in-service days. We have local elder come into the classroom to give information on traditional culture
- We have an indigenous engagement plan that requires indigenous and traditional teachings for every grade as well as welcome material at each front door
- We have been able to have students go with Elders and Knowledge Keepers on the land to harvest traditional medicines and plants. We have also had Elders and Knowledge Keepers attend Outdoor education programs and do traditional teachings while on the land.
- Indigenous pedagogies, resources, and content are put throughout the curriculum, from Remembrance Day to Chemistry classes.
- we can't retain French teacher so how are we to retain indigenous language speakers?

Has the resource manual on Treaty Recognition and Land Acknowledgment been adopted and used by your school board?

59 yes, 41 no

Have examples of culturally-infused early childhood education programs within certain systems been documented and shared with specific boards that provide for early childhood education?

37 yes, 36 no, 28 not yet but in progress

Please provide examples:

- Many of our Early Childhood educators infuse land-based learning and Indigenous learning in their teachings.
- programs in school
- Much more work needs to be done to implement the 92 Call to Action.
- Our school division has no reserve within its boundaries, so we have a very small Indigenous population of students. But I have seen where other school divisions are doing work with children of all ages
- We have on contract a knowledge keeper who attends our schools
- We have been provided videos of the indigenous educator teaching all classes about traditional animals and the Creators gifts, have seen the dream catchers hung in schools attended truth and reconciliation ceremonies on Sept 30.
- Mlchef Kindergarten in coordination with Metis' Nation
- I believe a number of school divisions are sharing work on land-based learning. Partnering with First Nations to support increasing staff awareness and knowledge about how to integrate indigenous teachings.
- We have partnered with local Nations to support early childhood centers.
- In northern (province), which features a population that is approximately 80 per cent Indigenous and First Nations, the College of the North ECE program trains all educators in culturally sensitive practice with the intent to replicate the “Kohanga Reo” early learning nest model developed in New Zealand. Select childcare centers have integrated culturally sensitive practice.
- We are a single board, this isn't applicable to us
- we are the Ministry of Education and Child Care, there are early learning programs underway in some communities. In one district, there is a kindergarten program for Indigenous students.
- K-3 immersion early years school Numerous traditional language kits for all schools
- HeadStart Program, Kindervention program that our school division offers modelled after Headstart program.

Is your local School Board aware of the Federal Indigenous Language Act? (C-91) 1,2,3

48 yes, 19 no, 34 unsure

Could you recommend specific topics that require more attention or Subject Matter Expertise at the Primary or Secondary level?

42 yes, 58 no

- Cree language speakers and teachers. This could be offered if we had staff who could teach Indigenous languages (like Cree).
- Hire more Indigenous teachers
- Land-based learning
- Residential schools, 60's Scoop, treaties, ceremonies, land acknowledgements.
- History not ideology Health not sexuality Core values not cultural norm
- Authentically infusing indigenous themes without historicizing. Focusing on contemporary indigenous culture and needs. Respecting and honoring the past but still looking forward.
- A true history of colonialism, the impacts of the pass system on reserves, 60s scoop,

- De-Colonization, History of Residential Schools, Examination of Implicit Bias, Courses and Instruction on the Recommendations of the Truth and Reconciliation Commission.
- Early Indigenous language program to start language learners in primary grades.
- Unit on Residential school history through the eyes of surviving residents in grade 10 Civics course; Unit on Canadian FN authors in grade 11 novel /poetry study; FN trapping, fishing, hunting, harvesting practices incorporated into landbased and natural resource courses at grade appropriate levels; Treaty rights knowledge as it relates to lands that were occupied by the settlers and the related historic and continues related issues; incorporation of the calls to action that are specific to language preservation and right to education.
- Treaty, Treaty relationships and the impacts of broken treaty agreements, Colonial impacts beyond Indian Residential Schools, past and contemporary contributions, science (in all fields), Traditional Ecological Knowledge, United Declaration on the Rights of Indigenous People, Rights, Sovereignty and Self- Determination. Governance, Education
- Cultural awareness, appropriation, Call to Action #63, specifically ii - Sharing information and best practices on teaching curriculum related to residential schools and Indigenous history.
- Mathematics, sciences, art, optional Indigenous languages courses, select technical-vocational courses (such as culinary arts).
- Elementary: Social Sciences, Language, Mathematics Secondary: English, Mathematics, Sciences, History, Geography French specifically but all subjects in general (no reference to Indigenous)
- true history, Indian Act, treaty obligations, concept that Canada is a new colonial system on lands now known as Canada, Indigenous world-views are not just historical, relationship between Canada and Indigenous People
- More instruction for teachers teaching NBE would be very helpful. Also, resource/recommended text lists.
- Teacher capacity in understanding local and provincial Indigenous knowledge
- agricultural - berry growth and harvesting, the times to harvest
- Understanding Residential Schools without asking Indigenous communities to walk them through - Fear of doing something wrong and learning how to ask and engage with First Nation Communities
- We have a vision for K-12 infusion of Indigenous knowledge, culture, perspective and history. The task is to build capacity in all educators to be comfortable delivering this curriculum. Currently school and board educators are expected to work alongside Indigenous Department staff to support this infusion and alignment. Focus on TRC, Land-based Learning and Language Acquisition.
- **In elementary schools** - providing teachers with a broad understanding of TRC actions and in realizing that is all our work and the confidence to move forward. **In secondary schools**, Indigenous content is in every subject areas in all grade level, some content area teachers need support in infusing the Indigenous content into their work. For example, senior math teachers may need specific examples on how to infuse Indigenous content into their classrooms.
- Indigenous pedagogy related to decolonizing teaching practice, critically evaluating current issues that are impacting Indigenous peoples in Canada, acknowledging active participation in reconciliation from both personal and community context, traditional practices including stewardship, intimate knowledge of plants medicines, increasing capacity for honoring local languages, embedding traditional story as a provocations into learning, and traditional math and science knowledge that is applicable to STEM.
- Treaties History Indigenous Worldview Local Knowledge Embedding into Numeracy
- specific language instruction, local governance
- Unconscious Biases - recognition and ownership of deeper knowledge of systemic approaches
- Truth and Reconciliation and UNDRIP
- Residential Schools mainly due to the sensitive topics that have to be discussed and the importance of the information coming from someone who may have experienced it.
- Re Infusing indigenous ed into curriculum, I would say that it would be helpful for any 'essential learning' in a curriculum to have an accompanying indigenous account / 'story' as an additional lens. For example, we teach 'the water cycle' through the lens of 'western' science, but I'm sure there are indigenous accounts / stories to explain 'the water cycle' - would be great for all students to learn these simultaneously.
- Language Revitalization, Local Indigenous Pedagogy, Local Indigenous Protocols
- Treaties, governance, Indian Act, complete history not just from colonizer perspective
- Treaty education - history, rights and responsibilities for all of us. September 30 Education Week- To be recognized as Truth and Reconciliation for schools. Provincially developed recognized courses that are accepted at university.
- language experts in 30 languages because we are a provincial school board and are located everywhere in the province

Are you aware of any studies that may reveal other areas of inclusion for professional development that would impact Indigenous pedagogy?

30 yes, 70 no

- Include indigenous leaders in decision making
- too long to list
- language education
- Land-based learning, Language, Cultural background of Indigenous peoples
- Identifying their own tribes and what they brought to the history of First Nations. Across Canada E.g. Cree , Ojibway, , Haida etc. They should be recognized individually not just as Indigenous
- Inspiring Success Indigenous Education Responsibility Framework
- World and Global Ways of Indigenous Ways of Knowing and Being
- More land based courses
- Decolonizing Education, Braiding Sweetgrass, Unsettling Canada, Why Indigenous Literature Matters. If educators would read these, there would be a better understanding and pedagogy would naturally change. However until there is accountability and expectations then change will be slow.
- There are many publications focused on “Indigenization” of the classroom writ large. In (province), the model of education is most poignantly showcased at Children of the Earth and (certain) Schools
- need for educators to recognize/acknowledge own biases and their white fragility
- [DRIPA, Tkemlups families and historical trauma](#)
- [Dr. Dustin Louie, ' Achieving Equity in Graduation Rates'](#)
- UNDRIP/TRC Calls to Action/(Province) Tripartite Agreement, and (Province) Tripartite Transportation Agreement
- [Dr. Jo-Ann Archibald; Kirkness and Barnhardt \(4 R's of Indigenous Pedagogy\); Albert Marshall; Marie Battiste; Cindy Blackstock; Dr Davita Marsden](#)
- Min of Ed Equity in Action Work
- Push by (Indigenous authority) and the province to ensure all teachers are competent in delivering Indigenous content, and workshops are being offered.
- Indigenous Sovereignty; Decolonizing Equity; Indigeneity and Critical Race Theory; Indigenous Research Methodologies; Indigenous Epistemologies, Ontologies, Pedagogies; LOCAL
- [Dr Sara Davidson \(Potlatch as Pedagogy, various articles on First Peoples English, etc\) Steven Point](#)
- Land knowledge Plant knowledge

Have Indigenous Education Structures, Initiatives and Promising Practices documents been updated to reflect new Indigenous Education Agreements (Alberta, NS. etc) and shared across systems? Y,N

47 yes, 53 no

Is there anything in particular that your board could share in terms of initiatives and practices with other systems that enhance Indigenous education?

56 yes, 44 no

- We are paying staff in the summers to learn Cree so they can one day soon teach those languages to our students.
- Culture and identity as a minority
- The ways in which our schools in our Division are walking in Truth and Reconciliation, learning and Acknowledging Treaties with an emphasis on 'We are all treaty People'. Recognizing the harms of residential schools and how they have impacted generations, learning to listen to understand, and walk with each other together.
- Culture camp, Michef kindergarten, Northern lifestyles (landbased, online education course)
- unsure at this time
- Circle of Voices. (City) Catholic Schools is a good model for indigenous voices to impact structural growth, personnel practices, instructional practices, diversity and inclusion.

- Our board has all taken the trc course and we are fortunate to have a knowledge keeper trustee who continues to share their experiences
- Shared services agreement with one First Nation with students in our schools. Services of a Knowledge Keeper within our schools & division.
- Best Practices vary greatly across the province between boards and districts.
- the District School Board is in year one of a seven year Ojibwe Language Strategy to help develop future teachers of Ojibwe in schools and communities. The Strategy, which focuses on the revitalization of the local Indigenous language, is the result of a partnership with the (district board), (local Indigenous) Education Institute, and the Ministry of Education.
- Indigenous focused collaborative inquiries, land based programs, Indigenous Student supports within the schools, professional learning communities that are specific to Indigenous studies that are more than 10 years running.
- Local relationships and Education Service Agreements with Indigenous communities. This helps to outline services and supports.
- (Province) has many successful models of partnership and collaboration with third party service providers, First Nations, Métis and Inuit organizations and authorities and established relationships that create meaningful program, service and support delivery provincially.
- Board funded graduation coaches for Indigenous students Indigenous Student Success Students Scope and Sequence development First 20 days of literacy and mathematics with Indigenous themes and content Grade 8 reach ahead courses developed with Indigenous community partners (Land, water, urban)
- We meet regularly with the Eastern Ontario Indigenous Leads and share best practices from our BAP.
- we are trying to get a knowledge keeper to visit our schools/division in the future
- We are in the process of decolonizing the meeting processes of the Indigenous Education Council, and we are including School Board Trustees and Senior Leadership staff.
- Holistic Approaches to Indigenous Education. Non-negotiable Principles of Indigenous Education. Passport to Reconciliation. Pay Equity for Language teachers who are recognized as language holders by community rather than through OCT certification. These teachers have acquired language through engagement with community, culture and ceremony which takes considerable commitment and academic success.

Which learning resources for teacher and board member professional development do you find most effective to support Indigenous education?

- Results data from past efforts and hands/eyes on experiences.
- I don't know
- Our Board attends workshops when ever they are available at (provincial association)
- i don't know. not having an unsure option is going to screw the results of this survey.
- none given
- Indigenous Symposium
- can't answer
- input from our elders
- Elder stories of traditional practices that lead to good lives.....
- Elders, All Indigenous Peoples who share their stories to help all to understand, so that we learn and understand and make a difference.
- Knowledge keepers have provided much needed resources around ceremonies, residential schools, and the expertise of our Indigenous educator.
- School board events, Indigenous Symposium
- knowledge keepers
- 4 seasons of reconciliation
- attending information meetings
- [Office of the Treaty Commissioner. Indigenous learning coach, Kairos blanket exercises.](#)
- Having knowledge keepers coming into schools.
- Knowledge keepers and elders Other written resources
- We have 3 indigenous support serts as well that present regularly to staff and the board. We have also been great at recruiting young indigenous teachers
- Exploring the [Indigenous Corporate Training Modules](#)

- Cultural responsive and relevant pedagogies site for our board that shares resources on indigenous content.
- Resources were created through the MERL (Modernize, Expand, Revitalize, Localize) project, a past partnership with (Indigenous) Education Institute, the (district board) and the First Nation communities.
- Facilitation by a local Indigenous speaker/consultant/staff member is paramount, Book - 21 Things You Didn't Know About the Indian Act. A short self guided course through (Indigenous institute) called The Four Seasons of Reconciliation. ***** This is hard work and learning for a lot of people and taking a one and done approach will not allow for there to be a deeper understanding so the work must be ongoing and intentional.
- Board developed resources Canadian Geographic Indigenous Peoples Atlas of Canada KAIROS blanked exercise 4 Seasons of Reconciliation
- In person sessions with professional Indigenous presenters and local knowledge keepers/elders
- We are using an etfo document on Land Acknowledgements quite a bit this year to support learning.
- Locally developed resources by local Indigenous education experts

Which teaching resources and tools do you find most valuable and effective for K, elementary grades, and secondary school to address Indigenous subject matters issues?

- I don't know
- unsure
- none given
- Treaty catalyst kit
- can't answer
- listening to the needs of the community being served
- elders
- Knowledge keeper working with the children
- Elders, Knowledge-Keepers, Teachers, Curriculum that has integrated opportunities to learn about Indigenous peoples and culture, Continuing Professional development, Indigenous Advocates in High Schools, Trained teachers, Indigenous Coordinator/ Consultant
- The opportunity for residential school survivors to speak to secondary school students.
- knowledge keepers
- Verbal, hands on trying , observing,
- Teacher created resources reflecting local context.
- treaty education
- not my area
- Following Their Voices
- Following our voices, online TRC learning, Indigenous Content Plans -Teacher Resources - School Division, Metis Gathering Learning Package - Learning Packages | Metis Gatherings - Resources - Illustrator Assignment (google.com) Turtle Island — where's that? | Explore | Awesome Activities & Fun Facts | CBC Kids Online TRC Materials for Educators - Infusing Indigenous Perspectives in K-12 Teaching - Research guides <https://www.nfb.ca/subjects/indigenous-peoples-in-canada-first-nations-and-metis/> Physical Education Games - speaonline.ca/uploads/3/8/2/9/38299825/indigenous_games_handout_by_cole_wilson.pdf Elder, Musician, Storyteller - Hoop Dancer - Digital Content – Hip Hop Hoop Dance
- Land based and hands on experiential learning opportunities.
- the District School Board is in year one of a seven year Ojibwe Language Strategy to help develop future teachers of Ojibwe in schools and communities. The Strategy, which focuses on the revitalization of the local Indigenous language, is the result of a partnership with the (Indigenous) Education Institute, and the Ministry of Education.
- The use of stories/ read aloud as provocations. Land base approaches and interactions also allow for multiple entry points. Natural Curiosity Book
- Land-based learning, treaty education initiative, implementation of new K-12 education framework, province-wide mandated faculty of education teacher pre-service courses on Indigenous Education, all resources made available through an array of government and community organizations (such as the Indigenous Inclusion Directorate of Department of Education, Indigenous Languages of (province), Treaty Commissioner, National Truth and Reconciliation Centre outreach programs, presence of significant local Indigenous content at museums and places of historic significance for field trip purposes) etc.
- Board developed resources Canadian Geographic Indigenous Peoples Atlas of Canada KAIROS blanked exercise

- full ready to go unit/lesson plans - support of cultural advisors
- Our virtual learning commons has a large number of texts by Indigenous authors that we promote and use. We also promote working directly with Cultural Advisors.
- (provincial Indigenous authority) learning resources
- Again, resources created by (provincial Indigenous authority), workshops with Knowledge Keepers Travelling Story Box Indigenous Education Helping Teacher
- Medicine and life skills
- At request of community, our first step is to ensure to reach out to community before using other resources that may be more universal. We strive to keep the learning local first, and then work outward. Resources are looked at with school/teachers and Indigenous Lead to ensure that learning is meeting the needs of students.
- Co-created resource development and teachings from community experts and local knowledge keepers

Can you describe the successes and challenges you face in communications with Indigenous communities?

- Communication and opportunity to meet and connect more.
- Many Indigenous communities also live in poverty. Many do not have internet connection. This makes communication more difficult. Also, many Indigenous families move homes a lot. This also makes it difficult to connect.
- We have a successful relationship with two of our three Nations. Not so much on the third. We continue to reach out to support but that Nation has their own K-12 school, therefore they do not engage with our Staff very often.
- as a board member, I do not know. why don't we have an unsure option.
- No successes to report. Every effort is focused on symbolic celebrations.
- Partnership with indigenous peoples
- A challenge is getting a representative to come out and engage on a regular basis, as well finding a way to have all the Indigenous communities heard. Finding a balance between all students and parents is rather difficult, each area in the school division is so different in the culture and so some areas are more engaging and willing to learn than others.
- can't answer
- like all communities we continue to learn and grow
- operational
- Every school in our Division incorporates Indigenous studies into their curriculum.
- We have been successful developing a partnership with a First Nation to learn from each other. Covid was a challenge to meet in person.
- No, as stated, we have no Indigenous communities within our school division. But we have a partnership with a Tribal Council in another part of the province
- Having a knowledge keeper and our working agreement with our local Métis community
- The only reserve in our boundaries is less than 50 people. The band we have connected with is over 2 hours away so logistics can be challenging.
- We participate in monthly pipe ceremonies at (local) Cree Nation. We have included elders in the development of a Truth and Reconciliation space in our new building. We have spent time building relationships and learning customs and traditions.
- Very small number involved
- A challenge is getting a representative to come out and engage on a regular basis, as well finding a way to have all the Indigenous communities heard. Finding a balance between all students and parents is rather difficult, each area in the school division is so different in the culture and so some areas are more engaging and willing to learn than others.
- We have a challenge of not having a reserve in our school division boundary
- Finding times and opportunities that work for both parties

Are you aware of any province wide, government-led agreements with Indigenous leaders on education priorities?

64 yes, 36 no

- All govt guided curriculum being followed
- MOU signed with the province/government

- (Province) Government DRIPA Action Plan, close working relations with Minister of Education and Child Care, goal area within (province) strategic plan
- First Nations Control of First Nations Education, Reciprocal Education Agreements
- [Anishinaabek Education System- Master agreements with Ontario, and Canada](#)
- [Anishinaabek Education System - The Kinomaaziwin Education Body](#)
- Tuition Agreements
- (province-wide) First Nation School System

Has the CSBA met with the Office of the Commissioner of Indigenous Languages to reinforce commitment to the TRC Call to Action concerning funding support for revitalization and preservation of Indigenous language?

36 yes, 62 no (numerous don't know responses)

What was the outcome?

- don't know
- CSBA has put this at the forefront and each national conference educates trustees on Indigenous culture
- Understanding that language is in the process of being extinct

Has CSBA met with Heritage Canada to reinforce commitment to TRC Call to Action concerning funding support for revitalization and preservation of Indigenous language and culture?

71 yes, 29 no

What was the outcome?

- Several responded Not sure but no response to outcomes open-ended question

Since 2018, has progress been made in your jurisdiction by the Deans of Education for Post-Secondary degrees/diplomas in (of) Indigenous culture and languages

89 yes, 11 no

Can you give examples?

- don't know
- There are more and more programs offered at the University level
- Several not sure responses

Responses rated on scale 0 to 10

How to describe responses??? (all rated below half 0 5.0)

What is your level of:

- Knowledge of success and barriers to education since 2018 – **4.17**
- Confidence that the education achievement gaps will close within one generation? – **3.0**

- Improving pedagogical success rates over the last 5 years? I.e: attendance rates, graduation rates, etc. – **range – 4.83**
- Sanctioning Indigenous languages as credit courses? – **range - 4.5**

How does your province define or describe teacher competencies for in-class delivery of Indigenous content? Please explain.

- 37sk – don't know
- 78ab – PD days

Appendix B – Compendium of CSBA Headings

We must all learn about the impacts and the legacy of residential schools and recognize that we have a shared responsibility to implement the TRC's Calls to Action. We can do great things when we work together.

In 2015 the Truth and Reconciliation Commission issued 94 Calls to Action in order to "**redress the legacy** of residential schools and **advance the process of Canadian reconciliation.**" The proposed actions call on all levels of government to work together to repair the harm caused by residential schools and begin the process of reconciliation.

The survey is divided into the following three categories which includes response to TRC Calls to Action and CSBA initiatives:

Legacy: Education, Culture and Language

The Commission is convinced that genuine reconciliation will not be possible until the complex legacy of the schools is understood, acknowledged, and addressed.

Education (TRC Calls to Action #6, #7, #8, #10 and #12):

Has your province/board been successful in creating Indigenous language credit courses?

Has the resource manual on Treaty Recognition and Land Acknowledgment been adopted and used by your school board?

Does your system accommodate traditional and contemporary contributions (medicines, harvesting, civic, military, etc) into the classroom?(Especially local/regional.)

Have examples of culturally-infused early childhood education programs within certain systems been documented and shared with specific boards that provide for early childhood education?

Are you able to secure local knowledge and teaching resources on topics to support TRC Call to Action 62 (ii) (make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students)?

What is your level of:

- Knowledge of success and barriers to education since 2018 – **4.17**
- Confidence that the education achievement gaps will close within one generation? – **3.0**
- Improving pedagogical success rates over the last 5 years? I.e: attendance rates, graduation rates, etc. – **range – 4.83**
- Sanctioning Indigenous languages as credit courses? – **range - 4.5**

Has your provincial government established standards and guidelines for Indigenous course content?

Culture and Language (TRC Calls to Action #13, #14, #15, #16):

Is your local School Board aware of the Federal Indigenous Language Act? (C-91)

Within your system, how comfortable are teachers with instructing Indigenous subject matter?

Has the CSBA met with the Office of the Commissioner of Indigenous Languages to reinforce commitment to the TRC Call to Action concerning funding support for revitalization and preservation of Indigenous language?

Has CSBA met with Heritage Canada to reinforce commitment to TRC Call to Action concerning funding support for revitalization and preservation of Indigenous language and culture?

Since 2018, has progress been made in your jurisdiction by the Deans of Education for Post-Secondary degrees/diplomas in (of) Indigenous culture and languages

Has progress been made in Indigenous teacher education program graduates?

Reconciliation

Reconciliation must become a way of life. It will take many years to repair damaged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Reconciliation not only requires apologies, reparations, the relearning of Canada's national history, and public commemoration, but also needs real social, political, and economic change

Reconciliation is in the best interests of all of Canada. It is necessary not only to resolve the ongoing conflicts between Aboriginal peoples and institutions of the country, but also in order for Canada to remove a stain from its past and be able to maintain its claim to be a leader in the protection of human rights among the nations of the world

Education for Reconciliation (TRC Calls to Action #62, #63 and #64):

Does Indigenous instruction and teachings require teacher certification (provincially/federally recognized) in your school division

What method of delivery is most utilized for Indigenous instruction?

Have Indigenous Education Structures, Initiatives and Promising Practices documents been updated to reflect new Indigenous Education Agreements (Alberta, NS. etc) and shared across systems?

Is there anything in particular that your board could share in terms of initiatives and practices with other systems that enhance Indigenous education?

Which learning resources for teacher and board member professional development do you find most effective to support Indigenous education?

Which teaching resources and tools do you find most valuable and effective for K, elementary grades, and secondary school to address Indigenous subject matters issues?

Has a senior level position been created within your school division to support the development and implementation of Indigenous inclusion?

Does your school division have a working relationship with a local Friendship Centre, Cultural Education Centre or First Nation?

Do you conduct regular events with First Nation and Metis leadership to assess progress on the Truth and Reconciliation Commission 'Calls To Action'?

Does your school division conduct surveys to collect information and feedback on initiatives regarding Indigenous reconciliation?

Can you describe the successes and challenges you face in communications with Indigenous communities?

Do you have formal education agreements/memoranda of understanding with local First Nation and Metis leadership to set concrete strategies and actions to support joint priorities?

Are you aware of any province wide, government-led agreements with Indigenous leaders on education priorities?

Are you aware of any First Nations local and/or Treaty-based regional education agreements (REA's) or education authorities in your system?

Professional Development and Training for Public Servants (TRC Calls to Action #57):

Could you recommend specific topics that require more attention or Subject Matter Expertise at the Primary or Secondary level?

Are you aware of any studies that may reveal other areas of inclusion for professional development that would impact Indigenous pedagogy.

CBSA Charter, Initiatives and Promising Practices

Guiding principles can be found in the 2014 CSBA Charter of Commitment; First Nations, Métis and Inuit Education. School boards are presently structured to ensure representation of FNMI interests, school boards response to the TRC Calls to Action and promising practices across the country

Governance, Systems and Process Metrics

Have the numbers of Indigenous Trustees in school Boards increased in your area in the past five (5) years?

Has the Truth and Reconciliation Commission report influenced the increase in Indigenous participation in your school board?

How many First Nation communities are in your school division?

What approximate percentage of K-12 students in your school board system identify as Indigenous?

Do you gather or keep any statistics gathered on the number of Indigenous students in your school division?

Which level of Board do you serve?

How does your province define or describe teacher competencies for in-class delivery of Indigenous content? Please explain.

Appendix C - Guide For Indigenous Contacts

Reconciliation through Education

Colleges and institutes across Canada are the primary access point to post-secondary education for First Nations, Inuit and Métis learners, and are deeply engaged in advancing reconciliation and empowering communities. They work in close partnership with local Indigenous communities to remove barriers to education for learners and promote a culture of respect and inclusion

Indigenous Education Protocol

Launched in 2014, the protocol consists of seven principles to support reconciliation and aligns closely with the recommendations issued by Canada's Truth and Reconciliation Commission in 2015.

65 institutions have signed and committed to:

- Make Indigenous education a priority
- Ensure governance structures recognize and respect Indigenous peoples.
- Include intellectual and cultural traditions of Indigenous peoples in curriculum and learning approaches.
- Increase understanding and reciprocity among Indigenous and non/Indigenous peoples.
- Increase their number of Indigenous employees, including Indigenous senior administrators.
- Establish Indigenous-centered holistic services and learning environments.
- Build relationships and be accountable to Indigenous communities in support of self-determination.

Indigenous Support Services to foster student success

Colleges and institutes support reconciliation and foster indigenous student success through specialized, culturally appropriate centres and services, including:

- Academic advising and peer support networks
- On-campus Indigenous Elders

- Cultural and spiritual activities
- Gathering places for Indigenous students
- Dedicated funding and resources such as daycare, housing, food and family services that offset the costs associated with post-secondary education

Canadian School Boards Association

- **Indigenous Education Contacts Directory Project Notes**
- The Canadian School Boards Association Indigenous Education Committee has partnered with the National Centre for Truth and Reconciliation to align their national and membership efforts on the TRC Calls to Action that will impact education for all Canadian children.
- The CSBA has encouraged all boards to engage in value added relationships with all Indigenous groups and education stakeholders in every region. To that end, it is important to develop a list of organizations, Indigenous and non-Indigenous, who have knowledge of and experience in the education space.
- The accompanying document lists 284 organizations and contacts who can provide regional insights into the pressing issues related to Indigenous education systems including structure, culture and language.

Summary of Organization Types by CSBA Region								
	BC	AB	SK	MB	ON	QC	AL	
Indigenous and PTO	4	6	4	7	8	4	8	41
Tribal Council*	23	9	9	7	15	7	5	75
Public University**	10	9	3	5	18	4	13	62
Public College	15	15	7	3	24	0	7	71
Provincial***	1	1	2	2	4	1	4	15
Indigenous Institutes				1	9			10
* TC's support 84% of First Nations and education advocacy								
** Indigenous contact requires more search beyond Indigenous colleges 63 are signatories to Colleges & Institutes Canada								
***Provincial contacts								

Notes:

- Tribal Council typically do not provide Education services unless mandated by First Nation member nations. Such is the case for Blackfoot Confederacy Tribal Council in Alberta.
- 102 First Nations are not represented by a Tribal Council so they may have established their own Education Authority outside the jurisdiction of the Elected Chief and Council.
- Post-Secondary Institutions have created Indigenous departments and services under executive leadership and many have installed Indigenous academics in senior leadership positions.
- Colleges and Institutes Canada has created an Indigenous Education Protocol to which 63 colleges have signed

Protocol

- The global COVID 19 pandemic has had profound impact on relationship building strategies particularly on face-to-face engagements. As one AFN panel member stated: building strategic partnerships, formal and informal, often begin with a couple of people sitting together over coffee who begin dialogue on a common goal. Though it's unclear about emerging pandemic waves and restrictions most organizations have come accept the role of communication technologies like Zoom and Microsoft Teams, including dialing a number on the cell or telephone, to reach out and create new relationships. Most every School Board and District has a First Nation leader, whether an elected representative like chief or an education administrator, who is waiting for the call that says "lets work together to improve education system for Indigenous students" and to enlighten boards, teachers, parents and students about the "true history of relations" as stated by another panel participants. These are not easy issues to tackle but they must be addressed in the face of reconciliation. It is also useful to cite examples of partnerships.
- Here is a link that can be used to find contact information to First Nation leaders in every region of Canada and includes Tribal Council contacts and websites as well.
- [First Nation Profiles Interactive Map \(aadnc-aandc.gc.ca\)](http://aadnc-aandc.gc.ca)
- Along with the changing face of the labour force, there is a human desire to connect and the Indigenous peoples are no different in this regard. Concomitant to this desire to meet face to face, protocols are deeply seated in the cultural paradigms of Indigenous peoples. It should be noted that within the many structures of Indigenous organizations, there is little hierarchy. In other words, one does not need to consult a tribal council before meeting with a specific First Nation. However, it is most fruitful to call or meet with a senior staffer like and Executive

Director, band administrator, CEO or whatever moniker is attached to a senior administrator to broach any subject. An email is usually the most effective way to make the first introduction. With electronic means, there is no standard protocol other than good manners. The person will then direct you to the appropriate person(s)

- Face to face meeting may be different depending on the level of discussion. For instance, for formal ceremony, it is customary to provide some tobacco normally to an elder who would open the meeting. There is no ceremony nor the necessity to have the gift acknowledged, this is just a quiet sign of respect. One should not expect any reciprocation for providing this token. For follow up meetings, this acknowledgment need not take place.

Appendix D – TRC Recommendations for Education

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
- ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
- iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
- iv. Identifying teacher-training needs relating to the above

64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation

Appendix E - List of Universities With Indigenous programs³. Each of the following have interactive web connections that can be pursued.

British Columbia

[Emily Carr University of Art + Design](#)

[Kwantlen Polytechnic University](#)

[Royal Roads University](#)

[Simon Fraser University](#)

[Thompson Rivers University](#)

[University of Victoria](#)

[University of the Fraser Valley](#)

[Vancouver Island University](#)

Alberta

[Concordia University of Edmonton](#)

[MacEwan University](#)

[Mount Royal University](#)

[The King's University](#)

[University of Alberta](#)

[University of Calgary](#)

[University of Lethbridge](#)

Saskatchewan

[Campion College](#)

[First Nations University of Canada](#)

[Luther College](#)

[St. Thomas More College](#)

[University of Regina](#)

[University of Saskatchewan](#)

³ Source:

https://www.google.com/url?sa=i&rct=j&q=&esrc=s&source=web&cd=&ved=0CAIQw7AJahcKEwjYxrG0y5n_AhUAAAAHQAAAAQAw&url=https%3A%2F%2Fwww.universitystudy.ca%2Ffindigenous-programs-and-services-directory%2F&psig=AOvVaw1YwWcx4Z33ri9ZjmE-nx6-&ust=1685417448350190

Manitoba

[Brandon University](#)

[Canadian Mennonite University](#)

[St. Paul's College](#)

[The University of Winnipeg](#)

[University of Manitoba](#)

Ontario

[Algoma University](#)

[Brock University](#)

[Carleton University](#)

[Huron University College](#)

[Lakehead University](#)

[Laurentian University](#)

[McMaster University](#)

[Nipissing University](#)

[OCAD University](#)

[Ontario Tech University](#)

[Queen's University](#)

[Royal Military College of Canada](#)

[University of Guelph](#)

[University of Ottawa](#)

[University of St. Michael's College](#)

[University of Sudbury](#)

[University of Toronto](#)

[University of Windsor](#)

[Victoria University](#)

[Western University](#)

[Wilfrid Laurier University](#)

[York University](#)

Québec

[Bishop's University](#)

[Concordia University](#)

[Institut national de la recherche scientifique](#)

[McGill University](#)

[Polytechnique Montréal](#)

[Université Laval](#)

[Université TÉLUQ](#)

[Université de Montréal](#)

[Université de Sherbrooke](#)

[Université du Québec en Abitibi-Témiscamingue \(UQAT\)](#)

[Université du Québec en Outaouais](#)

[Université du Québec à Chicoutimi \(UQAC\)](#)

[Université du Québec à Montréal \(UQAM\)](#)

[Université du Québec à Rimouski \(UQAR\)](#)

[Université du Québec à Trois-Rivières \(UQTR\)](#)

[École de technologie supérieure](#)

[École nationale d'administration publique](#)

New Brunswick

[St. Thomas University](#)

Nova Scotia

[Acadia University](#)

[Cape Breton University](#)

[Dalhousie University](#)

[Mount Saint Vincent University](#)

[NSCAD University](#)

[Saint Mary's University](#)

[University of King's College](#)

Newfoundland & Labrador

References

- Absolon, K. (2011). *Kaandossiwin: How we come to know*. Fernwood publishing.
- Alfred, G.T. (2009). Colonialism and state dependency. *International Journal of Indigenous Health* 5(2), 42-60. Retrieved from:<https://jps-library-utoronto-ca.librweb.laurentian.ca/index.php/ijih/article/view/28982>.
- Battiste, M. (1998). Enabling the autumn seed: Toward a decolonized approach to Aboriginal knowledge, language, and education. *Canadian Journal of Native Education*, 22(1). DOI: <https://doi.org/10.14288/cjne.v22i1.195792>.
- Bombay, A., Matheson, K., & Anisman, H. (2009). Intergenerational trauma: Convergence of multiple processes among First Nations peoples in Canada. *International Journal of Indigenous Health*, 5(3), 6-47. DOI: 10.3138/ijih.v5i3.2897.
- Bombay, A., Matheson, K., & Anisman, H. (2014). The intergenerational effects of Indian Residential Schools: Implications for the concept of historical trauma. *Transcultural psychiatry*, 51(3), 320-338. DOI: 10.1177/1363461513503380.
- Brady, P. (1995). Two policy approaches to Native education: Can reform be legislated?. *Canadian Journal of Education/Revue canadienne de l'éducation*, 349-366. <https://doi.org/10.2307/1494858>.
- Brown, L. (2019). Indigenous young people, disadvantage and the violence of settler colonial education policy and curriculum. *Journal of Sociology*, 55(1), 54-71. DOI: 10.1177/1440783318794295.
- De Leeuw, S., Greenwood, M., & Cameron, E. (2010). Deviant constructions: How governments preserve colonial narratives of addictions and poor mental health to intervene into the lives of Indigenous children and families in Canada. *International Journal of Mental Health and Addiction*, 8(2), 282-295. DOI 10.1007/s11469-009-9225-1.
- Editorial Board. (2020, June 4). *More Indigenous people in Canada are graduating from high school than ever. It's still not nearly enough*. Globe and Mail. Retrieved

from <https://www.theglobeandmail.com/opinion/editorials/article-more-indigenous-canadians-than-ever-are-graduating-from-high-school/>

- Feir, D. L. (2016). The intergenerational effects of residential schools on children's educational experiences in Ontario and Canada's western provinces. *International Indigenous Policy Journal*, 7(3). Retrieved from <https://www.proquest.com/scholarly-journals/intergenerational-effects-residential-schools-on/docview/1858128420/se-2>.
- Garcia, J., & Shirley, V. (2012). Performing decolonization: Lessons learned from Indigenous youth, teachers and leaders' engagement with critical Indigenous pedagogy. *Journal of Curriculum Theorizing*, 28(2).
- Gordan & White. (2014, June). Indigenous educational attainment in Canada. Retrieved from <https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1195&context=iipj>.
- Kruske, S., Belton, S., Wardaguga, M., & Narjic, C. (2012). Growing up our way: The first year of life in remote Aboriginal Australia. *Qualitative Health Research*, 22, 777–787. DOI: 10.1177/1049732311432717.
- Lambe, J. (2003). Indigenous education, mainstream education, and native studies: Some considerations when incorporating indigenous pedagogy into native studies. *American Indian Quarterly*, 308-324.
- Morcom, L. (2014). Determining the role of language and culture in First Nations schools: A comparison of the First Nations Education Act with the policy of the Assembly of First Nations. *Canadian Journal of Educational Administration and Policy*, (163).
- Nagy, R., & Sehdev, R. K. (2012). Introduction: Residential schools and decolonization. *Canadian Journal of Law and Society/La Revue Canadienne Droit et Société*, 27(1), 67-73. DOI: 10.3138/cjls.27.1.067
- O'Gorman, M., & Pandey, M. (2015). Explaining Low High School Attainment in Northern Aboriginal Communities: An Analysis of the Aboriginal Peoples' Surveys. *Canadian Public Policy*, 41(4), 297-308. DOI: 10.3138/CP.2015-002.
- Smith, L. (1999). *Decolonizing methodologies: Research and indigenous peoples*. New York:

Zed Books Ltd.

- Wheaton, C. (2000). An Aboriginal pedagogical model: Recovering an Aboriginal pedagogy from the Woodlands Cree. In Roger, N. (Ed) *Voice of the drum: Indigenous education and culture*, 151-166.
- Wilk, P., Maltby, A., & Cooke, M. (2017). Residential schools and the effects on Indigenous health and well-being in Canada—a scoping review. *Public health reviews*, 38(1), 1-23. DOI: 10.1186/s40985-017-0055-6.
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood publishing.
- Wotherspoon, T. (2014). Seeking reform of indigenous education in Canada: Democratic progress or democratic colonialism?. *AlterNative: An International Journal of Indigenous Peoples*, 10(4), 323-339.
- Zalcman, D. (2016). Kill the Indian, Save the Man. *World Policy Journal*, 33(3), 72-85. DOI: 130.15.244.167/jstor.org/stable/4138868.