Indigenous Education Structure, Initiatives and Promising Practices

Canadian School Boards Association - Indigenous Education Committee

January 2018
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Executive Summary

Introduction
When the Canadian education system is evaluated on the international stage, for performance, efficiency and equity, Canada has performed well, placing among the top three countries in the world. However in spite of our overall performance, it is well documented that we have failed to address the significant gap between Indigenous and non-Indigenous students, demonstrated through grades, significantly lower high school graduation rates and the number of students who pursue post secondary education. In efforts to address some of the central issues, CSBA made First Nations, Métis and Inuit Education (FNMI Education) a key priority of the association in 2010 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 (treaties, Indian act, residential schools, culture and history). Refer to Addendum 1 for the CSBA Charter, which was established before the Calls to Action developed by the Truth and Reconciliation Commission.

Since the report of the Truth and Reconciliation Commission was published in 2015, along with its Calls To Action, there has been increased emphasis and clarity in the steps partners in education needed to take in order to ensure equity. This has taken different forms in various educational jurisdictions, so in 2016, CSBA undertook a survey of the jurisdictions to try to create a snapshot of educational initiatives in the provinces and territories. The intent is to share how Indigenous education is structured and supported across Canada, how jurisdictions are responding to the Calls to Action, and to tentatively begin to identify promising practices so that jurisdictions may be able to learn from one another. Refer to Addendum 2 for the TRC Calls to Action, and Addendum 3 for the CSBA position on the Calls to Action.

Executive Summary
While education is the responsibility of the individual province or territory, the ways in which education for Indigenous students is organized varies across the country.

A large number of Indigenous students in Canada are educated for all or part of their education in provincial/territorial public schools. Many Indigenous students are educated in federally funded, band-operated schools using provincial curricula, but because these schools do not fall under the responsibility of provincial school boards associations they are outside of the scope of this survey. However, it is important to acknowledge that boards need to form a positive and value add relationship with all First Nations schools.

Since there are a variety of ways in which Indigenous peoples are organized in Canada, and given Indigenous populations as a percentage of the total populations vary across the country, it stands to reason that there will be variations in provincial structures for Indigenous education as well as in the emphasis being placed on implementing the Calls to Action. However, one reoccurring theme among the possible recommendations provided below is the importance of data sharing between all systems involved.

This document is a summary of what this survey found. Provincial school boards associations, ministries of education, as well as other organizations and key educational partners provided the following information in response to the survey questions. See Addendum 4 for the survey
questionnaire, as well as Addendum 5 for a list of those who contributed to the development of this document.

**Indigenous Education Structure**

1. **Indigenous Education**
The education of Indigenous youth is vital to their future, and the future of Canada. The Indigenous population represents 4.3% of the Canadian population. Almost half of the Indigenous population is under the age of 25, and the Indigenous population is growing more quickly than non-Indigenous populations. Education is vitally important to the employability of Indigenous peoples, as employment levels and median total income increase with levels of education.

According to the Martin Family Initiative (MFI), 1,400,685 people identified themselves as Indigenous. Of these, 61% were First Nations: 33% Métis: and 4% Inuit. This population is likely to grow from 4.3% to 5.3% of the population or 2.2 million by 2031.

Of the approximately 5 million Canadian students in junior kindergarten to grade twelve, approximately 450,000 were Indigenous. INAC provides funding for 109,000 students (JK to Grade 12).

- 34,063 (32%) of these students attend provincial schools
- 74,051 (68%) of these students attend on-reserve schools (most JK to Grade 8)

Approximately 340,000 students are students whose parents live in provinces/territories, and therefore the school boards/divisions/districts receive funding for them as they do for all other resident students.

**Possible recommendation:** 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.

2. **Governance / Staffing**
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. It is also easier to create such learning environments in systems with Indigenous teachers and other staff, who at the same time provide role models for Indigenous students. This is especially true in schools and school systems with high percentages of Indigenous students. Accordingly, this section of the report provides information on both governance and staffing.

2.1. **Indigenous School Boards**
Indigenous School Boards exist in Quebec, Nova Scotia, and Newfoundland. In Nunavut, schools are governed by District Education Authorities. Apart from the 515 federally funded
Executive Summary

schools on reserve, the governance of provincial / territorial funded schools remains under provincial governance structures and the only provision for Indigenous peoples is through the regular electoral process.

2.2. Indigenous Trustees
Indigenous trustees may win seats on a school board through the regular electoral process. In addition, five provinces have provisions for Indigenous trustees to be appointed to local school boards when there is an Education Services Agreement (tuition or fee for services agreement) in place. Most provinces do not have a voluntary self-identification process for trustees, so it is not currently possible to accurately identify the percentage of school trustees who are Indigenous. However, where such a process exists the percentage of trustees in the province who are Indigenous ranges from 4% in Ontario to over 9% in Alberta.

In addition, three provinces have provisions for the appointment of Indigenous trustees where there are high concentrations of Indigenous students, independent of tuition agreements.

Possible recommendation: That all provinces and territories 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.

2.3. Indigenous Staff
Most jurisdictions do not have a voluntary self-identification process for staff. In those that do (5), the percentage of the staff that is Indigenous ranges from 1% (PEI) to 28% (Nunavut).

Possible recommendation: That all provinces and territories implement a voluntary self-identification process for staff. This would enable jurisdictions with high percentages of Indigenous students to inform their recruitment processes to ensure that Indigenous students have strong Indigenous role models within their schools and school systems.

3. Band Operated Schools
All provinces have schools that are operated by First Nations. In 2010 there were 515 First Nations elementary (75%) and secondary schools (25%) on reserve. There is considerable discussion about how resources, including Human Resources, are best supported. It is important for all systems to work together to best serve the needs of all students, and ensure the quality of education reflects supports for high quality pedagogy.

Possible recommendation: That the CSBA encourage all boards to engage in value added relationships with all Indigenous groups.

4. Education Agreements
Except in Quebec, there is provision in all jurisdictions for agreements to be struck between First Nations and local school boards for the provision of education services to students living on reserve but attending provincially funded schools. Such agreements are not applicable to the Territories.
Possible recommendation: That a future survey be conducted 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.

5. Professional Development for School Trustees on Indigenous Education
8 of the 10 provinces report that there is professional development for school trustees on Indigenous education. This professional development takes a variety of forms, including specific training to Treaty rights, video training, on-line trustee professional development modules, specific training and awareness session during regularly scheduled conferences, and government/Ministry initiatives. In the Territories, there is also a range of training. However, good governance is needed to undertake these initiatives.

Possible recommendation: That boards are encouraged to engage in governance training that includes training on relationships with all Indigenous peoples and supports TRC recommendations.

Responses to the Commission’s Calls to Action

1. Changing Curriculum
Eleven of thirteen jurisdictions are making changes in curriculum and curriculum delivery in response to the Calls to Action. This takes several forms: curriculum revision in content areas such as social studies; implementation of specific units regarding subjects such as the impact of residential schools; introduction of Indigenous material across the curricula; mandatory Treaty education; work specific to the teaching of the languages; and locally developed curriculum.

2. Pre-Service Teacher Education
Unlike the delivered curriculum, changes in pre-service teacher education are not consistent across Canada. Where pre-service training is changing, it includes elements such as: teaching students the curriculum that they will be delivering, including indicators of success; mandatory full or half year courses; training specific to Indigenous teachers; practicum opportunities; professional development opportunities for pre-service teacher candidates; and orientation for new hires.

Possible recommendation: That the Association of Canadian Deans of Education (ACDE) be encouraged to share changes, and to support the implementation of specific curricula in pre-service training.

Possible area for exploration: What mechanisms exist in the jurisdictions to encourage / support / attract Indigenous students into pre-service programs?
Initiatives and Promising Practices

1. In-Service Teacher Education
   Six of the jurisdictions report that there is dedicated in-service for teachers, most often on specific topics such as residential schools and their legacies, and Treaty Education.

2. Promising Practices
   For the most part, jurisdictions are in the early stages of identifying successful practices. Some examples included BC’s (http://www.bcsta.org/TheLeader/index.php/category/aboriginal-education/); NS with Treaty Education, Mi’Kmaq Education Act, and student support workers for Mi’Kmaq students; PEI with provincial implementation of The Secret Path, PD day training, and a Kindergarten family resource on smudging; NWT with Elders in schools, residential schools module, heritage fairs, New to the North training for new teachers. Several provinces reported that Indigenous education forms part of the province’s strategic plans, and thus part of Board plans. Many reported that there are local initiatives taking place.

Possible area for discussion: Can CSBA act as a clearinghouse for promising practices across the country? In many provinces teacher unions are leading a lot of professional development for their members – how can CSBA members build collaborative relationships in order to deepen this?

3. Acknowledgment on Traditional Territories of Indigenous Peoples
   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.

Possible recommendation: That the CSBA create a resource for school boards to appropriately acknowledge treaty lands and traditional territories.
It is important to note that following answers have been provided by provincial school boards associations, ministries of education, as well as other organizations and key educational partners. The Canadian School Boards Association has only manipulated provincial responses if they deemed to be too long, but for the most part we have not manipulated the content allowing for responses to vary in length and scope.

The survey answers are separated by province / territory. The provincial breakdown consists of three parts:

I. Indigenous Education Structure

II. Provincial Responses to the Truth and Reconciliation Commission of Canada

III. Initiatives and Promising Practices
### Report - Indigenous Education Structure

#### (Summary)

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<tbody>
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<td>65</td>
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<td>38</td>
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<td>-</td>
<td>-</td>
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<td>Y</td>
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<td>N</td>
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<td>N</td>
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<td>Appoint Indigenous trustees in communities with a high % of Indigenous students</td>
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<td>Y</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>Y</td>
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<td>Percentage of your school boards' teacher workforce is self-identified as Indigenous?</td>
<td>-</td>
<td>-</td>
<td>7.8%</td>
<td>11.9%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1%</td>
<td>-</td>
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<td>28%</td>
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<td>Band operated schools</td>
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<td>60</td>
<td>84</td>
<td>74</td>
<td>116</td>
<td>42</td>
<td>9</td>
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<td>Are there provisions for education agreements between local school boards and Indigenous bands or communities?</td>
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<td>Y</td>
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<td>Is there professional development for school board members in terms of Indigenous education?</td>
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- = unknown  
N = no  
Y = yes  
n/a = not applicable
1. INDIGENOUS EDUCATION STRUCTURE

<table>
<thead>
<tr>
<th>BCSTA: Non-Members:</th>
<th>Total # of School Boards / Trustees:</th>
</tr>
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<tbody>
<tr>
<td>59 boards / 407 trustees</td>
<td>60 boards / 416 trustees</td>
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</table>

Indigenous School Boards:
- No

Self-identified Indigenous trustees:
- No process for self identification

Designated seats for Indigenous trustees:
- No

Appoint Indigenous trustees in communities with a high % of Indigenous students:
- No

What percentage of your school boards’ teacher workforce is self-identified as Indigenous?
- No process for self identification

How many band operated schools in your province?
- 123

What provisions are there for education agreements between local school boards and Indigenous bands or communities?
Ministry of Education strongly suggests practice of Indigenous Education Enhancement Agreements. Financial agreements are required where money is shared.

Is there professional development for school board members on Indigenous education? If so, please specify:
Yes. Numerous BCSTA, Ministry of Education and FNESC events offer professional development with regards to Indigenous education. BCSTA also has an Indigenous Education Committee.
II.  PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

BC Ministry of Education has embedded AbEd/FNMT learning goals mandated in the new K-12 curriculum in all areas. Boards of Education support the implementation of the new curriculum. Lots of elective courses, also including numerous language courses.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

Post-secondary institutions govern their own programs and content.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

Dedicated Ministry of Education professional development day in many areas, plus numerous local/regional professional development events.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?

Please see examples on the Aboriginal Education section of our publication, The Education Leader: http://www.bcsta.org/TheLeader/index.php/category/aboriginal-education/.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?

Yes. BCSTA motions/resolutions supporting the practice.
## I. INDIGENOUS EDUCATION STRUCTURE

| ASBA: | 65 boards/ 450 trustees |
| Total # of School Boards / Trustees: | 65 boards/ 450 trustees |
| Indigenous School Boards: | 0 |

There are no public First Nation, Métis, Inuit (FNMI) boards in the province. There are 60 band operated schools under INEC. Two Education Authorities which comprise more than one First Nation are currently being formed through agreement with the First Nations and the provincial government.

| Self-identified Indigenous trustees: | No process for self identification |
| Designated seats for Indigenous trustees: | Yes |

Boards may apply to the Minister to have an appointed FNMI trustee, where they have a tuition agreement with a neighbouring FNMI community who wishes its students to attend a publicly funded school.

| Appoint Indigenous trustees in communities with a high % of Indigenous students: | Yes |

The new Education Act, passed but yet to be proclaimed by the new government, included provision for educational services agreements and the appointment of First Nation, Métis, Inuit trustees.

| What percentage of your school boards' teacher workforce is self-identified as Indigenous? | No process for self identification |
| Band operated schools: | 60 |
What provisions are there for education agreements between local school boards and Indigenous bands or communities?
Currently, boards may apply to the Minister to have an appointed FNMI trustee, where they have a tuition agreement with a neighbouring First Nation, Métis, Inuit community who wishes its students to attend a publicly funded school. The new Education Act, passed but yet to be proclaimed by the new government, included provision for educational services agreements and the appointment of First Nation, Métis, Inuit trustees.

Is there professional development for school board members on Indigenous education? If so, please specify:
Yes. Keynote speakers and breakout sessions at ASBA general meetings have addressed this topic. Additionally, a provincial conference titled Listening, Understanding & Moving Forward Together: FIRST NATIONS, MÉTIS & INUIT Education Symposium 2017 will be held in April 2017.

II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?
The Ministry is just introducing a new Guiding Framework for the Design and Development of Future Kindergarten to Grade 12 Provincial Curriculum which includes a section on First Nations, Métis and Inuit Experiences and Perspectives within Curriculum.

Additionally, school boards will consider a policy proposal in November 2016 which, if adopted, would indicate that “the federal government and relevant provincial and territorial governments should provide the necessary supports, including funding, to enable school boards to integrate recommendations specific to education contained in the ‘Truth and Reconciliation Commission of Canada: Call to Action’ report.”

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?
Yes, curriculum is based upon the Teaching Quality Standard:

Applying Foundational Knowledge about First Nations, Métis and Inuit
A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit for the benefit of all students. Achievement of this competency is demonstrated by indicators such as:
I. understanding the historical, social, economic, and political implications of: treaties and agreements with First Nations; legislation and agreements negotiated with Métis; and residential schools and their legacy;
I. supporting student achievement by engaging in collaborative, whole school approaches to capacity building in First Nations, Métis and Inuit education;
II. using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit; and
III. supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?
None.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?
These are offered by individual boards.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?
Yes.
## INDIGENOUS EDUCATION STRUCTURE

### SSBA:
- **Total # of School Boards / Trustees:** 28 boards / 253 trustees

### Indigenous School Boards:
- **Indigenous School Boards:** 0
- The SSBA is the publicly-funded education system, which falls under the Ministry of Education, Saskatchewan Government. The First Nations schools fall under the Government of Canada jurisdiction, which funds elementary and secondary education for First Nations students who reside on-reserve. Note: Metis students are included in the publicly-funded education system.

### Self-identified Indigenous trustees:
- 9.4%

### Designated seats for Indigenous trustees:
- Yes

### Appoint Indigenous trustees in communities with a high % of Indigenous students:
- No
- However each School Board has the authority to appoint a trustee that represents the First Nations within their boundary, according to the education election act.

### What percentage of your school boards’ teacher workforce is self-identified as Indigenous?
- Currently there are 8 out of the 28 Saskatchewan School Divisions that collect this FNMI self-identified teacher data. While this information is collected within each school divisions’ HR department, the SSBA does not have access to this data. However, the Saskatchewan Ministry of Education has indicated that approximately 7-8% of the Saskatchewan teacher workforce is identified as FNMI.

### Band operated schools:
- 84
What provisions are there for education agreements between local school boards and Indigenous bands or communities?

School divisions and First Nations do enter into partnerships and tuition arrangements in Saskatchewan and it varies in each school division. Having said that, there is a variety of activities within each school, school division and communities across Saskatchewan that highlights the accomplishments of students and the work and dedication of the teachers. Success stories from students and teachers can be found on the Student First Blog at www.studentfirstsk.com/blog.

Is there professional development for school board members on Indigenous education? If so, please specify:

Yes. The SSBA endeavours in providing professional development opportunities for all trustees. SSBA sponsored events take place three times a year. There has been a component that focuses on FNMI education in nearly all SSBA sponsored events since 2011. These PD opportunities range from keynote speaker, TRC Chair Justice Murray Sinclair to Saskatchewan Author James Daschuk on “Clearing the Plains” to a Residential School Survivor Author, Theodore Fontaine, on Broken Circle: The Dark Legacy of Indian Residential Schools.

II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

In 2007, mandatory Treaty Education was introduced in publically-funded Saskatchewan Schools. The goal is that by the end of Grade 12, students will understand that Treaty relationships are based on a deep understanding of peoples’ identity which encompasses: languages, ceremonies, world-views, and relationship to place and the land. More information is available here:

A position paper document was crafted internally (at the SSBA), with the guidance from the Aboriginal Trustees Council and suggestions from some sector partners. The intent of the document is to advocate to the Ministry of Education, that when curriculum renewal occurs mandatory elements in the learning program in Saskatchewan should include opportunities for exposure to the rich and diverse history of the First Nations and Metis peoples in Canada, their contributions as well as the history and legacy of the Indian Residential School era. In other words, the SSBA is striving to have every Grade 12 Saskatchewan student, upon graduation, to have taken at least one course that explores the history of Canada’s First Peoples.

There is a variety of activity occurring at each school division. Currently, we have been collecting this activity to share “best practices” with our member boards. Preliminary findings of activities include:
I. Post-secondary student transition;
II. Pursing alternate programming on-Reserve with First Nations Schools as host school;
III. Inclusion of First Nations schools with provincial schools to deliver in-service sessions that explores the enrichment of curricula that includes FNM ways of knowing, culture, and world views;
IV. Aboriginal student retention workers;
V. Cree and Michif language programming for K-12 grades;
VI. Establishment of cultural spaces at selected schools;

Collaboration of Invitational Shared Services Initiatives (ISSI) with neighboring Tribal Councils. For further information regarding this ISSI please see the following link below:


Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

Since the implementation of mandatory Treaty Education in grades K to 12 in 2007, teachers have had professional development opportunities to become “Treaty Catalysts Teachers” workshops delivered by representatives from the Office of the Treaty Commissioner. In addition, school divisions provide professional development opportunities for “teaching the treaties in the classrooms”, and most recently the University of Regina, Faculty of Education invited Saskatchewan Teachers to their annual “TreatyEdCamp 2016”. This one day event organized by teachers for teachers focused on three questions:

I. What does Treaty education mean?
II. How do we do it?
III. What does reconciliation look like in schools, classrooms and communities?

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?
School Divisions create their Professional Development Day agenda. While these agendas vary from division to division, many endeavour at FNME inclusion.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?
In 2014 the Provincial Education Sector Strategic Plan (ESSP) was announced. This ESSP is the first ever province-wide plan, developed in corporation with all education sector partners and approved by all 28 Saskatchewan School Boards and accepted by the Government of Saskatchewan.
The ESSP provides short and long term outcome goals for education leading up to 2020. Two priorities that the Government of Saskatchewan are focused on is reading and FNMI learning outcomes. The government of Saskatchewan listed one of the key goals in the Saskatchewan Plan for Growth as “reduce the difference in graduation rates between Aboriginal and non-Aboriginal students by 50% by 2020.

First Nations and Metis student initiatives are woven into each division’s Strategic Plan.

Help Me Tell My Story (a holistic assessment, rooted in First Nations and Metis learning perspectives and designed to be used by all children) uses digital storybooks to give students the ability to read and develop oral language skills.

Following Their Voices is an initiative to improve the graduation rate of First Nations and Métis students by building strong relationships between students and their teachers. More information found [here](#).

The Saskatchewan Ministry of Education 2015-16 annual report can be found [here](#).

**In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?**

Almost always when invited guests that are of Indigenous ancestry present to our membership, the acknowledgement of treaty territory is included in their opening remarks.

Internally, the SSBA will endeavour at collaborating with the Communications staff to incorporate the acknowledgement of treaty territory within the SSBA President’s opening greetings to the membership. This is done occasionally, and as an association, we shall strive to have this occur more frequent, if not always.
I. INDIGENOUS EDUCATION STRUCTURE

MSBA:
38 boards / 316 trustees

Total # of School Boards / Trustees:
38 boards / 316 trustees

Indigenous School Boards:
0

Manitoba First Nations Education Resource Centre (MFNERC) is developing a Provincial Transition Initiative with support from INAC, that will result in the establishment of a pilot network of First Nations schools by Fall, 2017.

It is expected that once this new network is implemented, there will be some form of governance structure, such as a board comprised only of FNMI persons, to oversee the operation of the network and to also evaluate operations by way of exploring opportunities for:
1) expansion of the network
2) for transition to a more permanent arrangement.

However, to date, there have been no discussions about establishing the Provincial Transition Initiative on a public basis, as part of the public education system. It is therefore expected that funding to support Manitoba’s First Nations School Network will continue to flow from INAC but will be received by MFNERC, rather than by individual First Nations Bands Authorities (according to standing practice)

Self-identified Indigenous trustees:
7.6%  
Based on MSBA’s winter, 2016 trustee profile survey, out of a 66.4 per cent response rate, 7.6 per cent self-identified as being of FNMI ancestry

Designated seats for Indigenous trustees:
Not as a general practice. There are three FN communities that have formal legal relationships with boards and these communities have designated seats on those three boards by virtue of this legal relationship.
One board (Frontier) serves several on-reserve communities and so has its own regulation specifying how the seats on that board are determined. Elections result in many FN communities being represented on that particular board.

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<tr>
<th>Appoint Indigenous trustees in communities with a high % of Indigenous students:</th>
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<tr>
<td>No</td>
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</table>

<table>
<thead>
<tr>
<th>What percentage of your school boards’ teacher workforce is self-identified as Indigenous?</th>
</tr>
</thead>
<tbody>
<tr>
<td>11.9%</td>
</tr>
<tr>
<td>Based on the latest annual survey conducted by the Manitoba Education Aboriginal Education Directorate (June, 2013) and cross-referenced against self-identification at time of initial certification, out of a teacher workforce comprised of 15,457 teachers, 11.9 per cent self-identified as FNMI. Included within this aggregate count are teachers in Manitoba’s First Nations Schools, where 57.5 per cent (out of a teacher workforce of 918) self-identify as FNMI.</td>
</tr>
<tr>
<td>For greater context and to measure overall representativeness of the workforce, it is noteworthy that approximately 16.7 per cent of Manitoba’s entire population self-identifies as FNMI (StatsCan 2011 National Household Survey, May, 2013).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Band operated schools:</th>
</tr>
</thead>
<tbody>
<tr>
<td>74</td>
</tr>
</tbody>
</table>

What provisions are there for education agreements between local school boards and Indigenous bands or communities?
As a general framework, all public school boards receive transfer payments from INAC for all FN students who reside on-reserve, but are registered/enrolled in a public school off-reserve.

As mentioned previously, there are three FN communities that have formal legal relationships with boards in neighbouring communities according to provincial regulation and one school board that in fact represents several FN on-reserve communities according to its own provincial regulation.
Is there professional development for school board members on Indigenous education? If so, please specify:
Yes. In 2015 MSBA partnered with the Manitoba Association of School Superintendents and Manitoba Teachers' Society to co-host “Emamawi” an Aboriginal Education Forum. There are plans to build on this joint approach by convening future forums and PD opportunities in partnership with the other organizations.

In December, 2015, MSBA joined with the public post-secondary institutions to sign the Collaborative Blueprint for Indigenous Education. Under this Blueprint initiative, one of the key activities will be the development of a comprehensive overview of best practices and models (internal to the province) on Indigenous education. On November 1-2, 2016 this work will result in a capstone provincial two-day conference on Indigenous education that will be used to showcase what has been found.

Part of the work of MSBA's Aboriginal and Indigenous Education Action Planning Committee has been to explore the possibility of developing online or in-person modules that can be delivered to our member boards starting in Fall, 2016 and in future years. Our approach will be to record dynamic speakers whose recordings can be accessed from the MSBA website by our members at any time, in order to receive relevant PD on a range of topics.

At the October, 2016 regional meetings between MSBA Executive and member boards, an overview presentation of the final report of our Aboriginal and Indigenous Education Action Planning Committee (Fall, 2016) will conclude each meeting. It is intended that this presentation will help to raise significant awareness across the province concerning actions that boards can develop or adopt, to focus on five key priority areas, including: expanding board capacity and proficiency in Aboriginal and Indigenous matters; promoting greater equity and justice through inclusive workplaces and organizational practices in the public school system; fostering a culture of creativity and innovation for Aboriginal and Indigenous student success; enhancing Aboriginal and Indigenous voice and representation in school governance; and acknowledging truth and championing reconciliation through public education. One of the actions proposed under the Final Report will be to partner with local, regional and national resource providers to identify suitable PD opportunities that will contribute to expansion of board capacity and proficiency, while other initiatives will serve to promote PD according to selective key priority areas. As an example of the latter, by the end of 2018, MSBA will partner with the Aboriginal Human Resource Council of Canada (AHRC) to formalize a relationship whereby Manitoba school boards can access PD opportunities from AHRC focused on building inclusive workplaces and practices.

MSBA has also partnered on an annual basis with the Aboriginal Education Directorate of Manitoba Education & Training, as well as Aboriginal and Indigenous partner organizations, to host Shawane Dagosiwin, the Aboriginal Education Research Forum, which is held every spring.
This two day event showcases the latest research on Aboriginal and Indigenous education, with focus on sharing practical advice and models for building success. The event is open to everyone within the public education sector, including school boards.

In Manitoba, there are also several conferences that are organized, separate from MSBA, that member boards can access to obtain relevant PD. Through the Building Support for Students through Aboriginal Parents initiative launched by the provincial government, several workshops and conferences are planned, while annually, there are four to five Indigenous Forums hosted around our province through the Manitoba Education Research Network (MERN), of which MSBA is an affiliate partner. These forums focus on select themes in Aboriginal and Indigenous education and feature a series of keynotes and breakout sessions which are designed to provide deeper insight based on the latest research on each theme.

In Manitoba, it has almost become “an embarrassment of riches” that in 2016, the number of events, activities and conferences which are being hosted both within and outside of the public education sector pertaining to Aboriginal and Indigenous education, and which feature many local, national and international expert and engaging speakers, is now providing challenges for trustees based on need to narrow focus to those which they would like to attend and to which they should invest their PD allocations and focus.

Last but not least, all school trustees are encouraged by MSBA to attend the National Trustee Gathering on Aboriginal Education, convened annually by the host of the annual CSBA Congress. Participation by Manitoba trustees in the gathering continues to increase with each passing year.

II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

Beginning in 2014, in partnership with the Treaty Relations Commission, treaty education has been introduced in early years’ education on a province-wide basis: [http://winnipeg.ctvnews.ca/mobile/treaty-education-program-now-offered-in-200-manitoba-schools-1.2020789](http://winnipeg.ctvnews.ca/mobile/treaty-education-program-now-offered-in-200-manitoba-schools-1.2020789)

The Truth and Reconciliation Commission and Archives have also partnered with the Province to develop important social studies resources and the Department of Education also promotes a speakers bureau (2014-15) so that schools can invite survivors to address students: [http://www.edu.gov.mb.ca/k12/cur/socstud/far/index.html](http://www.edu.gov.mb.ca/k12/cur/socstud/far/index.html).
In 2015, the Manitoba Métis Federation developed an important historical resource kit for teaching children in early and middle years the history of Manitoba's first legislative assembly, the Council of Assiniboia. This was the Council led by Louis Riel and the provisional government. We expect that this curriculum will be introduced by the Department of Education on a wider provincial basis starting this year.

In Fall, 2015 the Department, in association with Aboriginal Languages Manitoba, introduced our framework for teaching and learning Indigenous languages across the province: http://www.edu.gov.mb.ca/abedu/languages.html

The Manitoba Legislative Assembly also plans to reintroduce a Bill during a future session, to formally legalize the current FNMI policy framework developed by Manitoba Education "Educational Administration Amendment Act (First Nations, Métis and Inuit Framework)". We expect this to occur prior to close of the next session: http://web2.gov.mb.ca/bills/40-5/index.php (this page contains links to all Bills, including Bill 13).

While Bill 13 is the version introduced by the former provincial Government, the intention of the new Bill will largely remain the same. This legislation will have impacts upon the curriculum by ensuring that the calls to action under the TRC become an increasing part of our curricular framework.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

Starting in 2007, each teacher education program in Manitoba has included a three credit hour (half year) mandatory course on Aboriginal education. This has been mandated as part of the overall teacher certification requirements in Manitoba. While there is no consistency in terms of content across the faculties of education, typically the course focuses on Aboriginal history, socio-economic and cultural-historical contexts, specialized pedagogies and learning strategies, etc. In the period following release of the TRC report, this course can and will be adapted to feature relevant content concerning the calls to action and importance of teachers to fulfillment of the calls.

Many faculties of education also have additional coursework on Aboriginal education over and above the mandatory three credit hour course. The University College of the North Bachelor of Education program is the only program that has integrated Indigenous frameworks as well as content for all teacher education candidates across the entire program.

Manitoba also has significant ACCESS programs that serve underrepresented groups, especially Aboriginal learners. These programs have established specialized admissions, financial assistance and personal/cultural supports than are typically available to non-ACCESS students. There are four such programs designated for teacher education in Manitoba (at University of Manitoba, University of Winnipeg and University College of the North).
While the same coursework and academic requirements are completed by these learners as in the regular teacher education program, the approach tends to be reflective of, and more sensitive to the socio-economic and cultural-historical dimensions of the learners, their ancestral history, and methods that will meet with success both in terms of their own, and in terms of their future students’ learning.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

The Manitoba Teachers’ Society (MTS) has delivered or facilitated delivery of workshops on Indigenous education ranging from cultural proficiency from an Indigenous worldview, to residential schools and identity. MTS makes these workshops available to teachers from across the province.

MTS will also be offering a workshop entitled “Decolonizing Aboriginal Education as an Act of Reconciliation” facilitated by Drs. Alex Wilson and Verna St. Denis as part of its overall PD this year. In addition MTS’ Teacher Led Learning Team is developing a half day workshop for educators in addition to the workshops already offered by staff.

As part of the MTS formal PD Day, the Council for Aboriginal Education in Manitoba offers several session and more and more groups are including an Indigenous focused workshop.

MTS has also developed online resources for teachers in conjunction with the September 30th launch of Orange Shirt Day in Manitoba. These resources are accessible on the MTS website, and are a form of PD that teachers can access at any time to enhance the scope of classroom-focused teaching on truth and reconciliation.

MTS is also hosting training for its new Aboriginal Education Chairs from October 14-15, 2016. All of those attending will be Teachers.

In the past, MTS has also offered two day workshops on “Indigenous Literature” led by Niigaan Sinclair (son of Senator Murray Sinclair), as well as “The ABC's of Aboriginal Education” led by Rebecca Chartrand.

Teachers in Manitoba also benefit from regular training and PD offered by external partners. As examples, the Treaty Relations Commission of Manitoba continues to provide workshops on treaty education through MTS for members interested in participating. The Blanket exercise continues to be popular and teams from Winnipeg and Seven Oaks School Divisions are probably the most requested presenters.
Lastly, in order to help facilitate the establishment of certification requirements in Aboriginal Education (introduced in 2007, a pre-service course is now a requirement for all new teacher candidates but it was also felt that our existing teacher workforce would also benefit from intense training on this topic area) the Aboriginal Education Directorate (AED) of Manitoba Education & Training offers PD sessions titled “Journeys to Cultural Awareness”. These sessions are put on for teachers by AED upon request of school divisions. To date, 350 teachers and other school staff have participated in these PD sessions.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?
In Manitoba, there are numerous local initiatives that can be considered as best or promising practices and models, which have been specifically developed and implemented by school boards/divisions. Based on a survey that has recently been administered by MSBA under the Collaborative Blueprint on Indigenous Education throughout summer 2016, we have to date collected responses from 23 out of 38 school boards (as of September 28, 2016). There is expectation that a few others will be received into the near future. The compilation of these best or promising practices and models can be shared with CSBA members upon request.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?
Treaty and territorial recognition have not been formalized across Manitoba but all MSBA meetings open with such recognition and select school events do so as well. One of the actions that have been included under the MSBA Aboriginal and Indigenous Education Action Planning Committee plan (for the end of 2016) is to formalize the practice of recognition/acknowledgement across the province through provincial amendment of The Patriotic Observances Regulation under The Public Schools Act. To this end, MSBA is working with the other four educational partner organizations (representing superintendents, secretary-treasurers, teachers, and parents) to spearhead this change in time for the beginning of the next school year.
I. INDIGENOUS EDUCATION STRUCTURE

OPSBA: 31 boards - 10 authorities / 356 trustees
English Catholic: 29 boards / 230 trustees
French Catholic: 8 boards / 82 trustees
French Boards: 4 boards / 48 trustees

Total School Boards / Trustees: 72 boards / 716 trustees

Indigenous School Boards: 0

Self-identified Indigenous trustees: 4.19%

Designated seats for Indigenous trustees: Yes
First Nation Trustees are appointed to the board by their First Nation, where there are tuition agreements with the local board. There are 15 appointed trustees among the 31 public English school boards across Ontario.

Appoint Indigenous trustees in communities with a high % of Indigenous students: No
Ontario does not appoint FNMI trustees - A school board may enter into an agreement with one or more First Nations to provide education services to First Nation students. Such agreements are called tuition or education services agreements. When students from First Nation communities attend schools operated by a school board under a tuition or education services agreement, the board may be required to appoint a First Nation trustee(s) to the board to represent the interests of those students. The number of First Nation trustees depends on the number of First Nation students attending under tuition or education services agreements. First Nation trustees are selected by the First Nations and are full members of the board with all the rights and obligations of other board members.

What percentage of your school boards’ teacher workforce is self-identified as Indigenous? No process for self identification
Band operated schools:

What provisions are there for education agreements between local school boards and Indigenous bands or communities?

Education services (tuition) agreements are guided by the Agreement Guide located at:


When First Nations students who reside in a First Nations community attend publicly funded schools, a formal, legal and binding agreement must be developed between the First Nation and the Board. It must address the common services that are provided to all students and additional programs and services or equipment to be provided by the board to meet the needs of First Nation students.

There are three major areas in which each of the parties must follow the terms of the agreement to ensure successful implementation: Tuition fees and provisions, descriptions of programs and services and reporting and communication requirements.

More detailed provisions and process are outlined in the guide linked above.

Is there professional development for school board members on Indigenous education? If so, please specify:

Yes. OPSBA currently provides a PD module entitled First Nation Trustees: Leading in Two Worlds. In the 2016-17 school year, OPSBA is exploring the development of a PD module for all trustees to address the Truth and Reconciliation Report calls to action to provide greater awareness of First Nation, Metis and Inuit cultures and histories including legal contexts such as the Indian Act and the institution of Residential Schools.

II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

The provincial government is taking steps to address the Truth and Reconciliation Commission of Canada’s (TRC) Calls to Action regarding education and training, including implementing mandatory learning expectations in Ontario’s public education system curriculum. In collaboration with First Nations, Métis and Inuit communities and education
II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

partners, the Ministry of Education is developing a comprehensive plan to ensure that the impact of residential schools, the history of colonization and the importance of treaties is incorporated into mandatory learning expectations in Ontario's public education system curriculum.

As of September 2015, Ontario's Faculties of Education are required to provide mandatory content that includes First Nation, Métis and Inuit histories, cultures, perspectives and ways of knowing. OPSBA's Indigenous Trustees' Council has successfully nominated writers to the curriculum writing teams. They will also have roles in monitoring the work that is produced. Source: https://news.ontario.ca/opo/en/2016/2/ontario-implementing-new-indigenous-training-and-education-requirements.html

Our member boards are working with their local indigenous communities to provide programming that is relevant to each group of students from the First Nations, Métis or Inuit communities.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

As stated above, as of September 2015, Ontario's Faculties of Education are required to provide mandatory content that includes First Nation, Métis and Inuit histories, cultures, perspectives and ways of knowing.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

There has been no mandated inservice, so any inservice that is taking place on those days is a local initiative.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?

One example, which is replicable by other boards, is the resource First Nation, Métis and Inuit: Tracing Our Historical Footprints, developed jointly by Kawartha Pine Ridge DSB and York Region DSB with financial support from the Ministry’s Aboriginal Education Office.

The structure of the resource in a series of topic cards is a creative and accessible approach to helping teachers embed First Nation, Métis and Inuit content in the curriculum and
benefits greatly from the advice of local Elders and content that makes it relevant to the territories where the local school board is situated.

**In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?**

Schools, boards and provincial associations have, within the last few years, begun to acknowledge they are on traditional territories of FNMI peoples.
## INDIGENOUS EDUCATION STRUCTURE

<table>
<thead>
<tr>
<th>Category</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>FCSQ:</td>
<td>57 boards / 639 trustees</td>
</tr>
<tr>
<td>QESBA:</td>
<td>9 boards - 1 special status / 95 trustees</td>
</tr>
<tr>
<td>Independent:</td>
<td>3 boards / 38 trustees</td>
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<td><strong>Total School Boards / Trustees:</strong></td>
<td>69 boards / 772 trustees</td>
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<tr>
<td>Indigenous School Boards:</td>
<td>3</td>
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<tr>
<td>Self-identified Indigenous trustees:</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>Designated seats for Indigenous trustees:</td>
<td>No</td>
</tr>
<tr>
<td>Appoint Indigenous trustees in communities with a high % of Indigenous students:</td>
<td>No</td>
</tr>
<tr>
<td>What percentage of your school boards’ teacher workforce is self-identified as Indigenous?</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>How many band operated schools in your province?</td>
<td>42</td>
</tr>
</tbody>
</table>

### What provisions are there for education agreements between local school boards and Indigenous bands or communities?
There are currently 2 special status boards.

### Is there professional development for school board members on Indigenous education? If so, please specify:
No.
II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

None.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

None.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

Unknown.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?

Unknown.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?

Unknown.
## INDIGENOUS EDUCATION STRUCTURE

<table>
<thead>
<tr>
<th>Governance English:</th>
<th>4 district education councils / 41 trustees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Governance French:</td>
<td>3 district education councils / 27 trustees</td>
</tr>
<tr>
<td><strong>Total Boards / Trustees:</strong></td>
<td>7 district education councils / 68 trustees</td>
</tr>
<tr>
<td>Indigenous School Boards:</td>
<td>0</td>
</tr>
<tr>
<td>Self-identified Indigenous trustees:</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>Designated seats for Indigenous trustees:</td>
<td>Yes</td>
</tr>
<tr>
<td>Appoint Indigenous trustees in communities with a high % of Indigenous students:</td>
<td>Yes</td>
</tr>
<tr>
<td>What percentage of your school boards’ teacher workforce is self-identified as Indigenous?</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>How many band operated schools in your province?</td>
<td>9</td>
</tr>
</tbody>
</table>

**What provisions are there for education agreements between local school boards and Indigenous bands or communities?**

Enhancement – 50% of tuition paid by FN communities for FN students to attend provincial schools is dedicated back to enhanced services for FN students. Plans for the monies is a joint collaboration between Directors of Education from the representative community, principal, and district.
Is there professional development for school board members on Indigenous education? If so, please specify:
We are developing a working model to accomplish goals identified in the 10 year education plan, *Everyone at their best*, and the Calls to Action by the Truth and Reconciliation Commission of Canada. We are also very busy working in the areas of Curriculum and Professional Learning; we sit on several committees and attend conferences across the country, and we have a myriad of special projects underway.

II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?
All curricula is developed and reviewed with FN educational professionals, Elders, and community members. The Office of First Nation Education will be sending an invitation for Band Operated School teachers to participate in curriculum development at the Department of Education and Early Childhood Development.

- Native Studies – complete revision content and curriculum – draft ready Nov 23
- Art – K-12 – Wolastoqey and Mi’kmaq content has been added
- Music – K-12 – work is ongoing – incorporating Wolastoqey and Mi’kmaq content
- Social Studies/History – grades 8 and 9 – grade 9 (7 modules) have been piloted and feedback is now being added – grade 8 final draft (10 modules) will be ready for review Dec 1st.
- Literacy – K-12 incorporation of Wolastoqey and Mi’kmaq content (resources were sent to schools and professional learning was offered online)
- Language: Wolastoqey and Mi’Kmaq – both online and face-to-face – Intermediate and Introductory have been developed and Advanced is almost complete. Middle School level framework will be developed this fiscal. All resources have been created, both hard copy and online.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?
Unknown.
III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

**Professional Learning**

- Professional learning was offered Sept 28, 2016 for all language teachers.

- First Nation Informational Videos – approximately 30 videos have been created with FN communities across NB. These videos will be used for professional development as well as classroom practice. Videos are on a wide variety of First Nation topics; organizations, services, government, culture, history, perspectives, student and teacher experience, Residential School survivor experiences, Indian Day School, EECD’s role and responsibilities, BOS principals and much more. All videos will be uploaded to the portal. 15 are finalized and edited and will be added as soon as the portal site is migrated. Video interviews are again under way with one scheduled at MWC and Eel Ground First Nation in November.

- 14 Modules on a variety of First Nation topics, including Treaties, Residential Schools, The White Paper, Colonialism, Pop Culture, and First Nation Health have been designed with Stephen Dutcher (Historian, UNB) and Lisa Perley Dutcher (UNB Nursing – now Health Canada). Five are under development-one being the TRC.

- Professional learning was offered to high school literacy teachers on Oct. 6, 2016.

- Professional learning is being developed for implementation of FN Art Lessons. We will be visiting schools with the Art teacher who developed the lessons and creating photos and PowerPoints detailing the lessons to be archived on the portal for teachers.

- Professional learning is being developed for Wolastoqey and Mi’Kmaq Music implementation into classroom practice and will also be supported by a music lead and videos produced for the portal.
Professional learning for Social Studies, grades 8/9 is being developed
Professional learning for Native Studies is being developed
Professional learning will also be offered in a two part series for all educational professionals on Strategies for Success in Culturally Diverse Classrooms and Challenges First Nation Youth Face as Students
In collaboration with FN Coordinators, we are building District Enhancement staff capacity. Sessions on Instructional Coaching guidelines will be provided in the North and West.
We are in the planning stages of developing professional learning on the TRC for Ed Group.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?

Other Projects/Initiatives

- Elders-in-Residence, both Wolastoqey and Mi’kmaq, have been secured to review, provide feedback, consult, and develop FN educational materials.
- Plaques recognizing Wolastoqey and Mi’kmaq territory with traditional maps are being created for each school in NB in collaboration with the SS branch.
- *Secret Path* resource kits with lesson plans are being developed for Music and Art – and will be developed for Literacy next fiscal year.
- Virtual Book Club is in the planning stages with literacy and tech coordinators for FN communities and provincial schools across Canada and beyond.
- Aboriginal Awareness course is being developed with AAS and UNB for employees across NB
- Portal Development – our goal is to have an amazing, interactive site with a database of all pertinent FN information for NB. This is currently being developed!
- Cultural Framework of Standards was developed in collaboration an Alaskan community and a professor at UNB. Professional learning is being developed and will be included in the CRT sessions.
- French translation of completed work being developed

What has been happening in the districts

ASD-N has included:

- Reaching out to FN communities, BOS and provincial schools to explain roles and to offer support and PL opportunities.
- Conducting Blanket Exercises with a community Elder for school superintendents, subject coordinators and directors, school principals and staff.
Offering repeat sessions of First Nations Education and You; General Information for all Educators during the opening days throughout ASD-N.

Implementing a PL session for First Nation Enhancement employees

Promoting Orange Shirt Day: Presenting to schools and providing an electronic copy of the presentation and other resources to schools that planned to deliver it themselves. Promoting the day on the newly created First Nations Education webpage: http://asd-n.nbed.nb.ca/fne.

Setting up residential school displays

Supporting leads and teachers in marking student independent writing samples.

Collecting data on reading, writing and math.

Developing and offering a presentation on Mi’kmaq History Month.

Distributing Mi’kmaq History month posters to schools.

Delivering and supporting lessons from the First Nation Literacy lessons.

Attending N.E.A.T. meetings

Creating N.E.A.T. at schools

Initiating a book study across the district on Culturally Responsive Teaching and the Brain, Promoting Authentic Engagement and Rigor Among Culturally and Linguistically Diverse Students by Zaretta Hammond.

Working with a grade 9 reading and writing class on a book study for the book My Name Is Not Easy by Debby Dahl Edwardson.

Working on a Remembrance Day slide show for showcasing the First Nations veterans.

Presenting with Exchange students; teaching and making dream catchers.

Attending a sweat lodge ceremony with students.

Planning a mini Pow Wow

Meeting with Dance and Drum group leaders in our FN Schools and communities.

Helping staff and students with a recent death in the community at a BOS

Work in ASD-W has included:

Working with teachers to create strategies and meaningful learning experiences for the FN students.
• Having teacher’s job shadow, providing an opportunity to network, share ideas, strategies and materials.

• Attending NEAT meetings in ASD-W schools.

• Meeting with Enhancement employees to review job descriptions and contracts and, to welcome any new employee to the schools.

• Preparing for PL coming up in 2017 for District level employees and principals.

• Continuing the Fiddlehead Book Club. Members are reading Decolonizing Education by Marie Battiste as a follow up to the last book, A Knock on the Door by TRC.

• Attending the Peace and Friendship Treaty Education Days at UNB sponsored by the Office of First Nation Education.

• Attending two learning days in Ottawa for Secret Path release.

• Attending two days of discussion around the 10 year plan in Moncton.

• Meeting with FN Education Directors to review their Education Plans.

• Participating in the Red Shawl events hosted by UNB.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?
Yes – we are in the process of developing traditional maps and plaques acknowledging this in every Anglo school across NB.
I. INDIGENOUS EDUCATION STRUCTURE

<table>
<thead>
<tr>
<th>Category</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>NSSBA:</td>
<td>8 boards / 105 trustees</td>
</tr>
<tr>
<td>Total School Boards / Trustees:</td>
<td>8 boards / 105 trustees</td>
</tr>
<tr>
<td>Indigenous School Boards:</td>
<td>1 separate authority: Mi’kmawKina’matnewey</td>
</tr>
<tr>
<td>Self-identified Indigenous trustees:</td>
<td>7%</td>
</tr>
<tr>
<td>Designated seats for Indigenous trustees:</td>
<td>Yes Each of the 7 Regional School Boards has one designated Mi’Kmaq Member, who is appointed by the Minister of Education and Early Childhood Development, in consultation with the Chiefs/Communities.</td>
</tr>
<tr>
<td>Appoint Indigenous trustees in communities with a high % of Indigenous students:</td>
<td>Yes All public school boards have one member, with the exception of the Conseil scolaire acadien provincial.</td>
</tr>
<tr>
<td>What percentage of your school boards’ teacher workforce is self-identified as Indigenous?</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>How many band operated schools in your province?</td>
<td>3</td>
</tr>
<tr>
<td>What provisions are there for education agreements between local school boards and Indigenous bands or communities?</td>
<td>The Nova Scotia Department of Education and Early Childhood Development also has a MOU/Agreement with Mi’kmawKina’matnewey.</td>
</tr>
<tr>
<td>Is there professional development for school board members on Indigenous education? If so, please specify:</td>
<td>Yes. Specifically on Treaty Education and on the role of the Mi’Kmaq board members (in development).</td>
</tr>
</tbody>
</table>
II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

Mandatory Treaty Education starting in Primary: http://mikmaq.ednet.ns.ca/

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

Varies among Bachelor of Education programs. There is a newly established division at the Ministry that is revising teacher education programs.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

All teachers are receiving professional development as Treaty Education is integrated.

There is a Mi’Kmaq Services Division at the Department that is responsible: http://mikmaq.ednet.ns.ca/

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?

Treaty Education Initiative. Nova Scotia has a Council on Mi’Kmaq Education that advises the Minister of Education and Early Childhood Development: http://cme.ednet.ns.ca/

Nova Scotia has a Mi’Kmaq Education Act: http://nslegislature.ca/legc/statutes/mi’kmaq%20education.pdf

School Boards have student support workers and/or consultants who are dedicated to Mi’Kmaq Education and support of Mi’Kmaq students.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?

Inconsistently.
I. INDIGENOUS EDUCATION STRUCTURE

<table>
<thead>
<tr>
<th>Government English:</th>
<th>1 board / 12 trustees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government French</td>
<td>1 board / 9 trustees</td>
</tr>
<tr>
<td>Total School Boards / Trustees:</td>
<td>2 boards / 21 trustees</td>
</tr>
<tr>
<td>Indigenous School Boards:</td>
<td>0</td>
</tr>
<tr>
<td>Self-identified Indigenous trustees:</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>Designated seats for Indigenous trustees:</td>
<td>No</td>
</tr>
<tr>
<td>Appoint Indigenous trustees in communities with a high % of Indigenous students:</td>
<td>No</td>
</tr>
<tr>
<td>What percentage of your school boards’ teacher workforce is self-identified as Indigenous?</td>
<td>1%</td>
</tr>
<tr>
<td>How many band operated schools in your province?</td>
<td>1 (2 bands, only one operates a school)</td>
</tr>
</tbody>
</table>

What provisions are there for education agreements between local school boards and Indigenous bands or communities?

An “Education MOU” was signed in 2010 by the two First Nation Bands, Federal AANDC, and three Provincial Departments (Education, Innovation and advanced Learning, and Health and Wellness).
As a result of this MOU, Tuition Fee Agreements have been established between the DEELC, the First Nation Bands, and the Public Schools Branch (formally English Language School Board). These Agreements outline the process of First Nation tuition payments to attend public schools and commits the Province to reinvest a portion of the tuition payment into a Reinvestment Fund for Indigenous education initiatives.

Is there professional development for school board members on Indigenous education? If so, please specify:
Yes. Department staff have been invited to be part of the UPEI NCTRC Education.

II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?
By facilitating collaboration between Indigenous and non-Indigenous islanders we will move towards the process of reconciliation by exploring the impact of residential schools with students in PEI schools. This requires the Department of Education, Early Learning and Culture to work alongside various Indigenous groups, and UPEI’s Department of Education in planning and delivering a province wide two-phase Truth and Reconciliation program beginning in December 2016.

Phase-one, in conjunction with the University of Prince Edward Island’s (UPEI) Department of Education will include a day of building capacity within our education community through engagement with our Indigenous knowledge keepers. Fostering community between these two groups will create an authentic voice of reconciliation that can be brought to PEI classrooms.

Phase-two will bring teachers and students together at a central location in the spring of 2017 to begin the process of exploring the impact of residential schools through the lens of reconciliation. This day will unpack the topic of residential schools to reconcile its impact to Island history. This day will serve to enhance the capacity of educators in approaching this topic with the help of PEI’s Indigenous community.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?
UPEI’s Department of Education offers a specialization in Indigenous Education. The Indigenous Education Specialization concludes with a six-week supervised practicum placement in a Canadian First Nations, Inuit or Metis community, a public school serving Indigenous students, or
a Saami community in Northern Sweden or Finland.

All graduates from UPEI’s Education Program must complete a course in Indigenous studies in order to receive their degree.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

As part of the Human Rights Unit in grade nine Social Studies teachers were inserviced on a “residential schools” exploration. This work was completed with a collaborative model alongside the Mi’kmaq Confederacy. This unit is now embedded within schools in PEI as of September 2016.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?

Department staff are working with colleagues across the country to implement lessons on Gord Downie and Jeff Lemire’s work Secret Path. The resource has been reviewed by various Indigenous groups and eight teachers are pre piloting the resource in PEI schools with the goal of having the resource in schools by September of 2017.

UPEI’s Education Day brings together teachers, students and community members in a two phase approach. Day one engages Indigenous knowledge keepers with educators to develop an authentic plan for discussing subjects related to reconciliation such as residential schools, the 60s Scoop, and intergenerational effects of colonization on Indigenous groups. Phase two will engage these very groups with teachers and students to explore these topics with grade 7-12 students and teachers.

Department staff are working with the four Atlantic provinces on an early years framework for grade one students. This collaboration is intended to create a scaffolded approach to approaching the legacy of residential schools on Islanders.

All kindergarten families are provided the book Why Do You Smudge, Mishoomis? prior to attending school. Department staff are in the process of putting together a supporting resource to enable parents to engage with children in discussions of Indigenous understandings. This engagement is being aided by working within a collaborative model with the various Indigenous groups including the Mi’kmaq Confederacy, Aboriginal Woman’s Association, Native Council of PEI and the Abegweit and Lennox Island bands.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?

Acknowledgement happens at the beginning of some PSB meetings.
### I. INDIGENOUS EDUCATION STRUCTURE

<table>
<thead>
<tr>
<th>NLSBA:</th>
<th>2 boards / 25 trustees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total School Boards / Trustees:</td>
<td>2 boards / 25 trustees</td>
</tr>
<tr>
<td>Indigenous School Boards:</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>At present there are two First Nations school boards in the province. These include; Se't A'newey Kina’mation ‘kuom located on the Miawpukek Reserve, and Mamu Tshishkutamashutau – located on Sheshatshiu Reserve.</td>
</tr>
<tr>
<td>Self-identified Indigenous trustees:</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>Designated seats for Indigenous trustees:</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>In the two provincial school districts there would not be any designated seat (outside of geographic representation).</td>
</tr>
<tr>
<td>Appoint Indigenous trustees in communities with a high % of Indigenous students:</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>All trustees in the two provincial school districts would be elected by geographic zone. Under normal circumstances the department does not appoint trustees.</td>
</tr>
<tr>
<td>What percentage of your school boards’ teacher workforce is self-identified as Indigenous?</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>How many band operated schools in your province?</td>
<td>3</td>
</tr>
<tr>
<td>What provisions are there for education agreements between local school boards and Indigenous bands or communities?</td>
<td></td>
</tr>
</tbody>
</table>
The EECD is not responsible for agreements that may exist between local school districts and FNMI bands or communities. We are aware of FNMI-school district cooperation as it pertains to the development of cultural resources and teacher professional learning.

The Department does have several agreements in place aimed at improving student success in FNMI schools and communities. These include:

- EECD has recently reached an agreement on a Memorandum of Understanding with the Miawpukek First Nation outlining a number of ways to work together to ensure students on reserve are provided the opportunity to be successful.

- EECD has recently signed a tripartite agreement with the Innu Nation and the Federal Government aimed at increasing funding to support programs administered on reserves. Funding will assist in developing programs and curriculum which is culturally relevant and allow students to experience academic success.

- EECD continues to partner with Indigenous and Northern Affairs Canada (INAC) in various activities and projects aimed at improving the educational outcomes of students who attend the five schools located within the Nunatsiavut Land Claims area, and schools on the three First Nation Reservations at Conne River, Sheshatshiu and Natuashish and those attending schools which fall under provincial jurisdiction.

Is there professional development for school board members on Indigenous education? If so, please specify:

Professional learning for school board members would be the responsibility of each board. At present the Department is not aware of any pre-planned professional learning opportunities available for school board members.

II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

In collaboration with Aboriginal groups, EECD is developing culturally appropriate resources including a series of Aboriginal themed Graphic Novels to support the provincially prescribed Social Studies curriculum. Resources will be targeted toward Aboriginal and non-Aboriginal learners in all schools in the province.
The Department is currently reviewing the Resource “The Secret Path” a graphic novel focused on the legacy of the Residential School System to determine where it can be integrated into the curriculum.

EECD has produced Nitassinan Journey: Our Innu Stories, an intermediate resource that brings the stories of the Innu to all students in the province.

EECD in collaboration with the Innu Nation, developed 11 books and 4 story books (Uapikan) for use in primary Innu classrooms. These books, developed by Innu, are written in both Innu-aimun and English.

Through consultation with aboriginal groups, the Department continues to include Aboriginal content in curriculum where applicable and relevant including:

a. Newfoundland Studies 2205, a high school Social Studies course
b. Canadian History 1201
c. Kindergarten health books where particular attention has been given to Aboriginal history and culture. Both Aboriginal and non-Aboriginal learners in the province have the opportunity to learn about Aboriginal heritage, tradition and culture.
d. Social Studies and Religious education programs where particular attention has been given to Aboriginal history and culture. For example Aboriginal Content makes up 60% of the Grade Five Social Studies Program and the Grade Nine Social Studies Program examines how Aboriginal Groups have worked towards self-determination and self-government. In the Religious Studies Program Aboriginal Content is addressed through topics such as the developing an appreciation to the interconnectedness of all creation and an in-depth examination of Aboriginal beliefs systems, spirituality; symbols and rituals and the relationship between Aboriginal Peoples and the Moravian Missionaries.
e. The topic of the Residential Schools System within Canada is addressed in grade 7 and 9 social studies curriculum.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

The EECD is not responsible for pre-service education programs. Principally, in Newfoundland and Labrador, this responsibility lies with Memorial University of Newfoundland and Labrador (MUN). When requested, the Department will collaborate and provide feedback to the university on programs that address FNMI culture and history.
Presently, MUN is piloting a Bachelor of Education (Native and Northern). This is a teacher education program designed for Native students in Labrador who intend to pursue a teaching career in the communities of northern Labrador.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?
EECD is currently revising its Implementation model for new courses to ensure Indigenous Education is included. This will be implemented in the Spring of 2017.

Professional learning material aimed at increasing Aboriginal awareness is being developed and will be available on the professional learning website (www.k12pl.nl.ca).

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?
The EECD is responsible for the formation of the Aboriginal Education Advisory Committee (AEAC) which was established to collaborate and make recommendations to the department on aboriginal content within the provincial curriculum.

AEAC membership consists of representatives from the EECD, Labrador and Aboriginal Affairs (LAA) and the five Aboriginal Groups within the province (Innu Nation Mi’kmaq First Nation, Nunatsiavut, NunatuKavut Community Council and the Qalipu First Nation).

The EECD has recently reached an agreement on a Memorandum of Understanding with the Miawpukek First Nation outlining a number of ways to work together to ensure students on reserve are provided the opportunity to be successful.

We are aware of FNMI-school district cooperation as it pertains to the development of cultural resources and teacher professional learning. These projects have been very successful at developing rich cultural resources and developing the skills of FNMI teachers.

EECD has recently signed a tripartite agreement with the Innu Nation and the Federal Government aimed at increasing funding to support programs administered on reserves. Funding will assist in developing programs and curriculum which is culturally relevant and allow students to experience academic success. This is an ongoing partnership that shows early signs of success.
In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?
The EECD would not be generally aware of the existence of policies that pertain to these practices.

Note: The Department of Education and Early Childhood Development (EECD) is not responsible for initiatives undertaken between the Newfoundland and Labrador School District, School Board Trustees and FNMI organizations. The responses included reflect the Department's working relationship with FNMI organizations. The Se’A’newey Kina’mation ‘kuom located on the Miawpukek Reserve, and Mamu Tshishkutamashutau – located on Sheshatshiu Reserve.
## INDIGENOUS EDUCATION STRUCTURE

<table>
<thead>
<tr>
<th>Category</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government English</td>
<td>28 district education councils / 90 trustees</td>
</tr>
<tr>
<td>Government French</td>
<td>1 district education councils / 1 trustee</td>
</tr>
<tr>
<td>Total School Councils / Trustees:</td>
<td>29 district education councils / 91 trustees</td>
</tr>
<tr>
<td>Indigenous School Boards:</td>
<td>0</td>
</tr>
<tr>
<td>Self-identified Indigenous trustees:</td>
<td>No process for self identification</td>
</tr>
<tr>
<td>Designated seats for Indigenous trustees:</td>
<td>Not applicable to Yukon</td>
</tr>
<tr>
<td>Appoint Indigenous trustees in communities with a high % of Indigenous students:</td>
<td>Not applicable to Yukon</td>
</tr>
<tr>
<td>What percentage of your school boards’ teacher workforce is self-identified as Indigenous?</td>
<td>Not applicable to Yukon</td>
</tr>
<tr>
<td>How many band operated schools in your province?</td>
<td>0</td>
</tr>
<tr>
<td>What provisions are there for education agreements between local school boards and Indigenous bands or communities?</td>
<td>Six Yukon First Nations have entered into education agreements with Government of Yukon.</td>
</tr>
<tr>
<td>Is there professional development for school board members on Indigenous education? If so, please specify:</td>
<td>Not applicable to Yukon</td>
</tr>
</tbody>
</table>
II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

The actions the Department of Education in Yukon is taking in changing curriculum to include mandatory education on FNMI histories and cultures, particularly in response to the report of the TRC is the mandatory implementation of the Grade 10 Indian Residential School Unit. All students enrolled in Social Studies 10 are required to take part in the IRS Unit. It is also mandatory that all teachers teaching the unit participate in a two day training session facilitated by First Nations Programs and Partnerships prior to teaching the IRS Unit.

In the New Year we will have a group of teachers and department personnel working with our Curriculum Working Group (Elders we collaborate with as we work towards Yukon First Nations content in curricula) to create a Science First Peoples Unit for grade 5 to 8 students.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

All teachers new to teaching in Yukon are encouraged to participate in a one day in-service that focuses on Yukon First Nations history and cultures. New teachers participate in a Blanket Exercise and they learn about traditional territories, cultures, and languages. There are discussions regarding protocol and resource people teachers can connect with in the communities. The one-day session is facilitated by First Nations Programs and Partnerships.

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

All teachers are required to participate in Yukon First Nations 101 that is facilitated by Yukon College. The one-day course incorporates the historical timelines, facts, personal stories, and activities for an engaging look at the history and recent developments of Yukon First Nations.

Grade 10 teachers are also required to participate in mandatory training for the Indian Residential School Unit. The training is a two day session which starts with a Yukonized Blanket Exercise, the Blanket Exercise is an interactive look at the history of Yukon First Nations.
What particularly successful local Indigenous initiatives have boards in your province or territory implemented?
Not applicable to Yukon.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?
It is recommended that Yukon schools follow protocol in acknowledging the traditional territory they are on. Acknowledgement of traditional territories is common practice at assemblies, meetings, presentations and any other gatherings that may occur either in schools or within the Department of Education building.
## I. INDIGENOUS EDUCATION STRUCTURE

<table>
<thead>
<tr>
<th>Government DEA:</th>
<th>33 district education authorities / 197 (approx.) trustees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government DEC:</td>
<td>6 district education councils / 0 trustees</td>
</tr>
<tr>
<td>Government French:</td>
<td>1 board / 0 trustees</td>
</tr>
</tbody>
</table>

**Tlicho Community Services Agency:**

1 board / 0 trustees

**Summary:**

33 DEAs are responsible for community education, and 31 of them make up 4 Education Councils, 1 French board, 1 Tlicho Community Services Agency. The 2 Yellowknife DEAs are classified as Districts.

**Indigenous School Boards:**

0

That said, the majority of students outside of Yellowknife are Indigenous. Within Yellowknife, approximately 30% are Indigenous.

**Self-identified Indigenous trustees:**

No process for self identification

Outside of Yellowknife, most of the members of education bodies are Indigenous. Within Yellowknife, some of the members are Indigenous.

**Designated seats for Indigenous trustees:**

No

**Appoint Indigenous trustees in communities with a high % of Indigenous students:**

The only member of an education body appointed at a Territorial level is the Chairperson of the Tlicho Community Services Agency, who is appointed by the Premier of the NWT. This is a unique agency within the NWT. Other than this unique situation, there are no FNMI trustees appointed.

**What percentage of your school boards’ teacher workforce is self-identified as Indigenous?**

82% non-Aboriginals

10% Dene

3% Inuit

1.5% Metis

0.5% Southern Aboriginals

3% Non-Declared

**How many band operated schools in your province?**

0
II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?

Territorial Government initiatives

• Directive on Aboriginal Language and Culture Based Education: The 2004 ALCBE Ministerial Directive identified that all NWT educators infuse ALCBE into their daily teaching following either foundational curricula: Dene Kede or Inuuqatigiit. NWT schools incorporate Aboriginal language and culture-based activities to explore the languages, cultures, histories, activities, skills, knowledge, traditions and values of Aboriginal peoples.
• Northern Studies 10: 25 of 125 hours on Residential School/Colonization
• Northern Studies 20 draft curriculum being written: Place-based education in Grade 11 Social Studies.

School board initiatives

• Cultural Orientation days with Residential School in-service (organized at local level by District Education Authorities and schools)
• Cultural Orientation Days are mandated 2-day training, providing teachers and school administrators with the opportunity to learn about the community they live and work in with the expectation that this should help them to begin developing positive relationships with students and parents and the community. The ultimate goal is that teachers will make the choice to become part of the community and to stay for a long period of time, allowing the school to have consistent staff and to reduce the turnover of teachers and principals. Teachers get annual opportunities to learn about the culture and language of the students they serve. The two day cultural orientation should help teachers understand the unique culture, history, traditions and values of the First Nations, metis and Inuit people in the NWT, and in particular of the people in the region. Each school district authority is responsible for determining the exact content and context of the cultural orientations. However, it is highly encouraged that this annual orientation involve as many community Elders and leaders as possible so that the teachers and local people can interact. The following topics are suggested to be covered during the orientation:
  o History of formal education in the NWT, including the residential school experience
  o Traditional ways of learning, doing, and teaching children prior to the form NWT school system
  o Hearing and learning significant legends and stories of the community and region
  o Learning basic conversation in the community/regional Aboriginal language
  o Participating in key cultural experiences on the land and within the community
  o Learning important customs and taboos of the community and culture
Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

- Since 2011, there has been mandatory teacher training on Residential Schools (done at school board level)
- New To The North Conference: 3 day optional conference in Yellowknife for approx. 65 new hires to NWT; “a unique opportunity to provide mandated training for all hires regarding History and Legacy of Residential Schooling”
- Education Leadership Program: principal training course “Serving as principal of an NWT school is one of the highest forms of servant leadership. The goal of the ELP is to provide key information, understandings and skills to NWT school principals and to educators who may, in future, assume important leadership roles in NWT schools. Participants will gain this knowledge and understanding through collaborative work, supportive discussions and training seminars. Indigenous culture is embedded in this program through on-the-land experience under the guidance of Elders. Learning about culture and language is supported throughout the delivery of the NWT Education Leadership Program.”

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?

Professional Development in the NWT is teacher-choice. In-service is employer-driven. Each of our teachers is mandated to have training in Residential School history and legacy.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?

- Cultural Orientation Days (explained previously in this document)
- Heritage Fairs http://www.pwnhc.ca/education/heritage-fairs/
- New to the North Educators’ Conference
In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?

Yes, this practice is growing. In many of our 33 communities though, especially small communities, the practice is not a common occurrence. The upcoming Culture and Heritage Action Plan – Strong Cultures, Strong Territory is slated to have this as an action item in the NWT.
I. INDIGENOUS EDUCATION STRUCTURE

Government DEA: 26 DEAs
Government French: 1 DEAs

Total: 27 (DEAs) / 151 members

Indigenous School Boards: 0

There are no school boards in the Territory of Nunavut. Instead, the K-12 system operates under the Government of Nunavut Department of Education, 27 community District Education Authorities (DEAs) representing specific communities, and the Commission scolaire francophone du Nunavut (CSFN) representing the French education system. The responsibilities, authorities and functions typically found in a school board are shared between the DEAs, the CSFN, and the staff of three Regional School Operations (RSO) offices: (Kitikmeot, Kivalliq and Qikiqtani School Operations) that report to the Assistant Deputy Minister of Education.

Self-identified Indigenous members: 0

There are no trustees in the Nunavut K-12 system. District Education Authorities (DEAs) typically consist of 7 members, and the Commission scolaire francophone du Nunavut (CSFN) includes 5 members, each of whom are elected for 3 year terms. The members are locally elected individuals in their communities that have an interest in education. Correcting for any vacant seats, District Education Authorities identifying as Inuit represent 90.5% of Kivalliq, 94% of Kitikmeot, and 85.6% of Qikiqtani DEA membership.

Designated seats for Indigenous members: 0

Members of the District Education Authorities (DEAs) and the Commission scolaire francophone du Nunavut (CSFN) are residents elected from within their local communities, and may be either Inuit or non-Inuit. The DEAs themselves may appoint seats from within for Inuit that are recognized as being Elders within their communities.

Appoint Indigenous members in communities with a high % of Indigenous students: 0

The members of the District Education Authorities (DEAs) and the Commission scolaire francophone du Nunavut (CSFN) are residents elected from within their local communities and are not appointed.
What percentage of your school boards’ teacher workforce is self-identified as Indigenous?

28%
Based upon calculations made using internal documents, approximately 28% of the teacher workforce identifies as Inuit.

How many band operated schools in your province?

There are no band-operated schools in Nunavut. All schools are public schools.

What provisions are there for education agreements between local school boards and Indigenous bands or communities?
As there are no local school boards, the Minister of Education works with District Education Authorities, Regional School Operations (RSOs), and education staff within each community to ensure school programs are delivered in accordance with Inuit societal values and with respect for Inuit cultural identity.

Is there professional development for school board members on Indigenous education? If so, please specify:
The Department of Education offers District Education Authority (DEA) Office Manager Training Sessions throughout the Territory. This training serves to ensure that DEA staff gain knowledge in office procedures, financial accountability procedures, office manager roles and responsibilities, and in managing department funding programs through contribution agreements. Additional training opportunities and resources for development of DEAs are provided by the Coalition of Nunavut DEAs (CNDEA).

II. PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?
The legacy of residential schools is taught at the Grade 10 level in schools in Nunavut, and completion of this social studies course is a requirement for graduation.

Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?
Specific content is provided as part of the Nunavut Teacher Education Program. Additionally, content is provided as part of the teacher orientation that is conducted at the community level with the participation of local District Education Authorities (DEAs).

III. INITIATIVES AND PROMISING PRACTICES

What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?
Teachers are provided the opportunity to participate in Cultural Awareness Workshops offered by the Nunavut Teacher Induction Program as part of their Professional Development activities.

What particularly successful local Indigenous initiatives have boards in your province or territory implemented?
The Department of Education, in partnership with the Nunavut Teachers Association, is developing a Nunavut Teacher Induction Program that includes three main components: a website that provides essential pre-orientation resources and information to support new teachers living and working in Nunavut, a school-based orientation at the beginning of the school year in their respective communities, and a formal mentoring program where experienced teachers will be acting as mentors to support new incoming teachers.

In your province or territory, do schools, school boards, and provincial associations acknowledge they are on traditional territories of Indigenous Peoples, particularly at the beginning of meetings or major events?
This is not done in Nunavut. Nunavut translates from Inuktut into “our land” and the territorial government itself is a companion to the Nunavut Land Claim Agreement.
ADDENDUM
Canadian School Boards Association - Charter of Commitment
First Nation, Métis and Inuit Education

Intent
The intent of the Charter is to articulate the support of Canadian public school boards for:
• The knowledge systems and learning models of First Nation, Métis and Inuit;
• The importance of culture and language to the well-being of First Nation, Métis and Inuit students, families and communities;
• A holistic approach to education, which addresses spiritual, emotional, physical and intellectual development in relation to oneself, one’s family, community and environment;
• A mechanism for school board associations to report on their progress towards achieving the goals of the Charter.

Vision
First Nation, Métis and Inuit identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian schools.

Principles
This Charter of Commitment:
• Supports a socially just society for First Nation, Métis and Inuit peoples
• Reflects a respectful, collaborative, and consultative process among First Nation, Métis and Inuit knowledge holders and knowledge holders in the general education community
• Promotes partnerships among schools, school boards and First Nation, Métis and Inuit communities
• Values the diversity of First Nation, Métis and Inuit knowledges and ways of knowing and learning.

Goals
1) Respectful and Welcoming Learning Environment
• Support all school and board staff in creating learning environments that instil a sense of belonging for all learners in Canada and that are more respectful and welcoming of First Nation, Métis and Inuit learners
• Promote strategies that encourage First Nation, Métis and Inuit students to participate in the full range of school activities including recreation and leadership roles.
• Foster initiatives that provide positive transition experiences for First Nation students choosing to move from First Nation communities to provincially funded schools.
• Promote respectful and welcoming environments so that all schools are positioned to encourage involvement of families of First Nation, Métis and Inuit students and of community members.

2) Respectful and Inclusive Curriculum and Classroom Programs
• Actively identify opportunities to integrate First Nation, Métis and Inuit histories, cultures and perspectives in delivery of curriculum in the classroom across the full spectrum of subjects and from K-12.
• Consult with Elders and other First Nation, Métis and Inuit experts in traditional knowledge,
cultures, and histories to bring relevant local perspectives to instruction planning.

- Promote shared planning with First Nation, Métis and Inuit families in student transitions, student supports and curriculum resources and include these measures in Education Services Agreements between First Nation communities and school boards.
- Share successful initiatives of integration of First Nation, Métis and Inuit histories, cultures and perspectives among school boards and with the Ministry to support continuous improvement in curriculum and program planning that incorporates First Nation, Métis and Inuit content.

3) **Culturally Responsive Pedagogy**

- Advocate for teacher education programs that include courses on First Nation, Métis and Inuit cultures, histories and perspectives and that prepare teachers to incorporate these areas of knowledge across their teaching practice.
- Provide professional development within school boards that offers teachers opportunities to improve their knowledge, understanding and skills in relation to First Nation, Métis and Inuit cultures, histories, perspectives, learning models and learning styles.
- Involve Elders and others with expertise in local First Nation, Métis and Inuit communities in supporting teachers to incorporate First Nation, Métis and Inuit content in their program delivery in accurate, culturally sensitive and appropriate ways.

4) **Valuing First Nation, Métis and Inuit expertise**

- Partner with First Nation, Métis and Inuit organizations and learning institutions to engage their expertise in appropriate ways to incorporate First Nation, Métis and Inuit cultures, histories and perspectives in school programs.
- Consult with First Nation, Métis and Inuit organizations and learning institutions

5) **Culturally responsive assessment**

- Promote assessment practices that actively support achievement of First Nation, Métis and Inuit students through acknowledgement of a range of learning models and learning styles.
- Promote the elimination of cultural and other forms of bias in student assessment.

6) **Affirming, revitalizing the languages of Canada’s First Peoples**

- Recognize the central role of language in supporting identity and culture and in validating First Nation, Métis and Inuit world views.
- Be proactive in promoting indigenous languages in schools, including consideration of language immersion programs.
- Promote the development of resources in First Nation, Métis and Inuit languages.

7) **First Nation, Métis and Inuit representation in staff and leadership**

- Promote voluntary confidential self-identification of First Nation, Métis and Inuit staff in school boards.
- Encourage increased representation of First Nation, Métis and Inuit staff in boards through hiring and promotion practices.
• Collaborate with universities and colleges, and with First Nation, Métis and Inuit communities, to improve access, transitional support and retention strategies to increase the numbers of First Nation, Métis and Inuit people enrolling in and completing secondary, post-secondary, teacher education and early childhood education programs.

8) Non-Aboriginal learners – foster commitment to First Nation, Métis and Inuit education
• Promote curriculum that ensures grade-appropriate instruction across the curriculum related to First Nation, Métis and Inuit cultures, histories, perspectives and contributions to both historical and contemporary Canada.
• Encourage opportunities for all students to experience First Nation, Métis and Inuit cultures and the components of an inclusive and welcoming school environment.

9) Research
• Create awareness of education research by First Nation, Métis and Inuit educators and researchers.
• Partner with First Nation, Métis and Inuit communities at all levels in ethically based and respectful research processes.


Adopted by the Board of Directors February 16, 2014, Toronto Ontario

Signed by: Michael McEvoy, President
CALLS TO ACTION (TRC)
The Truth and Reconciliation Commission of Canada proposed 11 calls to action related to education, which require all levels of government, school boards, and institutions to follow:

1. We call upon the Government of Canada to repeal Section 43 of the Criminal Code of Canada.

2. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

3. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.

4. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.

5. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
   - Providing sufficient funding to close identified educational achievement gaps within one generation.
   - Improving education attainment levels and success rates.
   - Developing culturally appropriate curricula.
   - Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
   - Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
   - Enabling parents to fully participate in the education of their children.
   - Respecting and honouring Treaty relationships.

6. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.

7. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

8. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
   - Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
- Aboriginal language rights are reinforced by the Treaties.
- The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
- The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
- Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

9. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.

10. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

11. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver’s licenses, health cards, status cards, and social insurance numbers.
CSBA POSITION ON THE TRC CALLS TO ACTION

The CSBA believes that through education we can move towards a Canada where the relationship between Indigenous and non-Indigenous Canadians is founded on mutual respect. Therefore, the CSBA supports the Calls to Action of the Final Report of the Truth and Reconciliation Commission (TRC).

The following content was provided by the Ontario Public School Boards Association, and can be found here.

The Focus of our Advocacy and Actions

- Advocacy for a curriculum that contains clear expectations that every Canadian student will acquire knowledge and understanding of Treaties and of the historical context that gave rise to residential schools, the impact for Indigenous children and their families, and the ongoing legacy that is the responsibility of all Canadians

- Commitment to ensuring that the needs and aspirations of Indigenous children and their families are a prominent focus of CSBA’s other key priority areas

- Respecting the TRC Call to Action regarding retention and revitalization of Indigenous languages, advocacy for the teaching of Indigenous languages in schools by fluent Indigenous speakers

- Ongoing focus on increased visibility and scope for action to expand capacity of First Nation trustees and increased general understanding by all trustees of Indigenous issues

- Advocacy that supports action on eliminating inequity at the Federal level in education funding for Indigenous students

CSBA INITIATIVES

The CSBA has implemented different professional development initiatives for all trustees across Canada through the development of the National Trustee Gathering on Aboriginal Education, which holds keynote and plenary sessions by Indigenous leaders across the nation. CSBA Congress, which takes place immediately after the National Trustee Gathering, also holds different keynote and plenary sessions consisting of professional development for all trustees on the topic of Indigenous education.
INDIGENOUS EDUCATION STRUCTURE
1) How many Indigenous school boards are there in your province?
2) If known, how many self-identified Indigenous trustees are there in your province?
3) Does your province have designated seats for Indigenous trustees on school boards?
4) Does your province appoint Indigenous trustees in communities with a high percentage of Indigenous students?
5) What percentage of your school boards’ teacher workforce is self-identified as Indigenous?
6) How many band-operated schools exist in your province?
7) What provisions are there for education agreements between local school boards and Indigenous bands or communities?
8) Is there professional development for school board members in terms of Indigenous education? If so, please specify.

PROVINCIAL RESPONSE TO THE TRUTH AND RECONCILIATION COMMISSION OF CANADA
1) What action is your provincial or territorial government taking in changing curriculum to include mandatory education on Indigenous histories and cultures, particularly in response to the report of the TRC? What initiatives are school boards taking in this same regard?
2) Is there specific content in pre-service teacher education programs that addresses education on Indigenous histories and cultures, particularly in response to the report of the TRC?

INITIATIVES AND PROMISING PRACTICES
1) What in-service do teachers have on teaching Indigenous histories and cultures in dedicated teacher professional development days?
2) What particularly successful local Indigenous initiatives have boards in your province or territory implemented?
3) In your province/territory, do schools, school boards and provincial associations acknowledge they are on traditional territories of Indigenous Peoples at meetings or major events?
The CSBA would like to thank the following organizations / individuals who were able to provide and confirm the information presented for the Cross Country Overview of Indigenous Education Structure, Initiatives, and Promising Practices.

British Columbia School Trustees Association (BCSTA)

Alberta School Boards Association (ASBA)

Saskatchewan School Boards Association (SSBA)

Manitoba School Boards Association (MSBA)

Ontario Public School Boards Association (OPSBA)

Fédération des commission scolaires du Québec (FCSQ)

Québec English School Boards Association (QESBA)

Department of Education and Early Childhood Development - Government of New Brunswick

Nova Scotia School Boards Association (NSSBA)

Public Schools Branch (PSB) - Government of P.E.I.

Department of Education and Early Childhood Development - Government of Newfoundland and Labrador

Education, Culture and Employment - Government of Northwest Territories

Department of Education - Government of Nunavut