



BOARD ADMINISTRATIVE PROCEDURE	
Administrative Procedure	Administrative Procedure Number
Indigenous Education	705
Directional Policy	
700 - Equity and Inclusive Education	

Title of Administrative Procedure:

Indigenous Education

Date Approved:

April 30, 2024

Projected Review Date:

2029

Directional Policy Alignment:

The Peterborough Victoria Northumberland and Clarington Catholic District School Board acknowledges that it is located on the traditional territory of the Michi Saagiig Anishinaabeg who have lived with this land since time immemorial. Many treaties exist in this area, including the Gun Shot, the Dish with One Spoon, Treaty 20 and the Williams Treaties. This Administrative Procedure supports PVNC Catholic’s recognition of Indigenous Peoples’ distinct right to self-determination under the [United Nations Declaration on the Rights of Indigenous Peoples](#) (UNDRIP). PVNC Catholic acknowledges that Indigenous Peoples are distinct from other equity seeking groups in that they are self-determining nations who possess distinct legal rights protected under [s. 35 of the Constitution Act, 1982](#) which, among other aspects, recognizes and affirms existing Aboriginal and treaty rights.

Alignment with Multi-Year Strategic Plan:

The Indigenous Education Administrative Procedure supports the [PVNCCDSB 2021-2025 Strategic Plan, Vision and Mission Building a Community that Accompanies](#), particularly Valuing Relationships, through having at its core the art of accompaniment and Ensuring Equity, by identifying responsibilities that will enable staff to create a culture of belonging that promotes spiritual, emotional, mental and physical safety through advocacy and aspiring allyship.

Action Required:

Guidelines

PVNC Catholic acknowledges that Indigenous people have lived with this land since time immemorial and that Indigenous Education has a unique place in our Education system as guaranteed by the [First Nation, Métis, and Inuit Education Policy Framework](#) released in 2007. PVNC Catholic is committed to establishing and strengthening relationships with First Nations, Métis and Inuit peoples, and incorporating the history and world views of Indigenous peoples throughout the Board. It is committed to Truth and Reconciliation and will implement the [Truth and Reconciliation Commission's Calls to Action](#) as they relate to education.

PVNC Catholic recognizes that the foundation of all Catholic Social Teachings is the inherent dignity of the human person and that discrimination and oppression are incompatible with Catholic moral principles. PVNC Catholic has a responsibility to act upon, reconcile and be accountable to addressing the impacts of colonialism, both in the past and present. PVNC Catholic is committed to achieving equitable and inclusive learning and working environments, to eliminating all forms of discrimination and to embedding equity and inclusive education, anti-racism, human rights, and Indigenous education into all its policies, procedures, programs, operations, and practices. We recognize the importance of, and support for, ongoing education on anti-Indigenous racism.

Purpose

The purpose of the Indigenous Education Administrative Procedure is to identify the role-based responsibilities necessary to achieve the vision articulated in the [Equity and Inclusive Education Directional Policy 700](#). As articulated within this Directional Policy, PVNC Catholic has made commitments to [UNDRIP](#) and the [Calls to Action](#) that place the Board on a path that is rooted in very challenging work. This Administrative Procedure seeks to identify responsibilities that will guide Trustees, Superintendents, Managers, Principals/Vice-Principals, Teachers, Employees, Students and

Parents/Guardians as we strive toward a more equitable and inclusive approach to Indigenous Education.

Background

The creation of this Administrative Procedure has included conversations with the First Nation, Métis and Inuit Advisory Committee, First Nation and Métis communities and the gathering of Indigenous student voice. Through this process it has become clear that conversations with Indigenous people connected to our school communities must continue. These conversations will continue to inform how we implement this Administrative Procedure and contribute to its evolution.

Awareness and Cultural Practices

Indigenous Peoples are the guardians and interpreters of their civilizations, traditions, and knowledge systems. They have the right to exercise, control, and protect their culture, intellectual properties and knowledge ([United Nations Declaration on the Rights of Indigenous Peoples](#)). This includes staff and students who self-identify, supported through the [First Nation, Métis and Inuit Voluntary Self-Identification Administrative Procedure](#), being provided with opportunities to learn, exercise and participate in activities and Indigenous knowledge educational experiences with and from authentic Indigenous voice(s), such as Knowledge Keepers, Elders, and Senators. Moreover, non-Indigenous staff and students must refrain from replicating, reproducing, appropriating Indigenous cultural practices. When in doubt, staff must connect with a member of the Indigenous Education system team.

“Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on (Indigenous) peoples’ education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.” ([What We Have Learned: Principles of Truth and Reconciliation, 2015, p. 8](#)) In order to engage in the implementation of the [Calls to Action](#), PVNC Catholic must have an accurate understanding of its position in relation to the journey toward Truth and Reconciliation. This cohesively understood positionality is a mandatory precursor to meaningful and relevant work.

Action must be taken that enables the people who occupy various roles within PVNC Catholic to accompany one another and the institution itself. This work requires a disciplined approach to locating oneself and the system as a whole in relation to Truth and Reconciliation. The action required must involve participation in sharing circles (learning to listen), learning and reflection through [Medicine Wheel Pedagogy](#), and meaningful engagement with the writing of, and listening to, Land Acknowledgements.

Land acknowledgements are used in schools and Board meetings/events to create awareness, understanding and action.

Responsibilities:

The Board of Trustees is responsible for:

- reviewing this Administrative Procedure to ensure its alignment with the Equity and Inclusive Education Directional Policy;
- reviewing this Administrative Procedure as part of its regular Administrative Procedure review cycle.

The Director of Education is responsible for:

- designating resources for ensuring the implementation of and compliance with this Administrative Procedure;
- ensuring that implementation of this Administrative Procedure leads to continued progress towards infused approaches of Indigenous education throughout the system;
- supporting Indigenous educational programming that focuses on the spiritual, intellectual, emotional and physical well-being of all students.

Superintendents of Schools and System Portfolios are responsible for:

- providing direction and support for Indigenous education across the system and ensuring the effective implementation of this Administrative Procedure;
- supporting the development and implementation of age-appropriate curriculum and learning resources on Indigenous Peoples historical and contemporary contributions to Canada, Treaties, and the history and legacy of residential schools;
- supporting the efforts to build staff and student capacity for intercultural understanding, empathy, and mutual respect;
- supporting the identification of professional learning needs related to the [Calls To Action](#) as they relate to Education for Reconciliation, and supporting professional development to teachers relating to such;
- supporting Indigenous language restoration and revitalization for students, staff and schools;
- supporting the development of language expansion initiatives which in turn fosters self-esteem and pride in Indigenous students and access to culturally relevant curriculum;
- communicating with the Ministry of Education and other school boards to share challenges, promising practices, and resources;

- collaboratively leading the development, implementation and review of Administrative Procedures and practices aligned with the Indigenous Education Administrative Procedure;
- providing leadership and resources to the First Nation, Métis and Inuit Advisory Committee and creating opportunity for dialogue;
- supporting professional learning and resources for school and system leaders to facilitate awareness and understanding of this Administrative Procedure;
- engaging partners in Indigenous education implementation and planning which includes using data to identify and remove barriers to achievement and well-being;
- supporting an infused approach to the delivery of related Indigenous education curriculum across the system;
- supporting schools' inclusion of Indigenous education and [Truth and Reconciliation](#) in the Catholic School Improvement Plan for Student Achievement and Well-Being (CSIPSAW);
- supporting teacher professional development in implementing mandatory curriculum, including training on identifying harmful dominant narratives and implicit bias in order to create spaces that are culturally safe and trauma-informed.

Managers are responsible for:

- providing leadership and support for the members of their departments in the knowledge, understanding, and implementation of this Administrative Procedure;
- raising awareness about discriminatory practices and encouraging collaborative dialogue about equity and inclusion actions and/or initiatives;
- working collaboratively with the Superintendent of Indigenous Education to develop Administrative Procedures that align with this Administrative Procedure.

Principals and Vice-Principals are responsible for:

- establishing goals and plans to implement this Administrative Procedure, in discussion with employees, students, parents, guardians and caregivers in the community;
- embedding Indigenous education, and [Truth and Reconciliation](#) in the Catholic School Improvement Plan for Student Achievement and Well-Being (CSIPSAW);
- developing strategies to engage with Indigenous students, parents, guardians, caregivers, and communities in the school community who are under-represented as a result of systemic exclusion;
- promoting student leadership opportunities and actively engaging students in initiatives with a focus on Indigenous education and [Truth and Reconciliation](#);

- promoting and supporting initiatives that promote Indigenous student voice such as Indigenous student and Ally groups;
- ensuring teaching staff understand and avoid cultural appropriation, and seeking out opportunities to listen to Indigenous Peoples, including the Indigenous Education Team, Elders, Senators and communities when teaching awareness of Indigenous cultures, traditional knowledge and practices, and spiritual worldviews;
- ensuring that educators apply culturally responsive and relevant teaching to assist students to access content and learning opportunities;
- ensuring classroom and school resources (including visual representations) reflect positive Indigenous role models in a variety of subject areas and that learning materials reflect a balance of First Nation, Métis, and Inuit perspectives.

Teachers are responsible for:

- teaching age-appropriate curriculum on residential schools, Treaties, and the historical and contemporary contributions of First Nations, Métis and Inuit Peoples to Canada;
- ensuring that instructional resources, strategies, as well as assessment and evaluation practices, are in accordance with PVNC Catholic's Mission and Vision, equity and inclusive education, anti-racism, human rights, and Truth and Reconciliation;
- developing and promoting initiatives that support and promote diversity of student voice and experience, especially students who are under-represented as a result of systematic exclusion;
- actively communicating with students to hear their ideas/concerns related to Indigenous education;
- ensuring classroom resources (including visual representations) reflect positive Indigenous role models in a variety of subject areas and learning materials reflect a balance of First Nation, Métis, and Inuit perspectives;
- creating safe learning environments that demonstrate culturally responsive and relevant teaching and engagement in curriculum pertaining to Indigenous education such as land-based learning opportunities and reflection through artwork.

Employees are responsible for:

- implementing practices and strategies to ensure a positive school climate, free from discrimination and harassment, where all members of the community feel safe, included and accepted;

- promoting initiatives that support and promote diversity of student voice and experience, especially students who are under-represented as a result of systematic exclusion.

Parents/Guardians are responsible for:

- contributing positively to a working/learning environment at school or on the school grounds that is free from discrimination and harassment.

Students are responsible for:

- acting as a positive peer influencer by facilitating positive discussions related to Indigenous education with their classmates;
- contributing positively to a learning environment at school or on school grounds that is free from discrimination and harassment;
- actively communicating their ideas and concerns related to Indigenous education to their teachers and peers.

Progress Indicators:

The implementation of the Indigenous Education Administrative Procedure will result in:

- all schools embedding Indigenous education, and the process of learning and engagement about [Truth and Reconciliation](#) within the Catholic School Improvement Plan for Student Achievement and Well-Being (CSIPSAW);
- classroom provision of high-quality, inclusive curriculum related to Indigenous education;
- creating space for listening and dialogue while developing and promoting initiatives that support and promote Indigenous student voice and experience.

Definitions:

Aboriginal rights: Aboriginal rights refer to practices, traditions and customs that distinguish the unique culture of each First Nation and were practiced prior to European contact; rights that Aboriginal peoples of Canada hold as a result of long-standing ancestral use and occupancy of the land. Examples include the right to hunt, trap and fish on ancestral lands. Aboriginal rights will vary from group to group depending on the customs, practices, and traditions that have formed their distinctive cultures. Aboriginal rights are protected under s.35 of the Constitution Act, 1982.

Ally: A member of a different group who works to end a form of discrimination for a particular individual or designated group.

Anti-Indigenous Racism: Anti-Indigenous racism is the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous Peoples within Canada. It includes ideas and practices that establish, maintain and perpetuate power imbalances, systemic barriers, and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada. Systemic anti-Indigenous racism is evident in discriminatory federal policies such as the Indian Act and the residential school system. It is also manifest in the overrepresentation of Indigenous peoples in provincial criminal justice and child welfare systems, as well as inequitable outcomes in education, well-being, and health. Individual lived-experiences of anti-Indigenous racism can be seen in the rise in acts of hostility and violence directed at Indigenous people.

Anti-racism: A commitment and planned ongoing process to eliminate racism and racial discrimination in its various forms (individual, institutional and systemic). The first step in anti-racism is admitting that racism exists in individuals, organizations and society as a whole and acknowledging the need for active ongoing measures to counter it. Anti-racism is a process, a systematic method of analysis, and a proactive course of action rooted in the recognition of the existence of racism, including systemic racism. Anti-racism actively seeks to identify, remove, prevent, and mitigate racially inequitable outcomes and power imbalances between groups and change the structures that sustain inequities.

Colonialism: Colonialism is the historical practice of European expansion into territories already inhabited by Indigenous peoples for the purposes of acquiring new lands and resources. This expansion is rooted in the violent suppression of Indigenous peoples' governance, legal, social and cultural structures. Colonialism attempts to force Indigenous peoples to accept and integrate into institutions that are designed to force them to conform with the structures of the colonial state. "Colonialism remains an ongoing process, shaping both structure and the quality of the relationship between settlers and Indigenous peoples." (TRC Final Report, 2015 [What We Have Learned: Principles of Truth and Reconciliation](#)).

Cultural appropriation: Cultural appropriation is the use of a people's traditional dress, music, cuisine, knowledge and other aspects of their culture, without their approval, by members of a different culture. For Indigenous peoples in Canada, cultural appropriation is rooted in colonization and ongoing oppression. Indigenous peoples have seen culturally significant symbols and motifs used in non-Indigenous goods, marketing and art.

Culturally responsive and relevant teaching: Recognizes that all students learn in ways that are connected to background, language, family structure, and social or cultural identity. In an inclusive education system, students must see themselves reflected in the curriculum, their physical surroundings, and the broader environment, so

that they can feel engaged in and empowered by their learning experiences. Students need to experience teaching and learning that reflect their needs and who they are.

Discrimination: Discrimination is an action or a decision that treats a person or a group badly for reasons such as their race, age or disability. These reasons, also called grounds, are protected under the Canadian Human Rights Act.

Dominant narratives: A dominant narrative is an explanation or story that is told in service of the dominant social group's interests and ideologies. It usually achieves dominance through repetition, the apparent authority of the speaker (often afforded to speakers who represent the dominant social groups), and the silencing of alternative accounts.

Equity: A condition or state of fair, inclusive, and respectful treatment of all people. Culturally based equity is providing equal and fair treatment that is sensitive to the distinct cultures and needs of individuals and groups (OED, 2013). Culturally based equity for First Nations children and youth is making sure that children and their families have the same opportunities as other Canadians for growth, development, and safety that are reflective of their distinct cultural needs and take full account of the historical disadvantage linked to colonization, discrimination and residential schools.

First Nations: "First Nation peoples" or "First Nations" refers to the Indian peoples of Canada, both status and non-status, who are descendants of the original inhabitants of Canada who lived here for millennia before explorers arrived from Europe, and can also refer to a community of people as a replacement term for "band". First Nation peoples are one of the distinct cultural groups of Aboriginal peoples in Canada.

First Nation, Métis and Inuit Advisory: To provide advice and guidance on the implementation of the Ontario First Nation, Métis and Inuit Education Policy Framework document which addresses the objectives of improved Indigenous student achievement and well-being, and the engagement of all students in increased knowledge and appreciation of contemporary and traditional First Nation, Métis and Inuit rich histories, traditions, cultures and perspectives.

Human Rights: Human rights are the rights to which persons are inherently entitled to because they are human beings. Human rights describe how we instinctively expect to be treated as persons. They define what we are all entitled to – a life of equality, dignity and respect, to live free from discrimination and harassment. In Canada, your human rights are protected by Canada's Constitution and by federal, provincial and territorial legislation. These rights are consistent with those under international treaties to which Canada is a party.

Implicit Bias: Implicit bias refers to unconscious attitudes, reactions, stereotypes, and categories that affect behavior and understanding. In higher education, implicit bias often refers to unconscious racial or socioeconomic bias towards students, which can be as frequent as explicit bias (Boysen, et. al 2009). Instructors can hold assumptions about students' learning behaviors and their capability for academic success which are tied to students' identities and/or backgrounds, and these assumptions can impede student growth (Staats, et. al, 2017). Instructors can consider a variety of strategies and benefits for revealing and addressing implicit bias, both in themselves and their students.

Inclusive education: Education that is based on the principles of acceptance and inclusion of all students. Students see themselves reflected in their curriculum, their physical surroundings, and the broader environment, in which diversity is honoured and all individuals are respected.

Indigenous: Indigenous people identify as being descended from the Original Peoples of what is currently known as Canada. In this context, Indigenous peoples include people who may identify as First Nations (status and non-status), Métis and/or Inuit and any related identities.

Inherent rights: The Government of Canada recognizes the inherent right of self-government as an existing Aboriginal right under section 35 of the Constitution Act, 1982. It recognizes, as well, that the inherent right may find expression in treaties, and in the context of the Crown's relationship with treaty First Nations. Recognition of the inherent right is based on the view that the Aboriginal peoples of Canada have the right to govern themselves in relation to matters that are internal to their communities, integral to their unique cultures, identities, traditions, languages and institutions, and with respect to their special relationship to their land and their resources.

Inuit: Inuit are an Indigenous people living primarily in Inuit Nunangat. The majority of Inuit population live in 51 communities spread across Inuit Nunangat, the Inuit homeland encompassing 40% of Canada's land area and 72% of its coastline. Inuit have lived in their homeland since time immemorial...Roughly 60 percent of Inuit report an ability to conduct a conversation in Inuktitut (the Inuit language).

Land Acknowledgement: Acknowledging the land is an Indigenous protocol used to express gratitude to those who reside here, and to honour the Indigenous people who have lived and worked on this land historically and presently. It allows us the opportunity to appreciate the unique role and relationship that each of us has with the land, and provides a gentle reminder of the broader perspectives that expand our understanding to encompass the long-standing, rich history of the land, and our privileged role in residing here. To recognize the land is an expression of gratitude and appreciation to those whose territory you reside on, and a way of honouring the Indigenous people who have been living and working on the land from time immemorial. It is important to

understand the long-standing history that has brought you to reside on the land, and to seek to understand your place within that history. Land acknowledgements do not exist in a past tense, or historical context: colonialism is a current ongoing process, and we need to build our mindfulness of our present participation.

Métis: Métis means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of Historic Métis Nation ancestry, and is accepted by the Métis Nation.

Oppression: Refers to the use of power by one group to disempower, marginalize, or exert dominance over another group. Dominant groups can maintain their status, privilege, and power over others both intentionally and unintentionally as well as in obvious and subtle ways. Acts of oppression can become institutionalized or systemic, thus becoming hidden and seemingly 'normal'. They can also play out on the personal and interpersonal levels, influencing individual values, beliefs, and actions as well as interactions between people.

Reconciliation: In its Final report published in 2015, Canada's National Centre for Truth and Reconciliation (NCTR) defined reconciliation as the ongoing process of establishing and maintaining a respectful relationship between Indigenous and non-Indigenous people.

Self-Determination: Indigenous self-determination is codified in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Article 3 states that "Indigenous peoples have the right of self-determination. By virtue of that right, they freely determine their political status and freely pursue their economic, social, and cultural development." Article 4 relays that "Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Treaty rights: First Nations peoples whose ancestors signed peace treaties with the colonial and Canadian governments have treaty rights. The treaties were signed in exchange for land to be enjoyed by mainstream Canadian society. No two treaties are identical. The treaty rights of an individual First Nation person will depend on the precise terms and conditions of the treaty that their First Nation government signed. Treaty rights typically provide for reserve lands, annual payments, and hunting, trapping, gathering and fishing rights.

Trauma-informed: The word trauma is used in different ways by different people. In the context of trauma-informed care, trauma occurs when the human body responds physiologically ("fight, flight or freeze") to a stressful situation and does not have enough internal or external resources (resilience) to cope with the physiological stress being experienced. When these traumatic experiences are extreme, or occur during childhood

development, the body's stress response can become disconnected from the original source of trauma, becoming chronically overactive, or problematically reactive, even in situations where a stress response is not desirable or appropriate. Trauma-informed environments allow educators the opportunity to collaborate in a way that supports a student's mental and physical health so that learning can occur. School communities that engage in paid professional development, practice and support for all school employees create a culture that builds resilience for all students. Trauma-sensitive focus on education fosters a school climate where students feel safe and confident in their ability to learn, can differentiate between trauma induced behavior and appropriate behavior, and connect with adults and peers in a positive manner.

References:

- Bell, Nicole. 2014 '[Teaching by the Medicine Wheel](#)'. EDCan
- [Canada Race Relations Foundation](#)
- [Equity and Inclusive Education in Ontario Schools, Guidelines for Policy Development and Implementation, pg. 87](#)
- [Equity and Inclusive Educational Policy 700](#)
- [First Nations Child and Family Caring Society](#)
- [Government of Canada, Human Rights](#)
- [Inuit Tapiriit Kanatami](#)
- [Métis Nation of Ontario](#)
- [Ministry of Community and Children Services](#)
- [National Centre for Truth and Reconciliation](#)
- [National Education Association, Washington, DC](#)
- [NCTR What We Have Learned: Principles of Truth and Reconciliation, 2015](#)
- [OACAS Library Guide](#)
- [PVNCCDSB Committees Terms of Reference](#)
- [Statistics Canada, Indigenous Self-Determination](#)
- [The Constitution Act, 1982](#)
- [Truth and Reconciliation Commission Calls to Action](#)
- [United Nations Declaration on the Rights of Indigenous Peoples \(UNDRIP\)](#)
- [Yale Poorvu Centre for Teaching and Learning](#)