

CREATING A PATHWAY FOR RECONCILIATION

PROMISING PRACTICES FOR INDIGENOUS EDUCATION IN DUFFERIN-PEEL

- ❖ **GUIDING PRINCIPLE:** Indigenous Peoples have the right to an education that is free from harmful dominant narratives, implicit bias, racism, and discrimination. As a Catholic board, we believe in the inherent human dignity of all people.

UNDRIP	TRC	DPCDSB PROMISING PRACTICES
<p>8.1 Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.</p>	<p>10. ii. Improving education attainment levels and success rates.</p> <p>48. i. Institutions, policies, programs, and practices comply with the <i>United Nations Declaration on the Rights of Indigenous Peoples</i>.</p>	<ul style="list-style-type: none"> ➤ Students and families have the option to self-identify as First Nation, Métis or Inuit through a confidential and voluntary process. ➤ Forms are easily accessible.
<p>8.2 States shall provide effective mechanisms for prevention of, and redress for: (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;</p>	<p>vi. Enabling parents to fully participate in the education of their children.</p>	<ul style="list-style-type: none"> ➤ All school administrators, front office staff, guidance counsellors, chaplaincy leaders and support staff are aware of the process and services provided to families who self-identify.
<p>14.2 Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.</p>	<p>61. iii. Community-controlled education and relationship building projects.</p> <p>62. iii. Utilize Indigenous knowledge and teaching methods in classrooms.</p>	<ul style="list-style-type: none"> ➤ Supports and connections to community services are provided to families who self-identify.
<p>9 Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.</p>	<p>10. vii. Respecting and honouring Treaty relationships.</p> <p>61. i. Community-controlled healing and reconciliation projects.</p>	<ul style="list-style-type: none"> ➤ Indigenous Education Advisory Council (IEAC) will meet regularly to advise on matters pertaining to Indigenous Education and the Board Action Plan.
<p>#2 Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.</p>	<p>49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and <i>terra nullius</i></p>	<ul style="list-style-type: none"> ➤ Land acknowledgements are used in schools and Board meetings to create awareness, understanding and action. ➤ DPCDSB will ensure there is adequate staffing for implementing the Board Action Plan.

- ❖ **GUIDING PRINCIPLE:** 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. Our Catholic Social Teaching of subsidiarity requires that decisions are made by the people closest and most affected by the issues and concerns of the community.

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<p>3.1 1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.</p>	<p>12. Develop culturally appropriate early childhood education programs for Aboriginal families.</p> <p>61. ii. Community-controlled culture and language revitalization projects.</p> <p>62. iii. Utilize Indigenous knowledge and teaching methods in classrooms.</p>	<ul style="list-style-type: none"> ➤ Staff and students will refrain from replicating, reproducing and/or mimicking cultural practices and will return ceremonial items when requested. ➤ Education and training is provided to staff and students in the area of intercultural understanding and mutual respect.
<p>11.2 States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.</p>	<p>60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.</p> <p>61. iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.</p>	<ul style="list-style-type: none"> ➤ Schools will follow DPCDSB guidelines before engaging in cultural practices and all sources of Indigenous Knowledge will be acknowledged and referenced. Projects must involve the community that owns the knowledge. ➤ Schools follow the established process when inviting guest speakers related to Indigenous Education. ➤ Students who self-identify are provided with opportunities to connect with Indigenous Knowledge Keepers (Elders) and partake in customary practices.
<p>12.1 Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.</p>	<p>48. ii. Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the <i>United Nations Declaration on the Rights of Indigenous Peoples</i>.</p>	<ul style="list-style-type: none"> ➤ Indigenous staff and students are supported to practice their spiritual traditions and ceremonies (e.g., time away to attend ceremonies).

<p>11.1 Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.</p>	<p>10. iii. Developing culturally appropriate curricula.</p> <p>62. i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.</p> <p>63. i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.</p>	<ul style="list-style-type: none"> ➤ Resources and professional development are available to support the new mandatory curriculum for Indigenous Education in consultation with the IEAC. ➤ Schools ensure resources (including visual representations) reflect positive Indigenous role models in a variety of subject areas and a balance of perspectives of Métis and Inuit in addition to those from First Nations. ➤ DPCDSB spaces are culturally safe and trauma informed.
<p>15.2 States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.</p>	<p>48. iii. Engaging in ongoing public dialogue and actions to support the <i>United Nations Declaration on the Rights of Indigenous Peoples</i>.</p> <p>57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the <i>United Nations Declaration on the Rights of Indigenous Peoples</i>, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.</p> <p>59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.</p> <p>63. iii. Building student capacity for intercultural understanding, empathy, and mutual respect.</p>	<ul style="list-style-type: none"> ➤ Additional Qualification courses related to Indigenous Education are developed and facilitated in consultation with members of the IEAC and include land-based experiences that reflect Indigenous Knowledge methodologies and epistemologies. ➤ Ongoing professional development is provided for Trustees, Board level staff, and Senior Administration in the area of intercultural competency, human rights, and anti-racism. ➤ Ongoing professional development is provided to support teachers in implementing the new mandatory curriculum. This includes training on identifying harmful dominant narratives and implicit bias in order to create spaces that are culturally safe and trauma informed.

❖ **GUIDING PRINCIPLE:** Indigenous knowledge systems, cultures and languages are connected to the land.

“We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental.” — Pope Francis, Laudato Si --Praise Be to You: On Care for Our Common Home

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<p>14.1 Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.</p>	<p>10. iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.</p> <p>13. Acknowledge that Aboriginal rights include Aboriginal language rights.</p> <p>14. iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.</p>	<ul style="list-style-type: none"> ➤ DPCDSB will work towards offering language courses. ➤ Indigenous Student Voice Council will meet regularly at space that reflects their culture and traditional practices (e.g., Indigenous Education Center).
<p>14.3 States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language</p>	<p>14. i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.</p> <p>62. iii. Utilize Indigenous knowledge and teaching methods in classrooms.</p> <p>14. iii. Provide sufficient funds for Aboriginal-language revitalization and preservation.</p> <p>14. ii. Aboriginal language rights are reinforced by the Treaties.</p>	
<p>15.1 Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.</p>	<p>45. iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.</p> <p>62. ii. Educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.</p> <p>63. ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.</p>	<ul style="list-style-type: none"> ➤ An Indigenous Education Center with a Visiting Elders Program will support schools, students and staff related to cultural practices and Indigenous Knowledge.