

## ***Education for Reconciliation Report Card***

A Report Card on Provincial & Territorial School Curriculum  
Concerning Indigenous Peoples in Canada that is part of the KAIROS Winds of Change  
Campaign  
September 2018  
**KAIROS**



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*KAIROS: Canadian Ecumenical Justice Initiatives acknowledges that the Toronto office is on the traditional territory of the Huron-Wendat, Seneca and Mississaugas of the New Credit Indigenous Peoples. The Ottawa office is on the unceded traditional territory of the Algonquin Peoples.*

We would like to thank everyone who helped to make this document possible. This includes those who researched and provided information regarding their region, supervised the project, and contributed other kinds of support. If we have cited anything incorrectly, or if you would like us to add or update our information, please let us know.

Thank you,

The Research Team

## Table of Contents

### **Introduction**

Mandate.....	4
Call to Action 62. i.....	4
Methodology.....	4
Grading categories/ Explanation of grades.....	5
Researchers.....	6

### **The Report- Provinces and Territories**

Alberta .....	9
British Columbia (B.C.) .....	12
Manitoba.....	15
New Brunswick.....	18
Newfoundland and Labrador.....	22
Northwest Territories (N.W.T.) .....	25
Nova Scotia.....	29
Nunavut.....	33
Ontario.....	37
Prince Edward Island (P.E.I) .....	41
Quebec.....	45
Saskatchewan.....	48
Yukon.....	51

<b>Observations.....</b>	<b>54</b>
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## Introduction

### Mandate

In 2015, the *Truth and Reconciliation Commission of Canada* (TRC) published 94 Calls to Action, mandating Canada and Canadians to address many issues concerning the survival of Indigenous culture and peoples. The issues include child welfare, language and culture, health, justice, education, and newcomers to Canada. The KAIROS *Education for Reconciliation Report Card* (E4R Report Card or Report Card) is concerned with the section on education, specifically Call to Action 62.i:

“We call upon the federal, provincial, and territorial Governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples’ historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.”<sup>1</sup>

Since 2015, the ecumenical social justice organization KAIROS has assessed and graded each Canadian province and territory on its public commitment to and implementation of Call to Action 62.i. These grades have been compiled in the *Education for Reconciliation (E4R) Report Card*.

In the spring of 2018, the E4R Report Card was updated to reflect the progress of each province and territory in incorporating Indigenous content into school curricula. Each jurisdiction was assigned a grade based on its **public commitment** to include Indigenous content as outlined in the TRC’s Call to Action 62.i and its **implementation** of that content. The grading system is discussed below.

### Methodology

The goal of this Report was to determine if the topics / subjects outlined in Call to Action 62.i were implemented within each province’s educational curriculum.

The E4R Report Card is an evolving document, marking provincial and territorial progress on this Call.

The researchers acknowledge the following:

- Many of the sources are Canadian Government websites. These websites were used because they provided curriculum outlines for the provinces and territories. The researchers went through curriculum documents searching for the key words “residential schools”, “Treaties”, “Indigenous contributions”, and “consultation”. Each region was graded on the results of these searches.

- Many Indigenous organizations and individuals were also contacted for their perspective on the inclusion of Indigenous content in the education system.
- The researchers were only able to critically review Anglophone curriculum due to language restrictions. The review of Francophone curriculum is ongoing and will be added to this Report upon completion.
- Additional Indigenous curriculum that is not mentioned in Call to Action 62.i is highlighted. Examples include Indigenous language courses, teacher resources, and education agreements.
- On a formatting note, the 2015 Report Card chart is presented with the 2018 Report Card chart, to help the reader see how the jurisdiction has progressed.
- KAIROS welcomes updates on the information in this report.

### Grading Categories

The grading categories are based on the six mandates listed in Call to Action 62.i. Each section is graded individually to highlight specific aspects of Indigenous content and to demonstrate specific strengths and weaknesses.

<u>Grading Categories:</u>
1. Residential schools
2. Treaties
3. Historical contributions of Aboriginal Peoples
4. Contemporary contributions of Aboriginal Peoples
5. The teaching of the curriculum from Kindergarten to grade 12
6. The consultation between educators and Aboriginal Peoples

## Grades

The researchers used the following grading system:

**Excellent, Good, Needs Improvement, and Significant Work Required.**

Each jurisdiction was assigned a grade based on **Public Commitment** and **Implementation**.

Here is an explanation of how and why each jurisdiction received its grade:

### **Public Commitment:**

**Excellent:** When a jurisdiction publicly expresses a strong commitment to including Indigenous content in the school system. For example: via the media and on government websites.

**Good:** When a jurisdiction publicly expresses some commitment to including Indigenous content in the school system.

**Needs Improvement:** When a jurisdiction publicly expresses very little commitment to including Indigenous content in the school system.

**Significant Work Required:** When a region publicly expresses NO commitment to including Indigenous content in the school system.

### **Implementation:**

**Excellent:** There is evidence of significant implementation of Indigenous content.

**Good:** There is evidence of some implementation of Indigenous content, and there are resources available.

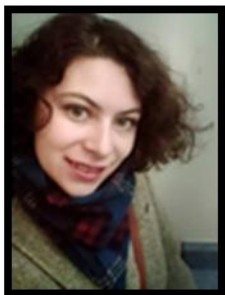
**Needs Improvement:** There is very little evidence of implementation of Indigenous content, and few resources.

**Significant Work Required:** There is little to no evidence of implementation of Indigenous content, and very few resources.

## Researchers

The 2018 *Education for Reconciliation Report Card* was researched and written by the following team:

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Katie has volunteered with KAIROS since June 2017. She oversaw the work of updating the *Education for Reconciliation Report Card*.

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## The Report - Provinces and Territories






### ALBERTA

#### Previous KAIROS Report

ALBERTA			
<b>Provincial Curriculum:</b>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<b>Mandatory</b>	<b>Taught from Kindergarten to Grade 12</b>
<b>Public Commitment</b>	<b>Good</b>	<b>Excellent</b>	<b>Excellent</b>
<b>Actual Implementation</b>	<b>Good</b>	<b>Good</b>	<b>Good</b>

#### Current KAIROS Report

### Alberta

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Good	+	Excellent
Implementation	Good	+	Good
Call to Action 62.i Subcategories: Consultation with Aboriginal Peoples  Mandatory Content from K-12  Treaties  Residential Schools  Historical Contemporary Contributions of Aboriginal Peoples 			

#### Public Commitment

Alberta's public commitment to incorporating and implementing Call to Action 62.i concerning First Nations, Métis, and Inuit education is **Excellent**. It has received this rating due to numerous news articles, public surveys regarding the incorporation of an Indigenous language program, consultation with Indigenous Peoples and Elders, and the availability of culturally appropriate resources to teachers,<sup>2</sup> including *The Provincial Survey of Curriculum of 2016*, *The Alberta Provincial Achievement Testing of Social Studies Assessment*, and the mandatory Indigenous content found in Social Studies from K- 12.<sup>3</sup>

Alberta has publicly committed to including specific learning outcomes from K-12. The government's website says that Alberta wants to promote "learning outcomes specific to First

Nations, Métis and Inuit perspectives and experiences, as well as content on the significance of residential schools and Treaties.”<sup>4</sup>

Alberta’s Social Studies curriculum shows a commitment to Call to Action 62.i as it incorporates Indigenous content and is mandatory from grades K- 12. With the exception of grade 3, all grades specifically include Indigenous content in the curriculum. For example, grade 4 reviews Indigenous Peoples and their relationship to the land.<sup>5</sup> Alberta also plans to revamp its curriculum from grades K-4 in 2018 to include more Indigenous history and culture in all subjects, not only Social Studies.<sup>6</sup>

An example of how the province has incorporated traditional Indigenous knowledge into grades 1-3 is the way it has woven it into math lessons. This curriculum reveals that Indigenous content is being infused into more subjects than Social Studies and History.<sup>7</sup> In Grade 6, students learn about the Métis Nation of Alberta Association, the First Nations Authorities, and the Iroquois Confederacy.<sup>8</sup> In Grade 7, they study Louis Riel and Chief Tecumseh in the War of 1812.<sup>9</sup> Starting in grade 10 and continuing until grade 12, Alberta offers an optional course called *Aboriginal Studies 10, 20, 30*.<sup>10</sup> These courses cover almost all of the subsections of the Call to Action 62.i. For example, *Aboriginal Studies 20* includes *Schooling and Cultural Change, and Treaties*. *Aboriginal Studies 30* looks at *Aboriginal Peoples in Canadian Society*. It is important to note that many elements of the subsection of Call to Action 62.i are offered at different grades, but not all of the subsections of Call to Action 62.i are offered in each grade.

Our research has found that Alberta is committed to revitalizing the Cree and Blackfoot languages. The language program starts in Junior Kindergarten and offers optional language courses in both Blackfoot and Cree.<sup>11</sup> In 2016, Alberta also committed \$650,000 to train teachers in both languages.<sup>12</sup> While beyond the scope of Call to Action 62.i, the language program reflects a commitment to other Calls to Action which focus on the revitalization of Indigenous languages and culture.

Public commitment was also assessed using *The Provincial Survey of Curriculum of 2016*. This survey was open to K-12 students, post-secondary students, parents/guardians, members of the general public, teachers, administrators, and affiliates with an accredited Alberta international school. The response to section 4 of the survey was particularly telling. It stated:

“Kindergarten to grade 12 curriculums should provide opportunities for students to learn about ways of knowing and diverse perspectives in historical and contemporary contexts of the First Nation, Métis, and Inuit.”<sup>13</sup>

The response options were: Strongly Agree, Agree, Strongly Disagree, Disagree, and Do Not Know. Of 32,392 responses, 5,949 (or 18.36 percent) of people did NOT want students to learn about Indigenous ways of knowing and their diverse historical and contemporary perspectives.<sup>14</sup>

<sup>15</sup> These results were dependent on location, age, or if one was Indigenous or not; however, these results show that not everyone supports the mandate of Call to Action 62.i.

Other programs and teaching aids help incorporate Indigenous culture into the school system.<sup>16</sup> Some examples include: *The Earth Voices Video Series*,<sup>17</sup> *Our Words, Our Ways: Teaching First*

*Nations Métis and Inuit Learners*,<sup>18</sup> *Our Way is a Valid Way*,<sup>19</sup> *Joint Commitment to Action*,<sup>20</sup> *Alberta Teachers' Association Walking Together Indigenous PD Consultants*, and *Thalit Sqwelqwel Stories of Truth*.<sup>21 22 23</sup> The latter is a local resource on residential schools that has been developed by the Mission School District.<sup>24 25</sup> It contains resources for K-12. All of these programs include consultation with Indigenous people and Elders. Also, in 2016, the Alberta Government committed \$5.4 million in professional development funding for teachers, specifically to learn how to better incorporate Indigenous, Métis and Inuit histories into their curriculum and teaching practices.<sup>26</sup>

## **Implementation**

Alberta's grade for implementation is **Good**. It has received this grade because it has, in consultation with Indigenous Peoples and Elders, implemented the mandatory Indigenous content taught from grades K-12, including residential schools, Treaties. However, there is still a lack of information on the historical and contemporary contributions of Indigenous Peoples.

*The Alberta Provincial Achievement Testing of Social Studies Assessment Highlights 2015- 2016* for grades 6<sup>27</sup> and 9<sup>28</sup> is one way to assess if Indigenous curriculum is being implemented. For grade 6, the average student scored 65.5 percent on the Iroquois Confederacy Section; for grade 9, the students' scored 65.5 percent and 58.8 percent on the sections that included information on Treaties.<sup>29 30</sup>

The implementation of Indigenous curriculum is not mandatory but, rather, is at the discretion of the teachers. Many teachers have commented that they are uncomfortable and uncertain about how to incorporate Indigenous curriculum.<sup>31</sup> A proposed solution to these problems involves changing the learning environment to reflect Indigenous pedagogies, and de-bunking myths.<sup>32</sup> All teacher training programs should include exposure to Indigenous Peoples and their teachings, and curriculum should include protocols on how to teach in an inclusive and respectful way. It is also important that Education Ministries provide funding for this type of training as well as for Indigenous curriculum development by Indigenous People themselves. Hiring more Indigenous teachers and staff would contribute to improving content, visibility, inclusion, knowledge and experience at every school.

Alberta is the only region in Canada that tests for Social Studies. As such, it is the only region that can prove via test scores that Indigenous content is being taught since students are tested on the content.

Alberta's next steps are to ensure that they are implementing Indigenous content in Social Studies and that the teaching of Indigenous curriculum is done in a way that respects Indigenous pedagogies.<sup>33 34</sup>

## BRITISH COLUMBIA (B.C.)

### Previous KAIROS Report






BRITISH COLUMBIA			
<b>Provincial Curriculum:</b>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<b>Mandatory</b>	<b>Taught from Kindergarten to Grade 12</b>
<b>Public Commitment</b>	<b>Needs Improvement</b>	<b>Good</b>	<b>Good</b>
<b>Actual Implementation</b>	<b>Needs Improvement</b>	<b>Significant Work Required</b>	<b>Needs Improvement</b>

### Current KAIROS Report

## British Columbia

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Good	=	Good
Implementation	Needs Improvement	+	Good

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples  Mandatory Content from K-12  Treaties   
 Residential Schools  Historical Contemporary Contributions of Aboriginal Peoples 

### Public Commitment

British Columbia's public commitment to incorporating and implementing Call to Action 62.i concerning First Nations, Métis, and Inuit education is **Good**. It has been given this rating due to legislative action that incorporates Indigenous content, namely *The Tripartite Education Framework Agreement*, the availability of culturally appropriate workshops and resources for teachers,<sup>35</sup> and Indigenous content found in Social Studies from K- 12.

According to the Minister of Indigenous Relations and Reconciliation, Scott Fraser, , "The K-12 education system needs to incorporate the true history of our relations. The true history of what happened with our colonial past has to be recognized. This is a key recommendation of the Truth and Reconciliation Commission and we are committed to that."<sup>36</sup>

From 2015- 2016, British Columbia's Ministry of Education re-designed its curriculum from K-9 to include more Indigenous content and perspectives. In grade 4, students learn about the encounter of European and Indigenous Peoples in *First Peoples and European Contact*. Grades 5 and 9

specifically discuss residential schools. This content satisfies the first subsection of Call to Action 62.i.<sup>37</sup> The curriculum for grades 10-12 has yet to be re-designed.<sup>38</sup> Some members of the B.C. Teachers' Federation are concerned that these changes need to be introduced more gradually and that more emphasis is needed on what they are actually able to accomplish.<sup>39</sup>

In order to graduate from high school in British Columbia, students must complete 52 credits, with eight of these credits in Social Studies: *Social Studies 10* (four credits), and a *Social Studies 11* or *12* (four credits). *Social Studies 10* provides some Indigenous content, including interactions between Indigenous Peoples and European's from 1815-1914, Treaties, and Rebellions.<sup>40</sup>

*Social Studies 10 - with Elaborations* discusses many of the subsections in Call to Action 62.i: residential schools, the evolution of the Treaty process, contemporary Indigenous contributions and movements, and other issues.<sup>41</sup> *Social Studies 11* is in draft form and only mentions Indigenous Treaties.<sup>42</sup> *B.C. First Peoples Social Studies Grade 11*<sup>43</sup> and *Contemporary Indigenous Studies Grade 12*<sup>44</sup> are specifically dedicated to Indigenous content. The content of these courses is concerned with historical or contemporary texts created by or with First Peoples, the residential school system and its legacy, and the Treaty process. Indigenous content is also taught outside of Social Studies. In grades 10 and 12, *English 10 & 11 First Peoples*,<sup>45</sup> and *English 12 First Peoples*<sup>46</sup> focus on Indigenous novels. It is notable that one of the graduation requirements is exposure to Indigenous content. British Columbia also offers local Indigenous languages in selected schools.<sup>47</sup>

Annually, schools in British Columbia participate in an "Orange Shirt Day March."<sup>48</sup> Orange shirts are worn in memory of those students who attended residential schools.

British Columbia consults with Indigenous Peoples on the creation and implementation of their Indigenous curriculum. In 1992, *The First Nations Education Steering Committee* (FNESC) was created to ensure the quality of education for First Nations children from grades K-12. On January 27, 2012, British Columbia and the FNESC signed *The Tripartite Education Framework Agreement* which allowed First Nations communities to have complete control over the curriculum of First Nations<sup>49</sup> schools from K-12.<sup>50 51 52</sup> While it is safe to assume that Indigenous culture is at the forefront of the curriculum in schools run by First Nations, a recent study conducted in First Nations schools in Ontario found that they were lacking resources and funding for Indigenous content.<sup>53</sup> British Columbia has specifically designated Indigenous Directors and Principals in order to enhance Indigenous content and provide accurate cultural teachings.<sup>54</sup> The province's many *Aboriginal Education Enhancement Agreements* aim to improve the quality of education achieved by all Indigenous students.<sup>55</sup>

Further legislative action regarding teaching resources is in response to Call to Action 62.i. The FNESC created the document, *Indian Residential School and Reconciliation Teachers Resource Guide*, for grades 5 and 10-12.<sup>56</sup> This document is designed to aid teachers in explaining the emotionally sensitive subject of residential schools. The British Columbia Teachers' Federation<sup>57</sup> provides many resources for implementing Indigenous content into the curriculum such as: *Gladys We Never Knew: The life of a child in a B.C. Indian Residential School*<sup>58</sup>, *Project of Heart*<sup>59</sup>, *Secret Heart*<sup>60</sup>, the *Authentic First Peoples Resources Guide*<sup>61</sup>, *Aboriginal Worldviews and Perspectives*

*in the Classroom Moving Forward*,<sup>62</sup> and *First Peoples Principles of Learning*. Most of these resources are eBooks that visually explain Indigenous culture. In 2016, teachers, politicians, and youth workers visited St. Mary's Residential School in Mission, B.C.<sup>63</sup> This tour, led by two residential school Survivors, was meant to enlighten participants on the impact of residential schools.

British Columbia requires all students graduating from B.C. teacher education programs to complete a three-hour course relating to the historical context of First Nations, Inuit, and Métis learners.<sup>64</sup>

### **Implementation**

British Columbia's grade for implementation is **Good**. It has been given this grade because it has implemented the mandatory content, yet it did not include enough information about the historical and contemporary contributions of Indigenous Peoples.

Enacting legislative change through *The Tripartite Education Framework Agreement* shows that British Columbia has implemented legislation that allows Indigenous Peoples to have control over their own education within their communities. This demonstrates a serious commitment to consultation with Indigenous Peoples as per the Call to Action 62.i. The First Nations Education Steering Committee also monitors the inclusion of Indigenous education within the curriculum. However, unlike Alberta, British Columbia does not have a provincial test in Social Studies. Without this test, it is difficult to determine if students are actually being taught Indigenous content and how well they are retaining the information.

Members of the British Columbia Teachers' Federation have expressed concern regarding implementation of Indigenous content.

The next step for British Columbia is to include more historical contributions of Indigenous Peoples and Treaties in its curriculum and address the concerns regarding implementation.

## MANITOBA

### Previous KAIROS Report

MANITOBA			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Good	Good	Needs Improvement
Actual Implementation	Needs Improvement	Good	Needs Improvement

### Current KAIROS Report

## Manitoba

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Good	+	Excellent
Implementation	Needs Improvement	+	Excellent

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples 
 Mandatory Content from K-12 
 Treaties   
 Residential Schools 
 Historical Contemporary Contributions of Aboriginal Peoples 

### Public Commitment

Manitoba's public commitment to incorporating and implementing Call to Action 62.i concerning First Nations, Métis, and Inuit is **Excellent**. It has been given this rating due to legislation supporting Indigenous content in the education system, mandatory Social Studies courses from grades 1- 11 that include Indigenous content, specific Indigenous courses, and resources for teachers.

Recently, Manitoba released the *2016 - 2019 First Nation, Métis and Inuit Education Policy Framework: Transforming Educational Experiences through the Five Rs: Recognition, Revitalization, Relevance, Relationships and Reconciliation* document. Currently under revision, the policy articulates a strong commitment to the inclusion of Indigenous content.<sup>65</sup> Manitoba also has legislated supporting Indigenous learners as well as mandating Indigenous content within the education system. This legislation is titled *5<sup>th</sup> Session 40<sup>th</sup> Legislature - The Education*

*Administration Amendment Act (First Nations, Métis And Inuit Education Policy Framework).*<sup>66</sup> The framework ensures that all pupils will learn about the histories of First Nations, Métis and Inuit peoples.”<sup>67</sup>

## **Implementation**

Manitoba’s grade for actual implementation is **Excellent**. It has received this rating due to its mandatory Social Studies course from grades 1-11. The curriculum includes content on Treaties, residential schools, and the contribution of Indigenous Peoples, and was developed in consultation with Indigenous Peoples. A next step for Manitoba would be to implement their revised curriculum which includes more Indigenous content for grades 10-12. Further, it is important that Manitoba continues to sustain support for Indigenous content within their education system.

As an example of consultation and collaboration, in 2013 the Sioux Dakota Nation signed *The Sioux Valley Dakota Nation Governance Agreement and Tripartite Governance Agreement* with the province of Manitoba. Outlined in section 18.01, the Sioux Dakota Nation has jurisdiction over education including pre-school education, elementary and secondary education, and in other educational institutions.<sup>68</sup> Under the Agreement, band-run schools are able to design their own cultural curriculum.

Manitoba has also incorporated mandatory Indigenous content into their Social Studies courses from grades 1-11. All grades, except grade 8, include substantial Indigenous content.<sup>69</sup> For an assignment in grades 2 and 3, called *Communities in Canada*, students are required to do a report on different communities, one of which must be an Indigenous community in Canada. This is also the case for the grade 7 course, *People and Place in the World*.<sup>70</sup> The grade 4 course *Manitoba, Canada, and the North: Places and Stories* highlights Indigenous achievements and contributions.<sup>71</sup> In grade 5, *Peoples and Stories of Canada to 1867* examines the Treaties and the Red River Métis settlement.<sup>72</sup> Grades 9-12 also include Indigenous content. The grade 9 course *Canada in the Contemporary World F/E/M* includes a lesson entitled *Rediscovering First Nations, Métis, and Inuit Cultures*. It is dedicated to exploring Indigenous content. An example of some other lessons are: *Traditional First Nation Governance and Way of Life*, *Treaties to Self- Governance*, and *Current Issues Affecting Canada’s First Nations, Métis, and Inuit Peoples*.<sup>73</sup> The grade 11 course *History of Canada 30F/E/M* covers an extensive amount of Indigenous content including pre- and post-contact relationships with Europeans, the Métis Resistance, Post-Confederation relationships with Indigenous Peoples, and contemporary Indigenous Peoples.<sup>74</sup> Also worth mentioning is Manitoba’s *Kindergarten to Grade 12 Aboriginal Languages and Cultures: Manitoba Curriculum Framework of Outcome*.<sup>75</sup> This document is concerned with including Indigenous languages and cultural learning experiences from K-12.

Concerning residential school material, Manitoba has created the *From Apology to Reconciliation: Residential School Survivors* teaching guide for grades 9 and 11.<sup>76</sup> The grade 11 course, *History of Canada: A Foundation for Implementation*, addresses four of the subsections of Call to Action



62.i: residential schools, Treaties, historical and contemporary contributions, and consultation with Indigenous Peoples.<sup>77</sup>

There is a conscious effort to support Indigenous perspectives in the classroom by providing teaching guides. For example, a document entitled *Integrating Aboriginal Perspectives into Curricula - A Resource for Curriculum Developers, Teachers, and Administrators* provides suggestions on how to incorporate Indigenous perspectives from K-12 into all courses.<sup>78</sup>

Several training resources are also available to teachers, including the *Required Pre-Service Course* which assists teachers with the instruction of Indigenous content. To complete this course, teachers must first complete a three-hour course on Indigenous perspectives. This course exposes teachers to Indigenous perspectives to help them teach Indigenous content accurately. A four-day professional training, called *A Journey from Cultural Awareness to Cultural Competency*, is also available.

## NEW BRUNSWICK

### Previous KAIROS Report

NEW BRUNSWICK			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Needs Improvement	Needs Improvement	Significant Work Required
Actual Implementation	Significant Work Required	Significant Work Required	Significant Work Required

### Current KAIROS Report

## New Brunswick

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Needs Improvement	+	Good
Implementation	Significant Work Required	+	Needs Improvement

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples  
 Mandatory Content from K-12  
 Treaties   
 Residential Schools  
 Historical Contemporary Contributions of Aboriginal Peoples 

### Public Commitment

New Brunswick's public commitment to incorporating and implementing Call to Action 62.i concerning First Nations, Métis, and Inuit is **Good**. It has been given this rating due to its ten-year education plan, the education memorandum, and the pre-existing Indigenous elements in the curriculum.

On June 21, 2017, a memorandum was created between New Brunswick and Three Nations Education Group (representing Tobique, Elsipogtog and Eskenoôpetitj First Nations, Madawaska First Nation, Kingsclear First Nation, Oromocto First Nation, and St. Mary's First Nation), an outcome of their partnership to promote the inclusion of First Nations curriculum in schools. The future curriculum includes:

“...developing learning modules on the *Peace and Friendship Treaties*; the legacy of residential schools; the history and culture of First Nations people, including the history of Crown-First Nations relationships; the legal and constitutional position of First Nations people in New Brunswick; and Aboriginal rights and the *United Nations’ Declaration on the Rights of Indigenous Peoples*. Ongoing professional development for education staff will continue as well.”<sup>79</sup>

The memorandum is a critical step in consultation with Indigenous Peoples to help ensure that Indigenous content is created and implemented in New Brunswick’s schools.

The New Brunswick curriculum is part of the Atlantic Canada Curriculum which includes New Brunswick, Newfoundland and Labrador, Nova Scotia and Prince Edward Island. When analysing the New Brunswick English curriculum, some grades refer to the inclusion of Indigenous content.<sup>80</sup> For example, the curriculum states that it will explore “diversity of race” and “different cultures.” Grades 3-6 use residential schools as an example of the theme of “Moral Dimension” in Canada’s history. Social Studies grades 3- 6 mentions First Nation, Métis, and Inuit governance and decision-making, subsistence economy and early interactions with settlers. The Social Studies grade 7 curriculum, *Empowerment*, mentions the Red River Rebellion of 1870, Louis Riel, non-sustainable resources, and some contemporary challenges for Indigenous Peoples.<sup>81</sup> The Social Studies Grade 9 curriculum, *Canadian Identity*, includes content that addresses Indigenous rights and cites the *Marshall* decision of 1999 as an example.<sup>82</sup> *Native Studies 120* is devoted to Indigenous content: namely, land, spirituality, Indigenous traditions, Treaties, Government structure, and contemporary issues (of 1994).<sup>83</sup> A letter received by KAIROS in 2018 from then Minister of Education and Early Childhood Development, the Honourable Brian Kenny, states that “there is identifiable and mandatory content in Social Studies courses at all grade levels and in Language Arts at many grade levels. There is also content in additional high school elective courses such as Canadian History, Political Science and Native Studies.”<sup>84</sup>

According to the KAIROS Report Card published in October 2015, the New Brunswick curriculum did not cover residential schools or any other Indigenous issues. In his recent letter, Minister Kenny said, “We have completed a draft for grades 7-9 Social Studies modules which will be even more inclusive of First Nations history and culture, the TRC, the Indian residential schools and other areas of concern. They are currently being reviewed by First Nation educators, scholars and committees.” The curriculum offered a grade 12 Native Studies course; however, it was not mandatory. Native Studies (being renamed to Indigenous Studies) is being redone and the draft curriculum is being reviewed by First Nations educators, scholars, and committees, according to Minister Kenny.

When the 2015 Report Card was produced, a mandatory online professional development course on cultural awareness was under development and the Ministry of Education supported the creation of four illustrated children’s books that tell stories of First Nations in New Brunswick.

A CBC news article entitled *Mandatory Indigenous curriculum part of N.B.’s 10-year education plan* specifically addresses Call to Action 62.i. As the title of the article suggests, the revised

curriculum will include mandatory Indigenous curriculum from K-12. This decision demonstrates that New Brunswick is committed to including mandatory Indigenous content in its curriculum.<sup>85</sup>

The *10-Year education plan - Everyone at their best (Anglophone Sector)* includes 200 recommendations for the current New Brunswick curriculum.<sup>86</sup> Objective 6 states specifically that the plan should “*meet the needs of First Nation learners and ensure that provincial curriculum is reflective of First Nation history and culture.*” In the spring of 2017 Kelly Cormier, spokesperson for the Department of Education and Early Childhood Development, said, “The goal of the department is to ensure that First Nation realities, experiences and contributions to Canadian society are embedded throughout the K-12 educational system, not just in one class.”<sup>87</sup> The Department of Education and Early Childhood Development is working with First Nation communities in several ways, including the TRC/Objective 6 committee: “First Nations Elders, teachers and policy makers join together with Department of Education staff and teachers to plan strategies for implementing the Truth and Reconciliation Calls to Action and Objective 6 of the 10 year Education Plan.”<sup>88</sup>

As of September 2017, high school students with First Nation backgrounds can take advanced Mi’kmaq and Wolastoqey language classes.<sup>89</sup> The curriculum includes a New Native Studies course and an Indigenous content module in Social Studies and History classes for grades 8 and 9. Still in development are other Indigenous courses that will be mandatory for all students in the K-12 system.

It is important to note that not all schools are provincially run. Seven schools are run by First Nations bands and include grades K-8 only. These schools focus on including Indigenous content in the classroom, but they are compromised by lack of funding. Every First Nation child who attends a band-run school receives an allotment of \$5,600. However, when a First Nation child attends a provincially run school, the Federal Government pays more than \$11,000.<sup>90</sup>

### **Implementation**

New Brunswick’s grade for implementation is **Needs Improvement**. It has received this rating due to the lack of implementation all of subsections of Call to Action 62.i. Residential schools are mentioned in passing in some grades, and there is little to no mention of Treaties, or the contributions of Indigenous Peoples. In the revamped high school curriculum, which is now available to teachers, resources focus on Two-Eyed Seeing as well as many other contributions.<sup>91</sup> They have also distributed books such as *Secret Path* and Isabelle Knockwood’s *Out of the Depths* to schools across the province, and they observe Orange Shirt Day in every school.<sup>92</sup> Indigenous content, however, is not mandatory. The following statistics regarding Indigenous content and the experience of educators highlight the need to include more Indigenous content and to train teachers about Indigenous culture:

Percentage of grade levels in which students learn about Treaties and residential schools = 15 percent
Percentage of educators who have received training on First Nation history, traditions, and cultures = 7.8 percent

While New Brunswick is making progress by offering more training and working more with Indigenous communities, Charlene Bearhead, formerly the Education Lead at the National Centre for Truth and Reconciliation, experienced these statistics first-hand when she visited the Anglophone West School District in 2017 and realized that only a few teachers were very knowledgeable, and many of them had no backgrounds on Indigenous history or knowledge. There is hope this will improve as First Nations Coordinators, one in each district, provide support to the schools in putting the TRC into practice.<sup>93</sup> As they work to improve Indigenous content in curriculum, outside the classroom they are connecting with the Indigenous community. For example, a large Mawi'omi was held in the Anglophone North School District and Elders make frequent visits to New Brunswick schools.<sup>94</sup>

New Brunswick's next step is to implement the ten-year education plan which will include making Indigenous content mandatory from K-12 as per Call to Action 62.i.

## NEWFOUNDLAND and LABRADOR

### Previous KAIROS Report

NEWFOUNDLAND			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Needs Improvement	Good	Needs Improvement
Actual Implementation	Needs Improvement	Good	Significant Work Required

### Current KAIROS Report

## Newfoundland and Labrador

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Needs Improvement	+	Good
Implementation	Needs Improvement	+	Good

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples  Mandatory Content from K-12  Treaties   
 Residential Schools  Historical Contemporary Contributions of Aboriginal Peoples 

### Public Commitment

Newfoundland and Labrador's public commitment to incorporating and implementing Call to Action 62.i is **Good**. It has been given this rating due the addition of Indigenous content from grades 1-9, its partnership with the Indigenous Education Committee, and the recent release of *The Premier's Task Force on Improving Educational Outcome - Now is the Time - The Next Chapter in Education Newfoundland and Labrador* which seeks to update the province's curriculum.

This document states that it is essential for the Department of Education and Early Childhood Development, in collaboration with the Aboriginal Education Advisory Committee, to develop a framework document on Indigenous Education to be completed by June 2019.<sup>95</sup> One recommendation is that the framework include support for authentic educational experiences for Indigenous children, residential school curriculum and resources, a more efficient timeline of approval policy for Indigenous studies courses, and education courses for teachers on Indigenous

history. The document also cites a subsection of Call to Action 62.i that must be added to the education curriculum:

“The Commission has called upon federal, provincial and territorial governments, in consultation with Survivors, Indigenous Peoples and educators, to include age appropriate learning materials about residential schools, Treaties and Indigenous communities as a mandatory education requirement for all Canadian students from kindergarten to the end of high school.”<sup>96</sup>

This recommendation demonstrates that Newfoundland and Labrador is aware that its curriculum must be updated to be inclusive of Indigenous content. Approval for an Indigenous Studies course from the Department of Education and Early Childhood Development (EECD) must be obtained. Currently, a school must submit its Indigenous Studies course descriptions to the EECD for re-approval every three years. This system must be updated so that Indigenous Studies courses can be quickly approved and renewed so that students can benefit from the content.

The Report also states that the teachers:

“...need to know more about Indigenous Peoples and Indigenous ways of teaching and learning and demonstrate greater intercultural competency when they work in Indigenous communities. Teachers who teach about Indigenous populations to all students require more knowledge and accurate information about Indigenous history and experiences.”<sup>97</sup>

Queen’s University offers a website dedicated to resources regarding Indigenous Peoples in Newfoundland and Labrador, including resources on residential schools, Treaties, contemporary Indigenous contributions, relocations, and Indigenous languages.<sup>98</sup>

The Aboriginal Education Advisory Committee (AEAC), which includes representatives from Indigenous Peoples in the province, has worked with the EECD to provide advice on Indigenous content in the provincial curriculum. Indigenous groups have collaborated with the EECD to develop and produce relevant teaching and learning resources for Indigenous classrooms, such as books for young children. The EECD has also partnered with Indigenous groups to support cultural events and innovative initiatives.

### **Implementation**

Newfoundland and Labrador’s grade for implementation is **Good**. It has received this rating due to its inclusion of Indigenous content from grades 1-9 in Social Studies. The content focuses on Treaties, contemporary and historical contributions of Indigenous Peoples, and the curriculum is developed in consultation with Indigenous Elders. Indigenous content is also infused into other subjects such as Math. However, the curriculum currently does not include residential schools and is only mandatory until grade 9. Newfoundland and Labrador is trying to add more residential school content to the curriculum. *The Premier’s Task Force on Improving Educational Outcome - Now is the Time - The Next Chapter in Education Newfoundland and Labrador* dedicates a section to residential school content and addressing administrative problems surrounding initiating Indigenous courses.

There is some Indigenous content in the Social Studies curriculum from grades 1-9. Indigenous history focuses on pre-contact, contact, and the 1800s. There is little to no mention of current Indigenous issues. However, grades 5, 7, and 9 devote sections to Indigenous content. Grade 5 examines First Nations and Inuit decision-making and lifestyles. Grade 7 examines life in the 1800s, Treaties, policies, the Red River Rebellion, and, briefly, residential schools. Grade 9 examines Treaty rights, and residential schools are mentioned.<sup>99</sup> Unfortunately, Newfoundland and Labrador does not have specific curriculum that fully explains residential schools. One course that focuses on Indigenous content is *Canadian History 120*. This course covers historical contributions of Indigenous Peoples such as Tom Longboat and Francis Pegahmagabow. Indigenous court cases are also mentioned – for instance, *R v. Marshall* and *Delgamuukw v. British Columbia*.<sup>100</sup> It should be noted that most of the curriculum is on First Nation and Inuit content and not Métis.

Indigenous content has been incorporated into other subjects aside from Social Studies. One math teacher, Mr. Goulding, uses Indigenous examples in his math questions. He uses the example of the sweat lodge in a math question (e.g., calculate the number of logs that will be burned in a sweat lodge). Mr. Goulding comments: “So it’s a story problem in math, but they’ve learned something about Indigenous culture.”<sup>101</sup> Mr. Goulding’s initiative highlights two important lessons: Indigenous content can be included in all subject areas; and teachers must take an active role in creatively implementing such curriculum.

In 2017, the Government of Newfoundland and Labrador signed a *Memorandum of Understanding* with the Miawpukek First Nation. The agreement was signed by the Premier of Newfoundland and Labrador, the Minister of Education and Early Childhood Development, and the Chief of the Miawpukek First Nation, Saqamaw Mi’sel Joe. This agreement enables the sharing of resources and supports components of Mi’kmaq K-12 curriculum and teaching practices. The agreement also encompasses financial support for resources and insists that all Miawpukek First Nation teaching staff are to remain provincially certified educators. Also, the Miawpukek First Nation curriculum will include the provincially authorized curriculum.<sup>102</sup> This agreement enables Indigenous schools to have control over the way in which their culture is represented. Other examples of Indigenous run curriculum are the Miawpukek Mi’kamawey Mawi’omi (Conne River) Band and the Innu Nation in Sheshatshiu and Natuashish.

The next steps for Newfoundland and Labrador are to implement the changes outlined in the *Premier’s Task Force* report and to make Indigenous content mandatory from grades K-12.



## NORTHWEST TERRITORIES (N.W.T.)

### Previous KAIROS Report


NORTHWEST TERRITORIES			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Needs Improvement	Good	Needs Improvement
Actual Implementation	Needs Improvement	Good	Needs Improvement

### Current KAIROS Report

### *Northwest Territories*

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Needs Improvement	+	Excellent
Implementation	Needs Improvement	+	Good

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples  Mandatory Content from K-12  Treaties   
Residential Schools  Historical Contemporary Contributions of Aboriginal Peoples 

### Public Commitment

In 2012, prior to the release of the TRC's Calls to Action, the Northwest Territories (N.W.T.) made the teaching of residential schools mandatory.<sup>103</sup> N.W.T.'s public commitment to incorporating and implementing Call to Action 62.i concerning First Nations, Métis, and Inuit is **Excellent**. It has been given this rating due to the renewal of its education plan, supportive orientation for teachers, mandatory Indigenous courses, and its constant consultation and inclusion of culture within the classroom.

As a territory, the N.W.T. has a different political structure than the provinces. A "territory" is defined as a region that "...exercise[s] delegated powers under the authority of the Parliament of Canada."<sup>104</sup> Due to this classification, all territories have their own education act. The act does not specifically mandate K-12 incorporation of Indigenous content, but it stresses that Indigenous culture should be a part of the education system.<sup>105</sup>

In 2017, the Honourable Minister of Education and Culture and Employment, Alfred Moses, presented an education review to the House of Commons. This report highlighted many educational accomplishments in the territory. For example, Junior Kindergarten is now a part of the territorial education system, there is an expanded high school Northern Distance Learning program, and students in high schools in small communities have more opportunity to enroll in grade 10-12 academic courses.<sup>106</sup>

The N.W.T. is part of *The Western and Northern Canadian Protocol* (WNCP).<sup>107</sup> Signed in 2011, this document includes six regions in Canada: Alberta, Manitoba, Northwest Territories, Nunavut, Saskatchewan, and Yukon, which have collaborated on a broad K-12 curriculum that is shared between all members. The N.W.T. adopted Alberta's Social Studies curriculum for grades 10-12.<sup>108</sup> Like Alberta, N.W.T. is updating its curriculum from grades K-12 to include a more on the history and legacy of residential schools.<sup>109</sup>

The N.W.T. developed its own curriculum for Social Studies from grades 1-9 focused on local Indigenous identity. Two Indigenous curriculum documents are used in the N.W.T: *Dene Kede* and *Inuuqatigiit*. These were written with extensive consultation and input from Elders and other knowledge holders in the N.W.T. Furthermore, teachers are asked to use these documents to infuse Indigenous content into their other curriculum.<sup>110</sup>

The N.W.T. has developed, in alignment with the WNCP Framework, the curriculum for grades K-5 and grade 7. The curriculum for K-3 includes a high level of Indigenous ways of being and knowing. For example, in kindergarten, children learn about their identity.<sup>111</sup> Grade 4 Social Studies focuses on student exploration of places, stories and traditions of the people of the N.W.T. In grade 5, students explore the history of Canada from pre-contact to Treaty 11, which was concluded in 1921. This curriculum attempts to look at Canada's history from the perspective of Indigenous Peoples. Grade 7 focuses on the theme, *The Circumpolar World*. Students learn about other circumpolar Nations and how people deal with current issues such as climate change or land claims.<sup>112</sup>

Since 1991, the N.W.T. requires the completion of an Indigenous focused course in grade 12 (*Northern Studies 10*) in order to graduate.<sup>113</sup> There are five modules in the course: *Northern Identity*, *Residential Schools*<sup>114</sup>, *Northern Economy*, *Living Together*, and *Becoming Capable*.<sup>115</sup> The *Living Together* module focuses on the history of Treaties,<sup>116</sup> land claims, and current situations of land use in the N.W.T.<sup>117</sup> These modules satisfy five of the six criteria outlined in Call to Action 62.i. In 2011, the course work expanded from a three-hour course (75 hours) to a five-credit course (125 hours).<sup>118</sup> *The Residential School System in Canada: Understanding the Past - Seeking Reconciliation - Building Hope for Tomorrow* is a resource that was written in partnership with the Government of Nunavut and the Legacy of Hope Foundation. This resource was written to help ensure the outcomes of the *Northern Studies 10* course are met.<sup>119</sup>

In 2017, the Government of the Northwest Territories began working with the National Centre for Truth and Reconciliation, the Governments of Nunavut and Yukon, the British Columbia Teachers' Federation, and the Edmonton Catholic School Board to develop teaching materials that address the issue of children who died at residential schools.<sup>120</sup>

There have been developments to expand the program to include *Northern Studies 20* and *30* courses, one of which will focus on land literacy. All N.W.T. educators and Department of Education, Culture and Employment staff have been trained on the history and legacy of residential schools.<sup>121</sup> To ensure new staff are trained, annual training continues to occur. There is also a renewal of all K-12 curriculum which includes Indigenous perspectives and history, focusing particularly on the legacy of residential schools in grades 4, 5, and 10. Unfortunately, recently classroom hours have been reduced by 100 hours per year.<sup>122</sup> This change is to allow teachers more time to prep and perfect their curriculum. However, this action raises the following questions: What subjects will be shrunk? What will be cut? The reduction in classroom hours could jeopardize the mandatory curriculum outlined in Call to Action 62.i.

The N.W.T. attempts to combat the negative association surrounding schools for Indigenous Peoples by focusing on changing the adult perception of schools, since they understandably equate school with the memory of residential schools. Even though this initiative does not directly speak to Call to Action 62.i, it is an innovative way to foster trust in the education system.<sup>123</sup>

The N.W.T. offers excellent resources for its teachers such as *Residential School and History of Colonization Awareness Training*.<sup>124</sup> Also, all Early Childhood Educators (ECE) at the Department of Education are mandated to take awareness training. Through the Education, Culture and Employment Department, the N.W.T. provides funding to District Education Councils and District Education Authorities (DECs/DEAs) for a minimum two-day Cultural Orientation for teachers in K-12.<sup>125</sup> <sup>126</sup>This training is mandatory for all teachers in the N.W.T.<sup>127</sup> Teachers who cover *Northern Studies* receive a different, more detailed in-service, as they are tasked with supporting Grade 10 students in learning about the history and legacy of residential schools and the history of colonization. There are other training days such as *Cultural Professional Development*<sup>128</sup> and *New to the North Professional Development*.<sup>129</sup> Other resources include the education kits: *Stories of Our Origins*, *Dene Way of Life*, *Inuvialuit Way of Life* and *The Fur Trade and Resource Development*.<sup>130</sup>

Founded in 2015, *On The Land Collaborative* is an initiative which provides funding for local land programming for schools and community members. Students are able to go on “Learning Trips”. For example, students from Deh Gáh School in Fort Providence attended Edehzhèh (Willow Lake Camp) where they learned traditions from Elders.<sup>131</sup> Other activities offered to students include harvesting, beading, drumming, and preparing traditional meals.<sup>132</sup>

In 2013, the *Elders in Schools Program* was created. This program provides an opportunity for Elders to interact with youth and share their knowledge in schools.<sup>133</sup> This program achieves one of the subsections of Call to Action 62.i - consultation between teachers and Indigenous Peoples.

## **Implementation**

The N.W.T. grade for implementation is **Good**. It has received this rating because it has some mandatory Indigenous curriculum and includes cultural excursions as part of schooling (including

consultation with Elders), and references residential schools. However, there is little mention of Treaties in the curriculum.

The course, *Northern Studies 10*, is mandatory, yet it does not include information on residential schools. The territory requires that students study some Indigenous content in order to graduate.

While the N.W.T. curriculum mandates that Indigenous content be infused into the K-12 curriculum, there is no means to measure implementation. The N.W.T. refers to Annual School Reports, yet none could be found.<sup>134</sup>

The next step for the N.W.T. would be to include more information regarding Treaties and residential schools in its curriculum.

## NOVA SCOTIA

### Previous KAIROS Report

NOVA SCOTIA			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Needs Improvement	Good	Needs Improvement
Actual Implementation	Significant Work Required	Good	Significant Work Required

### Current KAIROS Report

#### *Nova Scotia*

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Needs Improvement	+	Good
Implementation	Significant Work Required	+	Good

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples ■ Mandatory Content from K-12 ■ Treaties ■  
Residential Schools ■ Historical Contemporary Contributions of Aboriginal Peoples ■

### Public Commitment

Nova Scotia's public commitment to incorporating and implementing Call to Action 62.i is **Good**. It has been given this rating due to *The Tripartite Agreement*, its consultation with many Indigenous education committees such as Mi'kmaw Kina'matnewey, its inclusion of Treaty and residential school curriculum, acknowledgment of Treaty lands, and resources for teachers.

*The Tripartite Agreement* between the Mi'kmaq of Nova Scotia, the province, and Canada, was signed in 1997 to help resolve issues effecting Mi'kmaq communities.<sup>135</sup> The agreement covers education and other areas and serves as an example of consultation between the province and Indigenous Peoples. Further legislation relating to education was passed in 1997 when the Federal Government and the Mi'kmaq Bands in Nova Scotia signed the *Mi'kmaq Education Act*, which became law in 1999. First Nations communities can help establish laws for K-12 and postsecondary education as well as provide services and programs. The Mi'kmaw Kina'matnewey Education was established as a corporation under this Act to support and deliver the Act's services for 12 Mi'kmaw communities in Nova Scotia.<sup>136</sup> Mi'kmaw Kina'matnewey invested in Treaty Education, with a total investment of approximately \$500,000. In Nova Scotia, in the 2016-17 fiscal year, Education and Early Childhood development invested \$140,000 in Treaty Education.

Nova Scotia has developed an educational framework which focuses on including more Indigenous content in education. The document is titled *Nova Scotia Department of Education and Early Childhood Development Treaty Education Framework for Curriculum Development*. It was created to reflect *The 3Rs: Renew, Refocus, Rebuild - Nova Scotia's Action Plan for Education* and to “include the language, history, and culture of Acadians, African Nova Scotians, Gaels, and Mi’kmaq, including Treaty education, in the grade primary to 12 curriculum.”<sup>138</sup> This document was created based on consultations with Mi’kmaw Elders, Mi’kmaw knowledge holders, and both Mi’kmaw Kina’matnewey and public school teachers.

The draft *Treaty Education Framework for Curriculum Development* was created by the Department of Education and Early Childhood Development (EECD) in partnership with Mi’kmaw Kina’matnewey (MK). A living document, it will accommodate new curriculum as it develops. The Education Framework includes four main elements – The Mi’kmaq, Treaties, Relationships, and Reconciliation. The following questions are asked in each grade:

Who are the Mi’kmaq historically and today? What are Treaties and why are they important? What has happened to the Treaty relationship in Nova Scotia? What are we doing to reconcile our shared history to ensure justice and equity?

The document provides these learning goals:

“...understand who the Mi’kmaq are both historically and contemporarily, appreciate the sacred covenants between sovereign nations and that of the peace and friendship Treaties, understand how the denial of Treaties has impacted the Mi’kmaq socially, culturally, economically, and politically. Students will have also learned about how the Mi’kmaq have persevered to reclaim their rights through litigation and negotiation, understand the importance of reconciliation and continue to explore how we can reconcile our shared history to ensure justice and equality moving forward.”<sup>139</sup>

Nova Scotia is updating its curriculum for Social Studies. Drafts include Indigenous content and align with the department’s Treaty Education framework. In grade 7, students will learn about the Northwest Rebellion and Red River Rebellion, as well as the disempowerment of Indigenous Peoples and the changes in their lifestyle from the past until now.<sup>140</sup> In Nova Scotia, there is a mandatory module for grade 7 students, and they can learn further about residential schools in optional courses offered for grade 10 and 11 students.

Students will also learn about the colonial mindset and its impact on Indigenous Peoples in British North America. In grade 8, students will learn about Indigenous autonomy and self- governance.<sup>141</sup> In the new *Citizen 9* course, students will learn and investigate Indigenous models of governance. Students will also learn about cultural traditions and practices such as Indigenous storytelling. They will learn about the Gabriel Sylliboy case.<sup>142 143</sup> Suggested resources and examples of curriculum for teachers are also included in this course.

In October 2017, the Halifax Regional School Board announced that Treaty curriculum will be implemented from primary to grade 12. An example of this curriculum change is the incorporation of a daily land acknowledgement in the morning announcements: “We acknowledge that we are in Mi’kma’ki, which is the traditional ancestral territory of the Mi’kmaq people.” This change was

introduced by Jennifer Raven.<sup>144</sup> All school boards are supporting the implementation of curricula that encompasses Treaty Education.

In Nova Scotia, the Department of Education and Early Childhood Development has a Mi'kmaq Education Division that works in collaboration with other Government departments, including the Department of Communities, Culture and Heritage, the Office of Aboriginal Affairs, and the Nova Scotia Public Service Commission, to develop their curriculum.<sup>145</sup>

## **Implementation**

Nova Scotia's grade for implementation is **Good**. It has been given this grade due to the recent investment in treaty education, and significant improvement in the amount of consultation with Mi'kmaq peoples. There is still a lack of mandated Indigenous curriculum related to Call to Action 62.i.

Nova Scotia's curriculum for Social Studies includes modules that address Treaties as well as residential schools. One example of implementation of teaching students about Treaties is the daily Treaty acknowledgment.

The development of new curriculum for grades 7-9 is promising. The selection of history courses that students are required to take to graduate includes some Indigenous content. Students will be able to receive Indigenous content from primary to grade 12. Nova Scotia is also infusing Indigenous content into other courses such as Music. Nova Scotia had many resources promoting the teaching of Indigenous content.

In addition to curriculum documents that include residential schools, *The Atlantic Educators for Reconciliation* (AER), in partnership with local teams of practicing teachers, co-developed English and French resource packages to support teachers in facilitating student observance of Orange Shirt Day in September. Orange Shirt Day is a nationally designated day that was established in 2013 to educate students and the public about the Indian residential school system and its transgenerational impacts.<sup>146</sup> The Legacy of Hope's Edu-kits are also still being used to help teachers implement Indigenous content in their curriculum. As is the case with other provinces and territories, Alberta, there is no test to establish if Indigenous content is being included, and how the students are benefiting from the information. *The Tripartite Agreement* provides legislative authority to Indigenous Peoples over consultation on curriculum. The next steps for Nova Scotia are to add diversity to its Indigenous curriculum and more information and resources related to residential schools and the historical and contemporary contributions of Indigenous Peoples.

*Social Studies Primary* introduces students to cultural groups in the province - Acadian, African Nova Scotian, Gaels, and Mi'kmaq. Treaty education is mentioned but no examples are given. Students are expected to demonstrate an understanding of where Mi'kmaq communities are located in the province. Social Studies 2 discusses changing cultures, including Indigenous cultures, and the contributions that lead to change. Social Studies 3 examines the diverse peoples in the province and their expressions of culture, including Acadians, African Nova Scotians, Gaels, and the Mi'kmaq.<sup>147</sup> Social Studies 4 focuses on contact between Indigenous Peoples and

Europeans. This grade examines stories of explorers, and cultural stories from the Mi'kmaq. Social Studies 4 also focuses on the impacts of exploration focusing on Indigenous perspective on resource exploration on the physical environment, and the relationship between humans and the environment. This grade also focuses on important Indigenous Peoples, such as Grand Chief Membertou. Social Studies 5 focuses on First Nations and Inuit decision making and government structures. Interactions with Europeans is also covered. Social Studies 6 examines the role of culture, the importance of cross-cultural understanding, and Indigenous human rights issues.<sup>148</sup>

Inclusion of Mi'kmaq culture and history is also represented in other subject areas from primary to grade 6. The music curriculum asks students to explore diverse cultures and communities, including Acadians, African Nova Scotians, Gaels, and Mi'kmaq, with respect and sensitivity to music. The visual Arts curriculum has students exploring art from diverse cultural communities, including Acadians, African Nova Scotians, Gaels, and Mi'kmaq.<sup>149</sup>

Nova Scotia includes one Indigenous-specific course in grade 11 entitled, *Mi'kmaw Studies 11*. This course replaced *Mi'kmaw Studies 10* in 2016. *Mi'kmaw Studies 11* is entirely dedicated to learning about Mi'kmaq culture. Mi'kmaw language is offered in 3 school boards as an alternative to Core French. The Foundation Document for Mi'kmaw Language is available publicly.<sup>150</sup> All language curriculum is co-developed with Mi'kmaw Kina'matnewey teachers and staff and is vetted by the Mi'kmaw Kina'matnewey Language Advisory Committee (comprised of speakers and Elders).<sup>151</sup> However there are negative stereotypes about the validity of the course and which teachers are willing to teach it.<sup>152</sup> In order to graduate, students must satisfy one history course. It could be *Mi'kmaw Studies 11* or any of the other history courses. *Mi'kmaw Studies 11* curriculum vaguely mentions residential schools. In grade 11, the course *Canadian History* refers only briefly to Indigenous forms of governance. Also, in grade 12, the course *Global Politics 12* mentions First Nations Governments.<sup>153</sup> Therefore, before students graduate they will have been exposed to some Indigenous content in their upper years.

Nova Scotia has many resources that encourage and incorporate Indigenous content in the curriculum. There are approximately thirty topics related to the Mi'kmaq or Indigenous Peoples, the Indian residential school system, reconciliation, and the National Inquiry into Missing and Murdered Indigenous Women and Girls, in the Culturally Responsive Pedagogy Collection for grades 3-12. This collection was sent to schools across Nova Scotia in March 2017.<sup>154</sup> Furthermore, in November 2017, copies of the award-winning book, *When We Were Alone*, by David A. Robertson, were distributed to all English grade 3 classrooms in Nova Scotia. The goal of the distribution was to increase awareness of and promote education about the Indian residential school system. This book introduces students to residential schools through a focus on loss and resilience in a developmentally appropriate manner. Mi'kmaw translations were provided with every book.<sup>155</sup> The Edu-kits, which the Legacy of Hope Foundation distributed to every high school in the province, are still used, as are other materials that are available online through the Legacy of Hope Foundation.<sup>156</sup>



The department has also partnered with Dr. Sharroky Hollie, a leader in the implementation of Culturally Responsive Pedagogy (CRP), to lead professional learning for school board CRP lead teams, staff from Early Educators Childhood Development (EECD), as well as universities and other educational partners. CRP is a student-centered pedagogy that improves the achievement of all students by connecting their cultural, social, family, and language backgrounds to what they are learning, and has been embedded in work throughout EECD and school boards.<sup>157</sup>

## NUNAVUT

### Previous KAIROS Report

NUNAVUT			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Needs Improvement	Good	Needs Improvement
Actual Implementation	Needs Improvement	Good	Needs Improvement

### Current KAIROS Report

## Nunavut

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Needs Improvement	=	Good
Implementation	Needs Improvement	=	Good

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples ■ Mandatory Content from K-12 ■ Treaties ■  
 Residential Schools ■ Historical Contemporary Contributions of Aboriginal Peoples ■

### Public Commitment

In 2012, Nunavut committed to making the teaching of residential schools mandatory prior to the *Truth and Reconciliation Commission's* (TRC) Call to Action 62.i.<sup>158</sup>

Nunavut's public commitment to incorporating and implementing Call to Action 62.i, concerning First Nations, Métis, and Inuit education is **Good**. The Indigenous content spans all grades but is inconsistent.<sup>159</sup> In 2008, efforts were made to include Indigenous content in the education system through the *Education Act*, the *Inuit Language Protection Act*, and the *National Strategy on Inuit Education*.<sup>160</sup> However, lack of resources undermined commitments to create Indigenous curriculum.<sup>161</sup>

In May 2016, the Department of Education introduced its first workshops on the effects of residential schools. These workshops were aimed at top-level bureaucrats. The Department of Education has plans to hold more workshops for teachers.<sup>162</sup>

Nunavut has only had “formal schooling” since the 1950s. Before this period, Elders, parents, and family members were the prime educators. This form of teaching is still prevalent today.<sup>163</sup> The methodology used to educate Inuit students focuses on preparing students to survive in the modern world. This has seen a shift from oral teachings to a curriculum based on science and history.

Similar to the Northwest Territories, Nunavut has a different political structure than the provinces and its own Education Act.<sup>164</sup> This means that the approach to teaching and learning about Indigenous content is different from other places in Canada where the majority of the population is non-Indigenous. The *Foundation Documents for Inuit Schools* emphasises preserving and encouraging the teachings of Inuit Qaujimajatuqangit (IQ). IQ is Indigenous knowledge that prescribes how one is supposed to act and behave in accordance with Inuit culture.<sup>165</sup>

Nunavut is also a member of *The Western and Northern Canadian Protocol* (WNCP).<sup>166</sup> Its Social Studies curriculum has been adapted from Alberta's curriculum for grades 1-12. In September 2016, the Ministers of Education in Alberta, Nunavut, and the Northwest Territories agreed to reconstruct the Indigenous curriculum from kindergarten to grade 12. Testimonies have been shared to train teachers to teach the most problematic of Canada's history, including residential schools.<sup>167</sup>

When asked about Nunavut's commitment to Call to Action 62.i, Sarah LeBlanc, from Nunavut's Department of Education said, “An important question to consider as you look at the different jurisdictions... would be are they making Indigenous curriculum a graduation requirement or just an option?”<sup>168</sup>

Lack of documentation in Inuktitut (an Indigenous language of the Inuit) makes it difficult to develop Indigenous curriculum in this language past grade 3, depending on the region. This lack of available resources makes it challenging to shape mandatory Indigenous curriculum from kindergarten to grade 12 and apply non-western pedagogy in schools.<sup>169</sup> In the Fall of 2018 the

Department of Education announced a public consultation on education Nunavut-wide with education partners, elected officials and Nunavumiut.

Publicly, interaction between teachers and Elders is common. Nunavut is young; its curriculum is still being created. The Government of Nunavut is committed to developing Inuit-centred curriculum. This needs the participation of Elders, educators, and experts in creating curriculum that validates Indigenous knowledge.<sup>170</sup>

### **Implementation**

Nunavut's grade for implementation is **Needs Improvement**. It has been given this rating as a result of consultations with some educators and principals in Nunavut. Principals say teachers follow the curriculum, but Nunavut needs to improve in the other fields, as they are not entrenched in the curriculum.<sup>171</sup>

The implementation of Inuit curriculum is dependent on the teacher's comfort with the content. Many teachers in Nunavut are transitional teachers and non-Indigenous, and they must learn the content as they go.<sup>172</sup>

Although there are many dedicated teachers, there are several factors that weaken the implementation of Indigenous curriculum. Many of the teachers resort to creating their own Indigenous material from kindergarten to grade 4, which leaves several gaps in the curriculum. In addition, many teachers rely on interaction with parents and Elders to update content. The effects of residential schools in Nunavut are still very much felt in Inuit communities making the parent-teacher relationship fragile, sometimes even hostile<sup>173</sup>. Many parents do not trust the education system, which leaves out necessary local knowledge to strengthen Indigenous curriculum and pedagogy.<sup>174</sup>

The Government of Nunavut has made significant efforts to create policies promoting bilingual education. However, research demonstrates that the attitude of certain principals might halt the implementation of these policies. Several northern communities prefer having an Inuk (a person of Indigenous descent from the north) as a principal who is likely to promote Indigenous knowledge and instil it in school educators. Studies show that having an Indigenous principal not only improves the content taught but also helps create better bonds between teachers, students, and parents.<sup>175</sup>

Several schools teach Inuktitut thereby preserving the traditional language. But a recent report indicates the mutually shared feeling of language assimilation among the Inuit in Nunavut. Many parents are worried their children are losing their mother tongue and feel that government policies are failing to protect and preserve Inuktitut.<sup>176</sup> There is a drastic shift in language used in the classroom: the primary language of instruction from grade 7 - 12 is English, while earlier grades are taught in English and Inuktitut.<sup>177</sup>

After hearing from a former government employee concerning the prevalence of Inuktitut in schools,<sup>178</sup> the current Minister of Education said “[he] looked into that and [he] could not find what that person was talking about.”<sup>179</sup> In summation, although some government officials might claim Inuktitut is alive in schools, the reality is quite different.<sup>180</sup>

In certain communities, Inuk principals have vast networks with Elders and Indigenous knowledge keepers. This permits principals to create content for students to learn Inuit knowledge and Inuit qaujimajatuqangit (IQ), meaning Inuit traditional knowledge, in and outside the classroom. Several students confirmed they never learned IQ in class when the teacher was non-Inuit. It is not a surprise that the success of Inuit curriculum and the identity of the teacher correlates. Not every community has Inuit teachers to share IQ with their students.<sup>181</sup> Non-Indigenous teachers often work with a colonized curriculum, which often leads to fewer Elders in the schools. Incorporating Elders in education is imperative in spreading Inuit culture. Therefore, better interpersonal relations between non-Indigenous educators and Inuit are necessary to facilitate the teachings and understandings. Whether the curriculum is concerned with land claims, the history of the Inuit people, or the tragic effects of residential schools, the research indicates that these teachings are not implemented across all schools and classrooms.<sup>182</sup> While studies of the Arctic people are included in the curriculum, it is unclear if there is implementation of curriculum regarding First Nation or Métis people.<sup>183</sup> It is not clear if the historical and contemporary contributions of Indigenous peoples are taught in the classrooms.

When it comes to Inuit education in Nunavut, the question is not whether the educators are able to talk about specific things such as Treaties, language, residential schools, and so on, but if the educators are able to implement IQ and promote Inuktitut. The overall implementation of an Indigenous curriculum needs improvement. But one must consider the unique nature of Nunavut’s curriculum in an Inuit majority population. The next step for Nunavut is to include more Treaty education and residential school content.

## ONTARIO

### Previous KAIROS Report

<b>ONTARIO</b>			
<b>Provincial Curriculum:</b>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<b>Mandatory</b>	<b>Taught from Kindergarten to Grade 12</b>
<b>Public Commitment</b>	<b>Excellent</b>	<b>Good</b>	<b>Needs Improvement</b>
<b>Actual Implementation</b>	<b>Significant Work Required</b>	<b>Significant Work Required</b>	<b>Needs Improvement</b>

### Current KAIROS Report

## Ontario

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Good	+	Excellent
Implementation	Significant Work Required	+	Good

#### Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples 
 Mandatory Content from K-12 
 Treaties   
 Residential Schools 
 Historical Contemporary Contributions of Aboriginal Peoples 

### Public Commitment

Ontario's public commitment to incorporating and implementing Call to Action 62.i is **Excellent**. It has been given this rating due many announcements in support of increased and enhanced Indigenous content in curriculum, consultation with Elders, the availability of culturally appropriate resources to teachers, and the Indigenous content found in Social Studies from K- 12.

David Zimmer, previous Minister of Education and the Minister of Indigenous Relations and Reconciliation for Ontario, committed to "... supporting teachers to deliver the new curriculum, which has been developed with Indigenous partners, and focuses on residential schools, Treaties and Indigenous Peoples' historical and contemporary contributions to Canada."<sup>184</sup>

185

This new curriculum satisfies five of the subsections of the Call to Action 62.i. The curriculum revisions will be fully implemented by the fall of 2018. Both elementary and secondary school courses of Social Studies, History and Geography will be revised. These revisions were made in

consultation and co-ordination with residential school survivors, First Nations, Métis and Inuit partners.

CBC comments that: “In November 2017, Ontario’s Ministry of Education, in collaboration with First Nations, Métis and Inuit partners, created draft curriculum revisions to mandatory Social Studies and History courses from Grades 1 - 10. The curriculum, according to the Ministry of Education, ‘focuses on strengthening the learning connected to Indigenous perspectives, cultures, histories and ways of knowing. This includes Treaty education, the impacts of the Residential School system and the *Indian Act*.’ The curriculum is expected to be revised in winter 2018 and fully implemented by September 2018.”<sup>186</sup>

Curriculum writing sessions with Indigenous People were abruptly canceled by the Ministry of Education early in the summer of 2018 following the election of the Conservative government. There is no word when it will be resume. “In keeping with the commitment Premier Doug Ford made to run government more efficiently, all ministries will seek to carry out initiatives in the most cost-effective way possible,” said Ben Menka, a spokesman for Education Minister Lisa Thompson, in response to the cancelling of the writing sessions.

“Delaying or cancelling Indigenous curriculum development will set progress toward reconciliation back in this province,” wrote Mamakwa, who represents the northern Ontario riding of Kiiwetinoong. “As a person who went to residential school myself, it troubles me that Ontario may not learn about the traumatic experiences of many thousands of Indigenous children who suffered as a result of Canadian policy and law.”<sup>187</sup>

Indigenous leaders have responded to the new curriculum. Alderville First Nation Chief Jim Bob Marsden stated that it is time that Ontario’s curriculum included the history, culture and Treaties of Indigenous Peoples.<sup>188</sup> Hiawatha First Nation Chief Laurie Carr said, “We’re very pleased this has happened ... (students) will learn that Treaties are about delivering mutual benefits. For me, it's about the children learning about First Nations and why there is a Treaty.”<sup>189</sup> Carr continues to comment on how this curriculum will benefit the reconciliation process by “building those relationships again... it must be built on transparency and respect for each other’s respective cultures and histories.”<sup>190</sup> Carr also noted that the understanding and implementation of Indigenous curriculum is going to take time.

For 2016-2017 Ontario has committed up to \$1.4 million to support the revitalization of the Mohawk Institute Residential School. Ontario also plans to complete initiatives such as recovering the death records of ‘lost children’ who attended residential schools, locating burial sites, erecting a commemorative monument in Toronto, and other initiatives.<sup>191</sup> Concerning Treaties, 5,000 maps showing the location of First Nations communities and Treaties in the province have been sent to Ontario elementary and secondary schools.<sup>192</sup>

Also, Ontario designated the first week of November as *Treaties Recognition Week* in order to promote public education and awareness about Treaties and Treaty relationships.<sup>193</sup>

There have been two historic *Master Education Agreements* signed in Ontario between the government and First Nations. In 2015, Anishinabek Nation Grand Council Chief Patrick Madahbee, the Ontario Minister of Education, the Directors of the Kinomaadswin Education Body, and Anishinabek Nation Chiefs, signed the *Master Education Framework Agreement*.<sup>194</sup> This document is significant because it enables the Anishinabek First Nations and Ontario to negotiate the terms to support First Nation students' education in Anishinabek First Nation schools and provincial schools.<sup>195</sup> In 2017, the Chippewas of Rama First Nation joined other participating First Nations in signing a *Master Education Agreement*. Some benefits of the agreement include: fostering engagement of students, supporting Anishinabek culture, language, histories, perspectives, and contributions, and the recognition of Anishinabek jurisdiction over education on-reserve from Junior Kindergarten to grade 12 in twenty-three participating First Nations throughout Ontario. The implementation date for the Anishinabek Education System was April 1, 2018.<sup>196</sup>

### **Implementation**

Ontario's grade for implementation is **Good**.

Ontario made a large financial commitment to include Indigenous education throughout the school system. It allows for more resources for teachers and further development of accurate curriculum. Ontario also recently updated its curriculum to include more Indigenous content. This new curriculum covers Treaties, residential school and Indigenous achievements. Indigenous perspective and consultation has been respected as this curriculum change is supported by Chiefs, communities and Indigenous educators.. Ontario's *First Nations, Métis, and Inuit Connections - Scope and Sequence of Expectations* supports teachers with the instruction of Indigenous content. Support for independent Indigenous education via the *Master Education Agreements* Education Agreements further shows Ontario's respect for Indigenous Peoples implementing traditional ways of teaching and learning.

Grade 3 Social Studies focuses on cultural contributions. Grade 5 Social Studies examines European and Indigenous perspectives on Treaties. Grade 6 Social Studies focuses on residential schools. Grade 7 History and Geography looks at *The Peace and Friendship Treaty*, *The Royal Proclamation 1763* and *Niagara Treaty 1764*. Grade 8 History and Geography focuses on The Red River Resistance, residential schools, and *The Numbered Treaties*.<sup>197</sup>

Ontario also offers *Native Studies* in grades 11 and 12. The curriculum includes a significant amount of Indigenous content, such as the conflicts between Indigenous Peoples and the Canadian government, the Oka Crisis, Alkali Lake, the Jay Treaty of 1794, the Two Row Wampum Belt teaching, Indigenous achievements, and residential schools.<sup>198</sup>

Helpful resources are available to aid teachers with the inclusion of Indigenous content in their courses. One example is *The Additional Qualification Course Guideline First Nations, Métis and Inuit Peoples – Understanding Traditional Teachings, Histories, Current Issues and Cultures*.<sup>199</sup> This resource critically explores and enhances “professional practices, critical pedagogies,

knowledge and skills as outlined in the First Nations, Métis and Inuit Peoples.”<sup>200</sup> The First Nation, Métis and Inuit sections focus on specific traditional teachings for each culture, political realities, and instructional strategies. This 125-hour course can be taken online. Many universities such as Lakehead University, Queens University, and the University of Toronto, make accessible to public schools online resources and curriculum guides for incorporating Indigenous content.<sup>201</sup>

*The Aboriginal Perspectives - A Guide to the Teacher Tool Kit - Teaching Resources and Strategies for Elementary and Secondary Classrooms* includes Indigenous perspectives on Indigenous communities in Ontario, languages, culture and tradition, inventions, Treaties, and more.<sup>204</sup> The tool kit also includes expectations and strategies on implementing Indigenous content for grades 1-8 as well as in specific courses.<sup>205</sup> Ontario also provides teachers with resources on and expectations regarding the teaching of Indigenous content in *The Ontario Curriculum Grades 1-8 and The Kindergarten Program - First Nations, Métis, and Inuit Connections Scope and Sequence of Expectations*<sup>206</sup> and *The Ontario Curriculum Grades 9-12 First Nations, Métis, and Inuit Connections- Scope and Sequence of Expectations*.<sup>207</sup>

As of the summer of 2018, Ontario’s new government made a public commitment to continue with the updated curriculum. However, efforts to tweak the lesson plan will be scaled back.

The next steps for Ontario are to implement its revised curriculum and to continue to support and sustain support for Indigenous content within their education system.



## PRINCE EDWARD ISLAND (P.E.I.)

### Previous KAIROS Report


PRINCE EDWARD ISLAND			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Significant Work Required	Significant Work Required	Significant Work Required
Actual Implementation	Significant Work Required	Significant Work Required	Significant Work Required

### Current KAIROS Report

### *Prince Edward Island*

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Significant Work Required	+	Good
Implementation	Significant Work Required	+	Good

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples  Mandatory Content from K-12  Treaties   
 Residential Schools  Historical Contemporary Contributions of Aboriginal Peoples 

### Public Commitment

Prince Edward Island's (P.E.I.) public commitment to incorporating and implementing Call to Action 62.i is **Good**.

The province is committed to mandatory Indigenous curriculum from K-12 and is working with Indigenous groups towards including Indigenous perspectives in its curriculum.

The P.E.I Educational Board's goal is to introduce Indigenous cultural and traditional views into curriculum. The Department of Education, the Aboriginal Association, and the University of P.E.I. are working together to implement Indigenous education in the curriculum from K-12. With the help of the Mi'kmaq Community and the Lennox Island First Nation, schools will experience more diverse teachings.

The Mi'kmaq Confederacy of P.E.I is committed to providing history resources and teaching techniques for various schools. The teaching will focus on the history of residential schools and the atrocities faced by Indigenous children.

P.E.I has two curriculums - one in English and one in French. English Social Studies will include the intergenerational impacts of the history and legacy of residential schools. French History, specifically grade 10 classes, will cover some material concerning residential schools.

P.E.I. is committed to implementing the history of residential schools in its grade 9 curriculum. Treaty content is covered in grade 7 and the contributions of Indigenous Peoples in grades 5 and 8.

Prince Edwards Island's commitment to implementing the study of Treaties in the curriculum is found in grade 7 only. Reviewing school board data bases and reports reveals that History and Social Studies classes focus on the history of Acadian settlement and not on the history of Treaties. There is a lack of curriculum on decolonization and on the effects on Treaties during the settlement period. The government will need to create an initiative for the teaching of Treaties in multiple grades.

Prince Edward Island has incorporated contemporary contributions of Indigenous Peoples in its libraries. The Department of Education and public libraries have created literary, artistic, musical and other resources that focus on contemporary contributions of Indigenous Peoples.

The issue of making Indigenous content mandatory from K-12 is discussed each year by the Department of Education, including the importance of teaching about decolonization, cultural genocide, and the contributions of Indigenous people to the history of Canada.

The public school board aims to include the subject of decolonization in its curriculum and is committed to raising awareness about the difficult history between Indigenous Peoples and settlers. However, the history of residential schools is taught only in Grade 9 (Unit 5).<sup>208</sup> The course was developed with the help of the Mi'kmaq Confederacy,<sup>209</sup> specifically with historical researcher, Tammy MacDonald.<sup>210</sup> Bethany Doiron, a curriculum specialist with the Department of Education, had this to say about the content: "We wanted to really work ... the inter-generational impact of Indian residential schools, so it's really just not a history piece."<sup>211</sup>

Historical and contemporary contributions of Indigenous Peoples are also taught in some grades. For example, Social Studies in grade 5 mentions Indigenous inventions such as goggles and botanicals.<sup>212</sup> Social Studies in grade 8 provides an example of a legal contribution to Indigenous hunting rights by exploring the *Marshall Decision* (1999).<sup>213</sup> Social Studies, *History 621A*, *Canadian History*, also mentions residential schools, Treaties, and the contributions of Indigenous Peoples to Canada's legal system.<sup>214</sup> *Canadian Studies CAS401A* and *Social Studies History 621B Prince Edward Island History* mention elements of First Nations culture pre- and post-contact, none of which pertains to Call to Action 62.i<sup>215 216</sup>

There is consultation among teachers and Indigenous Peoples through work at the Department of Education, the University of P.E.I., and the Mi'kmaq Confederacy of P.E.I. The University of P.E.I. and its Faculty of Education help schools across the province gain more access to Indigenous education and advocate for broader understanding in Indigenous history. One goal is to ensure that present and future teachers will honour traditional ways of learning history, culture, and values of the Indigenous Peoples. The Mi'kmaq Confederacy of P.E.I. is working with the school board to help teachers access their resources, data, and teaching lessons and maintain close ties with Indigenous People and communities.

### **Implementation**

Prince Edward Island's grade for implementation is "**Good.**" It has received this rating due to the positive relationship between teachers and the Mi'kmaq Community. With the help of the Mi'kmaq Confederacy of P.E.I., the school board is able to access information and resources, as well as Indigenous guest speakers for presentations in classrooms. However, there is not sufficient content on residential schools, Treaties, and historical and contemporary contributions of Indigenous Peoples.

The province is aware of where it needs to improve to help expand Indigenous studies throughout the school board. The government is vocal about the need for information on residential schools which should be focused on decolonization and delivered using Indigenous pedagogy. The relationship between the teachers, the school board, and the Indigenous community will help create a curriculum that includes Mi'kmaq cultural contributions and heritage.

Currently, students do not have much choice in regard to courses on Indigenous contributions to Canada, Indigenous achievements, and Indigenous culture.

English, History, and Social Studies courses focus on various aspects of Canadian history such as the European settlement, Atlantic Indigenous groups, and Acadian heritage.

In grade 1, students learn about the relationship between Indigenous Peoples and the environment in *Unit 3: Time and Place*. Classes read books that focus on the importance of Indigenous Peoples in various provinces and they use journals to reflect on their understanding. In the grade 4 *Canadian Studies* curriculum, as part of the geography unit, students analyse Indigenous settlements, past and present and across Canada, using physical and climate data. In the grade 6 *History and Social Studies* curriculum, *HIS 612B*, children learn about heritage. They focus on Island heritage but also Mi'kmaq heritage. Children compare and seek to understand the historical contributions of First Nations and settlers to culture. The Social Studies content on Atlantic history reflects on the governance and leadership of the First Nations from past to present in comparison to Canadian governance. The Mi'kmaq Confederacy of P.E.I. shares databases with the school board on the languages of different groups and places in a well-organized Appendix. While there

is evidence of the Department of Education's curriculum from K-9, there is still insufficient data for grades 10-12. Besides the inclusion of residential schools in grade 9, there is no mandatory teaching in grades 10-12. In the early 2000s, the school board of P.E.I introduced a course called *Local Aboriginal Studies*. This course reflects on the culture and history of the Mi'kmaq community. It is open to all students but is not mandatory. The course teaches students to have a greater consideration and respect for the Mi'kmaq Community and to build connections with Indigenous students in their school. Grade 7 contains curriculum on Indigenous rebellions, Treaties, and policies, and the *Indian Act*.<sup>217</sup> The province's curriculum needs to include more about Treaties. While there has been some positive progress in implementing the mandatory curriculum from K-12 and in the relationship between teachers and the Indigenous community, there is still work to be done. Most schools do not have a mandatory Indigenous class, but students in every grade from K-10 are taught Indigenous history through English, French, Geography, History, and Social Studies classes. With proper tools and participation from the Mi'kmaq community, the school libraries have access to educational resources for the public and students. P.E.I. continues to work towards implementing Call to Action 62.i in its curriculum.

The next steps for P.E.I. are to focus on implementing curriculum on residential schools, Treaties and historical and contemporary contributions of Indigenous peoples.

Unfortunately, the school curriculum has shown a lack of historical teachings in areas such as art and culture and in regard to Indigenous pioneers and Indigenous societies. There is not enough content that focuses on the contributions of Indigenous peoples.

## QUEBEC

### Previous KAIROS Report

QUEBEC			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Significant Work Required	Significant Work Required	Significant Work Required
Actual Implementation	Significant Work Required	Significant Work Required	Significant Work Required

### Current KAIROS Report

## Québec

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Significant Work Required	+	Needs Improvement
Implementation	Significant Work Required	=	Significant Work Required

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples ■ Mandatory Content from K-12 ■ Treaties ■  
Residential Schools ■ Historical Contemporary Contributions of Aboriginal Peoples ■

### Public Commitment

Quebec's public commitment to implementing Call to Action 62.i **Needs Improvement**. It has received this grade due to a lack of attention to all subsections of Call to Action 62.i.

Teachers and parents in Quebec are demanding more Indigenous content in the curriculum. There is an online petition demanding change in the province's history curriculum.<sup>218</sup>

According to Robert Green, chairperson of the Committee for the Enhancement of the History Curriculum in Quebec, the curriculum "... fails to adequately address the (recommendations) by the *Truth and Reconciliation Commission*."<sup>219</sup> One of the recommendations is that the content should reflect "the active role of Indigenous Peoples in shaping North American history in every historical period, rather than portraying them merely as hapless and passive victims of colonization."<sup>220</sup>

Many students at The Concordian, an independent newspaper and website for Concordia University, do not recall being taught about the history of Indigenous Peoples, such as the

implementation of the *Indian Act* or residential schools.<sup>221</sup> The majority of students in Quebec have very little or no knowledge of Indigenous history.

Quebec's education system differs from other provinces. Elementary school is from grades 1-7 and Secondary (I-V) includes two cycles from grades 7-11. Originally established in 2012, the previous government developed a program that had the objective of teaching Indigenous history in Quebec's curriculum.<sup>222</sup> Québec's revised draft of its high school history curriculum is criticized for its limited Indigenous content. The curriculum focuses solely on Canada's residential schools but doesn't explain fully the impact of the schools on Indigenous children and culture. Ellen Gabriel, longtime Mohawk human rights activist and artist from Kanesatake, says the curriculum doesn't mention that the schools "...helped accelerate the decline of Indigenous languages."<sup>223</sup> Other concerns are that the Quebec curriculum focuses more on French-English conflicts while the conflicts between Indigenous Peoples and settlers is not mentioned.<sup>224</sup>

In 2016, a two-year course was introduced. David Birnbaum, the Parliamentary Assistant to Quebec's Education Minister, said that the new version of the history course would reflect more of Quebec's diversity.<sup>225</sup> Mr. Birnbaum also said that the program had been altered to more accurately reflect the history of Quebec's non-Francophone and Indigenous communities. A section will be added and will be dedicated to educating students on Indigenous communities and the recognition of ancestral rights.

Offered in Secondary Cycle Two, *The History and Citizenship Education* program is vague in its mention of Indigenous peoples and culture.<sup>226</sup> For the 2018-2019 school year, the previous document will be replaced by the *History of Québec and Canada* program in Secondary III and Secondary IV.<sup>227</sup> This new course includes specific Indigenous content: the origins of Quebec (pre-1500 to 1840) including Indigenous Peoples, the *Great Peace of Montreal*, Indian Affairs, the *Indian Act*, and residential schools.<sup>228</sup> Secondary Cycle One will refer to *The Tears of Indians* by Las Casas and will discuss Christopher Columbus but nothing more. Colonization will be expanded upon in Cycle Two.<sup>229</sup>

The revised version of the province's new high school curriculum was ineffective because it lacked important parts of Canadian and Indigenous history. Critics called it "unacceptable."<sup>230</sup> Although it focuses on some of the atrocities Indigenous Peoples faced, some teachers say that it didn't go far enough in illuminating their struggles, injustices, and their contributions.<sup>231</sup> There were many problems with the two-year course from the onset because it applied to Secondary 3 and 4 only. Furthermore, the two-year year program concentrates mainly on the story of the Quebec Nation and not its society. However, it does include some information on residential schools. The modified history curriculum acknowledges how the residential school system was used to engrave Christian values in the minds of Indigenous children and how it "helped accelerate the decline of Indigenous languages."<sup>232</sup>

The revised draft received mixed reviews from teachers and activists because it lacked the contributions of Indigenous peoples. In response, Education Minister, Sebastien Proulx, delayed the roll-out of the course to modify it so it could be a better reflection of Quebec's cultural diversity.<sup>233</sup> It was criticized for beginning its history curriculum with the arrival of French settlers

in the 1500s. Chief Christine Zachary-Diem, a member of the Mohawk Council of Kahnawake, commented: “Education about Indigenous Peoples should be a priority and shouldn’t begin when the first explorers arrive. Our community has a history that’s really deep and old.”<sup>234</sup> The new high school curriculum should focus on pre-contact as well.

Quebec Premier, Philippe Couillard stated, “We have to recognize there was certainly an organized attempt, during one unfortunate period, to erase the identity, culture and even the language of First Nations communities in our country.”<sup>235</sup> Education plays a key role in reconciliation. Premier Couillard continues by saying that the history of this country’s residential school system should be deemed just as important as teaching about the Holocaust and World War II.<sup>236</sup>

The original version of Quebec’s history curriculum was initiated by the previous Quebec Government requesting input from an advisory committee that included two staff from the Nunavik School Board. However, in the final draft, their recommendations to focus on Inuit culture were not included. There was no proper consultation.<sup>237</sup> Robert Watt, Vice-President of the Kativik School Board’s Council of Commissioners, explains what is missing:

“... the history of the Hudson Bay Co. launching the commercialization of Quebec’s North; the tuberculosis epidemic, which starting in the 1920s sent Inuit south for treatment; the dog slaughter of the 1950s and 1960s, and the relocation of Inuit from Inukjuak to Resolute Bay and Grise Fiord.”<sup>238</sup>

Watt warns that we should be wary of the areas of Indigenous education that Western society deems important. He says, “There is Indigenous content, but (it’s) not from our perspective’.”<sup>239</sup>

## **Implementation**

Quebec’s grade for implementation is **Significant Work Required**. It has received this grade due to the absence of most of the subsections of Call to Action 62.i and for not consulting Indigenous Peoples on the curriculum. If the revised document is implemented, it will not satisfy any of the subsections of Call to Action 62.i. While the new curriculum mentions residential schools, it will likely have a strong Western bias because Indigenous Peoples were not consulted in its development.

In an interview with CBC, Ellen Gabriel expressed how unhappy she is with the province’s new high school curriculum. She said “the new teaching misses an opportunity to address the failure of previous curricula to educate Quebecers about Aboriginal history. We’ve been trying to get them to change the curriculum for decades.”<sup>240</sup>

## Francophone School System

According to Martin Quirion, *Directeur, p.i., Direction des services aux autochtones et développement nordique* the Ministry of Education supports the setting up of regional centres of adult education and the development of programs that support the integration of Indigenous education at the college level.

## SASKATCHEWAN

### Previous KARIOS Report

SASKATCHEWAN			
Provincial Curriculum:	Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples	Mandatory	Taught from Kindergarten to Grade 12
Public Commitment	Good	Good	Good
Actual Implementation	Good	Good	Good

### Current KAIROS Report

## *Saskatchewan*

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Good	=	Good
Implementation	Good	=	Good

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples ■ Mandatory Content from K-12 ■ Treaties ■  
Residential Schools ■ Historical Contemporary Contributions of Aboriginal Peoples ■

## Public Commitment

Saskatchewan's public commitment to implementing Call to Action 62.i is **Good**.

In 2007, mandatory Treaty Education was introduced. Grade 1 Social Studies examines the interactions and interdependence of Indigenous Peoples via Treaties;<sup>241</sup> Grade 2 Social Studies thoroughly discusses Treaties, including historical and contemporary Treaties, locating local Indigenous Communities in Treaties, Treaties from an Indigenous perspective, and Indigenous decision making;<sup>242</sup> and Grade 3 Social Studies continues the emphasis on Treaties and is



concerned with comparing Canadian Indigenous communities to other communities around the world. A least one comparison must be made between a First Nation or Métis community. Communities that have Treaties are also compared. This course compares the Treaty relationship between Indigenous Peoples in Canada and international Indigenous Peoples.<sup>243</sup> Grade 4 Social Studies examines the Treaty relationships in Canada and the benefits of this relationship to all. It also explores the Treaty process and provisions as well as the spirit, intent, and material considerations of Treaties.<sup>244</sup> Grade 5 Social Studies examines "... the extent to which Treaty promises have been met by parties to the Treaties, and why the fulfillment of Treaty obligations is important for all Canadians."<sup>245</sup> Grade 6 Social Studies focuses less on Treaties and more on residential schools and their traumatic intergenerational effects.<sup>246</sup> Grade 7 Social Studies examines the power structures behind Treaties. Students will evaluate the authority and power held by First Nations and the Europeans in regard to Treaty negotiations.<sup>247</sup> Grade 8 Social Studies enables students to explain the varying characteristics of land and different perspectives on land resulting in the formation of a Treaty. Specific Treaty provisions such as hunting and fishing rights are discussed. Unfulfilled promises are also addressed.<sup>248</sup> Grade 9 Social Studies explains the rationale of First Nations for signing Treaties focusing on values such as harmony and trust.<sup>249</sup> It is also mandatory for students in Social Studies grades 4, 7, and *Native Studies 10* to learn about residential schools.<sup>250</sup>

Saskatchewan also offers optional Native Studies courses in grades 10-12.<sup>251</sup> The province has one requirement regarding Indigenous curriculum. To pass grade 12, students must take one Canadian Studies class.<sup>252 253 254</sup> This class includes exposure to Indigenous content. *Native Studies 10, 20, 30* is offered in grades, 10, 11, and 12. The curriculum documents for these courses are very dated, the latest dating back to 1992. *Native Studies 10* addresses residential schools. Some of the learning objectives include the following:

Explain how being removed from one's family for education impacted individuals and families; Appreciate the cross-generation effects of residential schools on Aboriginal people; Appreciate the challenges that residential school Survivors and their families face.<sup>255</sup>

*Native Studies 20* and *30* address Treaties and land claims. *Native Studies 20* looks at the Treaties across Canada and in Saskatchewan as well as Indigenous legal cases such as *Lovelace*, *Sparrow*, *Greyeyes* and many more.<sup>256</sup> *Native Studies 30: Canadian Studies* looks at Indigenous Government structures, specific Treaties such as *The Royal Proclamation of 1763*, *The Great Law of Peace*, and legal cases.<sup>257</sup> These legal cases can be seen as Indigenous contributions since the outcomes of these legal cases set precedents for Indigenous Rights.

Saskatchewan has a co-management agreement regarding education between the Flying Dust First Nation and the Meadow Lake School Division. The agreement is as follows: "The First Nation and the school division have retained governing authority and responsibility for the education of students residing within their respective geographic areas; however, they have delegated an array of significant responsibilities to a shared Council, which includes members from the First Nation, the school division, the student body and the community."<sup>258</sup> Co-management is important because it allows for consultation with Indigenous Peoples and Elders. This consultation meets one of the required subsections of Call to Action 62.i.

Saskatchewan has many resources, including *Help Me Tell My Story*, Askî, Puppets Project of Heart, *The Ribbon Project*, *The AFN Toolkit*<sup>259</sup>, and many others that respond to the *Truth and Reconciliation Commission's 94 Calls to Action* and encourages reconciliation.<sup>260</sup> In order to demonstrate if students are benefiting from these resources, an assessment was completed in 2014.<sup>261</sup> It found that these resources were transmitting important cultural information in an accessible medium. Saskatchewan also offers *Nēhiyawēwin 10, 20, and 30* which focus on local Indigenous languages.<sup>262</sup> Elders serve as cultural support in classrooms.<sup>263</sup> Saskatchewan also supports Indigenous languages - Algonquin, Athapaskan, and Siouan - from K-12.<sup>264</sup>

### **Implementation**

Saskatchewan's grade for implementation is **Good**. It has been given this grade due to the inclusion of historical and contemporary contributions of Indigenous Peoples, some Indigenous content throughout K-12, its implementation of mandated content on Treaties, and the requirement of completion of a Canadian Studies course in order to graduate. It also has a Native Studies course 10, 20 and 30, and several education agreements. While Saskatchewan attempts to include Indigenous content from K-12, it excels in focusing on Indigenous content in post-secondary schools. For example, there are four Aboriginal and northern educational institutions.<sup>265</sup> Inclusion of Indigenous education beyond K-12 demonstrates that Saskatchewan is taking the next step in incorporating Indigenous education throughout the entire Canadian education process.

## YUKON

### Previous KAIROS Report

YUKON			
<i>Provincial Curriculum:</i>	<i>Covers residential schools, Treaties and the historic and contemporary contributions of Indigenous peoples</i>	<i>Mandatory</i>	<i>Taught from Kindergarten to Grade 12</i>
Public Commitment	Needs Improvement	Good	Needs Improvement
Actual Implementation	Needs Improvement	Good	Needs Improvement

### Current KAIROS Report

*Yukon*

Inclusion of Call to Action 62.i in Provincial Curriculum	Previous Report (2016) (average grade across all categories)	Change	Current Report (2018) (average grade across all categories)
Public Commitment	Needs Improvement	+	Good
Implementation	Needs Improvement	+	Good

Call to Action 62.i Subcategories:

Consultation with Aboriginal Peoples ■ Mandatory Content from K-12 ■ Treaties ■  
Residential Schools ■ Historical Contemporary Contributions of Aboriginal Peoples ■

### Public Commitment

Yukon's public commitment to incorporating and implementing Call to Action 62.i is "**Good.**" It has been given this rating due its financial commitment to updating its curricula, residential school curriculum, training for teachers, education agreements, and interviews with parents regarding the inclusion of Indigenous content in schools.

In a statement to CBC News, Yukon committed to creating new curriculum from K-12 which includes Indigenous content: "The Government of Yukon is providing over \$500,000 to implement the new curriculum and provide teachers with professional development opportunities, including the integration of Yukon First Nations ways of knowing and doing in all Yukon schools, at every grade level, from Kindergarten to Grade 12."<sup>266</sup>

The Yukon uses British Columbia's curriculum<sup>267</sup> which stipulates 20 percent of the annual 950 hours of instructional time be made up of local content.<sup>270</sup> This makes grading the Yukon challenging. The Yukon has very specific online resources for grades 4-5 which cover First Nations, language, governance, and citizenship.<sup>268</sup> A unit on residential schools is now part of *Social Studies 10* courses in some schools.<sup>269</sup> In 2015, the Department of Education stated that it

plans on using *Truth and Reconciliation Commission of Canada* (TRC) materials in classrooms.<sup>270</sup> Since the Yukon uses British Columbia's curriculum, the Yukon's grade for adhering to Call to Action 62.i is based in part on British Columbia's grades.

In order to graduate high school in British Columbia, students must complete 52 credits, eight of them in Social Studies: *Social Studies 10* (4 credits) and *Social Studies 11* of *Canadian Civics 11* or *Yukon First Nations Studies 12* (4 credits). See British Columbia's section for a breakdown of the course content.<sup>271</sup> *Social Studies 10* has a mandatory section that discusses residential schools using the resource, *Our Stories of Residential Schools in Yukon and Canada*.<sup>272</sup> *Yukon First Nations Studies 12* is in its development stage. This course is adapted from B.C. *First Nations Studies 12* with a focus on First Nation culture in the Yukon.<sup>273</sup>

Yukon is interested in creating separate, Indigenous-led schools. These schools are possible under Yukon's *Umbrella Final Agreement*. The document states:

"...Yukon First Nation authority for the design, delivery and management of Indian language and cultural curriculum; Yukon First Nation authority for the design, delivery and administration of tribal justice; and the division and sharing of Yukon First Nation and Government responsibility for the design, delivery and administration of programs relating to, Education. .... kindergarten through grade 12 curriculum...."<sup>274</sup>

Indigenous-led schools allow Indigenous Peoples to foster education that is culturally beneficial to Indigenous children. The document cited above has led to several educational agreements with different First Nation communities. Formal education agreements have been signed between Tr'ondëk Hwëch'in (2013), Selkirk First Nation (2015), Kluane First Nation (2015), and the First Nation of Na-cho Nyak Dun (2016). These agreements have resulted in the creation of curriculum and programs taking place in the traditional territories of those First Nation communities. For example, Tr'ondëk Hwëch'I First Nation has three accredited cultural camps: First Hunt, First Fish and Spring Camp (accredited). These cultural camps put an emphasis on "experiential learning".<sup>275</sup>

The Yukon offers different resources for teachers and students. *Yukon First Nations Resources for Teachers 2017/2018* includes First Nations languages, regions, strategies of being culturally inclusive, protocol when working with Elders, and community contacts.<sup>276</sup>

In 2015, residential school curriculum training was provided to all Yukon schools. This training included a teacher's guide, a digital collection of stories, videos and electronic resources, a timeline of events, a collection of fiction and non-fiction books with a Yukon focus, including Tr'ëhuhch'in Năwtr'udăh'ą (*"Finding Our Way Home"*).<sup>277</sup> Resources for students, such as health support workers trained with the CYFN Health Commission, the Committee on Abuse in Residential Schools (CAIRS) and Health Canada are available to support students and communities. As part of updating the curriculum, all current and future teachers will take First Nations 101, a cultural competency course offered by Yukon College.<sup>278</sup>

Yukon has employed other educational support workers such as Community Education Liaison Coordinators (CELC), Education Support Workers (ESW) and Education Outreach Coordinators (EOC) who act as a liaison between the teachers and First Nation communities. These staff

members provide guidance pertaining to Indigenous curriculum content as well as workshops and training related to cultural relevancy.<sup>279</sup>

In 2017, the *Public and Educator Feedback on Revised Assessment Guidelines for Yukon schools 2017 Survey Report* interviewed both parents and educators to gather their opinions on the effectiveness of the education system in the Yukon.<sup>280</sup> They were asked about the inclusion of Indigenous content. Many parents felt that their culture should NOT be taught at school but at home:

“I believe tradition and culture should be taught at home. Although reflecting the tradition and culture in school is important, it is not the educational system that should be teaching our generations, that should be done by family and community.”

“I believe culture should be taught at home. It isn't the job of the Government to teach culture. Reaffirm and recognize yes but not to teach.”<sup>281</sup>

These quotations demonstrate that some parents are concerned with who transmits cultural information to their children. The educators commented that they did not know how to implement Indigenous content in every subject:

“I appreciate that the ways of knowing and doing are being addressed, but I would also appreciate more clarity on what they are and how I can share that knowledge with my students in an effective and respectful way.”

“Some of the descriptors allude to valuable concepts, but unless some of the mandatory components of evaluation and reporting (e.g., YFSAs, SWW, DART; Aspen format) change to TRULY reflect Indigenous perspectives, I fear we will still be seeing the huge disparity between "First Nation" and "non-First Nation" scores and performance.”<sup>282</sup>

While educators are willing to teach Indigenous content, they need clear guidelines on how to implement this knowledge and evaluation materials to confirm that the teaching methods are effective.

## **Implementation**

Yukon's grade for implementation is **Good**. This rating combines the British Columbia and Yukon grade for implementation. It has been given this rating based on the inclusion of residential school curriculum, Treaties, and communication with Elders. Including Indigenous content in Social Studies and subsequently making the course mandatory for graduation is a step in the right direction to make Indigenous content mandatory in all grades. However, the Yukon must include curriculum that emphasises historical and contemporary contributions of Indigenous Peoples. *The Public and Educator Feedback on Revised Assessment Guidelines for Yukon schools 2017 Survey Report* illuminates the concerns of Indigenous content being taught in schools. The Yukon's next steps are to find a middle path that both respects parents' concerns regarding the teaching of Indigenous content in school, and the inclusion of historic and contemporary contributions of Indigenous Peoples.

## Observations

### Regional Focus

Some regional curricula focus more on certain Indigenous groups to the exclusion of others. In several provinces, Métis and Inuit are given comparatively little mention. In the territories, the focus on Inuit culture far outweighs mention of First Nations or Métis.

### Similarities in Curriculum Content

- Provinces and territories received the highest marks in the categories of residential schools, Treaties, and consultation between teachers and Indigenous Peoples.
- Almost all regions included some instruction on residential schools within their curriculum.
- Many regions have included “Treaty Education” in their Social Studies courses.
- Many schools work with Indigenous Elders and Education Committees on resources and guidance on how to teach Indigenous content.
- Consultation between teachers and Indigenous Peoples, or consultation with Elders, is another high scoring category. Many Indigenous Education Committees work with their local school boards to develop curriculum together. One example is Newfoundland and Labrador’s Aboriginal Education Advisory Committee. Elders are invited into the classroom to share their knowledge. This is also seen in the Northwest Territories.
- In some jurisdictions, students are required to take at least one upper level course (grades 9-12) that addresses Indigenous issues.
- Many jurisdictions have education memoranda and agreements that enable Indigenous Peoples to create their own education curriculum for their schools.
- A common unit found in almost every jurisdiction addresses First Nations governments and includes comparing Canada’s governing system with those of First Nations.
- One area where there is need for improvement in almost every jurisdiction regards the inclusion of the historical and contemporary contributions of Indigenous Peoples.
- It was difficult to find Indigenous content in kindergarten.
- As for the mandatory element from K-12, very few regions fully satisfy this subsection, although many offer Indigenous content in some or most grades.
- While many regional resources have been created in collaboration with Indigenous Peoples, there are still some issues regarding dated curriculum. For example, New Brunswick’s *Native Studies 120*, while completely devoted to Indigenous content, was published in 1994.<sup>283</sup>
- How Indigenous content is taught, and the decolonization of education, are important concerns related to the implementation of Call to Action 62.i. Indigenous content taught in a Western education system runs the risk of being distorted to fit Western worldviews. In his book, *Research is Ceremony: Indigenous Research Methods*, Shawn Wilson describes and compares Indigenous and Western paradigms, epistemology, and other ways of thinking and teaching.

- Some Indigenous parents are concerned that their culture will be misrepresented in the Western education system and seek to have Indigenous content taught at home. The *Public and Educator Feedback on Revised Assessment Guidelines for Yukon schools 2017 Survey Report* interviewed both parents and educators to gather their opinions on the effectiveness of the education system in the Yukon.<sup>284</sup> Parents were asked about the inclusion of Indigenous content. Many felt that their culture should not be taught at school but at home. These parents are concerned about who transmits cultural information to their children.
- The need for more Indigenous teachers, Elders, and knowledge-keepers in the education system was seen as necessary to enhance the curriculum and transmit cultural knowledge in respectful ways.
- Inequitable and inadequate funding of band-run schools remains a serious issue. To cite two examples, currently, \$5,600 is allotted annually for every First Nations child who attends a band-run school in New Brunswick, while a First Nations child attending a provincially run school is allotted more than \$11,000 in federal funding.<sup>285</sup> The community of Attawapiskat fought for a new school to be built in their community from 1979 until 2014.<sup>286</sup>

### About the Logo

The logo for the Winds of Change campaign is meant to be seen as both a dragonfly and a small sprout blooming into a flower. The flower is a symbol of growth and flourishing, beauty and perseverance, patience and anticipation. The dragonfly represents transformation and is recognised as such in several Indigenous cultures. At its core, the Winds of Change campaign is advocating for changed behaviours and attitudes towards Indigenous Peoples in Canada. The transformation comes from starting with one perception/attitude and ending up with another. The dragonfly's ability to move in all directions demonstrates a flexibility that allows for a smoother transition during this process of transformation. Our continued growth on the path of reconciliation, as individuals and as Nations, is represented by the sprout blooming into a flower. The colours of the flower petals and dragonfly wings represent the four directions: white is north, red is south, yellow is east, and black is west. A group of dragonflies is called a 'flight' and represents the lifting of one's spirit into heightened awareness. Physically a dragonfly has big eyes that let this awareness in.<sup>287</sup>

### ENDNOTES

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- <sup>65</sup> <https://digitalcollection.gov.mb.ca/awweb/pdfopener?smd=1&did=25297&md=1>
- <sup>66</sup> <https://web2.gov.mb.ca/bills/40-5/b013e.php>.
- <sup>67</sup> Ibid
- <sup>68</sup> <https://www.aadnc-aandc.gc.ca/eng/1385741084467/1385741171067>.
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- <sup>78</sup> [http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab\\_persp.pdf](http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab_persp.pdf)
- <sup>79</sup> [http://www2.gnb.ca/content/gnb/en/news/news\\_release.2017.06.0892.html](http://www2.gnb.ca/content/gnb/en/news/news_release.2017.06.0892.html).
- <sup>80</sup> [http://www2.gnb.ca/content/gnb/en/departments/education/k12/content/anglophone\\_sector/curriculum\\_anglophone.html#2](http://www2.gnb.ca/content/gnb/en/departments/education/k12/content/anglophone_sector/curriculum_anglophone.html#2).
- <sup>81</sup> <http://www2.gnb.ca/content/dam/gnb/Departments/ed/pdf/K12/curric/SocialStudies/SocialStudies-Grade7.pdf>.
- <sup>82</sup> <http://www2.gnb.ca/content/dam/gnb/Departments/ed/pdf/K12/curric/SocialStudies/SocialStudies-Grade9.pdf>.
- <sup>83</sup> <http://www2.gnb.ca/content/dam/gnb/Departments/ed/pdf/K12/curric/SocialStudies/NativeStudies120.pdf>.
- <sup>84</sup> Letter received by KAIROS from Minister of Education and Early Childhood Education, Honourable Brian Kenny, May 4, 20-18.
- <sup>85</sup> <http://www.cbc.ca/news/canada/new-brunswick/Indigenous-curriculum-changes-2017-1.3998217?cmp=rss>.
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- <sup>88</sup> Letter received by KAIROS from Minister of Education and Early Childhood Education, Honourable Brian Kenny, May 4, 20-18.
- <sup>89</sup> <http://www.cbc.ca/news/canada/new-brunswick/Indigenous-curriculum-changes-2017-1.3998217>.
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<sup>91</sup> Two-Eyed Seeing refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing ... and learning to use both these eyes together, for the benefit of all.

<sup>92</sup> Letter received by KAIROS from Minister of Education and Early Childhood Education, Honourable Brian Kenny, May 4, 20-18.

<sup>93</sup> Letter received by KAIROS from Minister of Education and Early Childhood Education, Honourable Brian Kenny, May 4, 20-18.

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<sup>95</sup> [http://www.ed.gov.nl.ca/edu/task\\_force/Report.pdf](http://www.ed.gov.nl.ca/edu/task_force/Report.pdf). Pgs 81-88.

<sup>96</sup> [http://www.ed.gov.nl.ca/edu/task\\_force/Report.pdf](http://www.ed.gov.nl.ca/edu/task_force/Report.pdf), Pg 83.

<sup>97</sup> [http://www.ed.gov.nl.ca/edu/task\\_force/Report.pdf](http://www.ed.gov.nl.ca/edu/task_force/Report.pdf), Pg.84.

<sup>98</sup> <http://www.queensu.ca/awarenessIndigenousrealities/educational-resources/newfoundland-and-labrador-resources>.

<sup>99</sup> <http://www.ed.gov.nl.ca/edu/k12/curriculum/guides/socialstudies/index.html>

<sup>100</sup> [http://www.ed.gov.nl.ca/edu/k12/curriculum/guides/socialstudies/CH-1201-\(September%202011\).pdf](http://www.ed.gov.nl.ca/edu/k12/curriculum/guides/socialstudies/CH-1201-(September%202011).pdf).

<sup>101</sup> <http://www.releases.gov.nl.ca/releases/2017/exec/0725n04.aspx>

<sup>102</sup> <http://www.releases.gov.nl.ca/releases/2017/exec/0526n02.aspx>

<sup>103</sup> [https://newsinteractives.cbc.ca/longform-single/beyond-](https://newsinteractives.cbc.ca/longform-single/beyond-94?utm_source=FacebookAd&utm_medium=FacebookAd&utm_campaign=FacebookAd&utm_term=FacebookAd&utm_content=FacebookSingleImageAd&cta=62)

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<sup>104</sup> <https://www.canada.ca/en/interGovernmental-affairs/services/provinces-territories.html>.

<sup>105</sup> <https://www.justice.gov.nt.ca/en/files/legislation/education/education.a.pdf>.

<sup>106</sup> <https://www.ece.gov.nt.ca/en/news/alfred-moses-junior-kindergarten-grade-12-education-renewal-progress>.

<sup>107</sup> [https://www2.gov.bc.ca/assets/gov/education/kindergarten-to.../math1012\\_faq.pdf](https://www2.gov.bc.ca/assets/gov/education/kindergarten-to.../math1012_faq.pdf)

<sup>108</sup> <https://www.ece.gov.nt.ca/en/services/N.W.T.-curriculum-and-school-list/social-studies>.

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<sup>111</sup> [https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/booklet\\_-\\_jk\\_k\\_curriculum\\_en.pdf](https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/booklet_-_jk_k_curriculum_en.pdf).

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<sup>113</sup> [http://gordonfoundation.ca/app/uploads/2017/03/JGNF\\_2012\\_Kyla\\_RevaluingNorthernStudies\\_FINAL.pdf](http://gordonfoundation.ca/app/uploads/2017/03/JGNF_2012_Kyla_RevaluingNorthernStudies_FINAL.pdf).

<sup>114</sup> Email; “a northern version of the Kairos blanket exercise is included in the 4<sup>th</sup> module of this course. Teachers are given training for facilitating this activity.”

<sup>115</sup> *ibid*.

<sup>116</sup> [https://www.eia.gov.nt.ca/sites/eia/files/gN.W.T.\\_understanding\\_aboriginal\\_and\\_Treaty\\_rights\\_in\\_the\\_N.W.T..pdf](https://www.eia.gov.nt.ca/sites/eia/files/gN.W.T._understanding_aboriginal_and_Treaty_rights_in_the_N.W.T..pdf).

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<sup>118</sup> [https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/northern\\_studies\\_10\\_curriculum.pdf](https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/northern_studies_10_curriculum.pdf).

<sup>119</sup> [https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/northern\\_studies\\_10\\_teaching\\_guide.pdf](https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/northern_studies_10_teaching_guide.pdf).

<sup>120</sup> <https://newsinteractives.cbc.ca/longform-single/beyond-94?&cta=1>

<sup>121</sup> [https://www.eia.gov.nt.ca/sites/eia/files/an\\_update\\_to\\_meeting\\_the\\_challenge\\_of\\_reconciliation\\_the\\_gN.W.T.s\\_response\\_to\\_the\\_trcs\\_calls\\_to\\_action.pdf](https://www.eia.gov.nt.ca/sites/eia/files/an_update_to_meeting_the_challenge_of_reconciliation_the_gN.W.T.s_response_to_the_trcs_calls_to_action.pdf).

<sup>122</sup> <http://www.cbc.ca/news/canada/north/N.W.T.-teachers-experiment-class-time-prep-time-1.3948972>

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<sup>124</sup> <http://www.hr.gov.nt.ca/resources/aboriginal-cultural-awareness-training>

<sup>125</sup> [https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/N.W.T.\\_school\\_handbook\\_2013-2014.pdf](https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/N.W.T._school_handbook_2013-2014.pdf).

<sup>126</sup> [https://www.eia.gov.nt.ca/sites/eia/files/an\\_update\\_to\\_meeting\\_the\\_challenge\\_of\\_reconciliation\\_the\\_gN.W.T.s\\_response\\_to\\_the\\_trcs\\_calls\\_to\\_action.pdf](https://www.eia.gov.nt.ca/sites/eia/files/an_update_to_meeting_the_challenge_of_reconciliation_the_gN.W.T.s_response_to_the_trcs_calls_to_action.pdf)

<sup>127</sup> [http://www.queensu.ca/sps/sites/webpublish.queensu.ca.spswww/files/files/Events/Conferences/RCAP/Papers/Archibald\\_Hare\\_Indigenizing\\_Education.pdf](http://www.queensu.ca/sps/sites/webpublish.queensu.ca.spswww/files/files/Events/Conferences/RCAP/Papers/Archibald_Hare_Indigenizing_Education.pdf)

<sup>128</sup> Email, “All schools are required to have within the school year two full days of professional development focused on cultural training. Each year these days look differently in each school.”

<sup>129</sup> Email, "Since new teachers come north every year a three day in-service training is offered for all new teachers prior to heading to the community they will be teaching in. The three days includes many cultural understandings as well as the full day residential school awareness training mentioned above.

<sup>130</sup> Email

<sup>131</sup> [http://www.N.W.T. ontheland.ca/uploads/8/6/5/1/86514372/final\\_otl.Report\\_2016-17.web.pdf](http://www.N.W.T. ontheland.ca/uploads/8/6/5/1/86514372/final_otl.Report_2016-17.web.pdf).

<sup>132</sup> <https://www.ece.gov.nt.ca/en/services/education-renewal/aboriginal-language-and-culture-based-education>.

<sup>133</sup> <https://www.ece.gov.nt.ca/en/services/renouveau-en-education-aux-tno/elders-schools-program>.

<sup>134</sup> [https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/ministerial\\_directive\\_-\\_N.W.T.\\_school\\_improvement\\_and\\_reporting\\_directive\\_and\\_framework\\_2010.pdf](https://www.ece.gov.nt.ca/sites/www.ece.gov.nt.ca/files/resources/ministerial_directive_-_N.W.T._school_improvement_and_reporting_directive_and_framework_2010.pdf).

<sup>135</sup> <http://www.tripartiteforum.com/downloads/x/Information%20Sheet%20-%20December%202012.pdf>.

<sup>136</sup> [http://www.queensu.ca/sps/sites/webpublish.queensu.ca.spswww/files/files/Events/Conferences/RCAP/Papers/Archibald\\_Hare\\_Indigenizing\\_Education.pdf](http://www.queensu.ca/sps/sites/webpublish.queensu.ca.spswww/files/files/Events/Conferences/RCAP/Papers/Archibald_Hare_Indigenizing_Education.pdf)

<sup>137</sup> [https://newsinteractives.cbc.ca/longform-single/beyond-94/?utm\\_source=FacebookAd&utm\\_medium=FacebookAd&utm\\_campaign=FacebookAd&utm\\_term=FacebookAd&utm\\_content=FacebookSingleImageAd&cta=62](https://newsinteractives.cbc.ca/longform-single/beyond-94/?utm_source=FacebookAd&utm_medium=FacebookAd&utm_campaign=FacebookAd&utm_term=FacebookAd&utm_content=FacebookSingleImageAd&cta=62).

<sup>138</sup> [http://www.queensu.ca/sps/sites/webpublish.queensu.ca.spswww/files/files/Events/Conferences/RCAP/Papers/Archibald\\_Hare\\_Indigenizing\\_Education.pdf](http://www.queensu.ca/sps/sites/webpublish.queensu.ca.spswww/files/files/Events/Conferences/RCAP/Papers/Archibald_Hare_Indigenizing_Education.pdf).

<sup>139</sup> Email

<sup>140</sup> <https://www.ednet.ns.ca/files/curriculum/SocSt7-WEB.pdf>.

<sup>141</sup> <https://www.ednet.ns.ca/files/curriculum/SocSt8ImplDr.pdf>.

<sup>142</sup> <https://www.ednet.ns.ca/files/curriculum/global-community.pdf>.

<sup>143</sup> email

<sup>144</sup> <http://www.cbc.ca/news/canada/nova-scotia/halifax-regional-school-board-mi-kmaq-lands-declaration-1.2551752>.

<sup>145</sup> [https://newsinteractives.cbc.ca/longform-single/beyond-94/?utm\\_source=FacebookAd&utm\\_medium=FacebookAd&utm\\_campaign=FacebookAd&utm\\_term=FacebookAd&utm\\_content=FacebookSingleImageAd&cta=62](https://newsinteractives.cbc.ca/longform-single/beyond-94/?utm_source=FacebookAd&utm_medium=FacebookAd&utm_campaign=FacebookAd&utm_term=FacebookAd&utm_content=FacebookSingleImageAd&cta=62).

<sup>146</sup> Email

<sup>147</sup> <https://www.ednet.ns.ca/files/curriculum/SSP-3ProgressionChart-RevJuly30-2015.pdf>.

<sup>148</sup> [https://www.ednet.ns.ca/files/curriculum/socialstudies\\_4-6\\_streamlined.pdf](https://www.ednet.ns.ca/files/curriculum/socialstudies_4-6_streamlined.pdf)

<sup>149</sup> Email

<sup>150</sup> Email

<sup>151</sup> Email

<sup>152</sup> <http://www.collectionscanada.gc.ca/obj/thesescanada/vol2/QMM/TC-QMM-104888.pdf>

<sup>153</sup> <http://www.srsb.ca/wp-content/uploads/2012/08/LOFs-10-12-Aug28-2014-Feb-12.pdf>

<sup>154</sup> Email

<sup>155</sup> Email

<sup>156</sup> Email

<sup>157</sup> Email

<sup>158</sup> [https://newsinteractives.cbc.ca/longform-single/beyond-94/?utm\\_source=FacebookAd&utm\\_medium=FacebookAd&utm\\_campaign=FacebookAd&utm\\_term=FacebookAd&utm\\_content=FacebookSingleImageAd&cta=62](https://newsinteractives.cbc.ca/longform-single/beyond-94/?utm_source=FacebookAd&utm_medium=FacebookAd&utm_campaign=FacebookAd&utm_term=FacebookAd&utm_content=FacebookSingleImageAd&cta=62)

<sup>159</sup> Department of Education. *Nunavut Approved Curriculum and Teaching Resources*, p. 13-109.

<sup>160</sup> Tulloch, Shelley et al. *Inuit principals and the changing context of bilingual education in Nunavut*, p. 190.

<sup>161</sup> National Strategy on Inuit Education. *First Canadians, Canadians First* 2011, p. 82.

<sup>162</sup> CBC News. *Nunavut launches residential school sensitivity workshops for gov't staff*, May 2016 (online).

<http://www.cbc.ca/news/canada/north/nunavut-residential-school-workshop-Government-staff-1.3572584>

<sup>163</sup> Programme d'insertion des enseignantes du Nunavut. *Schools* (online). <http://www.ntip.gov.nu.ca/schools>

<sup>164</sup> <https://www.gov.nu.ca/sites/default/files/e2008snc15.pdf>

<sup>165</sup> [https://img1.wsimg.com/blobby/go/5b45002d-560b-41ef-b84f-259e51b5c556/downloads/1c6ej934t\\_845098.pdf](https://img1.wsimg.com/blobby/go/5b45002d-560b-41ef-b84f-259e51b5c556/downloads/1c6ej934t_845098.pdf).

<sup>166</sup> <https://www.wncp.ca/media/49521/protocol.pdf>.

<sup>167</sup> French, Janet. N.W.T., *Nunavut get input on Alberta k-12 curriculum; Territories (...)*, Edmonton Journal, September 2016 (online).

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<sup>169</sup> National Strategy On Inuit Education. *First Canadians, Canadians First* 2011, p. 82.

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- <sup>173</sup> Preston, Jane P. Situating Educational Issues in Nunavut: Perceptions of School Leaders (...), p. 112, 19, 122 and 123.
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- <sup>175</sup> Ibid., p. 194 and 195.
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- <sup>180</sup> Ibid.,  
[http://www.nunatsiaqonline.ca/stories/article/65674nunavut\\_education\\_minister\\_cant\\_find\\_inuktitut\\_curriculum\\_materials/](http://www.nunatsiaqonline.ca/stories/article/65674nunavut_education_minister_cant_find_inuktitut_curriculum_materials/).
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- <sup>183</sup> Department of Education. Nunavut Approved Curriculum and Teaching Resources, p. 49, 57, 76, 92, and 106.
- <sup>184</sup> <http://www.northumberlandtoday.com/2017/11/09/alderville-chief-welcomes-updated-ontario-curriculum-students-will-learn-more-about-Indigenous-history>.
- <sup>185</sup> <http://www.cbc.ca/news/Indigenous/Indigenous-history-culture-mandatory-ontario-curriculum-1.4393527>.
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