



# **Final Report For Six Nations Lifelong Learning Task Force on Haudenosaunee Special Education**

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## **APPENDICES (see in separate attachment)**

- A: Questionnaire / Stakeholder Engagement Tool: Blank
- B: Questionnaire / Stakeholder Engagement Tool: Roll-Up Data.
- C: SN LLTF Community-Based Consultation July 28, 2020: Rolled-Up Data.
- D: Annotated Bibliography and Notes
- E: Bibliography: Indigenous Special Education Resources in Manitoba
- F: SN LLTF Community-based Consultation July 28, 2020: PowerPoint Presentation (in separate attachment)



# Executive Summary

Six Nations Haudenosaunee people have diverse and rich assets including our knowledge, distinct languages, way of life teachings, philosophies and experiences, our own worldview and ways of relating to one another and all living beings. Our culture puts children first; and our ways of teaching are unique to our culture and language. We have everything we need to create an enriched culturally relevant Special Education Program.

Designing a world class Six Nations Haudenosaunee lifelong learning education system will involve ongoing research, organizational development, a commitment to developing realistic implementation strategies and setting aside resources to address the day-to-day and long-term needs of Special Education students.

In our research on Haudenosaunee and Indigenous Special Education, including cultural and linguistic content and design, we have found a number of themes, as follows:

- a. Community members do not feel as though the needs of students in Special Education programs are being met with adequate resources, teaching and supports.
- b. Teachers aren't adequately trained to have competency in Haudenosaunee culture and/or language, whether they are Haudenosaunee teachers or not.
- c. There aren't enough Special Education Resource Teachers (SERTS), qualified trained assistants, technology upgrades, administration or resources both inside of and outside of the schools.
- d. Educational assessments in Kanien'kéha:ka (Mohawk), Gayogoho:no? (Cayuga), Onqda'gegá' (Onondaga), On'lyota'a:ka (Oneida), *Onödowá'ga:* (Seneca) and Dahs gao:we (Tuscarora) are a challenge as assessors are needed who are fully fluent in order to work with children who speak the same languages. There has been to date, little to no funding or planning focusing on this specific need.
- e. Of the many Haudenosaunee/Indigenous reports "out there" on Education, very few mention Special Education as more than a footnote, and none mention Haudenosaunee or Indigenous-philosophy-driven programs. Discussion of this nature often centers on taking an already pre-existing Special Education program (which is a European-based concept) and *including* some cultural or linguistic content.
- f. Education generally, and Special Education specifically, are under-funded and the funding is too short term (project based). Recommendations from numerous reports exist to improve this reality; however, they require a full and complete commitment from the Government of Canada, Six Nations of the Grand River, and other potential funding sources and partners, with adequate human resources to make meaningful and long-term change.
- g. Numerous documents identify the Indigenous right to control one's own Indigenous Education and systems (e.g. UNDRIP, UNDRC, TRC, Indian Control



of Indian Education, OECD). The Truth and Reconciliation Commission's Calls to Action, the Indigenous Languages Act, and the Ontario First Nations Special Education Report (2017), for example, identify the government's responsibility to properly fund programs such as Education and Language Revitalization for Indigenous peoples on and off reserve.

- h. There is a lack of Haudenosaunee-based special education books, materials and resources to address the current realities of the students and teachers.

These themes will be discussed throughout this report, which outlines the current realities relative to Special Education at Six Nations of the Grand River now, and as we look toward the future to create better education systems that serve the health, learning and well-being of the people of this great community.

## Project Team

Our team of Dawn T Maracle and Kevin V Sandy consists of Haudenosaunee who have a combined 50 years of direct experience working in education, training, business, health, equity, diversity, inclusion and accessibility.

## Project Background

The Six Nations Lifelong Learning Task Force (SN LLTF) sent out an RFP to hire a consulting group to review the current landscape of Special Education at Six Nations including findings from previous reports, promising practices, and gaps and needs, across the various schools and overall lifelong learning ecosystem of Six Nations.

The findings from previous studies completed in the community by Connie McGregor, Deloitte and Onkwakara Communications and Consulting expressed the need to address research gaps in the education system on Special Education, second level services and linguistically/culturally relevant supports, services and programs.

The SN LLTF led the charge in planning, organizing and coordinating local efforts to address gaps in the system with the intent on gathering some baseline data, obtaining feedback from educators and community leading to some realistic recommendations for a Haudenosaunee Special Education Program.

The resulting information and recommendations contained in this report will assist in building a transformative lifelong learning education system at Six Nations of the Grand River.



# Scope of Work

The purpose of the work is to review the current landscape of Special Education at Six Nations including findings from previous reports, promising practices, as well as identify gaps and needs across the various schools and overall lifelong learning ecosystem of Six Nations at Grand River.

Also, to conduct research on Special Education programs and service delivery in successful education systems, particularly culture and / or linguistic-based approaches to Special Education.

Analyze the current landscape against other successful approaches and make recommendations for improving Special Education programs and services at Six Nations to inform the development of a Strategic Plan for the development and implementation of the new education system.

## Methodology

The Project Team identified that the following methodology would guide our efforts; what was unknown prior to the start of this engagement was a worldwide pandemic would impact our communication and engagement with the community, educators, Special Education teachers, teachers, parents and principals.

The Project Team initiated the following tasks to complete the project:

- Literature Review
- Annotated Bibliography / Bibliography
- Engagement Tool / Questionnaire
- Data Compilation and Analysis
- Review the Current Landscape of Education at Six Nations via conversations with community members
- Conduct Research on Special Education Programs and Services via existing reports
- Make Recommendations to create an improved system of Special Education with cultural and linguistic design and resources in mind.

Due to the pandemic, we didn't receive as many responses as we anticipated with our engagement tool / questionnaire. We chose to do a community consultation digitally on Zoom with Mentimeter in late July, in collaboration with SN LLTF, and the resulting data is shared here within our report.



## Development of Key Informant Tool / Questionnaire

The Project Team drafted and tested a Questionnaire / Engagement Tool with a number of Indigenous Education and Special Education educators and administrators. The Project Team asked the individuals to provide feedback, suggest possible revisions and enhancements to the proposed questions.

After meeting to review the commentary, the Project Team initiated re-drafts and began revisions of the Tool. After completing a number of drafts and pre-testing the tool, the Project Team sent out the Engagement Tool to all the key stakeholders identified by SN LLTF and key contacts identified by the Project Team the first week of June, 2020. Additional individuals and Indigenous Teacher Education Program (ITEP) staff were identified by the Project Team who have a strong understanding of Special Education and education in Six Nations.

The Project Team identified 59 possible respondents, and an attempt to reach 53 respondents was made with Questionnaires attached to correspondence, and 12 responded. Not all websites to post-secondary institutions had all of the contact information available. Due to COVID-19; a number of those potential respondents were not in the office and we either received bounce-back messages, or we did not receive a response from either emails or voicemail messages. A number of ITEP programs were also closed and so in response, the Project Team sent either a voicemail or an email. Despite the follow up by phone and email of those whose emails bounced or whom we did not receive a returned call from, the return rate on the Engagement Tools was very low.

## Data Compilation and Analysis

Our team compiled data from the returned Questionnaires/Engagement Tools. We extrapolated key research findings from our key informants, identified challenges, possible solutions and gained a better perspective as to what is happening with Special Education in the community.

The Project Team stored the data using Ownership, Control, Access and Possession (OCAP®) principles to store data and abide by ethics and confidentiality.

We adapted questions as found in the Questionnaire / Engagement Tool in the Community Consultation that was held online in late July 2020. We compiled notes from the session itself and integrated data from Mentimeter on the questions we asked to enhance our original data. The roll-up information gathered can be found in the Appendix section of this document.

Our literature review, which comprised reviewing local, regional, national and international reports on Haudenosaunee and Indigenous Education and Special



Education issues and funding can be seen both within this report as well as in the Bibliography and Annotated Bibliography sections of the Appendices.

## Project Challenges

Every project experiences challenges at some point, and this project has been no different. The Project Team cited a few challenges, primarily focused around the world pandemic, which led to

- Reduced uptake of the Engagement Tool / Questionnaire by K-12 educators.
- Fewer staff, government workers, ECE workers, post-secondary educators and staff responded to emails, the engagement tool, and the community consultation than anticipated, despite reaching out through multiple avenues.
- A community consultation was added in late July to gain broader input, from parents and education professionals, which was advertised using radio, the newspaper and social media by the Six Nations Education Coordination Office.

## Key Project Findings

### Literature Review

The Key Findings extrapolated from these reports or studies include but are not limited to the following regarding Special Education. The Project Team has reviewed a number of reports specific to education on Six Nations, however, minimal reference is made to Special Education and the key challenges facing students who have specialized educational needs, and the staff and resources required to support them.

There are community educators who know about additional resources, which are required to support children and youth with specialized needs, however, budget restrictions always impact what can be done before and during the school year. More linguistically and culturally relevant program design and delivery, books, and resources must be created and made widely available.

The “Delivering an Education on Six Nations” (Deloitte, 2019) report highlights some significant challenges including graduate rates, retention, attendance, and lack of capital and technology supports, all of which impact student success. A lack of student support, which would include a quality Special Education program, which is culturally and linguistically relevant, will impact student’s achievement and graduation rate.

The report identified an initial funding requirement of \$401M, which is a significant increase from the existing \$62M, however, well short of the 10 year funding requirement



of \$2.22B which includes significant capital investment to reflect population growth and inflation.

The proposed operating model advocates the need for additional Educational Assistants to provide support required for special needs students, in anticipation of increased graduation rates of Special Education programs.

Enhanced professional development for teachers and educational assistants is required to offer structured training and coaching in relevant areas in anticipation of providing high quality education that is linguistically and culturally relevant.

A number of the language and culture reports reference the costs of delivering education – salaries, coordinators, instructors, language and administrative assistants, office costs, travel and conference, technology and student stipends. However, very little quantitative data exists on Special Education and or identifies Special Education supports for those with specific needs.

Further, the financial allocations identified in the report in relation to Special Education are the 'bare bones' of what a world class, wrap-around Haudenosaunee Education program would require. A deeper exploration of what would really be required in our own "ideal" and fully-formed Special Education Program in Six Nations which is designed with Haudenosaunee philosophy, values, culture and languages in mind, is recommended in order to gain a fuller picture.

The Ontario First Nation Special Education Report (2017) has a number of recommendations for improving funding and administration of Special Education, which can be considered in guiding Six Nations efforts:

- The federal government funding model for First Nations Special Education requires a complete overhaul.
- Regulatory amendments are needed to ensure that *all* provincial school boards treat First Nations students fairly
- The cap on fees for First Nations AND provincial school boards is not appropriate.
- There should be a guarantee that First Nations pupils will be provided the same access to services as off-reserve pupils.
- First Nations should be given a formal role in the say of the funding they receive and in making decisions about needs of Special Education students.
- School boards should be required to share student information with FN and ask for parental authorization for this in school forms.
- Additional support and funding is needed for First Nations organizations, such as the Aboriginal Institutes, to train our local people to become Special Education staff and specialists, especially through programs that do not require leaving the community for extended periods.
- Work is needed to consolidate the complicated and confusing patchwork of federal and provincial government programs for First Nations children in order





- to reduce gaps between programs, facilitate access to programs, reduce administrative burdens, clarify responsibilities, and provide more comprehensive services.
- The funding stream for facilities must address capital needs for Special Education students.
  - Improved funding, improved facilities, improved access to specialists, and access to provincial funding for off-reserve students would all help to ensure we can accommodate more children with special needs in our communities.
  - A new hybrid funding model can greatly improve a First Nation's ability to plan, develop programs, and retain qualified staff, all of which would result in better programming for our children.
  - Reducing administrative burdens of reporting, tuition agreement negotiations, information gathering, and application writing would free up time and resources to be spent on program development and direct service delivery.
  - A new hybrid funding model would have a bottom-up approach, based on the sum of needs in each community.
  - A new hybrid funding model would be uncapped, and allow for annual re-evaluation and increases based on rising costs and inflation.
  - A new hybrid funding model would allow carry-over from year to year.
  - A new hybrid funding model will be indexed – for example, funding should automatically increase based on increases in population, need, and the cost of providing services,
  - A new hybrid funding model should have a base amount annually, which would be determined using a formula created based on a robust needs analysis, and should factor student numbers, remoteness, community characteristics, number of identified children, and so on. Consistency in this base amount would provide First Nations with receipt of a forecast of future funding levels to facilitate future planning.
  - A new hybrid funding model should secondarily have a special circumstances amount, which would be available through a quick application process with a 30-day response. This would allow for additional staff positions for one-on-one scenarios, which would normally swamp a First Nations Special Education budget. It would also allow for severe needs of individual students. This would be difficult to put into a base funding model due to high variation of costs and unpredictable needs throughout the year.
  - A new hybrid funding model should also allow for applications throughout the year, or at the very least in October and February, to allow for students who have entered a school part way through the year, or for newly identified needs.
  - All funding for First Nations Special Education should be transparent; decided along with First Nations input and approval, and be adaptable from year to year.

The Indigenous Languages Act will support the creation, development, negotiation and delivery of a world-class Haudenosaunee Special Education Program at Six Nations.



The Act recognizes that Indigenous languages played a significant role in the establishment of Indigenous-European relations, and that the contribution of discriminatory and assimilative policies, such as residential schools, forced relocation, and the Sixties Scoop all played a role in eroding Indigenous languages. However, our languages are fundamental to our identities, cultures, spirituality, relationships to the land, worldviews and self-determination.

What is critical is that the Act recognizes the Government of Canada's role in supporting the work of existing Indigenous-led entities with a mandate for Indigenous language reclamation, revitalization, maintenance, and strengthening – and supporting the establishment of such entities, where desired, if they do not exist. This is a legislated call to responsibility to the Government of Canada, which can serve the SN LLTF well in the funding and negotiation of a unique program that meets the needs of learners and our community. What's most important here is that Indigenous peoples will control and lead any and all initiatives involving language reclamation, revitalization, maintenance, and strengthening.

Last, the Act establishes the Government of Canada's commitment to consulting with Indigenous governments and Indigenous governing bodies (see Box 4 on Engagement and consultation in Appendix) to facilitate the provision of adequate, sustainable and long-term funding for the reclamation, revitalization, maintenance and strengthening of Indigenous languages (see Box 5 in Appendix on Funding).

Sonja Bateman's presentation, "Evidence-based practice in special education: implications for Indigenous (Māori) consumers", discusses possible perceptions of 'evidence' from a Māori perspective, and considers the implications for special education service provision.

A summary of the presentation indicates the following: the intention of evidence-based instruction is intended to guide and support special education practitioners, not to imply a one size fits all or *modus operandi* approach. It is clear to the author evidence based means different things to different people, therefore until everyone agrees to a definition, the term may not apply to Indigenous cultures, worldview, way of life teachings and what has been learned, taught and passed down through oral traditions and then experienced.

Of relevance to the development of a Haudenosaunee Special Education program, and our definitions of "what is evidence" and "what is success?", the author suggests there is a growing concern that until there is a clear definition of evidence based, there are inherent risks regarding the application of evidence based practices, regarding the appropriateness of special education assessment, planning and interventions for Maori students. There is much to be learned from our Māori friends.

The Canadian Council on Learning, in its "Redefining How Success is Measured in First Nations, Inuit and Métis Learning," outlines the key characteristics of holistic lifelong learning for First Nations, Inuit and Métis as identified in the literature; identifies data



gaps and challenges that limit our understanding of Aboriginal learning; presents three draft Holistic Lifelong Learning Models for First Nations, Inuit and Metis peoples; and proposes how each model can be used to develop a national, holistic framework for measuring lifelong learning. Furthermore, they provide ongoing support to communities who wish to collaborate with them on development and or learning.

Catherine Collier's "Special Education for Indigenous Students" reports that Native American, Alaskan and Hawaiian Native populations with exceptional learning needs remain a significant challenge for educators in regards to special education and language transition needs. This report highlights the three primary concerns for educators, teachers and students are: 1) continuing disproportionately in identification and placement in special education services; 2) limited access to culturally and linguistically responsive instruction with special education services and 3) limited number of Indigenous bilingual Special Education professionals.

The continuing issue of disproportionately services for Indigenous students with special needs may be due to inappropriate assessments and screening procedures according to feedback from teachers and special educators working with the students. The report suggests effective training is required for teachers and Special Education professionals working in the Indigenous communities.

The issue of limited access to culturally and linguistically responsive instruction can be addressed by recruiting and preparing more Indigenous bilingual teachers, expanding access to dual language programs and ensuring all services are sensitive to the students' needs and offering bilingual instruction.

The preparation of personnel to work with diverse linguistic and cultural populations has not kept up with Special Education needs in the districts, particularly with special educator professionals working with Indigenous students with disabling conditions. The author suggests funding is non-sustaining as the communities and districts rely on federal grants and the number of bilingual special educators graduating does not keep up with the current and future need of the students.

Despite considerable improvements and expansions in providing bilingual instruction to Indigenous, American Indian, Alaska and Hawaiian native populations, there remain serious concerns regarding effective education for their students with exceptional learning needs as well as language transition needs. The three principal concerns discussed in this article teach us that Education professionals must join together to see that these issues are addressed at both the system and service point in our education organizations.

The United Nations General Assembly August 31, 2009, Agenda item 5, entitled, "Human Rights Bodies and Mechanism Study on Lessons Learned and Challenges to Achieve the Implementation of the Right of Indigenous Peoples to Education / Report of the Expert Mechanism on the Rights of Indigenous Peoples" serves as an excellent resource with the work ahead of the SN LLTF in Special Education.



For example, in its resolution 9/7, the Human Rights Council requested the Expert Mechanism to prepare a study on lessons learned and challenges to achieve the implementation of the right of Indigenous peoples to education and to conclude by 2009. The study encompasses (a) a human rights-based analysis of the scope and content of the right to education; (b) Indigenous education systems and institutions; (c) lessons learned; (d) challenges and measures to achieve the implementation of the right of Indigenous peoples to education; and (e) Expert Mechanism advice No. 1 on the right of Indigenous peoples to education.

The *Expert Mechanism Advice* contains 24 key points, of which are included the first five below:

1. Education is a universal human right fundamental to the exercise of other human rights; everyone has the right to education pursuant to international human rights law. Education is also an empowerment right, through which economically and socially marginalized individuals can obtain means to participate fully in their communities and economies, and in the society at large.
2. Education is the primary means ensuring Indigenous peoples' individual and collective development; it is a precondition for Indigenous peoples' ability to realize their right to self-determination, including their right to pursue their own economic, social and cultural development.
3. The right of Indigenous peoples to education includes the right to provide and receive education through their traditional methods of teaching and learning, and the right to integrate their own perspectives, cultures, beliefs, values and languages in mainstream education systems and institutions. The right to education for Indigenous peoples is a holistic concept incorporating mental, physical, spiritual, cultural and environmental dimensions.
4. The full enjoyment of the right to education as recognized in international human rights law is far from reality for most Indigenous peoples. Deprivation of access to quality education is a major factor contributing to social marginalization, poverty and dispossession of Indigenous peoples. The content and objective of education to Indigenous peoples in some instances contributes to the assimilation of Indigenous peoples into mainstream society and the eradication of their cultures, languages and ways of life.
5. The right of everyone to education is enshrined in numerous international human rights instruments, including the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, the Convention on the Rights of the Child, the International Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination against Women, ILO Convention No. 117 on Social Policy, the UNESCO Convention against Discrimination in Education. It is also reaffirmed in various regional human rights instruments.

See Annotated Bibliography for remaining Advice on the Indigenous Right to Education.



## Virtual Education

Since the world pandemic, Six Nations students, teachers and parents have struggled with connectivity issues in the community to keep the learners engaged. In discussions with some teachers on Six Nations, they have cited the following:

- Virtual education can pose a challenge for students and teachers alike, some students learn very well in this learning modality; and some teachers struggle with teaching with some of the virtual education tools currently existing. Everything depends on how familiar they are with technology-based tools.
- Can we ensure that all residents and members can access the internet, as there are currently only 500 homes connected?
- Can we ensure all students have access to computers to do work, homework, or access the necessary software? For example, is there a lending program for families in need? Is there a tech person(s) who can support all of those in need?
- With students participating in home education, how can we ensure one-to-one time is given to students with special needs?

## Books and Materials

On our journeys, we did not come across books or materials for students in Special Education programs in the six Haudenosaunee languages.

## Engagement Tool / Questionnaire

We sent out 53 Engagement Tools and received less than a dozen responses. Those who took part in the questionnaire / engagement tool for the large part were parents, teachers, administrators, managers and language teachers, all of which were a part of Six Nations community; however, some worked on and some worked off territory.

Few people were aware of any reports on Haudenosaunee or Indigenous Special Education. Those that were mentioned include:

- Jeremy Green's report, "Teaching Haudenosaunee Languages", 2018.
- Nipissing offers a Native Special Education Assistant Development Program and Indigenous Teacher Education Program.
- 2017 Ontario First Nations Special Education Report (featured herein)

Most of the respondents were teachers, Special Education teachers, parents of students in Special Education programs, administrators or community members. Most understood Individual Education Plans (IEPs) and the role they play in Special Education. It was identified that Six Nations needs a Special Education Resource



Teacher and Educational Assistant *at minimum* in each school on the Territory and in surrounding schools with Indigenous learners. It was said that, “having a SERT to do this job would alleviate a lot of stress, workload and time on existing teachers.” As well, that “we do not have true SERT positions at our schools and the teachers’ needs are not being met.” These were points that were reiterated throughout the responses we received.

Numerous comments that we need more proficient language speakers who were also teachers and who could also be Special Education teachers or assistants were mentioned repeatedly. They could also be teaching assistants, could also design and/or run a Special Education program that is designed with our culture, philosophies and languages.

The only definition of Special Education that was shared was as follows:

“Teachers/personnel, community agents/agencies, facilities and resources (including equipment) necessary for developing and implementing a special education program that is based on and continually adjusted to the results of continuous assessment and evaluation. This includes a plan that meets the needs of exceptional students with the overall goal of their personal success and integration, as possible, into broader society. In Ontario this specifically involves the IEP, but I feel that in many cases, I am regularly meeting special education needs of students without a formally identified IEP.”

On the adequate training of teachers, the following was said:

- I would love to see more specifically targeted training to meet the needs of Indigenous students, rather than a makeshift quilting of Special Education training and Native Studies wherewithal.
- What works for SE teachers? They are passionate about their job and students want to learn.
- They [the teachers] further need culturally relevant training, including experience teaching Indigenous students and with Indigenous educators/Elders who are also open to allyship and shared learning.
- That I know of, teachers aren’t trained with any cultural or linguistic lenses.

Dreams or visions of the ideal Special Education System in Six Nations yielded the following results:

- Same or better funding formula for Special Education where money was not a factor and the student’s needs would be met. Increased funding, specialized training for existing teachers and SERT’s would be located in every school
- Special education teachers in each school, to take the extra work load off the teachers; the teachers who have the qualifications do the job they are actually trained to do.
- More speech and language positions, additional occupational therapists; [psychometrists] – individuals who do assessments of individuals so that





[psycho]-educational assessments can be done on a regular basis [who are Haudenosaunee]

- Provide one-to-one respite worker/educational assistants that do not take away from the rest of the class.
- All languages would be offered/taught and spoken in the schools and everyone would understand each other. English would be offered as a second language.

When asked about a world class Lifelong Learning Education System, respondents shared the following examples:

- Use the Ontario curriculum as a guide only and adapt our own approaches to culture and language.
- Examine top performing schools for academics and top performing schools for culture, assess and then create our own learning environment for culture, language and academics.
- Special Education teachers would be in each school providing support to all of the students.
- If the government would follow the calls to action of the Truth and Reconciliation, we could eliminate educational gaps for the students, address funding and shorten the gap between Indigenous and non-Indigenous students.
- Our own school board with our own curriculum (not following Ontario) and not necessarily academic only.

When asked to share a Haudenosaunee cultural view of learners with special needs, respondents shared the following:

- Everyone has a gift however; it may not present itself in a mainstream education setting.
- Individuals are born into this world with special gifts – knowledge, skills, abilities, language, way of life, culture, communication - along their journey they discover and re-discover what natural abilities they possess.
- Ideally, all Haudenosaunee people are equal and treated fairly, however, the reality within an education system, which looks at academics rather than the personal development, everyone is graded in order to pass or move to the next level of learning – our Haudenosaunee teachings did not differentiate how a person learned and grew.
- I really do not know where the term special needs developed, we must start viewing everyone the same, sure individuals have their own gifts, skills, abilities and needs, but if Haudenosaunee philosophy and teachings supports the family and individuals within the family – it takes a community to support the family unit – Dad, Mom, Uncles, Aunties, brothers and sisters, care givers.

When asked about Haudenosaunee teachings about learners with special needs and the role of learners with special needs in our community, we received these responses:

- Not aware of any other than using a good mind
- All teachings are grounded following the seasonal cycle, ceremonies, songs, dances, our games – what I know is much respect was given to all the land,



water, air animals and the people who carried out our ceremonies and teachings, I do not recall if there was any reference to learners with special needs as this term came around in the 1960's and our people have been living on Mother Earth forever

- Everyone was accepted as to who they are as individuals, everything was about the family and community
- Not aware [of any specific roles]
- Special needs students require more one-on-one care. I am not sure the numbers in our community though, but I have always heard we have a lot of students that fit this description in grades K-8.

Last, when asked about special supports and tools, respondents said yes to every suggestion we made, as seen below, with an additional comment after. Y = yes

- a. funds for Elders, Traditional Teachers, Knowledge Keepers or community members to come in and share teachings/gifts/skills in our classrooms: Y
- b. specialized video/audio equipment Y
- c. specialized software to teach language and or culture in ways that support learners Y
- d. apps developed to support language and or cultural teachings that support learners Y
- e. experiential programs Y
- f. cooperative living programs Y
- g. cultural agriculture programs Y
- h. Indigenous business programs Y
- i. cultural songs Y
- j. ceremonies Y
- k. opportunities to see and learn cultural dancing Y
- l. Haudenosaunee socialization (- how we raise our children -) Y
- m. Haudenosaunee philosophy Y
- n. Haudenosaunee humour Y
- o. other (please list): Also include other cultures in education to eliminate the fear of leaving the reserve and giving students more information and clarity of the world outside of the reservation i.e. Interacting with people of other cultures.

Only one respondent indicated no for any of these items as above:

h. Indigenous business programs: No. Only because when we offer Post Secondary programs specific to Indigenous communities, our clients have expressed they feel it being Indigenous specific as being of a lesser quality or restricts them to only work in Indigenous communities.





In a brief summation, most respondents felt the current Special Education system is woefully underfunded, culturally and linguistically lacking, and more funding, training and resources are needed.

## Community Consultation in July 2020

The Project Team engagement process did not generate a favorable response rate; likely due in large part to the pandemic and social isolation / physical distancing. Therefore, the team additionally collaborated with the Six Nations Education Coordination Office to host a virtual Zoom call session using Mentimeter for data gathering in late July.

### Haudenosaunee Approach to Special Education

Individuals on the call shared their view of Haudenosaunee approaches and the results are expressed below:

- Iroquois corn in a culture based curriculum; cultural coordinator who focuses on incorporating culture into our own areas of program.
- Teaching Haudenosaunee Languages by Jeremy Green and Special Education that brings out Haudenosaunee values; gardening, connecting with land, recycling and composting; there are many resources that can be adapted to our values and responsibilities.
- Staff working with children will bring their cultural knowledge and understanding when working with students.

### Haudenosaunee Values

- Strength/support; Healthy; Kind Nurturing Words; Relationships
- Collective and Collaboration
- Respect and Good Mind
- Deep Caring/Love
- Forward thinking
- Sharing

### Commentary

- One speaker commented, “we can’t leave out Haudenosaunee values”
- Another speaker asked, “how are we going to implement the values into our work and approach, see it as a challenge?”
- Facilitators provided their feedback on how values can be incorporated into the strategic framework, guiding efforts along the way, incorporating reminders or teachings into everyday way of life at school or in the community, it’s our way of life and up to us as to how we envision embedding our values into our work.

### Ideal Dream for Haudenosaunee Special Education



- Language speaker in every classroom; culture-based approaches at every school applying our way of knowing and teachings.
- Special Education teachers and programs are located at every school; inclusiveness not separate; wrap around Special Education initiatives that meet everyone's needs.
- There is a gap between youth and adults who have to find a way to close that gap or build a bridge in the community through schools or education.
- Students spend a lot more time on the land using natural learning and teachings; encourage movement.
- Educational Assistants (EA's) are not valued the way we should for the work they actually do and other duties they take on during a school year; human resources and other resources on hand to ensure we are providing the best learning experience to all of the students.
- Parents involved at every step.
- Survival of our identity through language.
- Have work for inner development of staff and teachers.

### **Options, High Quality Special Education**

- Program in each school, but working together for the common good.
- Inclusiveness but not separate.
- Need for each school to have unique programs for their students, every school has kids with learning disabilities, autism or special needs at different levels, however, there are common themes among all of the schools from K to 8 and high school.
- Special Education specialists at every school, the community has the human resource capacity to do this.

### **Why Did You Choose This Option, as above?**

The sole respondent to this question shared their feedback below:

I agree with the comments around inclusive programs in each school; we should be looking at the most services we can get like other provincial schools.

### **Strengths and Weakness of the Current Special Education Programs**

#### **Strengths**

- Child focused
- Caring and resourceful
- Qualified staff and talented people
- Importance of the 6 languages
- We care

#### **Weaknesses**



- Hard to find speakers in all 6 languages.
- Gaps everyone needs to be on the same page to know and understand the Spec Ed process.
- Forgetting to look at the developmental needs of the child.
- Lack of reliable internet.
- Transition from youth services to adult services or lack of support.

### **Solutions to Strengthen Special Education**

- Work to get full understand[ing] of all staff, not just Special Education staff; collaboration between all schools.
- Specialized skills for more EAs, TA's plus training for both teaching staff and Special Education professionals.
- More support for families.
- Inter-agency approach, community organization partnerships; holistic approaches keep healing in mind.
- Case coordination with all the services the families receive, happens but can be better.

### **Rate Necessity of Services to Provide Support Outside of School**

- Access to a computer or tablet was rated the highest support service for students and parents.

### **Other Programs, Products or Services Outside of School**

- Robust technological support for students and families (i.e., so families have access to the internet, can address any tech issues at home with some support to help their kids).
- Software available for students.
- English tutoring; social services type of programming like making friends, non-competitive sports or art.
- Professional services and access to support parents and children at home for language and other activities such as after-school that provide individual support based on needs.

### **Recruitment and Hiring of Special Education Resource Teachers**

- Fast track program to ensure Haudenosaunee people fill these positions.
- Maybe Six Nations Polytechnic can provide a Special Education training program.
- Training for our people.
- We have a lot of qualified human resources, need to find a way to get more licensed to provide this service and they should attend a cultural program.
- Our challenge is how we assist the immersion programs in this transition.

### **Existing Staff Ensure Quality of Special Education**

- Deep student assessment process that identifies allocation of resources; smaller class sizes.



- Have a number of staff integrated throughout the day who can provide support and care using Haudenosaunee values as the base.

### **Individualized Education Plans (IEPs) – Ensure Quality Special Education**

- Families are part of the IEP process; ongoing communication.
- Role of the Principal and Special Education teacher to ensure the needs and recommendations are being met [-] this task is a legal responsibility.

### **How Do Teachers and Parents Assess if Quality Education is Occurring?**

- Student progress and achievement testing that indicates the student is progressing.
- Positive attitude; parents assess by keeping in regular contact with teachers.
- Parents are part of the assessment process [-] it's a joint effort.

### **Are Students' Special Education IEPs Being Met?**

- Constant review with teachers, parent, staff, principal and support staff; Regular assessments are completed each term there are regular meetings and reviews as needed.

### **Best Approach for Individual Education Plan? (IEP)**

- Ongoing communication and a shared Learning Management System (LMS) across all Six Nations schools.

### **Virtual Education**

- In a regular context, E-learning is not ideal for our students, it takes away from the relationship[-]building with the teachers; now Zoom helps with this transition; examine engaging a Zoom Team to help students and teachers during this transition possibly TA's; provision of online support to be defined.

### **Technology Needed to Support the Students**

- Reading pens; reliable internet access and Wifi at individual homes.
- Access to laptop, iPads; use of eye technology.
- After school support to 8 pm.
- Training to use applications for parents and students.
- STEAM has a blended learning approach to examine as a possible model.

### **Alternative Options**

- Bring in community organizations; Distance learning.
- EA to support students; remote learning for kids who need additional support.
- Have floater positions (2-3 teachers) who work at each school for specific timelines to support the teachers and students as their principal focus.
- Possibly public health unit persons to take on a different role working with school to support the students.



# Reviewing the Current Landscape of Education at Six Nations via conversations with community members

Due to the pandemic's limitations, informal discussions were held with a number of resource teachers in the community, their feedback and perspectives on Special Education are illustrated below:

## **Special Education Resource Teachers**

- Special Education Resource Teachers (SERT) – there are no SERT positions in the Six Nations' educational school system. However, a number of teachers have Special Education certification designation. According to Indigenous Services Canada (ISC) officials, there are enough teachers to provide this support. It has primarily been the work of the Teaching Assistant who may not have specialized training and skills in Special Education. This is not an adequate recommendation to continue.

## **Individual Education Plan (IEP)**

- The Individual Education Plan (IEP) students need more time, alternative learning settings, modifications and less complex to their needs; the key is individualizing programs to meet their needs, which impacts Teacher Assistants and they are dealing with behaviour issues; this process is very time-consuming and some teachers have 5 or 6 IEP learners in their classroom.

## **Funding**

- Community needs more funding to address Special Education and educational needs, on virtually every level (admin, teacher salary and benefits, time, resources, technology, home technology, and other support tools).

## **Materials and Supports**

- There are not enough Special Education materials and supports to support the students.

## **Additional Considerations**

### **How does funding impact Six Nations' Special Education Program?**

The information presented above includes standard education research findings for many Indigenous communities. There has consistently been a lack of resources, including financial (both short and long term), overburdened-reporting, a lack of transparency, lack of appropriate human resources, lack of programming support, materials, technology, books and minimal-to-no Special Education resource teachers in Indigenous communities.



New funding models are always proposed with minimal action taken on behalf of federal or provincial funders to amend legislation or provide the necessary support to Indigenous communities, including Six Nations. It is time for this to change.

There is little room in recently proposed hybrid funding models for culturally specific Special Education Resources and Supports. For example, a Haudenosaunee Special Education Model could include the resourcing of cultural supports – including an Elder, Traditional Teacher or Knowledge Keeper to work in the schools to teach cultural content and methodology beyond what classroom teachers can do. They can engage in curriculum writing, and visit each school with Special Education students, or be housed in each school, cost permitting. The teaching of Haudenosaunee Languages, social dance songs, philosophies, and the ceremonial cycle of our clans should be included in not only content, but in resources, and the philosophy underlying the entire program.

Further, collaboration with Grand River Post-Secondary Education Office (GRPSEO), Six Nations Polytechnic (SNP), Grand River Employment and Training (GREAT) and other community partners will assist SN LLTF to build a stronger Special Education Program. For example, Educational Assessors are required on Territory who have a solid knowledge of Haudenosaunee culture, language and identity. Further, an assessor is required for the two immersion schools who are fluent in Cayuga and Mohawk, so that appropriate assessments can be made. A competition can be run, and/or an open call for Six Nations/Haudenosaunee residents who are willing to go to school to learn how to be an educational assessor, and a number of those applicants funded to attend the full training program, ideally on Six Nations or in neighbouring areas.

In this instance, quality of education is compromised for Special Education students, as there is minimal access for special teachers with the qualifications to undertake this type of work. The regular teachers or teacher assistants are called upon to address the needs of Special Education students. This puts an undue burden on both Special Education students as well as the faculty and administration of each school.

Therefore, we must look at funding models that accommodate Six Nations, and include funding models in addition to or instead of the hybrid funding models that are currently recommended within the last five years. Six Nations is one of the largest Indigenous communities in Ontario/Canada, and therefore has larger and more varied needs than for example, a community with 500-1000 total population.

Six Nations has 5 federal schools and two immersion schools, and so particularly funding for positions as well as for assessments in Mohawk and Cayuga at the very least, and considering the other four languages, must come into factoring for funding models. Further, Six Nations must consider if they will have one federal school where all Special Education students will attend, or if they will try to break up funding to accommodate all five federal schools. We ask you to think about these important points at this point.



## **What does this mean for Haudenosaunee Special Education? What actions must we consider?**

SN LLTF should get together with like-minded education organizations and additional key stakeholders to discuss potential Special Education models. Community consultations can share feedback on these models as well as to suggest additional methods, which are not included here.

Centralized and decentralized Special Education models must be considered. While a centralized system for English speakers would be more financially efficient, we cannot exclude speakers, assessors, teachers, assistants and resources that are knowledgeable about Haudenosaunee culture and language.

The relevant educational entities at Six Nations will work together to develop a Terms of Reference to guide a Human Resource Analysis Project to support a world-class, Special Education Program in Six Nations. The Human Resource Analysis may consist of activities such as Task and Occupational Analysis, Occupational Profile, Knowledge and Skills Inventory and Job Descriptions. After these tasks and activities are complete, then a Human Resource Strategy can be developed. Additionally, examine ways to fully fund training for a number of learners to teach, support, develop, and administer Special Education across all the schools (K-12) with the appropriate stakeholders.

At this point, other departments can be consulted, such as Social Services and Health. We must always include parents, Elders, Clan Mothers, Sachems, Traditional Teachers and/or Knowledge Keepers to maintain the integrity of our philosophies, identities, cultures, ceremonies, perspectives on health, learning and inclusion within our world-class system.

We must ask questions such as: what resourcing is required from Six Nations/other funding sources to continue to develop consultations, resources and technologies for a world-class system?

Decision-makers and funders must have buy-in to support the development of training and resources. There must also be mechanisms in place for qualified individuals as well, to access training and funding to support their learning.

## **Conclusion**

Which teachings/philosophies/values will set the foundation for the design of the program? How do we translate this into a modern Special Education system at Six Nations?

Our Haudenosaunee worldview, or comprehensive conception of the world, is based on our Creation Story, speeches, languages, culture and institutions. As I understand it,





there is no mention of Special Education or comparable concepts within our culture. However, in the Sky World story, there is mention of individuals with gifts (such as Sky Woman's Uncle) or exceptionalities - everyone has unique purposes and talents.

Our search of the literature on Haudenosaunee or Indigenous-specific programs in Canada has shown us essentially that this Euro-concept of education was imposed upon our communities as-is. However, re-envisioning a program that starts with our language and culture to strengthen our house, and uses our philosophies of inclusivity and respect to build the walls, will enable us to find solutions necessary to best serve our students, families, and community.

Building a world-class Haudenosaunee education system must respect our way of life teachings and Haudenosaunee worldview; the interpretation of which differs from person to person. However, our understandings are deeply-rooted in our o'gwe:ho;weh teachings, languages, ceremonies, games, expressions of art, families, planting and harvesting, which follow the cycle of seasons.

Like with the Maori, who have developed some culturally relevant ways to include and respond to children with exceptional learning styles, we seek to build a world-class, inclusive and effective education system. A program that seeks to address Special Education funding, resources, teaching and supports in Six Nations in a way that more holistically addresses the needs of our learners at school, at home, and in the community is a priority.

Special Education is an adopted government term, which hasn't been used in our communities until recently. Our people traditionally view everyone equally and if a person has developmental challenges, then the community, nation, family and extended family assist in their journey toward lifelong learning. In our culture, everyone has a purpose in this world. Everyone has been given certain gifts and talents, and we are all unique for many beautiful reasons.

Building a Haudenosaunee Special Education program will require our peoples putting our minds together in a good way, with cultural, language and Special Education expertise. If we wish to transform the body of what a culturally responsive program will look like, we must start with our worldview, culture and language, and develop a holistic system, which will address the needs of the learners at home and school. Then we must also identify the resources (human, financial and technological) required to ensure our students succeed with adequate support by family and community.





It is in coming together that we can strengthen the internal design of our house with the development of culturally relevant curriculum and resources. Once our vision and strategy is clear, we can ensure we are working in alignment with the Rights of the Child and Haudenosaunee philosophy to ensure that our learners grow and succeed in our schools, lives and communities.

## Calls to Action

The following Calls to Action are meant to strategically guide SN LLTF “next steps”, based on the research knowledge, discussions and feedback from educators, data collected and analyzed, best practices from other communities and on our own conversations with educators, our collective knowledge and experiences as Haudenosaunee peoples.

Based on all of the research and evidence gathered to date along with key stakeholder engagement our project team recommends the following call to action:

1. The community create a Special Education Advisory Committee (SEAC) to identify educators, curriculum writers, authors, librarians/publishers, consultants, and those knowledgeable of Haudenosaunee culture to look at how to develop the *design* of a Haudenosaunee Special Education Program that provides essential one-to-one support to the students.
2. The community will identify financial resources and a budget for Indigenous/Haudenosaunee Educators to start developing cultural and language resources/books/audio to support Special Education on Six Nations.
3. The community will identify family foundation funds and examine partnerships outside of government to address the following gaps:
  - a. To ensure consistent high speed internet throughout community
  - b. To create a mechanism to ensure that all parents of children in Special Education programs have the technology they need for success.
  - c. To create a bursary program to cover the cost of high speed internet and/or
  - d. Signal boosters for families in need to ensure learner success.
4. The community will identify key education partners and will examine the Second Level Services Report to identify which services apply to students in Special Education programs, and consider that when moving forward with the design of a new, more effective Special Education Program.
5. The community will ask for updates from the AFN on the final report of their 2020 “Request for Proposals: High-Cost Special Education Program” Report.
6. The community will become familiar with this document: A Guide to An Act Respecting Indigenous Languages: A Tool for First Nations Language Revitalization (2019-2020) which may assist in developing some Six Nations strategies for language, culture and future plans within Special Education.



7. The community will develop a Terms of Reference to complete a Human Resource Forecasting Analysis to assist in identifying the knowledge and skills requirements of jobs/positions we need to fund immediately (e.g. Special Education teacher and Teacher Assistants in EACH school) in Six Nations; and identify possible funding sources/contacts (e.g. family foundations, trust funds, private donors, individuals and local business community) and start building relationships with them on how to ensure we have connectivity, technology, and resources for students in Special Education.
8. The community will work in collaboration with our partners to develop a community Human Resources Plan for Special Education. A Terms of Reference and Budget can be developed to guide the scope of work, proposed activities and project moving forward.
9. The community will examine and determine What Success Means to Us. This group will explore what success means to Haudenosaunee peoples in general, and Haudenosaunee in Six Nations, specifically.
10. The community will discuss and identify cultural and language aspects of Special Education. With the help of those deeply knowledgeable of our culture and languages, explore how we can build a foundation of what a uniquely Haudenosaunee Special Education Program could look like.
11. The community will create a Strategic Plan for a new Special Education Program.
12. The community will create a specific 5-year cost model once the vision and strategic plan have been completed.



# **ANNOTATED BIBLIOGRAPHY & NOTES: LLTF**

## **Special Education Report**

September 28, 2020

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# APPENDIX A: QUESTIONNAIRE / STAKEHOLDER ENGAGEMENT TOOL: BLANK

## Six Nations Lifelong Learning Task Force Special Education Research Project Questionnaire Questions11 - Blank

### Introduction

Kevin V. Sandy Consulting and Dawn T Maracle Consulting have been contracted by the Six Nations Lifelong Learning Task Force (SN LLTF) to undertake a Special Education Research Project.

### Our Understanding

We have been hired by the SN LLTF to analyze current Special Education (SPED) programs focussing on cultural and/or language content, resources and services to develop recommendations specific to the needs of learners at Six Nations from kindergarten to grade 12.

### Anticipated Outcome

Our data-gathering will provide key information that will guide the SN LLTF on a path to addressing shortfalls in the findings of previous studies. This research will inform the development of a recommended Strategic Plan to establish a world-class life-long learning education system that is based on the languages and culture of Six Nations of the Grand River.

### Oath of Confidentiality

The team adheres to a strict oath of confidentiality. No names will be used in the roll-up and analysis phase of the research. Your participation is voluntary. We are contacting you because you have been identified as a key stakeholder. Please let us know if you do not want to be interviewed and cite the reason. If you are available to participate, please respond within a week of receipt of this email, or let us know if you need more time. If it would be more convenient for you to go over the questionnaire via phone, contact us and we can arrange that as well.

### Please note:

We would prefer to interview you in person, however, with Social Distancing at this point in time, we would like to speak to you over the phone. Alternatively, the questions below are available for you to complete and return to us, preferably within a week's time.

While this work is for the Six Nations LLTF Special Education Research Project, and Haudenosaunee Cultural information (Six Nations - People of the Longhouse) is prioritized to be gathered here, we will also include Indigenous resources from other Nations.

This engagement tool is intended for any Haudenosaunee, Indigenous person or ally who has knowledge of Haudenosaunee and/or Indigenous Special Education resources, programs, classes, teacher training, etc.

## Interview Questions

### Part A Baseline Information

The following information will be used to help us understand who we are engaging and the specific role they play with respect to Special Education, programs with cultural and or language content, resources and services in the lifelong learning spectrum. Your name will not be used in the roll-up of information and reporting.

1. Name: \_\_\_\_\_
2. Organization: \_\_\_\_\_
3. Title/Position: \_\_\_\_\_
4. What is your role with respect to special education and/or learning in the community?
5. How long have you been working in your current position?
6. Have you had other relevant positions in Special Education or Education that you would like to list?

### Part B Special Education Reports, Cultural or Linguistic-Based

This series of questions ask if you are aware of current reports on Special Education which focus on Haudenosaunee culture or language and way of life teachings:

1. Are you aware of any Haudenosaunee/Indigenous Special Education reports which include culture or language-content available in the community, province or nationally, and internationally?

If yes, what are they? Can you provide us a link or reference?

If no, why not?

2. Are you aware of any Haudenosaunee/Indigenous Special Education resources which are focussed on culture or language? (e.g. books, teaching guides, movies, websites)

If so, what are they? Can you provide us a link or reference?

If no, why not?

3. Are you aware of any Haudenosaunee/Indigenous Special Education programs which have cultural or language content? (e.g. Teacher Education Programs, courses, etc.)

If yes, what are the programs? Can you provide us a link or reference?

**Are you aware if these programs have any evaluation or updates?**

**Part C                      Knowledge and Experience**

**This section asks for your knowledge about Special Education and your experience in working with programs, resources and services with cultural and or language content in the community.**

- 1.    What is your knowledge/experience of Special Education?**
- 2.    Can you please identify your definition of Special Education?**
- 3.    In your experience, are Haudenosaunee/Indigenous students' Special Education needs being met?**

**If yes, can you provide any examples?**

- 4.    Are there Special Education Teachers at your school/institution?**
- 5.    Are teachers/Special Education teachers' needs being met?**

**If yes, please identify how?**

- 6.    What is working for Teachers/Special Education teachers in order to do the best job possible?**
- 7.    What do they further need in order to do the best job possible?**
- 8.    Do the teacher's have teacher training with Haudenosaunee/Indigenous cultural and/or language content?**

**If yes, please identify which teacher's college provided the training?**

- 9.    Do teachers' have lifelong experience in culture and language?**
- 10.   Does their training currently prepare them to teach in a multi-cultured (e.g. Haudenosaunee/Indigenous) and multi-language environment?**

- 11.   Are Teachers/Special Education Teachers confident enough to teach in an environment for Haudenosaunee/Indigenous learners?**

**If yes, why?**

**If no, please explain why not?**

**12. What are the current challenges in Special Education for Haudenosaunee/Indigenous learners, and what we need to do?**

Challenges	Solutions	Resources Required

**13. What second level support services exist, or could exist to support culture and language content in Special Education? (e.g. services not provided directly within/by the school itself?)**

**Part D Lifelong Learning in the Future, Special Education**

The Research Team is interested in your dream and vision for Special Education in Six Nations of the Grand River. The following questions give you an opportunity to share and provide some insight leading toward the development of a Strategic Plan.

- 1. If the world looked like your dream and vision for Special Education in Six Nations of the Grand River, please describe that future:**
- 2. Please provide us with specific examples:**
- 3. Please describe what is a world class life-long learning education system at Six Nations of the Grand River?**
- 4. Do you have additional comments, insight or feedback you would like to provide regarding programs and services in Six Nations of the Grand River in culture and language?**

**Part E Cultural Aspects of Learning**

The Research Team is interested in your cultural understanding of Special Needs learners and how we can best work with, teach and support them.

- 1. How does Haudenosaunee culture view learners with special needs?**

2. Does Haudenosaunee/Indigenous cultures have teachings about learners with special needs?
3. What are the roles in which learners with special needs have in our communities?
4. What specific supports/tools do we need to ensure culture and language are included in special education classrooms? Choose from the list below, or add.
  - a. funds for Elders, Traditional Teachers, Knowledge Keepers or community members to come in and share teachings/gifts/skills in our classrooms: Y/N
  - b. specialized video/audio equipment Y/N
  - c. specialized software to teach language and or culture in ways that support learners Y/N
  - d. apps developed to support language and or cultural teachings that support learners Y/N
  - e. experiential programs Y/N
  - f. cooperative living programs Y/N
  - g. cultural agriculture programs Y/N
  - h. Indigenous business programs Y/N
  - i. cultural songs Y/N
  - j. ceremonies Y/N
  - k. opportunities to see and learn cultural dancing Y/N
  - l. Haudenosaunee socialization (- how we raise our children -) Y/N
  - m. Haudenosaunee philosophy Y/N
  - n. Haudenosaunee humour Y/N
  - o. other (please list):

Nia;wen for sharing, caring and providing your insight. Please return to Dawn T Maracle at [redsheepofthefamily@gmail.com](mailto:redsheepofthefamily@gmail.com) by 5pm on June 18, 2020. If you need more time or have questions please contact Dawn directly.



# APPENDIX B: QUESTIONNAIRE / STAKEHOLDER ENGAGEMENT TOOL: ROLLED-UP DATA

## RESEARCH FINDINGS

DRAFT ONLY – FINAL REVIEW REQUIRED

July 24, 2020

### PART A Baseline Information

The individuals who completed the survey have an average of 20 years working in the education sector, from JK to Grade 8 as Teachers, Principal or Teaching Assistants primarily in the Six Nations of the Grand River Education System. All of the individuals are employees of Indigenous Services Canada or AANDC as some mentioned on their feedback forms.

**Each individual roles and responsibilities varied depending on their own position and job description:**

- management and supervision of teachers/teaching assistants
- following board/district procedures
- ensuring teachers report cards are complete, accurate and submitted on time throughout the school year
- maintaining up-to-date knowledge on special education practices
- facilitate student Individual Education Plans (IEP)
- ensuring the safety, health and well-being of the children
- designing their own teacher plans
- adherence to curriculum standards
- adapting approaches for special education students and learners,
- report progress to parents
- provide the program in the classroom as outlined in the IEP
- language and cultural teachers / coordinators
- managing budgets
- work with teachers on and off reserve and provide them with training and resources
- develop partnerships and collaborations
- community member with no direct role to Special Education. Considers individuals for release from custody, and for sentencing, who may have had direct life impacts due to a breakdown in their educational lifetime track.
- High school teacher with specialization in Indigenous Studies and Special Education

### PART B Special Education Reports, Cultural or Linguistic

Most Boards of Education try to focus on equity and inclusive models. This would include the diversity of the students and would inform program delivery. As a result, this where the students meet the needs of exceptional students.

Yes, I am aware of the Ministry of Education Report which focused on Special Education this is the only recent report I have come across, there has not been a lot of reports or studies that I am aware which focus on Indigenous Special Education.

No, I do not know of any Indigenous Special Education reports, our school is geared toward students who desire to learn language, culture and English instruction. Our students will initially struggle finding a balance with the language and English, however, I know some students fall behind not really sure if they are exceptional students or special education students, a lot continue on to high school, college and university.

I have never heard language or culture described as Special Education before.

There are resources and material geared toward language and culture in the community; however, they are not geared toward Special Education. It has always been a challenge finding additional resources and materials which are Special Education focused in the language and culture.

Jeremy Green's report, "Teaching Haudenosaunee Languages", 2018.

I know the Six Nations Language Commission has developed a number of student or community based resources, books, materials, however, they are not focused on Special Education.

Native Teacher Education Program (NTEP) was originally through Brock not sure if they are still facilitating it. Nipissing offers a Native Special Education Assistant Development Program and Indigenous Teacher Education Program.

Queen's offers the Aboriginal Teacher Education Program (ATEP) not sure if any other post-secondary institutions offer programs.

I am not aware of any programs.

2017 Ontario First Nations Special Education Report: focused on recommendations as opposed to cultural or linguistic pedagogically specific incorporation to support Special Education needs, as far as I remember. The OHRC strategic plan of the above.

The Ontario Teachers' Federation has a compilation of links to various resources (some of which I have used) to support Indigenous Education and integrating Indigenous perspectives/voices/culture into learning. The Urban Indigenous Education Centre (formerly the Aboriginal Education Centre). For both of the above, I can't recall any specifically Special Education resources, but rather have been of the approach when I have taught Indigenous students with special needs that I apply Indigenous perspectives and cultural relevance of material, mixed with Special Education approaches, strategies and assessment accommodations. FNESC offers speech language services and assistive technology, but that is by request rather than a self-implementable resource.

## **PART C                      Knowledge and Experience**

I have had experience writing Individual Educational Plans (IEP's) for many years. We do not have SERTS (Special Education Resource Teachers) on Six Nations this job falls with the teachers.

I recently completed my Special Education Specialist additional qualifications course.

I do not have experience with Special Education, however, I treat every individual student with the same respect and treatment I would give everyone. Our way of life teaches us to respect everyone regardless of where they are in their life that applies to children, youth and adults.

To provide and ensure equity in learning opportunities and supports for any student who may be at risk of not succeeding.

The needs are being met in some ways and not in other ways for some of the students. Our schools are federally funded and our funding formula is not the same as provincial schools. We do not have the same resource positions and the workload and responsibility falls back on the existing teachers.

A lot of the teachers can only do the best that they can for the students and program given the situation and lack of specialized teachers.

Only some teachers have taken Special Education courses which makes it very difficult so navigating through the process can be very time consuming and stressful.

Having a SERT to do this job would alleviate a lot of stress, work load and time on existing teachers.

We do not have true SERT positions at our schools and the teachers needs are not being met.

Due to funding through Jordan's Principle we have more access to Speech Pathologists and Occupational Therapists. More funding and a better funding formula is necessary to have an immediate impact in the schools and to support the teachers and students

Queens, Brock, Lakehead and Nipissing offer NTEP, however, the program is generalized only not really specific to Haudenosaunee cultural content

Some teachers have lifelong experience in culture and content and some do not

Cultural support so we can infuse culture and language within our daily practices.

I am not sure of your definition of Special Education, if it [is] language and culture, then yes, although I am not a fluent speaker, I have a lot of experience in this capacity based on both my profession and life experiences.

I always thought Special Education was for students facing academic challenges, or like delayed learning.

Haudenosaunee students' needs are absolutely not being met. I know GEDSB was making language available but it is not offered in all highschools and there aren't enough teachers. Courses like Indigenous

History/English should be mandatory. I don't think the students are encouraged enough to take the courses offered with Indigenous content.

Language teachers require more training to constantly increase/assess their own proficiency. While they can probably get their student to an intermediate level of proficiency, we are lacking advanced and superior speakers.

Indigenous language training will [help teachers] to increase their proficiency and a willingness to work outside the box.

Not enough teachers have language and/or cultural proficiency and/or confidence to share Haudenosaunee language and culture in their classes.

For those with low proficiency levels, students need more language training. Adults need to be able to take the time off and have the access to resources to do this.

A challenge includes not enough speaking Haudenosaunee languages at home. A solution includes parents being able to and have a commitment to speaking [in our languages]. Mandatory classes for parents are another solution.

I think teachers need to work on increasing their proficiency and making a mandatory requirement that they are at an advanced level to teach.

I have a special needs child. I have had challenges with IEP implementations and with instructors who are [in]experienced in adapting their learning styles to his special needs.

Special education would tailor the learning experience to the unique needs of the learner.

No, Haudenosaunee students' needs are not being met. There is a gap when the student leaves the reserve-based school for high school. Often, they are not equipped for the pace, expectation of prior foundation learning.

SNP Steam has resource teachers, though there are not special education teachers that have engaged with my son's learning with any consistency.

Are teachers confident enough? When I was participating in a Summer Institute at UCLA while completing my Bachelors of Science in English, I prepared a bibliography as a resource for the UC System English instructors to use. That resource compiled First Nations literature. At that time, that topic was not included in any English class. The belief was that instructors did not feel they were competent to teach those texts because they could not be sensitive to the culture. Though, these same instructors believed they had competence to teach Chinese, Black, etc. texts though the instructor was not from either culture. When I presented my project, I had my uncle...come and speak to emphasize the importance of carrying a story and the responsibility we all share to be honorable to the story we all share. The following year, FN literature texts were included in the curriculum.

Opportunities for culture and language to be spotlighted, [as in] theater, debate, etc.

I have worked with a wide array of Special Education needs, ranging from Autism, to LD, hearing disorders, speech disorders, severe ODD, SUD, FAS, ADHD, anxiety, etc.

Definition of Special Education: Teachers/personnel, community agents/agencies, facilities and resources (including equipment) necessary for developing and implementing a special education program that is based on and continually adjusted to the results of continuous assessment and evaluation. This includes a plan that meets the needs of exceptional students with the overall goal of their personal success and integration, as possible, into broader society. In Ontario this specifically involves the IEP, but I feel that in many cases, I am regularly meeting special education needs of students without a formally identified IEP.

Are teacher's needs being met? I don't think so.

I would love to see more specifically targeted training to meet the needs of Indigenous students, rather than a makeshift quilting of Special Education training and Native Studies wherewithal.

What works for SE teachers? They are passionate about their job and students want to learn.

They further need culturally relevant training, including experience teaching Indigenous students and with Indigenous educators/elders who are also open to allyship and shared learning.

That I know of , teachers aren't trained with any cultural or linguistic lenses.

Are teachers confident enough to teach? That depends entirely on the teacher, their worldview (education, experience)...However, in some ways I'd hypothesize that a native Studies teacher would be a better fit for the job, and then gain their Special Education training to layer within a culturally / linguistically relevant framework.

There still remain tensions between Indigenous and non-Indigenous teachers. I *fully* understand why, but the allyship through truth and reconciliation and shared efforts toward a common goal for the present and future is absolutely crucial to support our youth.

## **PART D            Lifelong Learning in the Future**

### **Dream or Vision**

Same or better, funding formula for special education where money was not a factor and the student's needs would be met. Increased funding, specialized training for existing teachers and SERT's would be located in every school

### **Specific Examples**

Special education teachers in each school, to take the extra work load off the teachers; the teachers who have the qualifications do the job they are actually trained to do.

More speech and language positions, additional occupational therapists; [psycho-metrists] – individuals who do assessments of individuals so that [psycho]-educational assessments can be done on a regular basis

Provide one to one respite worker/educational assistants that do not take away from the rest of the class.

All languages would be offered/taught and spoken in the schools and everyone would understand each other. English would be offered as a second language.

### **World Class Lifelong Learning Education System**

Use the Ontario curriculum as a guide only and adapt our own approaches to culture and language.

Examine top performing schools for academics and top performing schools for culture, assess and then create our own learning environment for culture, language and academics.

Special education teachers would be in each school providing support to all of the students.

IF the government would follow the calls to action of the Truth and Reconciliation we could eliminate educational gaps for the students, address funding and shorten the gap between Indigenous and non-Indigenous students.

Our own school board with our own curriculum (not following Ontario) and not necessarily academic only.

Additional Insights on Culture and Language

Action Required

Insert equality vs equity picture to articulate (can't copy and paste) [three examples are shared in the appendix]

## **PART E          Cultural Aspects of Learning**

### **Haudenosaunee Culture View Learners with Special Needs**

Everyone has a gift it however, it may not present itself in a mainstream education setting

Individual are born into this world with special gifts – knowledge, skills, abilities, language, way of life, culture, communication - along their journey they discover and re-discover what natural abilities they possess

Ideally all Haudenosaunee people are equal and treated fairly, however, the reality within an education system which looks at academics rather than the personal development, everyone is graded in order to pass or move to the next level of learning – our Haudenosaunee teachings did not differentiate how a person learned and grew

I really do not know where the term special needs developed, we must start viewing everyone the same, sure individuals have their own gifts, skills, abilities and needs, but if Haudenosaunee philosophy and teachings supports the family and individuals within the family – it takes a community to support the family unit – Dad, Mom, Uncles, Aunties, brothers and sisters, care givers

## **Haudenosaunee Teachings about Learners with Special Needs**

Not aware of any other than using a good mind

All teachings are grounded following the seasonal cycle, ceremonies, songs, dances, our games – what I know is much respect was given to all the land, water, air animals and the people who carried out our ceremonies and teachings, I do not recall if there was any reference to learners with special needs as this term came around in the 1960's and our people have been living on Mother Earth forever

Everyone was accepted as to who they are as individuals, everything was about the family and community

## **Roles of Special Needs Learners in our Community?**

Not aware

See above

Special needs students require more one-on-one care. I am not sure the numbers in our community though, but I have always heard we have a lot of students that fit this description in grades K-8.

## **Supports and Tools**

4. What specific supports/tools do we need to ensure culture and language are included in special education classrooms? Choose from the list below, or add.

- a. funds for Elders, Traditional Teachers, Knowledge Keepers or community members to come in and share teachings/gifts/skills in our classrooms: Y/N
- b. specialized video/audio equipment Y/N
- c. specialized software to teach language and or culture in ways that support learners Y/N
- d. apps developed to support language and or cultural teachings that support learners Y/N
- e. experiential programs Y/N
- f. cooperative living programs Y/N
- g. cultural agriculture programs Y/N
- h. Indigenous business programs Y/N
- i. cultural songs Y/N
- j. ceremonies Y/N
- k. opportunities to see and learn cultural dancing Y/N
- l. Haudenosaunee socialization (- how we raise our children -) Y/N
- m. Haudenosaunee philosophy Y/N
- n. Haudenosaunee humour Y/N
- o. other (please list):

All of the individuals who I received feedback from indicated Yes to the entire list of options shared

Only one respondent indicated no for any of these items as above:

h. Indigenous business programs: No. Only because when we offer Post Secondary programs specific to Indigenous communities, our clients have expressed they feel it being Indigenous specific as being of a lesser quality or restricts them to only work in Indigenous communities.

o. Other: Also include other cultures in education to eliminate the fear of leaving the reserve and giving students more information and clarity of the world outside of the reservation ie. Interacting with people of other cultures.



# APPENDIX C: SN LLTF COMMUNITY-BASED CONSULTATION JULY 28 2020: ROLLED-UP DATA

## Special Education Key Discussion Notes from Community Consultation Tuesday July 28, 2020

### Haudenosaunee Approach to Special Education

- Iroquois corn in a culture based curriculum
- Cultural coordinator who focuses on incorporating culture into our own areas of program
- Teaching Haudenosaunee Languages by Jeremy Green
- Special education that brings out Haudenosaunee values
- Gardening, connecting with land, recycling and composting
- Staff working with children will bring their cultural knowledge and understanding when working with students
- There are many resources that can be adapted to encompass our values and responsibilities

### Haudenosaunee Values

- Strength/support
- Healthy
- Kind Nurturing Words
- Relationships
- Collective and Collaboration
- Respect
- Good Mind
- Deep Caring/Love

### Other

- Forward thinking
- Sharing

### Commentary

- One speaker commented, “we can’t leave out Haudenosaunee values”
- Another speaker asked, “how are we going to implement the values into our work and approach, see it as a challenge
- Facilitators provided their feedback on how values can be incorporated into the strategic framework, guiding efforts along the way, incorporating reminders or teachings

into everyday way of life at school or in the community, it's our way of life and up to us as to how we envision embedding our values into our work

### **Ideal Dream for Haudenosaunee Special Education**

- Language speaker In every classroom
- Culture based approaches at every school applying our way of knowing and teachings
- Special education teachers and programs are located at every school
- Inclusiveness not separate
- Wrap around special education initiatives that meet everyone's needs
- There is a gap between youth and adults have to find a way to close that gap or build a bridge in the community through schools or education
- Students spend a lot more time on the Land based using natural learning and teachings
- Movement
- Educational Assistants (EA's) are not valued the way we should for the work they actually do and other duties they take on during a school year
- Human resources and other resources on hand to ensure we are providing the best learning experience to all of the students
- Parents involved at every step
- Survival of our identify through language
- Have work for inner development of staff and teachers

### **Options, High Quality Special Education**

- Program in each school, but working together for the common good
- Inclusiveness but not separate
- Need for each school to have unique programs to their students, every school has kids with learning disabilities , autism or special needs at different levels, however, there are common themes among all of the schools from K to 8 and high school
- Special education specialists at every school, the community has the human resource capacity to do this

### **Why Did You Choose This Option?**

I agree with the comments around inclusive programs in each school  
We should be looking at the most services we can get like other provincial schools

### **Strengths and Weakness of the Current Special Education Programs**

#### **Strengths**

- Child focused
- Caring and resourceful
- Qualified staff and talented people

- Importance of the 6 languages
- We care

### **Weaknesses**

- Hard to find speakers in all 6 languages
- Gaps everyone needs to be on the same page to know and understand the Special Education process
- Forgetting to look at the developmental needs of the child
- Lack of reliable internet
- Transition from youth services to adult services or lack of support

### **Solutions to Strengthen Special Education**

- Work to get full understanding of all staff, not just special education staff
- Collaboration between all schools
- Specialized skills for more EAs, TA's
- More support for families
- Inter-agency approach, community organization partnerships
- Holistic approaches keep healing in mind
- Case coordination with all the services the families receive, happens but can be better
- Training for both teaching staff and professionals in the community

### **Rate Necessity of Services to Provide Support Outside of School**

- Access to computer or tablet was rated the highest

### **Other Programs, Products or Services Outside of School**

- Robust technological support for students and families (i.e., so families have access to internet, can address any tech issues at home with some support to help their kids)
- Software available for students
- English tutoring
- Social services type of programming like making friends, non-competitive sports or art
- Professional services and access to support parent and child at home for language and other activities such as after-school that provide individual support based on needs

### **Recruitment and Hiring of SERT's**

- Fast track program to ensure Haudenosaunee people fill these positions
- May be Six Nations Polytechnic can provide a special education training program
- Training for our people

- We have a lot of qualified human resources, need to find a way to get more licensed to provide this service and individuals should attend a cultural program
- Our challenge is how we assist the immersion programs in this transition

### **Existing Staff Ensure Quality of Special Education**

- Deep student assessment process that identifies allocation of resources
- Smaller class sizes
- Have a number of staff integrated throughout the day who can provide support and care using Haudenosaunee values as the base

### **Individualized Education Plans (IEPs) – Ensure Quality Education**

- Families are part of the IEP process
- Ongoing communication
- Role of the principal and special education teacher to ensure the needs and recommendations are being met this task is a legal responsibility

### **How Do Teachers and Parents Assess if Quality Education is Occurring**

- Student progress and achievement testing that indicates the student is progressing
- Positive attitudes
- Parents assess by keeping in regular contact with teachers
- Parents are part of the assessment process it's a joint effort

### **Students Special Education IEPs are Being Met?**

- Constant review with teachers, parent, staff, principal and support staff

### **Regular Assessments**

- Yes, each term there are regular meetings and reviews as needed

### **Best Approach for IEP?**

- Ongoing communication
- A shared Learning Management System (LMS) across all Six Nations schools

### **Virtual Education**

- In a regular context, E-learning is not ideal for our students, it takes away from the relationship building with the teachers; now Zoom helps with this transition
- Engage a Zoom Team to help students and teachers during this transition possibly Teacher Assistants

- Provision of online support to be defined

### **Technology Needed to Support the Students**

- Reading pens
- Reliable internet access
- Wifi at individual homes
- Access to laptops and iPads
- Use of eye technology
- After school support to 8 pm
- Training to use applications for parents and students
- STEAM had a blended learning approach examine as a possible model

### **Alternative Options**

- Bring in community organizations
- Distance learning
- Education Assistants to support students
- Remote learning for kids who need additional support
- Have floater positions (2-3 teachers) who work at each school for specific timelines to support the teachers and students as their principal focus
- Possibly public health unit persons to take on a different role working with school to support the students

# APPENDIX D: ANNOTATED BIBLIOGRAPHY & NOTES

Assembly of First Nations. **Request for Proposals: High-Cost Special Education Program.** Ottawa: Dec 20, 2019. <https://www.afn.ca/wp-content/uploads/2019/12/Request-for-Proposals-High-Cost-Special-Education-V2.pdf> 2020-04-08 (Accessed).

## OVERVIEW

The High Cost Special Education Program (HCSEP) administered through Indigenous Services Canada (ISC) provides additional investment to recipients who provide services for students who ordinarily live on reserve and whose special education needs cannot be met within the current resources that are made available for the general student population.

The ISC Memorandum to Cabinet (MC) on Transforming First Nation Education (2017) and the First Nations policy proposal (2017) outlined that a review must be conducted on the High Cost Special Education Program (HCSEP). Since the MC, the High-Cost Special Education Program is one of the last remaining programs to undergo policy review.

## OBJECTIVE

This project will provide a comprehensive research report, including costing gaps under the current program and new models for high cost special education on-reserve and recommendations for policy to support the needs of high cost special education. The report will model both a regional and national lens. The consultant will work with the Assembly of First Nations (AFN) National Indian Education Council (NIEC) and Chiefs Committee on Education (CCOE) in order to get an understanding of the true cost of high special education in each of the 10 AFN regions.

## 3.0 TIMEFRAME

Phase 1: January 2020- March 2020 (framework)

-framework and research questions developed in partnership w NIEC to guide the regional outreach

Phase 2: April 2020-June 2020 (regional outreach)

-work with NIEC and visit 10 AFN regions to gather regional info feedback and costing on the HCSEP

Phase 3: June- September 2020 (report)

-Roll up data into a comprehensive report with recommendations for policy changes and costing.

Scope of work may include areas such as:

- Review of existing funding levels
- Review quality of service delivery for HCSEP and explore options for improvement.
- Explore options on how best to support First Nation schools in supporting students
- Include examination of provincial approaches and incidence rates
- Examination of unique First Nations cost drivers, which may differ from provincial needs, as well as First Nations capacity challenges

\*This research report on the cost of Special Education in First Nations communities has yet to be submitted and published.\*

Assembly of First Nations. **A Guide to An Act Respecting Indigenous Languages: A Tool for First Nations Language Revitalization (2019-2020)**. June, 2019.

[https://www.afn.ca/wp-content/uploads/2019/08/Respecting\\_Languages\\_Report\\_ENG.pdf](https://www.afn.ca/wp-content/uploads/2019/08/Respecting_Languages_Report_ENG.pdf) 2020-04-10 (Accessed).

- The Act recognizes that Indigenous languages played a significant role in the establishment of Indigenous-European relations.
- The Act acknowledges the contribution of discriminatory and assimilative policies, such as residential schools, forced relocation, and the Sixties Scoop in eroding Indigenous languages.
- The Act acknowledges that Indigenous languages are fundamental to Indigenous identities, cultures, spirituality, relationships to the land, world views and self-determination.
- The Act recognizes the Government of Canada's role in supporting the work of existing Indigenous-led entities with a mandate for Indigenous language reclamation, revitalization, maintenance, and strengthening – and supporting the establishment of such entities, where desired, if they do not exist.
- The Act acknowledges that the control and initiative to lead Indigenous language reclamation, revitalization, maintenance, and strengthening is best placed in the hands of Indigenous Peoples.
- The Act establishes the Government of Canada's commitment to consulting with Indigenous governments and Indigenous governing bodies (see Box 4 on Engagement and consultation) to facilitate the provision of adequate, sustainable and long-term funding for the reclamation, revitalization, maintenance and strengthening of Indigenous languages (see Box 5 on Funding).

### Box 3. Language rights

Indigenous language rights are inherent, treaty, constitutional, and international human rights. The Act further affirms these language rights in federal legislation and supports the execution of the Government of Canada's commitment to the protection of these rights and implementation of action for their fulfillment.

In Section 6, the legislation affirms that language rights are rights of Indigenous Peoples, as recognized and affirmed by Section 35 of the *Constitution Act, 1982*. This clarifies that Indigenous language rights are Constitutional rights (individual and collective). In Canada, Constitutional rights are enforceable. The *Constitution Act, 1982*, overrides federal and provincial laws in the event of conflict.

In the event of conflict between the legislation and any regulations made under the legislation, treaty, land claims agreement or self-government agreement, the latter prevail. The Act has the intent of enhancing, not detracting from previously reached agreements.

The Act reiterates that the Government of Canada is committed to contributing to the implementation of the UN Declaration, including Indigenous language rights. It also further commits the government to the implementation of the TRC's Calls to Action with respect to Indigenous languages, including the establishment of an Indigenous languages Commission.

#### What does this mean for you?

- Languages are a key qualifier for the right to self-determination, as is upheld in the UN Declaration – the affirmation and recognition of language rights in the Act further supports the development of local language laws and policies.

### Box 4. Engagement and consultation

The Act makes it easier to pinpoint government responsibilities and creates requirements for periodic government consultation with Indigenous Peoples on a number of issues, including:

- **Funding:** Legislation requires the Minister to conduct consultations so that the unique circumstances and needs of Indigenous Peoples, groups and communities are considered in determining appropriate funding mechanisms, including considerations for *core-type funding* and project-type funding.
- **Office of the Commissioner of Indigenous Languages:** Legislation requires the Minister to consult with Indigenous governments, bodies, and entities on the appointment of a Commissioner and (up to) three Directors.



- **Office of the Commissioner of Indigenous Languages:** Legislation requires the Minister to consult with Indigenous governments, bodies, and entities on the appointment of a Commissioner and (up to) three Directors.
- **Regulations:** The Minister must consult with the Office of the Commissioner of Indigenous Languages and Indigenous governments and other Indigenous governing bodies and Indigenous organizations in relation to the making of regulations. The Minister must ensure that a variety of Indigenous governments, governing bodies and organizations can collaborate meaningfully in policy development leading to the making of regulations.
- **Independent five-year review:** An independent review of the Act is required five years after the entry into force of the proposed legislation and every five years thereafter – legislation requires that the review must include consultation with Indigenous governments, governing bodies, and entities.

### Box 5. A commitment to funding for First Nations languages

First Nations made funding a clear priority throughout the engagement process. There is language in the Act which commits the federal government to providing regular and long-term funding to support local and community-based approaches to language revitalization. The Act's purpose includes a commitment to establishing measures to provide "adequate, sustainable, and long-term funding for the reclamation, revitalization, maintenance and strengthening of Indigenous languages."

The AFN contracted an initial costing analysis during co-development. Ongoing work is required to understand actual needs to successfully develop fluent speakers. This work is part of further co-development, including core-type funding and project-type funding, delivery of funding, funding formulas, and *evaluation* tools to address accountability requirements.

#### What does this mean for you?

- Though the development of language revitalization activities are not dependent on the Act legislation makes it easier to create long-term, comprehensive, and multifaceted language plans – by providing adequate, sustainable, and long-term funding. Such plans can better reflect a First Nations vision of language reclamation, revitalization, maintenance, and strengthening with an aim to restoring fluency.

- The Act highlights that federal institutions or its agency or mandatory may provide access to services in an Indigenous language if they have the capacity and there is sufficient demand.
- The Act establishes an independent Office of the Commissioner of Indigenous Languages that will champion and support language revitalization and review and report on Canada's compliance to its obligations under the Act, including funding (see Box 6 on the Office of the Commissioner of Indigenous Languages).

#### Leading your own initiatives

Bold actions, based in communities, are needed to offset the trend of First Nations language loss and to advance the rights, needs and interests of Indigenous Peoples. These actions can start at the community level and, if desired, could grow into a broader strategy.

As described in Tab B, the Act serves as a means to provide better support and funding for your initiatives, provides a legal basis to better protect languages and dispute rights violations, and facilitates work that could bolster new and existing initiatives. However, if you are not currently involved in an initiative, there is no reason to not start today. You can be an advocate whether you are a fluent speaker, a learner, or just looking to create learning opportunities where you live or for

people you know. In this section, we provide some tools as you consider developing, or strengthening, language revitalization activities or organizations.

As a First Nations person or group already involved or interested in revitalizing your language, you can look at the language situation in your community or the community(ies) that you serve as an Indigenous-led organization. Speak to other people involved in language revitalization in your area and see where you can be of support or help identify gaps if they exist. Find out if there is a regional entity/organization that provides support and/or funding to your community for language revitalization activities and ask what resources are available.

It will take time to create a critical mass of proficient speakers for many of our ancestral languages. This should not discourage action, but it should instead inspire and mobilize action. Language revitalization is urgent and starting or bolstering work today gives languages a better chance of being passed down tomorrow. Action is needed now.

Many things can be done before the entry-into-force of the legislation. For example, you can work to develop a language plan (see Box 10) that reflects your current situation, including: existing capacity and resources needs, community(ies) language goals/vision in the short-, medium- and long-term, and a plan on how to get there. You can also start building capacity (see Box 11) to help ensure you reach your goals by developing or improving skills, knowledge, tools, and other resources to start language revitalization or to do your work at a larger scale. If there isn't a language assessment or plan in your community you can work with your community, or communities, to see what the needs are for your language(s) and for your community(ies) by doing a language assessment/environmental scan (see Box 12). You may also be interested in developing your own local language legislation and/or policies (see Box 13). The right starting point will depend on the particular needs of your language and your community(ies).

Note: Consider checking the website of regional and national organizations for templates for language assessments, plans, and capacity building (see “Regional considerations” and “National and urban considerations” below).

Taking these steps even before the implementation of the legislation will help you to get everything in place to advance your language plans and strategies. This will ensure you are in a better position to take advantage of the tools provided in the Act. This process will also help you to clarify any support and funding needs that you may have and make it easier to develop requests and proposals – for example, to develop a funding rationale to achieve the objectives in your language plan. The new funding environment is responsive to long-term planning, meaning that you can develop a comprehensive vision for your ultimate language goals, with short and medium-term goals to keep you on the right track.

### Box 12. Language assessments/evaluations

Language assessments are useful in determining the state of the language(s) (current and over time). Think of this as a deep-dive environmental scan:

- How many speakers?
- Between what ages?
- How old are the youngest speakers?
- Are speakers and/or *second language learners* able to get together easily?
- Is there community support?
- What resources do you have in your community?
- Has some research already been done?
- Is the language documented?
- Are there any trained teachers?
- Are there any university courses in the language? Are they easily accessible?
- Do you need equipment/space?
- If not, what is needed? Do you have dictionaries? Curriculum? A group of Elders? Classes or courses? Laws or policies in your government?

Bateman, Sonja. **Evidence-based practice in special education: implications for indigenous (Māori) consumers.** In *MAI Review, 2006, 1, Doctoral Conference Abstracts*.

<http://www.review.mai.ac.nz/mrindex/MR/article/download/21/21-21-1-PB.pdf> 2020-04-08 (Accessed).

Summary:

This presentation discusses possible perceptions of 'evidence' from an indigenous (Māori) perspective, and considers the implications for special education service provision.

The intention of evidence-based instruction is intended to guide and support special education practitioners, not to imply a one size fits all or *modus operandi* approach. It is clear to the author evidence based means different things to different people, therefore until everyone agrees to a definition, the term may not apply to Indigenous cultures, worldview, way of life teachings and what has been learned, taught and passed down through oral traditions and then experienced.

Sir Apirana Nigata once said, "that realizing knowledge of Maori culture, history and traditions is necessary to our education as people of Aotearoa and that we as Maori are expected to have and maintain that knowledge." For those of us with Maori ancestry who were not brought up with the traditional knowledge and custom, it is up to us to seek it out. We can do this by searching through literature, talking with people, through recorded oral histories and traditions and the Maori land court records and learn as much as we can.

The author suggests there is a growing concern that until there is a clear definition of evidence based, there are inherent risks regarding the application of evidence based practices, regarding the appropriateness of special education assessment, planning and interventions for Maori students.

Notes:

Evidence-based practice in special education: implications for indigenous (Māori) consumers Sonja Bateman Ngāi Tahu Special Education, Waikato University sonja.bateman@minedu.govt.nz

Keywords: indigenous health, practice, special education

Sonja Bateman, Ngāi Tahu Special Education, Waikato University sonja.bateman@minedu.govt.nz

Canadian Council on Learning. **REDEFINING HOW SUCCESS IS MEASURED in First Nations, Inuit and Métis Learning.** Ottawa: Canada Council on Learning, 2007.

[https://www.afn.ca/uploads/files/education/5.2007\\_redefining\\_how\\_success\\_is\\_measured\\_en.pdf](https://www.afn.ca/uploads/files/education/5.2007_redefining_how_success_is_measured_en.pdf) 2020-09-09 (Accessed).

Summary: outlines the key characteristics of holistic lifelong learning for First Nations, Inuit and Métis as identified in the literature; identifies data gaps and challenges that limit our understanding of Aboriginal learning; presents three draft Holistic Lifelong Learning Models for First Nations, Inuit and Métis; and proposes how each model can be used to develop a national, holistic framework for measuring lifelong learning.

Notes:

Introduction:

First Nations, Inuit and Métis have long advocated learning that affirms their own ways of knowing, cultural traditions and values. However, they also desire Western education that can equip them

with the knowledge and skills they need to participate in Canadian society. First Nations, Inuit and Métis recognize that “two ways of knowing” will foster the necessary conditions for nurturing healthy, sustainable communities.

Over the last four decades, the importance of Aboriginal learning to community well-being has become a critical issue as First Nations, Inuit and Métis people continue to experience poorer health and higher rates of unemployment, incarceration, and youth suicide than non-Aboriginal people.

As the Standing Committee on Aboriginal Affairs and Northern Development affirmed in February 2007, “It is rare to find unanimity on any topic in the realm of public policy. When it comes to Aboriginal education, however, the now overwhelming consensus [is] that improving educational outcomes is absolutely critical to the future of individual Aboriginal learners, their families and children, their communities, and the broader Canadian society as a whole.”<sup>1</sup>

Increasingly, Aboriginal communities are administering educational programs and services formerly delivered by non-Aboriginal governments. They are developing culturally relevant curriculum and community-based language and culture programs, and creating their own educational institutions.

Yet as Aboriginal people work to improve community wellbeing through lifelong learning, they recognize the need to identify appropriate measurement tools that will help them assess what is working and what is not.

Therefore, a key challenge for Aboriginal Peoples—and for educators and governments working with First Nations, Inuit and Métis to improve learning conditions—is to articulate a comprehensive definition of what is meant by “learning success,” and develop and implement an appropriate framework for measuring it.

In January 2007, the Canadian Council on Learning (CCL) reported on the progress of Aboriginal learning in the State of Learning in Canada: No Time for Complacency. The release of the report marked CCL’s formative effort to monitor and report more accurately on the holistic nature of Aboriginal learning across the lifespan.

CCL broadened the scope of research by including indicators such as Aboriginal languages and cultures, early development and learning, and community-based education. However, as the State of Learning 2007 concluded, existing information does not lend itself to conveying a comprehensive picture of the state of First Nations, Inuit and Métis learning in Canada.

Although current data and indicators on Aboriginal learning provide useful information, they are limited for a number of reasons:

- Most research on Aboriginal learning is oriented toward the educational deficits of Aboriginal people, overlooks positive learning outcomes and does not account for the unique political, social and economic realities of First Nations, Inuit and Métis.

- Current data on Aboriginal learning focus on youth and young adult learning (high school and post-secondary education). It does not monitor progress across the full spectrum of lifelong learning, from infancy through the lifespan of a human being.
- Indicators focus on years of schooling and performance on standardized assessments. They do not reflect the purpose or nature of holistic learning—engaging the physical, spiritual, mental and emotional dimensions—for First Nations, Inuit and Métis.
- Current data predominantly measure learning success within the framework of the formal educational system and do not reflect Aboriginal experiential learning and traditional educational activities outside the classroom.

The State of Learning 2007 concluded that current indicators need to be broadened to reflect the holistic, lifelong nature of Aboriginal learning. To this end, CCL and its Aboriginal Learning Knowledge Centre are now working in partnership with First Nations, Inuit and Métis learning professionals, community practitioners, researchers and governments to define what is meant by learning success— and to identify the indicators needed to capture a holistic view of lifelong learning that reflects Aboriginal needs and aspirations.

In spring 2007, CCL organized a series of workshops and dialogues with First Nations, Inuit and Métis, to develop three draft Holistic Lifelong Learning Models. These adaptable, holistic learning models help map the relationships between learning purposes, processes and outcomes across the lifespan; affirm First Nations, Inuit and Métis values and beliefs; and provide the basis for developing frameworks to measure learning success.

#### Diverse Peoples, Diverse Communities:

However, the key elements that unite First Nations, Inuit and Métis as a group are their status on, and relationship to, this land;<sup>4</sup> their historical relationship to Canada as enshrined in Section 35 of the Constitution;<sup>5</sup> and international recognition of their indigenous rights. The United Nations Declaration on the Rights of Indigenous Peoples, adopted on September 13, 2007, addresses a wide range of individual and collective rights, including rights pertaining to education, health, employment and language.<sup>6</sup>

#### Who are Aboriginal Peoples?

First Nations In 2001, 62% of Aboriginal people self identified as First Nations.<sup>7</sup> First Nations Peoples have unique relationships with Canada deriving from treaties or pre-existing Aboriginal rights. First Nations<sup>8</sup> includes both status and non-status Indians living on reserves (45%) or off reserves. The majority of First Nations individuals live in Ontario (188,315), British Columbia (179,025), Alberta (156,220), Manitoba (150,040) and Saskatchewan (130,190).<sup>9</sup> There are more than 50 known First Nations languages.<sup>10</sup>

#### Understanding first nations, inuit and métis learning

“The expansion of a youthful Aboriginal population occurring simultaneously with the ageing of the mainstream boomer population presents challenges for the childcare and education system as well as housing, but could also proffer previously unprecedented labour and employment opportunity for Aboriginal youth.”<sup>22</sup> —National Council of Welfare, 2007

### Key attributes of Aboriginal learning

To compartmentalize Aboriginal holistic lifelong learning may contradict the integrative nature of this perspective. However, such a compartmentalization is useful to help explain the perspective's essential qualities. A review of the literature on First Nations, Inuit and Métis learning identifies several key attributes of Aboriginal learning, which are described in detail below:

Learning is holistic.

Learning is a lifelong process.

Learning is experiential in nature.

Learning is rooted in Aboriginal languages and cultures.

Learning is spiritually oriented.

Learning is a communal activity, involving family, community and Elders.

Learning is an integration of Aboriginal and Western knowledge.

"Aboriginal knowledge is based on observation, direct experience, testing, teaching and recording in the collective memory through oral tradition, storytelling, ceremonies, and songs. The fact that Native science is not fragmented into specialized compartments does not mean that it is not based on rational thinking, but that it is based on the belief that all things are connected and must be considered within the context of that interrelationship. In order to maintain harmony and balance, this holistic approach gives the same importance to rational thinking as it does to spiritual beliefs and social values."<sup>34</sup>

### Learning from place

Learning is tied to place in ways that could be described as "spiritual." As Watkins suggests, Aboriginal people's relationship to the land is "not one of ownership per se, for we are owned more by the land, tied to it more strongly, than the land is owned by us. We are tied to it by obligations and responsibilities established by our ancestors in times far back, and we pass those obligations on to our children and grandchildren."<sup>38</sup> Integral to the learning process is knowledge of sacred places—such as burial sites and traditional hunting grounds— which tie the culture to the land and remind people "of their past and their future, their ancestors and their offspring, their spirit and their obligations."<sup>39</sup> Cajete suggests that Indigenous scientific and cultural knowledge of local environments and pedagogy of place offer many opportunities for comparative research into how traditional Indigenous ways of learning and knowing can expand our understanding of basic educational processes for all students.<sup>40</sup> -- "Learning from Place" is one of CCL's Aboriginal Learning Knowledge Centre's six areas of focus and explores how learning of traditional knowledge, processes and practices is related to living in a particular place.

## Chapter 2: The need to redefine how success is measured in aboriginal learning

### 2.1 Current research and approaches in Canada

As provinces and territories move to implement Canada-wide testing of students, the goals of education embodied in such testing are defined by non-Aboriginal authorities. Some Aboriginal parents and communities may share these goals, but it should not be assumed that they will place them above their own goals for the education of their children. Self-determination in education



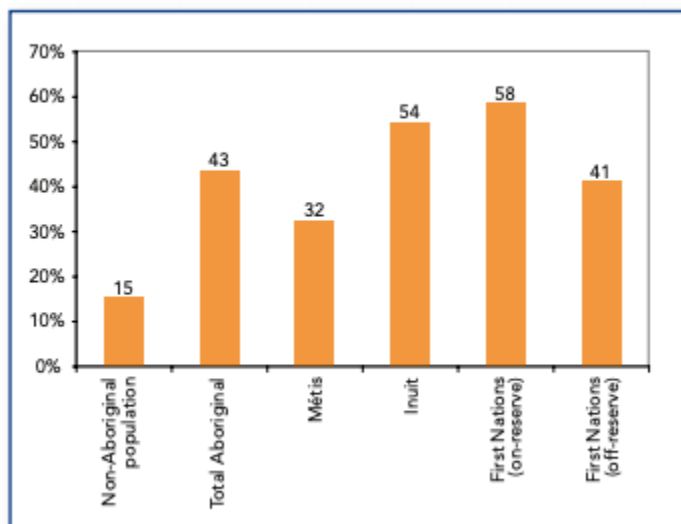
should give Aboriginal people clear authority to create curriculum and set the standards to accomplish their education goals. —1996 Report of the Royal Commission on Aboriginal Peoples

As the 2007 State of Learning in Canada reported, current approaches to measuring First Nations, Inuit and Métis learning in Canada do not reflect Aboriginal people's articulation of holistic, lifelong learning. Although government and researchers' approaches to monitoring and assessing holistic, lifelong learning often face significant information challenges (these are discussed later in this section), existing data and indicators provide the basis for broadening the scope of research to encompass the holistic attributes of Aboriginal learning. Despite this, current research and approaches to measuring Aboriginal learning in Canada often: are orientated toward measuring learning deficits, do not account for social, economic and political factors, do not monitor progress across the full spectrum of lifelong learning, do not reflect the holistic nature of First Nations, Inuit and Métis learning, and do not reflect the importance of experiential learning.

For example, the most commonly reported indicator that measures success of Aboriginal learning is the high-school dropout rate. According to the 2001 national census, the proportion of Aboriginal people that did not attain a highschool diploma was more than 2.5 times higher than the proportion of non-Aboriginal Canadians. The gap in highschool attainment was highest for Inuit (3.6 times higher).

Figure 1:

Figure 1: **Proportion of population aged 20 to 24 with incomplete high-school learning, 2001**



Source: Statistics Canada, 2001 Census

Source: Statistics Canada, 2001 Census

The presentation and interpretation of this information in the research, however, is rarely accompanied by contextual information to help demonstrate the multitude of barriers Aboriginal learners face as high-school students.<sup>62, 63</sup> For example, many Inuit and First Nations students living on reserve have historically identified that their primary reason for dropping out of high

school was the requirement to leave their community and travel long distances to attend the nearest high school. This meant they had to leave behind parents and community supports.<sup>64, 65</sup> Although access to community high schools in Nunavut has improved in recent years, Inuit students are now leaving high school primarily to enter the labour force, to help at home or to care for a child.

Current approaches do not account for social, economic and political realities Current research tends not to recognize that the economic, health and social challenges that inhibit Aboriginal people's opportunities for lifelong learning well exceed those experienced by non-Aboriginal Canadians. In 2001, four out of 10 (41%) Aboriginal children aged 14 years or younger were living in low-income families, while nearly one-quarter (22%) of First Nations people living on reserve occupied sub-standard housing, compared to 2.5% of the general Canadian population.<sup>71</sup>

Current approaches do not monitor the full spectrum of lifelong learning Current approaches to measuring Aboriginal learning tend to focus on a particular stage of formal learning such as early-childhood or secondary-school education. These approaches reflect the respective jurisdictional responsibilities of provincial and territorial education systems but may conflict with First Nations, Inuit and Métis perspectives on learning as an ongoing process integral to all stages in life.

Measurement approaches that focus on discrete stages in formal learning of youth often do not allow for the monitoring of learners' progress during educational transitions, such as between high school and postsecondary school, when many Aboriginal learners enroll in university and college entrance programs to upgrade their skills.<sup>81</sup> For example, existing information on Aboriginal adult learning is limited, revealing some of the challenges that governments and researchers face when measuring lifelong learning for First Nations, Inuit and Métis. One of the frequently reported indicators analyzes Aboriginal adult literacy using the International Adult Literacy and Life Skills Survey (IALSS).<sup>82</sup> IALSS identifies that in 2003, Aboriginal adults living in cities in Manitoba and Saskatchewan, in the Northwest Territories and Yukon, as well as the Inuit in Nunavut, scored, on average, lower in prose literacy<sup>83</sup> relative to the overall Canadian population.

#### Nunavut Adult Learning Strategy:

A new Framework Research shows that 25% of Inuit children graduate from high school in Nunavut and that the working age population in Nunavut has the lowest literacy skills level of any jurisdiction in Canada.<sup>86</sup> To engage adult learners in the cultural, social and economic development of Nunavut in 2005, the Government of Nunavut and Nunavut Tunngavik Inc. developed a Nunavut Adult Learning Strategy. The Nunavut Adult Learning Strategy addresses issues associated with literacy (English, Inuktitut and Inuinnaqtun), lack of education and formal training, lack of recognized certification, and lack of opportunity. The strategy is supported by a conceptual framework for evaluating quality in education delivery and identifying strategies and recommended actions. The new framework identifies definitions of how success is measured and lists key performance indicators and mechanisms to record and validate information. The framework allows, where possible, for measurement indicators that meet national standards in order to compare Nunavut's adult education outcomes with other jurisdictions.<sup>87</sup>

Current approaches do not reflect the holistic nature of First Nations, Inuit and Métis learning “Intelligence has been defined for us through the eyes of the Euro-American psychological and scientific culture. Its definition is limited in its application and understanding. What we have been pursuing as Indigenous people, since our involvement in education in the contemporary experience, is attempting to measure up to their definition of intelligence. To be as productive as they are, as successful as they are, to be as intelligent as they are. In doing so, we have lost the encompassing nature of our definition of intelligence—Indigenous intelligence.” —First Nations Centre. Regional Health Survey Cultural Framework, February 2005

Current approaches do not measure experiential learning

For First Nations, Inuit and Métis, learning through experience—including learning from the land, Elders, traditions and ceremonies, and parental and family supports—is a widespread, vital form of learning.<sup>90</sup> Data that measure experiential, non-formal and informal learning for Aboriginal people are not available; experiential learning remains invisible and undervalued although it continues to be an important mode of learning. Existing research tends to reinforce an assumption that only formal education is associated with successful learning and, by extension, with success in life

OECD Definitions: Types of Learning

The Organisation for Economic Co-operation and Development (OECD) distinguishes between three internationally recognized types of learning: formal learning, non-formal learning and informal learning.<sup>91,92</sup> Such distinctions may reflect boundaries that are more administrative than pedagogical.<sup>93</sup>

- Formal learning is any clearly identified learning activity that takes place in an organized, structured setting, is associated with an institution of learning (such as a school or an employer offering formal training) and leads to a recognized credential. This includes formal instruction—primary, secondary and higher education—and vocational training.
- Non-formal learning refers to learning that is often organized alongside formal educational or labour systems, but does not lead to formal qualifications. The learning is not usually evaluated, although it can be structured by the learning institution and is intentional from the learner’s point of view.
- Informal learning, which can also be referred to as experiential learning, can be unplanned or unintentional learning that occurs during everyday activities: work, family life, leisure, etc. It does not usually lead to certification.

## 2.2 International Efforts to Measure Indigenous Learning

The international community is encountering similar challenges in its efforts to measure progress in learning and well-being of Indigenous Peoples. Described below are two recent and ongoing international efforts that are developing measurement approaches designed to support improved learning outcomes and enhance community wellbeing for Indigenous Peoples.

United Nations Permanent Forum on Indigenous Issues

The United Nations Permanent Forum on Indigenous Issues (UNPFII) is examining data gaps and challenges in measuring health, human rights, economic and social development, environment,

education and culture.<sup>94</sup> The UNPFII initiated this work in 2004 by convening an international expert workshop on data collection and disaggregation for Indigenous Peoples.<sup>95</sup>

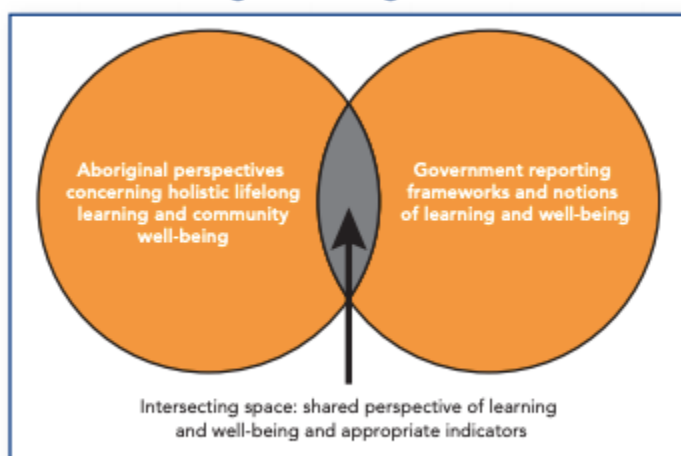
The UNPFII initiated this work in 2004 by convening an international expert workshop on data collection and disaggregation for Indigenous Peoples.<sup>95</sup> The UNPFII has since organized a series of international meetings, including a workshop held in Ottawa in 2006, to discuss data gaps and challenges in measuring the well-being of Indigenous Peoples.

The objectives of the Ottawa workshop were to:

- Identify gaps in existing indicators at the global, regional and national levels that assess the situation of Indigenous Peoples and impact policy making, governance, and program development;
- Examine work being done to improve indicators so that they take into account Indigenous Peoples;
- Examine linkages between quantitative and qualitative indicators, particularly indicators that look at processes affecting Indigenous Peoples;
- Propose the formulation of core global and regional indicators that address the specific concerns and situations of Indigenous Peoples.<sup>96</sup>

During this workshop, the Australian representative identified that current indicators must go beyond governments' perceptions of success to ensure the "effective full participation of Indigenous people in all stages of data collection and analysis as an essential component of participatory development practice."<sup>97</sup> The UNPFII has also identified other key issues, including: the need to align Indigenous-specific indicators with the United Nations' eight Millennium Development Goals (MDGs),<sup>18</sup> targets and 48 indicators;<sup>98</sup> the need for Indigenous Peoples to participate in data collection; and the need to develop culturally appropriate indicators that reflect Indigenous perspectives.<sup>99</sup>

**Figure 6: The intersecting space for indicators of Aboriginal learning**



Source: Adaptation of model proposed by the Centre for Aboriginal Economic Policy Research at the Australian National University.<sup>108</sup>

*"Lifelong learning is a cornerstone for the federal government, from early childhood support through education, adult literacy and skills development... [This is] consistent with the traditional concept of lifelong learning held by many Aboriginal peoples."*

*—Strengthening the Relationship: Report of the Canada-Aboriginal Peoples Roundtable, April 19, 2004*

### Chapter 3: Towards a Holistic Approach to Measurement

CCL used the following criteria to develop the initial draft holistic lifelong learning models: The models must reflect a holistic approach to lifelong learning. The models must map the relationships between learning processes and knowledge. The models must be culturally relevant. The models must communicate clearly and be easily interpreted. The models must have the capacity to measure First Nations, Inuit and Métis learning progress over time, and, if possible, to monitor their progress relative to one another and to nonAboriginal communities.

#### Summary of 2007 Workshops, Edmonton, First Nations Session

Overall, the holistic, cyclical and adaptable elements presented in the proposed draft learning model were recognized as important and the use of a living tree to present the flow of lifelong learning was accepted as a metaphor for a holistic lifelong learning model. Participants decided that the learning model (tree) should be “flipped” so that what was proposed as the leaves and branches of the tree would become the roots, or foundation, of the learning model. Participants recognized the many challenges in attempting to map how learning happens for First Nations and in identifying the relationships between the processes of learning and the various sources of knowledge.

### CHAPTER 4: Three Holistic Lifelong Learning Models

#### 4.1 First Nations Holistic Lifelong Learning Model

For First Nations people, the purpose of learning is to develop the skills, knowledge, values and wisdom needed to honour and protect the natural world and ensure the long term sustainability of life. Learning is portrayed as a holistic, lifelong developmental process that contributes to individual and community well-being. This process is both organic and self-regenerative in nature, and integrates various types of relationships and knowledge within the community.

The First Nations Holistic Lifelong Learning Model uses a stylized graphic of a living tree to depict learning as a cyclical process that occurs throughout the individual’s lifespan. This learning tree identifies the conditions that foster cultural continuity and provide the foundation for individual learning and collective well-being.

The model contains four main components. They depict the dynamics that enable First Nations people to experience holistic lifelong learning as a purposeful developmental process. The components include: the sources and domains of knowledge (the roots), the individual's learning cycle (the rings), the individual's personal development (the branches) and the community's well-being (the leaves).

#### The roots: the learning foundation

Lifelong learning for First Nations people is rooted in the individual's relationships within the natural world and the world of people (self, family, ancestors, clan, community, nation and other nations), and in their experiences of languages, traditions and ceremonies. These Sources and Domains of Knowledge are represented by the 10 roots that support the tree (learner), and the Indigenous and Western knowledge traditions that flow from them.

Just as the tree draws nourishment through its roots, the First Nations person learns both from and about the sources and domains of knowledge, drawing upon a rich heritage of values, beliefs, traditions, and practices associated with balanced relations within and between all members (living and deceased) of the community. Any uneven root growth—expressed, for example, as family breakdown, loss of Aboriginal language or other symptoms of cultural discontinuity—can destabilize the learning tree.

The model affirms the importance of integrating Western and Indigenous knowledge and approaches to learning. Thus the learning tree depicts the co-existence of Indigenous and Western learning within the root system, and their ultimate convergence within the trunk, the site where individual development and the process of lifelong learning is manifested.

#### The learning rings: the stages of lifelong learning

A cross-sectional view of the trunk reveals the seven Learning Rings of the Individual. At the trunk's core, Indigenous and Western knowledge are depicted as two complementary, rather than competitive, learning approaches.

Surrounding the core are the four dimensions of personal development—spiritual, emotional, physical, and mental—through which learning is experienced. Thus learning is depicted as an integrative process that engages the whole person during any given learning activity.

The tree's rings portray how learning is a lifelong process that begins at birth and progresses through childhood, youth and adulthood. The rings depict the stages of formal learning, beginning with early childhood learning and progressing through elementary, secondary and post-secondary education, to adult skills training and employment. However, the rings also affirm the equally important role of experiential or informal learning throughout each life stage, as depicted by the lightercoloured shading within each ring.

Learning opportunities are available in all stages of First Nations life, in a variety of contexts that include both informal and formal settings such as in the home, on the land, or in the school. Such a range of learning opportunities facilitates the transmission of intergenerational knowledge to the

individual from the sources within the roots— from family members, community members and Elders. Implicit in the intergenerational transfer process is the understanding that each new generation is responsible to ensure the survival of the seventh generation. This understanding is depicted by the seven rings contained within the outer learning ring.

The branches: individual well-being and harmony

The individual experiences personal harmony by learning to balance the spiritual, physical, mental and emotional dimensions of their being. The model depicts these dimensions of personal development as radiating upward from the trunk into the tree's four branches; each branch corresponds to a dimension of personal development.

The emotional branch, for example, may exemplify the individual's level of self esteem or the extent to which he or she acknowledges personal gifts. Likewise, the intellectual branch may depict the level of critical thinking ability and analytical skills, the extent of practice of visioning and dreaming, or level of understanding and use of First Nations language.

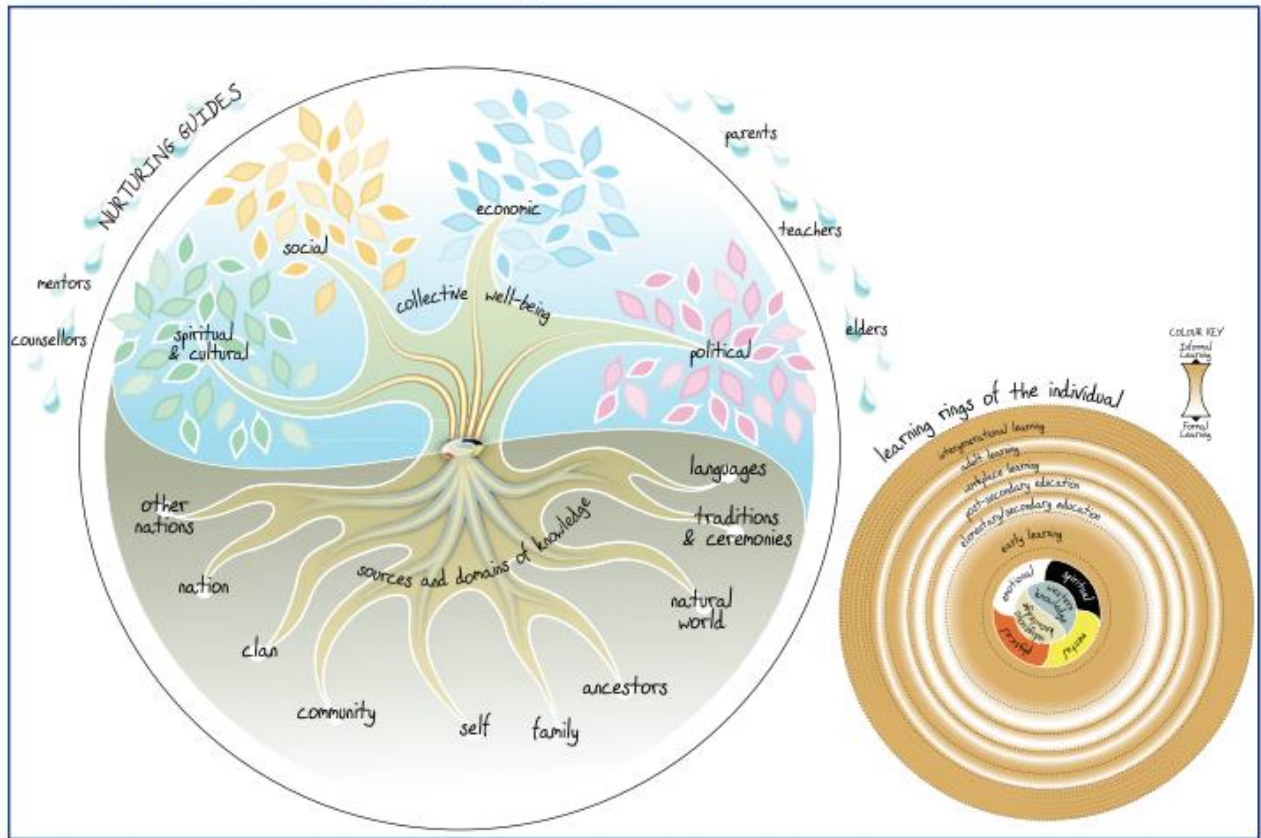
The leaves: collective well-being

Growing from each branch is a cluster of leaves, corresponding to the four branches of Collective Well-being— cultural, social, political and economic. Vibrant colours indicate aspects of collective well-being that are well developed.

Collective well-being involves a regenerative process of growth, decay and re-growth. The leaves fall and provide nourishment to the roots to support the tree's foundation. Similarly, the community's collective well-being rejuvenates the individual's learning cycle. Raindrops depict learning guides such as mentors, counsellors, parents, teachers, and Elders. These individuals also provide the learner with opportunities to develop mentally, spiritually, emotionally and physically throughout the lifespan, and are an integral part of a cyclical, lifelong learning process.

The First Nations Holistic Lifelong Learning Model is premised on the understanding that the First Nation learner dwells in a world of continual reformation, where interactive cycles, rather than disconnected events, occur. In this world, nothing is simply a cause or an effect, but is instead the expression of the interconnectedness of life. These relationships are circular, rather than linear, holistic and cumulative, instead of compartmentalized. The mode of learning for First Nations people reflects and honours this awareness.

Figure 7: **First Nations Holistic Lifelong Learning Model**



## CHAPTER 5: Demonstrating the use of the Holistic Lifelong Learning Models

Demonstrating the use of the holistic lifelong learning models



Table 1: **Preliminary national framework: First Nations**

This table proposes examples of national indicators required to measure success in First Nations learning, based on the First Nations Holistic Lifelong Learning Model.

			PLACE WHERE LEARNING OCCURS (SOURCES OF LEARNING)				
			Home	School/Institution	Community	Land	Workplace
STAGES OF LEARNING (RINGS OF TRUNK)	Early Learning	Formal Learning					Not Applicable
		Informal Learning	Extent to which parents read to children	Access to First Nations-specific ECE program	Access to organized activities (reading programs, play groups)	Interaction with family who help understand traditional practices	Not Applicable
	Elementary / Secondary Education	Formal Learning		High-school graduation rate		Exposure to school field trips to sacred sites	
		Informal Learning	Use of First Nations language at home	Participation in sports and recreation programs at school	Participation in First Nations ceremonies and festivals	Practice of First Nations traditional skills (hunting, trapping)	Availability of internship programs
	Post-secondary Education	Formal Learning	Participation in distance learning courses leading to a certification	University completion rate	Availability of community-based post-secondary programs		Availability of apprenticeship programs
		Informal Learning	Exposure to First Nations culture and traditions at home	Access to Aboriginal student centres and/or support programs	Access to a community library	Use of celestial bodies (interpreting seasons, navigation, weather)	Availability of non-formal workplace training
	Adult Learning	Formal Learning		First Nations adults returning to school to complete high-school diploma			Participation in formal workplace training
		Informal Learning	Reading non-work related material at home		Community involvement and volunteering	Knowledge of traditional medicines and herbs	Self-directed learning through the Internet
	Inter-generational Learning	Formal Learning		Proportion of teachers in school who are First Nations			
		Informal Learning	Intergenerational transmission of First Nations culture at home	Involvement of Elders at schools	Exposure and interaction with Elders who help understand language and culture	Extent of use of traditional practices	Use of First Nations language in the workplace

*"It is important...to establish a variety of indicators of success and tools of measurement, beyond performance on standardized tests. One size does not fit all; there are many kinds of learners, many kinds of learning, and many ways of demonstrating our accomplishments. Without better research and data, we won't know where we are, where we want to go, and if we are getting there."*

*—Society for the Advancement of Excellence in Education. Moving Forward in Aboriginal Education: Proceedings of a National Policy Roundtable, 2005<sup>138</sup>*

## 5.2 online tools: improving Access to inFormAtion

CCL has introduced three online and interactive learning tools, accessible from CCL's website at [www.ccl-cca.ca](http://www.ccl-cca.ca). These tools are designed for several purposes:

- To provide an example of how to use the Holistic Lifelong Learning Models. Using each learning model as a national framework for measurement illustrates how learning indicators and measures can be organized and arranged.
- To disseminate information to a larger audience. By taking advantage of the Internet, the online tools allow the living drafts of each Holistic Lifelong Learning Model to be viewed, analyzed and critiqued by a wider audience. This helps strengthen the learning models' accuracy and utility.
- To increase access to data and indicators. The online tools provide a place where data, indicators and research are easily accessible and navigable. They help researchers, governments and Aboriginal and non-Aboriginal people access and understand holistic measures of First Nations, Inuit and Métis learning.
- To identify data gaps. By organizing data through a holistic framework, the online tools help recognize and identify existing data gaps in First Nations, Inuit and Métis lifelong learning.

#### Toward a holistic approach to measuring Aboriginal learning

Therefore, a key challenge for Aboriginal Peoples and for educators and governments working with First Nations, Inuit and Métis communities to improve learning outcomes is to articulate a comprehensive definition of what is meant by "learning success," and to develop an appropriate framework for measuring it.

The international community is attempting to address such issues in the research and collection of data about Indigenous Peoples. The United Nations Permanent Forum on Indigenous Issues (UNPFII) is examining data gaps and challenges across the areas of health, human rights, economic and social development, environment, education and culture. Similarly, the state government of New Zealand foresees its role as one of facilitating Indigenous Peoples' efforts to develop their own statistical frameworks and data.

CCL and its Aboriginal Learning Knowledge Centre are now working in partnership with First Nations, Inuit and Métis learning professionals, community practitioners, researchers and governments to define what is meant by learning success—and to identify the indicators needed to capture a holistic view of lifelong learning that reflects Aboriginal needs and aspirations. With formal support in place from each of five national Aboriginal organizations in Canada, CCL launched the Redefining How Success is Measured in First Nations, Inuit and Métis Learning initiative.

#### 6.2 Future Directions

Any process to redefine how success is measured in First Nations, Inuit and Métis learning should:

- Identify the partners needed to address data gaps and challenges. First Nations, Inuit and Métis communities, organizations and institutions, the federal government, provincial and territorial governments, educational authorities, academics, professionals and researchers, parents and Aboriginal students themselves all have a vested interest in Aboriginal learning. While each partner has an important role to play in measuring the progress of First Nations,

Inuit and Métis learning, the sheer number of stakeholders illustrates how difficult it is to address the chronic data gaps and challenges identified in this report.

- Foster a dialogue on data gaps and challenges in measuring Aboriginal learning. Critical to this process is the need to address the capacity of government reporting frameworks to reflect Aboriginal perspectives on holistic, lifelong learning and community well-being. The multiple responsibilities and scope of activities that organizations must deal with need to be clarified. For example, federal governments require data that can inform national-level policy and programs, whereas community members and local program requirements tend to shape the information needs of communities.
- Develop comprehensive information and data strategies to fill the data gaps on Aboriginal learning. Strategies are needed at the community, regional and national levels to address existing data gaps on Aboriginal learning. In all situations, the process to develop these strategies must directly involve and take leadership from First Nations, Inuit and Métis people.

## Summary and Future Directions

### 6.3 What CCL will do?

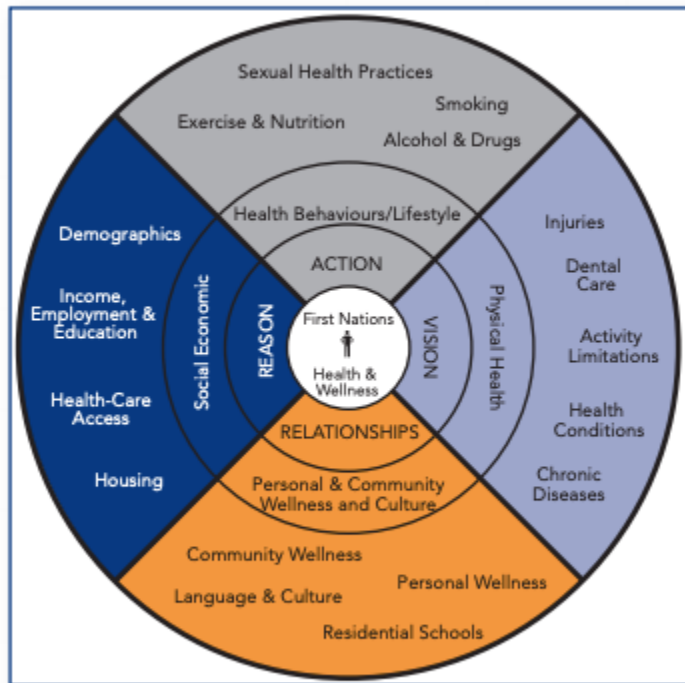
CCL will continue to support First Nations, Inuit and Métis as the leaders in this ongoing process and will work with its Aboriginal Learning Knowledge Centre, learning experts, researchers and governments to ensure that Redefining How Success is Measured in First Nations, Inuit and Métis Learning becomes a rallying point for significant change.

#### CCL will:

- Continue to improve its understanding of the factors that impact holistic lifelong learning for First Nations, Inuit and Métis. The Holistic Lifelong Learning Models for First Nations, Inuit and Métis represent living drafts that will evolve as our shared understanding is enriched.
- Work with First Nations, Inuit and Métis to develop and implement a national framework for monitoring and reporting on Aboriginal learning. CCL will use the Holistic Lifelong Learning Models as the basis to develop a national holistic framework that will annually report on the status of First Nations, Métis and Inuit learning. As persistent data gaps and challenges are addressed, CCL will work with Aboriginal Peoples to develop an Aboriginal Composite Learning Index that will help to measure and identify the learning opportunities that foster well-being in First Nations, Métis and Inuit communities.
- Work with Aboriginal Peoples and federal, provincial and territorial governments to develop a national information and data strategy. A national information and data strategy must identify multiple goals, methods of data collection and analysis, and groups of participants from whom data can be collected. To ensure that the strategy is useful and relevant, all partners must support it. CCL will coordinate a series of workshops across Canada that bring all partners together to discuss strategies to address the existing data gaps and challenges in Aboriginal learning.
- Use the Holistic Lifelong Learning Models to foster a dialogue in Aboriginal learning. CCL will continue to partner with interested organizations, institutions and/or governments to explore ways in which the Holistic Lifelong Learning Models can be used to foster a dialogue about holistic lifelong learning at the community, regional and/or national level.

## Appendix A

Figure 11: **How the cultural framework was used to organize the survey and report**



Source: First Nations Centre. *First Nations Regional Longitudinal Health Survey (RHS) 2002/03. Results for Adults, Youth and Children Living in First Nations Communities.* (Ottawa: 2005).

Collier, Catherine & Cross Cultural Developmental Education Services. **Special Education for Indigenous Students.** In *NABE PERSPECTIVES*. MAY–JUNE 2012.

<http://jan.ucc.nau.edu/~jar/NABE/Collier%20SE.pdf> 2020-04-08 (Accessed).

### Summary:

Native American, Alaskan and Hawaiian Native populations with exceptional learning needs remain a significant challenge for educators in regards to special education and language transition needs. This report highlights the three primary concerns for educators, teachers and students are: 1) continuing disproportionately in identification and placement in special education services 2) limited access to culturally and linguistically responsive instruction with special education services and 3) limited number of Indigenous bilingual special education professionals.

The continuing issue of disproportionately services for Indigenous students with special needs may be due to inappropriate assessments and screening procedures according to feedback from teachers and special educators working with the students. The report suggests effective training is required for teachers and special education professionals working in the Indigenous communities.

The issue of limited access to culturally and linguistically responsive instruction can be addressed by recruiting and preparing more Indigenous bilingual teachers, expanding access to dual language programs and ensuring all services are sensitive to the students needs and offering bilingual instruction.

The preparation of personnel to work with diverse linguistic and cultural populations has not kept up with special education needs in the districts, particularly with special educator professionals working with Indigenous students with disabling conditions. The author suggests funding is non sustaining as the communities and districts rely on federal grants and the number of bilingual special educators graduating does not keep up with the current and future need of the students.

Working together, collaboration and getting to the root of the challenges at both the service level and structural system is required in order to perpetual gradual change.

#### Notes:

American Indian, Alaska and Hawaiian native populations with exceptional learning needs remain a significant challenge for educators in regard to special education and language transition needs. There are 3 primary concerns: 1) continuing disproportionality in identification and placement in special education services, 2) limited access to culturally and linguistically responsive instruction within special education services, and 3) limited numbers of indigenous bilingual special education professionals. We will examine these in order, beginning with disproportionality.

Census data from 2006 indicates a great deal of disproportionality remaining in placement of culturally and linguistically diverse students in special education (Alliance for Excellent Education 2008). Using federal identification terms, both African American and Native American students were disproportionately overrepresented in all special education categories. American Indian and Alaska Native students are more likely than students of other racial and ethnic groups to receive services under the Individuals with Disabilities Education Act (IDEA). Specifically, about 14% of American Indian and Alaska Native students received IDEA services in 2006, compared to 8% of white, 11% of black, 8% of Hispanic, and 5% of Asian/Pacific Islander students (Alliance for Excellent Education 2008).

Nationally, American Indian and Alaska Native students are 1.53 times more likely to receive special education services for specific learning disabilities and are 2.89 times more likely to receive such services for developmental delays than the combined average of all other racial groups. Fifteen percent of American Indian and Alaska Native eighth graders were categorized as students with disabilities in 2005, meaning they had or were in the process of receiving Individualized Education Plans (IEP), compared to 9% of all non-American Indian and Alaska Native eighth graders (Collier, 2011). A disturbing additional aspect of this disproportionality is that while overrepresented in special education in general, AI/AN students are woefully under-served in specific categories of special need, e.g., autism spectrum disorder and intellectually gifted.

## Conclusion

Despite considerable improvements and expansions in providing bilingual instruction to indigenous, American Indian, Alaska and Hawaiian native populations, there remain serious concerns regarding effective education for AI/AN students with exceptional learning needs as well as language transition needs. Three principal concerns have been discussed in this article: 1) continuing disproportionality in identification and placement in special education services, 2) limited access to culturally and linguistically responsive instruction within special education services, and 3) limited numbers of indigenous bilingual special education professionals. Education professionals must join together to see that these issues are addressed at both the system and service point in our education organizations.

Deloitte Inc. and Six Nations Life-long Learning Task Force. **Education System Transformation Road Map**. Six Nations of the Grand River: April 6, 2019.

This detailed report outlines life-long learning costs required to support the perpetual long term educational needs of the Six Nations of the Grand River community based on existing school, adult programs and projected new infrastructure projects to support the students and adult learners.

The report findings are heavily weighted on financial projections, the cost of doing business expressed in terms of capital and operations and maintenance (O&M). There is little to no information on the real costs of implementing special education in the community.

The big picture identifies \$360,000 will be set aside to conduct Special Education Reviews in the community for the 2019-2020 fiscal year.

Over a ten year period to 2029, \$2.2 B is required to support the perpetual life-long learning needs of the community.

First Nations Education Steering Committee (FNESC), BC: **English First Peoples Gr. 10-12 Teacher Resource Guide**. 2018. <http://www.fnesc.ca/wp/wp-content/uploads/2018/08/PUBLICATION-LFP-EFP-10-12-FINAL-2018-08-13.pdf> 2020-04-15 (Accessed).

FNESC, BC: **English 10 & 11 First Peoples Teacher Resource Guide**. 2010. <http://www.fnesc.ca/efp/Attachments/EFP%2010-11%20Teacher%20Resource%20Guide%20Final.pdf> 2020-04-17 (Accessed).

FNESC, BC: **English 12 First Peoples Teacher Resource Guide**. 2008. <http://www.fnesc.ca/wp/wp-content/uploads/2015/06/PUB-LFP-English-First-Peoples-12-for-Web.pdf> 2020-04-17 (Accessed)

Government of Canada. **INDIGENOUS EARLY LEARNING AND CHILD CARE FRAMEWORK.** © Her Majesty the Queen in Right of Canada, 2018.

[file:///Users/user/Downloads/1352-IELCC\\_Report-EN.pdf](file:///Users/user/Downloads/1352-IELCC_Report-EN.pdf) 2020-07-15 (Accessed).

The Indigenous Early Learning and Child Care Framework represents the Government of Canada and Indigenous peoples' work to co-develop a transformative Indigenous framework that reflects the unique cultures, aspirations and needs of First Nations, Inuit and Métis children across Canada.

This Indigenous ELCC Framework sets the stage for Indigenous governance of improved and new systems of ELCC policy, programs and supports for Indigenous children and families, now and in the future. Its development has been informed by the extensive work of expert working groups, reports and engagement processes on Indigenous ELCC over many years. The Framework was co-developed with Indigenous partners following a comprehensive national engagement process during spring and summer 2017, which consisted of more than one hundred engagement sessions across the country. Through this process, thousands of Indigenous people provided their vision of ELCC for their children, families, communities and cultures.

This Framework provides a guide for communities, program administrators, service providers, policy makers and governments to work towards achieving a shared vision that all Indigenous children have the opportunity to experience high-quality, culturally-strong ELCC. Alongside distinctions-based priorities and relationships, this Framework sets out principles and goals for Indigenous ELCC in order to better respond to and support the needs, responsibilities and aspirations of all Indigenous children and families across Canada regardless of where they live. It also recognizes the importance of implementing distinctions-based frameworks based on the rights, interests and circumstances of First Nations, Inuit and the Métis Nation. This Framework is meant to support, coordinate and guide the design, delivery and governance of Indigenous ELCC that is anchored in self-determination, centred on children and grounded in culture, through new policies, processes, partnerships, authorities, capacities, programs and investments that will strengthen Indigenous ELCC in Canada.

These cross-cutting and shared principles stem from national and regional engagement processes and aim to offer a foundation to collectively strengthen Indigenous ELCC.

1. Indigenous Knowledge, Languages and Cultures Realizing the crucial importance of Indigenous ELCC that is rooted in distinct Indigenous cultures, languages and knowledges, as the foundation from which children form their individual and collective identity, and as an essential component of wellbeing.
2. First Nations, Inuit and Métis Determination Acknowledging that First Nations, Inuit and the Métis are distinct peoples with rights to self-determination including the right to control the design, delivery and administration of an Indigenous ELCC system that reflects their unique needs, priorities and aspirations.
3. Quality Programs and Services Led by Indigenous peoples, creating culturally-appropriate and distinct ELCC programs and services that are grounded in Indigenous cultures and delivered through a holistic approach that supports the wellness of children and families in safe, nurturing and well-

resourced programs and environments. Providing culturally-competent, well-educated, trained and well-compensated early childhood educators in healthy, equitable and supportive work environments.

4. Child and Family- Centred Understanding the child in the context of family and prioritizing the direct involvement of families in the delivery of a continuum of programs, services and supports, from prenatal to school age and beyond. Supporting families to heal from past and present trauma.

6

5. Inclusive Taking into account and building upon the diversity of Indigenous children and families, creating ELCC programs that include a range of supports to respond to children's, families' and communities' diverse abilities (including physical, psychological and developmental abilities), geographic locations and socio-economic circumstances.

6. Flexible and Adaptable Enabling and supporting flexible ELCC programs and services that are responsive to the unique needs of a child, family or community.

7. Accessible Supporting access to affordable ELCC programs and services for all Indigenous children and families who require them.

8. Transparent and Accountable Designing, delivering and funding ELCC in ways that are accountable to children, families, communities and partners; sharing data in transparent and ethically appropriate ways, with reciprocal and mutual accountability between those who are collaborating to design, deliver and fund services.

9. Respect, Collaboration and Partnerships With Indigenous peoples leading the way, strengthening and fostering new and emerging partnerships and collaborations at multiple levels, across sectors, with numerous players in program design and delivery to achieve shared goals. Recognizing that no one program can meet all the needs of children and their families, fostering a network of supports based on community needs and creating opportunities to support Indigenous families and communities to care for their children in more comprehensive, holistic, effective and efficient ways.

## First Nations ELCC Framework

First Nations have an inherent and sacred responsibility for their children and families. Children hold a unique and sacred place in First Nations families, communities, and nations; they are gifts from the Creator. A First Nations ELCC framework must begin and end with children and their families, in the languages and cultures passed down through the generations, and through authorities governed by First Nations themselves for their own peoples and futures. They believe that children are imbued with the ways of knowing and being of their collectives, and in this way they ensure the survival of Indigenous cultures (Little Bear, 2000). First Nations envision a system of diverse, high-quality programs and services that lays the foundation for the health and well-being of First Nations children, provides choices for families, and revitalizes and supports the cultural continuity of First Nations communities and nations. This vision is achieved through a First Nations-led ELCC system of programs and services that are designed and governed by First Nations; rooted in First Nations knowledge, language and culture; guided by Indigenous practices in childhood development; and strengthened by partnerships with governments, service delivery organizations and community members.



**FIRST NATIONS PRINCIPLES AND GOALS** First Nations propose the following principles and goals for a First Nations ELCC system:

1. A First Nations ELCC system of programs and services that is anchored in distinct First Nations knowledges, languages and cultures and responds to First Nations priorities, needs and responsibilities.
2. A First Nations ELCC system that is controlled and directed by First Nations, including authority and decision-making at all levels of policy development, and funding allocations and governance, with reciprocal accountability.
3. Well-funded ELCC programs, services and supports that are diverse and of high quality, as evidenced in children's programming and learning, physical environments, Elders' leadership, well trained staff who earn equitable wages, and family and community engagement.
4. ELCC programs and services that are available, affordable, flexible and responsive to the unique needs of First Nations children and their families, including flexible funding approaches that respond to community needs and provide supports for children and families with diverse and exceptional needs.
5. Programs and services that are transparent and accountable.
6. Collaborations and partnerships that support the establishment of a coordinated, integrated First Nations-led ELCC system of policies, programs, services and supports, including national and regional linkages between relevant departments, governments, nations, and related sectors.
7. First Nations capacity that is supported at national, regional and community levels to successfully establish and guide a First Nations ELCC system.

#### **PRIORITIES AND STRATEGIC ACTIONS**

First Nations have identified priorities and strategic actions over the short, medium and long term for realizing change in ELCC structures, systems and programs. These priorities and strategic actions are likewise intended to achieve the goals identified above:

1. Create regional ELCC structures to support and coordinate First Nations governance in ELCC. Coordination structures would be determined and mandated regionally.
2. First Nations leadership to guide and direct regional coordination and support for programs and services, community engagement, quality support, partnerships and accountability.
3. Articulate a formal statement of quality for First Nations ELCC.
4. Enhance and expand existing ELCC programs for First Nations children and families, and create new ones according to First Nations priorities.
5. Develop resources or curricula content for ELCC programs that convey the cultures, languages and developmental needs of children and families they serve.
6. Establish standards, regulations and licensing based in First Nations knowledge systems.
7. Create a First Nations human resource strategy that promotes and builds on the existing capacities of First Nations communities.
8. Develop measures towards improved education and certification of early childhood educators in accredited First Nations ELCC programs, and provide culturally appropriate professional development opportunities for ELCC directors, managers, early childhood educators and other staff.
9. Influence post-secondary institutions to include First Nations early childhood education ECE content and culturally appropriate curricula.

10. Establish measures to maintain facilities in good repair and where necessary renovate or construct new ELCC facilities.
11. Establish a process for ongoing community engagement to inform ELCC program and policy development and decision-making.
12. Develop appropriate and long-term funding approaches and processes that support a high-quality, regionally-based First Nations ELCC system among its interconnected parts, based on communities' needs and priorities, and with First Nations-led funding allocations that are determined by First Nations at the national and regional levels.
13. Create and promote respectful linkages and partnerships at multiple levels and in varied contexts that support a coordinated system of ELCC programs and services for First Nations children and families.
14. Establish reciprocal accountability, research and evaluation frameworks to support promising practice and innovations in First Nations ELCC policies, programs and services.
15. Support First Nations capacities development in ELCC systems, programs and practices at national, regional and local levels.

Government of Canada. **National First Nations Early Learning and Child Care (ELCC) Policy Framework - DRAFT**. November 10, 2017.

[https://gallery.mailchimp.com/a74eaafbc72d669859e6453b/files/2abc3f2b-822e-4cb6-860b-cf282e7f8975/First\\_Nations\\_ELCC\\_draft\\_Framework\\_November\\_17.pdf](https://gallery.mailchimp.com/a74eaafbc72d669859e6453b/files/2abc3f2b-822e-4cb6-860b-cf282e7f8975/First_Nations_ELCC_draft_Framework_November_17.pdf) 2020-08-15 (Accessed).

### 6.3 Funding Approaches and Allocations

Early learning and child care programs, services and supports for First Nations children and families are funded in varying degrees and levels across the country by both the federal and provincial governments. This framework argues for a “fund the system” approach, which considers ELCC as an integrated system with interconnected parts based on community needs and priorities. First Nations will determine funding allocations at the national and regional levels, and will be involved in all funding decisions where First Nations ELCC is concerned. The focus of this framework is to ensure universal and equitable distribution of resources available to First Nations ELCC programs, services and supports and to provide regions with a framework for recognizing existing internal authorities, partnerships and allocations, and to develop new authorities, partnerships and allocations. Because First Nations cultures, communities and nations must be supported as integral, all existing funding authorities for First Nations ELCC will coordinate as necessary, in the direction of First Nations leadership.

Specific considerations for First Nations ELCC national funding allocation: The number and diversity of First Nations cultures and languages and the need to revive and protect them. Large, growing and youthful First Nations population. Existing social and health inequities and disparities. Children and families with diverse and exceptional needs. Additional barriers faced by rural, remote, isolated, and northern communities.

### 6.6 Capacity Development

First Nations capacities at all levels (community, Nation, region and national) require financial and technical development support in order to realize the goals of this framework. Strategic actions

throughout this section of the framework require new and enhanced First Nations capacities in all areas and at all levels 15 (structure, system & program). ‘Capacity’ includes professional development and planning support, specialized training and other education, the means for coordination and governance at all levels and for the realization of all that this framework would make possible. With respect to accountability and evaluation, capacity also refers to abilities and resources by which to maintain productive and accountable relationships at all levels, and to work together to ensure transformation of systems and structures.

This paper examines the challenges First Nations children with special needs face when making the transition from early childhood programs to the school setting. Effective strategies to address these transitions are also presented.

#### 6.5 Reciprocal Accountability, Research and Evaluation

Accountability, research and evaluation are fundamental to successful First Nations ELCC systems, programs and services. These processes can ascertain and inform the successes of the overall First Nations ELCC system as well as its component parts locally, ensure successful First Nations governance and mechanisms of policy development (especially in community and other engagement), as well as facilitate innovation, strength-sharing, observance of OCAP principles, and intercultural knowledge translation. Reciprocal accountability is also a key to successful funding relationships among governments and their delegated agencies and must be made clear in coordination and planning processes.<sup>6</sup>

Kitchen, Kelly; Lynch, Andrea; First Nations Education Steering Committee. **The preschool to school transition : implications for First Nations learners with special needs.** West Vancouver : First Nations Education Steering Committee, 2005. <https://bcacccs.kohacatalog.com/cgi-bin/koha/opac-detail.pl?biblionumber=448> 15pp. 2020-04-07 (Accessed).

This paper examines the challenges First Nations children with special needs face when making the transition from early childhood programs to the school setting. Effective strategies to address these transitions are also presented. [\*could not access the paper\*]

K.L. Martin & Associates Corp. Ltd. **Six Nations of the Grand River - Language Learning Centre.** [Power Point Presentation] Six Nations of the Grand River: March 12, 2020.

Under the category of “Need”, the following points have been identified:

- Although the overall number of First Nation language speakers has grown by 3.1% in the last ten years, only 1 in 3 Elders and 1 in 10 children speak a First Nation language as their mother tongue.
- The UNESCO Atlas of the World’s Languages in Danger project reports that three-quarters of the nation’s First Nation languages are “definitely,” “severely”, or “critically” endangered. The remainder are classified as “vulnerable/unsafe”.

- Only Cree, Ojibwa and Inuktitut are believed to have enough speakers to be sustained on an on-going basis.
- Loss of First Nations languages can be attributed to:
  - Residential schools
  - The reserve system and colonial policies
- All languages at Six Nations have been noted as “critically endangered”, and there are less than 50 of each speaker in the community.

Language	Mother-tongue speakers in Canada
Onondowa’ga (Seneca)	2-3
Onoda’gega / Ondonda’gega (Onondaga)	7
Goyogoho:no’ (Cayuga)	30-50
Onyota’a:ka (Oneida)	180
Kenien’keha / Kenyen’keha (Mohawk)	545

The report highlights a number of TRC Calls to Action, such as follows:

- 10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate a number of principles as below:
  - Providing sufficient funding to close identified educational achievement gaps within one generation
  - Improving education attainment levels and success rates
  - Developing culturally-appropriate curricula
  - Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses
  - Enabling parental and community responsibility, control and accountability, similar to what parents enjoy in public school systems
  - Enabling parents to fully participate in the education of their children
  - Respecting and honouring Treaty relationships
- 12. We call upon the federal, provincial, territorial and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.
- 13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

- 14. We call upon the federal government to enact an Aboriginal languages act that incorporates a number of specific principles [ - as listed].
- 15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.
- 16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
- On February 5, 2019, the Canadian government tabled the Indigenous Languages Act, which seeks to protect and revitalize Indigenous languages in Canada.
- The Six Nations Community Plan 2019 was developed in consultation with community members, including youth and elders; community departments; organizations; and leadership to serve as a guiding document toward a healthy, happy and thriving future. Some of these goals include the following:
  - Culture and Tradition
    - Key Challenges and concerns
    - Establishing a baseline
    - Measuring progress
    - Preserve and Enhance Haudenosaunee Languages (short, medium and long-term goals)
- Establish a Lifelong Learning Task Force to:
  - Review the current education system
  - Review and refine the draft model and costing developed in an Education Study
  - Conduct research on areas where little or no baseline information is currently available
  - Establish a plan to work towards a future lifelong learning system that meets the needs of our learners and the community as a whole.
- Industry overview: First Nation Cultural Education Centres serve as a support for education related programs including:
  - Curriculum-development for First Nation and provincial schools
  - Teacher training
  - Language classes
  - Language acquisition
  - Resource support to schools
  - Presentations, workshops relating to the preservation of culture and language;
  - Life skills development
  - audio/visual resources
  - Internet web pages

- And the production of materials for teachers, museums, archives, resource centres, libraries and post secondary schools.
- They should further develop:
  - Summer camps
  - Traditional sweat lodges and ceremonies
  - Outdoor skills
  - Cultural tourism
  - Community Inaguage classes
  - Traditional healing
  - Protection of Elders' teachings and traditional knowledge
  - Adult language lessons
  - Ceremonial and cultural celebrations
  - Link contemporary technologies to traditional skills and delivery of cultural awareness programs to the public
  - website
- Proposed Development, Staffing Requirements, Building Requirements, Cost Estimates, Alternative Site Analysis, and Next Steps including a Final Report are all mentioned in the presentation.

McGregor, Connie OCT. **Six Nations Education Engagement Report.** Six Nations of the Grand River: February 2019.

This report outlines education is important to all segments of the population at Six Nations and promoting o'gwe:ho:weh values within the family, school and community. Relative to special education the findings reveal the importance of improved programming, student centred individual programs, culture/land based learning, life skills, work ethics, preparedness, independence and self-reliance.

Community feedback suggested more one-to-one instruction, specific training, more Educational Assistants to assist with students, enriched learning opportunities and one whole school dedicated for students with special needs with all the resources they need under one roof.

Culture/land based learning would incorporate REAL History, self-esteem building, community building and enhancing interpersonal communication skills, combined with life skills such as home economic, tech training, planting gardens, cooking, preserving food, outdoor space and self-reliance.

There is strong support for increased involvement of knowledge keepers in the education system. Overall, a life long learning system must be academically challenging and prepare learners for higher education based on their strengths and gifts and build self-identity.

Mississaugas of the New Credit First Nation (MNCFN). Mississaugas of the New Credit First Nation (MNCFN): Ontario First Nations Special Education Review Report. Chair Review: Peter Garrow. May 2017.

<http://mncfn.ca/wp-content/uploads/2017/05/EMBARGOED-Ontario-First-Nations-Special-Education-Review-Report-May-2017.pdf> 2020-04-30 (Accessed).

Key Recommendations from report:

- o The federal government funding model for First Nations special education requires a complete overhaul.
- o Regulatory amendments are needed to ensure that *all* provincial school boards treat First Nations students fairly
- o The cap on fees for First Nations AND provincial school boards is not appropriate.
- o There should be a guarantee that First Nations pupils will be provided the same access to services as off-reserve pupils.
- o First Nations should be given a formal role in the say of the funding they receive and in making decisions about needs of special education students.
- o School boards should be required to share student information with FN and ask for parental authorization for this in school forms.
- o Additional support and funding is needed for First Nations organizations, such as the Aboriginal Institutes, to train our local people to become special education staff and specialists, especially through programs that do not require leaving the community for extended periods.
- o Work is needed to consolidate the complicated and confusing patchwork of federal and provincial government programs for First Nations children in order to reduce gaps between programs, facilitate access to programs, reduce administrative burdens, clarify responsibilities, and provide more comprehensive services.
- o The funding stream for facilities must address capital needs for Special Education students.
- o Improved funding, improved facilities, improved access to specialists, and access to provincial funding for off-reserve student would all help to ensure we can accommodate more children with special needs in our communities.
- o A new hybrid funding model can greatly improve a First Nation's ability to plan, develop programs, and retain qualified staff, all of which would result in better programming for our children.
- o Reducing administrative burdens of reporting, tuition agreement negotiations, information gathering, and application writing would free up time and resources to be spent on program development and direct service delivery.

- o A new hybrid funding model would have a bottom-up approach, based on the sum of needs in each community.
- o A new hybrid funding model would be uncapped, and allow for annual re-evaluation and increases based on rising costs and inflation.
- o A new hybrid funding model would allow carry-over from year to year.
- o A new hybrid funding model will be indexed – for example, funding should automatically increase based on increases in population, need, and the cost of providing services,
- o A new hybrid funding model should have a base amount annually, which would be determined using a formula created based on a robust needs analysis, and should factor student numbers, remoteness, community characteristics, number of identified children, and so on. Consistency in this base amount would provide First Nations with receipt of a forecast of future funding levels to facilitate future planning.
- o A new hybrid funding model should secondarily have a special circumstances amount, which would be available through a quick application process with a 30-day response. This would allow for additional staff positions for one-on-one scenarios, which would normally swamp a First Nations Special Education budget. It would also allow for severe needs of individual students. This would be difficult to put into a base funding model due to high variation of costs and unpredictable needs throughout the year.
- o A new hybrid funding model should also allow for applications throughout the year, or at the very least in October and February, to allow for students who have entered a school part way through the year, or for newly identified needs.
- o All funding for First Nations special education should be transparent; decided along with First Nations input and approval, and be adaptable from year to year.

Onkwakara Communications and Consulting Inc. & Six Nations of the Grand River. **Life-long Learning Task Force, Language and Cultural Centre, Vision and 5-Year Plan.** Six Nations of the Grand River: March 31, 2019.

This report summarizes the impact of Haudenosaunee language and culture relative to the existing educational needs of the students in the community. Today, it is generally accepted the revitalization of the language, culture and our Haudenosaunee identity is linked to core to our being and way of life.

The report identifies additional curriculum support is required not only in the classroom but before and after-school with additional resources such as books, materials, audio visual and technological supports are required by the teachers and students.

The report does not indicate the type of support required for students with special education needs, however, the findings reveal supports are required written by Haudenosaunee people and from a



Haudenosaunee perspective.

The report identifies the need for \$55, 291, 393.60 for the entirety of Six Nations per annum in order to provide all Six Nations languages to its residents thereby honouring treaties, the TRC, UNDRIP, and the UN year of Indigenous Languages 2019. However, these numbers do not identify language resources within Special Education programs in all of the languages, which would be *in addition to* the amounts listed above/within. An additional \$70k salary + benefits + admin costs for both teachers and assessors in each of the languages would be required as outlined individually within the report. (e.g. Mohawk Adult Immersion, Cayuga Adult Immersion, Onondaga Adult immersion, Language Centre, Kawenni:io/Gaweni:yo School, Everlasting Tree School).

Haudenosaunee cultural instruction in a variety of mediums is required to meet the needs of all students ranging from K to Grade 12. Our language and culture are the heart of or Haudenosaunee being – our language and our identity. In order to maintain who we are in the world, the report suggests we must focus on community learning around our languages and way of life.

Onkwakara Communications and Consulting Inc. & Six Nations of the Grand River. **Life-long Learning Task Force, Language and Culture Final Report.** Six Nations of the Grand River: November 30, 2018.

This report was done in conjunction with the Deloitte Cost of Education Study and illustrates the costs and supports required to operate the immersion and elementary language programs at Six Nations of the Grand River. The cost analysis findings reveal line item expenses to support the language programs at peak capacity including salaries and benefits, office costs, travel and conferences, technology supports and student stipends.

As with previous cost of education studies completed by internal or external consultants, there is no way of identifying specific support required for students with special education needs. The overall cost projections are lumped into specific line items to support both adult and student learners. The federal government to no surprise does not provide any funding to support adult immersion programs in the community each host organization start with a zero base budget relying on multiple sources to fund their programs from internal funding sources in the community.

One school did identify it requires approximately \$20,000 per year to support high cost special education for their students. A proposed new language and learning centre projected to cost approximately \$27M will house all of the language programs at a proposed new site.

Onkwakara Communications and Consulting Inc. & Six Nations of the Grand River. **Life-Long Learning Task Force: Language & Culture Centre Vision & Five-Year Plan.** Six Nations of the Grand River: March 31, 2019.

Community engagement with regular classroom teachers, education support staff, Council and Council staff identified a number of needs in order to ensure the revival and maintenance of languages at Six Nations within the following categories: Mohawk and Cayuga curriculum support (teachers in the Elementary program), Haudenosaunee language curriculum development, Second language instruction, Six Nations History Supports, and Haudenosaunee culture instruction.

Data from the engagement sessions resulted in a number of recommendations, including some of the following highlights:

- The five-year plan begin as soon as possible.
- Decisions be made soon to determine governing structure for Six Nations Education.
- Decisions be made quickly to determine which programs will be housed within the Language and Culture Centre so the facility costing can be completed.
- Research on Haudenosaunee language and culture materials be started.
- Work with potential students to attend adult immersion, with the plan of raising the number of possible future teachers.
- Work with relevant partners to establish a Language and Culture semester that would provide Six Nations History, Haudenosaunee culture and either Mohawk, Cayuga or Onondaga credits toward a secondary school diploma.
- On-line and in-person programs must be developed.
- Research will be conducted immediately to identify the number of speakers and level of proficiency of those speakers, using a newly-developed system to determine such information.
- A summer program is created to gather information from first-language speakers on topics such as intimacy, intimate body parts, growing gardens, medical terminology, etc.

The report also suggests the following Vision Statement:

Our language and our culture are at the heart of our Haudenosaunee being - our language and our identity. In order to maintain who we are in this world, and to ensure our culture and identity for the coming faces, we will center our community learning around our languages and culture and our ways of being. Our Language and Culture Centre will provide support and direction to ensure this vision.

Last, the report identifies that such a system of language and cultural revitalization have been attempted at Six Nations numerous times in the past, such as in the late 1980s, the early 1990s, and again in 2004-2005; however, Indian Affairs was not able to guarantee the amount of funding that was needed. The report ends with this: “Hopefully, this time we will be successful.”

Ontario Institute for Studies in Education at the University of Toronto. **Deepening Knowledge Project**

<https://www.oise.utoronto.ca/deepeningknowledge/> 2020-04-06 (Accessed).

The Deepening Knowledge Project (DKP) seeks to infuse Indigenous peoples' histories, knowledges and pedagogies into all levels of education in Canada. The project is a part of the Ontario Institute

for Studies in Education, University of Toronto, which is located on the territories of Anishinaabe and Onkwehonwe peoples. Led by a group of Indigenous and non-Indigenous faculty, students and staff, DKP provides information about the history and perspectives of First Nations, Métis and Inuit and Native American cultures; information related to the issues of pressing concern to Indigenous peoples and their communities today; as well as curricula for teachers to incorporate this into teaching practice.

United Nations. General Assembly August 31, 2009 Original: Twelfth session Agenda item 5  
**HUMAN RIGHTS BODIES AND MECHANISMS STUDY ON LESSONS LEARNED AND CHALLENGES TO ACHIEVE THE IMPLEMENTATION OF THE RIGHT OF INDIGENOUS PEOPLES TO EDUCATION Report of the Expert Mechanism on the Rights of Indigenous Peoples\*** September 15, 2009.  
[https://www.afn.ca/uploads/files/education/27.2009\\_un\\_emrip\\_study\\_on\\_education\\_final\[2\].pdf](https://www.afn.ca/uploads/files/education/27.2009_un_emrip_study_on_education_final[2].pdf)  
2020-07-30 (Accessed).

In its resolution 9/7, the Human Rights Council requested the Expert Mechanism to prepare a study on lessons learned and challenges to achieve the implementation of the right of Indigenous peoples to education and to conclude by 2009. The study encompasses (a) a human rights-based analysis of the scope and content of the right to education; (b) indigenous education systems and institutions; (c) lessons learned; (d) challenges and measures to achieve the implementation of the right of indigenous peoples to education; and (e) Expert Mechanism advice No. 1 on the right of indigenous peoples to education.

#### Annex

#### EXPERT MECHANISM ADVICE No. 1 (2009) ON THE RIGHTS OF INDIGENOUS PEOPLES TO EDUCATION

1. Education is a universal human right fundamental to the exercise of other human rights; everyone has the right to education pursuant to international human rights law. Education is also an empowerment right, through which economically and socially marginalized individuals can obtain means to participate fully in their communities and economies, and in the society at large.
2. Education is the primary means ensuring indigenous peoples' individual and collective development; it is a precondition for indigenous peoples' ability to realize their right to self-determination, including their right to pursue their own economic, social and cultural development.
3. The right of indigenous peoples to education includes the right to provide and receive education through their traditional methods of teaching and learning, and the right to integrate their own perspectives, cultures, beliefs, values and languages in mainstream education systems and institutions. The right to education for indigenous peoples is a holistic concept incorporating mental, physical, spiritual, cultural and environmental dimensions.
4. The full enjoyment of the right to education as recognized in international human rights law is far from reality for most indigenous peoples. Deprivation of access to quality education is a major factor contributing to social marginalization, poverty and dispossession of indigenous peoples. The content and objective of education to indigenous peoples in some instances contributes to the assimilation of indigenous peoples into mainstream society and the eradication of their cultures, languages and ways of life.

5. The right of everyone to education is enshrined in numerous international human rights instruments, including the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, the Convention on the Rights of the Child, the International Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination against Women, ILO Convention No. 117 on Social Policy, the UNESCO Convention against Discrimination in Education. It is also reaffirmed in various regional human rights instruments.
6. The United Nations Declaration on the Rights of Indigenous Peoples, and ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries contain specific provisions on indigenous peoples' right to education. Several treaties between indigenous peoples and States acknowledge the right of indigenous peoples to education and educational services as a treaty right.
7. The Declaration is coherent with and expands upon legally binding human rights instruments and international jurisprudence developed by international supervisory bodies and mechanisms. The Declaration, interpreted in conjunction with other international instruments, provides an authoritative normative framework for the full and effective protection and implementation of the rights of indigenous peoples. In the context of education, the Declaration reaffirms and applies the right to education to the specific historical, cultural, economic and social circumstances of indigenous peoples.
8. Article 14 of the Declaration acknowledges that indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. This reaffirms existing international human rights law, including article 29 (2) of the Convention on the Rights of the Child and article 27 (3) of ILO Convention No. 169. The right of indigenous peoples to establish and control their education systems and institutions applies to traditional as well as formal education systems and institutions.
9. Numerous other provisions of the Declaration (arts. 1, 2, 3, 4, 8 (1), 8 (2), 12, 13, 14 (2) (3), 17 (2), 31, 44) either reaffirm and apply the essence of already existing human rights treaty obligations on the right to education, or are inseparably linked to provision on the right to education of the Declaration, applicable to both traditional and formal education.
10. In view of the prevailing lack of understanding of and respect for the concepts and principles of traditional education, Governments are urged to attach importance to building understanding and respect for traditional methods of teaching and learning, including by providing adequate funding for initiatives by indigenous peoples and communities to strengthen or establish traditional educational initiatives.
11. The right of indigenous peoples to traditional education may be closely, and in some instances inseparably, associated with the use of their traditional lands, territories and natural resources. States must give legal recognition and protection to such lands, territories and resources with due respect for indigenous peoples' customs, customary law and traditions.
12. States are obliged, collectively and individually, to make quality education available to all indigenous peoples, accessible without any prohibited form of discrimination, acceptable in the light of international human rights standards, and adaptable to the circumstances and in the best interest of indigenous peoples. States should address past wrongs, including by removing stereotypes, inappropriate terminologies and other negative elements referring to indigenous peoples in textbooks and educational materials. States should promote intercultural education, as well as

develop and strictly implement provisions aimed at eliminating discrimination against indigenous peoples in the educational system.

13. Educational programmes and services for indigenous peoples must be developed and implemented in consultation and cooperation with the indigenous peoples concerned in order to address and incorporate their special needs, histories, identities, integrity, values, beliefs, cultures, languages and knowledge, as well as their social, economic and cultural priorities and aspirations. Educational programmes and services for indigenous peoples should be of high quality, culturally safe and appropriate, and must not aim at or result in unwanted assimilation of indigenous peoples.

14. Indigenous peoples, in exercising their right to self-determination, have the right to educational autonomy. States, in consultation and cooperation with the peoples concerned, must ensure the realization of educational autonomy, including the financing of such autonomous arrangements. Indigenous peoples should be regarded as having prepaid present and future financial allocations from the State, including allocations to education, by sharing their lands, territories and resources with others.

15. The right of indigenous peoples to educational autonomy includes the right to decide their own educational priorities and to participate effectively in the formulation, implementation and evaluation of education plans, programmes and services that may affect them, as well as the right to establish and control their own education systems and institutions, if they so choose.

16. States should support the efforts of indigenous peoples to maintain and develop their own political, economic, social, cultural and education systems and institutions. National law and policy frameworks should be enacted or reformed, and budgets allocated to support traditional as well as formal education institutions that are established with the aim of developing and implementing appropriate programmes and activities for and by indigenous peoples.

17. The adoption of national legislation and policies that specifically address and acknowledge indigenous peoples' right to education, pursuant to international human rights law, should be regarded as a matter of priority by States. Constitutional recognition of the existence of indigenous peoples and their rights provides a solid legal basis for the adoption and implementation of legislation on indigenous peoples' rights, including the right to education.

18. The Expert Mechanism recommends that States follow a step-wise policy that could help promote all indigenous languages. Sufficient funding is needed to support the development of teaching methods, literacy materials and orthographies in the pupil's own language.

19. The Expert Mechanism highlights the need for disaggregated educational data, and recommends that States establish methods and systems for the collection of disaggregated data and develop indicators conforming with international human rights standards in the field of education, for the purpose of identifying barriers preventing indigenous peoples from enjoying fully the right to education and to reform education laws and policies to be more inclusive and sensitive to indigenous values and perspectives.

20. Measures to ensure the provision of education at all levels for indigenous girls and women should be seen as a matter of urgency. The Expert Mechanism is of the view that instruments of dialogue would help to mediate conflicting issues and norms within indigenous societies and to ensure equal access to education for indigenous girls and women.

21. Education for indigenous peoples should be holistic; mainstream education curricula should include human rights, environmental protection, importance of lands and resources for indigenous peoples and physical education.

22. Human rights education is an integral aspect for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace. Learning about human rights is the first step towards respecting, promoting and defending the rights of all individuals and peoples.

23. The Expert Mechanism recommends that States identify specific challenges and possible measures to achieve the implementation of the right of indigenous peoples to education in their respective countries, in consultation and cooperation with indigenous peoples.

24. The Expert Mechanism recommends that States Members of the United Nations pay particular attention to the right to education of indigenous peoples in the universal periodic review process of the Human Rights Council as well as under its special procedures. Similarly, it recommends that all relevant United Nations human rights treaty bodies pay attention to indigenous peoples' right to education in their communication with States parties, in particular in their periodic examination of State party reports.

United Nations. **United Nations Declaration on the Rights of Indigenous Peoples. 2007.**  
<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html> 2020-08-08 (Accessed).

UNDRIP was approved by the United Nations in 2007; adopted by the Canadian Government in 2010 with the caveat - subjected to laws in Canada as they relate to Indigenous peoples; and without Caveats by the Minister of Indigenous and Crown relations in 2016 without any remaining caveats. The document asserts pre-existing Indigenous rights around the globe, such as access to land, culture, language, education, and health.

United Nations/Cultural Survival. **UNDRIP Article 14: Right to Education. 2007.**  
<https://rights.culturalsurvival.org/undrip-article-14-right-education> 2020-08-10 (Accessed).

Article 14 of the UN Declaration on the Rights of Indigenous Peoples states:

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

# APPENDIX E: BIBLIOGRAPHY: INDIGENOUS SPECIAL EDUCATION RESOURCES IN MANITOBA

Mallett, Curtis D. (2008). Special Education Service Delivery in a Provincial Jurisdiction: First Nations Perspectives for an Interdependent and Inclusive Model of Student Support Services for Band Operated Schools in Manitoba. University of Manitoba. Retrieved from <https://mspace.lib.umanitoba.ca/handle/1993/29734>

Mallett's thesis contains a bibliography that lists a few Aboriginal special education specific resources.

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Manitoba Education and Youth (2003). INTEGRATING ABORIGINAL PERSPECTIVES INTO CURRICULA A Resource for Curriculum Developers, Teachers, and Administrators. Retrieved from [https://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab\\_persp.pdf](https://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab_persp.pdf)

Manitoba Education and Advanced Learning (2014). Supporting Inclusive Schools: A Handbook for Resource Teachers in Manitoba Schools. Retrieved from [https://www.edu.gov.mb.ca/k12/specedu/res\\_teacher/pdf/sis\\_resource\\_teachers\\_mb\\_schools.pdf](https://www.edu.gov.mb.ca/k12/specedu/res_teacher/pdf/sis_resource_teachers_mb_schools.pdf)

O'Connor, Kevin Barry (2009). Puzzles rather than Answers: Co-Constructing a Pedagogy of Experiential, Place-based and Critical Learning in Indigenous Education. Department of Integrated Studies in Education McGill University, Montreal February 2009 Retrieved from <http://www.collectionscanada.gc.ca/obj/thesescanada/vol1/QMM/TC-QMM-40708.pdf>

Shackel, Donald W. (2007). Supporting First Nations Students in First Nations Schools: Perspectives of Manitoba Inclusive Indigenous Educators. University of Manitoba. Retrieved from <https://mspace.lib.umanitoba.ca/handle/1993/32556>

Excerpt: "Apart from two articles on special/inclusive education programming in First Nations communities in Canada, both published by Ron Philips in 2010, no other published academic research exists on the provision of special/inclusive education supports and services within First Nations schools and communities in Manitoba. Apart from the author's Master's thesis (Shackel, 2008), as previously stated, there is also no published peer reviewed literature on the experiences of educating students with SEND attending First Nations schools in Manitoba." (Shackel, 2017, p. 88)

Silver, Jim, Mallette, Greene and Simard. (2002). Aboriginal Education in Winnipeg Inner City High Schools. Retrieved from: <http://winnspace.uwinnipeg.ca/bitstream/handle/10680/312/aboriginal-education.pdf?sequence=1>

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**MANITOBA FIRST NATION EDUCATION RESOURCE CENTRE SPECIAL EDUCATION (MFNERC) LIST, AS SEEN BELOW.** (See list online at:)

[http://l4u.mfnerc.com:8181/4dcgi/gen\\_2002/Lang=Def](http://l4u.mfnerc.com:8181/4dcgi/gen_2002/Lang=Def) 2020-07-01 (Accessed).

Schardt, Andy. The Special Education Handbook. Tutor Escort Training Program. Written, developed, and compiled by: Andy Schardt.

The cover states: For use by the Sioux Lookout District First Nations schools.

What is special education, and who is it for? -- Starting the process -- Early identification -- The Teacher referral -- Rating scales -- Authentic Comparative Assessment -- Parental involvement -  
- Factors that affect students achievement unrelated to learning potential -- Informal and formal assessment -- Brigance K-1 screening

**ADDITIONAL RESOURCES FROM MANITOBA**

Child Development: Stepping Stones. Different Paths. Coast Learning Systems: 2013.

Getskow, Veronica. [Kids with special needs](#) : information and activities to promote awareness and understanding. Santa Barbara, Calif. Learning Works, 1996.

Moss, Wendy. Children don't come with an instruction manual: a teacher's guide to problems that affect learners. New York: Teachers College Press, 2004.

**PROGRAMS AND COURSES:**

McDougall, Charlie. Students' progress biggest reward to resource teachers: RISE program addresses special needs in *UM today News*: FEBRUARY 14, 2018.

<https://news.umanitoba.ca/students-progress-biggest-reward-to-resource-teachers/>

McDougal, Charlie. Teachers tackling special needs on First Nations Program delivers resource training to 75 teachers in *UM today News*: NOVEMBER 25, 2016.

<https://news.umanitoba.ca/teachers-tackling-special-needs-on-first-nations/>



## MFNERC Courses:

### **Assessment and Instruction in Inclusive Special Education - 19611 - EDUA 5630 - A54**

**Reserved for RISE MFNERC Cohort students. Classes held at Yellowquill College.**

Associated Term: Fall 2019

Registration Dates: Jun 17, 2019 to Sep 11, 2019

Levels: Graduate, Undergraduate

Attributes: Inclusive Special Education

Off Campus Campus

Education Schedule Type

6.000 Credits

[View Catalog Entry](#)

#### ***Scheduled Meeting Times***

Type	Time	Days	Where	Date Range	Schedule Type	Instructors
Off-Campus Study	9:00 am - 4:30 pm	MTWRF	TBA	Sep 30, 2019 - Oct 04, 2019	Education	Donald R. Freeze (P) 
Off-Campus Study	9:00 am - 4:30 pm	TWRF	TBA	Nov 11, 2019 - Nov 15, 2019	Education	Donald R. Freeze (P) 

### **Assessment and Instruction in Inclusive Special Education (Part A) - 12177 - EDUA 5630 - A01**

Monday evenings

EDUA 5680 Promoting Responsible Behaviour in Educational Settings - Thursday evenings

<https://mfnerc.org/2016/10/call-for-special-education-training-participants/>

For more information please contact:

Derek Courchene at 1-866-319-4857; 204-594-1290, ext. 2047

Email: [derekc@mfnerc.com](mailto:derekc@mfnerc.com)

**Community-Based Aboriginal Teacher Education Program (CATEP) In partnership with Seven Oaks and Winnipeg School Divisions, The University of Winnipeg. 2020-05-15 (Accessed).**

A “specialized BA/BED degree program for aboriginal people who are working as teacher aides.

Students must be employed by Seven Oaks or Winnipeg School Divisions and attend university part-

time from September - April and full-time for May, June, and July. Due to the part-time nature of this program students will take 6.5 - 7 years to complete the 150 credit hours that comprise the degree. Applicants must first apply and be accepted by their school division for admission to this program.”

<https://www.uwinnipeg.ca/academics/calendar/docs/educ.pdf>

### **The University of Winnipeg Post Baccalaureate Diploma in Education (PBDE)**

<https://www.uwinnipeg.ca/pbde/special-education-stream.html>

### **OTHER LINKS of RELEVANT RESOURCES IN MANITOBA:**

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Indigenous Inclusion Directorate, Manitoba Government

<https://www.edu.gov.mb.ca/iid/links.html>

“A list of links and resources that are related to Indigenous education and will be useful for our visitors.”

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<https://manitobachiefs.com/policy-sectors/special-needs-advocate-unit/>

#### **AMC Special Needs Advocate Unit**

The mandate of the **Special Needs Advocate Unit** is to improve the quality of life for Indigenous children and their families living with special needs and/or disabilities and mental health in First Nation communities and urban settings; also to pursue ongoing communication between First Nation health care and social services providers.

The Assembly of Manitoba Chiefs in conjunction with the [EAGLE Urban Transition Centre \(EUTC\)](#) and First Nations and Inuit Health Branch (FNIHB) have partnered in creating a Special Needs Patient Advocacy program to ensure meaningful participation and engagement of First Nations children and/or adults, in the Jordan’s Principle implementation process both on and off reserve.

[Jordan’s Principle](#) is a child-first principle used across Canada to resolve jurisdictional disputes within, and between government services provided to First Nations children.

The **Special Needs Advocate Unit** works with First Nation communities and organizations to develop protocol and measures for implementing special needs assessments.

#### **Services we provide:**

- Valuable education to clients and families on a variety of treatment, nutritional, financial, or social issues.
- Link clients and families to community resources such as transportation, housing assistance, financial assistants, and/or support groups.
- Work to optimize access to financial resources to assist clients and families with treatment-related costs, therapy services, including drugs.

- Offer emotional support to clients and families during difficult and stressful times.
- Develop a care and support plan with the family and service providers at intake.

#### **EVENTS:**

<https://mfnerc.org/2017/01/strategies-for-special-education/>

#### **Strategies for Special Education**

Our Special Education Facilitators are holding a two-day gathering at the end of February.

This gathering will provide resource and special education personnel and teachers several effective strategies that can be used in the classroom, with students in grades K – 8.

It will take place February 22 & 23 at the Best Western, Winnipeg, MB.

Topics to be covered include: Occupational Therapy, Literacy Coaching, Introduction to Beginner 1 ASL, Speech Therapy and much more!

Please complete this registration form and fax or email to Mina McKenzie at (204) 942-2490, [minam@mfnerc.com](mailto:minam@mfnerc.com) **by February 10, 2017.**

For further information, please contact Rachel North Wavey, at 204-594-1290.

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# APPENDIX F: SN LLTF COMMUNITY-BASED CONSULTATION JULY 28 2020: POWERPOINT PRESENTATION



# SIX NATIONS LIFE LONG LEARNING TASK FORCE

CONSULTATION ON SPECIAL EDUCATION

Dawn T Maracle Consulting & Kevin V Sandy Consulting  
July 2020

## BACKGROUND

- The Six Nations Life Long Learning Task Force (SN LLTF) has hired Dawn T Maracle Consulting & Kevin V Sandy Consulting to analyze current and required Special Education Programs and services, with a focus on cultural and or linguistic-based programs and services, and develop recommendations specific to the needs of learners at Six Nations.
- The information gathered will help to inform the development of recommendations for community consideration to establish a world-class lifelong learning (education) system that is based on language and culture for Six Nations of the Grand River.

## MEET DAWN & KEVIN

- Our team consists of Dawn and Kevin, individuals who have a combined 50 plus years of direct experience working in the employment, training and business/corporate sector with a focus on governance and leadership, strategic planning, program delivery, facilitating needs assessments, formalizing partnerships with the private and public sector and working with Indigenous youth, peoples, organizations and communities.

## MEET DAWN & KEVIN

- Dawn has worked nearly 30 years with Indigenous peoples, organizations, and communities in education and training; curriculum, teaching,, organizing/lobbying and strategic partnerships. She works with organizations on cultural competency/safety, as well as to Indigenize institutions and raise hiring, retention and advancement of Indigenous staffing & content.



# PREVIOUS FINDINGS

- Previous broad community engagement on education reveals the need for additional funding to support:
  - Education Assistants
  - Resource and classroom teachers
  - Special equipment and technology
  - Mental Health Counsellors
  - Nurses
  - Centralized staff to support all schools:
    - Occupational Therapist
    - Physiotherapist
    - Psychologist
    - Behavioural Therapist
    - Speech/Language Pathologist
- This engagement is about focusing in on Special Education to confirm these recommendations and identify any needs not captured in previous engagements.

# OVERVIEW

- We will be asking you some questions over the following 90 minutes to gain knowledge/experience from you about how to build an excellent Haudenosaunee Special Education Program at Six Nations
- We are looking forward to hearing your thoughts and perspectives

# MENTIMETER

- We will be using a secondary platform, called “Mentimeter” in order to collect any information you may wish to share during this call.
- Benefits of using Mentimeter include:
  - Your answers will be anonymous
  - Answers will be stored and put into a spreadsheet for us to analyze after this call

# MENTIMETER

- **How to use Mentimeter:**
- Go to <https://www.menti.com/>
- It will ask you to enter a code – you will use the same code for all of the questions included in this focus group
- Code for this call is:

## MENTI.COM PRACTICE ROUND

- If you could go back in time and pay more attention to any class in high school, what would you choose?
  - Let's go to [menti.com](https://www.menti.com) and answer the question to test it out
  - You can also answer on the zoom call (tell us your answer)
  - Or you can type it into the Zoom Chat. We will see who makes which comments.

# QUESTIONS

Now that we have tried a practice question, we have a series of questions to take you through.

Please note that there are a variety of ways you can answer/contribute to the discussion for each section:

- Discussion on the call
- Chat via zoom (please note: we will see who chats via zoom)
- Answer questions via menti.com (answers will be displayed anonymously)

## FUNDING & WHY

- Immediate and mid-range funding is the current reality, however, given the existing situation and education funding models, there is no immediate plan/strategy to secure additional funding within the current federal and provincial funding streams.
- This is why we need to envision an excellent/ideal Haudenosaunee Special Education Program; so we can determine what we must do to best meet the needs of our students to succeed within our education system and beyond.

## RESOURCES

- A. Do you know of any excellent Haudenosaunee Special Education programs, resources/books? Y/N
- If so, please list (in Mentimeter):



# VALUES

- B. What Haudenosaunee values should be included to create a uniquely relevant and powerful Spec Ed Program in Six Nations?

Multiple Choice (please put a check mark next to those you think apply):

- Gasah;stra – strength or support
- Gani:kwi:yo – good mind
- Genda:o - compassion
- Gonoh:kwa – deep caring or love
- Agadagai:de - healthy
- Awe:haode – kind, nurturing words
- Respect

- Integrity / honesty
- Responsibility for self
- OTHER: \_\_\_\_\_

## THE DREAM

- C. If you had absolutely everything you wanted in a Haudenosaunee Special Education program in Six Nations, what is your ideal dream of what it would look like?

## STRATEGIC DELIVERY MODELS

- D. Dependent on funding, do you think we could deliver a higher quality Special Education system in all five federal schools and two immersion schools, or do you think it would be more efficient to centralize it into 1-2 federal schools, and in each immersion school? What are your thoughts?
  - i. every school Y/N
    - Why? \_\_\_\_\_
  - ii. immersion schools and 1 federal school Y/N
    - Why? \_\_\_\_\_
  - iii. immersion schools and 2 federal schools Y/N
    - Why? \_\_\_\_\_
- Additional Comments: \_\_\_\_\_

## STRENGTHS, GAPS, SOLUTIONS OF CURRENT MODEL

[illegible]

## WRAP-AROUND PROGRAM OPTIONS

- F. What programs/services/products are necessary for an excellent Special Education program OUTSIDE OF school itself? (See some examples below.)
  - i. Computer/tablet to access school resources from home Y/N
  - ii. Funding for before and after school care Y/N
  - iii. Transportation to and from school Y/N
  - iv. Other?

## SERT'S

- Currently, the quality of education is compromised for Special Education students. For example, there are no Special Education Resource Teachers (SERT's) in the community. Historically, teaching assistants may be able to spend more time with Special Education Students; however, they may have no Special Education training whatsoever.
- G. How should the community recruit and hire SERT's to provide support to Special Education students moving forward?

## QUALITY OF EDUCATION IN THE CURRENT MODEL

- H. How does existing staff provide quality of education to Special Education students, when student needs are so varied and unique?

# IEP'S

- I) Individualized Education Plan (IEP) students need more time, alternative learning, settings, and modifications.
- With little funding and not enough books, materials and other supports for Special Education students, knowing it takes time to set up Individual Education Plans (IEP's) for each student, how can we ensure quality education is being given to the students moving forward? Please give examples within the sub-questions below.
- i. How can teachers assess if student needs are being met?
- ii. How can parents assess if student needs are being met?
- iii. Are assessors involved AFTER the IEP's are set up? Does this happen on a regular basis so adjustments can be made to improve the IEP and quality of education?
- iv. Can students/parents be part of assessing how their needs are being met?
- Vi. Other:



# THE NEW EDUCATION DELIVERY MODEL

- In light of the pandemic, education models have changed. Virtual education, access to connectivity and the quality of that connectivity as well as smaller classroom sizes will impact our learners.
- K. In light of this, please respond to the following:
  - i. What can school administrators do to ensure Special Education students are given adequate time and attention to their unique needs?
  - ii. What technology is needed?
  - iii. What technological support can be provided?
  - iv. What alternative options can be made available to Special Education Students when distance learning is not an option?

## QUESTIONS? FOLLOW-UP?

- If you have further information you would like to share with us, please do not hesitate to contact us at the following emails below:
- Dawn T Maracle: [redsheelofthefamily@gmail.com](mailto:redsheepofthefamily@gmail.com)
- Kevin V Sandy: [kvsandy9797@yahoo.ca](mailto:kvsandy9797@yahoo.ca)



