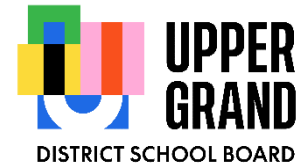


First Nation, Métis, Inuit Education Procedures 519-B



Category:	Students
Administered by:	Appropriate Superintendent
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1. General

The Upper Grand District School Board (UGDSB) is committed to supporting staff and students who identify themselves as First Nations, Métis and/or Inuit. The UGDSB is also committed to supporting the education of staff and students on Indigenous Peoples, colonialism, and anti-Indigenous racism.

2. Definitions

Anti-Indigenous Racism

Anti-Indigenous racism refers to the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous Peoples within Canada. It includes ideas and practices that establish, maintain, and perpetuate power imbalances, systemic barriers, and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada.¹

Colonialism

Colonialism is the historical practice of expansion into territories already inhabited by Indigenous Peoples for the purposes of acquiring new lands and resources. This expansion is rooted in the violent suppression of Indigenous Peoples' governance, legal, social, and cultural structures. Colonialism attempts to force Indigenous Peoples to accept and integrate into institutions that are designed to force them to conform with the structure of the colonial state.²

First Nations

"First Nation peoples" or "First Nations" refers to the Indian peoples of Canada,

¹ Canada Race Relations Foundation, [Glossary of Terms](https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=q&cc=p) (https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=q&cc=p).

² Adapted from Ontario Anti-Racism Directorate, [Data Standards for the Identification and Monitoring of Systemic Racism, Glossary](https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism). (https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism)

both status and non-status, who are descendants of the original inhabitants of Canada who lived here for millennia before explorers arrived from Europe and can also refer to a community of people as a replacement term for “band”. First Nation peoples are one of the distinct cultural groups of Aboriginal peoples in Canada.³

First Nation, Métis, and Inuit Education Council

The First Nation, Métis, and Inuit Education Council (FNMIEC) is the advisory council for the Upper Grand District School Board. As mandated by the Ministry of Education (2007), all school boards must have an advisory body that includes representation from First Nations, community members, and local Indigenous service delivery organizations. The FNMIEC advises the school board on matters that ensure the inclusion of First Nations, Métis and Inuit histories and perspectives in our schools, systems, and school communities.

Indigenous Peoples

Indigenous people identify as being descended from the Original Peoples of what is currently known as Canada. In this context, Indigenous peoples include people who may identify as First Nations (status and non-status), Métis and/or Inuit and any related identities.⁴

Inuit

Inuit refers to Indigenous people primarily living in Nunavut, Nunavik (Northern Québec), Nunatsiavut (Labrador), and Inuvialuit (Western Arctic). There are 65,000 Inuit in Canada with approximately 20,000 Inuit living outside of Nunangat (Inuit homelands). Inuit means “the people”. Inuit are not covered by the *Indian Act*.⁵

Métis

Métis means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of Historic Métis Nation ancestry, and is accepted by the Métis Nation.⁶

³ Canada Race Relations Foundation, [Glossary of Terms](https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=g&cc=p) (https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=g&cc=p)

⁴ Ontario Anti-Racism Directorate, [Data Standards for the Identification and Monitoring of Systemic Racism, Glossary](https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism). (https://www.ontario.ca/document/data-standards-identification-and-monitoring-systemic-racism)

⁵ Ontario Ministry of Education in collaboration with the Ontario Human Rights Commission (2013), [Supporting Bias-free Progressive Discipline in Schools](http://www.edu.gov.on.ca/eng/policyfunding/SupportResGuide.pdf), (http://www.edu.gov.on.ca/eng/policyfunding/SupportResGuide.pdf)

⁶ [Métis Nation of Ontario](http://www.metisnation.org/registry/citizenship/) (http://www.metisnation.org/registry/citizenship/)

Distinct from other Aboriginal peoples means distinct for cultural and nationhood purposes.⁷

Métis Nation means the Aboriginal people descended from the Historic Métis Nation which is now comprised of all Métis Nation citizens and is one of the "aboriginal peoples of Canada" within the meaning of s.35 of the *Constitution Act* 1982.⁷

Historic Métis Nation means the Aboriginal people then known as Métis or Half-breeds who resided in the Historic Métis Nation Homeland.⁷

Historic Métis Nation Homeland means the area of land in west central North America used and occupied as the traditional territory of the Métis or Half-breeds as they were then known.⁷

Racism

Racism means ideas or practices that establish, maintain or perpetuate the racial superiority or dominance of one group over another.⁸

Smudging

Smudging is the tradition of using smoke from medicines (e.g., tobacco, sage) that forms part of some Indigenous peoples' culture and spirituality. Smudging may occur at school/board sites as deemed appropriate when facilitated by an Indigenous person who carries the teachings.

3. Awareness

3.1 The First Nation, Métis, and Inuit Education Council (FNMIEC) will meet as outlined in the council's Terms of Reference to advise on all matters pertaining to Indigenous education and Indigenous students.

3.1.1 FNMIEC may also provide guidance, support, education, and consultation to Indigenous staff throughout the board.

3.2 Land acknowledgements are used in schools and UGDSB meetings to create awareness, understanding and action.

⁷ [Métis Nation of Ontario](http://www.metisnation.org/registry/citizenship/) (<http://www.metisnation.org/registry/citizenship/>)

⁸ Canada Race Relations Foundation, [Glossary of Terms](https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=q&cc=p) (<https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1?letter=q&cc=p>)

4. Cultural Practices

- 4.1 Indigenous Peoples are the guardians and interpreters of their civilizations, traditions, and knowledge systems. They have the right to exercise, control, and protect their culture, intellectual properties, and knowledge (United Nations Declaration on the Rights of Indigenous Peoples). This includes:
- 4.1.1 non-Indigenous staff refraining from replicating, reproducing, appropriating and/or mimicking any Indigenous cultural practice(s)
 - 4.1.2 students who self-identify being provided with opportunities to learn, exercise and participate in activities and Indigenous knowledge education experiences with and from authentic Indigenous voice(s) i.e. Knowledge Keepers, Elders and Guardians

5. Traditional use of tobacco by Indigenous persons

In accordance with the Smoke-Free Ontario Act, if a member of the board's Indigenous community intends to light or burn tobacco for traditional Indigenous cultural purposes, every effort will be made to accommodate these practices in an appropriately designated space.

- 5.1 Community members, staff, and students under the guidance of staff and/or community members, may use tobacco or related items to conduct individual or group traditional practices such as opening or closing ceremonies, smudging, feasts, sacred circle ceremonies, pipe ceremonies, sweat lodge ceremonies, pow wows, drumming or singing.
- 5.2 Responsibility for the safe and appropriate use of the smudging ceremony rests on the users and participants.
- 5.3 Smudging must use the minimal amount of sacred medicine in order to satisfy ceremonial requirements while minimizing the potential impact on the learning environment and on the health and well-being of students, staff and visitors. Every precaution is to be made to respect the needs of others (i.e., smoke, inhalants, lingering odour).
- 5.4 The school administration will be consulted on the timing and place of any smudging in advance. Considerations such as ventilation, ceiling height, and size of room will be taken into account. Alternate spaces within a building may be suggested if there are concerns.

- 5.5 Participation by students or staff in a smudging ceremony is voluntary. Any student, staff or visitor affected by exposure to smoke should inform the school administration as soon as these effects are felt.
- 5.6 The school community, including students, staff, parents and caregivers, shall be given advance notification of a smudging ceremony through the school's usual forms of communication (i.e., newsletters, email, social media, morning announcements).
 - 5.6.1 Parents or guardians of elementary students who have an Asthma Plan of Care will be provided with information about an upcoming smudging ceremony through direct personal contact. If there are concerns about a risk to the student's health, the parent or guardian may opt to withdraw the student from school.
 - 5.6.2 Secondary students who have an Asthma Plan of Care and have concerns about the smudging ceremony should consult a teacher or the school administration as appropriate.

6. Resources and Professional Development

- 6.1 The board will ensure resources (including visual representations) reflect positive Indigenous role models in a variety of subject areas, and a balance of perspectives of First Nations, Métis, and Inuit.
- 6.2 Vetted resource lists will be available for staff.
- 6.3 Professional development is provided to support staff in implementing Indigenous content into the curriculum, including Indigenous rights, human rights, colonialism, and anti-colonial practices.

7. Supporting Indigenous Knowledge Systems and Cultures

- 7.1 In order to support Indigenous Knowledge systems and reconciliation for Indigenous staff and students, the UGDSB is committed to:
 - 7.1.1 creating an Indigenous Student Voice Committee which meets regularly
 - 7.1.1.1 A member from the Indigenous Student Voice Committee will sit on the First Nation, Métis, and Inuit Education Council.

- 7.1.2 developing reconciliatory programs that will support and foster Indigenous Knowledge perspectives and language(s) restoration, and revitalization for schools, students, and staff (e.g., Visiting Elders' Program)
- 7.1.3 ensuring the board's commitment to equitable hiring, mentoring, retention, promotion and succession planning includes Indigenous staff
- 7.2 In order to support Indigenous content in the curriculum, the UGDSB is committed to:
 - 7.2.1 embedding Indigenous content across the curriculum
 - 7.2.1.1 Field trips with Indigenous content must be vetted through the UGDSB Indigenous Education Lead prior to trip approval.
 - 7.2.2 consulting, collaborating and co-developing with the FNMIEC and the UGDSB Indigenous Education Lead concerning Indigenous education initiatives
 - 7.2.3 an effective and efficient screening process for Indigenous education consultations and presentations which adhere to the UGDSB risk management procedures and protocols