



# **OCSB Indigenous Framework**

2022-2025



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## Land Acknowledgement

The Ottawa Catholic School Board acknowledges that the work we do is on unceded, unsurrendered Algonquin Territory. We are grateful to the Algonquin community for hosting us and we respect their ongoing relationship with this land. Historically, Ottawa has served as a meeting and gathering place for many nations. Ottawa is a place where many displaced Indigenous peoples have been able to settle and live. Connection to the land is innate for Indigenous peoples and communities, therefore Ottawa, with its grand waterways and vast forests and nature trails, is an ideal place for many Indigenous peoples and nations to settle and call home.

## Truth and Reconciliation - Calls to Action

The OCSB recognizes and respects the unique learning needs of First Nations, Métis and Inuit students and also the necessity for students to be taught the truth about Canadian history, residential schools (this is in line with Call to Action [CTA] #62) and the ever-evolving relationship between Indigenous and non-Indigenous communities on the land we now know to be Canada. The OCSB has been working toward responding to the Truth and Reconciliation Commission's Calls to Action in a number of different ways prior to their release in December 2015. These initiatives will be outlined in this framework.

## Guiding Principles

The Ottawa Catholic School Board (OCSB) is committed to acknowledging and supporting staff and students who identify as Indigenous (First Nations, Métis, Inuit), as well as those who are Indigenous, but choose not to self-identify. We are aware that Indigenous Peoples are unique and distinct from other racialized peoples because Indigenous Peoples belong to unique nations with inherent rights, traditional societal values and principals, customs and protocols - Indigenous rights are distinct from those in other equity deserving groups.

We are committed to providing education for Indigenous students and families and for all students that is free from racism and discrimination of any kind, as we work to decolonize our organization ([Link - OCSB policy for Equity & Inclusive Schools](#)). We are doing this work because we recognize and understand that we have a responsibility to create action for reconciliation and that we are teaching the truth to work toward this in a purposeful way.

The OCSB understands that all Indigenous students and families are unique and are all entering their educational journey at different places:

- while many Indigenous students have been raised with their language, values and culture, others have not.
- while many Indigenous students lead lives guided by or have had exposure to traditional spirituality, customs and protocols, many others have not.

- while many Indigenous students and families are affected by inter-generational trauma, others are not.
- while many Indigenous families have strong connections to their community on-reserve, others do not.

The acknowledgement of this diversity of lived experiences allows the OCSB to better serve students within Indigenous communities while respecting where they are in their journey. As the host nation, Algonquin protocols should be considered as the underlying foundation for the guiding principles. The contributions of the diversity of all other Indigenous nations gathered on this land will also be considered. Throughout the system, staff should be collaborating with community in order to bring in traditional practices for both Indigenous and non-Indigenous students to experience food, culture, spirituality and land based teachings.

## Purpose

The Indigenous Framework is a blueprint to identifying and eliminating discriminatory practices, systemic barriers and biases towards Indigenous communities in our work, in order to support the potential for all students and staff to succeed in building their understanding of First Nations, Métis and Inuit histories, cultures and worldviews. We are committed to providing Indigenous and non-Indigenous students with knowledge and understanding on Indigenous Peoples, Indigenous histories, colonialism and rights-based education. We do this work alongside Indigenous community partners.

This framework aims to act as a necessary foundation for improving Indigenous student achievement and promoting Indigenous student and staff well-being and success. The Board continues to ensure that its learning environment is safe, inclusive, and engaging for all communities including Indigenous communities, by prioritizing Indigenous student mental health and well-being, achievement, and inclusion in all its schools.

## Areas of Focus

The OCSB will continue to build Indigenous awareness, change practices, and expand capacity by supporting three primary areas of focus: commitment to Indigenous students and Indigenous communities; school and classroom; and organizational structures and accountability.

### 1. Commitment to Indigenous Students and Indigenous Communities

The OCSB respects and recognizes the importance of providing a respectful learning environment and a quality education to Indigenous students. To do this, we will continue to build relationships with Indigenous communities and individuals, and include them in the learning. We will assess and monitor progress in implementing the Indigenous Framework, embedding its principles into board policies, programs, guidelines and practices, and communicating these results and progress to communities. The Ottawa Catholic School Board values diverse voices and will continue to engage various Indigenous community partners, students, parents and educators through consultations and relationship building. These structures and mechanisms continue to support transparency and accountability in governance, leadership, human resources and school

and classroom practices that will improve service delivery and build public confidence and trust. Sample progress from previous OCSB work includes:

- An active OCSB Indigenous Education Advisory Committee (IEAC) that has been operating for the past eight years, comprised of board leaders, Indigenous staff, elders, Community Partners, Catholic School Parents Association representatives, and Indigenous students
- Regular updates of the [Self-Identification Policy for Indigenous \(First Nations, Inuit and Metis\) students](#)

In the next three years, through this 2022-2025 Indigenous Framework, the Ottawa Catholic School Board will continue to build on the progress made, align the Ministry of Education documents and our own Strategic Commitments of Be Community, Be Well, Be Innovative.

## 2. Best Practices for School and Classroom

The OCSB is committed to removing systemic barriers to ensure that school and classroom practices reflect and respond to decolonization. We will continue to review existing structures, policies, programs and practices to ensure we best serve Indigenous students and promote learning for all staff and students. Sample progress made from past work includes:

- Sharing and celebrating best practices in school communities and classrooms through our social media platform @ocsbIndigenous
- Incorporating meaningful land acknowledgments, Indigenous learning opportunities and guest speakers into classroom routines and activities.
- Professional learning for high school guidance counselors and chaplains on how to effectively support Indigenous students at Wabano Centre for Aboriginal Health and through Inuuqatigiit Centre's Bridging the Gap program. A general understanding of all Indigenous support agencies and how to refer students/families. There are resources and regular activities through Inuuqatigiit, Wabano, Minwaashin, Ontario Native Women's Association, The Métis Nation and more.
- Making the compulsory Grade11 English credit, Understanding Contemporary First Nations, Métis, and Inuit Voices, mandatory for all OCSB students, regardless of pathway.
- Indigenous music and art classes/activities made available for students.
- OCSB collaborative inquiries (ReconciliACTION) have built capacity amongst educators to include Indigenous cultures, histories, and perspectives into their curriculum with the support of Community members and Indigenous education board staff

## 3. System Organization and Accountability

OCSB's leaders are key to fostering, developing and maintaining learning and work environments that support Indigenous professional learning, innovation and collaboration. This strategy can be enhanced by recruiting, hiring and promoting Indigenous staff to ensure that the diversity of the student population is reflected in our educators, schools and system leaders. Collaboration will continue with the Equity advisor (who collaborates

with Human Resources staff) to review existing structures, policies, programs, and practices at all levels. Past progress in building understanding and fairness at the leadership level includes:

- Collaborating with Human Resources staff to pilot and offer bias-awareness training to all Principal/Vice Principals and review and implement strategies to encourage and increase an Indigenous candidate field.
- Embedding Indigenous education for staff through a variety of opportunities, e.g., Director's conference, vice-principal conference, CEC learning series, Christian Community Day, Leading and Learning Journey courses, Tuesday Indigenous Talks series, access to the 4 Seasons of Reconciliation program.
- Regular updates of the [Self-Identification Policy for Indigenous \(First Nations, Inuit and Métis\) students](#)

The OCSB is committed to assessing and monitoring progress in implementing the Indigenous Framework, embedding its principles into board policies, programs, guidelines and practices, and communicating these results and progress to community partners.

## Commitment to Indigenous Students and Community

| Assessing Our Progress                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Changing Practice                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Reflection and Expanding Capacity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
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| <ol style="list-style-type: none"> <li>1. Create a respectful process for honoraria for Indigenous guests.</li> <li>2. Create an Indigenous student committee at each school</li> <li>3. Continue to work with IEAC to inform and consult on Indigenous Framework and matters including the Indigenous Board Action Plan. Update protocols for this group.</li> <li>4. Recommend School Councils encourage participation from a representative of First Nations, Métis, and Inuit communities as appropriate to each specific school community to promote open communication with parents and to better support the needs of all students.</li> <li>5. Continue to educate and acknowledge major Indigenous and OCSB cultural celebrations and commemorations through social media ie. National Indigenous Peoples Day, OCSB Indigenous Awareness month, Treaty Week, National Day for Truth and Reconciliation (formerly Orange Shirt Day), MMIP initiatives</li> <li>6. Develop a communication plan to promote and share the Indigenous Framework across the system (i.e. parents, staff, students, community partners).</li> <li>7. Ensure that transportation and technology for Indigenous students do not act as barriers to success.</li> <li>8. Create a formal OCSB statement of commitments which support the United Nations Declaration on the Rights of Indigenous Peoples</li> </ol> | <ol style="list-style-type: none"> <li>1. Develop and include Indigenous content/information to be shared with staff monthly and provide staff with methods of evaluation to gather data about use of materials and comfort with using them.</li> <li>2. Develop a central Indigenous student council that has representation from each intermediate-secondary school.</li> <li>3. Further develop the Indigenous Education page on Ottawa Catholic School Board website.</li> <li>4. Review Indigenous student self-identification from the census</li> <li>5. Continue to have targeted support for Indigenous families to ensure equitable access to all educational opportunities.</li> <li>6. UNDRIP -The Indigenous Student Committee will create their work plan to support this</li> <li>7. Establish an Indigenous cultural space in every school throughout the board where smudging is permitted, and the Qulliq can be lit.</li> <li>8. Work with the Student Success departments to implement Indigenous assessment/evaluation strategies that reflect Indigenous cultures, and values</li> <li>9. Continue to work with all 3 Indigenous groups surrounding Indigenous issues; for example, invite representatives to all central and system PD.</li> </ol> | <ol style="list-style-type: none"> <li>1. Continue to gather feedback from Indigenous students, parents, community partners, elders, staff and stakeholders.</li> <li>2. Implement recommendations from consultations.</li> <li>3. Collaboration with Continuing Education department staff to share Indigenous ways of knowing, being and doing as part of Culturally Responsive Pedagogical practices.</li> <li>4. Continue commitments to UNDRIP</li> <li>5. Ensure Indigenous texts are available at each grade level to ensure that students see themselves in the curriculum</li> </ol> |

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| <p>(UNDRIP) &amp; the UN decade of Indigenous Languages</p> <p>9. Co develop &amp; implement an Indigenous student summer program where students will earn credit, as well as be immersed in culture</p> <p>10. Ongoing, regular communications with Indigenous parent communities through opt-in communication letter, which will be translated into Indigenous languages.</p> | <p>10. Review, analyze and communicate Indigenous student self-identification data.</p> |  |
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## Best Practices for School and Classroom

| Assessing our Progress                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Changing Practice                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Reflection and Expanding Capacity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
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| <p>1. Continue to share &amp; celebrate strong practices in school communities and classrooms.</p> <p>2. Continue to require that each school has a staff representative for Indigenous initiatives.</p> <p>3. Create an OCSB smudging, and Quilliq lighting protocols document for schools.</p> <p>4. Establish Indigenous education team representation at Inter Departmental Leadership Team (ILT) meetings. As well as extending invitations by the Indigenous Education Team to individual departments.</p> <p>5. Continue to embed Indigenous professional learning in the New Teacher Induction Program.</p> <p>6. When available, all Indigenous Studies courses should be taught by an Indigenous educator. When not possible, staff tasked with teaching</p> | <p>1. OCSB School Improvement and Equity Plans (SIEP) will include improving and increasing delivery of Indigenous content and cultural competency of educators.</p> <p>2. An Indigenous focus will be included in professional development for education teams on PD days.</p> <p>3. Continue to offer professional learning sessions in the Leading &amp; Learning Journey with a focus on Indigenous Education.</p> <p>4. Have regular Indigenous student voices included in bi-monthly Leading and Learning Newsletters</p> <p>5. Continue strengthening Indigenous student groups and initiatives that create belongingness.</p> <p>6. Continue to support summer writing projects to enhance resources around inclusion of Indigenous content in</p> | <p>1. Continue to gather feedback from Indigenous students, parents, staff and stakeholders.</p> <p>2. Based on student voice and input, host a student-led Indigenous event, for example a Student Advisory Panel. A day to celebrate food and everything great about our cultures. No focus on the negative aspects on this day.</p> <p>3. Gather best practices of Indigenous cultural appreciation in schools and classrooms. (important to celebrate and acknowledge without alienating other schools or work being done).</p> <p>4. Utilize the School Climate Survey to gather feedback on Indigenous-related items or actions</p> <p>5. Foster and empower consensual learning partnerships between the</p> |



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| <p>Indigenous Studies courses are highly recommended to be qualified with an Indigenous AQ course. This will be subsidized by the OCSB through the Board Action Plan</p> <p>7. Ongoing professional learning will be provided for all staff to understand cultural appropriation of Indigenous vs. appreciation.</p> | <p>curriculum (like the NBE summer writing program).</p> <p>7. Each school to establish Indigenous art or information in their school foyer, making sure that ALL 3 groups are represented fairly.</p> <p>8. The Leading and Learning department will ensure that there is adequate Indigenous central support to teachers, students and families.</p> | <p>school/classroom and Indigenous student families, parents, caregivers which honour and build upon teachings in the home.</p> |
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## System Organization and Accountability

| Assessing Our Progress                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Changing Practice                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Reflection and Expanding Capacity                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
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| <p>1. Review OCSB employee census information for how to support Indigenous staff. In partnership with HR, develop a plan regarding how to attract and retain Indigenous staff.</p> <p>2. Develop intentional recruitment strategies across the system of Indigenous staff with community partners.</p> <p>3. Continue to offer Indigenous education &amp; awareness for staff in larger staff gatherings (i.e. Director's Conference, Vice-Principal Conference, Christian Community Day, CEC Learning series, Staff Meetings, PD Day session, A Better Me, A Better You).</p> <p>4. Value and honour Indigenous diversity within our community and continue to support affinity staff groups in line with our catholic teaching, our strategic plan of "Be Well, Be Community, and Be Innovative" i.e.</p> | <p>1. Proactively seek opportunities to employ Indigenous individuals at all levels. Continue to reach out to community groups.</p> <p>2. Continue to embed connections to cultural competency and Indigenous history in PD provided at all levels to staff.</p> <p>3. Increase links between the OCSB Indigenous Framework and the OCSB Mental Health Plan and Strategy.</p> <p>4. Continue to encourage the creation and growth of affinity staff groups.</p> <p>5. Review OCSB student census information once collected to improve supports and resources for Indigenous students.</p> | <p>1. Provide ongoing leadership opportunities with a focus on Indigenous education.</p> <p>2. Continue to embed Indigenous education in PD opportunities for all staff.</p> <p>3. Develop opportunities to build Indigenous Cultural Competency in system leaders and administrators (ie. case studies).</p> <p>4. Create a space to have Indigenous student-led learning.</p> <p>5. Review employee self-identification data and the needs of the system.</p> <p>6. Indigenous learning in all sessions for those applying to formal leadership roles ie. department head, PQP.</p> |

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| <p>create an Indigenous Educators Network.</p> <p>5. Build relationships with OCSB Mental Health &amp; Wellbeing, Resource and Guidance staff to help support Indigenous students.</p> <p>6. Promote communication of well-being (mental health &amp; well being and spec. ed) strategies across the system to empower all stakeholders and make Indigenous families aware of supports and services.</p> <p>7. Require that a meaningful Land Acknowledgement is shared daily in each school</p> <p>8. Continuing to advocate for implementation of Indigenous Student trustee and Indigenous Trustee (selected by OCSB's IEAC).</p> |  | <p>7. Ongoing collaboration with OCSB Mental Health &amp; Wellbeing.</p> |
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# Connections to OCSB Strategic Commitments

The OCSB Strategic Commitments are Be Community, Be Well, and Be Innovative. Be Community is connected extensively in this document with the first focus of commitment to Indigenous students and community. Be Well is also an important component of this framework as the OCSB seeks to support the wellbeing of Indigenous students, their families, and staff through these initiatives. This work also is linked to Be Innovative as our Indigenous team works to stay current with Indigenous protocols, concerns of the Indigenous communities we serve, and educational best practices.

## Collaboration

We recognize that it requires all partners to make sustainable and lasting change with this Indigenous framework. The Board is focused on collaboration with Indigenous partners and various stakeholders to raise awareness, share knowledge and implement equitable practices including responsive pedagogy. These stakeholders include (but are not limited to):

- Indigenous Education Advisory Committee (IEAC)
- School Board Trustees and Senior Administration
- Ottawa Catholic School Board Departments and Schools
- Community Organizations and Advocates such as Wabano Centre for Aboriginal Health, Inuuqatigiit Center for Inuit Children Youth and Families, Métis Nation of Ottawa, Odawa Native Friendship Centre, Minwaashin Lodge
- Ottawa Catholic School Board Student Senate and various student groups
- Federations, and Professional Bodies
- Parent Organizations and Advocates
- The newly created Indigenous Youth Council

# Glossary

\*These terms are adapted from: The Ministry of Education: Ontario Curriculum, Grades 9-12. First Nations, Métis and Inuit Studies (2019). Glossary pp. 283-294.

**Aboriginal.** A term sometimes used for the descendants of the original inhabitants of North America. This term is now considered outdated or inappropriate, so is really only used in legal documents where it once appeared. The term Indigenous is widely accepted across Canada. Aboriginal is still used in Australia to refer to the Indigenous peoples there.

**Anishinaabe.** A group of culturally related First Nations peoples living in central Canada and the United States, including the Algonquin, Odawa, Ojibwe, Potawatomi, Mi'kmaq, Cree and Oji-Cree.

**Band.** A term used in the Indian Act to refer to “a body of Indians ... for whose use and benefit in common, lands ... have been set apart”. Each band has its own governing band council, usually consisting of a chief and several councillors. The members of a band usually share common values, traditions, and practices rooted in their language and ancestral heritage. Today, many bands prefer to be known as First Nations.

**Canadian Charter of Rights and Freedoms.** A part of the Constitution Act, 1982, the Charter guarantees Canadians fundamental freedoms as well as various rights, including democratic, mobility, legal, and equality rights. Section 25 of the Charter specifies that enforcement of the Charter shall not diminish Aboriginal rights, as recognized in section 35 of the Constitution Act, 1982.

**Colonialism.** A system in which one nation establishes political control over another nation or region, sending settlers to claim the land from the original inhabitants and taking its resources. Colonialism involves subjugation of one or more groups of people by another.

**Cultural appreciation.** Cultural exchange that is conducted in an appropriate, respectful, and honourable way and with the consent and participation of the cultures involved.

**Cultural appropriation.** Using or borrowing elements of a marginalized culture without the permission of that culture. Cultural appropriation is harmful, diminishes the elements of the culture that are appropriated, and continues the oppression of the marginalized group.

**Cultural awareness.** Consciousness of a culture’s distinct values, traditions, beliefs, and world views.

**Cultural continuity.** The continuation and practice of First Nations, Métis, and Inuit cultural traditions. At times, the continuation of such traditions has been concealed because of attempts by governments to abolish them, sometimes using physical force.

**Decolonization.** The ongoing process of recognizing and actively deconstructing colonial power and frameworks. Indigenous peoples may decolonize by giving centrality to the traditional ways of knowing, living, and being of their communities.

**First Nations.** The term used to refer to the original inhabitants of Canada, except Inuit. The term came into common usage in the 1970s to replace the word “Indian”, which many found offensive. The term “First Nation” has been adopted to replace the word “band” in the names of communities.

**Haudenosaunee.** A word meaning “the people of the longhouse”. The Haudenosaunee are the Iroquoian nations of the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora peoples, which are united and governed under the Haudenosaunee Confederacy and the Great Law of Peace

**Indian.** Under the Indian Act, “a person who pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian”. Outside this specific legal purpose, the term is often seen as outdated and offensive, and the term “First Nation” is preferred.

**Indian Act.** Federal legislation that regulates Indians and reserves and sets out certain federal government powers and responsibilities regarding First Nations and their reserved lands. The first Indian Act was passed in 1876. Since then, the act has undergone numerous amendments, revisions, and re-enactments.

**Indigenous.** A term referring to the original peoples of a particular land or region. First Nations (status and non-status), Inuit, and Métis are recognized as the Indigenous peoples of Canada.

**Indigenous Education Advisory Committee (IEAC).** Board central committee with staff, community students and parents. The committee advises on Indigenous initiatives throughout the system.

**Inuit (singular: Inuk, 2 people: Inuuk).** Original inhabitants of northern Canada, living mainly in Nunavut, the Northwest Territories, northern Quebec, and northern Labrador. The word means “the people” in the Inuit language of Inuktitut. Inuit are not covered by the Indian Act. The federal government has entered into several major land claim settlements with Inuit.

**Inuksuk (plural: inuksuit).** A human-made stone structure that functions to warn or inform Inuit travellers and hunters; inuksuit are important to Inuit survival in the Arctic climate.

**Métis.** People of mixed First Nations and European ancestry. The Métis history and culture draw on diverse ancestral origins, such as Scottish, Irish, French, Ojibwe, and Cree.

**Métis sash.** A symbol of the Métis people, the sash was used historically for utility, decoration, and community affiliation and is worn today as a symbol of Métis pride, identity, and nationhood.

**Nation.** A particular group that has its own territory, culture, and government and is independent from other nations or countries. Indigenous communities are sovereign nations that continue to seek affirmation of their nation-to-nation relationship in which their sovereignty and their rights to control their own people, lands, and resources are recognized and respected.

**Non-status.** A term commonly used to refer to individuals who identify themselves as “Indians”, and who may be members of a First Nation, but who are not entitled to inclusion on the Indian Register pursuant to the Indian Act. The Indian Act and its amendments define who is and is not an Indian under Canadian law.

**Powwow.** A spiritual and social gathering that takes place among First Nations and includes songs, dances, rituals, ceremonies, and/or competitions. In Canada, powwows were outlawed by the federal government from the late nineteenth century until the 1950s.

**Qulliq lighting.** Traditionally, the lighting of a seal oil lamp, often made of soapstone, used by Inuit for heat and light in the dark winter months. Today, the lamp has taken on a ceremonial function and is often lit during events and ceremonies.

**Reconciliation.** The act of restoring peaceful relations. In Canada, the term is used to refer to the process of restoring and renewing relationships between Indigenous peoples and the rest of Canada.

**Reserves.** Lands set aside by the federal government for the use and benefit of a specific band or First Nation. The Indian Act provides that this land cannot be owned by individual band or First Nation members.

**Residential school system/residential schools.** A network of government-funded, church-run schools for First Nations, Métis, and Inuit children, the goal of which was to remove children from their homes and communities in an effort to assimilate them into mainstream Canadian society. The system aimed to eradicate Indigenous languages, traditions, knowledge, and culture.

**Sixties Scoop.** The removal, during the 1960's and beyond, of First Nations, Inuit, and Métis children from their homes and their subsequent placement in the foster care system or, in the majority of cases, with non-Indigenous families, without the consent of their parents, guardians, or communities. Victims of the Sixties Scoop are often referred to as the Stolen Generation.

**Smudge.** A process of cleansing or purification that uses the smoke from the burning of [sacred medicines](#) or plants to say prayers, cleanse the senses, and start the day in a good way. Smudging is commonly practised by First Nations peoples. Although Inuit and Métis people did not traditionally smudge, some follow the practice today.

**Treaty rights.** Indigenous rights specified in a treaty. Rights to hunt and fish in traditional territory and to use and occupy reserves are typical treaty rights. This concept can have different meanings depending on context and the perspective of the user.

**Truth and Reconciliation Commission Calls to Action.** In its Final Report, the Truth and Reconciliation Commission of Canada compiled ninety-four calls to action to “redress the legacy of residential schools and advance the process of Canadian reconciliation”. The calls address, among other things, realities related to health, education, child welfare, and language and culture, and encourage everyone to work together to change policies and programs in an effort to repair relationships and to move towards reconciliation between all people.

**Truth and Reconciliation Commission of Canada (TRC).** A federally commissioned investigative body, created in 2008, whose mandate was to learn the truth about the experience of residential school survivors and, in doing so, to create a historical record of and promote awareness and public education about the history and impact of the residential school system.

**United Nations Declaration on the Rights of Indigenous Peoples.** Adopted by the United Nations General Assembly in 2007, the declaration identifies a universal framework of standards for the treatment of Indigenous peoples around the world and elaborates on existing human rights standards and fundamental freedoms, including, but not limited to, those related to culture, language, health, and education.

# References

[Ontario Curriculum: First Nations, Métis and Inuit Studies \(2019\)](#)

[Truth and Reconciliation Commission of Canada: Calls to Action](#)

[United Nations Declaration on the Rights of Indigenous Peoples](#)