



Indigenous Education Annual Report

To: Program and School Services Committee

Date: 31 March, 2021

Report No.: 03-21-4066

Strategic Directions

- Transform Student Learning
- Create a Culture for Student and Staff Well-Being
- Provide Equity of Access to Learning Opportunities for All Students
- Allocate Human and Financial Resources Strategically to Support Student Needs
- Build Strong Relationships and Partnerships Within School Communities to Support Student Learning and Well-Being

Recommendation

It is recommended that the *Annual Report 2020: Indigenous Education in the Toronto District School Board*, as described, be received.

Context

In March 2014, the Ministry of Education released an updated Ontario First Nation, Métis and Inuit Education Policy Framework Implementation Plan to guide the work of school boards through to 2016. In a subsequent memo to all Directors of Education in November 2017, the Ministry further directed school boards to develop plans for responding to the *Truth and Reconciliation Commission (TRC) of Canada: Calls to Action*, as they relate to education.

Aligned with the Provincial Policy Framework, the Toronto District School Board's current Indigenous Education strategy is grounded in supporting student achievement and well-being by centering Indigenous perspectives across the curriculum; building system-wide knowledge and awareness of Indigenous cultures, histories and ways of knowing through structured staff development and direct support to schools; and providing wrap-around supports for Indigenous students and families of Toronto's extremely diverse urban Indigenous population.

Implementation of the Board's Indigenous Education strategy is the mandate of staff at the TDSB Urban Indigenous Education Centre. Led by a Centrally Assigned Principal, this team of Indigenous education professionals comprises:

- Centrally Assigned Vice-Principals (2)
- Office Assistants (2)
- Itinerant Student Success Teacher
- Child and Youth Counsellor
- Social Workers (2)
- Itinerant Cultures and Traditions Instructors (1.5)
- Community Liaison Workers (2)
- Council of Elders (4)
- Instructional Leaders (4)

Collectively, UIEC staff develop and deliver a broad range of programs, initiatives, resources and services to students, staff and communities across the Board, covering the Seven Canopies of Indigenous Education:

- Professional Learning
- Student Well-Being and Voice
- Community Engagement
- Programming, Curriculum Development and Implementation
- Research, Development and Innovation
- Partnerships
- Reconciliation, Relationships, and Governance

For a comprehensive overview of the UIEC team's current activities in each of these areas, please see the annual staff report, *Annual Report 2020: Indigenous Education in the Toronto District School Board* (Appendix A, attached).

Action Plan and Associated Timeline

UIEC staff will continue develop and implement strategies to support the achievement and well-being of Indigenous students throughout the Board, including

- culturally-relevant curriculum, enhanced learning opportunities, direct wrap-around supports (counselling, traditional healing programs, youth empowerment, etc.) that focus on the unique needs of urban Indigenous students, families and communities; and
- system-wide professional learning to enhance staff capacity by building understanding of Indigenous sovereignty, cultures, histories and current contexts, as well as trauma informed practices and cultural safety.

Resource Implications

Indigenous Education has been highlighted as one of the eight proposed strategic drivers that will assist the Board of Trustees to develop the 2021/2022 operating budget. This is an important step in ensuring that budget funding decisions support Indigenous Education in the TDSB. UIEC staff will continue to work collaboratively with TDSB central departments (e.g., Teaching & Learning, Professional Support Services, Employee Services, etc.) and Indigenous community partners to provide supports and develop enhanced learning opportunities for Indigenous students across the system.

Appendices

- Appendix A: *Annual Report 2020: Indigenous Education in the Toronto District School Board*

From

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URBAN INDIGENOUS
EDUCATION CENTRE

Annual Report 2020

Indigenous Education

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CANOPY 1:

Professional Learning

**Urban Indigenous Education
Centre and York University
Faculty of Education Office
of Professional Learning
Partnering to Provide
Additional Basic Qualifications**

Description: The **Intermediate Basic First Nations, Métis and Inuit Studies** additional basic qualification course facilitates elementary and Grade 9-10 teachers in being able to better plan, teach and assess the Revised (2018) Social Studies, History and Geography curriculum, and the Revised (2019) Grades 9 - 12 First Nations, Métis and Inuit Studies curriculum (NAC10, NAC20). Participants will engage in learning from Indigenous perspectives for their classrooms.

The **Senior Basic First Nations, Métis and Inuit Studies** additional basic qualification course facilitates secondary teachers in being able to better plan, teach and assess the Revised (2018) Social Studies, History and Geography curriculum, and the Revised (2019) Grades 9 - 12 First Nations, Métis and Inuit Studies curriculum (Grade 11 & 12 courses (NBE3). Participants will engage in learning from Indigenous perspectives for their classrooms.

Dates/Participants:

July 6 - 31, 2020

- 20 participants for Intermediate (elementary and secondary teachers NAC10)
- 20 participants for Senior (secondary teachers, NBE3U)
- August 4 - September 18, 2020
- 14 participants for Senior
- September 29 - December 11, 2020
- participants for Intermediate (elementary and secondary teachers NAC10)
- participants for Senior (secondary teachers, NBE3U)

Indigenous perspectives on Mental-Health and Trauma - Virtual Teach in Webinar

Description: Led by UIEC's Social Worker and Child and Youth Counsellor, this online discussion is designed to give support staff, administrators and teachers a "wwholistic" understanding of mental health and trauma as it pertains to Indigenous students in the TDSB. Participants have an opportunity to hear about the services offered by the Urban Indigenous Education Centre, best practices for engaging Indigenous students and considerations for working with Indigenous families remotely. UIEC Social Worker and Child and Youth Counsellor provided an overview of trauma from both a Western lens, as well as an Indigenous lens.

Impact:

Participants engaged in meaningful discussions throughout the day that enabled them to share ideas, thoughts and current practices at their schools; acquired a substantial "tool-kit" of recommendations to take to their schools when working with students and families who have been impacted by event trauma, developmental trauma and intergenerational trauma; were equipped with resources from the UIEC; were presented with best practices when working with Indigenous students/families and clear examples on how to implement these practices; gained an understanding of the impacts of trauma on behaviour and development; were encouraged to ask questions in a safe space and engage in thoughtful discussion around topics that may be challenging.

Evidence of Impact

90 school staff participated in the Webinars; Participants filled out a feedback survey for each session:

- "A terrific webinar with transferable information that can assist me in supporting all students."
- "excellent presentation- i really listened to the resources and your explanation of the different services- it can be overwhelming (to me) to figure out which service can meet what needs."
- "Many times we look at the behaviour of the child without considering the root of such behaviours. Thanks for reminding us of the length of time it takes to unlearn and learn a new habit/behaviour."
- "Our schools are not very well equipped to handle students with trauma, curriculum focus can be damaging and that we have a lot of improvements to make. Although we have resource persons available, as a whole we have major room for improvement."
- "I learned that relationships are very important and we need to understand other cultures' backgrounds."
- "I learned a lot about how to handle the survival brain issues and that we need to be better at developing safety in the classroom and that if we "teach less" and develop explicit time to make students feel welcome and supported they will be able to learn better."
- "I gained an increased knowledge of the wonderful work the UIEC is doing and how I can access support and learning for my students/schools/myself, and of community resources, among other things."



- “Thank you so much, this presentation was amazing. I wish all the Key to Learn training were like this. I also wish this was given to the whole staff with a plan that actually puts these ideas into action that we are all accountable for.”

Dates/Participants:

May 19, June 2, June 18, 2020

- 90 TDSB staff

Healthy Relationships, Human Trafficking and Trauma Informed Practice in Indigenous Communities - Teach-In

Description: This Webinar centred Indigenous Knowledge, and demonstrated the interconnectedness of Healthy Relationships, Human Trafficking and Trauma Informed Practice in Indigenous Communities. This course also made connections to pre colonial Indigenous communities, colonization, the Truth and Reconciliation Commission, United Nations Declaration on the Rights of Indigenous Peoples, Murdered Missing Indigenous Women, Girls and Two Spirited people.

Impact:

Staff gained a deeper understanding on the topics of Human Trafficking, Healthy Relationships and Trauma informed practices in Indigenous Communities and what the impact is on communities, students and families. There was also an opportunity to hear about the work of the Urban Indigenous Education Centre and participants had an opportunity to ask questions and acquire resources.

Feedback:

- “A huge take away for me is the cultural safety piece. I want to look more into this and explore the resources shared”
- “TDSB has a progressive discipline policy - I would like more information about sharing circles and building classroom communities that included wellbeing and self regulation teachings. I would also like more information on trauma informed classroom techniques for positive reinforcement”
- “More! The UIEC always hosts amazing workshops and I learn so much! I'd love to see more guest speakers and topics such as the importance of smudging and how it is used, more information about the Grandfather Teachings”
- “Thank you so much for this training. I am very interested in taking the next part. I wish this topic and information about being trauma informed was part of the mandatory compliance training”
- “Thanks so much for sharing this important information and I look forward to continuing this learning, unlearning, relearning to better be able to respond to and address issues concerning Indigenous students, families, and communities.”

Dates/Participants:

June 8, 2020

- 42 TDSB Staff

Indigenous Perspectives on Mental Health and Trauma - Virtual Teach-In

Description: This online discussion via Key to Learn was a virtual presentation that came from the UIEC's original Trauma-Informed Mental Health presentation, which is held multiple times a year at the 16 Phin Ave location. It was designed to give support staff, administrators and teachers a wwholistic understanding of mental health and trauma as it pertains to Indigenous students in the TDSB. Participants will have the opportunity to hear about the services offered by the Urban Indigenous Education Centre, best practices for engaging Indigenous students and considerations for working with Indigenous families remotely. UIEC staff provided an overview of trauma from both a Western lens, as well as an Indigenous lens. UIEC staff also provided staff with information on Indigenous services available during Covid and tips for working with families remotely. Due to the closure of schools, this presentation was offered online.

Impact:

- "It was FANTASTIC! Thank you, I will be recommending this PD to my school community." ~ TDSB staff participant
- "Thank you so much. I found this presentation both helpful and moving. I look forward to taking further sessions with you guys." ~ TDSB staff participant

- "I learned a lot, it was amazing! I loved all the real-life school examples, like the child running away from the classroom who is constantly scanning their environment. This PD would be super beneficial for a lot of people who are struggling with child behaviour." ~ TDSB staff participant
- "I learned a lot! I have learned how inter generational trauma has impacted Ingenious students and how this trauma can impact learning. I've learned things that I can do to create a safe, connected and supportive environment to best help not only my Indigenous students but all students." ~ TDSB staff participant.

Dates/Participants:

May 19, June 2, and June 18

- 30-40 TDSB staff



Healthy Relationships, Human Trafficking and Trauma Informed Practice in Indigenous Communities – Virtual Teach-In

Description: The purpose of the webinar via Key-to-Learn presented centred Indigenous Knowledge, and demonstrated the interconnectedness of Healthy Relationships, Human Trafficking and Trauma Informed Practice in Indigenous Communities. This course made connections to pre-colonial Indigenous communities, colonization, the Truth and Reconciliation Commission, United Nations Declaration on the Rights of Indigenous Peoples, Murdered Missing Indigenous Women, Girls and Two Spirited people. Participants gained a deeper understanding on the topics of cultural safety and trauma informed practices in Indigenous Communities and what the impact is on communities, students and families as well as in the classroom. There was also an opportunity to hear about the work of the Urban Indigenous Education Centre and an opportunity to ask questions and acquire resources. A pre and post knowledge questionnaire was distributed to measure the quantitative and qualitative impact of the webinar.

Impact:

- [I learned]“Lots! A few things include: cultural competency vs. cultural safety, impact of assumptions, more about MMIW and human trafficking, intergenerational trauma and PTSD in Indigenous students/families/communities, moving toward trauma informed teaching/schools”

- “An awareness of how much I took for granted the notion/understanding of Healthy relationships -The post-colonial and ongoing impact of colonialism on all types of relationships -To consider Cultural Safety as opposed to Cultural Competence -The impact of exploitation and human trafficking on Indigenous women and girls, and its connection to colonialism -A good reminder about stress behaviours in learners, not “misbehaviours’...what is the student trying to tell us with their actions?”
- “More! The UIEC always hosts amazing workshops and I learn so much! I'd love to see more guest speakers and topics such as the importance of smudging and how it is used, more information about the Grandfather Teachings”
- “Thanks so much for sharing this important information and I look forward to continuing this learning, unlearning, relearning to better be able to respond to and address issues concerning Indigenous students, families, and communities.”
- “A very informative session. I will be going through the resources. Thank you to the facilitators for the time put into today’s learning”

Dates/Participants:

June 8,2020

- 42 TDSB Staff

Canopy 2: Student Well-Being and Voice

Aanse: Indigenous Student Well-Being and Achievement Strategy, Schools Support

Description: The Aanse initiative supports 14 schools (8 elementary and 6 secondary) based on TDSB data reflecting the highest numbers of self-identified First Nations, Métis and Inuits students. This is part of our Board Action Plan for Indigenous Education. We supported the schools in the following ways.

Remote Learning

Schools were sent Indigenous Education Remote Learning Supports which provide on-line learning support with links to Internal TDSB approved resources, along with suggested external sites. All schools were communicated with, and support was offered and given through email, phone conversations, on-line chat platforms (Google Meet, Zoom.)

Virtual Circles

Aanse Schools were directly emailed information for our weekly Virtual Circles that offered professional learning in a variety of topics including:

- Cultural appropriation vs appreciation
- Trauma-informed schools
- Decolonizing classrooms and schools
- Going beyond a land acknowledgement
- Selecting appropriate texts, and how to use them online
- Indigenizing mathematics and land-based learning
- Revitalization of Indigenous languages
- Dance and Powwow

Indigenous Education Remote Learning - Virtual Circle

The Instructional Leaders for Indigenous Education at the Urban Indigenous Education Center at TDSB will be available for all Elementary and Secondary Educators and Administrators during instructional office hours beginning Wednesday, April 29th. This will be an opportunity to engage in embedding Indigenous Education in a remote learning environment.

Virtual Circle will provide K-12 Educators and Administrators opportunities to:

- Navigate looking for appropriate and vetted resources to support remote learning;
- Co-learn on collaborating to engage in Indigenous Education with students;
- Engage in the work of Truth and Reconciliation (going beyond Calls 62 & 63 as there are 94);
- Ask questions, have conversations and provide the UIEC with feedback for future Professional Learning Opportunities through Key to Learn.

**Elementary Teachers -
Kindergarten to Grade 8**

Wednesdays from 11:00am - Noon
Google Meet [LINK](#)

**Secondary Teachers -
Grade 9-12**

Wednesdays from 1:00 - 2:00pm
Google Meet [LINK](#)



Instructional Leaders
Raven Cotnam
Robert Durocher
Adrienne Plumley
Lee Sheppard



Book Bundles for Elementary Schools

Each of the elementary schools that are part of the Aanse initiative received book bundles of books by Indigenous writers and vetted by Instructional Leaders.

- Kindergarten to Grade 3 - 18 titles plus Eagle Crest levelled readers for guided reading
- Grades 4-8 21 titles
- French titles - 13 titles
- Staff learning - 16 titles

Each of the secondary Aanse schools received book bundles of books by Indigenous writers and vetted by Instructional leaders. These include books to support:

- NAC10
- NBE3
- Staff learning

Impact:

Teachers and administrators reported:

- We have recently been speaking about guided reading sets and the need to diversify and expand our collections, so these sets, along with the other books you are providing, will be wonderful additions for Bowmore students.
- The French books are particularly welcomed!
- This is amazing news for our students. Thank you. I am the teacher-librarian at Bowmore. We have been working to build our collection over the last three years. We call our collection, Turtle Island Books. I am proud to say that it has grown so large that we need more space.

- So wonderful for the Duke community, it will be great to have more and new French resources.

Additional supports:

Instructional Leaders support secondary schools to form relationships with administrators, guidance counselors, teachers, and students at Danforth CI, Riverdale CI, NLC and NLC East. Activities included supporting an Indigenous student group (Danforth), speaking to a careers class and working with UIEC's SST to meet with guidance counselors (Riverdale).

Instructional Leaders support Elementary Aanse Schools have built relationships with administrators, educators, support staff, and students at Kâpapâmahchakwêw-Wandering Spirit School, Duke of Connaught Jr and Sr PS, Bowmore Road Jr and Sr PS, Grey Owl PS, Fairbank PS, Withrow PS, and Carleton Village PS. This work has been done through discussing the work each school has done in previous years, discussing the work they'd like to do moving forward, and participating in a walkthrough of each school.

Student Support:

Itinerant Child and Youth Counsellor (CYC)

The UIEC's Child and Youth Counsellor Works from an Indigenous and trauma informed perspective to promote the social and emotional growth of Indigenous students in the elementary & secondary setting. Support is wholistic, and takes into account the emotional, spiritual, mental and physical aspects of student and family well-being. The CYC also Provides support to the school community with addressing challenges that include school

avoidance, bullying, healthy relationships, healthy friendships and group or individual counselling.

The Itinerant Child and Youth Counsellor provided one on one counselling, advocacy, family work and group work with students. In the 2019/2020 school year, the CYC received 24 student referrals, ranging in grades from junior kindergarten to grade 12. Each case differed in nature, a variety of interventions were offered including weekly or bi-weekly 1 hour counselling sessions with CYC, support in transition of program/grades, addressing grief and loss, self-regulation & social skills interventions, cultural connection, addressing bullying concerns, school stress and supporting students in need of crisis support. Front line work in schools also consisted of attending IST, SEPRC and SST meetings, frequent contact with parents/guardians and in some cases connecting the student to community resources.

Impacts:

Students who were referred to counselling through the UIEC received meaningful interventions in challenging areas of their lives. Students gained skills and strategies to incorporate into their school day. Students benefited from having a caring adult in their school, where in some cases the student did not have any other socio-emotional support in place. Students and families benefited from having a support person who is knowledgeable of community resources for indigenous families. Students worked with the counsellor to address areas of need that incorporated their identities and culture

in a culturally relevant and safe space. An overview of services and impacts are:

Students participated in on-going counselling on varying schedules. The focus on sessions were behaviour management, coping strategies, the seven grandfather teachings, medicine wheel and medicine teachings, check-ins, conflict resolution, skill building and goal setting. Students who demonstrated challenging behaviour in the classroom were supported with interventions that included self-regulation work, acknowledging feelings and emotions, coping skills and teacher support.

Multi-faceted support plans in areas of academics, advocacy, counselling, life skills, job searching, connecting to community resources, attendance, frequent check-ins and TTC tickets

During Covid-19 school closure, Google wellness slides were provided to students, these wellness slides were on the following topics: Mindfulness, Land Based Healing and Learning, Coping during Covid-19, Sleep Resources, Anxiety and Medicine Wheel Check in activities. These activities were sent out weekly to students and to parents as well. A weekly "resource letter" was also sent to parents with updated community resources, crisis support lines and ideas for at home activities. Frequent emails, phone calls, resources as requested and check-ins with both students and parents were also provided to families.



Evidence of Impact:

The evidence of impact was expressed in various ways depending on the circumstance of the student referral. In some cases the evidence was seen through changes of behaviour in the classroom or students displaying improvements in attendance, mental health, and overall wellness. Also received positive feedback from parents who feel receiving support from the UIEC has made a positive change in their lives.

CYC and SW facilitated a student wellness group that ran Bi-weekly from October 2019-March 2020.. Each group began with a sharing circle and smudge, followed with an art activity and wellness topic. These topics included: coping skills, team-work, and group activities (cupcake making); reflection activities (roots of my strength, medicine wheel check-ins); cultural (beading, circles, smudging); counselling support for individual students:

- Student Groups
- Native Learning Centre East
- Student Wellness Group
- Healthy Relationships Group: Human Trafficking - guest presentation with Jessica Solomon, resource sharing and individual emotional supports as needed.

Impacts:

15 Students had the opportunity to meet once a week in a culturally safe space, in these spaces therapeutic connections were established between students and support staff/teachers. The benefit of building these connections are building a support system for students within the school and ensuring an ongoing relationship between the UIEC

and NLC-E for future support services. Students were able to learn new skills or build on pre-existing skills surrounding the wellness topics. Students were able to participate in art activities that allowed meaningful conversations to take place as well as a form of expression.

Subway Academy One: CYC and Student Success teacher facilitated a group titled "Indigenous students and allies student group". The purpose of this student group was to bring Indigenous students and non-Indigenous students together to discuss current issues in Canada that impact Indigenous communities, learn from one another, and engage in meaningful conversations on defining allyship and what can students do to support each other. The group ran weekly from November 2019 - March 2020.

Impacts:

20 Students had the opportunity to engage in different activities, Themes of the activities included: smudging and sharing circles, Wellness activities, Dreamcatcher making with stories and teachings behind the art, guest Thunder Jack sharing his beadwork, group beading project and having a space to eat lunch together and build meaningful relationships.

Dates:

April 6-June 25, 2020

Central Directions of Indigenous Social Work at the TDSB

Provide One-One Advocacy and Individual Support to Students

Description: Ogichidaa means “Helper/ Warrior” in Anishnaabemowin. Indigenous Social Academic Cyndy Baskin references this word in her seminal Indigenous Social Work textbook, “Strong Helpers Teachings”, as a guiding principle in what it means to be and do Indigenous-focused social work in the community. Our work centres on the value that our children are precious and sacred, and that it is the relationships we make that heal, stabilize and guide a child - therefore we provide one-one support to students through counseling, advocacy, guidance, groups and mentorship in order to see our children through the challenges of education. From junior kindergarten to grade 12, Indigenous social workers provide that community-based support that helps Indigenous children feel centred, valued and supported by their own community members.

Support and Assist School Community Members to Deepen and Centre their Relationships with Indigenous Families and Students

Description: “It takes a village to raise a child” - Indigenous children are members of a school community which may or may not have a full breadth of knowledge on the historical and contemporary realities that impact a child's well-being - colonialism; racism; intergenerational trauma; cultural

and community alienation; the legacy of the Residential School system and impacts of Child Welfare; Missing and Murdered Indigenous Women, Girls and Two-Spirited peoples; Indigenous over-representation in the school-to-prison pipeline; poverty, etc. Indigenous social workers seek to build capacity within school community members who play a critical role in the day-to-day lives of Indigenous students - their teachers, their administrators and their support personnel. Raising this capacity means shifting understandings of what it means for Indigenous children to succeed wholistically in education - by being centred, protected and supported, having academic assignments reflective of their lived experiences, and to be safely represented and honoured as Indigenous people within the broader school community.

Raise Critical Awareness of the Intersections of Indigeneity, Mental Health, Trauma and Education

Description: “Planting the seed” - This is the teaching that has been given to us by Joanne Dellaire, one of our Elders at the UIEC. It is a teaching that uses the example of the seed as a means to understand how the actions and care we provide to our students and staff at the TDSB now can provide growth and healing over the span of their lifetimes. In this spirit, Indigenous Social Workers (in connection with our Urban Indigenous Support Services staff) provide regular Professional Development Opportunities to TDSB frontline staff as an opportunity to meaningfully and



experientially raise critical awareness around the wholistic needs of Indigenous students. Using a two-fold approach that focuses on both an Indigenous and western lens of childhood attachment and development, UIEC support staff seek to raise a wholistic understanding on the critical needs of childhood growth and development of First Nations, Metis and Inuit children. This is done through regular Professional Development days on the subject of trauma, student fairs on Indigenous support services in the Toronto area, youth groups that promote strong, Indigenous civic engagement, and our yearly conference, titled "Creating Spaces of Belonging", in which we invite Indigenous Elders, guest speakers, community members, and students to speak on issues pertaining to Indigenous well-being and academic success.

Boost Community Presence by Creating Groups for Youth and Parents

Description: The Social Workers at the Urban Indigenous Education Centre play a critical role in acting as oshkabewis to our students - that is, to be a good helper. Indigenous Social Work assists in organizing and running the yearly Pow Wow at Kapapamachekwe Wandering Spirit First Nations School, and are present to support community-based events run by our Urban Indigenous Education Centre, such as our yearly Round Dance and Drum Socials. During Covid-19, it has been vitally important that we continue to find ways to foster community amongst our students and families. During this time of quarantine, Indigenous Social Workers have been running a weekly virtual parents group (to

support parents in their own self-care and parenting), as well as continuing to provide support to student groups at Indigenous-focused schools (or schools with significant Indigenous student populations), such as Native Learning Centre East and Riverdale.

Provide In-Depth Consultation on Best Practices for Supporting the Wholistic Well-Being of Indigenous Students

Description: Indigenous Social Workers are regularly called upon to provide community presence and consultation for Indigenous students - either by phone, through email, one-on-one, or in SST and IPRC settings. As centrally-assigned workers, this makes us available to any self-Indigenous student and family across the board. Indigenous Social Workers regularly connect with administrators, support service staff and teaching staff to provide support and direction in supporting students, providing resources and suggesting community-based services that may benefit their families.

Impact:

- "Thank-you so much Emily. You are so fierce and you made me feel supported and heard (during the IPRC). We really appreciate the support" ~ Parent
- "I knew (my child) could speak with you, but I didn't realize it was ok if I asked for support as well. Thanks, I feel a lot better after we talk. (Child) really feels connected to you too. Thanks again for all of your support" - Parent

Events and programs organized and planned by Indigenous Social Work

Indigenous Student Group at Riverdale Collegiate Institute

Description: Riverdale Collegiate was identified as having a high number of Indigenous secondary students, many of whom are graduates of Kâpapâmahchakwêw Wandering Spirit First Nations School. The purpose of this group was to foster a positive social community amongst the diverse Indigenous student population at the school; to support the needs and voices of the students, and to advocate for their social, cultural and academic successes. Indigenous Social Workers provided lunch and weekly activities designed to foster discussion on mental health and cultural well-being. Indigenous Social Workers worked closely with Riverdale administrative staff to ensure that the group was well-supported in the Riverdale community, and to check-in regarding the individual needs of the students. Indigenous Social Work staff was also made available after the group to check-in with students one-on-one and to provide referrals for case management and counselling, as needed. UIEC-SST and administration also met with Riverdale administration and guidance faculty to discuss a wrap-around approach to best practices in student success in February 2020, which included recommendations for in-depth support and professional development on the intersections of Indigenous experiences, mental health and academic success.

During the school closures, Indigenous Social Work continued to remain in contact with Riverdale school administration, provided one-one support to students within the group and provided weekly Google Slides with information around mental health and wellbeing which included self-care, sleep, mindfulness, stress, healthy relationships and land-based learning. Community resources for students during school closures and social isolation were also provided.

Dates/Participants:

Every Wednesday, from 11:30am to 1:00pm
 • 15 students

Indigenous Student Group at Wandering Spirit School

Description: The purpose of this group was to foster a positive social community amongst the diverse Indigenous student population at the school; to support the needs and voices of the students, and to advocate for their social, cultural and academic successes. Indigenous Social Workers provided weekly activities designed to foster discussion on mental health and cultural well-being.

During the school closures, Indigenous Social Work continued to remain in contact with provided one-one support to students within the group and provided weekly Google Slides with information around mental health and wellbeing which included self-care, sleep, mindfulness, stress, healthy relationships and land-based learning. Community resources for students during school closures and social isolation were also provided.



Date/Participants:

Every Monday from 12:00pm-12:45pm

- 15 Grade 7/8 students

Native Learning Centre East

Description: The purpose of this group was to foster a positive social community amongst the diverse Indigenous student population at the school; to support the needs and voices of the students, and to advocate for their social, cultural and academic successes. Indigenous Social Workers provided lunch and weekly activities designed to foster discussion on mental health and cultural well-being as well as traditional arts based activities like beading. Indigenous Social Work and Child and Youth workers were also available after the group to check-in with students one-on-one and to provide referrals for case management and counselling, as needed. Facilitators also did workshops on Healthy Relationships in Indigenous Communities and invited guest speakers to present on Human Trafficking in Indigenous Communities.

During the school closures, Indigenous Social Work continued to remain in contact with Riverdale school administration, provided one-one support to students within the group and provided weekly Google Slides with information around mental health and wellbeing which included self-care, sleep, mindfulness, stress, healthy relationships and land-based learning. Community resources for students during school closures and social isolation were also provided.

Dates/Participants:

Every Tuesday 11:15am-1:00am

- NLCE Staff and Students average 10-15 participants

Outreach to Native Learning Centre Downtown

Description: In late 2019, Indigenous Social Work Services reached out to the teaching and administrative staff at Native Learning Centre Downtown for the purposes of coordinating support services for Indigenous students attending Native Learning Centre downtown. While school administration acknowledged that students were actively being supported by local Indigenous social service organizations, it was important to ensure that Indigenous students within the TDSB community knew about the support services that are made available to them in the board, and that students could feel supported and comfortable in accessing those support services if needed. Social Workers organized a "Meet and Greet" with NLC students in mid-February, to introduce students to the NLC and discuss what supports could be made available to them. Lunch and activities were provided, and several faculty members of the NLC also attended.

During school closures, Indigenous Social Work provided on-going resource support to NLC faculty and administration; worked one-one with NLC students who required focused support, and discussed upcoming plans to follow through on student engagement and support services for the fall. Social Work continued to outreach and follow up with the staff and student community at the NLCE.

Dates/Participants:

February 12, 2020

- 10 Students

Toronto Indigenous Youth Leadership Council (TIYC)

Description: The goal of the TIYC is to offer a safe space where the students can explore the joys and challenges of being a youth today as well as offer leadership opportunities for employment, classes and community involvement. The TIYC's message is "Be ambitious, make change, take pride". In particular, this student-lead group focused on developing positive peer relations, strong self-images, and other topics as determined by the participants in attendance. Facilitators provided dinner and ttc tickets weekly. Employment Ontario facilitated a paid training and employment course for 6 weeks, which provided youth with a resume, linked in account and links to employment opportunities. Youth also had professional headshots done to add to their portfolio.

Participants also held an election and voted for a group member to act as an Indigenous Youth Trustee which will be continuing into

the next school year. Some participants also attended a UN summit in New York City as representatives of the TIYLC. Participants were in the process of facilitating the 2nd Annual Conference A Place to Exist and Resist for students in the TDSB to learn more about decolonizing the classroom from an Indigenous perspective. TIYLC has continued online this school year, with interests explored including: International Outreach/ Cross cultural exchange with other students to share Indigenous Perspectives, Supporting Protests, Mental Health and Wellbeing, land based learning activities, Mural redesign with Indigenous Artists (NAC10).

During the school closures, Indigenous Social Work and Facilitators continued to remain in contact with TIYLC through weekly online meetings, provided one-one support to students within the group and provided weekly Google Slides with information around mental health and wellbeing which included self-care, sleep, mindfulness, stress, healthy relationships and land-based learning. Community resources for students during school closures and social isolation were also provided.



Impact:

"I hope to see and work with you more in the future, you have sparked a light within me to start getting involved in my community and I found so many opportunities through you. Thank you so much for that."

Dates/Participants:

September-March 2020, Every Monday
4:30-6:00pm at Kâpapâmahchakwêw
March 2020-January 2021, online

- 4-23 students

**Kâpapâmahchakwêw
Student Council**

Description: To provide a safe space for students to express concerns and develop goals for the school. Facilitator provided snacks for meetings. Students met and discussed safety, security of the building, the lunch program, student involvement in hiring of new teachers, racism, construction, bullying and a proposal to create a mural or individually paint the lockers.

Date/Participants:

School Year 2020-2021

- 7 students, Grades 7-10

**Itinerant Student Success
Teacher Support**

Description: The Indigenous Student Success Teacher provides support to Indigenous students (K-12+) across the TDSB on a referral basis to the Student Success Team. The Student Success Teacher provides assistance with resources and opportunities to engage in promising practices for Indigenous education through in-class presentations, collaborating on student assessments, assignments and events that better reflect the learning needs of Indigenous students. The Indigenous Student Success Teacher provides Indigenous students with academic and cultural support, by fostering meaningful relationships and (re)engaging students in an effort to increase overall achievement and well-being (including, but not limited to, attendance and credit accumulation). There is a focus on building capacity by creating positive student engagement and learning opportunities by encouraging the inclusion of Indigenous perspectives, histories and stories within classrooms and schools.

Key areas:

January-March Break

- Bowmore Nest Lunch Group (weekly), students attending, 12 participants (Indigenous)
- Subway Nest Lunch Group (weekly), students/staff, 20 participants (Indigenous and non-Indigenous)
- Regular classroom/school correspondence, collaboration with caregivers, staff; attending IST/SST meeting re: IEP/Special Education needs; curriculum resource support re: Indigenous content, lesson planning March-June
- Ongoing close contact by phone/email with students and caregivers providing guidance and advocacy re: remote learning; coaching re: course work; wellness checks, providing information re: community resources and supports
- Attended and participated in staff meetings and student virtual groups re: financial support to families in need (grocery gift cards-Bowmore) and remote learning navigation and distribution. Bowmore staff meetings, Tues./Thurs.; and Subway IST Tues., Wed.- Town Hall with students (wellness check ins, school announcements), Fri.-Fun Fridays (virtual games, cooking, themes such as 'wear your favourite hat' etc.)
- Reviewed and Updated Inuit Community Resource information with Tauni Sheldon

- Participated in weekly virtual Inuit cultural workshops featuring: language and music classes, storytelling, celebrating National Seal Fur Day, jewelry making (ulu earrings, seal bracelets)
- Connected weekly with Toronto Inuit Association re: community wellness, new youth group, and more
- Attended board level meetings for Guidance and Student Success (Peter and Katie) re:available supports and elearning summer school and more

Dates/Participants:

January to June 2020

- Number of students referrals: 30+
- Number of schools: 10+

Canopy 3: Community Engagement



November 2020: Indigenous Education Month

In November, we honour Indigenous Education Month at the TDSB. This month reminds us to centre First Nations, Métis and Inuit perspectives, voices, histories and contemporary realities. In classrooms across the TDSB, it is an opportunity to learn about treaties, Indigenous leadership, achievements, resistance and creativity.

Throughout the month of November, students, staff and community members recognize a number of important days to deepen knowledge, to learn together about our shared history and to build stronger relationships between Indigenous and non-Indigenous peoples in Canada.

NOVEMBER IS
**INDIGENOUS
EDUCATION
MONTH**

Some of our virtual speakers include:

- Elder Dr. Duke Redbird
- Tanya Talaga
- Phyllis Webstad
- Waubgeshig Rice
- Jean Teillet
- Jason Madden
- Serapio Ittusardjuat

In November, we honour Indigenous Education Month at the Toronto District School Board.

This month reminds us to centre First Nations, Métis and Inuit perspectives, voices, histories and contemporary realities. In classrooms across the TDSB, it is an opportunity to learn about treaties, Indigenous leadership, achievements, resistance and creativity.

Throughout the month of November, students, staff and community members recognize a number of important days to deepen knowledge, to learn together about our shared history and to build stronger relationships between Indigenous and non-Indigenous peoples in what we call Canada today.

INDIGENOUS EDUCATION IS ALL DAY EVERYDAY

[CLICK HERE](#) for our calendar for dates and links
[CLICK HERE](#) for resources to support Treaties Week, Inuit Day, National Aboriginal Veterans Day, Louis Riel Day

Monday, November 2, 2020

Event: A Dish With One Spoon with Elder Dr. Duke Redbird

Description

To open Indigenous Education Month at the Toronto District School Board, Elder Dr. Duke Redbird discussed the idea of A Dish With One Spoon as a way to describe Indigenous relationships to the human and other-than-human world in contrast to the Euro-Western world views that have dominated discourse in the Americas for the past 500 years.

Number of Participants (Adult): 67

Number of Participants (Student): 100

Comments/Feedback

- Perhaps visual aids to accompany the talk?
- Continue offering amazing sessions and resources, and ways to connect and learn. Some students struggled to follow along with Elder Duke Redbirds thought path, as the language was above what they are used to hearing without being able to ask questions, but it was an amazing starting point. I appreciate that you separated the Treaty Week Meets into elementary and secondary. Thank you!
- Plan more sessions
- I had some classes watching with their teachers too. Was Duke's talk recorded? As Principal, I had it open on my computer, and an issue came up just as Duke was saying "can you hear me" and I got back to my office just in time for the sharing of the feedback link... I got to hear some of the Q and A.
- None
- It is already the best.
- More First Nations, Metis and Inuit Artist Talks, Film makers and Documentarians
- more advanced notice for events, especially if they happen at the beginning of the month
- If I was at school today, it would be nice to have them learn "dish with one spoon" but this presentation might have been a little difficult for their understanding. Great for me, though!
- Is this recorded so that we may share this with more of our students?

Key Learnings

- What the pandemic has unveiled about Indigenous ways of knowing
- Myself:
- A good way forward might be to technology as a way to help people and lead a more sustainable existence on Earth.
- We are at the chrysalis stage in which we are changing into a new, more sustainable future.
- Students: Settlers are/were seen as W.E.I.R.D. by Indigenous people. Mother Earth is important and we are connected to her. We need to use more natural-based energy.
- The Acronyms Human and Weird
- Nourish the best of what a human being is when they are born and we will turn into the best of human beings as an adult.
- How to maintain the important symbiotic relationship Indigenous people have always had with Earth, in order to sustain life.
- Great way to share treaty teachings during COVID!
- In order to help save the Earth, the younger generation and everyone need to return to Indigenous viewpoints about sharing and respecting the Earth as Indigenous Peoples did pre-contact.
- This session taught me some ways of living a peaceful and healthy life
- Confirmation of our knowledge and new learning.
- The First Nations Societies were sustainable and fair
- Wholistic thinking about living things -- people are not at the top of the hierarchy if we are discussing progress
- H.U.M.A.N.; I'm always learning and growing, maternal side originally from Sheshegwaning FN, Manitoulin Island (Odawa). Miigwetch for this session and to Elder Redbird for his teachings!

What word, words or short phrase would you use to best describe the session?

- Enlightening
- love for Mother Earth; Sustainable Indigenous worldview; Building a better way forward
- Informative and Inspiring
- It's up to humans to push back!
- eye-opening, educational, inducing critical thinking
-
- One of my staff said, "His use of imagery to describe ideas was incredible. The comparison to how a butterfly grows and the relationship between people and the state of nature, leaves a lasting impression."
- Informative, Thoughtful, Important, Helpful (students' voices)
- Captivating
- Thoughtful
- Humble
- impactful
- inspiring
- Duke's words inspire our actions for a better way of teaching and learning with the earth and its children



**Date: Tuesday, November 3 (Secondary)
Wednesday, November 4 (Grades 5 - 8)**

Event: Rita Dagenais: Treaty Making in Canada

Description

Every treaty tells a story. The presentation focused on WHY treaties were signed, with an emphasis on the perspectives of the Indigenous signatories. These sessions provided a brief over-view of the history of treaty making, beginning with the Peace and Friendship Treaties signed during the Seven Years War. This was followed by a question and answer period.

Number of Participants (Adult): 100

Number of Participants (Student): 873

Comments/Feedback

Key Learnings

- A lot about Indigenous people and treaty.
- Indigenous people and their lives
- the fact that the indigenous were forced to give away their land
- I appreciated the focus on significant leaders, a couple of which I had only known by name but did not know much else about their impact.
- How there was different war and battle with different people like France, The Whites and First Nations.
- The after effects of the treaties.
- How treaties were formed in Canada, how they affected Indigenous people
- The truth behind treaties
- “-Details about the Royal Proclamation of 1763, the Peace and Friendship Treaties along the East Coast, and the Numbered Treaties out West.
- Also how the different motivations of the government led to different Treaties-need for allies vs need for the land for European settlers
- A greater understanding of the motivation of the Crown for the treaties as well as a greater understanding for the situation the Indigenous Peoples were in that essentially forced them to sign the treaties. The sharing of anecdotes about the various Chiefs involved in the signing of the treaties really helped to bring their stories alive for us.
- Treaty 8 is a large area, it is larger than France.

- “Treaties serve white Canadians/ Canadian Government far more than they ever served Indigenous Peoples.
- Every Treaty was initiated to have greater access to land and resources.
- Treaties are complicated and were formed because the British wanted Land and resources. Sometimes treaties were made in good faith. Often they were NOT. Treaties are ongoing obligations and responsibilities between Indigenous Peoples and the Canadian government.
- Grade 6 class enjoyed learning about the history and treaties
- Why treaties were made from an Indigenous perspective
- Creation of a timeline with critical events that led to the signing of Treaties by various First Nations communities. Reaffirming for my students that our First Nations communities have been lied to and let down from the moment the first ship of white settlers touched shore.
- characterize and describe
- treaty making in Canada
- treaties tell stories, and are indicative of relationships
- the learning I am taking away is that it is cool there are so many treaties.
- A way into more information. Links to resources. (I was a bit late) But also the history is so interesting when told, when I get to listen to it spoken.
- The Europeans brought diseases, depleted the Indigenous People's buffalo, leaving them in a very vulnerable and weak state, so that they would sign the treaties. The Europeans wanted the natural resources for profit and presented treaties that were not fair, but greedy to their profits.

What word, words or short phrase would you use to best describe the session?

- History
- very informative
- interesting
- Empowering
- exciting enjoyable
- The word is Amazing. .
- Shocking, informative, and insightful
- it is a fun and education for me and the other students
- it is fun and educational for me and for the other students
- Informative and long.
- Very detailed and informative.
- Very informative and insightful.
- The session was amazing. There were so many things to learn.
- interesting, thorough, indepth
- Informative; Detailed
- From grade 6 class: interesting, informative,
- A lot of information
- Informative
- I will describe the Comprehension of the session
- valuable

Date: Friday, Nov. 6, 2020

Event: Inuit Day Readings

Description

Co-hosted with the Toronto Inuit Association, each of these three reading sessions will be for different age groups. The first session of the day will be for secondary students. Story and reader are to be determined. The second session of the day will be with Serapio and Monica Ittusardjuat. Serapio will read "4 Nights on the Ice" and, if time allows, they will share their film "Giant Bear: Nanurluk." The final session, from 11-11:45, will feature Nadia Mike reading "The Muskox and The Caribou."

Number of Participants (Adult): 32

Number of Participants (Student): 404

Comments/Feedback

- Thank-you for providing the link to the story and the questions. I will be passing these resources on to my teachers and encouraging them to share with their classes next week.
- Have all participants turn off video and mute mics. It was challenging to hear as time went on and more participants spoke over the main speakers. While you want people to engage it is hard in a larger group like this today. I was sharing my screen with my class via Google Meet and they were asked to type their questions into our class meet so I could then share with the big group. It kind of worked for us ;) Would you consider doing shorter individual class visits? I think it would be great for all students to have the opportunity to ask their questions directly to a speaker. Thank you for organizing!
- less light to see better the pages
- Have digital copies of the book to present screen for better visuals from the story, to better follow along while the story was being read
- Make resources readily available via the Internet.
- I have been curious about having Indigenous educators pop into virtual classes personally. Or perhaps smaller group sessions so my students could ask more questions/interact. I'm sure they would love it. But this event was wonderful. Miigwech!
- Increased opportunities to listen to stories, oral storytelling; If we had a copy of the book ahead of time, we could have projected the images while Serapio and Monica were speaking and translating. I also projected Nunavut on Google Earth and we zoomed in on a few areas to give the students an opportunity to see the current landscape; Virtual Q and A related to stories and artifacts, perhaps.



- The presenter's audio was low and it was difficult to see the whole book.
- Having the teachers login and present to their own classes to stop some of the kids from unmuting themselves when they shouldn't be!
- The pace was a bit slow but we talked about being mindful of the speed that other cultures move at because it might be different from what we are used to.
- More opportunities to interact with First Nations, Metis, and Inuit elders and storytellers
- Audience participation
- It was wonderful!
- NA

Key Learnings

- The Inuit world view's connection to the land, environment and the natural elements.
- Connection to and respect for the animals of the land.
- Inuit people have amazing art and amazing animals
- Life experiences of Inuit people, very cool to hear a story in a different language
- Perseverance and creativity are key to success.
- We learned about Inuit culture/traditions, we deepened our understanding of treating everyone equally, we learned what a Muskox is, and we learned what a Qulliq is/what it looks like for the first time!
- 1. The importance of Indigenous languages... it would have been a different experience hearing Serapio's story in English (only).
- 2. The importance of share one's stories (with others). Understanding that Serapio's story would have been orally shared with members of his family and community so that others would learn from his experiences.
- 3. The importance of respectful listening, and the value of learning from Elders, Knowledge Keepers, and Indigenous Peoples. Humbling to be mindful of the many ways that we have learned from our Indigenous communities, both historically and presently. **I find that we (TDSB classrooms) do not often have the opportunity to learn about Inuit teachings and communities from Inuit community members.
- The harshness of the area. Historical and present identity of the Inuit People.
- We learned a lot about Indigenous Culture . We loved the story
- The flow of the language and the perseverance shown by the author.
- The perseverance needed to survive the Arctic
- Culture, survival skills, strength and determination
- Types of animals in Toronto vs the story

- How Inuit People understand the land in which they live and how the stories and teachings from knowledge keepers help them survive the most treacherous of conditions
- Childrens' responses:
 - -How difficult life would be if you lived in the North
 - -Serapio was very brave and very smart to be able to keep himself alive in those conditions
 - -the skills that Serapio was taught were very important and connected to the environment/lifestyle; unfair that Residential Schools tried to take those traditions away from Inuit children (student not sure if Serapio attended a Residential School, so they clarified this could be a general statement)
- -all students really enjoyed hearing the book being read in both languages

What word, words or short phrase would you use to best describe the session?

- Thoughtful
- Engaging, relevant, important.
- informative and engaging
- a privilege to hear that story!
- Interesting and informative
- Informative, open, educational, engaging for young ones. They loved the book and were commenting throughout - "I like this book" :)
- Encouraging guided inquiry through primary sources.
- Well done
- Calm
- Engaging, Inspiring
- They were talking about the natives and they were reading a book
- Informative and entertaining



**Date: Tuesday, Nov. 10, 2020 and
Thursday, Nov. 12, 2020**

Event: Waubgeshig Rice Reading and Talk

Description

Author Waubgeshig Rice will do a talk and reading of Moon of the Crusted Snow, then do a question and answer session. These sessions are intended for students and staff involved in the roll out of the Grade 11 English course NBE3.

Number of Participants (Adult): 13

Number of Participants (Student): 62

Comments/Feedback

- Are recordings made of the webinars with guest speakers? If it could be done in a way that respects privacy (maybe by just having an audio feed), that'd be great to share with kids, especially those in our online classes or who had to leave early.
- I know Waub talked about the challenges of Zoom meetings, but honestly if it wasn't for Zoom we wouldn't have had the opportunity to hear from him in this intimate way. I would love to participate in more sessions like this with Indigenous voices - writers, activists, artists, etc.
- keep up the efforts with presenting marquee names as well as new people we should know about
- I think everything worked very well. Thank you so much for organizing this opportunity. This was our first virtual 'field trip.' The students liked it, but did feel it was a bit long -- They are not used to listening and watching a presentation like this. We managed just fine though! Thank you!!
- allow more time for questions to make it more engaging

Key Learnings

- We had a poetry project in our NBE class, and one of the recurring themes was the history of the individual as tied into the community. Waub spoke about both, also reflecting it in the excerpt of Moon of the Crested Snow that he read for us.
- It was great to hear about the experiences that led him to where he is today, like the conversations with German students and stereotypes based on points of pop-culture reference, and his road to getting published / the choosing (for now) between journalism and writing as a literary pursuit.
- how surviving on the land is like as indigenous people.
- Waub's discussion of the German "Indianer" phenomenon, his main inspirations/ motivations in writing the novel, and the idea that apocalypse has already come to Indigenous communities via displacement from traditional lands.
- representation matters!
- Honestly, there is so much I could write here. This was a perfect way to tie up the big ideas we have been learning about this quadmester. Many students have just finished reading Moon on the Crested Snow and really enjoyed it. Hearing and seeing the author speak about his life experiences, writing processes and Indigenous identity was so valuable to their learning. Many students voiced that they really liked hearing about Waub's experiences in high school (particularly not seeing himself represented in the texts they read in English), and his year spent in Germany, and re-learning Ojibwe as an adult. I personally like how he spoke about the importance of language revitalization as a key part of the reconciliation process.

Date: Monday, November 16, 2020

Event: Stomp the Floor: Métis Cultural Workshops

Description

Alyssa Delbaere-Sawchuk and her brother Conlin hosted an engaging workshop for Elementary students. Participants learned the basics of Métis identity, culture and history through music with fiddle, songs, interactive activities, and storytelling. This was followed by a question and answer period

Number of Participants (Adult): 120

Number of Participants (Student): 100+

Key Learnings

- Celebrating Métis history and culture, even when this requires difficult conversations about racism and oppression.
- That Indigenous learning is full of great storytelling and music.
- A glimpse into the contemporary musical culture of Metis.
- The history of the Metis people and their unique place within Canadian and Indigenous histories.
- The sing along greeting phrases were wonderful..
- misunderstood nature of Louis Riel within Ontario education systems
- The need to share our stories in order to maintain our roots. The love for our land just like the Indigenous People had. The celebration and story of Louis Riel.
- "-Student Responses:- learned about Metis music (they loved the experience- feet were tapping and hands were clapping)
- Learned more about how the Canadian government lied and stole the land from the Metis
- Learned about Louis Riel and how he was just trying to protect his land and people, but the government told Canadian citizens he was a bad person when he really wasn't"
- The timeline information was provided between songs for the history of the Metis.
- History of Louis Riel, important person in Canadian history, recognition of different cultures within Canada
- The traditional Métis music was memorable for my students, we had trouble hearing the explanations in between.
- Metis Culture

- Learning about Louis Riel from a Metis perspective
- The beauty of learning through music
- Metis culture is rich, diverse and fascinating - and lots of fun to be involved in.
- my students learned new songs and about other cultural music
- Some history of Louis Riel
- We learned to appreciate other types of music.
- Louis Riel was the founder of Manitoba; he discriminated against
- Helped with Land claims in the Red River Settlement, but had to surrender and was tried and hanged."

What word, words or short phrase would you use to best describe the session?

- Lived history and resilience through music
- Musical, story telling
- engaging, informative
- valuable, remarkable, beautiful, engaging
- Engaging
- Amazing, entertaining, and engaging way for the students to learn about Metis culture/history. Fabulous Job!
- informative and joyful!
- loved the music
- Spirited
- Louis Riel - The Musical
- beautiful, entertaining, informative
- toe-tapping, enjoyable, a good mix of music and stories
- Amazing; Enjoyable; different; fun; beautiful

Date: Monday, November 16, 2020

- **1:00 - 2:30 PM (Secondary)**
- **6:30 - 8:00 PM (TDSB Staff)**

**Event: Jean Teillet: The North-West is Our Mother:
The Story of Louis Riel's People**

Description

On Louis Riel Day, Jean Teillet, Métis lawyer and author, talked about the historical and contemporary realities of the Métis. She will also talk about her book "The North-West is Our Mother: The Story of Louis Riel's People." This was followed by questions and answers.

Number of Participants (Adult): 50

Number of Participants (Student): 100

Key Learnings

- I have a lot to re-learn with respect to the history of Louis Riel; so enlightening to hear directly from another voice with their perspective and knowledge.
- A richer understanding of the Metis perspective on the Riel resistance and on the modern Metis Nation.
- The importance of learning about alternative perspectives on history and current day issues (particularly from those of an Indigenous lense)
- Metis People have their own story and experience that are different from what an indigenous person may have. The Red river location was also interesting to learn about.
- Deeper understanding of Metis and Canadian history. Deeper understanding of how the trauma and oppression of the past is continuing in the present.
- History of Canada and the relationship with the Metis people.
- All levels of Government and Institutions need to correct the wrongs from the past.
- "I am learning in more detail that the Canadian Government did not consider First Nations People as equal. They were considered an ""inconvenience"" that needed to be silenced and/or eliminated.
- Systemic racism is a part of our past and present and should inform our perspective.
- That history will never again repeat itself in such wicked manner
- It was good to receive a new REAL history of Metis people in Canada

- “First of all, I came to educate myself and learned more than I knew. I am actually becoming very emotional when I remember how Louis Riel was killed. I ask my students to do biographies and I usually add Louis Riel to the list. I will add others now. I will ask my school to buy your book if possible.
- I will share your book with my colleagues. “
- The direct involvement of John A. MacDonald in the sentencing of Louis Riel.
- very different representation compared with what is in textbooks
- I knew the press in Ontario and Quebec were heavily biased against Riel, and I knew the militia wasn't exactly honourable, but I had NO idea about the Indignation Meetings or the lengths the Orangemen went to in instigating the militia or how extremely violent and immoral the military became
- Our grade 9 student in the house attended Horizon Alt. for grades 7-8 where they did a mock trial of Louis Riel. They took on the role of the prosecutor, so this night was particularly engaging for our family. I think the key take away was about the nuances of history and perspective and the importance of who tells our stories.

What word, words or short phrase would you use to best describe the session?

- Informative, enlightening
- Engaging, rich, informative.
- Informative and Insightful
- Amazing
- Intimate view of Canada and Metis People
- Informative
- It is time for First Nations People to reclaim consideration, dignity and livelihoods consideration, dignity. Now is the time for the whole truth to emerge, so the descendance can recover.
- Enlightening
- Touching and tear flowing
- Gratitude for the details of the straight story
- Informative, straight to the point for Jean Teillet's part.
- Informative and engaging
- informative clear concise
- Left me wanting more.
- Bringing us forward as we investigate the past



Date : November 18, 2020

Event: Phyllis Webstad: Orange Shirt Story

Description

Residential school survivor Phyllis Webstad shares her story about the origins of Orange Shirt Day and Every Child Matters.

Number of Participants (Adult): 49

Number of Participants (Student): 664

Comments/Feedback

- making future sessions a Zoom Webinar format, where it's a view-only platform?
- Perhaps some smaller/shorter sessions could provide an opportunity for interaction between the presenters and the audience.
- Ms. Webstad knew her audience. Her storytelling was engaging and she tried to have some form of audience participation. I think you should continue to have speakers that have experience engaging elementary aged students.
- Continue to provide sessions for staff and students throughout the year.
- more opportunities like this with presenters
- More Indigenous stories for kids

Key Learnings

- The importance of empathy and respect. Awareness of residential schools, the meaning of Orange Shirt Day, and learning about firsthand experiences. Being motivated and inspired by Phyllis's strength and courage to tell her story and to create a movement for change.
- Helping students make connections to "Orange Shirt Day" by hearing the stories of survivors. Gaining a better understanding of the past and the challenges that many Indigenous people went through.
- The importance of sharing our stories so that history is not repeated. Making connections to self, community and the world after hearing the real story of a residential survivor.
- A "fleshed-out" understanding of Phyllis' story, Phyllis' desire for students to learn from her experience and to share so that a similar situation never happens again
- Phyllis Webstad is a brave and courageous Residential School survivor who inspires children and adults everywhere about the importance of Indigenous education.
- Experiences in residential school and the lifelong impact it has left. That it is important for us (as a society) to learn and understand these experiences.

- Putting a face to Phyllis Webstad to help solidify earlier learning around Orange Shirt Day and the history of residential schools in Canada.
- Our grade 4 class was honoured to have heard Phyllis Webstad's story. Hearing her perspective was invaluable to our learning.
- getting a real insight to understand the depths the trauma of what residential schools had on Phyllis and her family
- This was a story of resilience and listening to Phyllis Webstad was a highlight for my students and myself.
- The importance of continuing to share the truth and the stories that residential survivors have shared.
- Hearing the message from Phyllis was much more impactful than reading her story
- we must carry Phyllis' story forward and all work to support reconciliation.
- Sharing of knowledge and understanding about TRC from a personal perspective
- Connecting Residential School with the present and not a relic of the past.
- It was powerful to hear Phyllis share her stories and lived experiences.

What word, words or short phrase would you use to best describe the session?

- Inspiring
- Powerful
- Moving
- Life changing
- Healing through knowledge and sharing.
- Emotionally provocative
- Insightful, touching, heart-breaking, hopeful
- Meaningful
- Emotional
- Worthwhile
- Very powerful and courageous moving story of an elder sharing their wisdom
- to quote students "sad" "important"
- Wonderful, enlightening, appreciated
- Heartbreaking
- Humbling
- Enlightening
- Insightful

Date: Wednesday, November 25, 2020

Event: Michael Belmore: Artist Talk

Description

Anishinaabe artist Michael Belmore talked about his work and current exhibit at the Art Gallery of Ontario. He talked about the process and cultural teachings in his art works. This was followed by questions and answers.

Number of Participants (Adult): 55

Number of Participants (Student): 750+

Comments/Feedback

Key Learnings

- My students learned how important the process is and how each material is connected to the artist and the overall work/message..
- Our class discussion was geared mostly to the consideration given to his choice of materials, their history and connections. Students were excited to see and hear from an artist exploring concepts and techniques and how that has led to new ideas and techniques. We also discussed his bringing his passion for science and his jewelry making background into his art.
- The students were asked to focus on two questions prior to the sessions: 1 What tools did the artist use? 2. What stories were told by the artists work? These questions were the focus of our conversation afterwards. Our main take away was to be a critical thinker and see if there is a message beyond the surface when looking at art.
- The Indigenous perspective of land, resources and creation.
- Make art and connect with nature.
- The artist process, use of materials, transdisciplinary connections
- How Belmore makes choices of which materials to use and how they connect to natural resources and the land.
- the land, resources, the relationship to land
- Because we are talking a lot about our connection to the land, the students really enjoyed how Michael uses the objects of the land to translate the story and language of 'code'. Energy, physics and spirituality was nicely put together in this presentation. Some of the students went on his website and were inspired. .
- Our environment/nature speaks to us. How industrial development changes things.
- artist's process, materials choice

- Our land provides us with so many beautiful resources that we should learn to respect more. It was very inspiring all the work Michael did and my students really enjoyed it.
- The joy of sharing ideas/concepts in a positive respectful way
- I really appreciated hearing Michael Belmore talk about his work. His ability to connect digital and analog ways of knowing is so amazing. The way wampums are in themselves almost digital in nature was something I had never considered. His descriptions about his dialogue with the land, and his art as a moral act especially resonated with me, and I will be sharing what I learned with my students
- The building of knowledge is done through communal experience and it manifests in many ways including visual art. Learning is personal and public.
- "It was a grade 10 Civics class that I watched. We considered the following three questions: 1. How does Michael Belmore's work connect to Land and Water? 2. List three definitions of the word "settlement" were considered during the talk? 3. How is Michael Belmore's work about "how we exist and where we are"(his words)?
- Students are exploring their connection to the Land as we begin to learn about the various political relationships/accords of this Land, Turtle Island, between Indigenous peoples; both historical and enduring practices. Belmore's work provides a connection to the Land and Water, both in terms of materials and concepts, which provides an entry point to this subject. "
- Art is a moral decision !
- Michael Belmore uses many different materials in his art, and materials communicate. His art has many and deep connections to the Land and his experience being Anishinaabe and being from a Northern community. It is not easy to work with copper and stone.
- Process, Reasons for expression (Cultural context or Interpretation), Connecting with the medium (Artist and Viewer)
- Michael Belmore's ideas and views on art and our responsibility to the land, and what it takes to become a professional artist.
- It is important to have patience and to be prepared to work hard and to do things that others reuse to do to be successful in a chosen career.
- Giving students the opportunity to reflect on the stories and challenges artists might face and overcome to be successful. Encourage students to make connections to self, community and the world through art.



What word, words or short phrase would you use to best describe the session?

- Inspirational
- Great to hear the stories behind the art.
- Informative, engaging
- Michael was eloquent and very skilled.
- He combined knowledge with art in a way that made students excited to create.
- Inspiring
- engaging, interesting
- thoughtful
- The art pieces/sculptures and the process of taking something to create something with such meaning. Also listening from his lens of an Indigenous artist. Best part is when he called it a career!
- Amazing sculptures. Would love to try some of his art techniques, maybe with aluminum and a hammer.
- Grade 8's said: incredible, connected,
- changed my mind about art, informative, unique
- excellent
- real and relatable
- Today's session was thought provoking and inspiring.
- I felt gratitude and I felt inspired.
- An invaluable contribution to our consideration of our connection to Land and Water.
- An inside look into the thinking and the craft of Michael's art
- connective, illuminating
- Informative and a great conversation starter for our class.
- "I think that making art is a moral choice." -Michael Belmore (re: the theme and materials you use in your art)
- enlightening

Date: Thursday, Nov. 26, 2020

Event: Inuit Teachings with Naulaq LeDrew--JK to Grade 6

Description

Supported by the Urban Indigenous Education Centre and the Toronto Inuit Association, Elder Naulaq LeDrew will share Inuit teachings with students from JK-Grade 6. Elder Naulaq LeDrew will share stories about her experiences as an Inuk around Iqaluit and in Toronto as well as teachings connected to different Inuit cultural items.

This is a collaboration with the Toronto Inuit Association.

Number of Participants (Adult): 17

Number of Participants (Student): 215

Comments/Feedback

- I would have loved it to be recorded so students that have poor internet connections or technical difficulties could still view
- Maybe more time for questions.
- a longer question and answer period, everyone had a lot of questions
- Need for resources
- I appreciate the positive learning experiences being provided and would love to have more of these great learning opportunities be offered and be seen by more people. I wonder if reaching out to principals and other curriculum leaders would have the 'word out' there more.
- Thanks again for offering this presentation!
- Tell the audience to leave questions to the end as it was distracting at times to see it pop up when the flow of narration was engaging.
- maybe think about subdividing divisions? The needs of K-1 are very different from 4-6.
- A brief outline of possible topics to be covered. It would make it easier for note taking (and correct spelling).
- We would love to have further opportunities like this one!
- Please consider using Google Meet for non-Zoom users.
- The slideshow with pictures was excellent and a great way to keep student engagement and made it easier for me to build a post-lesson assignment. A suggestion would be to make a zoom link where the participants are only able to type so there aren't other noises and videos as distraction. (this wasn't a big issue in this



session but it has been). A short bio on the speaker or pre-questions to be sent out ahead of time would be great to prep students for the learning. Thanks so much!

- More presentations like these. Students really enjoyed it, especially interacting and saying hello at the end.
- This was an informative session with a beautiful blend of storytelling and visuals, with a loving moderator and warm presenter. Thank you for helping to bring these experiences into the classroom. Continuing with Elder visits throughout the year, especially with COVID, would help facilitate our learning.

Key Learnings

- The we need to see Inuits and also a lot about their day to day life then and now
- Inuit culture is a beautiful way of life.
- Inuit are here, they are not going anywhere.
- About our history and our First Nations belongings
- As I feel, live and know, we all deserve to be respected, valued and be heard. I cheered (on my side of the computer screen :-) when Naulaq LeDrew said, the Inuit people are here to stay. I am grateful for that. I love the line about treating Inuit (and all people) like you would your mother.
- My students and I really enjoyed learning about the Inuit culture from Elder LeDrew.
- The art of keeping traditional ways of life intact despite modernity. Also dispelled stereotypes and audience connection for many about losing one's identity living in a 'White Man's World' and celebrating it once we come back to our authentic selves.
- real Inuit life
- My students need more exposure to Indigenous cultures. also, that elder is a wicked smart and funny lady. students were particularly impressed with the fish spear and the coat that you can put the baby inside.
- A better understanding of Inuit culture and lives
- Inuit Culture Teachings and the Inuk people are sacred and special and must be heard and seen by all.
- Learning the language. The different Inukshuks' purposes, and the importance of community and working together to survive.
- The Inuit EXIST and have a rich and vibrant culture with deep connections to survival in the Arctic.

Date: Thursday, Nov. 26, 2020

Event: Inuit Teachings with Naulaq LeDrew--Grades 7 to 12

Description

Supported by the Urban Indigenous Education Centre and the Toronto Inuit Association, Elder Naulaq LeDrew will share Inuit teachings with students from grades 7-12. Elder Naulaq LeDrew will share stories about her experiences as an Inuk around Iqaluit and in Toronto as well as teachings connected to different Inuit cultural items.

This is a collaboration with the Toronto Inuit Association

Number of Participants (Adult): 2

Number of Participants (Student): 33

Comments/Feedback

- The language and daily life of the Inuit peoples.
- variety of technologies and problem solving skills they have

Key Learnings

- The language and daily life of the Inuit peoples.
- variety of technologies and problem solving skills they have

What word, words or short phrase would you use to best describe the session?

- students enjoy less dense topics than those that are are complex and more difficult for them to understand



Date: Thursday, Nov. 26, 2020

Event: An Evening with Tanya Talaga

Description

Ojibwe journalist and author Tanya Talaga presented her award-winning book *Seven Fallen Feathers*. The session was introduced by Elder Dr. Duke Redbird and Tanya Talaga did a question and answer period afterwards.

Number of Participants (Adult): 63

Number of Participants (Student): N/A

Comments/Feedback

Key Learnings

- Great insight into the systemic racism in policy and policing. Good suggestions for books and other resources to look into for the classroom and my own learning.
- How much work still needs to be done to make things right, especially equitable access to education, amongst other things. Still a long way to go to ensure the Calls to Action are addressed.
- I am trying to have a better understanding of the continuing struggles of the Indigenous people.
- The importance of incorporating Indigenous Art, Music, and Stories into my teaching practice to celebrate the people who were here before me.
- It was awesome
- continue to promote Indigenous education across all subject areas
- That I need to read her book!!!
- Continue learning, continue bringing what I learn to my students.
- The legacy of residential schools is still active; it looks different, but the situation of leaving home for school is eerily familiar.
- The ongoing failures of the education system, and the lack of access to safe and local education for First Nations students in northern Ontario. A reminder of how much we need to fight to get more Indigenous content (e.g. writers) into each curricular area, and more collaboration with curriculum writing.
- Indigenous people are treated like trash under our noses by our government and other institutions. Knowledge is power.
- Take the time to learn more.

- “Things are changing, but they are not changing enough”
- key learnings: understanding just how marginalized indigenous students continue to be in Ontario schools, especially in our Northern communities. As well as how much work needs to be done in the area of indigenous education across the various levels of government and society in Canada.
- The importance of telling Indigenous history - the truth
- The necessity of change, long overdue, so that these systems and attitudes which sadly still exist in our environment do not continue.
- Bringing about change is a slow process
- how many communities are in treaty #9, open my ears and started listening,” learn about out people, school will be a kinder, peaceful place”
- I would buy her novel for my school's NBE3U. It's an important text.
- The need to understand the actual conditions that Indigenous children are experiencing outside of the Toronto bubble. The gaps in education are still ongoing, and the right to protection is still woefully inadequate. I grew up in that region of Northern Ontario in the 1970s. 45 years later nothing has changed.
- The lack of knowledge/understanding around the connection of contemporary Indigenous issues to residential schooling.
- As Ms. Talaga spoke, I couldn't help but think how Native Americans/Canadians are revered in pop culture; particularly, cinema; yet so seemingly reviled, maltreated, disrespected and disregarded.
- I am not a teacher, but I wholeheartedly believe that Indigenous Studies should be part of the curriculum.
- Someone asked a question about getting to know better or include Indigenous students (I'm paraphrasing - sorry). The response was to ask them where they are from. It underscored why the Indigenous presenters and TDSB Staff participating spoke of their heritage/nation. Ms. Talaga said that was a great starting point but also cautioned that when we ask this question of students to be mindful that they may not know various socio-economic and political factors, which may have impacted the student's own family. I would encourage any teacher wanting to do that to not do it spur of the moment, but to take the student aside and ask if they are willing to speak to it and give them some time to look into their family roots if necessary and speak on in.
- I have to uncondition my own thinking to accept the information Indigenous Canadians
- A close-up view of the seven feathers individual stories;
- Spotlight on the continued lack of police follow-up on missing Indigenous children, justice for families, and systemic racism in the police, legal and judiciary systems;



- Cases of missing and murdered Indigenous children continues in Thunder Bay and across Canada;
- The behaviour of Indigenous teens is not different than any other teen and should not be treated as such;
- We need to push for the inclusion of First Nations, Metis, and Inuit studies in the curriculum at all levels and disciplines in education;
- Tanya Talaga's book, Seven Fallen Feathers should be included as a resource for grades 11 and 12 courses;
- Tanya Talaga is an amazing speaker and ambassador for Indigenous communities in Thunder Bay and across Canada;
- Elder Dr. Duke Redbird continues to be a source of wisdom and inspiration.
- History of indigenous peoples and the adversities that they face even in this present day.
- The key learning that was taken away from this session is to educate myself and others regarding the seven fallen feathers.
- That change must be grassroots. And that I have the responsibility to continue unlearning and learning.
- The importance of knowing and turning towards such issues ourselves and with our students.
- The stories we choose to engage with are important. We are never too young to act on issues.
- that little has been done to solve these tragic cases, the fact that it still continues, hopeful that changes are coming and happy that I had the opportunity to listen to such remarkable people... Thank you
- I learned that First Nations communities don't have high schools and that Indigenous children have less funding than other Canadian children.
- Canada has failed Indigenous youth. Racism, individual and institutional, colonialism, and chronic underfunding has led to a situation where young people are dying because they're separated from their homes, communities, and supports.
- That my/our learning and unlearning is ongoing and all children & youth in ON & CAN need and deserve to be taught and informed of the truth of our history including the recent history. A disgraceful reminder that Indigenous students are still not receiving the same educational funding as other students across ON & CAN and they are facing ongoing access to education.
- Social and political interest in Aboriginal issues
- The weight that these stories of trauma cause Indigenous people to bear and that the settler world is not yet doing its part.

- The importance of integrating Indigenous history and knowledge systems into everyday teaching. Change is most likely to happen through a grassroots approach.
- I had read the book prior to the session. Listening to Tanya helped me by witnessing the stories distilled into a more condensed package. Modelled how the book itself could be introduced as a text of study.
- The education that our students are receiving about Indigenous issues is vastly different from ours; we still have a lot to do to ensure that students receive a full picture of what is happening in Canada.
- The conversation regarding which curriculum docs were affected when MOE halted work with Indigenous leaders and the lack of progress/change regarding what is happening to Indigenous youth. I have read 7 Fallen Feathers and All my relations; attended 4 presentations by Ms Talaga including her Massey lecture which was very good- there was not that much new that she added. She is a very engaging storyteller and it saddens me that we still don't seem to be progressing as a settler society regarding reconciliation
- The need to show my students the current racism and injustice faced by Indigenous peoples in Canada, not only "historical" injustice and racism
- "It takes more than a village to let young people die, ... and die, ... and die, ... and die, ... and die, ... and die, ... and die -- alone. But just one determined person to bring this to light."
- We need to do so much more moving forward for reconciliation
- Unfortunately, I couldn't attend because of home duties, and another school meeting. I would have loved to attend, since we have a class set of her novel already and I would have wanted to get some background from Tanya to take back to my teachers. If there is a recording of the meeting, I would be delighted to see it and then delete the link.
- The 7 Feathers artwork and how indigenous children are affected by not having high schools nearby
- Having heard the author speak has allowed me to consider more ways that I might incorporate this very important book into my classroom teaching.
- There is NOT equity in Indigenous education, and we, as educators and citizens, need to continually, diligently push for better representation of Indigenous lives in the curriculum and better conditions for education for Indigenous youth.
- We need to engage in political action if we want to further reach our students through education. The cancellation of the Indigenous curriculum writing by the Ford government was a travesty.
- The stories are powerful and my son learned about the reality that Indigenous youth are removed from their communities and the dangers that come with that.



- The session has added a lot to my understanding of the challenges and concerns of Indigenous peoples, and how I might improve the learning opportunities in my classroom, so children (even those in FDK) can learn about history, fairness, social justice and advocacy.
- Importance of family involvement in education (can not happen 600km away). There's a need for high schools in Northern Ontario communities. First Nations people had no choice to live their history. We should have no choice but to learn history.

What word, words or short phrase would you use to best describe the session?

- Emotional. Connected and interconnected. Purposeful.
- Hopeful
- Extremely informative, heartbreaking, enlightening
- Truthful and Inspiring
- Perfect
- humbling
- Moving, informative, inspirational to incorporate MUCH MORE indigenous ways of knowing in my grade 1 class
- Important, educational, unforgettable.
- Powerful; insightful
- Illuminating
- shattering
- Very Engaging, left us wanting to learn a lot more. Thank you.
- grounding, inspiring
- Fantastic and informative
- powerful
- Informative, caring, necessary, thought provoking, change inspiring
- Many are committed to the process of healing
- it made me think, reflect and be inspired
- with ideas for the LLC
- Moving
- Anger, but hopeful(?)
- Riveting. Moving.
- Heartrending. The stories of the Seven Fallen Feathers and that there were deaths still. So young and many more years to live. I was struck and I was extremely saddened.
- Heart-breaking, inspiring, and wonderfully connective - a great sense of community and responsibility.
- Speaking your truth is impactful.
- Empowering
- a call to action
- Truth sharing in the first person; powerful, intimate, generous.
- Compels
- informative, disturbing, sad, hopeful
- What's wrong with the Canadian government? I thought that the Canadian government believes that ALL children matter. It doesn't look like it. I thought Why this discrimination? According to what I learned
- Scathing, insightful, transformative.

- Inspiring and informative
- Very informative and most importantly coming from an Aboriginal journalist herself
- Dignity in the face of trauma
- Powerful
- Powerful call to action; community building
- vital
- Saddening
- Beautiful and humane discussion about terrible and inhumane attitudes, treatment, and (in)actions by settlers and police that still plague FNMI children and communities, and the role educators MUST take in shining a light on it so that young Canadians can continue the work of exposing truth and making meaningful reconciliation with FNMI peoples
- Informative re: Cultural Pride; Familial Devastation; Anti-Indigenous Racism; Societal Apathy?
- Emotional. Thought provoking
- Chi Megwetch
- Helpful, necessary, but worrisome for Indigenous youth
- intimate, important, sobering
- Captivating
- Moving, provoking, horrifying...
- Informative, powerful, inspiring
- Informative and knowledgeable speaker.



Date: November 30, 2020

Event: Phyllis Webstad: Orange Shirt Story

Description

Residential school survivor Phyllis Webstad shares her story about the origins of Orange Shirt Day and Every Child Matters.

Number of Participants (Adult): 68+

Number of Participants (Student): N/A

Comments/Feedback

- I would really appreciate more opportunities for hearing personal stories and for knowledge to be shared about the various uses of different plants as well as to learn about the different traditional spiritual practices and beliefs. Thank you so very much! I am extremely grateful for the learning experiences so far.
- These are difficult stories to tell and hear. I am so grateful that you are able to provide these opportunities and so grateful that Phyllis is willing to share.
- Keep up making learning opportunities available to the public, regarding the mistreatments the Indigenous People have endured and continue to endure
- please include all staff always not just teaching staff, we can all learn more, I always ask permission to take part in professional learning
- If possible, more throughout the year. Personal talks I find best. I connect and then I bring that back to my class.
- It was wonderfully done, please continue the important work!
- More Educational Learning about Indigenous People

Key Learnings

- Sending/ going to residential school 'became the thing to do'. Has me thinking about what gets internalized and normalized. Has me thinking about in what ways does success and failure in school today repeat the same patterns.
- It was so painful to learn that the children weren't buried in the cemeteries and good to learn that there will be action to return the remains to their families.
- A better understanding of Phyllis and her life. A better understanding of the deep trauma of residential schools of Indigenous people, their families and all of us as a country.

- A better understanding of the profound impact Residential School had from generation to generation in Phyllis Webstads Family and so many others lives.
- First Nations people need to regain the dignity that was forcefully taken away from them. Dignity of any person is a birth rite.
- I appreciated hearing the real experiences of a residential school survivor.
- Resiliency, the ability to recover and overcome the wrongs of the past.
- The image of Indigenous children being collected in a cattle truck
- enhances my personal quest to learn more about indigenous Issues
- courage, resiliency, injustice, and ongoing fairness
- I enjoyed listening to Phyllis speak about her life.

What word, words or short phrase would you use to best describe the session?

- Awesome presentation !
- very informative and heartbreaking
- Informative
- High importance, change needs to happen now, stories like Phyllis' need to be heard so that we do not repeat the past.
- They were children!
- Excellent and very informative!
- Moving
- It was very informative and the story was captivating.
- rich in information
- INFORMATIVE...CULTURAL GENOCIDE
- Very impactful.
- Open. Informative. Personal.



Canopy 4: Programming, Curriculum Development and Implementation

Canopy 5: Research, Development, and Innovation

2020 Vision with Elder Dr. Duke Redbird

Description: "Elder Dr. Duke Redbird is a poet, an artist, an Indigenous polymath, a scholar, an actor, a broadcaster, a politician, a filmmaker, and many other things besides. Time spent with Duke is always time well spent as he covers a range of engaging topics. This is intended to support teachers and administrators in a variety of ways that they will find both practical and transformative. Part of the day will be spent with Lee Sheppard, Instructional Leader, considering how to bring Duke's teachings into our classrooms."

Duke discussed the Land acknowledgement, his poetry, Indigenous people and the 350th anniversary of the Hudson's Bay Company, and how technology can and should be taught in the classroom.

Impact: (Feedback sheets are in Lee's desk at the UIEC. Responses will be added when staff are back working at the Centre.)

Date: Tuesday, Jan. 14, 2020

Participants: 18

NBE Rollout Meetings

Title: NBE Rollout Introduction.

Description: Principals and Vice-Principals met with Instructional Leaders from the Urban Indigenous Education Centre to learn about our "NBE3U, English: Understanding Contemporary First Nations, Métis, and Inuit Voices, Grade 11 University Preparation" Pilot project for the 2020-2021 school year. NBE3U is a substitution for students' compulsory Grade 11 English credit. Staff shared:

- The roles of the UIEC in the TDSB
- The value of the course
- Our plan for the roll out
- Suggestions for how to get started
- Suggestions for ideal candidates to teach the course

Impact: "I look forward to having this excellent course run next year."

"Thanks for the info session yesterday! We, here at Riverdale, are really excited for NBE3U1."

Date: January 7, 2020

Participants: 30 Administrators

Title: NBE Rollout for Teachers

Description: This meeting was for teachers and administrators. Duke shared a poem and the seven sacred teachings as a framework. Tanya discussed UNDRIP, the TRC, Ontario First Nation, Métis, and Inuit Education Policy Framework, Decolonizing Our Schools, and the Multi-Year Strategic Plan. Lee discussed a variety of texts; the 2019 First Nations, Métis, and Inuit Studies Curriculum; the English Curriculum; Wampum; and the planned professional learning for 2020-2021.

Impact: "thank you for hosting this necessary work!"

"Thanks for yesterday's meeting. It got me excited about this project again."

Date: June 10, 2020

Participants: 32

Expressions of First Nations, Métis and Intuit Cultures (NAC10) Teacher Professional Learning

Robert Durocher and Lee Sheppard (Instructional Leaders)

UIEC and AGO Collaboration NAC10 Tours

Description: In collaboration with the Art Gallery of Ontario, Instructional Leaders at UIEC supported the development of lessons by the AGO's newly hired Indigenous Education Officers. The specific hiring of self-identified Indigenous Education Officers is to facilitate NAC10 students and teachers learning about Indigenous art in the AGO collection from an Indigenous artist, then engage in creating works guided by the Education Officer. One example of the creative part of a lesson led by one of the Indigenous Education Officers is quilling guided by Rebecca Baird, this artwork is by IL Robert Durocher.



Impact:

In conversations with NAC10 teachers that brought their students to the AGO for this experience, they responded:

- They liked the focus on Indigenous artworks coming from Indigenous artists.
- They enjoyed the new format of meeting directly with the artist in the morning and not in Jackman hall.
- The art-making supported the curriculum of NAC10.

NAC10 Virtual Sharing Circles

Description: To support NAC10 teachers and students during remote learning, we hosted bi-weekly NAC10 Virtual Sharing Circles to engage in professional learning. We also moderated a NAC10 Teachers Google Classroom to share ideas, events and to communicate. Details of each session are listed below.

Date: Thursday, April 16

Description: Welcoming Circle. During this first session, participants shared their experiences of on-line learning with the NAC10 course, and what they may be helpful during this session. Shared a lesson idea based on the artwork of Annie Pootoogook.

Participants: 25

Date: Thursday, April 30

Description: Looking at Contemporary Indigenous Artists in the NAC10 Classroom. Teachers looked at, and engaged in conversation about the art of Kent Monkman and Rosalee Favell. We looked at the ways in which some Indigenous artists use multiple media and modes to create their works. Look at the ways in which the artists engage in 'revisoning history' and engaging in anti-Indigenous racism.

Participants: 25

Date: Thursday, May 14

Description: Dance and Powwow. Teachers engaged in learning from Raven Cotnam (IL) about some forms of dance along with their origins: Potato Dance, Jingle Dance, Fancy Shawl Dance, Grass Dance, Hoop Dance, Smoke Dance, etc. Teachers also learned about regalia and the role of dance at powwows. Teachers also learned about Hip Hop dance in Indigenous youth cultures.

Participants: 15



Date: Thursday, May 28

Description: Contemporary Métis Artists. CAP Tanya Senk led teachers through learning about Métis culture and artists such as Christie Belcourt, David Garneau, Rosalee Favell, Lori Blondeau. Connections made to UNDRIP.

Participants: 25

Date: Thursday, June 11

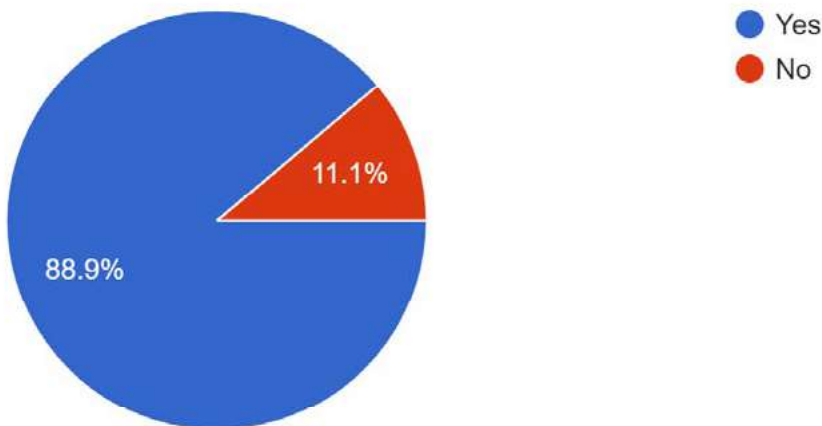
Description: Year-End Sharing Circle. Elder Duke Redbird shared his poem "Dish With One Spoon." Teachers shared some of their student work from NAC10 courses, and we were able to reflect upon the creations and learning.

Participants: 30

Impact

Of the teachers that responded a Google Form, here are some replies:

Were you able to attend any of the NAC10 Teacher's Virtual Sharing Circles?
18 responses



If you answered yes to the above question, what were some highlights for you of these sessions?

- Every session was a highlight, but learning about the various artists was amazing and broadened my knowledge and the final slide share was so inspirational.
- Connecting with others, seeing the assignments/work that students complete in other schools. Continuing the teachings from elders and others of issues and developments that are important for us to know and understand.

- The highlights for me were being introduced to Indigenous artists and their works (i.e. viewing and discussing slide decks of artworks) or going through an activity such as the one we did with Mahlikah. Basically, anything involving learning/discovery.
- I appreciated the discussions of specific artists' work from the perspectives of the ILs, this inspired the development of a project for online learning.
- Raven's dance talk was so enlightening and brought about discussions of different styles of dance of Indigenous Peoples. In addition, I felt Tanya's presentation of Metis artists and stories was helpful understanding.
- I really appreciated the interactive workshop opportunity with Mahlikah Awe:ri, Water is Life. It would be great to invite her into the classroom.
- Honestly, the opportunities presented online during this time of isolation have been the most helpful means of anchoring my ability to develop new ways of teaching from home. Thank you all.
- I loved learning about artists from Lee and Robert, and gained so many project ideas from other teachers....
- Tanya Senk's presentation was educational and revealing and happily coincided with a Metis unit.
- Always an honour to have Dr. Redbird present in a session.

Lastly, please finish the following sentence. Teaching NAC10 is:

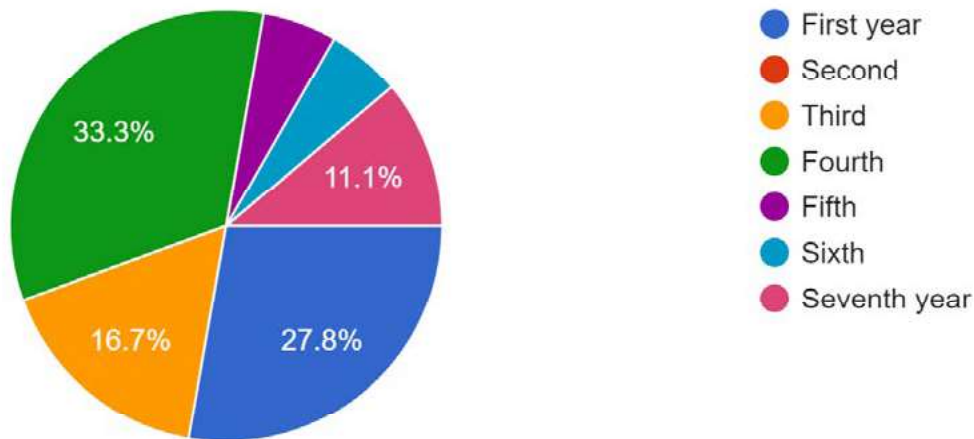
- the highlight of my day. The content forces me to reflect on my settler world view and challenges me to use visual art to respond to human/environmental issues surrounding us all. The content is so emotionally connecting that most visual art students leaving the school respond that their favourite year of visual arts was their first year with this course.
- very exciting but also very challenging. It's so necessary to have the continual support through PDs to help add to our knowledge base and keep us current; the professional and social networking is necessary, as many of us are often alone on the frontlines.
- It is a big responsibility (and honour!) to teach this course, so the more our knowledge base is replenished, the better. These turbulent days where racism and inequity have come to the forefront, additional support and resources in dealing with these issues as they arise are critical.
- There is no other course more important in the system that I am aware of right now. It covers cultural empathy, systemic injustice, paternalism, police violence, environmentalism, reclaiming spaces and social justice. Need I say more in June of 2020?



- Paramount!
- the only course I would teach if I had the opportunity, along with visual arts. Indigenous knowledge is what we need to heal this planet. This course along with the PDs has brought meaning and focus on my teaching career. We need to make the NAC10 mandatory for all grade 9 students; When will that happen? There is an ever-present colonial mindset in schools (and entire society) and a rigid hierarchy. I'm so sick of it. We need this course mandated for grade 9s now. Thank you.
- Transformative for myself, and I hope for my students. It is a weighty responsibility and honour, and it is some of the most important (and fulfilling) work I will ever do as a Canadian secondary teacher.
- ...changing the way that I approach learning, teaching and leading visual art in a way that means working towards doing things in a better way.
- very eye-opening, enlightening, soul-searching and an essential perspective for education in the future.
- Humbling

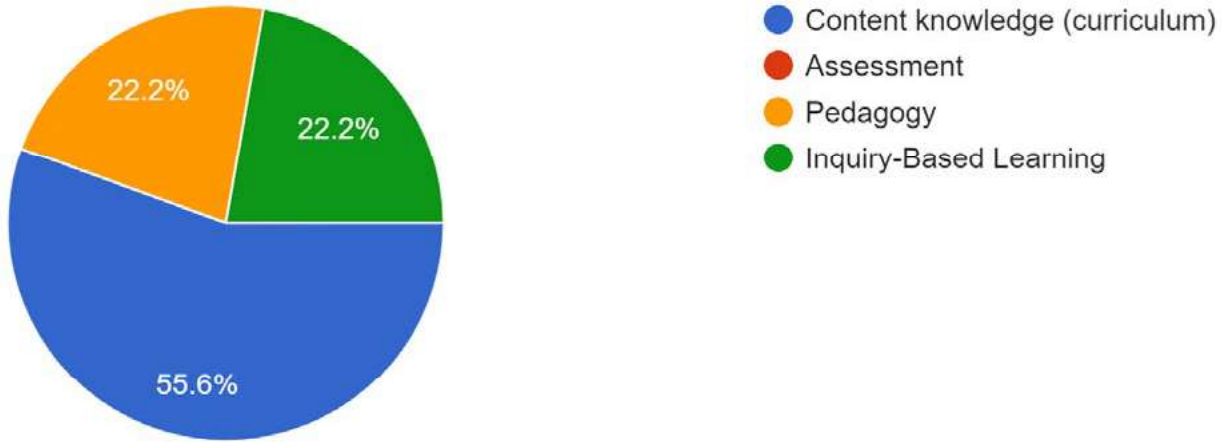
Next Steps:

How many years have you been part of the NAC10 teaching cohort?
18 responses



Thinking about your own growth, which would be an area you would like to further learn about?

18 responses



Dates/Participants

April 16 - June 11, 2020

OTPA, NAC10

Virtual Circle will provide K-12 Educators and Administrators opportunities to:

- Navigate looking for appropriate and vetted resources to support remote learning;
- Co-learn on collaborating to engage in Indigenous Education with students;
- Engage in the work of Truth and Reconciliation (going beyond Calls 62 & 63 as there are 94);
- Ask questions, have conversations and provide the UIEC with feedback for future Professional Learning Opportunities through Key to Learn.

Date: May 6, 2020

Division: Elementary

Description of Learning during Virtual Circle:

Going beyond a Land Acknowledgement and Accessing UIEC Resources. Using ETFO's Starting From the Heart: Going Beyond a Land Acknowledgement document participants were encouraged to self-reflect on their own relationship to the land. Participants learned about accessing professional readings, and activities to do with students from Kindergarten to Grade 8 centring Indigenous perspectives, and personalizing land acknowledgements.

Participants were also guided through accessing vetted resources through UIEC's Awesome Tables.

Participants: 32

Date: May 13, 2020

Division: Elementary

Description of Learning during Virtual Circle:

Cultural Appropriation vs Appreciation and using Google Meet to share Indigenous Stories. Participants were introduced to ETFO's Cultural Appropriation vs Appreciation and learned about accessing professional readings, and activities to do with students from Kindergarten to Grade 8 that are not appropriative. Participants learned about Kirkness and Bernhardt's 4Rs Framework, 7 Grandparent Teachings, and UIEC's Promising Practices to help guide them in picking resources and activities. Participants were also guided through using GoogleMeet to record a read-aloud focusing on Indigenous stories and authors,

Participants: 32

Date: May 13, 2020

Division: Secondary

Description of Learning during Virtual Circle:

Trauma-Informed Schools. Participants were engaged in learning about the two-row wampum, the concept of "The Perfect Stranger" and the impact of residential schools and on-going intergenerational trauma on Indigenous students, families and communities. Participants were guided through the Ontario Federation of Indigenous Friend Centre's Trauma-Informed Schools report, and how to engage in this work in classrooms.

Participants: 14

Date: May 20, 2020

Division: Elementary

Description of Learning during Virtual Circle:

Decolonizing Classrooms and Schools. During this workshop participants were walked through activities to reflect upon their own understanding and processes of decolonization. Participants were introduced to TDSB Decolonizing Our Schools Report and the roles of teachers and schools in this work. Participants learned about Survivance, Cultural Safety, and picking appropriate resources for professional reading and for the classroom.

Participants: 39

Date: May 20, 2020

Division: Secondary

Description of Learning during Virtual Circle:

Land-based Pedagogies. During this presentation participants were introduced to Indigenous land-based pedagogies and teaching practices. Indigenous relationships with land are not limited to rural landscapes, but are present in urban landscapes as well. It was shared how math, language, geography, science and Indigenous language curriculums connect to land-based pedagogies. Contemporary issues were also shared: water walkers, Manoomin (wild rice) harvesting, environmental racism, etc.

Participants: 12

Date: May 27, 2020

Division: Elementary

Description of Learning during Virtual Circle:

Trauma-Informed Schools. Participants were engaged in learning about the two-row wampum, the concept of "The Perfect Stranger" and the impact of residential schools and on-going intergenerational trauma on Indigenous students, families and communities. Participants were guided through the Ontario Federation of Indigenous Friend Centre's Trauma-Informed Schools report, and how to engage in this work in classrooms.

Participants: 40

Date: May 27, 2020

Division: Secondary

Description of Learning during Virtual Circle:

Cultural Appropriation vs Appreciation and using Google Meet to share Indigenous stories. Participants were introduced to ETFO's Cultural Appropriation vs Appreciation and learned about accessing professional readings, and activities to do with students from Kindergarten to Grade 8 that are not appropriative. Participants learned about Kirkness and Bernhardt's 4Rs Framework, 7 Grandparent Teachings, and UIEC's Promising Practices, and specifically addressing secondary dance, drama, music and visual/media arts classrooms.

Participants: 20

Date: June 3, 2020

Division: Elementary

Description of Learning during Virtual Circle:

Indigenizing Math and Land-Based Pedagogy. Participants engaged in learning about Indigenous Math through Dr. Edward Doolittle's 8 Aspects of Indigenous Math. Participants were also introduced to Sara Florence Davidson and Robert Davidson's Potluck at Pedagogy as a means of Indigenizing math classroom pedagogies. Connections were made to STEAM and land-based pedagogy through videos, examples of classroom practices and professional resources.

Participants: 35

Date: June 3, 2020

Division: Secondary

Description of Learning during Virtual Circle:

Indigenous Languages Revitalization. Participants were introduced to a discussion focusing on the global context for language revitalization and it's importance. Examples were shared with participants on how to help keep Indigenous languages alive in schools and their own communities within the GTA. Words important to this particular area of land in Anishinaabemowin (Ojibwe) were shared. Articles from UNDRIP and TRC were included, as well as, online resources available for both teachers and students.

Participants: 12

Data Collect Through GoogleForm

IMPACT

What is a key learning you're taking away from Virtual Circle(s)?

- Unlearning and rethinking a number of my practices to better serve all of my students
- I really like the many resources that were shared. I feel like I am better equipped for my own professional reading/learning.
- The importance of land-based pedagogies. Overall, the importance of listening and learning and reflecting on my learning journey.
- My key learning is that I need to be more intentional in sharing with my staff the resources created by and available through the UIEC.
- I appreciated the distinction between cultural appreciation vs appropriation. Also, confronting my comfort as a Perfect Stranger. Thank you.
- Working to meaningfully de-colonizing classrooms takes time, reflection, and intentionality and there are many resources (land, human, print, digital) to help with the necessary transformation.
- - listen - reach to community members to come in and share their learning in schools
- read the many good resources that were shared during the sessions -my main takeaway is that I have a lot that I need to unlearn in order to relearn.
- -consider a wholistic approach to embedding curriculum, driven by interests and inquiries of the students -keeping in mind time and scheduling ->how can we be more fluid and responsive to the learners with this to allow for deep meaningful engagement and learning -"Math is in us. Math is a part of who we are" -> implications for practice
- I was so happy to attend these sessions and would like to attend more in the future. I thought the Cultural Appreciation VC was really clear and relevant. I like how you

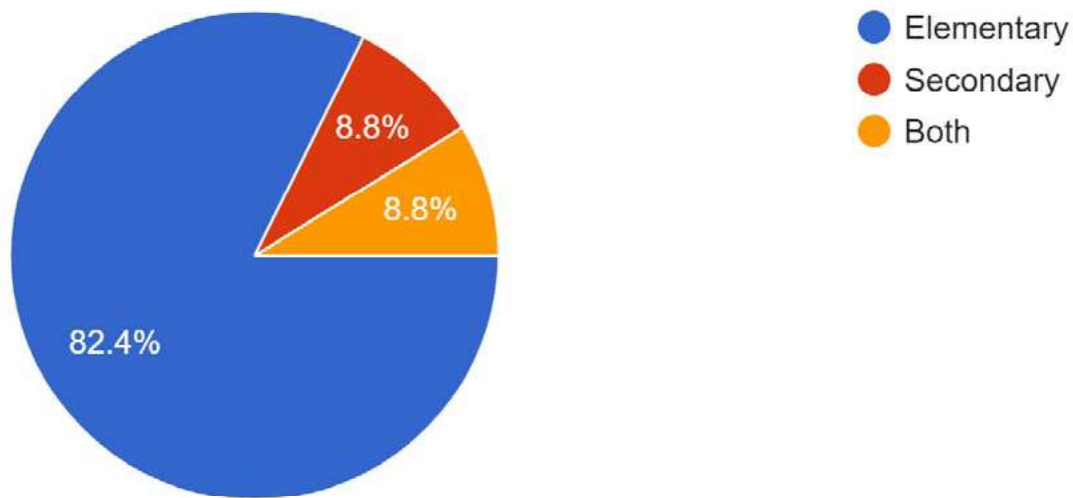


pieced together a complex topic into something so succinct. I think that I will be able to take away a lot and use it in the NBE3U next year. The Indigenous Language VC was eye-opening and loved hearing Ojibway spoken. I loved learning about the 13 Moons too. Beautiful and I really want to learn more.

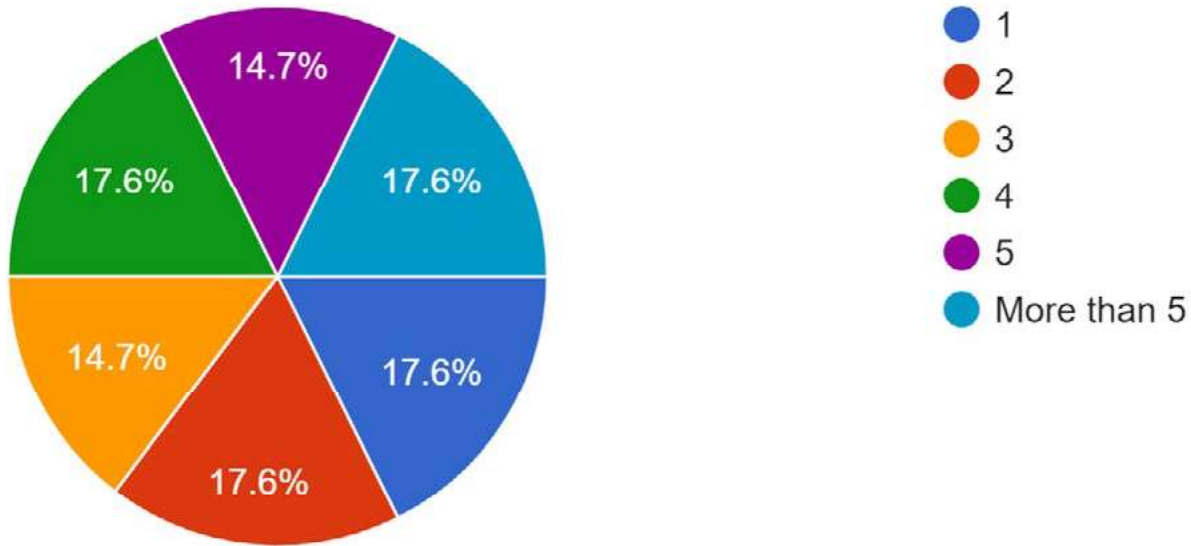
- A key learning that I will take away is that when wishing a class to learn about the culture or story of a people, it is so important to respect that people and allow them to tell their story. It is great to have heard many of your opinions and suggestions with regards to introducing Indigenous topics of study. I am happy to have learned about the many partnerships and organizations I could call upon to help teach a class of mine about a part of Indigenous culture and its teachings. Truth and reconciliation will take a long time and hard work and that as educators we have a responsibility to help with this. The work starts with awareness of our own self, biases and possible role.

Which Virtual Circle(s) did you attend?

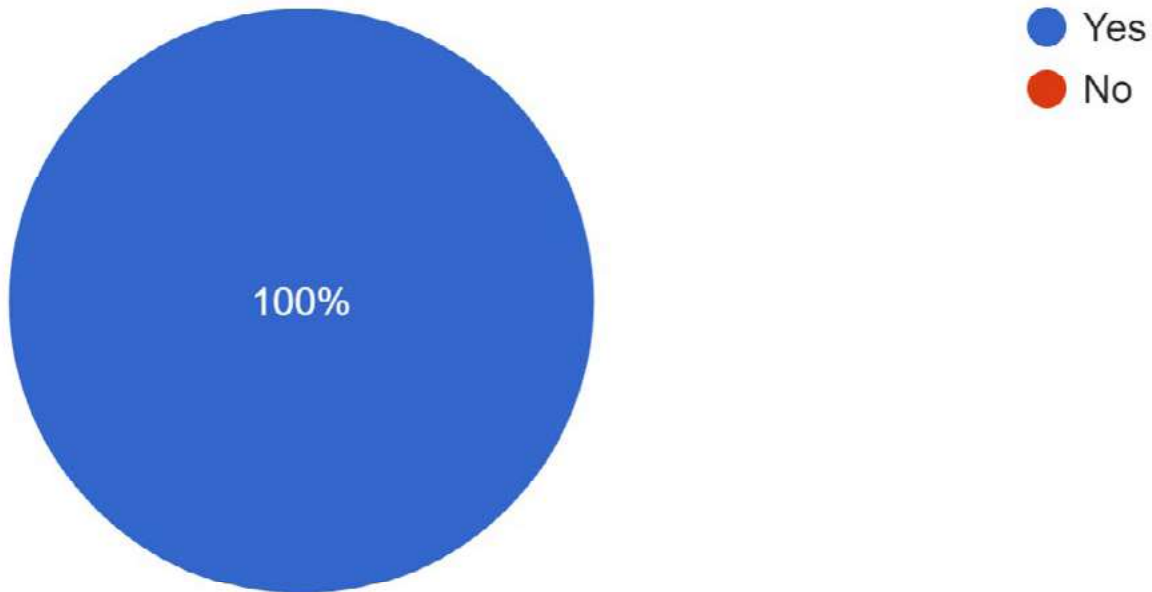
34 responses



Which Virtual Circles were you able to attend?
34 responses



Would you like to see Virtual Circles continue next year?
34 responses



Next Steps/Going Forward

What other topics would you like to see covered?

- To do the same topics, but let's continue to go deeper with them
- I make visual art. I am interested in learning more about different Indigenous arts (e.g., beading, sculpture, printing, painting, dance..) and how to access educators and workshops for a class.
- I teach French Immersion Kindergarten and I am interested in history and would love to learn what Immersion teachers could do to help educate their young primary students about Indigenous culture, history, stories.
- Wish I had the time/opportunity to attend all sessions. It might be beneficial to cover them again in the fall when online is maybe not as intense.
- I'd like to see Social Studies units deconstructed from the Settler/Colonist point of view and taught how to share the units from an Indigenous perspective
- Suggestions for challenging systems; Continued work with Decolonizing Classrooms
- Access to simplified resources that are vetted and applicable to present curriculum and how to access funding to invite Indigenous guests into classroom/school
- Anything on play-based learning, more on trauma-informed practices, land-based learning
- cultural practices (smudging, drumming, circles, medicine, etc); art of storytelling;
- addressing current issues in the Indigenous community
- Topics around Early Years, in particular trauma-informed practices for Early Years.
- In the Early Years session today, Adrienne mentioned co-regulation and opposed self-regulation. I would like to explore that a little more.
- Exploring current reading practices...how can we ensure that we are taking an anti-oppressive stance with our literacy assessments, guided reading structures, other school literacy practices etc. (Perhaps it's better to frame it as exploring current "best" literacy practice, the biases around that, and how we make it look to embed a more anti-oppressive approach.)

Dates

April 29 - June 3, 2020

Water is Life workshops by Mahlikah Awe:ri with UIEC Staff

Water Is Life - Ohne:kanos Tionnhéhkwen

Learn about our roles and responsibilities in relationship to water from Kanien'kehà and Mi'kmaw poet, educator and eco-influencer Mahlikah Awe:ri. This two-part virtual session is designed to support you to do Indigenous education work with your classes in a good way.

Part One: Awe:ri will engage participants with teachings from the frontlines of the Water Is Life Movement, and introduce a co-creation activity, which attendees will develop in the days leading up to the second session.

Part Two: Awe:ri will hold space for participants to share their creations, and part-take in reflections and Q&A.

Impact

Thinking about the Water is Life workshop, what was a key learning, or 'aha' moment for you?

- The power of the process of creating a creative product to centre learning and focus ideas, emotions, and understanding was really significant for me. I heard Mahlikah talk about using an Indigenous approach to explore our own identity, position, and experience and have thought a lot about that.
- I also loved Mahlikah's discussion about the wholistic Indigenous worldview and creativity at the centre of all disciplines. I have long thought that we do such a disservice to understanding and purpose by carving up content the way we do in school - so that really spoke to me.
- The entire workshop process and participation was an aha moment for me. This also reminded me of the vulnerability we often ask of students when we ask for work and sharing. Especially about identity. I realized again the significance of the trust and respect that needs to be created and to exist in order to do this type of vulnerability with people.
- Personal inquiries are emotional - need to support students throughout the process.
- The personal work that is needed to engage in learning.
- It made me more mindful of my connection with the Earth. Spending all day in front of a screen has disconnected me in a way, and this was a strong reminder of our human connection to water and the responsibility we have to take care of the Earth.
- The 'aha' moment was the journey of self-identity and the importance of undergoing that journey in our understanding of our own identity, joining in the journey we ask our students to do. Undergoing in the journey to understand our own relationship with the land and water.



- How deeply connected we are to water not only in our daily lives but in our histories. This session really made me reflect on the lack of my own activism to protect and honour water far more than I do at present. I also found I needed to research my history of immigration, but also acknowledge that I am a settler on this land. Mahlikah is so incredible in creating a safe space to go deep within ourselves but also to share important teachings and knowledge to help us understand decolonization.
- I feel that I really need to include art and art forms more in the teaching I do in History, Civics, and English. This approach can be incorporated into other courses, other than the NAC course.
- While I was thinking about how difficult it is to take risks and feel vulnerable among professional colleagues, I realized how often we ask that of our students. That thought led to thinking about how brave our students are and how important it is to create an environment that is safe and supportive.
- I sat a lot with the realization that so much of my relationship with water and with the land is what it provides me, what it makes possible for me. I would like to start doing the work of reciprocity and explore what that looks like with entities other than people.
- Listening and learning from others. The interconnectedness of the stories shared was very impactful.

How does this impact your work as an educator?

- It inspires me to create these experiences for students. I keep coming back in my mind to the workshop because it moved me deeply as a human and educator. I want to create space for artists in my classroom as much as possible. And I want to invite students to explore their creativity in response to their thinking. An essay could be an artist's statement about their work. Mahlikah also challenges me to be a stronger activist as a teacher.
- Re-thinking the way I begin a topic in class and the importance of connections and honouring/respecting the earth, air, water
- Tremendously. This made me realize how true it is that I am always learning and changing. This work is so important because reflecting on my identity in relation to the water helps me to better understand how I have come to know and understand myself and others. This extends to students and colleagues. I also really appreciated the opportunity as an adult learner to consider how the facilitators of this learning constructed it to create conditions that made it feel worth risking the vulnerability to learn together.
- It made me mindful of the connections between our mandated curriculum and the indigenous ways of knowing. Highlighted the importance of bringing in indigenous leaders who can share their perspectives with our students. Knowing that workshops like this exist for students, I will recommend them to teachers/administrators as much as I can.

- Inspires me to continue my learning journey by listening and learning from others.
- It provides a perspective that I can reflect on while considering my own responsibilities.
- It makes me want to learn more about land-based pedagogy.
- I love the experience of feeling as vulnerable as my students feel in my classroom when I ask them to take risks everyday. I am reminded of my empathy for the adolescent learner. Mostly, I am reminded of the significant movement and change that we can allow our students by teaching this course. (NAC10)
- Relationships are key for me as an educator and this helps me understand that it is not only the relationship with people but also with land, water, our surroundings and everything in it. Making this explicit in my teaching.
- This experience reinforced the power of visual literacy, the positive impact connecting to one's own lived experiences, and the power of writing and spoken word. I saw how the learning and tasks threaded Indigenous ways of knowing and at the same time created community and connection with the very thoughtful tasks. I would definitely invite Mahlikah to a workshop with my students.
- It inspires me to keep learning and expanding my comfort zone. It reminds me to be humble and open. I was just telling a co-worker about the session this morning and how I wanted to reach out to Mahlikah to find out if she could support us to bring this activity to our NBE class next year. I would love for my students to get to learn from her as I did.
- As an educator, I have always been a proponent of using prompts, whether teaching Visual Arts or Writer's Craft-however, this particular process gives the student a greater range and autonomy on what they are creating since they are able to explore multiple layers of meaning on their own.

Description:

This online professional learning session covered centering Indigenous Perspectives in the Early Years. We worked to build foundational knowledge as we worked with participants to build a framework of Culturally Responsive Pedagogy and shared ways that Indigenous Perspectives can be brought into an Early Years Program.

Topics covered included:

- Terminology;
- Appreciation vs Appropriation;
- Trauma Informed Schools;
- Student Success;
- What does the Curriculum/Framework say?;
- What might this look like in an Early Years Program?;
- Resource Sharing

Impact:

- Hi Adrienne and Robert, I just want to thank you for an excellent webinar! I really loved the book *When We are Kind*, by Monique Gray Smith - Merci bien, Lisa J
- Adrienne, Very well presented, clear, concise and easy to understand with so many tangible examples. Robert, Thanks for facilitating, answering all our questions and sharing. - Anil
- Hi Adrienne, Thank you so much for your presentation today, I really appreciated the Early Years focus and the sharing of resources at the end. Looking forward to checking a few of them out! Thanks, Amanda
- Hi Adrienne, Thank you for the great session! I left with lots to think about! Many thanks, Tara
- Hello Adrienne, I really enjoyed the workshop today and have learned a lot regarding Indigenous perspectives. - Lily Cabral
- Hi, Adrienne, Thank you for the very valuable and informative presentation. Thanks, Tiho
- Hi Adrienne, Thank you so much for today's workshop. It was so informative and I can't wait to incorporate my new learnings into my teaching. Thank you for your work! Thank you! Leanna Bornstein

Date: June 4, 2020

Canopy 6:

Partnerships

Indigenous West-End Parents Night – Initial Outreach

Description: In the fall of 2019, it was determined by UIEC Support Staff and Community Liaison workers that there was a need to increase Indigenous community presence in the Toronto west-end (specifically within the central-west, Weston Community and Mt.Dennis area). In January 2020, Social Work reached out to administration at George Harvey Institute to inquire about the potential to use their facilities for the purpose of gauging interest in a West-End Indigenous Parents Council. The purpose of this council would be to create and foster Indigenous communities within the Toronto west-end; to support the needs of Indigenous families, and to potentially gauge interest in further community events that could be hosted within the west-end, such as a Drum Social or a Pow Wow.

On February 25, Social Work, alongside Cultures and Traditions Teacher Thunder Jack, hosted an initial parents night at George Harvey, which was attended by 3 parents. Parents identified a desire to have a visible Indigenous community presence within the west end; interest in potential cultural events in the community and a desire to assist in organizing such events; and more intensive academic support and advocacy for their children.

Due to Covid-19, Social Work was unable to further host any Indigenous parents groups for the remainder of the year. However, Social Workers were able to establish a relationship and community presence at George Harvey Collegiate Institute, and will follow up with the school to establish a west-end parents council for the 2020-2021 school year.

Date/Participants:

February 25, 2020

3 families (childcare was provided)

Community Resource List

Description: Created a resource list of support services available during COVID 19 for families, students, tdsb staff, support workers and Indigenous organizations. Resources included: Mental Health, Hospital, Police, Academic, Foodbanks, Community Organizations, online resources, activities, Legal and Financial Aid.

Date/Participants:

March 2020

Distributed Board-wide, all families at Kâpapâmahchakwêw and to all SST referrals, SST Parents Groups, and Student Groups

Opportunity Fair 2020

Description: The Community Liaison team organized and facilitated the Opportunity Fair on February 28, 2020 at the UIEC. Over 130 people attended the fair. There were over 20 vendors set up from various TDSB departments and community organizations and businesses to share information, employment and volunteer opportunities. This included: Our Children's Medicine; Toronto Police Services/Aboriginal Police Keeping Unit; Scotia Bank; Enagbe; NCFST; Ojibikaan; BMO; Seventh Generations Midwives; Centre for Indigenous Theatre; Canadian Armed Forces-48th Highlanders; OCM; TDSB; Toronto Public Health; Healthy Communities; O'Connor Community Centre; Furniture Bank; Toronto York Region Métis Council; Rogers. Bonnie Johnston was MC, Pardeep Nagra, Employment Equity Manager, TDSB offered two workshops – one on resume writing and the other on preparing for an interview. Indigenous Knowledge Keepers Terry Swan and Lance Logan-Keye had been invited and provided traditional teachings. Child minding was available and refreshments and a nutritious lunch was provided to all attendees.

Canopy 7:

Reconciliation and Relationships

Celebrate National Indigenous History Month with the Urban Indigenous Education Centre

Description

In recognition of National Indigenous History Month and National Indigenous Peoples Day (June 21) UIEC organized and hosted an on-line celebration via Google Meet. During this event, we engaged participants in learning about:

- Land acknowledgement with a particular focus on the treaties for Toronto;
- Elder Pauline Shirt offered Summer Solstice teachings;
- Alyssa and Conlin Delbaere-Sawchuk (two members of Métis Fiddler Quartet) played several songs and explained their significance, as well they offered teachings about some of the history of Métis people and some of symbolism of Métis culture,
- Truth and Reconciliation Commission of Canada, Calls to Action 62, 63 (education) and United Nations Declaration of Rights of Indigenous Peoples Article 11 (education) and Article 14 (arts); and
- The history of June 21 as National Indigenous Peoples Day,

Impact:

Statements from participants through GoogleMeet chat feature:

- This was fantastic and a well done opportunity to learn.
- Thanks for breaking down the single narrative and offering Indigenous perspectives to history.
- Love the connections and the explanations you are making, and learning important parts of Métis culture and the fiddle.
- Thank you for this session, it was the highlight of my week.
- It would be great to invite the Métis fiddlers to French Immersion and FSL classrooms for students to learn about Métis culture and history.
- Your resources and guidance have been so valuable and appreciated.
- Thank you for introducing me, a music teacher, to authentic music originating in Canada. I am always looking to introduce my students to music that is native to Canada. I really appreciate all of you for sharing teachings, knowledge and music.

Decolonizing and Indigenizing Education Participant Feedback

Prompt: Please share one key learning for you

- Informative and gave confidence about teaching about indigenous topics.
- Get to know in class about Indigenous peoples in Canada
- Deepening understanding of land acknowledgements
- The UIEC is available to support teachers! I didn't know they existed or what they did before this session.
- Very empowering
- To teach students about the lives of indigenous people we have to start at the root of the problem (the land), eliminate any biases and change our mindset to better help students understand the purpose and goal of reconciliation.
- The importance of making indigenous education a priority year round.
- I learned more about the Urban Indigenous Education Centre and some various services/opportunities. I also learned about the importance Wampum Belts
- Indigenous education needs to be all year round, not just on Orange Shirt Day!
- I learned that it is our duty to teach students about Indigenous perspectives, Indigenous culture, Indigenous traditions and Indigenous history because it is written in the Truth and Reconciliation Act. We have a civic duty to incorporate Indigenous Education in our classroom and it all starts with me. Bringing awareness to the Land Agreements is a starting point.
- There are resources about FNMI.



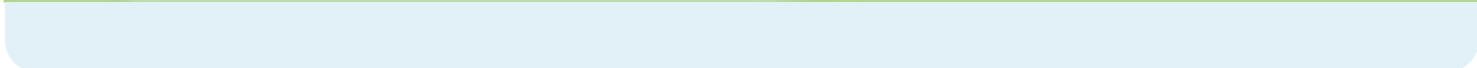
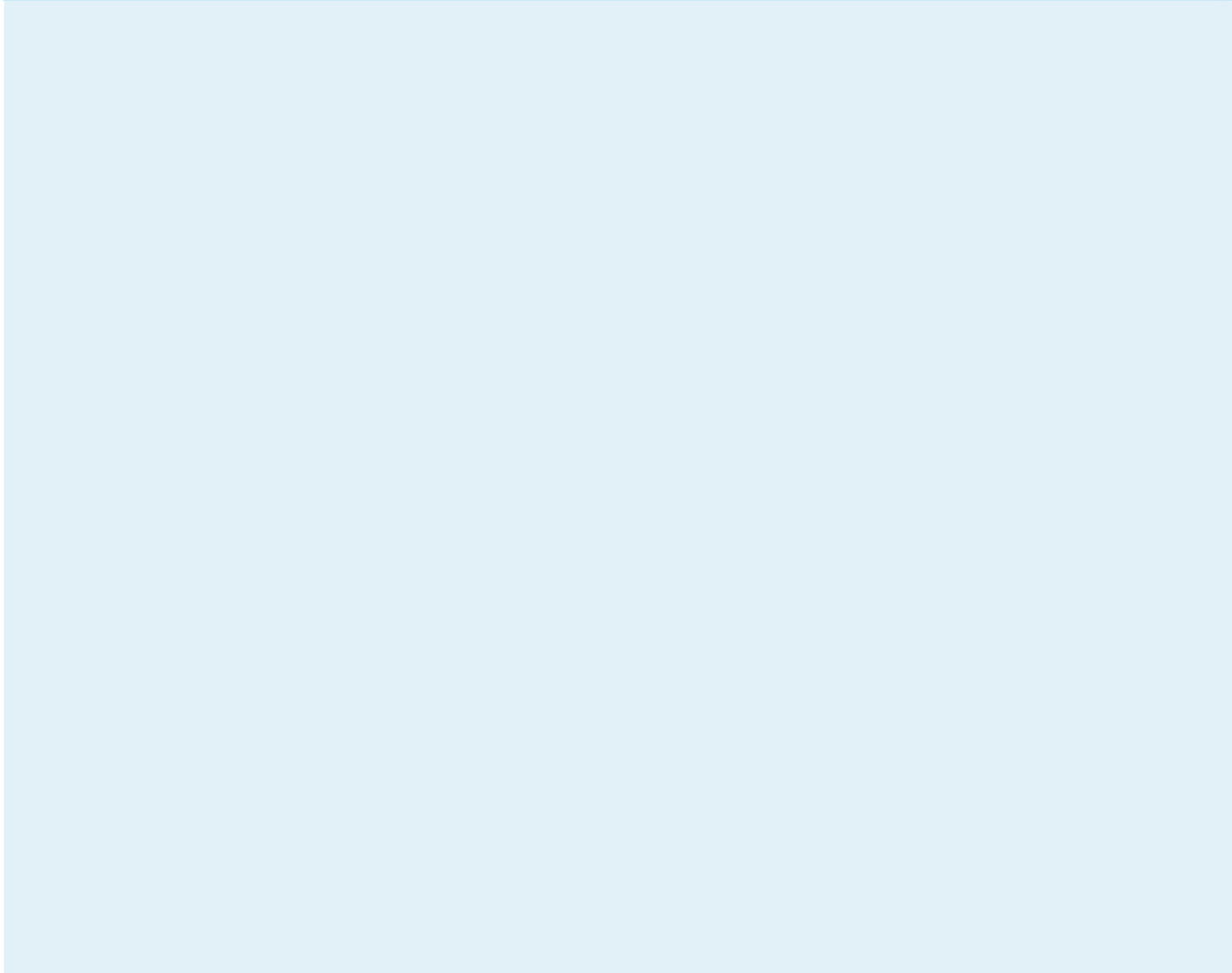
- Map shared
- Soooo much learning, it was overwhelming, but I learned about the 94 calls to action in the TRCC and how I can begin to learn more with my students. I also learned about contacts in the UIEC that I can use to get help and assistance, ask questions, etc.
- That the reconciliation call to actions state that we explicitly teach about residential schools, teach history and contemporary contributions, and teach empathy and mutual respect. Through ETFO resources we can talk safely about Indigenous Education without partaking in cultural appropriation.
- That Canada voted against the UNDRIP! and that reconciliation doesn't happen alone if you only teach the truths
- There is so much we don't know about Indigenous Education because of systemic oppression. Helping our kids to learn more about Indigenous history starts with our own learning as educators.
- I liked the websites shared to explore maps of the lands on which we find ourselves. I think it will be a good inquiry resource for my students to investigate the meaning of and make connections with our land acknowledgement.
- We need to educate. Not focus solely on learning but incorporate unlearning too. Fact check our resources and reach out to the supports that are in place.
- I was surprised to find out about the TRCC Call to Arms document that was created in 2015. This should be something that all admin needs to introduce during professional learning in order to make all educators aware of this document and implement it in their teaching.
- I found it hard to take much away from this. Unless you had zero prior knowledge of indigenous peoples and what has happened in north America then it was quite novice.

Date/Participants:

Friday, June 19, 2020

65 Participants (elementary and secondary teaching staff, administrators)

OTPA (NAC10, NBE3), BAP (Aanse)



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