



REGROUPEMENT  
DES CENTRES D'AMITIÉ  
AUTOCHTONES DU QUÉBEC

# GUIDE TO WELCOMING AND INCLUDING INDIGENOUS STUDENTS IN QUEBEC ELEMENTARY AND SECONDARY SCHOOLS



by the Regroupement des centres d'amitié autochtones du Québec  
in collaboration with Quebec Native Friendship Centres  
and experts from the education sector





This guide was initiated, managed and written by the Regroupement des centres d’amitié autochtones du Québec (RCAAQ).

### Contributors

The RCAAQ team would first like to thank the Native Friendship Centres that were involved in developing this guide from the very beginning, ensuring that it accurately represents the realities of urban Indigenous people.

The RCAAQ team would also like to thank Patricia-Anne Blanchet (M.A., Indigenous Education Advisor at the Faculty of Education of Sherbrooke University) for her collaboration in writing this Guide, as well as the experts who helped validate and improve its content:

Diane Campeau, PhD, director of Indigenous education, Conseil scolaire francophone de la Colombie-Britannique

Hélène Bodson, MSc O(C), speech-language pathologist

Jean-François Mercure, MEd, elementary school teacher

Marie-Claire Lussier Desbiens, MSc, psychoeducator

Marie-Ève Bergeron Gaudin, MSc O(C), speech-language pathologist

Sarah Fraser, PhD, assistant professor, Faculty of Arts and Sciences – School of Psychoeducation, Université de Montréal

**French editing and translation into English:** Confluence communication

**Graphic design and layout:** Suzanne Lafontaine

How to cite this source: Regroupement des centres d’amitié autochtones du Québec (RCAAQ) 2022. *Guide to Welcoming and Including Indigenous Students in Quebec Elementary and Secondary Schools*. Wendake, RCAAQ.

The reproduction of this publication, in whole or in part, is authorized provided that the source is mentioned.

An electronic version can be downloaded from the Regroupement des centres d’amitié autochtones du Québec website at [www.rcaaq.info](http://www.rcaaq.info).

First Edition

ISBN 978-2-923951-36-2

Legal deposit – September 2022

Bibliothèque et Archives nationales du Québec



REGROUPEMENT  
DES CENTRES D’AMITIÉ  
AUTOCHTONES DU QUÉBEC

85 Boul. Bastien,  
Wendake (Québec) G0A 4V0  
1-877-842-6354  
Email: [infos@rcaaq.info](mailto:infos@rcaaq.info)  
Website: [www.rcaaq.info](http://www.rcaaq.info)







## Legend



Inspiring practices that promote the welcome, inclusion and educational perseverance of Indigenous students



Tools available in the Toolbox



Avenues for collaboration between Native Friendship Centres and schools, school boards and school service centres.



Further reading or resources to encourage reflection or deepen the understanding of a subject





## Quebec's Native Friendship Centre Movement

The Native Friendship Centre Movement has been growing in Quebec for over 50 years. The Movement comprises the Native Friendship Centres and the Regroupement des centres d'amitié autochtones du Québec (RCAAQ), as well as all the Indigenous people who use the Centres. Together, they combine their efforts to improve the quality of life of urban Indigenous people and foster the harmonious coexistence of communities in the cities of Quebec.

The Quebec Native Friendship Centre Movement is:

- Native Friendship Centres in several cities where there is a strong Indigenous presence.
- Approximately 300 employees in the Movement, more than 80% of whom are women.
- More than 200 partners that contribute to the success of the Native Friendship Centre Movement.
- More than 2,500 young people involved and participating in the Native Friendship Centres' programs and services.

**A continuum of integrated services to support individuals and families in all spheres of life (health and wellness, culture, employability, education, justice, advocacy, youth engagement, early childhood and family, etc.)**

The RCAAQ is the provincial association that represents the Native Friendship Centres. Founded in 1976, the RCAAQ advocates for the rights and interests of Indigenous citizens living in cities and actively supports the development of its affiliated Native Friendship Centres.

- Native Friendship Centres are urban service hubs, living environments and cultural anchors for Indigenous people;
- Interveners from these Centres work to build bridges and provide liaison and support for the family-school-community relationship.

Located in major urban areas, such as Montréal, and in smaller cities in more remote areas, such as Senneterre, Native Friendship Centres deal with very different realities. Variables include accessibility to public services, socio-economic issues in the city and the specific characteristics of their members (nation of origin, language, socio-economic situation, needs, etc.).

All the Native Friendship Centres share the common mission of improving the quality of life of Indigenous citizens living in or passing through urban areas. They are multi-service centres located in urban areas that meet the needs of First Nations, Inuit and Métis\* people. Their "open door" policy means that all are welcome, regardless of status, nation of origin or place of residence. They create a continuum of integrated services to support individuals and families in all areas of life.

---

\* In Quebec, the provincial government does not recognize any Métis nation within its borders.





## Indigenous Peoples in Quebec are:

- 10 First Nations and the Inuit.
- 55 communities\*.
- In Quebec, there is no legally recognized Métis community, as is the case in several western Canada provinces and in Ontario.
- Each nation has its own history, culture and language.
- Younger population than the rest of Quebec and, on average, with larger families.
- Higher demographic growth than the non-Indigenous population, particularly in urban areas.
- More mobile than the rest of Quebec's population, meaning more frequent moves and more complex school transitions.

# 53 %

**Of the First Nations and Inuit population reside permanently in cities<sup>1</sup>.**

**Cities also are often a place of transition or temporary settlement.**

**In urban areas, Indigenous people have been taking action, gathering and organizing resources for several decades already. Proof of this is the large number of urban Indigenous organizations in the province, including the Native Friendship Centres.**



### **TOOL 1** Map of First Nations, Inuit and affiliated Native Friendship Centres in Quebec

You can have this tool printed for display in your classroom.

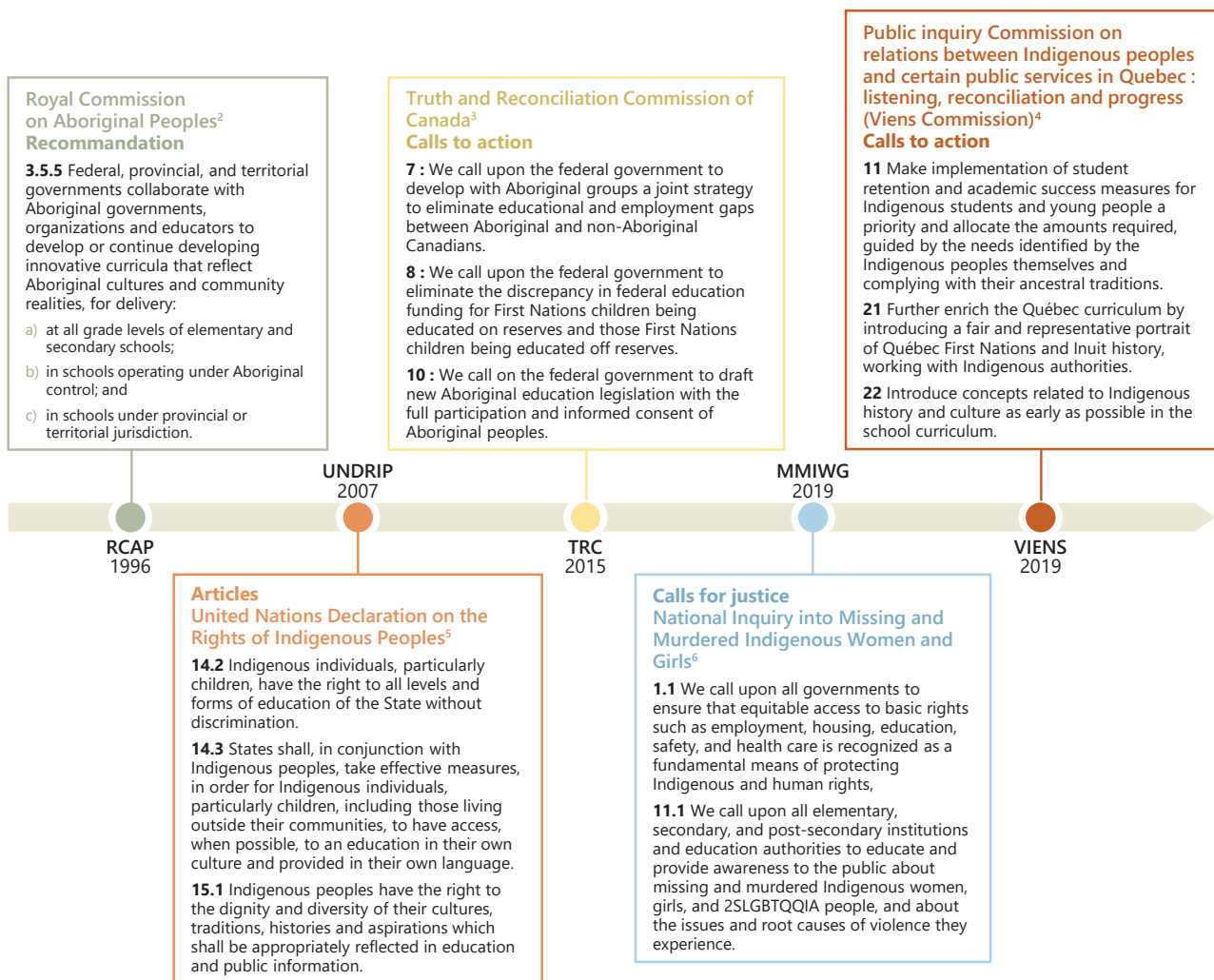
\* Source: Lévesque et al. (2019), with data from the 2016 Statistics Canada census.



## Commissions of inquiry

In recent decades, concerns about the education of Indigenous students have been the subject of several commissions of inquiry at the provincial, national and international levels.

These various reports call for greater consideration of the historical and contemporary realities of Indigenous students.



Despite all the findings and recommendations that have been made over many years, too few actions have been taken that would have a significant positive impact on Indigenous people, and such actions have often been delayed.



# Better preparing schools to welcome and include Indigenous students

## Who are urban Indigenous students?

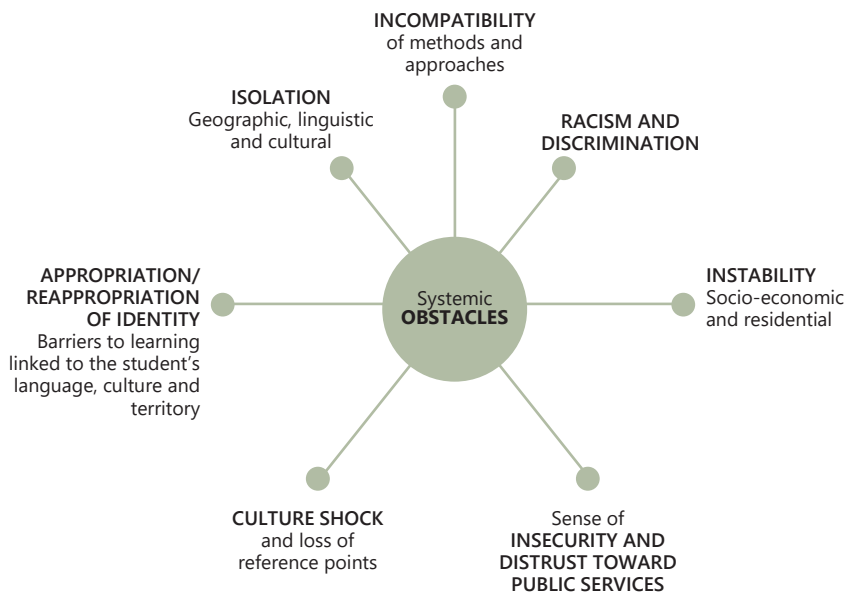
In the context of the increasing urbanization and mobility of Indigenous families, a growing number of Indigenous children and adolescents are attending Quebec’s public schools.

Indigenous students:

- Have a different experience of school, family, social and cultural contexts than non-Indigenous students and newcomer students;
- Frequently experience school transitions outside cycle changes which are often very complex as they involve cultural, family, academic and geographic changes;
- Often have an interrupted school career and a very low graduation rate—realities that are attributable to the many systemic barriers they face.

In high school, Indigenous students are over-represented among those showing educational delays. In addition, the over-identification of learning and language difficulties among Indigenous children is of great concern.

## Barriers Indigenous students face in cities<sup>7</sup>



Currently, there is no data to determine how many Indigenous students attend Quebec's public schools and no means of tracking their academic success. Nevertheless, it is estimated that more than a third of Indigenous students attend a school in Quebec’s public system.





# PART 1 - SCHOOL ISSUES

Nearly a third of urban Indigenous students are behind in their education by the time they reach high school.

## FINDINGS<sup>8</sup>

### 1 – Realities of Indigenous students are not recognized and are not properly addressed in schools

#### Transitions and hyper-mobility

The lives of many Indigenous families are shaped by numerous relocations, particularly between urban and community settings. More than half of Indigenous students have experienced at least one school transition in addition to the usual educational changes (childcare–elementary–high school). When a student moves from a community to an urban school, the transition is particularly complex because the school systems are completely different. Moreover, transitions are not always planned and can occur at any time during the school year.

#### Socio-economic factors

Many Indigenous families struggle with economic poverty and social challenges associated with the intergenerational consequences of colonial policies and systemic racism, such as the low educational attainment of many parents and the difficulty families have in accessing affordable, quality housing.

#### Rebuilding a trusting relationship with the school system

Indigenous students are often direct descendants of residential school survivors. Their parents and grandparents may be distrustful of Quebec's school system, which is still often representative of abuse and oppression. This past may seem like a long time ago, but the wounds from it are still very present in many families.



### COMPETENCY 15: Value and promote Indigenous knowledge, worldviews, cultures and history

This competency has been proposed for the Reference Framework for Professional Competencies for Teachers and developed jointly by the First Nations Education Council (FNEC), the Institut Tshakapesh and the Centre de développement de la formation et de la main d'oeuvre Huron-Wendat (CDFM), with the unanimous support of the provincial table on the educational success of Indigenous students. The key elements described in this competency would enable teachers to have a greater understanding of Indigenous learners and to work alongside them to create an equitable and inclusive learning environment.

For more informations on [Competency 15](#), visit the FNEC website in the "Achievements" section.

## 5 – Pedagogical approaches in schools could be more inclusive and more in line with Indigenous pedagogical approaches

- Many studies have demonstrated the positive impact of inclusive pedagogical approaches and Indigenous pedagogy on all students, Indigenous and non-Indigenous.
- Using Indigenous pedagogical approaches and the holistic view of learning would be beneficial to all schools.
- In general, teaching and assessment do not take into account this holistic view and the ways in which knowledge is transmitted in Indigenous pedagogy.

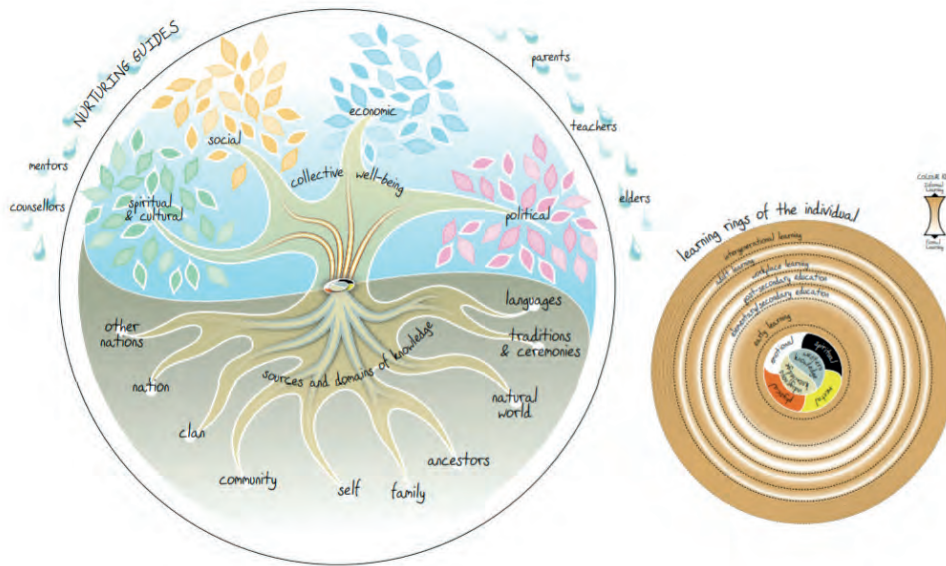
### INCLUSIVE APPROACH

Inclusive education<sup>9</sup> draws on the strengths, qualities or skills of people in a community. The aim of this relational dynamic is to ensure that children with specific needs can develop their full potential and learn the skills they need for autonomy and self-determination. Being inclusive means first and foremost looking at and deconstructing one's own cultural biases through a lens of cultural humility. This approach is beneficial for all students!

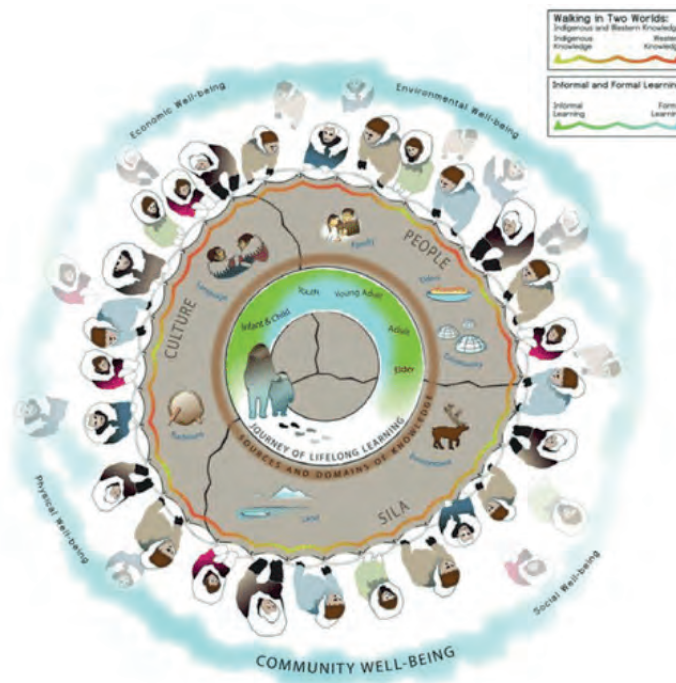




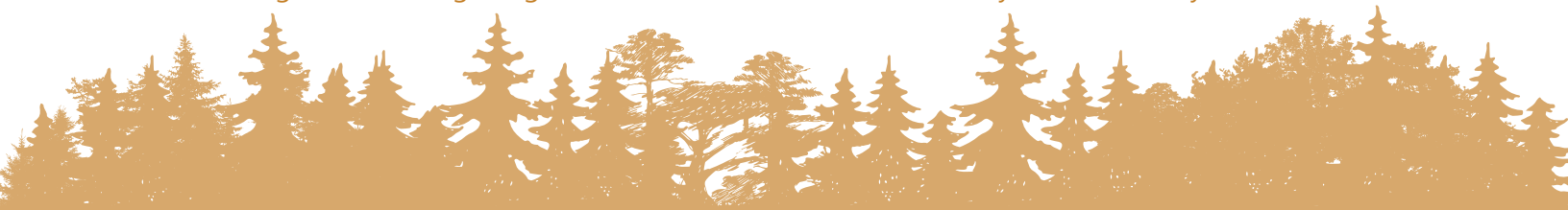
### First Nations Holistic Lifelong Learning Model\*



### Inuit Holistic Lifelong Learning Model



\* Pour For more on the holistic learning models, see the Canadian Council on Learning document (CCL, 2009). The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success. Ottawa: Aboriginal Learning Knowledge Centre.



# THE SEVEN SACRED TEACHINGS

## (OR THE SEVEN GRANDFATHERS TEACHINGS)

The seven sacred teachings serve as a guide to and a means of entrenching traditional cultural values. Although there may be some differences between nations or communities, the seven traditional values are shared by most First Peoples.

### WISDOM

Protecting knowledge is a path to wisdom. Communities are built on the gifts that each person has received from the Creator. We must use all our gifts to create healthy and peaceful communities.

### LOVE

To know love is to know peace. We must love those around us, but we must also love ourselves.

### RESPECT

To honour all of Creation is to have respect. We must show respect if we want to be respected.

### COURAGE

Facing adversity with integrity. The courage teaches us to have the mental and moral strength to do what is right and good, even if the consequences may be difficult to accept.

### HONESTY

Facing a situation with bravery. We must keep the promises we make to others and those we make to ourselves.

### HUMILITY

Seeing ourselves as a sacred part of Creation. Thinking of others before yourself.

### TRUTH

To know the truth is to learn, understand and respect the sacred teachings. We must speak the truth and not deceive others, nor seek to deceive ourselves.

Inspired by:

Manitoba Trauma Information and Education Center (2021)

Best Start Resource Centre (2010) A Child Becomes Strong: Journeying Through Each Stage of the Life Cycle.





## ACTION AREAS

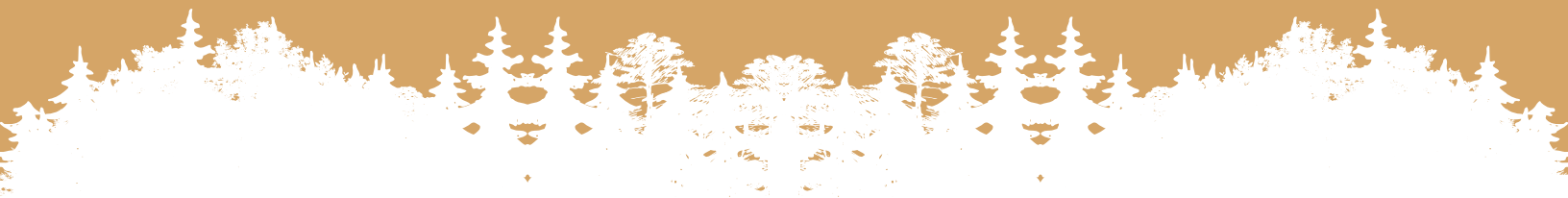
### SCHOOL ADMINISTRATION

- Establish **policies** to ensure equal opportunities in education: recognize circumstances that may influence students' capacity to learn (bilingualism, multiple transitions, intergenerational trauma, etc.).
- Establish **policies for voluntary self-identification** of Indigenous students by nation and record statistics related to Indigenous students.
- Put in place a **service dedicated to school transitions** for Indigenous students, extending from early childhood to high school, to help ensure the implementation and continuity of appropriate and effective means of intervention.
- Develop **agreement protocols** with Indigenous organizations, including Native Friendship Centres, to facilitate the sharing of information and to formalize collaborative best practices.

### AT SCHOOL

- Create and adopt a **strategic action plan** to foster pedagogical approaches that are sensitive to Indigenous realities and that value Indigenous knowledge and cultures.
- Establish specific **welcoming procedures** for Indigenous students.
- Establish **advisory committees\*** to support Indigenous students and their families while developing and applying intervention plans to ensure they correspond to the students' situations and needs.
- Provide ongoing **education** for all students and staff, including those in after-school services, on Indigenous realities.
- Provide **ongoing training** for teachers and all professionals who work with Indigenous students (including speech therapists, resource teachers, psychologists, psychoeducators, special education staff, afterschool staff, etc.) to ensure that Indigenous students have access to appropriate assessment and support services that take into account their historical, family, cultural and linguistic realities.
- Put in place the **necessary mechanisms** to ensure that assessment, diagnostics and placement of Indigenous students are in no way influenced by school professionals' cultural and linguistic biases or lack of knowledge of Indigenous realities, and conduct regular reviews to correct such errors.

\* These committees may include parents, Indigenous liaison, a teacher's aide, special educator (if needed) and psychoeducator (if needed). Support measures and time spent on this task could be recognized for those involved.



## IN THE CLASSROOM

- Obtain and use **Indigenous pedagogical material**.
- **Carry out projects** designed to encourage Indigenous students' success, using available funding\*.
- Promote learning through **observation and experimentation**.
- Organize activities **outside the school**.
- Provide tools for students to improve their **vocabulary in the language** of instruction (e.g., create a glossary for all school subjects).
- Encourage Indigenous and non-Indigenous students to work together by creating **mixed groups**.
- Recognize the essential role of **Knowledge Keepers** in the transmission of Indigenous knowledge and integrate this latter into certain lessons.
- **Allow students to take part in catch-up activities adapted to their realities** (e.g., offer catch-up meetings in a location chosen by the student and family, on a flexible schedule; provide remedial camps during the summer; offer academic support at the Native Friendship Centre which Indigenous students are already attending).

**It is important to work collaboratively with the Native Friendship Centre and other community-based organizations to ensure that the measures in place match the realities of Indigenous students and to ensure that students' families have access to the support they need.**

### DID YOU KNOW?

**Native Friendship Centres offer cultural activities for all students. You can work with the local Native Friendship Centre team to organize a cultural activity for your class or for your school!**

### KNOWLEDGE KEEPERS

Indigenous knowledge includes the unique cultural systems, languages, governance systems and history of the Indigenous people of a particular community or nation. Knowledge Keepers are the people best positioned to define and transmit the Indigenous knowledge of their community. Knowledge Keepers are often Elders.

**Be careful:** People are only considered to be Elders if they are publicly recognized as such by their community. An Elder cannot be self-proclaimed. It is important to be sure of the legitimacy of a Knowledge Keeper before inviting them into the classroom. You could do this by contacting a local Native Friendship Centre or the local community's band council.

\* There are operating budgetary rules for school resources that provide financial support for the educational success of Indigenous students in schools in the Quebec school system. For more details, visit the Ministère de l'Éducation website.





**Turn to the Native Friendship Centres to:**

- Contribute to developing or validating policies, mechanisms and procedures related to Indigenous students.
- Participate in follow-up and intervention plans for Indigenous students and their families.
- Offer homework help\*.
- Offer after-school activities and summer camps\*.

\* Services offered vary from one Friendship Centre to another. Check with your local Friendship Centre to find out which services are available to Indigenous students.

**TAKE IT FURTHER**



- Understanding and Supporting Harmonious School Transitions for Indigenous Youth in Urban Settings, published by RCAAQ (2020).
- Indigenous pedagogy and pedagogy of place: proposal for an Indigenous teaching model, an article of Diane Campeau in the Journal *Éducation et francophonie de l'Association canadienne d'éducation de la langue française* (2021).
- Journal of Perseverance and Academic Achievement for First Peoples, published by the Centre des Premières Nations Nikanite de l'Université du Québec à Chicoutimi.











## PRE-SCHOOL AND ELEMENTARY SCHOOL CHILDREN

- Play is important for language development. It helps children not only use but also understand language and symbolic representations. In the context of play, children have many opportunities for language learning, in which adults become key partners.
- It is important to communicate to parents of pre-school and elementary school children that oral proficiency in the first language is an essential basis for learning to read, even in another language.

### Resources from the CPE Premier Pas

Great language stimulation resources (French only) for young children (up to kindergarten) are available on the [CPE Premier Pas website](#).



## INSPIRING PRACTICES

### Ongoing training on language issues specific to First Nations

- The Institut Tshakapesh organizes ongoing training for resource teachers and special educators in their schools.
- The Centre des Premières Nations Nikanite offers workshops for speech therapists on cultures and languages in Indigenous communities, specifically those of the Algonquin, Atikamekw, Cree, Innu and Naskapi nations.

### Limiting cultural bias in assessment tools

In British Columbia, major work has been done to limit the cultural bias of assessment tools for Indigenous children: even when they are proficient in the language of instruction, dialectal variations can be identified in the English used by many Indigenous communities.

For more information, see Jessica Ball and Barbara May Bernhardt, *First Nations English dialects in Canada : implications for speech language pathology (2008)*.

### Inclusion of Indigenous languages at Maniwaki Woodland High School

Maniwaki Woodland School incorporated Indigenous cultures and languages through visible signs that recognize the Indigenous presence in the school. They are particularly aware of place given to the Algonquin language. Indigenous youths say they are proud to see vocabulary words in Algonquin, English and French on school signage.

For more information, visit the [Western Quebec School Board](#) website, in the "Educational project" section.





**Be careful of the following situations:**

- Dressing up as an Indigenous person for Halloween.
- Playing “Cowboys and Indians.”
- Watching films that convey a false version of colonial history (e.g., Pocahontas).
- Using outdated language that conveys stereotypes or prejudices against Indigenous people, e.g., “to sit Indian style” or call someone “chief,” etc. (students can sit with their legs crossed or “criss-cross applesauce” and call someone “dude” or “boss”).
- Use outdated terms that are stereotypical or prejudiced, such as Indian, American Indian, savage, reserve, Eskimo.

**Why is it not okay to use the term “Indian”?**

The term “Indian” refers to the historical error of colonizers mistakenly thinking they were arriving in India. Its use is now seen as pejorative in that it perpetuates the injustices suffered by Indigenous peoples. The term “American Indian” is also suggestive of the colonial power from which Indigenous peoples wish to break free.

Watch the video [Briser le code - Autochtones 102](#) on the Tele-Quebec website (French only)

**Many prejudiced ideas about Indigenous peoples are spread within schools, often unintentionally. It is essential to deconstruct them and, above all, to ensure that they are not perpetuated by students. *Being inclusive also means challenging one's own cultural biases.***





### The Oka Crisis

In July 1990, a 78-day dispute over a golf course to be built on Kanien'kéhaka (Mohawk) land in Oka led to confrontations between Mohawk, Quebec police, Royal Canadian Mounted Police (RCMP) and the Canadian army.

**For more information:**

- *Kanehsatake, 270 years of resistance*, a film by Alanis O'Bomsawin (1993)
- *The Oka Legacy*, a documentary by Sonia Bonspille-Boileau (2015)
- *Beans*, a film by Tracey Deer (2020)

### Missing and Murdered Indigenous Women

Indigenous women are three times more likely to experience violence than other women in Canada and are over-represented among the country's missing and murdered women. Over a 30-year period, more than 1,186 Indigenous women have been victims of homicide or have been declared missing in Canada.

**For more information:**

- [National Inquiry into Missing and Murdered Indigenous Women and Girls](#)
- *Rustic Oracles*, a film by Sonia Bonspille-Boileau (2019)

**The intergenerational trauma and resulting marginalization caused by these events continue to affect many Indigenous families.**

# CULTURAL SAFETY

## DECONSTRUCTING STIGMA AND PROVIDING A CULTURALLY SAFE SCHOOL ENVIRONMENT

“The process of ensuring social and cultural safety is one of affirmation, transformation and reconciliation intended to reduce the gaps and inequalities that exist between the Indigenous population and the [non-Indigenous] Canadian and Quebec population in health and other areas. Based on the foundational principle of social justice, it recognizes the legitimacy of the social and cultural differences of Indigenous people. It proposes a response to the power imbalance between the dominant society and Indigenous people” [translation]. (Blanchet E., Laroche S. et Wawanoloath M., 2019)<sup>14</sup>

**In practical terms, working toward social and cultural safety is a process of learning and mutual respect, demonstrated by a collective and community will for social transformation and innovation.\***

### **Here are some indicators that a service is NOT culturally safe for Indigenous people:**

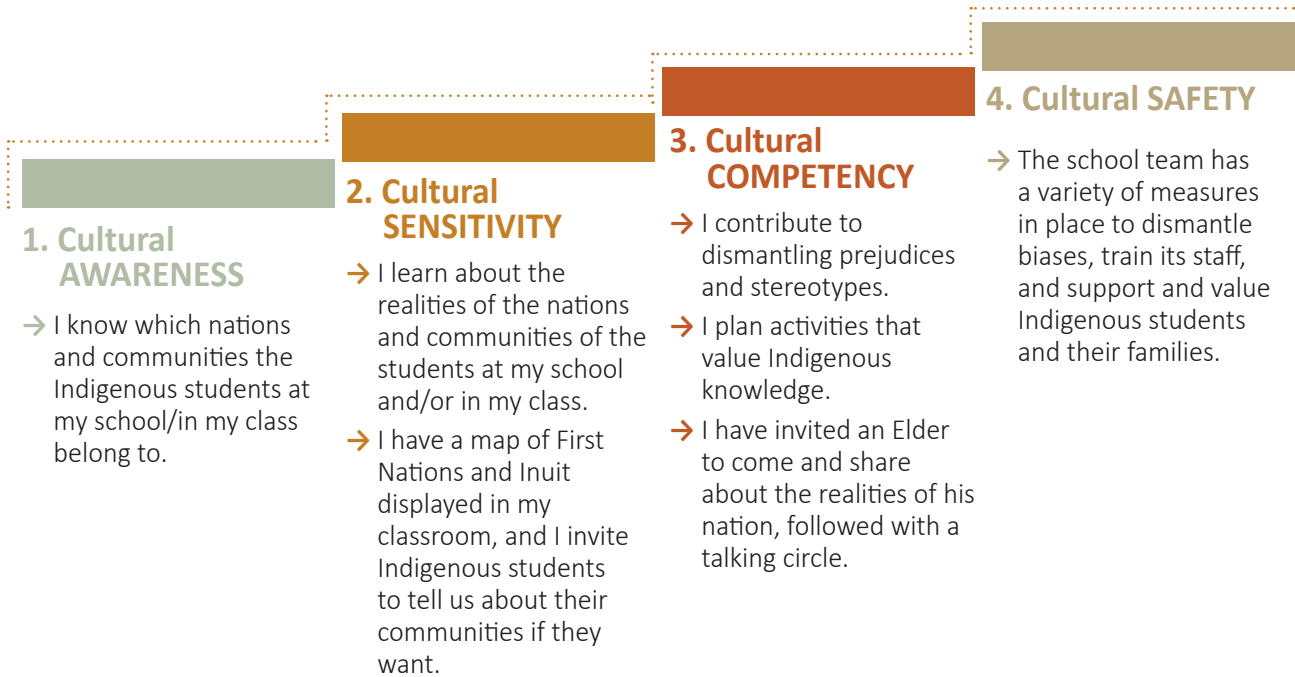
- Indigenous people rarely use the service.
- Indigenous people are reluctant and distrustful when interacting with the service provider.
- Indigenous people do not follow the advice or the proposed intervention plan.
- Indigenous students are over-represented in special education.
- Indigenous people show signs of low self-esteem and sometimes even anger.
- Complaints are made about the lack of cultural relevance of some tools or intervention methods that come from the dominant culture.
- Some members of the school’s staff deny that there is a problem.

### **The results of ensuring cultural safety are as follows:**

- Indigenous people have the power to evaluate the quality of the services they receive.
- Students and their parents feel that their cultural identity and way of being have been respected, or at least not challenged or harmed.
- The availability of several different avenues or opportunities means that all Indigenous people can be reached (as opposed to a single model, which would not respond to the different languages, nations, economic situations, ages, education levels, etc. of Indigenous people).

\* The process goes beyond individual adjustments to the services or support offered: for systemic changes to be made, cultural safety must involve public and governmental institutions as well as Indigenous people.

## Where are you on the cultural safety ladder?<sup>15</sup>



## ACTION AREAS

### SCHOOL ADMINISTRATION

- Adopt a **concerted action plan to prevent and counter racism, discrimination and intimidation**. Ensure that it contains guidelines to avoid the use of certain outdated or inappropriate terms (e.g., American Indian, Indian, etc.).
- Formally **recognize the actions taken to support coexistence** and provide funding for them.
- Encourage the **hiring of Indigenous teachers and professional staff**.
- Have a **full-time expert resource on Indigenous realities who supports Indigenous students and their families** and communicates with Indigenous organizations and communities, including Native Friendship Centres (e.g., liaison officer; Indigenous education consultant).
- Provide **Indigenous awareness training or workshops to current teachers** and, when needed, to new teachers.
- Organize an **Indigenous cultures week** and support schools in its implementation.



## IMPROVING COMMUNICATION WITH INDIGENOUS STUDENTS' PARENTS

Quebec schools often have difficulty communicating with parents of Indigenous students because of cultural, linguistic and historical barriers. **Parents and relatives of Indigenous children need access to accurate information in a language they understand.**

Also, some Indigenous parents are still understandably reluctant to sign forms. It is important to take the time to explain the content to the parents, or to allow consent to be given verbally whenever possible.

In an Indigenous context, obtaining written consent (for school activities, etc.) can be complex. Who can sign authorizations? The notion of extended family implies that other people besides parents can act as parent figures. This concept is also important to keep in mind when doing activities that relate to attachment figures, such as making a Mother's Day card.

- Give parents the option of being accompanied by an **interpreter** at school meetings if they wish.
- **Ensure that messages to parents are accessible** for people with a low level of understanding of the language of instruction. Whenever necessary, communicate orally with parents to ensure that they have understood important written messages (e.g., that students must arrive early on the day of a field trip).
- **Communicate regularly with parents** through the children's agenda, as well as by email and phone. Personally invite parents to school and extracurricular activities.
- Offer to **meet with parents in a neutral location outside of the school.**
- Ensure that communication with parents is not only negative, also **praise their children's successes!**



## INSPIRING PRACTICES

### **First Nations, Inuit and Métis provincial camp in for teachers in Ontario**

Surrounded by nature, this camp provided teachers with a unique immersive experience: a chance to dive into the rich cultures, history, values, perspectives and knowledge systems of First Nations, Inuit and Métis peoples. The team of guides consisted of 18 individuals from the three Indigenous communities. The goal was to train teachers in authentic learning situations and highlight connections to the Ontario curriculum, in order to improve the teachers' ability to help Indigenous students more effectively.

For more information, visit the Educo website, the *blogue de l'innovation pédagogique du Centre franco*. (French only).

### **The Niska project, a collaboration between the La Tuque Native Friendship Centre (CAALT) and local schools**

This project aims to ensure collaboration and partnership between the CAALT, the schools and the French school service centre; support for Indigenous students and their families; and the promotion of Indigenous cultures. Concretely, schools highlight the value of Indigenous cultures by sending out messages in Atikamekw, inviting an Elder to share Indigenous stories and legends, providing craft and traditional cooking workshops, setting up meetings with inspiring role models and holding extracurricular Atikamekw language courses for high school students.

For more information: *Working together to support the educational success of a community* article in the Journal of Perseverance and Academic Achievement for First Peoples, Volume 4, January 2021. (p.70-71).

### **Western Quebec School Board's Anti-Racism Speaker Series**

As part of Anti-Racism Week, the Western Quebec School Board invited speakers to raise awareness of racism among students and school staff. [Video clips](#) are available on YouTube.

### **Cultural activities in schools through a collaboration with the Senneterre Native Friendship Centre (CEAAS)**

Each year, the CEAAS organizes three days of cultural activities open to all students and teachers from Senneterre elementary schools. The activities take place in a cultural site, and non-Indigenous and Indigenous children participate in workshops together (traditional cooking, languages, crafts, snaring).



## Elders

- Elders are highly valued and respected members of Indigenous communities. If you are hosting an Indigenous Elder at the school, make sure you understand and follow the appropriate protocol, which may vary based on the community and the situation (e.g., offer tobacco or a small gift in thanks). Also, make sure the person you are inviting to class is legitimate.
- While it is important to engage with and value the cultures of Indigenous students, care must be taken not to burden them with being the “experts” on Indigenous content or speaking on behalf of their nation or Indigenous people in general.



**TOOL 1** Map of First Nations, Inuit and affiliated Native Friendship Centres in Quebec

**TOOL 3** Resources for raising awareness about Indigenous realities

**TOOL 8** Selection of resources for the classroom

**TOOL 12** Working with an interpreter



### Turn to the Native Friendship Centres to:

- Help you develop or validate a concerted action plan to prevent and counter racism, discrimination and bullying.
- Promote job offers to encourage the hiring of Indigenous people.
- Invite Centres to take part in school events, and also participate in their events.
- Organize cultural activities.
- Connect with Elders, parents or community resource people.
- Help your school reflect on culturally safe strategies to invite and engage parents.
- Organize cultural activities at school (e.g., traditional cooking, crafts).
- Plan school projects to address coexistence issues.
- Referring parents/guardians of Indigenous students: a Friendship Centre is a gathering place for all Indigenous people in town!



## TAKE IT FURTHER

- [Aboriginal peoples Fact and Fiction](#), Book by Pierre Lepage (2019)
- [The Decolonial Toolbox: an Educational Pathway](#), by Mikana, Concordia University's Office of Community Engagement, and the Montreal Indigenous Community NETWORK (2022)
- [Laissez-nous raconter l’histoire crochie](#), Podcast by Marie-Andrée Gill (French only)
- [First Nations parental and community involvement Toolbox](#), by First Nations Education Council (FNEC)



## PART 4 -

# ROLES AND RESPONSIBILITIES

## Roles and responsibilities of liaison officers in the public school system

The mandate of the Indigenous student support liaison officers in schools, school boards or school service centres is to support Indigenous students in their academic career so that they may be successful and remain in school. They ensure continuity of services for Indigenous students, while also promoting connections and collaboration between students and their families, the school and the community.

### Main responsibilities:

- Ensure students who arrive during the school year feel welcomed and included.
- Support Indigenous students in their school career (build a relationship of trust, allocate time to assess their needs, make sure they have access to services and support them to use these in a culturally safe manner, develop culturally adapted communication mechanisms, create a designated physical space).
- Support parents and guardians of Indigenous students in their involvement in their child's schooling (build a relationship of trust, organize information sessions, organize activities to create positive experiences at school).
- Ensure Indigenous students have access to all the services they are entitled to and may need (e.g., facilitate Jordan's Principle requests as needed).
- Show appreciation for Indigenous cultures and languages in the school.
- Raise awareness of Indigenous realities among non-Indigenous students and teachers (e.g., organize awareness and bridge-building activities, organize training sessions, hold conferences).
- Provide recommendations to school administration members to make structural changes.
- Ensure a safe, open line of communication (information and school records) between special education and regular education services for Indigenous students with a complex educational background.
- Create a firm connection between the school and the Friendship Centre. If there is no liaison officer for Indigenous students in the school, there must at least be a person designated as a contact for Indigenous families and organizations.

### Public network liaison officers must collaborate with:

- All school and after-school staff.
- The Native Friendship Centre and/or Indigenous community (at the beginning of the school year, for intervention plans or disciplinary meetings, to reach out to Indigenous families and to work toward reconciliation, to ensure access to all resources and services needed to complete students' cultural and linguistic education).
- Other schools, to support transitions and ensure optimal follow-up with students.







## REFERENCES

1.

Lévesque Carole and al. (2019). Profil démographique de la population des Premières Nations et du Peuple Inuit dans les villes du Québec, 2011 à 2016 (no. 2019-03). Montréal, Alliance de recherche ODENA, Réseau de recherche et de connaissances relatives aux peuples autochtones (DIALOG) and Regroupement des centres d'amitié autochtones du Québec.

Regroupement des Centres d'amitié autochtones du Québec (RCAAQ) (2018). *Les Autochtones en milieu urbain et l'accès aux services publics - Portrait de la situation au Québec, 2018*. Wendake, RCAAQ.

Statistics Canada (2018). Aboriginal Population Profile, 2016 Census, (publication no. 98-510-X2016001). Statistics Canada.

2.

Royal Commission on Aboriginal Peoples. (RCAP) (1996). Report of the Royal Commission on Aboriginal Peoples. Ottawa, RCAP.

3.

Truth and Reconciliation Commission of Canada (TRC). Calls to action. 2015. Honouring the Truth, Reconciling for the Future. Winnipeg, TRC.

4.

Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec: listening, reconciliation and progress ( CERP) ( 2019). Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec: listening, reconciliation and progress. Final Report. Val d'Or, CERP.

5.

United Nations (2008). United Nations Declaration on the Rights of Indigenous Peoples. United Nations.

6.

National Inquiry into Missing and Murdered Indigenous Women and Girls (NIMMIWG) ( 2019). Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls. Vancouver, NIMMIWG.

7.

Maheux, Gisèle, Pellerin, Gloria, Quintriqueo Millán, Enrique and Bacon, Lily. (2020). La décolonisation de la scolarisation des jeunes Inuit et Premières Nations. Québec, Canada : PUQ.

Regroupement des Centres d'amitié autochtones du Québec (RCAAQ) ( 2020). Understanding and Supporting School Transitions for Indigenous Youth in Urban Settings. Wendake, RCAAQ.

8.

Bodson, Hélène (2019). « Les facteurs linguistiques des langues algonquiennes qui peuvent influencer l'apprentissage du français ou de l'anglais ». *Revue de la persévérance et de la réussite scolaires chez les Premiers Peuples*, vol 3, p. 66-69.

Campeau, Diane (2021). « Pédagogie autochtone et pédagogie du lieu : proposition d'un modèle d'enseignement autochtonisé. » In Constance Lavoie, Natasha Blanchet-Cohen and Marco Bacon (dir). « Vers l'autochtonisation : pratiques éducatives inspirantes à l'ère de la réconciliation ». Éducation et francophonie, Association Canadienne d'éducation de la langue française. vol. 49, no. 1, p. 52 à 70.

Crépeau, Nancy (June 3 2019). Les langues autochtones en éducation peuvent-elles faire progresser la réconciliation?, L'Indice bohémien. Journal culturel de l'Abitibi-Témiscamingue.

Crépeau, Nancy and Carole Fleuret (2019). « Conception et mise à l'essai d'un programme de métaphonologie bilingue (français-anicinabemowin) en milieu scolaire anicinabe auprès d'élèves du premier cycle du primaire ». Revue de la persévérance et de la réussite scolaires chez les Premiers Peuples, vol. 3, p. 30-33.

Regroupement des Centres d'amitié autochtones du Québec (RCAAQ) ( 2020). Indigenous Languages, Bilingualism and Early Childhood. Knowledge Mobilization. Wendake, RCAAQ.





REGROUPEMENT  
DES CENTRES D'AMITIÉ  
AUTOCHTONES DU QUÉBEC

# TOOLBOX

GUIDE TO WELCOMING AND INCLUDING INDIGENOUS STUDENTS  
IN QUEBEC ELEMENTARY AND SECONDARY SCHOOLS





## TOOLBOX

- Tool 1** Map of First Nations, Inuit and affiliated Native Friendship Centres in Quebec
- Tool 2** Knowledge mobilization tool: summary of research findings in *Understanding and Supporting Harmonious School Transitions for Indigenous Youth in Urban Settings*.
- Tool 3** Resources for raising awareness about Indigenous realities
- Tool 4** Examples and models: frameworks, policy and agreement protocol
- Tool 5** Checklist for developing and implementing a welcome and inclusion plan
- Tool 6** Recognized inspiring practices for more equitable assessment of Indigenous students
- Tool 7** Checklist for developing and implementing an intervention plan
- Tool 8** Selection of resources for the classroom
- Tool 9** Selection of resources for developing practices and policies to support Indigenous students' educational success
- Tool 10** Knowledge mobilization tool: state of scientific knowledge on Indigenous languages, bilingualism and early childhood
- Tool 11** Indigenous languages and Nations in Quebec
- Tool 12** Working with an interpreter
- Tool 13** Jordan's Principle



# The Native Friendship Centre Movement of Quebec



REGROUPEMENT  
DES CENTRES D'AMITIÉ  
AUTOCHTONES DU QUÉBEC



## Affiliated Friendship Centres

- |  |  |   |  |
|--|--|---|--|
|    | Chibougamau Eenoou Friendship Centre<br>☎ 418-748-7667   |    | Centre d'amitié autochtone de Lanaudière<br>☎ 450-760-3865     |
|    | Val-d'Or Native Friendship Centre<br>☎ 819-825-6857      |    | Centre d'amitié autochtone de Sept-Îles<br>☎ 418-962-9229      |
|    | Centre d'amitié autochtone de La Tuque<br>☎ 819-523-6121 |    | Native Montreal<br>☎ 514-331-6587                              |
|    | Senneterre Native Friendship Centre<br>☎ 819-737-2324    |    | Centre d'amitié autochtone de Trois-Rivières<br>☎ 819-840-6155 |
|  | Maniwaki Native Friendship Centre<br>☎ 819-892-0892      |    | Shawinigan<br>☎ 819-729-0788                                   |
|  |  |  | Centre multi-services MAMUK<br>☎ 418-476-8083                  |

Conception graphique : Suzanne Lefontaine, 2015

## THE 11 NATIONS

- |   |                              |   |                           |   |                                    |   |                             |   |                           |
|---|------------------------------|---|---------------------------|---|------------------------------------|---|-----------------------------|---|---------------------------|
|  | ABENAKI<br>Sturgeon / Kabasa |  | ALGONQUIN<br>Bear / Makwa |    | ATIKAMEKW<br>Moose / Mos           |  | INNU<br>Porcupine / Kak     |  | MI'KMAQ<br>Salmon / Plamu |
|   |                              |  | CREE<br>Bustard / Nesk    |    | HURON-WENDAT<br>Beaver / Tsou'tayi |  | INUIT<br>Seal / Nattiq      |  | MOHAWK<br>Wolf / Okwaho   |
|   |                              |   |                           |  | MALISEET<br>Turtle / Kakona        |  | NASKAPI<br>Caribou / Atihkw |   |                           |



# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

### Summary of Research Findings

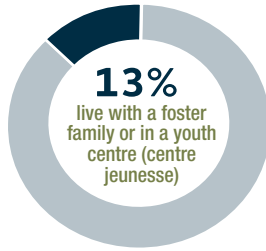
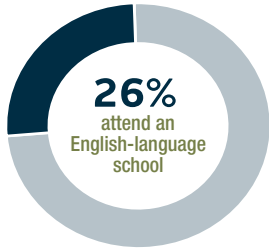
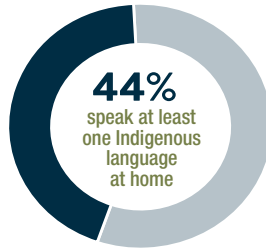


### UNDERSTANDING AND SUPPORTING HARMONIOUS SCHOOL TRANSITIONS FOR INDIGENOUS YOUTH IN URBAN SETTINGS

RCAAQ-2020

#### WHO ARE THE YOUTH WHO USE THE CENTERS' EDUCATIONAL SERVICES?

All the youth who use the Centres' educational services are members of one of the 10 First Nations of Quebec or of the Inuit Nation.



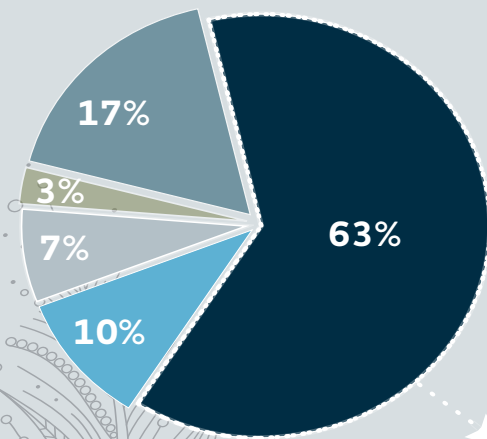
**56%**  
of the youth experienced at least one school transition beyond the usual change in cycle from elementary to secondary school.

**Nearly one-third of high school students have fallen behind in school**  
(i.e. are not classified at the grade level expected for their age).

Results generated from data collected on youth who used educational services in Native Friendship Centres during the 2018-2019 school year in seven cities (Sept-Îles, Montréal, Roberval, Joliette, Val d'Or, Trois-Rivières and Senneterre).

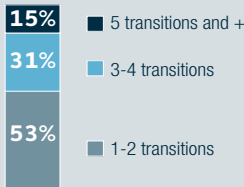
#### WHAT DO THE SCHOOL TRANSITIONS LOOK LIKE?

Indigenous youth living in urban settings in Quebec experience transitions that involve changes in location, living spaces, school settings and cultural environments. School transitions are therefore more intense and complex for Indigenous youth than the usual transition from elementary to secondary school.



#### Types of Transitions

- Same community
- Same city
- Between cities
- No transition
- Community to city



#### Hypermobility of Indigenous Families

The majority (63.4%) of the people interviewed for this study experienced one or more transitions between a community and the city. Of these, more than half (53.3%) made one or two transitions, while 31% made three or four school transitions and 15% experienced five or more. There are obviously strong links between the communities and urban areas.

Results generated from data collected during interviews with Indigenous youth and their parents in five cities (Joliette, Maniwaki, Québec, Trois-Rivières and Roberval).





# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

### Summary of Research Findings



## UNDERSTANDING AND SUPPORTING HARMONIOUS SCHOOL TRANSITIONS FOR INDIGENOUS YOUTH IN URBAN SETTINGS

RCAAQ-2020

### WHAT ARE THE REASONS FOR SCHOOL TRANSITIONS?

- » **Further education and schooling.** Sometimes this transition is a choice (for example, to have access to a better quality education). Sometimes, it is a necessity (for example when there is no high school in a community).
- » **Access to services and resources.** (Examples: services related to a learning disability, extracurricular activities, employment opportunities, housing).
- » **Family reasons.** (Examples: parental breakup, parents returning to school, youth's desire to live with a family member)
- » **Back-and-forth between community and city.** (Examples: temporary relocation to the city while waiting for housing in their community, desire to return to their community once their children's schooling or their own post-secondary or vocational diplomas have been completed).

The school transitions experienced by Indigenous elementary and secondary school-aged youth are inseparable from family reality and the challenges involved in moving to a new environment. The quality of a youth's transition is therefore directly linked to that of his or her family, hence the importance of offering specific services to Indigenous families in order to facilitate their transitions, and thus best support youth in their academic journey.

*"It's not just about the diploma. It's all the paths you need to take to build your identity [...] all the detours are good because it's all about learning"*

- Friendship Centre Employee (RCAAQ, 2020)

### HOW DO YOUTH EXPERIENCE THESE TRANSITIONS?

For youth and their families, a transition to an urban area means not only adapting to a new environment but also isolation from the family network. Youth often experience racism, culture shock and social isolation. Transitions also sometimes mean the loss of one's native language, an important part of culture.

In school, the educational experience of Indigenous youth is often influenced by other factors that are specific to them, and which can complicate their academic progress and daily life.

Linguistic situation

Inadequate procedures for welcoming and assessing students

Lack of knowledge of Indigenous realities by school staff

Curricula, pedagogies and institutional structures that do not take into account the specific needs and realities of Indigenous students

INDIGENOUS STUDENTS OFTEN HAVE  
**DISCONTINUOUS ACADEMIC TRAJECTORIES**  
AND **VERY LOW GRADUATION RATES.**



# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

### Summary of Research Findings



## UNDERSTANDING AND SUPPORTING HARMONIOUS SCHOOL TRANSITIONS FOR INDIGENOUS YOUTH IN URBAN SETTINGS

RCAAQ-2020

### HOW TO SUPPORT HARMONIOUS SCHOOL TRANSITIONS?

#### In the city: raising awareness, reconciling and welcoming Indigenous newcomers

The urban environment must be welcoming and safe for Indigenous youth and their families. It is essential to work continuously to:

- Eliminate racism and discrimination;
- Raise awareness of Indigenous history and realities among public sector employees;
- Recognize and promote Indigenous cultures in the public space;
- Support activities that bring the different Peoples together in Quebec's cities and regions.

#### In the school: Providing culturally sensitive and safe educational support

For Indigenous youth attending Quebec schools, access to quality education must not depend on losing their identity and culture. Schools should:

- Incorporate Indigenous pedagogy into their teaching and make necessary curricular changes and offer academic support to Indigenous students to ensure cultural relevance;
- Review the methods used to assess and rank Indigenous students;
- Support students' acquisition of the teaching language while maintaining their Indigenous mother tongue;
- Strengthen and officialise collaboration between schools and Indigenous community organizations, such as Friendship Centres, particularly via formal agreements.

## Indigenous Pedagogy

Indigenous pedagogy is based on the following principles: learning happens through participation, experimentation and observation; authentic learning experiences are sought on the land; Indigenous Elders and knowledge keepers play an important role; the pleasure of learning and multisensory experiences are encouraged; the teacher acts primarily as a guide; and learning is focused on lifelong self-development.

#### Social and cultural factors: Supporting the families and their overall well-being

The academic trajectory of youth in transition is greatly influenced by their families' experiences, as well as by their well-being in all aspects of their life. It is therefore important to consider all the students' social, cultural, community and family contexts and to support these youth holistically to promote their school perseverance and success. It is important to:

- Foster interconnection between family, school and Indigenous community environments;
- Ensure that Indigenous families have access to culturally relevant services in the city that are provided in safe environments;
- Provide access to a community gathering space to help Indigenous youth expand their social networks, give them learning experiences that are culturally relevant and reinforce their sense of pride in their identity.

# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

### Summary of Research Findings



### UNDERSTANDING AND SUPPORTING HARMONIOUS SCHOOL TRANSITIONS FOR INDIGENOUS YOUTH IN URBAN SETTINGS

RCAAQ-2020

## Ideas for action... IN SCHOOLS:

#### Creating spaces where Indigenous students come together.

Certain schools provide young Indigenous students with weekly activities and social support aimed at enhancing their identity and culture.

#### Assigning staff specifically dedicated to Indigenous students.

Certain schools have staff whose job is specifically to support Indigenous students with learning difficulties. These practitioners aim to build and maintain relationships with students, parents and the school community.

#### Creating a high-school teachers' committee for Indigenous people.

Some initiatives aim to enhance the value of Indigenous cultures in schools and the integration of Indigenous youth. For example, the Indigenous committee at the high school in Roberval is tasked with reflecting on the realities their students experience and making recommendations to the school administration.

#### Adopting an Indigenous pedagogy and

valuing Indigenous cultures. The structure of some educational institutions has been redesigned to support the transitions and educational experiences of Indigenous students. For example, Woodland High School in Maniwaki has incorporated Indigenous pedagogy into their teaching and has created space for Indigenous cultures and languages through visible recognition of the Indigenous presence in the school.

The success and effectiveness of many initiatives often depend on the involvement of one local person who is aware of the realities and needs of Indigenous students. Hence the importance of developing formal agreements with schools, to institutionalize best practices. (RCAAQ, 2020, p. 52)

Friendship Centres play a key role in the relationships that can be developed with schools. The Centres' staff work to strengthen ties with local schools with a view to supporting Indigenous children when it comes to their welcome at school, follow-ups, homework assistance, shuttle services, liaison with parents, etc.

Although sometimes these relationships take time to develop, the Centres are major allies for the schools with whom they collaborate. Centres facilitate youth's transitions from community to city and make a real difference in students' school perseverance and daily lives.



# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

### Summary of Research Findings



### UNDERSTANDING AND SUPPORTING HARMONIOUS SCHOOL TRANSITIONS FOR INDIGENOUS YOUTH IN URBAN SETTINGS

RCAAQ-2020

## Ideas for action... IN FRIENDSHIP CENTRES:

**Providing culturally relevant activities and services for children and adolescents.** These activities build self-confidence and break isolation while providing youth with a safe and nurturing place where they can meet, receive support and have positive experiences.

**Provide services to support learning.** This resource is especially important because it not only provides urban Indigenous youth with academic support, but also stimulates their interest in and motivation for learning. These services also aim to strengthen youth's social identity by fostering identity-based pride and providing a culturally safe space.

**Strengthening a sense of belonging to an urban Indigenous community.** The Centres organize many family and cultural activities that foster intergenerational relationships and mutual support (cooking, studying, cultural outings, women's circles, crafts, group dinners, Indigenous language classes, etc.).

**Providing culturally relevant resources and services for parents and youth.** Whether for employment preparation programs, cultural retreats, childcare services, individual guidance (for financial assistance requests, legal proceedings, search for housing, etc.) or to facilitate access to medical and psychological services, the Native Friendship Centres in Quebec try to meet the many needs families in urban settings face on a daily basis.

MAMUK features a culturally safe space to offer their services to support learning.



The Centre d'amitié autochtone de Lanaudière has created a parents' group to enable parents to come together in solidarity, to share, to support each other in healing and to face together the challenges related to parenthood.



The Maniwaki Native Friendship Centre organizes cultural activities to strengthen youth's pride in their Indigenous identity, such as holding a drummers' group.



# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

### Summary of Research Findings



## UNDERSTANDING AND SUPPORTING HARMONIOUS SCHOOL TRANSITIONS FOR INDIGENOUS YOUTH IN URBAN SETTINGS

RCAAQ-2020

### PROMISING PRACTICES OF COLLABORATION BETWEEN CENTRES AND SCHOOLS

**School liaison officers in the Native Friendship Centres.** A promising practice for collaboration is the hiring of a school liaison officer by the Centre d'amitié autochtone de Trois-Rivières and paid for by two school boards (via MEES measures). This resource works to develop relationships with the 72 schools in greater Trois-Rivières. Since being hired in the fall of 2018, this employee has been meeting with school principals to promote the importance of paying attention to the specific needs and realities of Indigenous students in their schools.

**Raising awareness of Indigenous realities among the various non-Indigenous actors.** The more knowledgeable the various urban authorities (whether academic, political, etc.) are about Indigenous realities, the better they will be able to implement measures to take more adequate action with families. For example, the Maniwaki Native Friendship Centre has offered cultural activities to all students and staff of the city's school, which introduced non-Indigenous to Anishinabeg culture while promoting the cultural heritage of Indigenous students.

**Concerted action in urban settings.** Through the *Local tables on accessibility to services for urban Indigenous people*, employees of several Centres are working to bring together frontline actors and decision-makers not only to facilitate Indigenous access to the services to which they are entitled, but also to ensure complementarity among and continuity between these services.

Native Friendship Centres provide much-needed support to both children and families to facilitate transitions. The Centres' staff members are remarkable in their sensitivity, open mindedness and listening skills. It is by paying this kind of attention to youth, to their daily concerns and emotions, that staff members build special relationships with youth and provide them with the help, support and attention they need to feel more comfortable and better equipped during the many transitions they experience. Since many Indigenous youth must transition to an urban environment to pursue their studies, participating in the Centres' activities is a holistic way to enrich their academic experience.

### RESEARCH METHODOLOGY

This research was initiated by the Regroupement des centres d'amitié autochtones du Québec (RCAAQ) and conducted in collaboration with researchers from the University of Concordia. Its objectives were to obtain overall profiles of the school transitions urban Indigenous youth experience; determine what a harmonious school transition is or could be for Indigenous parents and youth; and identify promising practices that could support Indigenous youth through their school transitions. The views of four groups were gathered: children in elementary and secondary school (in or out of school) who have experienced a school transition; their family members; Friendship Centre employees who are directly involved in educational services for youth; school representatives (principals, teachers, practitioners). 120 questionnaires, distributed in seven Native Friendship Centres, were filled out by parents or legal guardians of First Nations and Inuit youth aged 6 to 17 who attended Native Friendship Centre educational services during the 2018-2019 school year. A qualitative data collection also took place in five Friendship Centres between October 2018 and February 2019. The Native Friendship Centres that were consulted were those of Sept-Îles, Montréal, Roberval, Joliette, Val-d'Or, Trois-Rivières, Senneterre, Maniwaki and Québec.

The full research report *Understanding and Supporting Harmonious School Transitions for Indigenous Youth in Urban Settings* is available at [www.rcaaq.info](http://www.rcaaq.info), under the publications tab.

For more information on school transitions experienced by Indigenous youth in urban settings, or to discuss the support available to Centres for implementing initiatives to foster harmonious school transitions, please contact the Regroupement des Centres d'amitié autochtones du Québec.



85 Boul. Bastien  
Wendake (Québec) G0A 4V0  
Email: [infos@rcaaq.info](mailto:infos@rcaaq.info)  
Website: [www.rcaaq.info/en](http://www.rcaaq.info/en)  
1-877-842-6354



## RESOURCES FOR RAISING AWARENESS ABOUT INDIGENOUS REALITIES

The [Guide réflexif pour l'inclusion des perspectives autochtones dans la formation à l'enseignement](#) is a collaboration between the faculties of education of Laval University, Sherbrooke University and UQTR, under the responsibility of Annie Pilote, professor at Laval University. Web site : [Perspectives, savoirs et réalités des Premiers Peuples](#) (French only)

[Institut Ashukan](#) offers customized training to raise awareness of Indigenous issues and to equip people to work in collaboration with First Peoples.

[Mikana](#), which means “path” in Anishinabe, is an Indigenous non-profit organization whose mission is to work for social change by educating different audiences on the realities and perspectives of Indigenous peoples. Activities, training and workshops are offered for schools. An educational program on the historical and contemporary realities of Indigenous peoples called [The Decolonial Toolbox: An Educational Pathway](#).

[The Université du Québec en Abitibi-Témiscamingue \(UQAT\)](#) offers a variety of continuing education programs that address Indigenous issues.

[The Université du Québec à Chicoutimi \(UQAC\)](#) offers a series of six continuing education courses in cultural safety.

[Utapi Consultants](#) mission is to encourage people to become allies for Indigenous causes by raising awareness among the general population and professionals about Indigenous realities, from a perspective of decolonization of the mind.

[The Government of Canada's "Indigenous Learning Series"](#) provides access to resources, courses, workshops and events that will increase your cultural skills and awareness of issues related to First Nations, Métis and Inuit Peoples in Canada.





## EXAMPLES AND MODELS: FRAMEWORK, POLICY AND AGREEMENT PROTOCOL

### Reference framework for school boards

The Centre de services scolaires de l'Or-et-des-Bois has created a reference framework, [Soutenir la persévérance scolaire et la réussite éducative des élèves autochtones](#), which supports school and centre staff providing services to encourage the perseverance and educational success of Indigenous students.

### School board policies for Indigenous student self-identification

The Ontario Ministry of Education's publication [Building Bridges to Success for First Nation, Métis and Inuit Students - Developing Policies for Voluntary, Confidential Aboriginal Student Self-Identification: Successful Practices for Ontario School Boards](#) is available to assist school boards.

### Agreement protocol between a school and a Friendship Centre

It's a good practice to put in place an agreement protocol between the school and a Native Friendship Centre. Engaging partners, defining specific goals and collaborating with them are effective ways to support the educational success of Indigenous students. The Friendship Centre functions as a bridge between schools in the community and those in the city, ensuring that families are supported in this transition.

Examples can be found in the publication [Lifelong Learning: Supporting Educational Success for Aboriginal People in Urban Areas](#) from the RCAAQ.

### The action plan

The Université du Québec en Abitibi-Témiscamingue (UQAT) has developed an expertise in teaching and research for, by and with Indigenous people. The [UQAT and Indigenous Peoples Action Plan](#) document is a model that places Indigenous realities at the heart of its strategic planning and the deployment of its resources.



## CHECKLIST

### FOR DEVELOPING AND IMPLEMENTING A WELCOME AND INCLUSION PLAN

The following is a non-exhaustive list of elements to consider when you developing a welcome and inclusion plan.

- The school team has set up a **committee responsible for welcoming, including and supporting Indigenous students**.<sup>1</sup> This committee may include teachers, child care staff, professionals, the Indigenous liaison officer from the French centre de service or English school board, parents of Indigenous students and an intervener from the Friendship Centre.
- Work time is recognized** for school team members who are involved in welcoming and including Indigenous students and in follow-up with them, in proportion to their level of involvement.<sup>2</sup>
- A member of the school team is designated as the lead**, or at least the point of contact, for parents/guardians of Indigenous students. This person maintains the link with the Native Friendship Centre.
- Training sessions** for teachers and special educators are organized each year to increase their awareness of the realities of Indigenous students.
- Activities that celebrate Indigenous cultures are organized throughout the year.
- Indigenous cultures and languages, as well as the local/regional history of Indigenous Nations, are **visible** in the school.
- A progressive welcome** with parent participation has been organized for new Indigenous students during the first week of school. The Native Friendship Centre may also be involved.
- Staff scheduling is planned in such a way as to **welcome students at any time during the year**, and time is allocated for teachers to review students' school records.
- One day of the week is dedicated to welcoming new students** throughout the school year. A plan for the day has been designed and adopted by the teaching team.<sup>3</sup>
- Follow-up mechanisms** are in place to support youth in grade six who are at risk of experiencing a more difficult transition to high school, starting in April for the following year. The teams of the two schools concerned and an intervener from the Friendship Centre are involved.

<sup>1</sup> This committee should be recognized as part of the staff workload for the school year with a total number of hours allocated.

<sup>2</sup> The proportion of the workload allocated to this task will depend on the number of students. For example, in a school attended by 10 Indigenous students with an "inclusion plan," the Special Education Technician might have 10 assigned hours in their workload per cycle.

<sup>3</sup> Sample plan: tour of school with parents and Friendship Centre intervener; welcome by liaison officer; lunch with a teacher and some classmates. Integration in class the next day.





## CHECKLIST

### FOR DEVELOPING AND IMPLEMENTING A WELCOME AND INCLUSION PLAN

- The student's **language inclusion** needs have been assessed in order to support them in learning the language of instruction, while supporting preservation of the Indigenous first language.
- Measures** are planned to ensure cultural safety for Indigenous students and to encourage learning about their culture, language and history.
- A discussion** is organized at the beginning of the school year with the Friendship Centre to build trust with the parents/guardians of Indigenous students.
- A starter kit**<sup>4</sup> with basic, plain-language information has been provided to students and/or their parents or guardians.

**The school's code of conduct and information about how the classroom works** have been explained to the students and their parents/guardians as well as to the Friendship Centre team.

---

<sup>4</sup> Examples of information to include: names of students in the class, list of required school materials, information on extracurricular activities, information on daycare, school calendar, schedule, available student support services and details for a contact person should the need arise.



# RECOGNIZED PROMISING PRACTICES FOR MORE EQUITABLE ASSESSMENT OF INDIGENOUS STUDENTS

RECOGNIZED PROMISING PRACTICES	
<b>SCREENING</b>	Conduct the screening as an interdisciplinary team including the teacher
	Involve the student, family and community in screening
	Adopt a preventive approach in conducting screening
<b>CASE HISTORY</b>	Always do a case history
	Gather a variety of medical, academic, socioeconomic and family information about the student as part of a holistic approach
	Use student observation to develop the case history
	Hold an interview with the student to develop the case history
	Hold an interview with the student’s family and community to develop the case history
<b>ASSESSMENT STRATEGIES</b>	Learn about the student’s cultural and linguistic background before conducting the case history
	Use only informal procedures and approaches with Indigenous students
	Use a variety of assessment strategies
	Ensure that assessment strategies are implemented by people who share the student's language and culture
	Train the professionals who implement the assessment strategies
	Develop appropriate assessment strategies
	Use tests that are valid for Indigenous populations
	Take extra care when interpreting formal test results
	Inform the student's family of the tests used
	Use comprehensive assessment strategies
Use dynamic assessment strategies	
Use differentiated assessment strategies	
<b>CONCLUSION</b>	Share the criteria used to determine areas where difficulties exist
	Establish the conclusion or diagnosis as a team of professionals, including the teacher, and in collaboration with the parents
	Support the conclusion or diagnosis with diversified data
	Ensure that the student’s difficulties are not caused by their specific cultural or linguistic background before making a conclusion or diagnosis
<b>RECOMMENDATIONS</b>	When making recommendations, suggest collaborative ways to help students succeed
	Make use of all the data collected on the student in order to make culturally appropriate recommendations
	Make recommendations accessible to parents

Source: Borri-Anadon, C. et al. (2019). “Pour une évaluation plus équitable des besoins des élèves autochtones: une synthèse des connaissances provenant d’écrits scientifiques et de deux communautés atikamekw”. *Revue de la persévérance et de la réussite scolaires chez les Premiers Peuples*, vol. 3, p. 10–13; our translation.



## CHECKLIST

### FOR THE DEVELOPMENT AND IMPLEMENTATION OF AN INTERVENTION PLAN

- Parents/guardians are **aware of, and able to exercise, their rights regarding their child's education.**<sup>1</sup>
- Parents/guardians have been given the opportunity to **involve an interpreter, a Friendship Centre intervener and/or other family members** in meetings with the school team.
- Care is taken to ensure that parents/guardians understand the information being shared with them.
- The **diagnostic tools used are adapted for Indigenous students** and the professionals involved have been provided with the necessary information to use them.
- Care is taken to ensure that the **student's assessment, diagnoses and placement** are not influenced by:
  - linguistic or cultural biases of professionals;
  - trauma or culture shock, or difficulties encountered by the student in their personal and family life.
- Care is taken to ensure that any **learning difficulties diagnosed** are not a result of difficulties in understanding the language of instruction.
- The school team is familiar with the student's **academic history**. The school previously attended by the student has transferred their files, in order to facilitate follow-up of the student's academic progress and the continuity of the services offered.
- Parents/guardians are aware of the intervention plan.**
- Regular communication is maintained with parents/guardians** to keep them informed of activities and work in progress, as well as of the progress made and difficulties encountered by their child.
- If the student is given an individualized education plan or placed in special education classes, a plan is made **to bring them back into the standard trajectory**. This plan is shared with the student and parents/guardians.
- The teaching team has received training** in cultural safety to raise their awareness of Indigenous realities.
- The student has access to support services as needed for **learning the language of instruction.**<sup>2</sup>

**It is important to ensure that parents/guardians understand that the suggestions made in their child's intervention plan are not mandatory. They can make their own suggestions, request changes or refuse them.**

<sup>1</sup> For example, they might have access to an information sheet, a personalized contact, support from a Friendship Centre liaison officer, interpreter services, etc.

<sup>2</sup> Like the *Services d'accueil et de soutien à l'apprentissage du français* (SASAF) and the *Services de soutien linguistique d'appoint en francisation* (SLAF) offered to immigrant students.



## SELECTION OF RESOURCES FOR THE CLASSROOM

### Resources related to school issues

- [Indigenous Education - The National Centre for Collaboration](#) provides educational tools for Indigenous and non-Indigenous educators teaching students and learners of all ages.
- The Musée de la civilisation offers the [First Peoples Digital Kit](#), which includes stories and educational content in a fully online format.
- TFO Media Group offers a series of education capsules named [«Les Autochtones, tu connais?»](#). They talk about the cultures and perspectives of First Nations, Inuit and Métis.
- The Val-d'Or Native Friendship Centre has created the [Gabriel Commanda Educational Kit for schools](#), intended for elementary and high school students. The initiative allows students to learn about First Peoples and raises awareness about racial discrimination.

### Resources related to language issues

- [Nikamowin](#) is a platform for discovering and listening to music by Indigenous artists.
- [Social and Emotional Learning Among Aboriginal Students](#) is a pedagogical tool created in a context of openness to the educational realities of the First Nations and Inuit of Quebec. It offers concrete ways for teachers to support their students' social and emotional learning (in 11 languages).
- The [ÉLODIL resources](#) offer several language awareness activities (preschool and elementary levels) that introduce students to linguistic diversity from an intercultural education perspective.
- [Indigenous Languages - Glossaries, Dictionaries and Writing Resources](#) from the Government of Canada provides definitions and equivalent terms in Indigenous languages, as well as useful writing tools.

If you are a professional working with Indigenous students and you would like more information or additional resources related to language issues, please contact the RCAAQ at [infos@rcaaq.info](mailto:infos@rcaaq.info).



## SELECTION OF RESOURCES FOR THE CLASSROOM

### Resources related to coexistence issues

- The [“Reconciliation: A Starting Point”](#) mobile app is a reference tool for learning about First Nations, Inuit and Métis Peoples, including key historical events and examples of reconciliation initiatives.
- [Radio-Canada’s Espaces autochtones](#) features podcasts for discovering music (such as [Mâmawi Musique with Moe Clark](#)) and informative content (such as Parole Autochtone with [Mélissa Mollen Dupuis](#)).
- [The First Nations Youth Literature Inventory](#) from the First Nations Education Council (FNEC) gives teachers, librarians and other education professionals easy access to children’s books written by Indigenous authors, or on topics of interest to First Nations members.
- [Social Justice Resources](#) from the British Columbia Teachers’ Federation.

### Documentaires

- *Le mur invisible*, a documentary by Laurence B. Lemaire, in which the filmmaker meets two young Atikamekw women (2021).
- *Je m’appelle Humain*, a documentary by Kim O’Bomsawin that explores the past with Innu poet Josephine Bacon (2021).
- *Trick or Treaty?* a documentary film by Alanis O’Bomsawin (2014).

### Online resource directories

- [Perspectives, savoirs et réalités des Premiers Peuples](#) is a resource directory that is a joint initiative of Université Laval, Université du Québec à Trois-Rivières and Université de Sherbrooke.
- [Nunavik-IcE](#) is an e-learning platform developed by Kativik Ilisarniliriniq. The site was created to foster the development and sharing of educational resources relevant to Nunavik communities.

Ready-to-use materials for educators are available from the [First Peoples’ Postsecondary Storytelling Exchange \(FPPSE\)](#)





## SELECTION OF RESOURCES FOR DEVELOPING PRACTICES AND POLICIES TO SUPPORT INDIGENOUS STUDENTS' EDUCATIONAL SUCCESS

- [RIRE's thematic collection on the inclusion of Indigenous students](#) offers a (non-exhaustive) overview of the educational inclusion of Indigenous students in different school levels based on articles and resources from its virtual library.
- The British Columbia Ministry of Education has created the [Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward](#) project, which suggests concrete practices that teachers can adopt to help their students improve their academic performance.
- The [Creating Racism-Free Schools through Critical/Courageous Conversations on Race](#) guide has been developed by Manitoba Education and Training.
- The [British Columbia Early Learning Framework](#) is an example of First Nations inclusion in the collaborative development process.
- The [Guide to Inspiring Initiatives for the Educational Success of Aboriginal Students](#) from Quebec's Ministère de l'Éducation et de l'Enseignement supérieur describes the achievements of French and English elementary schools that provide language of instruction services and support for Indigenous students.
- [Pédagogie autochtone et pédagogie du lieu: proposition d'un modèle d'enseignement autochtonisé](#) by Diane Campeau proposes a model that promotes the integration of Indigenous cultural dimensions in teaching and learning activities.
- Best Start Resource Center has developed the manual [A Child Becomes Strong: Journeying Through Each Stage of the Life Cycle](#) to provide culturally specific teachings and information on the development and education of First Nations children.



# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

Overview of the scientific knowledge on an issue



### Indigenous Languages, Bilingualism and Early Childhood

RCAAQ-2020

#### WHAT SCIENTIFIC RESEARCH TELLS US ABOUT BILINGUALISM AND INDIGENOUS LANGUAGES

Indigenous peoples in Quebec are struggling to preserve their languages, which are at the heart of their culture and identity (Taylor et al., 2008). In urban areas, the preservation and transmission of Indigenous languages is a particularly great challenge and a concern for many parents. Accurate information is key to children's parents and entourage optimally supporting their children's development. Scientific knowledge can thus guide parents and educators in making informed decisions while also considering each family's context and needs

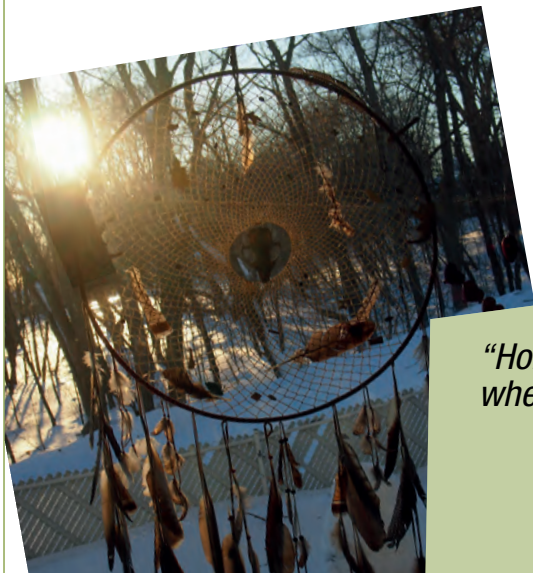
#### It is normal that children who are learning a second language:

- Mix their first and second languages in the same sentence (Davialt, 2011)
- Have fewer vocabulary words in one of the languages (when both languages are considered, bilingual children will have as much vocabulary as a unilingual child of the same age (Tupula Kabola, 2016)
- Don't know how to express a person, object or concept in one language, but are able to do so in the other language (it depends on the contexts in which they are exposed to each language)

#### WHAT YOU SHOULD KNOW ABOUT BILINGUALISM:

- Bilingualism does not cause language or learning problems or difficulties.
- Bilingualism will not worsen a language disorder.
- Knowledge and mastery of the parents' first language is an asset for children' optimal development and overall well-being.

*None of these observations should ever trigger a shift in the home from the mother tongue to a second language. It should always be the parents who choose which language is spoken at home.*



***“Home is practically the only place where we can speak our language.”***

*—Parent and Native Friendship Centre member*



# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

Overview of the scientific knowledge on an issue



### Indigenous Languages, Bilingualism and Early Childhood

RCAAQ-2020

#### DATA ON INDIGENOUS LANGUAGES IN QUEBEC

In general, the data from the Statistics Canada 2016 Census show that several Indigenous languages are still very much alive and in use. Approximately 70 Indigenous languages are still spoken and used in Canada.

**In Quebec**, over 40,000 people have an Indigenous mother tongue. The following table presents a comparison of the Indigenous languages in Quebec with the largest numbers of speakers.

LANGUAGE	APPROXIMATE NUMBER OF SPEAKERS	% OF THE POPULATION WHO SPEAK THE LANGUAGE IN THE NATION
<b>Cree</b>	<b>15 000</b>	<b>81%</b>
<b>Inuktitut</b>	<b>12 000</b>	<b>98%</b>
<b>Innu aimun</b>	<b>8 700</b>	<b>45%</b>
<b>Atikamekw</b>	<b>6 150</b>	<b>81%</b>
<b>Algonquin</b>	<b>1 185</b>	<b>11%</b>
<b>Naskapi</b>	<b>590</b>	<b>45%</b>
<b>Mi'kmaq</b>	<b>485</b>	<b>8%</b>
<b>Mohawk</b>	<b>365</b>	<b>2%</b>

In some nations, more than 80% of members speak and use their Indigenous language. This illustrates exceptional vitality in the Canadian context.



*“I’m so proud to speak my language [...] My identity is my language.”*

–Native Friendship Centre member

*“It’s important to keep our culture going and it’s important to try to keep our language going. It’s who we are.”*

– Native Friendship Centre staff member

# KNOWLEDGE MOBILIZATION

## Quebec Native Friendship Centre Movement

Overview of the scientific knowledge on an issue

### Indigenous Languages, Bilingualism and Early Childhood

RCAAQ-2020

*“To speak the language is to teach it, to make it come alive...”*  
 –Elder and Native Friendship Centre member

**Sources:**

Ball, Jessica (2011). *Enhancing Learning of Children from Diverse Backgrounds: Mother Tongue- Based Bilingual or Multilingual Education in Early Years*. Paris, United Nations Educational, Scientific and Cultural Organization.

Cummins, Jim (1998). “Immersion education for the millennium: What have we learned from 30 years of research on second language immersion?” in M. R. Childs & R. M. Bostwick (Eds.) *Learning through two languages: Research and practice*. Second Katoh Gakuen International Symposium on Immersion and Bilingual Education. (pp. 34–47). Katoh Gakuen, Japan.

Daviault, Diane (2011). *L'émergence et le développement du langage chez l'enfant*, Chenelière Éducation, Montréal.

Naître et grandir, “L'apprentissage de plusieurs langues,” [https://naitreetgrandir.com/fr/etape/1\\_3\\_ans/langage/fiche.aspx?doc=ik-naitre-grandir-parole-langage-enfant-apprentissage-plusieurs-langue-bilinguisme](https://naitreetgrandir.com/fr/etape/1_3_ans/langage/fiche.aspx?doc=ik-naitre-grandir-parole-langage-enfant-apprentissage-plusieurs-langue-bilinguisme)

Naître et grandir, “Le trouble développemental du langage,” [https://naitreetgrandir.com/fr/etape/1\\_3\\_ans/langage/fiche.aspx?doc=trouble-primaire-langage-dysphasie](https://naitreetgrandir.com/fr/etape/1_3_ans/langage/fiche.aspx?doc=trouble-primaire-langage-dysphasie)

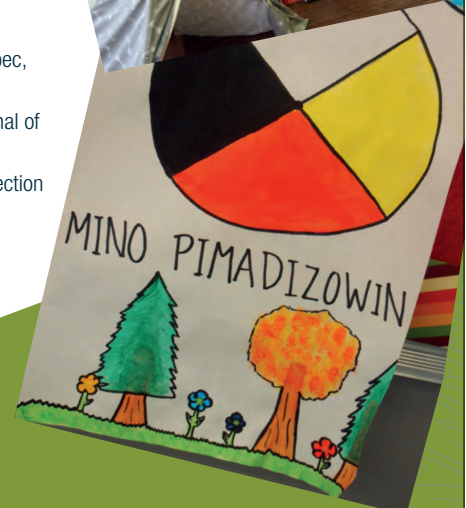
RCAAQ (2020). “Comprendre et soutenir les transitions scolaires harmonieuses chez les jeunes autochtones en milieu urbain.” Wendake, Regroupement des centres d'amitié autochtones du Québec.

Statistics Canada (2017). *Census in Brief: The Aboriginal Languages of First Nations people, Métis and the Inuit*.

Taylor, Donald M., Julie Caouette, Esther Usbornne and Stephen C. Wright (2008). “Aboriginal Languages in Quebec, Fighting Linguicide with Bilingual Education,” *Plurilinguisme et identités au Canada*, Special edition, Fall 2008.

Thordardottir, Elin. 2010. “Towards evidence-based practice in language intervention for bilingual children.” *Journal of Communication Disorders*, 43 (6), 523–537.

Tupula Kabola, Agathe (2016). “Le bilinguisme, un atout dans son jeu. Pour une éducation bilingue réussie.” Collection du CHU Sainte-Justine pour les parents. Montréal, Université de Montréal and CHU Ste-Justine.



85 Boul. Bastien  
 Wendake (Québec) GOA 4V0  
 Email : [infos@rcaaq.info](mailto:infos@rcaaq.info)  
 Website : [www.rcaaq.info](http://www.rcaaq.info)  
 1-877-842-6354



# INDIGENOUS LANGUAGES AND NATIONS IN QUEBEC

Nation	Person's name	Hello!	Thank you!	Resources for learning words
Innus	Innu-aimun	<i>Kuei</i>	<i>Tshinashkumitin</i>	<a href="#">Innu-aimun</a>
Wolastoqiyik Wahsipekuk/Maliseet	Wolastoqey latuwewakon (Wolastoqey language)	'Qey	<i>Woliwon</i>	<a href="#">Wolastoqey</a>
Atikamekw	Itewin atikamekw	<i>Kwei</i>	<i>Mikwetc</i>	<a href="#">Atikamekw</a>
Kanien'kehá:ka/Mohawk	Kanien'kéha	<i>Shé: kon</i>	<i>Nià: wen</i>	<b>Mohawk: Speak Mohawk app</b> (available on <a href="#">App Store</a> )
Mi'gmaq/Micmacs	More recent: Mi'gmaw  Older: Elnu	<i>Gwé</i>	<i>Welalin</i>	<a href="#">Mi'gmaq</a>
Naskapis	liyuw-iyimuuun	<i>Waachiya</i>	<i>Tshi nashkumitin</i>	
Cris de l'Est Cree, Eeyou	liyyiyuymuwun	<i>Wachiya</i>	<i>Migwech</i>	<a href="#">Cree</a>
Anicinapeg/ Algonquins	Anicinapemowin	<i>Kwé</i>	<i>Mig8etc-migwetc</i>	<a href="#">Anicinapemowin</a>
Hurons-Wendat	Wendat	<i>Kwe</i>	<i>Tiawenhk</i>	<a href="#">Wendat</a>
Inuit	Inuktitut	<i>Ai</i>	<i>Nakurmik (Nunavik)</i>	<a href="#">Inuktitut</a>
Waban-Aki/Abénaquis	Aln8ba8dwaw8gan (la langue abénakise)	<i>Kwaï</i>	<i>Wliwni</i>	

Inspired by the *Secrétariat aux affaires autochtones, Quebec*

To learn more, you can visit [Indigenous Languages: Maps, Apps & Websites](#)  
from the Canadian Language Museum



## WORKING WITH AN INTERPRETER

For use by the school team, in order to work effectively with an interpreter when meeting with parents/guardians of Indigenous students

BEFORE INTERPRETATION	
What should you do?	Why?
Arrange the meeting space to make it less formal: for example, arrange chairs in a circle/triangle rather than having parents/guardians sit on one side of the desk.	Minimize power relationships to make parents/guardians more comfortable.
Allow more time than usual.	Everything must be said twice.
If the school has hired the interpreter, ensure that they are comfortable interpreting for the parent/guardian.	The interpreter or parents/guardians may be uncomfortable if there is a conflict of interest, a family relationship, etc.
If the school has hired the interpreter, check that the parents/guardians are comfortable with the interpreter.	
Remunerate the interpreter.	It is the responsibility of the school to provide parents/guardians with the means to understand the information shared with them.
DURING THE MEETING	
What should you do?	Why?
Be sure to speak directly to the parent/guardian, not the interpreter.	The discussion is with the parents/guardians, and a relationship of trust must be built with them.
Avoid technical language and acronyms. Give information in small amounts at a time, clearly and completely.	Sentence-by-sentence interpretation is the most reliable approach and reduces the risk that elements will be left out.
Allow parents/guardians time to absorb the information, reflect and discuss with each other as needed. Don't be afraid of silence!	The information will be better understood and discussions will be more constructive as a result.

Adapted from the [Bank of Interpreters of the Centre intégré universitaire de santé et de services sociaux de la Capitale-Nationale](#) (April 2018).



## JORDAN'S PRINCIPLE

### "ENSURING ALL FIRST NATIONS CHILDREN GET THE SERVICES THEY NEED"

#### Jordan's Principle:

- Puts the child's interests first;
- Pays for health and social services and related supports for First Nations children in situations where they would otherwise not have access to publicly funded programs.

The services offered to the child must meet the requirement of substantive equality, must be culturally appropriate and must safeguard the best interests of the child.

#### Eligibility

First Nations children who are registered (or in the process of being registered), whether they live in communities or not (on- or off-reserve). Specifically:

- Children between 0 and 17 years old;
- Parents, guardians or families in cases requiring the participation or presence of parents (family psychology follow-up, development of parenting skills, funding for housing or accommodation, etc.).

### IN SOME CASES, GROUP REQUESTS CAN BE MADE

#### How to submit a request

1. Call the Jordan's Principle Call Centre 1-855-572-4453 to get in touch with your local service coordinator;
2. Confirm the eligibility of the child or group;
3. Complete your application for services under Jordan's Principle and gather the relevant documents to support your request.





## JORDAN'S PRINCIPLE

### REQUESTS ARE ASSESSED ON A CASE-BY-CASE BASIS

#### Examples of services for children that may be covered:

- Academic advisor
- Teaching assistants
- Tutoring services
- Special education teacher
- Speech therapy
- Remedial education
- School supplies
- Assistive technologies and electronics (e.g. computer with speech synthesis, WordQ)
- Psycho-educational assessments
- Adaptations for reduced mobility

Native Friendship Centres can be important allies in making your request under Jordan's Principle. As well as having access to information about requests, Friendship Centres have an agent dedicated to supporting Indigenous parents making requests under Jordan's Principle. Contact a Friendship Centre near you for more information.

#### To find out more:

[Jordan's Principle](#) from Indigenous Services Canada

[Jordan's Principle](#) from the Assembly of First Nations

