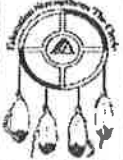


INDIGENOUS UNDERSTANDINGS RUBRIC

Aboriginal Understandings Learning Progression – SD68 Aboriginal Education (Resource)

	<i>Moving Toward the Water</i>	<i>Boarding the Canoe</i>	<i>Raising your Paddle</i>	<i>Journey Into Deeper Waters</i>
	Awareness implies a sense of 'need to know'	Developing implies a willingness to address one's own understandings and beliefs	Acquiring implies a demonstration of knowledge and respect	Action/ Advocacy implies a demonstration of knowledge, respect and a commitment to advocacy
Beliefs and Attitudes towards Aboriginal Peoples	<ul style="list-style-type: none"> Recognizes that knowledge may need to be enhanced Aware that issues exist around Aboriginal peoples 	<ul style="list-style-type: none"> Demonstrates a willingness to enhance one's knowledge and understanding May bring an informed perspective to current issues 	<ul style="list-style-type: none"> Demonstrates a responsibility to enhance one's knowledge and understanding Possesses an intention to bring an informed and critical perspective to current issues and acts upon those intentions Demonstrates respect for Aboriginal people 	<ul style="list-style-type: none"> Provides leadership to enhance others' knowledge and understanding Seeks out opportunities to act on the injustices toward Aboriginal people
Knowledge of Aboriginal Peoples and History on local, regional and national levels	Demonstrates awareness of <ul style="list-style-type: none"> Local Aboriginal peoples and territories Aboriginal languages and cultures Indigenous Knowledge Canadian history as it pertains to Aboriginal people 	Beginning to explore the topics of <ul style="list-style-type: none"> Local Aboriginal peoples and territories Aboriginal languages and cultures Indigenous Knowledge History and the impact of colonization the impact of the Indian Act on present day Aboriginal people the contributions of Aboriginal people to contemporary society 	Demonstrates knowledge of <ul style="list-style-type: none"> Local Aboriginal peoples and territories Aboriginal languages and cultures Indigenous Knowledge History and the impact of colonization the impact of the Indian Act on present day Aboriginal people the contributions of Aboriginal people to contemporary society 	<ul style="list-style-type: none"> Recognizes the influence of the dominant culture, while striving to foster the Aboriginal Worldview Demonstrates and practices a knowledge and respect for Indigenous Pedagogy

Laura Tait, SD68 Aboriginal Education 2011

Everything I Need to Know about Indigenous Education for Principals/Vice Principals

A goal of the Indigenous Leadership Advisory Committee was looking at creating a resource Principals and Vice Principals could use to help with Indigenous Education in their specific site. The hope is this document will be used as a living document within your school(s). Listed are a number of tasks and ideas in no specific order. The list is not exhaustive and is only a guide to help you establish a cultural norm within your school that accepts, celebrates and enhances Indigenous Principles of Learning. The hope is that this is a fluid document that can be enhanced and revised on a yearly basis. Please note and consider: local protocols in your own community and how these might vary from those recommended below.

<u>Culture and Language</u>		
	Action Taken	Date Completed
What is Truth and Reconciliation? How will it fit into the curriculum of my school?		
Do you have a language and culture program in your school?		
If you have a language teacher, are they a certified teacher or do they have a letter of understanding? Are your language teachers contracted through your local band(s)?		
Aboriginal presence in the school i.e. Art, Totem, School Name		
Have you distributed the list of cultural resource people to the staff of the school?		
<u>Structural</u>		
Do you have section on your school website or newsletter for Indigenous Education?		
Who are the elected chief(s)/education coordinator(s)/ hereditary chief(s) of the local band/nations?		

Have you invited Chief(s) to attend PAC, SBT, assemblies?		
Have you considered having a PAC Meeting on reserve to increase the Aboriginal parent participation?		
Have you considered hosting Parent/Teachers interviews in the community?		
Have you set quarterly meetings with Education Coordinator(s) to discuss progress of First Nation students?		
<u>Day to Day</u>		
What is the Indian Act and how does it govern how I work with students in my school?		
Do you have Indigenous Support Workers in your school? What are their roles? Are they invited to staff meetings/School Based Team meetings?		
Do you have an Aboriginal Education team in your school and does it have a budget? What are the budget allocations used for? What are protocols for spending monies?		
Are you discussing targeted interventions and strategies for Indigenous Learners?		

<u>District</u>	
Does your district have a District Principal/Vice-Principal of Aboriginal Education? Who is it? Have you invited the District Principal or designate of Aboriginal Education in your district to speak at your staff meeting?	
Does your district have curriculum development teachers in Aboriginal Education? Have they been in your building working with your teachers? Have you invited them to come speak at a staff meeting?	
Is there an Aboriginal Educations Committee (AEC) in your district? Who is the chair and who are the members?	
Have you invited the AEC to attend a PAC meeting to discuss their role(s) in the district?	
What measures are in place for Data Collection for Indigenous Learners? Are you looking at Patterns, Trends, Cohorts, Longitudinal and Segregation?	
Does your district have a hiring exemption for teachers and support staff?	
<u>Celebrations</u>	
How are you acknowledging Orange Shirt Day in October?	
What is your school/district doing to	

acknowledge and celebrate National Indigenous Peoples Day (June 21 st)?	
What is in place for Graduation or Year End Ceremonies?	
<u>School Improvement</u>	
Are their grant opportunities in your district? Who writes the grants?	
IEP designations- What supports are in place for FSA or Provincial Assessments or Classroom Assessments?	
Do you have monthly meetings with Aboriginal Support Workers to discuss on going issues with students?	
<u>Connections</u>	
What is the effect of Residential Schools on my school? How will it fit into the curriculum of my school	
What is in place for orientation of new Aboriginal Students (school transitions for Elementary to Middle or High School)?	
How many Indigenous students are participating in extracurricular activities? What are the barriers for participation?	

Policies

<p>Ensure the Indigenous Student Demographics list for 1701 designations is updated and nominal roll (those living on reserve). Is this a school or district responsibility?</p>	
<p>Have you had contact with all Indigenous Students parents agreeing to or not agreeing to support?</p>	
<p>Does your schools' Code of Conduct reflect Indigenous beliefs and learning?</p>	
<p>Does your school/district/community have Restorative Justice established and is practiced?</p>	

Protocols for Inviting Indigenous Guests

"Elders do not preserve Culture –they live it" Dolly Garza (Tlingit)

"For it is often a God-given message that comes through our elders." Elder Napoleon Kruger

- ★ Send home a note or survey expressing your desire to include parents, grandparents and elders in your lessons.
- ★ Visit with elders, allow time for conversations to wander (allow for extended pauses)
- ★ Give time to think and decide, consider hearing –sit on good side, direct eye contact should be limited
- ★ Keep your questions basic and specific
- ★ Don't force a response; if clearly not a "yes" let it go or suggest they contact you later
- ★ It is important to ask before a meeting for permission to make audio or video recordings or take photographs.
- ★ NB permission to listen to or tape a story does not give you any right to rebroadcast or write the story without further permission.
- ★ Stay in the class the whole time
- ★ Thanks you should include letters, pictures, story-booklets, if you use an elder more than once the school should provide a stipend

Engagement Continuum

	Moving Toward the Water	Boarding the Canoe	Raising Your Paddle	Journey Into Deeper Water *
Engagement in and commitment to the learning community	<p>Snapshot: Student needs direct support to engage in learning activities and to self assess. Little evidence of awareness of learning tools and strategies and/or commitment to learning community.</p> <p>Emerging Requires direct support to participate in learning opportunities Requires assistance to self assess and recognize strengths and challenges as a learner Needs direct support to think of tools and strategies that support learning Little evidence of participation in and contribution to the learning community</p>	<p>Snapshot: Student is able to participate in learning activities with prompting, emerging ability to self assess and adjust strategies, tentative commitment to learning community.</p> <p>Developing May need prompting and/or guidance to participate in learning opportunities Identifies some learning strengths and challenges. May need support to set goals Beginning to recognize that there are various tools and strategies to support learning Recognizes some of the benefits of participation in the learning community. Needs some prompting or encouragement</p>	<p>Snapshot: Full participation in learning activities, ability to self assess and adjust strategies, active engagement in learning community.</p> <p>Applying Consistently participates in learning opportunities Recognizes own strengths and challenges as a learner and sets goals to improve learning Recognizes and uses various tools and strategies to support learning and demonstrate understanding Shows a growing sense of responsibility to the learning community (i.e. gives and accepts feedback, supports others)</p>	<p>Snapshot: Enthusiastic participation in learning activities, metacognitively aware, committed to learning community and to support of others.</p> <p>Extending Participates in and contributes to learning activities; often takes on extra responsibilities Recognizes own strengths and challenges, sets goals for continuous improvement, and supports others Self regulated in choosing tools and processes to support learning and can coach others to do the same Demonstrates commitment to the learning community and extends this commitment beyond the classroom context</p>



SECTION 3

INDIGENOUS EDUCATION

ACKNOWLEDGING TRADITIONAL TERRITORY

Adapted by Bruce Carlos, District Principal, Indigenous Education Services, School District #71 (Comox Valley) from document created by Laura Tait (SD68 - Nanaimo)

Important Protocols to Consider (for school located in SD71)

- Acknowledging territory is a way of honouring and showing respect for a group of people who have been living and working on this land from time immemorial.
- The only people who would **Welcome to the Territory** are the First Nations people who are traditionally/originally from (locally, Komoks First Nation). (NOTE: The majority of School District 71 personnel likely would acknowledge territory)
- **Acknowledging territory** is performed at any important function such as a school assembly, awards night, graduation, a celebration including Indigenous communities etc. It can also be performed before an important meeting or presentation.
- The host is the person who would acknowledge territory; you would usually not ask a guest to acknowledge territory as it is not his/her function/ event. It is not necessary to have an Indigenous person acknowledge territory.
- Acknowledgement/Welcome is usually the first item on the agenda. (If you forget, just quickly acknowledge then, and don't worry about it!)
- For **larger events** it is respectful to have a member of the local First Nation, preferably an Elder, perform a welcome, if possible. This would require an honorarium to be given to this person, to acknowledge his or her knowledge and respect within the community.
- These protocols would be generally the same between First Nations in Canada. If you are travelling to speak and work with people seek out the name of the traditional territory you will be on (keep in mind a First Nation member should not be asked to provide a welcome on a territory they are not from).

Acknowledging Komoks First Nation Territory (example)

The following acknowledgment of territory text was approved by Komoks First Nation Band Council on June 23, 2015.

Gila'kasla (gay-la-kass-la)

Welcome everyone. I would like to acknowledge that we are on the traditional territories of the K'ómoks First Nation. We would like to thank them for the privilege of living on the land and the gift of working with their children.

Gila'kasla (gay-la-kass-la)

School District 71 Acknowledgment and Welcome Protocols (example)

District Wide Events (follow welcome protocol)

Example: Graduation ceremonies, Professional Development Days

Who provides the welcome? A welcome to the traditional territory will be provided by an official representative of the Komoks First Nation*.

An honorarium and special instructions will be provided by the host school to the Komoks Band member. Please arrange honorarium through AbEd District Office*.

In SD71, there is an agreed upon protocol to provide a \$50.00 honorarium for an official welcome from the official Komoks First Nation representative.

School Wide Events (follow acknowledgment protocol)

Example: monthly assembly, special ceremonies, recognition events

Who provides acknowledgment? An acknowledgment of the traditional territory will be provided by (in order of priority);

1. If there is a Komoks First Nation Band member attending the meeting, they should be invited to welcome everyone to the event (could be a student or SD71 staff member)
2. Indigenous student (could be with the support of a staff member)
3. Indigenous education staff member (Indigenous Support Worker / Teacher)
4. Principal/vice-principal
5. Administrator designate

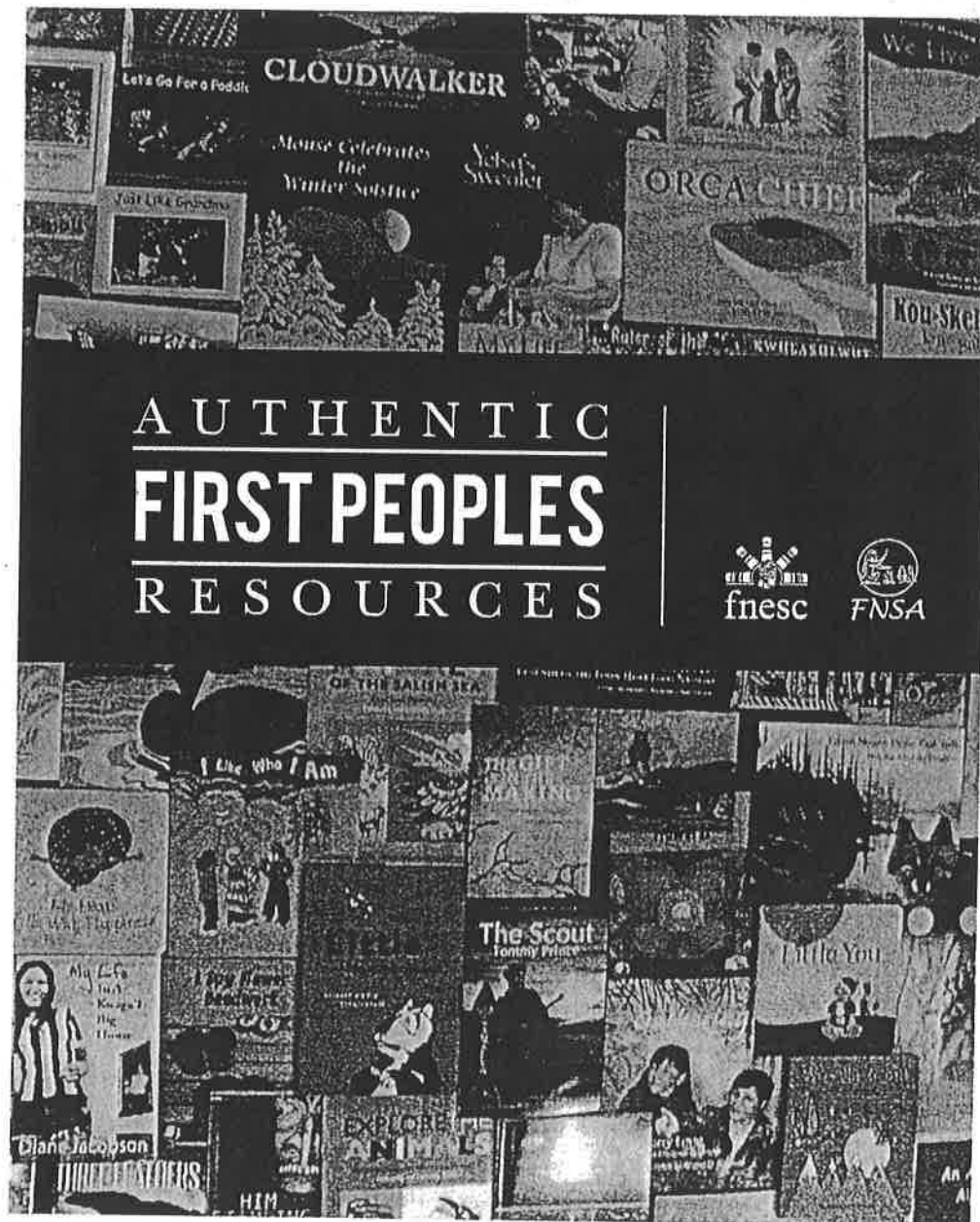
Regular Meetings / Events
(follow acknowledgment protocol)

Example: Staff / Parents Advisory / School Board / Indigenous Education Council / Management Team meetings

Who provides acknowledgment? If there is a Komoks First Nation Band member attending the meeting, they should be invited to welcome everyone to the meeting. Otherwise, an acknowledgment of the traditional territory will be provided by the person chairing the meeting.

BCPVPA INDIGENOUS COMMITTEE'S INDIGENOUS RESOURCES

Download this resource from: <http://www.fnesc.ca/wp/wp-content/uploads/2016/08/PUBLICATION-61460-FNESC-Authentic-Resources-Guide-2016-08-26.pdf>



CANADA'S INDIAN ACT

Quick Facts about the Indian Act

- Membership in an Indian Band was based on registration in the Indian Register (this is where the definition of status & non-status Indian became prominent).
- Indian peoples could not vote in elections or sit on juries unless they became enfranchised.
- An Indian became enfranchised by signing away their status, joining the military, or going to a post-secondary institution.
- The Indian Act banned Indigenous ceremonies such as the Potlatch and the Sundance.
- Possession of liquor was punished severely and loitering in pool halls was forbidden.
- Indian children were removed from their homes and sent to Residential Schools.

Key Words to understand the Indian Act

Paternalism: the attitude or policy of a government that manages the affairs of a country in the manner of a father, esp in usurping individual responsibility and the liberty of choice

Alienation: the transfer of property, as by conveyance or will, into the ownership of another

Assimilation: The process whereby a minority group gradually adopts the customs and attitudes of the prevailing culture

Indian Agent: The federal government's representative on a Reserve

Reserve: Land set aside by the government for the exclusive use of a First Nation

Enfranchisement: The process where a First Nations person has their status under the Indian Act removed

Amendment: The process of formally altering or adding to a document or record

Status/Non-Status First Nation: A 'Status' First Nation is someone who has rights and privileges under the Indian Act while a non-Status First Nation is someone who does not share the rights and privileges of First Nation person

Band: The Indian Acts term for each First Nation group

Self-government: A community's right to make decisions about matters internal to the community

Indian Register: A complete listing of all First Nations people with status under the Indian Act

Q & A

1. What is the Indian Act?

One of the aims of the Indian Act was to assimilate First Nations people into mainstream Canadian society.

2. Why did the government pass this Act?

This legal document was written to consolidate previous colonial laws and proclamations by the British crown. The purpose of this Act was to administer Indians and the land set aside for Indian use as well as freeing up large tracts of Indian land for Euro-immigrant encroachment.

3. What did the Indian Act do?

It segregates a large segment of Canadian Society. It removes much of the traditional territory of the original inhabitants of British North America (later known as Canada). It gives the Minister of Indian and Northern Affairs (later known as Indigenous and Northern Affairs) and their agents a degree of control over the lives of Indian Peoples that is not found anywhere else.

4. How does this Act impact Indigenous people?

Under the Indian Act, First Nations saw control of their lives, land, and livelihood taken away and put into the hands of government officials. The Indian Act does confer special rights to Indian peoples (First Nations on Reserve do not pay property tax) but the Indian Act was also used to limit basic rights (Indian ceremonies were banned and freedom of mobility was severely limited).

Indian Act Timeline

- 1876** The Indian Act is created
- 1885** Amended to prohibit First Nation gatherings and bans traditional ceremonies
- 1899** Amended to allow for the involuntary enfranchisement of Indian people who attend university
- 1920s** Amended to allow for compulsory enfranchisement and to prohibit political activities by First Nations people
- 1939** Inuit people are governed under the Indian Act
- 1951** Major Indian Act revision excludes Inuit people and drops many restrictions on First Nation peoples
- 1960** Enfranchisement of Indigenous women who marry non-Indigenous men
- 1973** Supreme Court rules that parts of the Indian Act are discriminatory against First Nation women who marry non-Status men
- 1985** Bill C-31 removes sanctions against First Nation women who marry non-Status men (government institutes the two generation clause)
- 1999** Supreme Court rules that portions of Indian Act that deny voting privileges to First Nation people living off-reserve are discriminatory

21 Things You May Not Have Known About The Indian Act

1. It denied women status.
2. It introduced residential schools.
3. It created reserves.
4. It renamed individuals with European names.
5. It restricted First Nations from leaving reserve without permission from Indian Agent.
6. It enforced enfranchisement of any First Nation admitted to university.
7. It could expropriate portions of reserves for roads, railways and other public works, as well as to move an entire reserve away from a municipality if it was deemed expedient.
8. It could lease out uncultivated reserve lands to non-First Nations if the new leaseholder would use it for farming or pasture.
9. It forbade First Nations from forming political organizations.
10. It prohibited anyone, First Nation or non-First Nation, from soliciting funds for First Nation legal claims without special license from the Superintendent General. (This 1927 amendment granted the government control over the ability of First Nations to pursue land claims.)
11. It prohibited the sale of alcohol to First Nations.
12. It prohibited sale of ammunition to First Nations.
13. It prohibited pool hall owners from allowing First Nations entrance.
14. It imposed the "band council" system.
15. It forbade First Nations from speaking their native language.
16. It forbade First Nations from practicing their traditional religion.
17. It forbade western First Nations from appearing in any public dance, show, exhibition, stampede or pageant wearing traditional regalia.
18. It declared potlatch and other cultural ceremonies illegal.
19. It denied First Nations the right to vote.
20. It created permit system to control First Nations ability to sell products from farms.
21. It is a piece of legislation created under the British rule for the purpose of subjugating one race - Indigenous people.

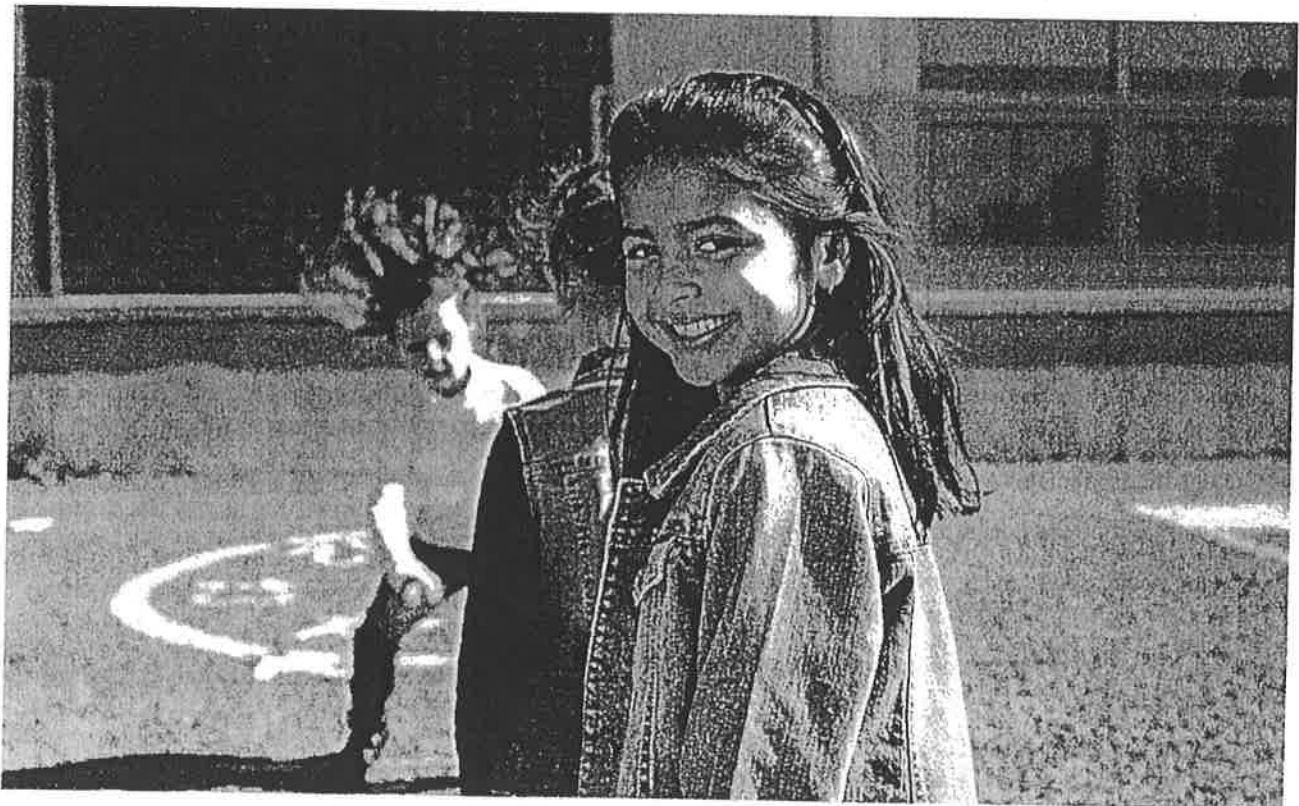
EVERYTHING I NEED TO KNOW ABOUT INDIGENOUS EDUCATION FOR PRINCIPALS/ VICE-PRINCIPALS

Provided by Jason Cobey, Principal, S.D. #71 (Comox Valley), Miracle Beach Elementary 8763 Paulsen Rd, Black Creek, BC V9J 1J8

Below are resources to help principals and vice-principals with Indigenous Education in their specific location. Please note that Indigenous protocols are vastly unique based on geography, band, and urban or rural locations.

- What is the Indian Act and how does it govern how I work with students in my school? (See attachment on the Indian Act.)
- What is Truth and Reconciliation? How will it fit into the curriculum of my school? (See attachment on Truth and Reconciliation.)
- What is the effect of Residential Schools on my school? How will it fit into the curriculum of my school? (See attachment on Residential Schools.)
- Does your district have a district Principal/Vice-Principal of Indigenous Education? Who is it?
- Invite the District Principal to a staff meeting.
- Does your district have an Indigenous Education Committee (AEC)? How many members? Who are the members? Who is the chair? What is their role in your district/school?
- Is there an AEC member on your PAC?
- Invite the AEC to attend a PAC meeting to discuss their role(s) in the district.
- Do you have section on your school website or newsletter for Indigenous Education?
- What traditional territories is your school/district in?
- Do you have a traditional greeting acknowledging the local territories for staff meetings and assemblies?
- What role does Indigenous Education play in your assemblies?
- Who are the elected chief(s)/education coordinator(s)/ hereditary chief(s)?
- Invite Chief(s) to attend PAC, SBT.
- PAC meeting on reserve.
- Host Parent/teacher interviews in the community.
- Have you set quarterly meetings with Education Coordinator(s) to discuss progress off / on the reserve?
- Do you have Indigenous Support Workers in your school? What are their roles? Are they invited to school-based team meetings?
- Do you have a language and culture program in your school?
- Is there an Indigenous presence in the school. (i.e. art, totem, school Name)
- Is your language teacher a certified teacher or have a letter of understanding? Are they contracted through your local band(s)?
- Ensure the Indigenous Student Demographics list for 1701 designations is updated.
- Contact with all Indigenous students parents agreeing to or not agreeing to support.
- Does the Indigenous Education team in your school have a budget? What are the budget allocations used for? What are protocols for spending monies?
- Are their grant opportunities in your district? Who writes the grants?
- IEP designations – What supports are in place for FSA or provincial exams?
- Does your professional development include Indigenous teachings/learnings?

- Orange Shirt Day (October) See attachment "History of Orange Shirt Day".
- Indigenous Day (June 21st)
- Indigenous graduation or year-end ceremonies.
- Orientation of new Indigenous students (school transitions for elementary to middle or high school).
- Orientation booklet for new Indigenous students (web page).
- Do you have a designated space for Indigenous Education Support?
- Do you have monthly meetings with Indigenous support workers to discuss ongoing issues with students?
- How many Indigenous students are participating in extracurricular activities? What are the barriers for participation?
- Code of conduct
- Data collection – patterns, trends, cohorts, longitudinal, segregation
- Targeted interventions and strategies.
- Hiring exemption
- Restorative justice/practices
- Communication – newsletters, blogs, social media



HISTORY OF ORANGE SHIRT DAY

September 30th has been declared Orange Shirt Day annually, in recognition of the harm the residential school system did to children's sense of self-esteem and wellbeing, and as an affirmation of our commitment to ensure that everyone around us matters.

Phyllis' Story



I went to the Mission for one school year in 1973/1974. I had just turned 6 years old. I lived with my grandmother on the Dog Creek reserve. We never had very much money, and there was no welfare, but somehow my granny managed to buy me a new outfit to go to the Mission school. I remember going to Robinson's store and

picking out a shiny orange shirt. It had string laced up in front, and was so bright and exciting – just like I felt to be going to school! When I got to the Mission, they stripped me, and took away my clothes, including the orange shirt! I never saw it again. I didn't understand why they wouldn't give it back to me, it was mine! The color orange has always reminded me of that and how my feelings didn't matter, how no one cared and how I felt like I was worth nothing. All of us little children were crying and no one cared.



I was 13.8 years old and in Grade 8 when my son Jeremy was born. Because my grandmother and mother both attended residential school for 10 years each, I never knew what a parent was supposed to be like. With the help of my aunt, Agness Jack, I was able to raise my son and have him know me as his mother.

I went to a treatment centre for healing when I was 27 and have been on this healing journey since then. I finally get it, that the feeling of worthlessness and insignificance, ingrained in me from my first day at the mission, affected the way I lived my life for many years. Even now, when I know nothing could be further than the truth, I still sometimes feel that I don't matter. Even with all the work I've done!

I am honored to be able to tell my story so that others may benefit and understand, and maybe other survivors will feel comfortable enough to share their stories.

Today

Phyllis is married, has one son and two grandsons aged nine and five years old. She is Northern Secwepemc (Shuswap) from the Stswecem'c Xgat'tem First Nation (Canoe Creek Indian Band). She comes from mixed Secwepemc and Irish/French heritage, was born in Dog Creek, and lives in Williams Lake, BC.



She earned diplomas in Business Administration from the Nicola Valley Institute of Technology; and in Accounting from Thompson Rivers University.

**FIRST
PEOPLES**

PRINCIPLES OF LEARNING

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

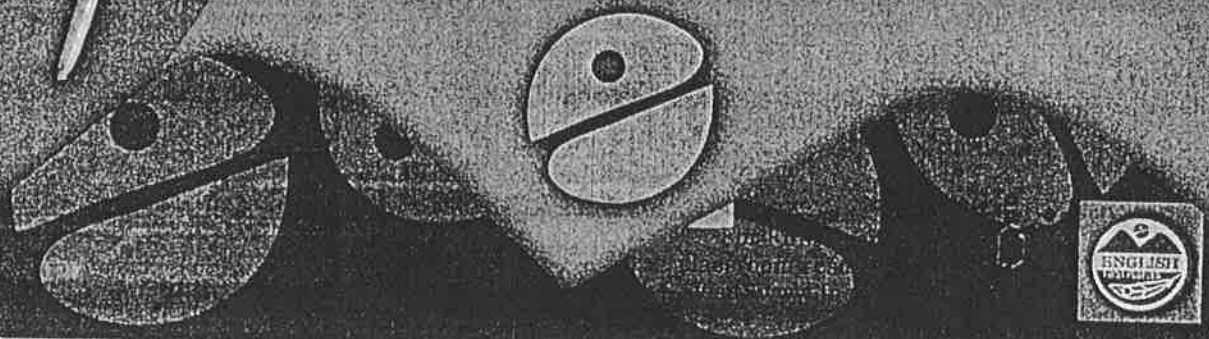
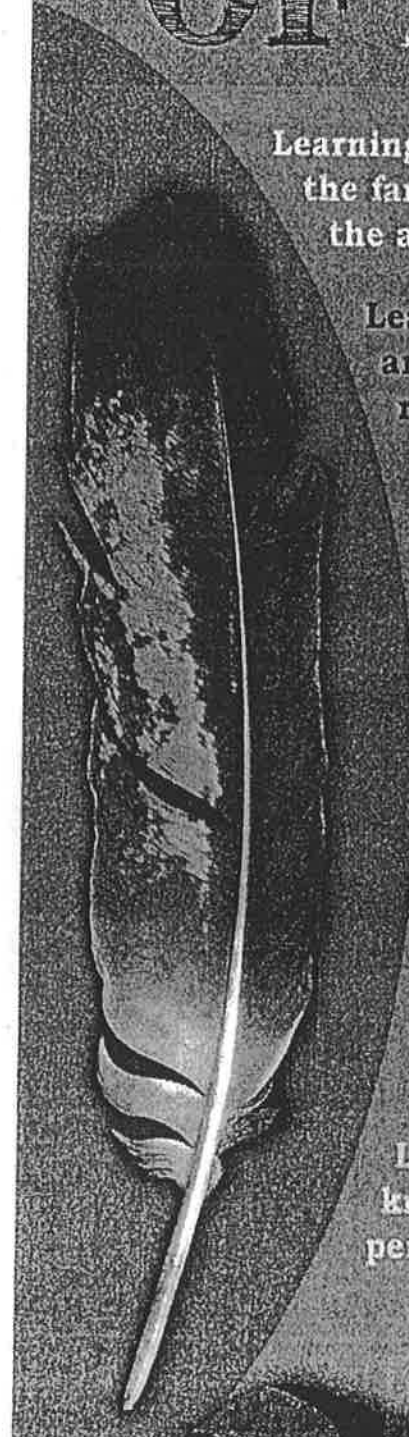
Learning recognizes the role of indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.



RECONCILIATION HANDOUT

“Reconciliation means a restoration of friendly relations.”

Principles

Through the Agreement, the Parties have agreed that a historic Truth and Reconciliation Commission will be established to contribute to truth, healing and reconciliation.

Reconciliation is an ongoing individual and collective process, and will require commitment from all those affected including First Nations, Inuit and Métis former Indian Residential School (IRS) students, their families, communities, religious entities, former school employees, government and the people of Canada. Reconciliation may occur between any of the above groups.

The final report of the TRC made 92 Calls for action in the following areas: child welfare, education, language and culture, health, and justice.

Truth and Reconciliation Commission – Calls to Action – Education

- We call upon the Government of Canada to repeal Section 43 of the Criminal Code of Canada.
 - We call upon the federal government to develop with Indigenous groups a joint strategy to eliminate educational and employment gaps between Indigenous and non-Indigenous Canadians.
 - We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
 - We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Indigenous peoples in Canada compared with non-Indigenous people.
- We call on the federal government to draft new Indigenous education legislation with the full participation and informed consent of Indigenous peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
 - Providing sufficient funding to close identified educational achievement gaps within one generation.
 - Improving education attainment levels and success rates.
 - Developing culturally appropriate curricula.
 - Protecting the right to Indigenous languages, including the teaching of Indigenous languages as credit courses.
 - Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
 - Enabling parents to fully participate in the education of their children.
 - Respecting and honouring Treaty relationships.
 - We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.
 - We call upon the federal, provincial, territorial, and Indigenous governments to develop culturally appropriate early childhood education programs for Indigenous families.

