

**ASSOCIATION OF CANADIAN DEANS OF EDUCATION**



# **Accord on Indigenous Education**



## ABOUT ACDE

The Association of Canadian Deans of Education (ACDE) unites deans, directors, and chairs of Canadian faculties, colleges, schools and departments of education.

ACDE advances and sustains research and research culture in education; forms and advises upon educational policy; and develops programs and initiatives that advance the quality and accessibility of education in Canada.

## Acknowledgements

**Chi miigwetch | Nakurmik | Maarsii | Wela’lioq | Huy ch q’u  
Mąsi cho | Nya:weh | Iksómattsikomi | Kinana’skomitin**

We extend our deepest gratitude to the many Indigenous communities, organizations and individuals from across the country who contributed to the renewed *Accord on Indigenous Education*. Beginning in 2021, the Association of Canadian Deans of Education (ACDE) have been privileged to hear from a diverse and thoughtful range of voices—Elders, Knowledge Keepers, leaders, educators, parents, scholars, professionals, community members, and students—who shared their wisdom, experiences, and insights to shape this important work.

We recognize the importance of naming each person who offered their time, knowledge, and guidance. We also acknowledge that given the scope and duration of our engagement, any list would inevitably be incomplete. In navigating this tension, we wish to honour all those who contributed, knowing that this Accord reflects the many voices, perspectives, and commitments that came together in the recursive processes of engagement.

We are deeply appreciative of the many national organizations to whom we extended invitations to provide insight, and while not an exhaustive list, examples include the Rideau Hall Foundation, First Nations Child and Family Caring Society of Canada, Canadian Geographic, the Canadian Association for Studies in Indigenous Education, participants

of the 2023 National Indigenous Education and Reconciliation Network gathering which included Rupertsland Institute, Legacy of Hope Foundation, Roots of Resilience, Mamu Tshishkutamashutau Innu Education (MTIE), the Saskatchewan, Manitoba and Ontario’s teachers’ federations, Government of Yukon, and the Métis Nation of Ontario. Across the country, many provincial bodies were engaged in consultations, examples of which include the Indigenous Advisory Circle of the College of Alberta School Superintendents, Alberta Education’s Indigenous Education and Reconciliation Circle, the First Nations Education Steering Committee in British Columbia, the Métis Nation British Columbia, and the Indigenous Adult and Higher Learning Association.

To every person who participated in conversations, gatherings, consultations, feedback sessions, and reviews—your words and actions continue to shape and strengthen Indigenous education. We hold deep respect for the responsibilities that come with this work and remain committed to upholding the spirit of collaboration and reciprocity that has guided this process.

*on behalf of the Working Group*

Dr. Jan Hare, Co-chair

Dr. Jennifer Tupper, Co-chair

This renewed *Accord on Indigenous Education* represents ongoing and shared commitments to systemic change in systems of education. It responds to the growing policy reform and anti-colonial practices that seek accountability to Indigenous education. Inspired by the leadership approach of nêhiyaw Elder and scholar-educator, Dr. Verna Kirkness (2013), the renewed Accord asks us to consider: Where have we been, where are going, how do we get there, and how do we know when we are there? Through relational shifts, we present possibilities and responsibilities for educational transformation.

TABLE OF CONTENTS

One | All our relations .....2

Two | Being in right relations .....5

Three | The process of renewal .....9

Four | ACDE and Indigenous Education ..... 11

Five | Vision ..... 12

Six | Principles ..... 13

Seven | Indigenous resurgence and relational accountabilities in education..... 14

Eight | Accountability framework..... 18

References ..... 19





## Section one

# All our relations



Relationships are fundamental to the world we live and learn in, including relationships with each other, to the land, to the ancestors, and the young ones yet to come. Indigenous knowledges, perspectives, and practices of relationships emphasize interconnectedness, reciprocity, responsibility, and respect that ensure a sustainable and equitable future for all of us. This wholistic and collective understanding of relationships has shaped a vision of Indigenous Education articulated in the original *Accord on Indigenous Education* launched in 2010 by the Association of Canadian Deans of Education (ACDE), which stated that “Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian learning settings” (p. 4). This ensures that Indigenous knowledges generated, understood, and practiced within broader sets of relations are grounded in teaching, learning, research, and community engagement. An encompassing relational

view is further evident in the original Accord’s approach aimed at engaging all levels of education and educational partners and Indigenous communities in systemic change through centring Indigenous knowledge systems in faculties, colleges, schools and departments of education, K-12 schooling, and early learning settings.

We recognize the significance of language in the Accord processes. The legal terminology as articulated in the Canadian Constitution Act, 1982, section 35(2), defines Aboriginal people as “Indian, Inuit and Métis peoples of Canada.” The renewed Accord uses Indigenous as an overarching term that considers the context of First Peoples’ epistemologies, ways of knowing, knowledge systems, and lived experiences locally and globally. Where official policies and frameworks are referenced, we use the appropriate, specific terminology. We also recognize that Indigenous Peoples use their own languages across what is now

called Canada to define themselves and we encourage the vision and principles of the renewed Accord to be interpreted through Indigenous languages and worldviews.

## The 2010 Accord

As we take up the renewed Accord, in this section, we consider and reflect on the question of where we have been. In 2007, under the leadership of Indigenous scholars Jo-ann Archibald and Lorna Williams, and education deans Cecilia Reynolds and John Lundy, the Association of Canadian Deans of Education (ACDE) initiated a three-year process of consultation, engagement, and feedback across the country to determine a path forward to achieve their stated vision for Indigenous education. Through this process, ACDE benefitted from the generosity of Indigenous peoples and their knowledge systems. The teachings they offered inspired and accelerated systemic change. The creation of the Accord was an important step by ACDE as this was a time of limited understanding of the realities of settler colonialism in the consciousness of most Canadians. The 2010 Accord acknowledges that “the processes of colonization have either outlawed or suppressed Indigenous knowledge systems, especially language and culture, and have contributed significantly to the low levels of educational attainment and high rates of social issues such as suicide, incarceration, unemployment, and family or community separation” among Indigenous peoples in Canada (p. 2).

The key principles of the original Accord specifically include supporting a more socially just society for Indigenous peoples; creating respectful, collaborative, and consultative processes with Indigenous and non-Indigenous knowledge holders; promoting partnerships among educational and Indigenous communities; and valuing the diversity of Indigenous knowledges and ways of knowing and learning. These principles guide the Accord and its overarching vision. To achieve this vision, the 2010 Accord lays out a series of goals, including respectful and welcoming learning environments, curriculum inclusive of Indigenous knowledge systems, culturally responsive pedagogies and assessment practices, mechanisms for promoting and valuing Indigeneity in education, affirmation and revitalization of Indigenous languages, Indigenous education leadership, and culturally respectful Indigenous leadership.

Many deans, directors, and chairs of education have looked to the Accord to advance changes in teacher education, including the creation of mandatory Indigenous education classes in some programs and the intentional weaving of Indigenous knowledges, content, and perspectives into courses offered within education programs and faculties, colleges, schools and departments of education. The Accord has also been used to lift up treaty relations in education, to advocate for revisions to higher education and provincial educational policies and curricula across the country,

especially when the curriculum was silent or only superficially inclusive of the historical and contemporary voices and experiences of Indigenous peoples. It has helped to shape the delivery of Indigenous graduate programs in faculties, colleges, schools and departments of education, and to advocate for the inclusion of Indigenous Elders and Knowledge Keepers on graduate supervisory committees.

The influence of the Accord can also be traced to the creation of Indigenous and First Nations educational frameworks in several provinces, the creation of teacher competencies or professional standards, efforts by school divisions to improve the experiences of Indigenous learners in classrooms and school communities, and the implementation of policies at local and provincial levels that aim to enhance the experiences of Indigenous learners. For example, in the province of

Alberta, the *Teaching Quality Standard* outlines a requirement for teachers to have foundational knowledge of First Nations, Métis, and Inuit peoples, in the province of British Columbia, the *First Peoples Principles of Learning* build on the aims of the Accord by centring Indigenous knowledge in education. In Nunavut, the curriculum integrates traditional Inuit knowledges, values, and ways of knowing. The national *Indigenous Early Learning and Child Care Framework* offers a distinctions-based approach specific to the needs of First Nations, Inuit and Métis children. In addition to policies, principles, and standards for education, the Accord has been referenced by academics whose work challenges settler colonialism, influencing the growing body of research and scholarship in Indigenous and anti-colonial education. As such, the 2010 Accord has been an important tool in mobilizing impactful educational change.

## Section two

# Being in right relations



In this section, we reflect on the question of where are we going? In the years since the 2010 Accord was launched, many more efforts to recognize the truth of Canada's history, improve Indigenous-settler relations, honour treaty agreements, and advance Indigenous rights have unfolded, resulting in important shifts in Indigenous-settler relations and educational transformations. One of the most significant is the work of Canada's Truth and Reconciliation Commission (TRC) and the ensuing 94 Calls to Action (2015), many of which apply directly to K-12 and higher education. Reconciliation as a framework for education has inspired faculties, colleges, schools and departments of education to create reconciliation advisories, hire Indigenous faculty, develop strategic plans, symbolic representations on campus and in schools, revise and enhance Indigenous offerings in curriculum, support and expand Indigenous teacher education programs, and provide professional development for staff and faculty to deepen their

understanding of colonialism and Indigenous perspectives and knowledge systems.

As it takes hold in educational spaces, reconciliation facilitates decolonization, equity, and more recently, Indigenization. Decolonization and Indigenization challenge Western epistemic dominance, ideology, curriculum and practices. Reconciliation has produced another relational shift in its emphasis on respectful and trusting engagement, building education and awareness of colonial histories, and reparations to heal and address inequities for Indigenous people. However, reconciliation has also been subject to critique, especially given the growing anti-Indigenous racism, illegal incursion on Indigenous lands, residential school denialism, denial of Indigenous rights, and the heightened inequities within Indigenous communities as a result of the COVID-19 pandemic (Styres & Kempf, 2022). It is important to acknowledge that Canadian faculties of education have





been complicit in colonial violence and the erasure of Indigenous knowledges through state sanctioned policies and practices and the preparation of teachers. Faculties, colleges, schools and departments of education have a role in upholding Indigenous citizenship and sovereignty and must actively seek to safeguard these. They must also address the entanglements of equity, diversity and inclusion priorities which overstep Indigenous rights.

Attention to truth telling is a necessary precursor to reconciliatory efforts. Thus, faculties, colleges, schools and departments of education have a responsibility to name how relationality has been denied—through forced assimilation, through the erasure of Indigenous epistemologies in teacher education, and through the marginalization of Indigenous scholars. Thus, reconciliation is not the solution to colonial violence; rather, it is a series of steps that must be enacted in order to achieve real structural change.

Further orienting faculties, colleges, schools and departments of education to Indigenous education priorities has been the emergence of the Idle No More movement, the National Inquiry into Missing and Murdered Indigenous Girls and Women (MMIGW), and the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP). For instance, *Reclaiming Power and Place*, released in 2019



following the national inquiry, concluded that this gendered violence constitutes a genocide, driven by colonialism, systemic racism, and socio-economic marginalization. The report documents the failure of police and government institutions to protect Indigenous women and provides 231

Calls for Justice to address the crisis and that emphasize the need for fundamental changes in policies, services, and societal attitudes. It recognizes the role of education in mandatory professional learning, K-12 curriculum integration, and culturally informed support in early childhood education.

Adopted in 2007 (though Canada did not adopt until 2016), UNDRIP is a global document outlining the individual and collective rights of Indigenous peoples. It emphasizes rights to self-determination, land, culture, and participation in decision-making processes that affect Indigenous peoples. UNDRIP promotes the protection of Indigenous identities, practices, and traditions while advocating for equality and justice in the face of historical injustices and ongoing discrimination. It must not be seen as only specific to Indigenous schools or communities. Rather, UNDRIP (2007) is even more relevant to those in public or mainstream education programs as it asserts that states, in conjunction with Indigenous peoples, should take measures to ensure Indigenous children living outside of their

communities have access to an education in their own cultures and languages (Article 14.3).

For educational institutions to live up to the responsibilities posed by UNDRIP, a different Indigenous-settler relationship is required. It must be a relationship based on the recognition of Indigenous People's rights to determine their educational futures. While the TRC sought to foster more equitable relations between Indigenous and settler societies, it also reinforced the responsibility of settler institutions to be accountable for their role in Indigenous-settler relations, as highlighted in Call to Action 43, which calls upon all levels of government to fully adopt and implement UNDRIP (Government of Canada, 2015). Building relations with Indigenous people through recognizing and facilitating Indigenous rights would ensure educational institutions are in right relations with Indigenous learners, families, and communities (Hare, 2022; 2024). This approach of being in right relations is not simply a matter of valuing relationships but also restructuring relations of power to further Indigenous self-determination in public, Indigenous, and independent education institutions. Being in right relations seeks a more critical approach to relationality, seeking to overturn colonial difference by centring Indigenous knowledges, but more importantly, understanding the historical, social, and political differences of Indigenous citizenship, nationhood, and self-determination (Sabzalian, 2019).

Recognizing the limitations of UNDRIP as a legal mechanism for Indigenous people to make decisions that affect their own lives, strategic forms of accountability through state recognition and Indigenous advocacy are necessary. In British Columbia, UNDRIP became legislation through the 2019 *Declaration on the Rights of Indigenous Peoples Act Action Plan* that specifies Indigenous peoples' rights to self-determination as a core element of Indigenous-settler relations, including Indigenous people's right to education in their languages and cultures. Other provinces are engaging with the framework of UNDRIP as a policy mechanism (e.g., Bill 76 Ontario).

Given commitments made in treaty making, and in light of these emerging policy directives and social, political, and relational movements, ACDE recognized the time was right to renew the *Accord on Indigenous Education*, this time with an emphasis on being in right relations. The renewal is also a response to a request made to ACDE by the executive members of the Canadian Association for the Study of Indigenous Education in 2019 to consider the evolving landscape of Indigenous-settler relations and the changing contexts for these relations since the launch of the 2010 Accord.

We are being directed towards right relations by the ongoing efforts of First Nations, Métis and Inuit peoples to assert jurisdiction over education, impacting policy and legislation across the country, including through the *Mi'kmaq Education Act* (1998) of Nova Scotia,

the *Anishinabek Nation Education Agreement* (2016) in Ontario, *First Canadians, Canadians First: National Strategy on Inuit Education* (2011), the *Mamàhtawisiwin: The Wonder We Are Born With* (2022) framework in Manitoba, and the *Métis Nation Early Learning and Child Care Framework* (2023) in British Columbia. These legislative and policy frameworks are mechanisms for Indigenous communities to reclaim control over their educational systems, reflecting the principles outlined in UNDRIP and the TRC. In light of this context and the corresponding commitments articulated in the TRC Calls to Action, UNDRIP, and *Reclaiming Power and Place* (2019), there is an urgency for all systems and levels of education to recognize and respond to the impacts of colonization and colonial violence, centre Indigenous knowledges, support and affirm language revitalization, as well as advance decolonizing and anti-oppressive practices. ACDE advocates for accountability through all

forms of relationality – all-my-relations, good relations, and right relations – to advance Indigenous education among its member institutions, striving to increase awareness and mobilize action towards Indigenous priorities among all educators and learners.

In summary, the context for Indigenous education in Canada is one of transformative change. By aligning educational practices with the treaties, TRC Calls to Action, UNDRIP, and the Calls to Justice from the MMIWG Inquiry, ACDE expands and deepens its commitment to work towards a more equitable, inclusive and anti-oppressive educational landscape that supports the self-determination, well-being, and empowerment of Indigenous peoples and their communities. Ensuring that the signatories of this Accord actively work to shift power, policy, and practice in meaningful ways is critical.

### Section three

## The process of renewal



ACDE established a working group of deans, directors and chairs of education, with each institutional member committing to host a series of relational conversations, circles or consultations within their respective contexts, including Elders and Knowledge Keepers wherever possible, and in consideration of Indigenous presence, leadership, and communities.

Between 2021 and 2025, a collaborative process of listening and lifting the voices and perspectives from early learning, K-12, teacher education, public and Indigenous post-secondary, and Indigenous communities through robust consultation and critical feedback sessions that took place across Canada, followed by invitations to review drafts of the revised Accord as they emerged. This multi-year and recursive process undertaken by deans, directors and chairs of education across the country involved hundreds of conversations /engagements with Indigenous scholars, Elders and Knowledge Keepers,

academic and community organizations, K-12 and post-secondary educators, provincial and national organizations, and various Indigenous advisory circles. Throughout, we sought to honour Indigenous perspectives, experiences and wisdom. The insights that emerged over this multi-year period emphasize responsibilities and actions that help learners, educators, and administrative leaders understand their entanglements in settler-colonialism; draw from the diverse and rich Indigenous knowledge traditions; and aim to advance Indigenous rights and priorities through anti-racist/anti-oppressive, decolonial, and sovereign approaches. We are deeply grateful to the many, many Indigenous Peoples who generously shared their time, wisdom and insights with the recognition that these would inform the foundation of this Accord as a guiding document for educational and relational change.

We carefully reviewed the original Accord for its unique contributions to the renewal



process. This was important as the original Accord process had engaged national-level voices from First Nations, Métis, and Inuit in their consultation, including Indigenous advocacy organizations. Our efforts reflected these contributions of national scope within the context of consultations that invited many voices and that were attentive to land and place. We also recognize limitations to consultation, feedback and review processes in the Accord, including formalized engagement with some groups and organizations.

This revised *Accord on Indigenous Education* builds on the 2010 Accord and seeks to align its goals with the rights acknowledged in UNDRIP, the TRC Calls to Action, and the

MMIGW Calls for Justice. Given all that has unfolded since the Accord was first launched, there is an imperative to move from language rooted in recognition and respect to language rooted in rights, self-determination, and sovereignty, creating new opportunities for learners and educators to deepen and expand their understanding and their practice in ways that actively confront the colonial relations of Canada, moving us into an Indigenous-settler future in ethically relational ways (Donald, 2009). We recognize that the vision and principles of the renewed Accord can be reflected within Indigenous languages and worldviews, which we encourage engagement with when implementing the Accords in our respective contexts across the country.

#### Section four

## ACDE and Indigenous education



ACDE's *General Accord* (2022) emphasizes a strong framework for its signatories to work together to advance education in Canada based on its goals, values, and principles. The *General Accord* seeks to identify and address national issues in education and develop a robust, focused, and national consciousness about these educational priorities. Against this backdrop, a number of Accords have been undertaken by ACDE, including the *Accord on Indigenous Education*.

All institutions signing the renewed *Accord on Indigenous Education* are expected to aspire to its vision, principles, and goals in their education programs and research initiatives. Signatories will use this Accord to inform program review and transformation, working collaboratively to prioritize the educational purposes and values of Indigenous communities and people. ACDE will encourage its signatories to engage with Indigenous communities to action the Accord, and to report on their respective progress, challenges, and successes in implementing this Accord in order to learn from and to help each other.





## Section five

# Vision

The vision is that Indigenous Peoples, their identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian learning settings with Indigenous self-determination and rights as a cornerstone of this flourishing.



## Section six

# Principles



## *We affirm that this Accord:*

- reflects a respectful, collaborative, and engaged process;
- centres Indigenous knowledges and ways of knowing and learning, recognizing and valuing the diversity of Indigenous cultures, languages, and priorities;
- promotes Indigenous resurgence and anti-colonialism through ethical, reciprocal and respectful partnerships among public, Indigenous, and independent educational institutions and communities;
- advocates for non-Indigenous families, parents/guardians, educators and students to deepen their understanding of colonial histories and engage with Indigenous perspectives and experiences in ways that promote respect, truth and transformative learning;
- adheres to accountability in relational commitments;
- supports wholistic, anti-oppressive and affirming learning environments; and
- acknowledges the unique historical, social, and political experiences of Indigenous Peoples are distinct from other historically, systemically, and persistently marginalized groups in Canada.

## Section seven

# Indigenous resurgence and relational accountabilities in education



### RECOGNIZING AND AFFIRMING INDIGENOUS RIGHTS AND SELF-DETERMINATION

- To draw on the commitments of UNDRIP, ensuring meaningful First Nation, Métis, and Inuit-led participation in shaping programming, policies, and services that impact Indigenous learners.
- To recognize the importance of a distinctions-based approach in ensuring that the rights, interests, knowledges, and circumstances of First Nations, Inuit, and Métis Nation are acknowledged, affirmed, and implemented in education.
- To ensure educators and curriculum-makers take responsibility in making themselves knowledgeable about self-determination and Indigenous priorities so as to prepare all people to understand and engage in this work.
- To establish and sustain partnerships with Indigenous-controlled higher education institutes, Indigenous communities, Elders, Knowledge Keepers, and families.
- To support Indigenous-led and designed education programs, including ITEPs and other Indigenous programs in higher education at undergraduate and graduate levels.
- To attract, invest in, support, and retain First Nations, Métis, and Inuit people as faculty, staff, teachers, school, and division leaders in the education workforce.
- To recognize that individuals who falsely assume Indigenous identities irreparably harm Indigenous peoples and that educational institutions must be proactive in responding to Indigenous self-determination concerning citizenship.

### DECOLONIZATION AND INDIGENOUS RESURGENCE IN AND THROUGH CURRICULA

- To ensure Indigenous knowledge systems are foundational to and embedded within all teacher education curricular areas, moving beyond superficial inclusion to ensure historically accurate and contemporary examples of Indigenous peoples, their culture and languages, while avoiding appropriation and ensuring respectful representation.
- To recognize the diversity of Indigenous languages, cultures, and knowledges are part of programming and curricular for all learners.
- To challenge and transform colonial curriculum frameworks and structures (provincial and institutional) so that they may engage every learner to experience Indigenous worldviews and Indigenous knowledges in a respectful and wholistic way.
- To create physical and social spaces that affirm and lift up Indigenous identities.
- To enable land education and community-based learning opportunities by including Indigenous voices in educational practice.
- To promote the development of anti-racist, anti-oppressive, anti-colonial and culturally responsive curricula and practices.
- To address and transform power relations through decolonizing practices that centre Indigenous content, pedagogies, languages and ways of knowing in every learning environment.

### INDIGENIZED APPROACHES TO ASSESSMENT

- To move beyond standardized, Eurocentric assessment models, recognizing the interconnectedness of academic, spiritual, emotional, and physical growth.
- To promote collaborative assessment practices that engage Indigenous approaches, and include Indigenous families and communities.
- To empower educators to develop culturally meaningful, reflective, and contextually appropriate methods for evaluating student learning, eliminating

### INDIGENOUS & ANTI-COLONIAL PEDAGOGIES

- To transform education by engaging with Indigenous wisdom keepers, language and knowledge holders in curriculum development and renewal initiatives, and to ensure that they are a meaningful part of learning for all students.

cultural, linguistic, racial, and other forms of bias in teaching and learning.

## INDIGENOUS LANGUAGE REVITALIZATION

- To recognize the positive effects of Indigenous languages on Indigenous community identities and well-being and to support language reclamation efforts.
- To recognize and affirm the diversity of Indigenous languages and worldviews and the unique approaches to language revitalization that these differences engage.
- To work collaboratively across disciplines, communities and institutions in the promotion, reclamation, resurgence and teaching of Indigenous languages.

## INDIGENOUS EDUCATION LEADERSHIP

- To increase, support, and ensure Indigenous leadership in early learning, K-12 and teacher education, removing institutional barriers through commitments to decolonization and anti-colonial practices.
- To acknowledge the labour of, and seek to mitigate the pressures on, Indigenous scholars in promoting transformative change towards Indigeneity in education.

- To affirm self-determination and enable a sense of belonging for Indigenous leaders in K-12 and higher education as they engage in transformative leadership.

## RELATIONAL ACCOUNTABILITIES

- To draw on Indigenous notions of relationality in teaching and research by examining, interrogating, and challenging euro-centric, colonial norms and values.
- To recognize the reciprocity and responsibility of being in relationship, accountable to educational policies, pedagogies, and practices that honour relationships.
- To encourage all students, teacher candidates, and graduate students to explore and question their own sense of power and privilege (or lack thereof) as it concerns knowledge and research traditions.
- To recognize, acknowledge, and disrupt colonial ways of knowing, being, doing, and relating.
- To challenge colonial structures as active participants in reconciliation efforts in education.

- To practice humility and respect in all our relations, be willing to sit in spaces of discomfort, as well as celebrating and honouring unique differences and the actions of one another.

## INDIGENOUS SCHOLARLY ACTIVITY

- To foster environments that encourage Indigenous and non-Indigenous students, teacher candidates, graduate students, and researchers to respectfully use Indigenous methodologies, engage with Indigenous protocols and ethics in conducting research, and ensure attribution not appropriation.
- To create, facilitate, and mobilize research with and by Indigenous

people and communities to transform Indigenous education, teacher education, continuing professional education, and graduate education.

- To recognize the diverse forms of Indigenous scholarly activity, including methodologies, knowledge dissemination, and Indigenous participation, within the processes and structures that assess, evaluate, and support Indigenous teaching and research.
- To promote the use of Indigenous languages in research and scholarly writing.



## Section eight

## Accountability framework



Following Dr. Verna Kirkness's approach, we consider the question how do we know when we achieve these forms of relationality and transformation? ACDE recognizes the need to establish an accountability framework and recursive approach to support deans, directors, and chairs of faculties, colleges, schools and departments of education in advancing the objectives of the renewed Accord. This framework should establish clear

expectations and measurable benchmarks for leadership to actively support and implement policies, programs, and initiatives that recognize and affirm Indigenous rights and self-determination and that respond to the Accord's objectives. Ultimately, accountability must centre Indigenous voices, uphold reciprocal and ethical relationships, and ensure that commitments to Indigenous education are both actionable and enduring.

## References

Alberta Education. (2018). *Teaching Quality Standard*. Government of Alberta. <https://open.alberta.ca/dataset/4596e0e5-bcad-4e93-a1fb-dad8e2b800d6/resource/75e96af5-8fad-4807-b99a-f12e26d15d9f/download/edc-alberta-education-teaching-quality-standard-2018-01-17.pdf>

Association of Canadian Deans of Education. (2010). *Accord on Indigenous Education*. Vancouver, BC.

Association of Canadian Deans of Education. (2022). *General Accord*. Vancouver, BC.

Constitution Act, 1982, s 35(2), being Schedule B to the Canada Act 1982 (UK), 1982, c 11. <https://www.canlii.org/en/ca/laws/stat/schedule-b-to-the-canada-act-1982-uk-1982-c-11/97548/schedule-b-to-the-canada-act-1982-uk-1982-c-11.html>

Donald, D. (2009). Forts, curriculum, and Indigenous Métissage: Imagining decolonization of Aboriginal-Canadian relations in educational contexts. *First Nations Perspectives*, 2(1), 1-24.

First Nations Education Steering Committee. (n.d.). *First Peoples Principles of Learning*. [https://www.fnesc.ca/first-peoples-principles-of-learning/:contentReference\[oaicite:3\]\[index=3\]](https://www.fnesc.ca/first-peoples-principles-of-learning/:contentReference[oaicite:3][index=3])

Government of British Columbia. (2022). *Declaration on the Rights of Indigenous Peoples Act: Action plan (2022-2027)*. <https://www2.gov.bc.ca/gov/content/governments/indigenous-people/new-relationship/united-nations-declaration-on-the-rights-of-indigenous-peoples/implementation>

Government of Canada. (2018). *Indigenous Early Learning and Child Care Framework*. <https://www.canada.ca/en/employment-social-development/programs/indigenous-early-learning/2018-framework.html>

Hare, J. (2022, October). *Worldviews in Education - Episode 1: Futures of Indigenous Education: Living in Right Relations* [Video]. <https://www.youtube.com/watch?v=aYtP-JnTKCQ>

Hare, J. (2024). *Learning circle 1: Living in right relations* [MOOC lecture]. In J. Hare, *Nurturing Childhoods Through Indigenous Ways of Knowing*. University of British Columbia. <https://courses.cpe.ubc.ca/browse/ubcv/faculty-of-education/courses/nurturing-childhoods-through-indigenous-ways-of-knowing-mooc>



Inuit Tapiriit Kanatami. (2011). *First Canadians, Canadians First: National Strategy on Inuit Education*. <https://www.itk.ca/wp-content/uploads/2011/06/National-Strategy-on-Inuit-Education-2011.pdf>

Kirkness, V. J. (2013). *Creating Space: My Life and Work in Indigenous Education*. University of Manitoba Press.

Legislative Assembly of Ontario. (2019). *Bill 76, United Nations Declaration on the Rights of Indigenous Peoples Act, 2019*, 1st Sess, 42nd Leg, Ontario, 2019. <https://www.ola.org/en/legislative-business/bills/parliament-42/session-1/bill-76>

Manitoba Education and Early Childhood Learning. (2022). *Mamàhtawisiwin:*

*The Wonder We Are Born With—An Indigenous Education Policy Framework*. [https://www.edu.gov.mb.ca/iid/docs/mam%C3%A0htawisiwin\\_en.pdf](https://www.edu.gov.mb.ca/iid/docs/mam%C3%A0htawisiwin_en.pdf)

Métis Nation British Columbia. (2023). *Métis Early Learning and Child Care Framework*. <https://www.mnbc.ca/sites/default/files/2023-04/M%C3%A9tis%20Early%20Learning%20Framework.pdf>

National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* (Vols. 1a & 1b). <https://www.mmiwg-ffada.ca/final-report/>

Nova Scotia Legislature. (1998). *Mi'kmaq Education Act* (SNS 1998, c. 17). <https://nslegislature.ca/sites/default/files/legc/statutes/mi%27kmaq%20education.pdf>

Sabzalian, L. (2019). The tensions between Indigenous sovereignty and multicultural citizenship education: Toward an anticolonial approach to civic education. *Theory & Research in Social Education*, 47(3), 311–346.

Styres, S., & Kempf, A. (2022). Reconciliation and relational ethics in education. In S. Styres & A. Kempf (Eds.), *Troubling Truth and Reconciliation in Canadian Education: Critical Perspectives*, 141–159. University of Alberta Press.

Truth and Reconciliation Commission of Canada. (2015). *Truth and Reconciliation Commission of Canada: Calls to Action*. [https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls\\_to\\_Action\\_English2.pdf](https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf)

Union of Ontario Indians. (2016). *Anishinabek Nation Education Agreement: Plain Language Version* (Revised February 2016). <https://aes-keb.com/wp-content/uploads/2018/05/ANEA-Plain-Language-Documents-Feb-2016-revised.pdf>

United Nations. (2007). *United Nations Declaration on the Rights of Indigenous Peoples*. <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>





Association of Canadian Deans of Education  
[www.acde-acde.ca](http://www.acde-acde.ca)

