

CANADIAN HUMAN RIGHTS TRIBUNAL

B E T W E E N :

**FIRST NATIONS CHILD AND FAMILY CARING SOCIETY OF CANADA and
ASSEMBLY OF FIRST NATIONS**

Complainants

- and -

CANADIAN HUMAN RIGHTS COMMISSION

Commission

ATTORNEY GENERAL OF CANADA
(representing the Minister of Indigenous Services Canada)

Respondent

- and -

**CHIEFS OF ONTARIO and
AMNESTY INTERNATIONAL CANADA and NISHNAWBE ASKI NATION**

Interested Parties

AFFIDAVIT OF KYLE MCKENZIE

I, KYLE MCKENZIE, of the City of Ottawa, in the Province of Ontario, AFFIRM that:

1. I am employed as the Corporate Secretary of Indigenous Services Canada (“ISC”). I have been in this position since 2022. Prior to this post, I was the Director of Policy and Research at Innovation, Science and Economic Development Canada in the Clean Technology and Clean Growth Branch. I hold a Juris Doctor from the Osgoode Hall Law School. I am also a member of the Tyendinaga Mohawk Territory.

2. In this affidavit, I will outline steps taken to support efforts to improve cultural competency at ISC. This includes progress on the implementation of ISC's *Indigenous Cultural Competency Learning Policy*, adopted and made mandatory for all employees within ISC in September 2020, and the co-development of work towards the advancement of cultural humility training. I will also provide an overview of other measures that have been implemented to reform the department since the Tribunal's 2016 CHRT 2 ruling.

From cultural competency to cultural humility

3. ISC's current endeavours related to cultural competency learning are a direct response to this Tribunal's decisions, specifically, 2016 CHRT 2 and 2018 CHRT 4, which require that the department address systemic discrimination in the First Nations Child and Family Services ("FNCFS") Program, and 2022 CHRT 8, which requires the implementation of mandatory cultural competency training and performance commitments for employees within the department. ISC's efforts are intended to reform the departmental mindset that led to discrimination and respond to the Truth and Reconciliation Commission's Call to Action 57, which mandates public servant education on Indigenous histories, rights, and intercultural skills. ISC also has mandatory cultural humility training requirements under the *Final Agreement on Long-Term Reform of the FNCFS Program in Ontario*, ("OFA") currently before the Tribunal for approval.
4. ISC has engaged with the Expert Advisory Committee (EAC) members established pursuant to this Tribunal's decision in 2022 CHRT 8 on the department's approach to cultural learning. In an April 2024 meeting, EAC members emphasized the need to move beyond static notions of cultural competency and focus on cultural humility, lived experience, reconciliation, and improved outcomes for Indigenous Peoples.
5. ISC's *Indigenous Cultural Competency Learning Policy*, appended as **Exhibit A**, sets out that cultural competency and cultural humility represent distinct stages in the Indigenous cultural learning continuum. Cultural competency requires developing knowledge, skills and attitudes for interacting with Indigenous Peoples in respectful ways. It involves a continuous process of introspection, developing and practicing appropriate, relevant and

sensitive practices when working with Indigenous Peoples. Cultural competence does not require one to become an expert in cultures different from one's own. Cultural competency results in action on the part of an individual and ISC, and organizational elements are aligned with and respect Indigenous cultures.

6. According to ISC's *Indigenous Cultural Competency Learning Policy*, cultural humility is a lifelong journey of self-reflection and learning to redress power imbalances. It involves listening without judgement, being open to learning from and about others, and learning about one's own culture and biases. Through cultural humility it is possible to develop and maintain respectful relationships based on mutual trust. Cultural Humility is a building block for cultural safety.
7. Within this context, ISC is actively shifting from a compliance-based cultural competency model to a cultural humility and experiential learning approach, which emphasizes:
 - a. Continuous Learning: Recognizing cultural understanding as an ongoing journey.
 - b. Relational Accountability: Learning directly from Indigenous partners, Elders, and communities.
 - c. Experiential Learning: Participating in on-the-land events, Elder circles, and community partnerships to anchor learning in Indigenous worldviews and ways of knowing and being.

Indigenous Cultural Competency Learning

8. As previously stated in the March 4, 2022, affidavit of Valerie Gideon, an *Indigenous Cultural Competency Learning Policy* was adopted and made mandatory for all employees within ISC in September 2020.
9. The *Indigenous Cultural Competency Learning Policy* requires that all ISC employees complete a minimum of fifteen (15) hours of cultural competency learning each year and that this learning be reflected in the Learning and Development Plan section of their Public Service Performance Agreements. All federal employees are required to complete

performance agreements on an annual basis to spell out work/performance expectations. Employee performance is reviewed and assessed at mid-year and year-end by their supervisor based on the performance agreement.

10. With the goal of supporting compliance with 2022 CHRT 8, it was announced on October 1, 2025, that ISC employees would now be able to track the 15-hour training requirement in the Government of Canada's Performance Management System. This systemisation facilitates cultural learning as an ongoing process through its integration into employee performance and development goals. This mechanism is one way that ISC supports employees' learning journeys.

Ongoing Cultural Learning Endeavours Towards the Advancement of Cultural Humility

11. An Indigenous Cultural Competency Resources SharePoint intranet website was developed to help ISC employees complete their annual 15 hours minimum of Indigenous cultural competency learning required by the *Indigenous Cultural Competency Learning Policy*. It houses over one thousand cultural learning resources in many different formats, as well as a learning matrix to help guide learning plans for all learning levels. This SharePoint site is available to all employees on the department's intranet.
12. The Iskotew Lodge, an ISC operated Indigenous healing and teaching lodge primarily for federal government employees, also plays a central role in ISC's cultural learning efforts, offering a range of hybrid and in-person programming available to both ISC and Crown-Indigenous Relations and Northern Affairs Canada employees. The Lodge also coordinates significant cultural events for key observances, such as Indigenous Awareness Week, National Indigenous History Month, and National Day for Truth and Reconciliation. Programming included Indigenous ceremonies such as Indigegogy, Bundle Teachings, and Traditional Thunderbird drum ceremonies, as well as special sessions like the Honouring Water Ceremony and Winter Solstice Teachings.
13. To support ISC employees in fulfilling the requirements of the *Indigenous Cultural Competency Learning Policy*, over the past several years, sectors in ISC have each

developed their own cultural training courses. For example, Indigenous Cultures Workshops in the First Nations and Inuit Health Branch (“**FNIHB**”); Call of the Drum in the Child and Family Services Reform Sector (“**CFSRS**”); and Indigenous Community Development in Regional Operations. In January 2024, the Cultural Learning and Development Unit (“**CLDU**”) from CFSRS launched The Keepers of the Fire Learning Series, an email-based micro-learning initiative that celebrates Indigenous individuals, their cultures, histories and languages offering short, accessible content that support cultural awareness across CFSRS. A copy of the materials regarding the recent Call of the Drum initiative are attached hereto as **Exhibit B**.

14. Between June 2024 and March 2025, the CLDU delivered three pilot sessions of a three day, in-person cultural humility course called, *Building Our Circle: Cultivating a Vision for the Future* for employees of CFSRS and a version of the KAIROS Blanket Exercise tailored for employees of CFSRS which incorporated Knowledge Keeper testimony. Employees of CFSRS are responsible for the administration of the FNCFS Program and the *Act respecting First Nations, Inuit and Métis children, youth and families*. The course focused on reconciliation, anti-racism, and trauma-informed practices, designed to help employees understand and apply the Tribunal’s orders in their work. The pilot sessions helped inform the approach now being developed through the OFA cultural humility course co-development table, discussed further below.
15. In September 2025, ISC underwent a re-organisation, which resulted in the Indigenous Programming Team (“**IPT**”) from FNIHB and the **CLDU** from CFSRS being moved to the Corporate Secretariat, alongside the Indigenous Employees’ Secretariat (“**IES**”).
16. The IES supports the work done by Indigenous employee networks and serves as an information centre through which Indigenous and non-Indigenous employees can inquire about various Indigenous related programs, initiatives and events. Situating the CLDU and IPT teams with the IES will generate an improved synergy going forward.

17. In addition to ongoing internal work, ISC has been collaborating with the Chiefs of Ontario (“COO”) and the Nishnawbe Aski Nation (“NAN”) on the co-development of a Cultural Humility Training Course that responds to the requirements in 2022 CHRT 8. There have been 5 sub-table meetings to develop this training course and a pilot run is slated for February 3rd and 4th, 2026 in Ottawa with a limited number of participants from COO, NAN, and ISC.

Co-development of Mandatory Cultural Humility Training

18. The OFA, which remains subject to Tribunal approval, places additional cultural humility learning requirements on ISC employees in the Ontario region, and others whose work supports the OFA, with the following:

Employee Group	Annual Requirement
All Employees	Minimum 15 hours of cultural humility training, inclusive of the 15 hours required by ISC’s <i>Indigenous Cultural Competency Learning Policy</i> .
Managers/Executives	Up to 30 hours annually.
Supporting OFA	Up to 30 hours annually, especially those with regular interaction with First Nations.
Recommendation:	All employees are encouraged to reach up to 30 hours to prepare for future agreements.

19. Since October 2025, the CLDU has been specifically engaged in developing a cultural humility training that responds to the requirements of the OFA. This work is being carried out through a co-development table with COO and NAN. The training structure emerging from this work supports the cultural humility obligations set out in the proposed final agreement. Subject matter includes those noted in the OFA:

- a. truth-telling component on how Canada's past and contemporary actions impact First Nations children, youth, and families;
 - b. the *United Nations Declaration on the Rights of Indigenous Peoples*;
 - c. the reports of the Truth and Reconciliation Commission of Canada;
 - d. the *United Nations Convention on the Rights of the Child*;
 - e. First Nations' cultures, worldviews, and histories;
 - f. factors causing over-representation of First Nations children in the child welfare system, including the intergenerational impacts of the Indian Residential School system, the Indian Day Schools, and the Sixties Scoop;
 - g. the findings of the Missing and Murdered Indigenous Women, Girls, and Two Spirit Inquiry, including impacts on First Nation families;
 - h. social movements such as Idle No More and Families of Sisters in Spirit;
 - i. the history of the FNCFCS Program, including the reviews and evaluations conducted from 2000 to 2011 and the Tribunal findings in these proceedings; and
 - j. the historical and contemporary social and economic conditions of remote First Nations.
20. Once completed, the training will be required for all ISC employees that support the implementation of the OFA, if approved. It may also be made available to other ISC employees.
21. It is anticipated that this work will inform other regional courses as they are developed.
22. In collaboration with regional governance tables established through regional agreements with regional First Nations entities on the reform of the FNCFCS Program, ISC will continue to develop and refine available cultural humility training, along with measures to track the implementation of associated learning and performance commitments.

Other Departmental Transformation Initiatives

23. At an April 2024 meeting, members of the EAC highlighted the importance of embedding Indigeneity into ISC's people management systems, strengthening training coherence across the department, and addressing long-standing issues of institutional culture, racism, and employee safety. In December 2025, ISC provided the EAC with an update on progress toward addressing these issues. That report is appended as **Exhibit C** – inadvertently distributed to the EAC with DRAFT watermark.

24. I make this affidavit in support of Canada's plan on the long-term reform of the FNCFS Program outside Ontario, and for no other or improper purpose.

AFFIRMED by Kyle McKenzie stated as)
being located in the City of Ottawa, Ontario)
before me at the City of Ottawa, Ontario)
on this 22nd day of December, 2025, in accordance)
with O. Reg 431/20, Administering Oath or)
Declaration Remotely)

Shireen Sultan Adatia, Commissioner
for Taking Affidavits
LSO No.: P14203

SHIREEN SULTAN ADATIA
Licensed Paralegal
LSO No. 14203P

KYLE McKENZIE

This is **Exhibit “A”** to the Affidavit of
Kyle McKenzie, affirmed
remotely before me on December 22, 2025

A Commissioner for taking Affidavits

SHIREEN SULTAN ADATIA
Licensed Paralegal
LSO No. 14203P

Indigenous Services Canada

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Indigenous Cultural Competency Learning Policy

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Preamble

Indigenous Services Canada (henceforth ISC) is committed to:

- achieving reconciliation with First Nations, Inuit and Métis through renewed nation-to-nation, government-to-government and Inuit-Crown relationships based on affirmation and implementation of rights, respect, cooperation and partnership;

- implementing the recommendations put forth by the Truth and Reconciliation Commission of Canada;
- meeting its obligations in relation to the Canadian Human Rights Tribunal;
- promoting respect for the rights of Indigenous Peoples recognized and affirmed by section 35 of the *Constitution Act*, 1982;
- implementing the *United Nations Declaration on the Rights of Indigenous Peoples*;
- ensuring equity in the workplace under the *Employment Equity Act*.

And in carrying out its activities, ISC:

- collaborates and cooperates with Indigenous Peoples and with the provinces and territories;
- becomes a more responsive organization, with culturally competent employees who have an appreciation of Indigenous ways of knowing, being and doing and who are able to use this understanding in all aspects of their work;
- recognizes that cultural competency and cultural safety go far beyond notions of cultural awareness and cultural sensitivity, and;
- understands that in order for cultural competency to have a lasting positive impact, it must be integrated in the delivery of all internal and external programs and services by all employees.

Therefore, ISC brings into effect the present *Indigenous Cultural Competency Learning Policy*.

1.0 Effective date

This policy takes effect on September 30, 2020.

2.0 Issuing authority

This policy is issued under the authority of the Deputy Minister of ISC.

3.0 Application

This policy applies to all ISC employees.

4.0 Context

As put forth in the preamble, in order to fully achieve its mandate, ISC must become a more responsive organization, with culturally competent employees who have an appreciation of Indigenous ways of knowing, being and doing and who are able to use this understanding in all aspects of their work. The benefits of a culturally competent organization include: a positive work environment, more culturally appropriate services, and higher service levels which can lead to increased satisfaction among Indigenous partners.

Furthermore, a cultural competency learning policy acknowledges that in the context of the mandate of ISC, such a policy must include a robust Indigenous cultural continuum which includes: cultural awareness, cultural sensitivity, cultural competence, cultural humility, and cultural safety, as explained in Appendix A ([Definitions](#)). Underlying cultural competency are the principles of trust, respect for diversity, equity, fairness and social justice.

Increasing cultural competency has been advanced by the *Truth and Reconciliation Commission's Call to Action #57*, which requires government to:

provide education on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights and anti-racism.

— *Truth and Reconciliation Commission of Canada: Calls to Action (PDF)*

5.0 Definitions

Definitions to be used in the interpretation of this policy are in [Appendix A](#).

6.0 Statement

ISC supervisors have the delegated authority to manage and assess the performance of each of their employees and to support their learning and development plans, including cultural competency learning. ISC management and employees at all levels and classifications across the department are asked to complete the equivalent of 2 days of Indigenous cultural competency learning on an annual basis.

7.0 Purpose

The purpose of this policy is to ensure that all staff working for ISC acquires the knowledge, skills, and attitudes reflective of a culturally competent organization which then translate into all aspects of their work as well as in their workplace interactions. Cultural competency helps staff better perform their functions and contribute to building a culturally safe environment for Indigenous Peoples.

8.0 Process

This policy establishes a common approach to ensuring that all employees, regardless of their position, have cultural competency learning objectives which are reflected in the Learning and Development Plan section of their Public Service Performance Agreement. As an organization which promotes ongoing intentional learning and cultural understanding, this individualized plan should motivate, guide, and monitor the implementation of the employee's cultural competency journey.

It is possible that additional cultural knowledge and skills requirements be identified, depending on the work and function of the individual employee. Learning activities can be taken on an individual basis (ex. online or in-person) or can be completed as a group (ex. all staff retreat to visit an Indigenous community). ISC management and employees are encouraged to learn about diverse Indigenous cultures – First Nations, Inuit and Métis. Regional office may customize cultural competency learning specific to their regions.

In its desire to be an employer of choice for Indigenous Peoples, and with all present and future employees who want to make a difference in regards to Indigenous issues in Canada, ISC recognizes and is sensitive to the fact that its employees, including Indigenous employees, may have very different cultural competency learning needs. For instance, some employees may be at the very beginning of their cultural competency journey, while others may have already been deeply seeped in Indigenous learning experiences over several years which may have translated into exemplary culturally competent interactions with Indigenous Peoples. In other instances, Indigenous employees may have a desire to seek unique opportunities to learn more about their own culture, while for others it may be to learn more about other First Nations, Inuit, or Métis people, or yet again, the local Indigenous communities they serve. Regardless of where one is situated on their cultural competency journey, ongoing learning is of benefit to everyone. By building supportive and trusting relationships, supervisors and their employees are encouraged to have ongoing discussions in order to identify learning objectives and activities.

Indigenous ways of knowing, being and doing inform this policy and hence recognize the role that experiential learning plays in integrating new cultural competencies. Additionally, learning theories demonstrate that learners have different learning styles and preferences. As such, learning plans will reflect a range of learning opportunities from more formal mandatory learning events and courses ([Appendix B](#)) to self-directed studies, to participation in cultural events and celebrations, and to one-on-one time with Elders and knowledge keepers. Some learning activities may have related costs while others may be offered freely. A list of non-exhaustive examples of learning activities is available in [Appendix C](#). Managers and employees are encouraged to explore all the training, activities and events that could meet the different cultural competency learning needs of the employee. Term employees and students are invited to look at the [Learning roadmap for students \(DOCX\)](#) and [Learning roadmap for employees \(DOCX\)](#).

Supervisors and Employees are expected to track and report on the completion of cultural competency objectives in the Public Service Performance Agreement as well as on the qualitative outcomes of using these competencies in all aspects of their work.

9.0 Duration

The Cultural Competency Learning process is aligned with the Employee Performance Management Process period which corresponds to the fiscal year, running from April 1 to March 31.

10.0 Roles and responsibilities

10.1 Deputy Minister and Associate Deputy Minister

- Create a culture that recognizes continuous learning, including cultural competency;
- Allocate financial resources, if required, and give supervisors the authority to support employees in meeting their work objectives and development, including cultural competency;
- Ensure the employees are informed of this policy and have the knowledge, skills, and attitudes that make use of cultural competencies to do their work and to adapt to evolving circumstances.

10.2 Supervisors

- Communicate the importance of cultural competency within the organization and provide leadership to the team in the development of individual learning plans;
- Promote a culture of continuous learning among their employees through leading by example and encouraging employees to continuously strengthen their cultural competencies(i.e. role modelling and championing)
- Allocate the required financial resources for learning activities as needed;
- Ensure that each employee has access to the resources, tools and learning activities necessary to achieve their learning objectives;
- Organize collective learning activities tailored to particular interests/ competencies associated with the geographic location or function;
- Demonstrate respect and flexibility for Indigenous experiential learning and various learning styles and preferences of employees;
- Support and orient their direct reports in the development, implementation tracking, and reporting of individual Learning and Development Plans within Performance Agreements;
- Monitor the learning needs of their teams and flag gaps in resources or additional learning needs.

10.3 Employees

- Jointly with their supervisor, determine cultural competency learning objectives and activities that are aligned with departmental and functional needs, and correspond to their individual learning needs and preferences;
- Ensure cultural competency learning objectives and activities are included, tracked and reported on in their Learning and Development Plans within Performance Agreements on a yearly basis;
- Identify the resources required to implement their learning plan in order to increase their level of cultural competency;
- Meet or exceed their cultural competency learning requirements each year;
- Commit to an ongoing process of learning, reflecting and integrating newly acquired learning into every aspect of their work;
- Acquire and maintain the knowledge, skills and competencies related to their level and functions.

11.0 References

- Canadian Human Rights Tribunal
- *Constitution Act*, 1982 (Section 35)
- *Employment Equity Act*
- *Financial Administration Act*
- *Privacy Act*
- *Public Service Employment Act*
- *Policy on People Management*
- *Policy on Official Languages*
- Truth and Reconciliation Commission of Canada
- *United Nations Declaration on the Rights of Indigenous Peoples*

12.0 Information requests

For additional information, please contact the Learning and Development Directorate at:
Apprentissage-Learning@sac-isc.gc.ca

Appendix A

Definitions

Indigenous Cultural Continuum

Indigenous cultural competency can be explained by using a continuum which lays out the process that employees and an organization go through in developing their cultural competence. A cultural continuum includes:

Cultural Awareness

Cultural awareness is about recognizing that differences and similarities exist between worldviews and traditions between different cultures. Learning about the histories that impacts Indigenous Peoples in Canada as well as the role they've played in shaping the land that is present-day Canada are an important part of developing cultural awareness. Cultural awareness alone results in limited behaviour changes in the workplace.

Cultural Sensitivity

Cultural sensitivity grows when one starts to develop self-awareness of one's own cultural heritage as an individual, and how one's cultural background, aptitude, values, stereotypes and biases influence how we perceive and interact with Indigenous Peoples. It is NOT about treating everyone the same. Cultural sensitivity is evidenced by the integration of some changes in practices and behaviours.

Cultural Competence

Cultural competence requires developing knowledge, skills and attitudes for interacting with Indigenous Peoples in respectful ways. It involves a continuous process of introspection, developing

and practicing appropriate, relevant and sensitive practices when working with Indigenous Peoples. Cultural competence does not require one to become an expert in cultures different from one's own. Cultural competency results in action on the part of an individual and ISC, and organizational elements are aligned with and respect Indigenous cultures.

Cultural Humility

Cultural humility is a lifelong journey of self-reflection and learning to redress power imbalances. It involves listening without judgement, being open to learning from and about others, and learning about one's own culture and biases. Through cultural humility it is possible to develop and maintain respectful relationships based on mutual trust. Cultural Humility is a building block for cultural safety.

Cultural Safety

The goal of cultural safety is to create an environment free of racism and discrimination where Indigenous Peoples feel safe when receiving services, interacting with ISC in partnerships or when interacting with their ISC work colleagues. Cultural safety considers how social, political and historical contexts have shaped ISC's workplace and service delivery experiences for Indigenous Peoples, and ask employees to understand how those forces might still be affecting their own interactions with Indigenous Peoples.

Employee

For the purpose of this cultural competency learning policy, "employee" means any person who is required by the deputy head to perform functions related to a job.

Supervisor

The word is used generically in this document and refers to everyone, including managers, who supervise one or more employees and must review their performance.

Appendix B

Mandatory Indigenous Cultural Competency Training

Description

Indigenous peoples include diverse groups with distinct cultural and social characteristics. There are 3 distinct Indigenous groups in Canada: First Nations, Inuit and Métis.

For the Canadian government employees, understanding the unique history and culture of Indigenous populations is an important part of daily work so they can effectively communicate with co-workers and be culturally aware of the communities they serve.

All employees are asked to begin their cultural competency training by completing a series of core mandatory courses offered by the Canada School of Public Service.

Reflecting on Cultural Bias: Indigenous Perspectives (IRA101)

With a focus on understanding Indigenous peoples, this online self-paced course demystifies the idea of unconscious cultural bias and explores issues of prejudice and discrimination.

A Brief History of the Relationship Between Indigenous Peoples and the Government of Canada (IRA102)

This course presents the difficult facts about the historical relationship between the Government of Canada and Indigenous peoples.

First Nations in Canada (IRA103)

This course looks at some of the governance structures, traditions and current realities of First Nations and their relationships with the Government of Canada.

Inuit in Canada (IRA105)

This course provides a brief introduction to Inuit in Canada and helps you to better understand the relationship between Inuit and the Government of Canada.

Taking Steps Towards Indigenous Reconciliation (IRA107)

This online self-paced course supports the government's commitment to the value and outcomes of reconciliation by exploring in depth the 4 themes featured throughout the Indigenous Learning Series: recognition, respect, relationships and reconciliation.

Reconciliation Begins with Me (IRA141)

This course provides an understanding of reconciliation and that the importance of renewed relationships with Indigenous peoples is a government priority.

Remember to include your Indigenous cultural competency training in the Public Service Performance Management application, Section D of your Learning and Development plan for the year.

Appendix C

Appendix C: Examples of Indigenous Cultural Competency Learning Activities and Resources

Date modified: 2025-02-25

Indigenous Services Canada

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Appendix C: Examples of Indigenous Cultural Competency learning activities and resources

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- [Youth and education](#)

Expand all

Collapse all

▼ ISC Resources

Consultation and Accommodation with Indigenous Peoples Training

This course provides an overview of the legal Duty to Consult, focusing upon the historic and current context of Crown-Indigenous relations thru specific examples, case studies and interactive exercises.

Website

Indigenous Cultural Awareness

The goal of the Indigenous Awareness events (First Nations, Inuit and Métis) is to increase the awareness of the Indigenous Peoples of Canada which include diverse groups of peoples with distinct cultural and social characteristics.

Keep an eye out in the *Express* or local channels for dates on upcoming cultural events. Managers are also encouraged to organize learning opportunities for their teams (ex. In-community visit, volunteering at a pow wow, etc.)

In regions and the NCR | Experiential learning

Kumik Lodge

Kumik Lodge is located in the main foyer at national office at 10 Wellington in Gatineau. It is a place for employees to develop cultural competencies through direct interactions with Elders. It is a safe space to obtain Indigenous knowledge from various Elders across the country. The Kumik is open daily during the week, with lunch time teachings and activities. Furthermore, it is possible to book a one-on-one appointment with an Elder for guidance.

In the NCR | Experiential learning

Iskotew Lodge

Iskotew Lodge plays a similar role as the Kumik. It also has a good resource centre with its book collection as well as craft and drumming and other workshops. The Lodge is located in the basement of the Brooke Claxton Building at Tunney's Pasture in Ottawa. If you would like more information or to be added to the distribution list, please contact Christine Chapman, Iskotew Lodge Program Coordinator, by email at iskotew@hc-sc.gc.ca.

In the NCR | Experiential learning

#IndigenousReads

#IndigenousReads encourages reconciliation between Indigenous and non-Indigenous peoples by sharing Indigenous literature.

Website

▼ **Federal Public Service**

Canada School of Public Service Indigenous Learning Products

Under the themes of Recognition, Respect, Relationships and Reconciliation, Indigenous Learning provides access to resources, courses, workshops and events on the history, heritage,

cultures, rights and perspectives of Indigenous Peoples in Canada, as well as on their varied and long-standing relationships with the Crown.

The School offers a growing suite of resources that will help you increase your cultural skills and awareness of issues related to First Nations, Inuit and Métis Nations in Canada, as well as the role and responsibilities of the Government of Canada towards these peoples.

Mobile app

This learning application serves as a reference tool to learn about First Nations, Inuit and Métis Peoples, including key historical events and examples of reconciliation initiatives.

- [Reconciliation: A starting point](#)
- [HTML app version: Reconciliation: A starting point \(IRA106\)](#)

CSPS offers these online foundational courses (self-paced):

Reflecting on Cultural Bias: Indigenous Perspectives (IRA101)

This online self-paced course demystifies the idea of unconscious cultural bias and explores issues of prejudice and discrimination.

A Brief History of the Relationship Between Indigenous Peoples and the Government of Canada (IRA102)

This course presents difficult realities about the historical relationships between the Government of Canada and Indigenous peoples.

First Nations in Canada (IRA103)

This online self-paced course looks at some of the governance structures, traditions and current realities of First Nations and their relationships with the Government of Canada.

Inuit in Canada (IRA105)

This course briefly introduces the Inuit in Canada and helps you better understand the relationship between the Inuit and the Government of Canada.

(Course currently under revision) Métis in Canada (IRA104)

This course briefly introduces the Métis people and the complexity of the emergence of Métis identity in Canada today.

Taking Steps Towards Indigenous Reconciliation (IRA107)

This online self-paced course supports the government's commitment to the value and outcomes of reconciliation by exploring in depth the four themes featured throughout the Indigenous Learning Series: recognition, respect, relationships, and reconciliation.

Indigenous Considerations in Procurement (COR409)

This online self-paced course introduces the federal procurement policies, obligations and considerations that can be applied to increase opportunities for Indigenous businesses in

Canada.

Procurement in the Nunavut Settlement Area (COR410)

This online self-paced course provides an overview of the Nunavut Directive and outlines the measures by which procurement specialists must provide fair and reasonable opportunities for Inuit firms to submit bids on government contracts.

Canada School of Public Service (CSPS) | E-learning (in-person)

KAIROS Blanket Exercise (IRA140)

This course helps public service understand the shared history of Indigenous and non-Indigenous peoples in Canada, including the impact of the loss of Indigenous lands and the cultural assimilation policies.

Canada School of Public Service (CSPS) | Kairos offers in regions | | Learning (Virtual classroom)

Reconciliation Begins with Me (IRA141)

This course informs participants about little-known history of Indigenous Peoples, the impacts of Residential Schools, the rights of Indigenous Peoples, and the obligations of public servants.

Cultural Competency — Indigenous Perspectives (IRA142)

This course is designed to help employees recognize their own values and biases, and develop cultural competencies to build positive and respectful relationships with Indigenous Peoples in the context of the public service.

An Introduction to Canada's Colonial History (IRA143)

This course will help participants learn how the relationships with First Peoples in Canada have developed over the past 500 years.

Making a Difference in Supporting the Careers of Indigenous Employees (IRA144)

This course provides human resources specialists and managers with concrete ways to help facilitate the hiring, retention and advancement of Indigenous employees within the public service.

Revitalizing Voices: Navigating the Indigenous Languages Act (IRA110)

This course provides an overview of the *Indigenous Languages Act* and its importance to Indigenous culture and identity.

Courses for Executives

Reflecting on Canada's Colonial History (IRA170)

This course provides an overview of the key events that make up Crown-Indigenous relationships and that have historically had a negative impact on Indigenous populations.

Supporting Indigenous Talent (IRA171)

This course for executives explores the barriers faced by Indigenous employees related to their recruitment, retention, well-being and career advancement within the federal public service.

Canada School of Public Service – Upcoming events on Indigenous realities

Many events on Indigenous realities are coming up. Consult the School's complete catalogue, which offers courses, events, programs, and learning tools.

Canada School of Public Service – Work tools

Learning Portal on the United Nations Declaration on the Rights of Indigenous Peoples

This job aid provides public servants with an array of resources on the United Nations Declaration on the Rights of Indigenous Peoples, including the historical context that led to its adoption, the legislation that frames its implementation in Canada, and the Action Plan that drives the achievement of its objectives across the federal government.

Frequently Asked Questions About the UN Declaration and the UN Declaration Act

This job aid provides answers to frequently asked questions about the United Nations Declaration on the Rights of Indigenous Peoples and the *United Nations Declaration on the Rights of Indigenous Peoples Act*.

Indigenous Learning: Learning Path

This job aid compiles a suite of learning products available on the current realities, history, heritage, cultures, rights and perspectives of Indigenous Peoples in Canada and their relationship with the Crown.

Learning Roadmap for Managers of Indigenous Employees

This job aid provides managers of Indigenous employees with a collection of links to government resources designed to enhance their understanding of Indigenous realities, inclusive practices, recruitment and retention, and government action.

Mental Health and Well-Being Resources

This job aid provides a comprehensive list of Indigenous and non-Indigenous resources on mental health and well-being.

The Reconciliation Path

Be part of the change by actively participating in reconciliation! This interactive tool provides resources and practical ideas on how to actively participate in the reconciliation process.

Government Policies and the Impacts on Indigenous Peoples in Canada

This job aid is a comprehensive presentation of key policies and legislation that have had a significant impact on Indigenous Nations from the time of first contact to the present day.

First Nations Storytelling

This job aid provides information on the First Nations worldview of storytelling. It contains general information on the importance of storytelling in the oral tradition and how it is maintained by passing the information along from generation to generation.

Working with Indigenous Communities: A Guide to Cultural Protocols

Designed to help public service employees understand the importance of existing protocols in Indigenous Communities.

The Impact of Colonialism on Indigenous Peoples in Canada: A Historical Timeline

A learning tool that explores the history of the relationship between Indigenous peoples and the Crown in Canada.

Indigenous E-Learning: Tools and resources

A list of tools and resources to help you expand your knowledge of Indigenous Peoples, to better understand the realities of their lives, and the role of the public service in advancing reconciliation.

Indigenous Languages in Canada and the International Decade of Indigenous Languages

This job aid draws attention to the critical loss of Indigenous languages in Canada and around the world and offers resources to help increase awareness of the urgent need to preserve, revitalize, and promote these languages.

Reading List on Current Indigenous Topics

This reference tool provides a list of readings that support current understandings of the experiences of First Nations, Inuit, and Métis in Canada.

Reconciliation: The fundamentals (Primer and Guide)

Both resources aim to equip public servants with a basic understanding of reconciliation, and to inform how they approach their work.

Territorial Acknowledgment

Ideas and tips for public servants on how to acknowledge Indigenous territories before meetings.

Timeline of Influential Indigenous Women (IRA-J10)

Timeline of over 150 influential First Nations, Inuit and Métis women, recognizing the vital roles and contributions of Indigenous women to Canadian society. The Timeline of Influential

Canada School of Public Service (CSPS) | Videos

Addressing Microaggressions Towards Indigenous Peoples (IRA-V70)

This video follows the story of Noah, a fictional public servant who unintentionally commits a microaggression towards his Indigenous colleagues, and the repercussions it has on the entire team.

A Conversation with Natan Obed About the Inuit Nunangat Policy (IRA-V71)

This video presents a conversation with Natan Obed, President of Inuit Tapiriit Kanatami, about the key principles of the Inuit Nunangat Policy, the obligations of public servants, and how they can advance reconciliation by integrating these obligations into their daily work.

The Shared Responsibility of Implementing the Inuit Nunangat Policy

This video provides participants with a brief history on the co-development of the Inuit Nunangat Policy, its elements, and intent.

Call to Action 57: A Duty of Reconciliation with Indigenous Peoples for All Public Servants

Under the Truth and Reconciliation Commission's Call to Action 57, all federal public servants have a duty to learn about the history and reality of Indigenous Peoples in Canada. This short video explains why and how your involvement as a public servant can help the reconciliation effort.

Video Testimonials: Indigenous Employees

This new video platform offers short testimonials from First Nations, Inuit, and Métis public service employees. Our colleagues share with us their cultures, their challenges, their languages, their dreams, and their perceptions as Indigenous persons and public service employees.

Territorial Acknowledgement

Learn about the territorial acknowledgement's meaning and how to adopt this uniting ritual.

Finding Health Equity for First Nations Children

In this video, Dr. Cindy Blackstock, Ph.D., Executive Director of the First Nations Child and Family Caring Society of Canada, and Professor Sir Michael Marmot, Director of the International Institute for Society and Health, discuss the pursuit of equity for First Nations children in the context of Jordan's Principle and the Pan American Health Organization's recent report Just Societies: Health Equity and Dignified Lives.

Marking the National Day for Truth and Reconciliation

September 30 is now recognized as a federal statutory day of commemoration. The day provides an opportunity to reflect on the tragic history of residential schools and honour their Survivors by

engaging in reconciliation activities within our communities. Guest speakers share their thoughts and insights on what those experiences mean for Indigenous Peoples in Canada and for us all as we continue the journey towards truth and reconciliation.

Celebrating Louis Riel Day: Métis Realities

Learn about the current issues, challenges and opportunities facing Métis communities as they build constructive relationships and support reconciliation efforts with other Indigenous Peoples.

Elder Talk: Exploring Identity (IRA-V47)

Elder Gerry Oleman, a member of the St'at'imc Nation in British Columbia talks about how identity is formed both collectively and for each individual, how identity is imposed on us, and how we can also create our own identities. (Event held on January 13, 2021)

Indigenous Leaders Panel

Indigenous leaders discuss how the public service should be approaching its mandate for reconciliation.

Indigenous Learning Series Trailer

A collection of video clips of Indigenous leaders and public servants discussing the meaning of reconciliation.

Many Eagle Set Sundance Song (Michif Song)

This is the story of the "Many Eagle Set Sundance Song" as told by Folklorist and Author Nicholas Vrooman.

The Memoirs of Russell Moses, Residential School Survivor

John Moses speaks about his father Russell Moses' childhood experiences in a residential school.

The Path of Reconciliation

A collection of video clips of Indigenous leaders and executives of the Public Service of Canada discussing the path of reconciliation.

Reconciliation Through the Arts

Video clips of artists, Indigenous leaders and public servants discussing the role of the arts in the reconciliation process.

Truth and Reconciliation, with the Honourable Murray Sinclair

The Honourable Murray Sinclair discusses the legacy of the Canadian government's policy towards Indigenous people, and the path towards reconciliation.

What Does Indigenous Mean?

From 'Indian' to 'Indigenous': the historical pursuit of one umbrella term that applies to all.

Why I Joined the Public Service

Indigenous public servants share their experiences and advice with Indigenous youth new to the public service.

Introduction to Procurement Obligations in the Nunavut Settlement Area

This video introduces the Directive on Government Contracts, Including Real Property Leases, in the Nunavut Settlement Area and the government-wide approach to providing Inuit firms with fair and reasonable opportunities to submit bids on government contracts.

Best Practices and Lessons Learned in Indigenous Procurement

This event recording addresses the importance of strengthening the relationships between the federal government and Indigenous businesses and describes ways to create mutually beneficial contracting arrangements.

Understanding Indigenous Realities: Revitalization and Reconciliation

This video addresses the injustices endured by Indigenous Peoples in Canada, including the residential school system, forced relocations, and the ongoing repression of Indigenous rights, while also highlighting how courage and determination have catalyzed the reconciliation movement of today.

Canada School of Public Service (CSPS) | Classroom training

▼ Truth and Reconciliation

This site contains reports issued or created by the Truth and Reconciliation Commission.

- [Truth and Reconciliation Commission of Canada](#)

National Centre for Truth and Reconciliation Commission | Website

Reconciliation: What Does it Mean

On January 19, 2018, Health Canada hosted a panel discussion with Indigenous leaders and experts to discuss Reconciliation – What Does it Mean? This video summarizes the conversation Health Canada had with Indigenous leaders and experts on Indigenous interests.

Health Canada | Video

The truth is hard. Reconciliation is harder.

BC Office 20th Anniversary Gala keynote speaker Senator Murray Sinclair.

Canadian Centre for Policy Alternatives | Video

▼ History and Legacy of residential schools

Mapping Canada's history of residential schools with Google Earth

As the first Canadian organization to launch a story with Google Earth Voyager, *Canadian Geographic*, with the support of the National Centre for Truth and Reconciliation, offers an in-depth look at the residential school system.

Canadian Geographic: Google Earth | Website

Shelagh Rogers presents "Revelation: Bearing Witness to the Transformative Testimonies of Residential School Survivors"

Highly acclaimed CBC radio personality and honorary TRC witness Shelagh Rogers discusses the impact of hearing hundreds of residential school survivors speak at national and regional events of the Truth and Reconciliation Commission of Canada. The real history of Canada was not taught to generations of Canadian school children. But Indigenous Peoples lived it. What does reconciliation mean now that Canada knows the truth of their experience?

Simon Fraser University | Video

UN Declaration on the Rights of Indigenous Peoples

Nine years have passed since the UN Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly. Since then, the four countries voting against have reversed their position and now support the Declaration. Today the Declaration is the most comprehensive international instrument on the rights of indigenous peoples. It establishes a universal framework of minimum standards for the survival, dignity and well-being of the indigenous peoples of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of Indigenous peoples.

United Nations | Reading

▼ Treaties and Indigenous Rights

Royal Proclamation, 1763

The Royal Proclamation is a document that set out guidelines for European settlement of Aboriginal territories in what is now North America. The Royal Proclamation was initially issued by King George III in 1763 to officially claim British territory in North America after Britain won the Seven Years War

University of British Columbia | Website

Aboriginal and Treaty Rights Information System (ATRIS)

Aboriginal and Treaty Rights Information System (ATRIS) is a web-based, geographic information system that locates Indigenous communities and displays information relating to their potential or established Aboriginal or treaty rights.

CIRNAC | Website

Métis Rights

Information on the Daniels Decision and the Powley Decision

CIRNAC | Website

Why Canada's Indigenous principles document matters

Opinion: Canada faces a moment of truth—and a new document from Canada's Department of Justice can help show a way forward

MacLean's | Reading

Presentation on Canada's Emerging Indigenous Rights Framework: A Critical Analysis (PDF)

This presentation provides an overview of the 2018 Yellowhead Institute report, Canada's Emerging Indigenous Rights Framework: A Critical Analysis. It includes key takeaways and a high-level overview of the report's three sections on relationship reform, policy reform, and legislative reform.

Yellowhead Institute | Reading

User Guide to An Overview of Canada's Emerging Indigenous Rights Framework: A Critical Analysis

This user guide provides an overview of the report, Canada's Emerging Indigenous Rights Framework: A Critical Analysis. It includes key takeaways and a high-level overview of the report's three sections on relationship reform, policy reform, and legislative reform.

Yellowhead Institute | Reading

Canada's Emerging Indigenous Rights Framework: A Critical Analysis (PDF)

This report describes the apparent changes that the government has made since the election of Justin Trudeau in the relationship between the Crown and Indigenous peoples in Canada.

Yellowhead Institute | Reading

Better Late Than Never? Canada's Reluctant Recognition Of Métis Rights And Self-Government

This article written by Adam Gaudry explain how Metis have struggled for decades in order to be included in agreements like the Trudeau government's Recognition and Implementation or Rights Framework announced in February 2018.

Yellowhead Institute | Reading

Indian Act and Elected Chief and Band Council System

This blog article explains the historical and ongoing impacts of the Indian Act.

Indigenous Corporate Training Inc. | Reading

▼ History

Finding Peter Bryce

This one-hour documentary uncovers the vision and compassion of a man who pioneered the public health and social policy movements in Canada, and, in 1907, reported on the conditions in Indian Residential Schools. This film highlights the importance of advocacy within the public service, speaking truth to power as well as the choices and roles the public service has and can play in paving Canada's legacy of past, present and future.

Video

Canada's dark side: Indigenous Peoples and the 150 celebrations

In Origins Current Events in Historical Perspective.

Ohio State University | Website

Kanehsatake: 270 ears of resistance (Video)

In July 1990, a dispute over a proposed golf course to be built on Kanien'kéhaka (Mohawk) lands in Oka, Quebec, set the stage for a historic confrontation that would grab international headlines and sear itself into the Canadian consciousness. Director Alanis Obomsawin—at times with a small crew, at times alone—spent 78 days behind Kanien'kéhaka lines filming the armed standoff between protestors, the Quebec police and the Canadian army. Released in 1993, this landmark documentary has been seen around the world, winning over a dozen international awards and making history at the Toronto International Film Festival, where it became the first documentary ever to win the Best Canadian Feature award. Jesse Wente, Director of Canada's Indigenous Screen Office, has called it a "watershed film in the history of First Peoples cinema."

National Film Board of Canada | Video

▼ Indigenous ways of thinking, being and doing

The Inuit Way: a Guide to Inuit Culture (PDF)

Pauktuutit – Inuit Women of Canada | Website

▼ General Indigenous information

8th Fire: Wab Kinew's Walk Through History

Join Wab Kinew on a two-minute walk through 500 years of aboriginal history.

All four episodes of 8th Fire can be viewed at the [Coursera](#) site. You can see the clips in their original context. Coursera received permission to show the full series for their *8th Fire: Aboriginal Peoples, Canada & the Way Forward* course.

- [8th Fire Episode 2: It's Time](#)
- [8th Fire Episode 3: Whose Land is it Anyway?](#)
- [8th Fire Episode 4: At the Crossroads](#)

CBC | Video

Reconciliation, treaties and Indigenous history in Canada: A reading list.

On April 26, 2017, CBC hosted a live, interactive roundtable on treaties, reconciliation and Indigenous history in Canada, featuring Indigenous community leaders, educators and advocates. CBC had a lively conversation with their panel, who answered some smart questions.

CBC's Canada: The Story of Us | Website

Native Land Map: Indigenous land names for land acknowledgements

This map gives a global view of Indigenous territories. Please note that this map is not perfect, it is based on contributions from the community

Native Land | Website

Inuit Qaujimajatuqangit (PDF)

Leaflet on Inuit Societal Values. (See pages further on in this brochure that are in Inuktitut, syllabic, English, and French)

Government of Nunavut | Reading

The virtual museum of Métis history and culture

In partnership with the Saskatchewan Ministry of Education, the Department of Canadian Heritage's Canadian Culture Online Program, the Canada Council for the Arts, SaskCulture, the Government of Canada and the University of Saskatchewan - is proud to provide you with this systematic look at Métis history and culture.

Gabriel Dumont Institute of Native Studies and Applied Research | Website

Canada's Original Places Names (in Google Earth)

Canadian Geographic | Website

Inuit History and Heritage (PDF)

This map provides an overview of Indigenous territories. Please note that this map is not perfect; it is based on contributions from the community.

Inuit Tapiriit Kanatami | Reading

Indigenous Peoples' Atlas of Canada

This book contains stunning maps of Canada's Aboriginal peoples, a section on truth and reconciliation enriched with detailed information, contemporary and historical photographs, maps and other resources, and a glossary of common Aboriginal terms. It was produced by The Royal Canadian Geographical Society in partnership with the Assembly of First Nations, the Inuit Tapiriit Kanatami, the Métis Nation, the National Centre for Truth and Reconciliation.

The Royal Canadian Geographical Society | Reading

The Ottawa Aboriginal Coalition

The Ottawa Aboriginal Coalition was established in 2001 to respond to the needs of the Ottawa Aboriginal Community with a unified approach.

OAC members are Indigenous service organization providing front-line programs and services to Aboriginal people living in the National Capital Region.

Ottawa Aboriginal Coalition (OAC) | Website

Inuit Tapiriit Kanatami

The National Representational Organization Protecting and Advancing the Rights and Interests of Inuit in Canada.

Inuit Tapiriit Kanatami | Website

Fact and Fiction on Indigenous Peoples

A new, unique and user-friendly website, was launched by Institut Tshakapesh and the Commission des droits de la personne et des droits de la jeunesse. The organizations joined forces for this major project to strengthen ties between Indigenous Peoples and all Quebecers.

Commission des droits de la personne et des droits de la jeunesse Québec | Reading

Assembly of First Nations

The role of the National Chief and the AFN is to advocate on behalf of First Nations as directed by Chiefs-in-Assembly. This includes facilitation and coordination of national and regional discussions and dialogue, advocacy efforts and campaigns, legal and policy analysis, communicating with governments, including facilitating relationship building between First Nations and the Crown as well as public and private sectors and general public.

Assembly of First Nations | Website

Congress of Aboriginal Peoples

The Congress of Aboriginal Peoples (CAP) is one of five National Indigenous Organizations recognized by the Government of Canada. Founded in 1971 as the Native Council of Canada (NCC), the organization was originally established to represent the interests of Métis and non-status Indians. Reorganized and renamed in 1993, CAP has extended its constituency to include all off-reserve status and non-status Indians, Métis and Southern Inuit Aboriginal Peoples, and serves as the national voice for its provincial and territorial affiliate organizations. CAP also holds consultative status with the United Nations Economic and Social Council (ECOSOC), which facilitates its participation on international issues of importance to Indigenous Peoples.

Congress of Aboriginal Peoples | Website

Native Women's Association of Canada

The Native Women's Association of Canada (NWAC) is founded on the collective goal to enhance, promote, and foster the social, economic, cultural and political well-being of First Nations, Métis and Inuit women. NWAC is an aggregate of thirteen Native women's organizations from across Canada and was incorporated as a non-profit organization in 1974. Much like a "Grandmother's Lodge", we as aunties, mothers, sisters, brothers and relatives collectively recognize, respect, promote, defend and enhance our Native ancestral laws, spiritual beliefs, language and traditions given to us by the Creator.

Native Women's Association of Canada | Website

Wabano

One of ten Aboriginal Health Access Centres (AHAC), the award-winning Wabano Centre provides a wide range of medical clinics, social services and support, and youth programs for Ottawa's 40,000+ Indigenous people. All services are based on implementing best practices for community health care, and Wabano also incorporates the teachings, culture, and traditions of Indigenous people. This unique approach is what makes Wabano special.

Wabano in the NCR | Experiential Learning

Odawa Native Friendship Centre

A non-profit organization providing services to Ottawa's Aboriginal Community.

Odawa Native Friendship Centre In the NCR | Experiential Learning

▼ Indigenous–Crown Relations

Royal Commission on Aboriginal Peoples

The Report of the Royal Commission on Aboriginal Peoples (RCAP) concerns government policy with respect to the original historical nations of this country.

- Volume 1 - Looking Forward, Looking Back (PDF)
- Volume 2 - Restructuring the Relationship (PDF)
- Volume 3 - Gathering Strength (PDF)
- Volume 4 - Perspectives and Realities (PDF)
- Volume 5 - Renewal: A Twenty-Year Commitment (PDF)

Library and Archives Canada | Reading

Current Indian Act

Direct access to the current Indian Act in Canada.

Justice Canada | Reading

▼ Intercultural competency

Culturally Respectful Relationships: Some Terms & Issues (PDF)

This vocabulary guide will help you to use the right term in your exchanges. Why does terminology matter? The words we speak are important because they carry meanings and representations of histories and power dynamics.

Northern Health BC | Reading

Two-Eyed Seeing

The Etuaptmumk Two-Eyed Seeing Model, developed by Mi'kmaw Elder Albert Marshall, "encourages that collaborators learn to look at matters with two different worldviews or paradigms in mind. Thus, one eye looks at the issue with the strengths of traditional Indigenous knowledges and ways of knowing, while the other eye looks at the strengths of western knowledges and ways of knowing."

Institute for Integrative Science and Health, Cape Breton University | Website

Etuaptmumk: Two-Eyed Seeing (Video)

By Rebecca Thomas at TEDx NSCCWaterfront

TEDx | Video

Build your skills for reconciliation

This training is offered for groups only and has registration fees.

Indigenous Reconciliation Group | Experiential learning

Toolbox of research principles in an Aboriginal context

This one-of-a-kind publication is intended for First Nations and Inuit communities' decision-makers, researchers and students wishing to further their knowledge in research in Aboriginal contexts. The purpose is to aggregate existing tools (evaluation questionnaires, consent forms, reflections on ethics and collaboration, explanatory videos, etc.) that have proven useful in the development of ethical, respectful, equitable and reciprocal collaborative research, and make them available to all.

Université du Québec à Témiscamingue | Website

Indigenous Health Values and Principles Statement

The statement is intended to influence behavioural change to condemn racism in Indigenous health care, translating into culturally safe practice and creating a nurturing environment to benefit communities.

Royal College of Physicians and Surgeons of Canada | Reading

Webinar: Cultural Safety for Indigenous Peoples: A Determinant of Health

This webinar explored how racism has manifested in the way health care services are provided to Indigenous peoples and is thus a barrier to their optimal health. Specifically, the presentation highlighted the ways in which Indigenous people have expressed their realities of experiencing racism, and discussed ways that healthcare professionals might engage with the arts and humanities in order to more deeply reflect on their thoughts about racism and Indigenous peoples.

National Collaborating Centre on Indigenous Health | Reading and video

Cultural Safety: Respect and Dignity in Relationships (PDF)

Supports increased cultural competency and safety throughout Northern Health.

Northern Health – Indigenous Health | Video and website

Cultural Competence and Cultural Safety

Final Framework: [Cultural Competence and Cultural Safety in Nursing Education \(PDF\)](#)

This document deals with the Cultural Competence Program in Nursing Education. The Canadian Association of Schools of Nursing (CASN) recognizes the importance of increasing the presence of First Nations, Inuit and Métis nurses in the nursing profession.

Discussion Paper: [Cultural Competence and Cultural Safety in First Nations, Inuit and Métis Nursing Education \(PDF\)](#)

This document deals with the Cultural Competence Program in Nursing Education. Education is essential to the future of Indigenous peoples in Canada. Nursing education would train First Nations, Inuit and Métis students at the bachelor's, master's and doctoral levels in nursing.

A Journey We Walk Together: Strengthening Indigenous Cultural Competency in Health Organizations (PDF)

To achieve the outcome of becoming more culturally competent, organizations need culturally competent individuals who are supported by intentional structures and effective processes. This report examines cultural competency from both the perspective of the individual and of the organization. What stages of change does an individual go through on their cultural competency journey? And what can the organization implement to support their clients, leaders, managers and employees? Consider where your organization is on its journey toward cultural competency and explore how you can improve your structures and processes to see better outcomes.

Canadian Foundation for Health Improvement | Reading

▼ Anti-racism

The 2018 CBC Massey Lectures: All Our Relations: Finding the Path Forward

Prize-winning journalist Tanya Talaga explores the legacy of cultural genocide against Indigenous peoples

- We Were Always Here
- Big Brother's Hunger
- The Third Space
- 'I Breathe for Them'
- We Are Not Going Anywhere

CBC | Podcast

Aboriginal experiences with racism and its impacts

This fact sheet is the second in a series focused on anti-Indigenous racism in Canada. It focuses on the lived and structural forms of racism and provides a brief overview of what racism is, how it intersects with other forms of discrimination, and how it is manifested.

National Collaborating Centre on Indigenous Health | Reading and video

For more thought-provoking Indigenous content:

- [What non-Indigenous Canadians need to know \(Video\)](#)
- [Why do Indigenous topics cause such emotional discomfort? \(Video\)](#)
- [5 things to know about Indigenous humour \(Video\)](#)
- [The Agenda with Steve Paikin - "Ontario Hubs: Addressing Reconciliation" \(Video\)](#)

TVO Docs | Indigenous | Vidéo

Understanding inter-generational trauma and how to stop it

Trauma is something that can be passed down through the generations.

In this edition we examine what inter-generational trauma is and how Indigenous peoples in Canada are affected by it.

APTN InFocus | Video

Debunking the Most Common Myths White People Tell About Race

Robin DiAngelo, author of "White Fragility," unpacks common excuses white people make about race—and how to address them.

NBC News | Video

White Fragility

University of Washington professor Dr. Robin DiAngelo reads from her book "White Fragility: Why It's So Hard for White People to Talk About Racism," explains the phenomenon, and discusses how white people can develop their capacity to engage more constructively across race.

Seattle Channel | Video

Deconstructing White Privilege with Dr. Robin DiAngelo

Dr. Robin DiAngelo is the author of "What Does it Mean to Be White? Developing White Racial Literacy" and has been an anti-racist educator, and has heard justifications of racism by white men and women in her workshops for over two decades. This justification, which she calls "white fragility," is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include outward display of emotions such as anger, fear, and guilt, and behaviours such as argumentation, silence, and leaving the stress-inducing situation.

General Commission on Religion and Race of the UMC | Video

▼ Missing and Murdered Indigenous Women and Girls

Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls

The National Inquiry's Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada's staggering rates of violence against Indigenous women, girls and 2SLGBTQQIA people. The two volume report calls for transformative legal and social changes to resolve the crisis that has devastated Indigenous communities across the country.

National Inquiry into Missing and Murdered Indigenous Women and Girls | Reading

▼ Youth and education

Jordan River Anderson: The Messenger

Alanis Obomsawin's 52nd film tells the story of how the life of Jordan River Anderson initiated a battle for the right of First Nations and Inuit children to receive the same standard of social, health and educational services as the rest of the Canadian population.

National Film Board of Canada | Video

Jordan's Principle

Jordan's Principle is a legal rule named in memory of a very special little boy named Jordan River Anderson. Jordan's Principle makes sure that when a First Nations child needs services they get them right away. This applies to all services: including health care, education, and child welfare, and to all First Nations children, on or off reserve.

First Nations Child & Family Caring Society | Video

We Can't Make the Same Mistake Twice

The rights of First Nations children take centre stage in this monumental documentary. Following a historic court case filed by the Assembly of First Nations and the Child and Family Caring Society of Canada against the federal government, Alanis Obomsawin exposes generations of injustices endured by First Nations children living on reserves and their families. Directed by Alanis Obomsawin.

National Film Board of Canada | Video

Decolonizing Education: Nourishing Their Learning Spirits

Lecture by Prof. Marie Battiste of the University of Saskatchewan titled Decolonizing Education: Nourishing Their Learning Spirits. In her talk, Dr. Battiste speaks about injustices and inequities in education for Indigenous Peoples. Sponsored in March 2016 by Sealaska Heritage Institute and the University of Alaska Southeast, PITAAS Program.

Sealaska Heritage Institute | Video

Pow Wow Trail

The Pow Wow Trail site lists a calendar with dates for pow wows across Canada.

Destination Indigenous | Website

This is **Exhibit “B”** to the Affidavit of
Kyle McKenzie, affirmed
remotely before me on December 22, 2025

A Commissioner for taking Affidavits

SHIREEN SULTAN ADATIA
Licensed Paralegal
LSO No. 14203P

Call of the Drum: Child and Family Services Reform's Commitment to Cultural Humility Learning

Toolkit



Developed by the Child and Family Services Reform Sector
Cultural Learning and Development Unit
August 2025

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What is the purpose of this document?

The Call of the Drum: CFSR's Commitment to Cultural Humility Learning was developed to meet the legal obligations under the Canadian Human Rights Tribunal (CHRT) orders Indigenous Services Canada's (ISC) Indigenous Cultural Competency Learning Policy (ICCLP), and in preparation for the implementation of the Final Agreement on Long-Term Reform of the First Nations Child and Family Services Program in Ontario (OFA), which is still pending acceptance by the CHRT. New performance objectives, indicators, and a bi-monthly tracking mechanism support consistent compliance and accountability to these departmental obligations.

The Call of the Drum is grounded in the overarching directive found in CHRT orders to shift away from a colonial mindset. This transformation is a long-term journey rooted in cultural humility, which requires meaningful self-reflection, sustained learning, and changes in individual and institutional behaviour.

To support implementation, the *Call of the Drum: Cultural Humility Learning Toolkit* was developed to guide employees and managers through the new Performance Management Agreement (PMA) objective:

Contribute to and uphold a workplace that prioritizes respect, inclusion, and excellence by demonstrating a commitment to cultural humility. Actively engage in continuous learning and professional development to ensure that Indigenous cultural humility is integrated into all aspects of work and decision-making.

The corresponding performance indicator requires every employee to:

Complete 15 hours annually of Indigenous cultural humility learning in consultation with your manager to determine eligible activities.

Although 15 hours is the mandatory minimum, employees are encouraged to begin building toward 30 hours of learning annually to be ready for the Final Agreement's implementation, should it be approved. This document provides tools to support those conversations, to determine expectations, and to help managers and employees track progress throughout the fiscal year.

Defining Cultural Humility within CFSR's Context

Cultural humility is a lifelong process of self-reflection, self-critique, and learning. It involves recognizing and addressing power imbalances, questioning one's own biases and assumptions, and approaching others with openness and respect. In the context of CFSR, cultural humility



supports the development of relationships rooted in mutual trust and understanding with First Nations, Inuit, and Métis Peoples.

Cultural humility is a foundational element of ISC's broader Indigenous Cultural Learning continuum, which includes cultural awareness, sensitivity, competency, and ultimately, cultural safety. It is also directly referenced in the pending *Final Agreement on Long-Term Reform of the FNCFS Program in Ontario*, which mandates 15 to 30 hours of annual cultural humility training for ISC employees and outlines that this training must include truth-telling, Indigenous worldviews, and experiential learning opportunities such as Elders' teachings and First Nations-led workshops.

Cultural Competency Versus Cultural Humility?

Cultural competency focuses on building knowledge, skills, and behaviours to engage respectfully and effectively with Indigenous Peoples, whereas cultural humility emphasizes how we apply that knowledge, with accountability, openness, and a continual commitment to self-awareness.

Cultural Competency can be understood as the process of learning about others, gaining knowledge of Indigenous history, rights, values, and lived realities, and putting that knowledge into practice.

Cultural Humility is about learning who you are in relation to others and recognizing that no amount of training can ever lead to "mastery" of another culture. It calls for reflection and adaptation, especially in the context of ongoing colonial dynamics.

Unlike competency, which can be interpreted as a fixed accomplishment, humility is ongoing and relational. It is not a goal to be completed, but a way of life.

On Terminology and Usage

You may hear colleagues use the terms cultural humility and cultural competency interchangeably. Others may strongly prefer one over the other. Within ISC, "cultural competency" is the term formally used in the ICCLP. However, the *Final Agreement on Long-Term Reform of the FNCFS Program in Ontario* signals a shift toward embedding humility at the heart of how learning and service delivery are approached, particularly in efforts to redress systemic discrimination and to create conditions of cultural safety within the department.

Both terms have value, but they are not synonymous. Using them deliberately, while being transparent about their distinctions, strengthens our collective efforts toward respectful, informed, and unbiased engagements with Indigenous Peoples.



Who does the policy apply to?

This policy applies to all CFSR employees, including those who are First Nations, Inuit, or Métis. We recognize that some Indigenous employees may already carry significant cultural knowledge through their lived experience, language, or participation in ceremony and identities. At the same time, cultural humility emphasizes continuous reflection and lifelong learning.

Indigenous Peoples are not all the same. There are over 630 First Nations in Canada, alongside diverse Inuit and Métis communities each with distinct traditions, languages, and histories. Engaging with cultures beyond one's own Nation, community, or territory is an important aspect of cultural humility. For Indigenous employees, this may include learning about other Indigenous cultures, revitalizing their traditional language, or participating in cultural and ceremonial practices that were disrupted or inaccessible due to colonial impacts.

We also encourage a distinctions-based approach to cultural learning that avoids assumptions of pan-Indigeneity. Participating in cultural practices from one's own Nation, as well as respectfully learning from others, supports a broader understanding of Indigenous realities and the importance of cultural diversity.

The cultural humility requirements are meant to provide time, space, and accountability for learning that challenges colonial mindsets and fosters respectful relationships across roles, regions, and personal background. Managers and executives are expected to support these efforts by setting an example and guiding employees in developing a learning path that is meaningful and appropriate to their role.

Indigenous Cultural Learning Continuum

The Indigenous Cultural Learning Continuum represents a spectrum of behaviours, attitudes, ways of thinking, and actions with the goal of reaching a state of cultural safety. This spectrum includes the following:

Cultural Awareness:

Cultural awareness involves recognizing both the differences and similarities between worldviews and traditions of various cultures. Learning the histories that have shaped Indigenous Peoples in Canada, as well as their role in shaping the land that is now Canada, is a key part of developing cultural awareness. However, cultural awareness alone leads to only limited changes in workplace behaviour.

Cultural Sensitivity:

Cultural sensitivity develops as individuals gain self-awareness of their own cultural heritage and recognize how their background, values, and biases shape their perceptions and interactions with Indigenous Peoples. It is not about treating everyone the same. Evidence of cultural sensitivity is reflected in the adoption of changes in practices and behaviors.

Cultural Competence:

Cultural competence requires developing knowledge, skills and attitudes needed to engage with Indigenous Peoples in respectful ways. It's an ongoing process of self-reflection and the consistent application of appropriate, relevant and sensitive practices in interaction with Indigenous Peoples. Cultural competence does not require becoming an expert in cultures different from one's own. It is reflected in actions of both individuals and CFSR, with organizational structures and practices aligned to respect Indigenous cultures and realities.

Cultural Humility:

Cultural humility is a lifelong journey of self-reflection and learning to redress power imbalances. It involves listening without judgement, being open to learning from and about others, and learning about one's own culture and biases. Through cultural humility it is possible to develop and maintain respectful relationships based on mutual trust. Cultural Humility is a building block for cultural safety.

Cultural Safety:

The goal of cultural safety is to create an environment free of racism and discrimination where Indigenous Peoples feel safe when receiving services in partnerships or when interacting with their work colleagues. Cultural safety recognizes how social, political and historical contexts have shaped ISC's workplace and service delivery experiences for Indigenous Peoples and asks employees to understand how those forces might still be affecting their own interactions with Indigenous Peoples.

Indigenous cultural learning also requires using both a **trauma-informed** and an **anti-racism** lens. It involves understanding the impacts of colonization and systemic discrimination, reflecting on personal assumptions, and approaching learning with empathy, humility, and accountability.

Anti-racism is the active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices, and attitudes, so that power is redistributed and shared equitably. **Anti-racism approaches** involve any approach that reduces power differences by benefiting minority racial[ized] groups and/or disadvantaging dominant



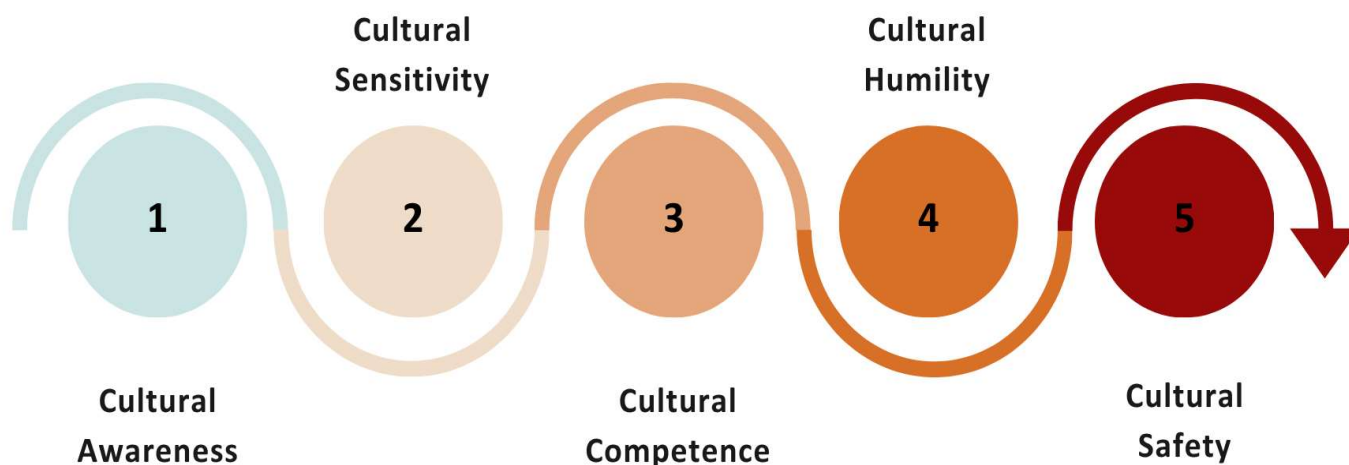
racial[ized] groups. (Source: National Collaborating Centre for Indigenous Health (2013). “Understanding Racism.”)

Trauma-informed approaches involve understanding the impacts and root causes of historical intergenerational trauma, recognizes the symptoms of trauma and integrates this knowledge into policies, procedures, practices and settings; “...*Trauma-informed care is their commitment to provide services in a manner that is welcoming and appropriate to the special needs of those affected by trauma.*” (Source: National Collaborating Centre for Indigenous Health (2017).

“*What’s New is Really Old: Trauma Informed Health Practices Through an Understanding of Historic Trauma*” Royal College of Physicians and Surgeons (2019). “Indigenous Health Primer.”

INDIGENOUS CULTURAL CONTINUUM

The Indigenous Cultural Learning Continuum represents an ongoing learning journey for both individuals and organizations. Rather than focusing solely on an endpoint, the continuum illustrates the evolving process of deepening understanding, building respectful relationships, and shifting attitudes and behaviours over time.



Anti-Racism Lens



Trauma-Informed Lens

Context within ICCLP and OFA

The Indigenous Cultural Competency Learning Policy (ICCLP) and the anticipated *Final Agreement on Long-Term Reform of the FNCFS Program in Ontario* (OFA), pending acceptance by the CHRT, both emphasize the importance of cultural humility learning as a requirement for ISC employees. While 15 hours is currently mandated under the ICCLP and is the formal

requirement in the PMAs, CFSR employees are encouraged to work towards 30 hours annually to prepare for the implementation of the OFA. This learning is not simply about building knowledge. It must support real understanding, self-reflection, and practical change in how services are delivered and how decisions are made.

The policy framework stresses that learning must go beyond awareness and sensitivity. Employees must recognize and address the legacies of colonialism, understand the diversity and lived realities of First Nations, Inuit, and Métis Peoples, and create space for Indigenous voices and perspectives in everyday work. This shift requires both the development of skills (competency) and a commitment to growth, humility, and mutual respect.

Hourly Requirement Determination

Under the ICCLP, all ISC employees are required to complete 15 hours of Indigenous cultural humility learning each year.

The Ontario Final Agreement sets an additional requirement:

“Up to 30 hours of cultural humility training is required annually for those occupying management and executive level positions, or for ISC employees that support implementation of the Ontario Final Agreement (OFA) and whose responsibilities involve regular interactions with First Nations or their citizens.”

While the OFA has not yet been accepted by the Canadian Human Rights Tribunal (as of August 2025), once approved and implementation begins, all CFSR employees will be expected to complete 30 hours of Indigenous cultural humility learning regardless of role or level of contact.

To determine whether an employee must complete 15 or 30 hours, answer the following three-part assessment questions.

1. Does the employee support implementation of the Ontario Final Agreement, specifically as it relates to the Child and Family Services Program?

- **Yes** → Proceed to Question 2
- **No** → Employee completes a minimum of 15 hours

2. Does the employee meet any of the following criteria?

- ✓ Regularly engages with First Nations communities, leaders, or citizens (e.g., in service delivery, negotiations, consultations, funding, partnerships)
- ✓ Occupies a management or executive position overseeing work related to the OFA



- ✓ Makes decisions or controls resources that directly impact First Nations (e.g., funding, policy, program design)
- ✓ Supports services related to Indigenous child and family well-being or health
- ✓ Holds a role with power or influence over First Nations, even without direct contact (e.g., strategic decision-makers, senior policy leads)
 - If **YES to any**, employee completes up to 30 hours
 - If **NO to all**, completes a minimum of 15 hours

Reference Table (Summary)

Level	Criteria (Summarized)	Required Hours
High Contact/Influence	OFA + Regular Interaction or Power/Influence	Up to 30 hours
Moderate Influence	OFA Support Role, Indirect or Minimal Influence	Minimum of 15 hours
Low Influence	No OFA involvement, minimal/no Indigenous file exposure	Minimum of 15 hours

This assessment approach is designed to be operationally feasible and to hold up under scrutiny from the Canadian Human Rights Tribunal (CHRT), the Ontario Reform Implementation Committee (ORIC), the Parties to the OFA, Chiefs of Ontario, Nishnawbe Aski Nation, and internal review processes.

Although the current requirement remains 15 hours, as outlined in both the ICCLP and reflected in employees' PMAs, we encourage all employees to work toward 30 hours of Indigenous cultural humility learning annually to support departmental readiness for OFA implementation.

Meeting the Indigenous Cultural Learning Hours

To meet the required number of training hours, employees should visit [the Indigenous Cultural Competency Resources and Training Inventory](#), in particular, the Learning Matrix, to explore activities and resources that count toward their cultural competency learning hours. We have also provided some recommended learning sources in the table in [Appendix A](#).

The Indigenous Cultural Competency Resources and Training Inventory includes:

- The level of cultural competency associated with each resource, based on the ICCLP
- The estimated time required to complete each resource
- The language(s) in which each resource is available



“This resource was created in response to the ISC Indigenous Cultural Competency Learning Policy and the Truth and Reconciliation Commission's Call to Action #57.

The ISC Indigenous Voices Council conducted an environmental scan to determine appropriate learning materials for Indigenous cultural competency. Each resource was reviewed and placed on a spectrum of learning using the ISC Indigenous Cultural Competency Learning Policy and Bloom's Taxonomy of Learning. Feedback from ISC employees and Indigenous subject matter experts was also incorporated to ensure an Indigenous lens.

This resource will be updated continuously to ensure access to a wide selection of training, learning resources and events to help you complete the mandatory minimum 15 hours of Indigenous cultural competency training.”

GCdocs access to the inventory here:

[Indigenous Cultural Competency - Resources and Training Inventory](#)

Special thanks to **Tabetha Martin** for developing this important resource.

Employees are encouraged to use this tool to plan how they will meet their annual learning requirements. If an employee wishes to pursue a resource not listed in the inventory, they should first consult with their manager for approval.

For more examples of Indigenous cultural learning opportunities please consult [Appendix A](#).

What Counts as Indigenous Cultural Learning?

Managers and employees are encouraged to discuss learning opportunities and events that contribute to cultural humility. Learning activities can take many forms, including experiential learning through community events, reading books, watching documentaries, etc.

Learning opportunities should be prioritized when offered/created by Indigenous people, in Indigenous communities. First Nations, Inuit, and Métis voices must be heard and amplified to ensure that we develop a workforce that is culturally humble and able to conduct interactions with Indigenous partners that are culturally safe. This is not to say that learning resources developed primarily by allies aren't valuable; they certainly can bring useful insights to the workplace. However, receiving teachings directly from Indigenous people are encouraged.

Hands-on, land-based, in-person experiential learning should be prioritized wherever possible.

Learning opportunities may include the following:



- ★ Teachings from Elders and Knowledge Keepers (I.e. Noon-Hour teachings from Iskotew Lodge, Circle of Nations, Kumik Lodge) & Lodge-based programming
- ★ Interactive, Indigenous-led workshops, seminars and community events
- ★ CFSR's Keepers of the Fire monthly newsletter
- ★ CFSR Learning Events & opportunities emails
- ★ Learning Indigenous traditional skills and languages
- ★ Pow wows and other Indigenous gatherings
- ★ Visits to the National Centre for Truth and Reconciliation
- ★ Books written by Indigenous authors
- ★ Virtual learning (University of Alberta, NFB films)
- ★ Readings such as the MMIWG Final Report, Truth and Reconciliation Commission Calls to Action, etc.

Please note that learning events that occur outside of typical working hours will **not be eligible for overtime and/or travel compensation.



Appendix A: Examples of Indigenous Cultural Learning

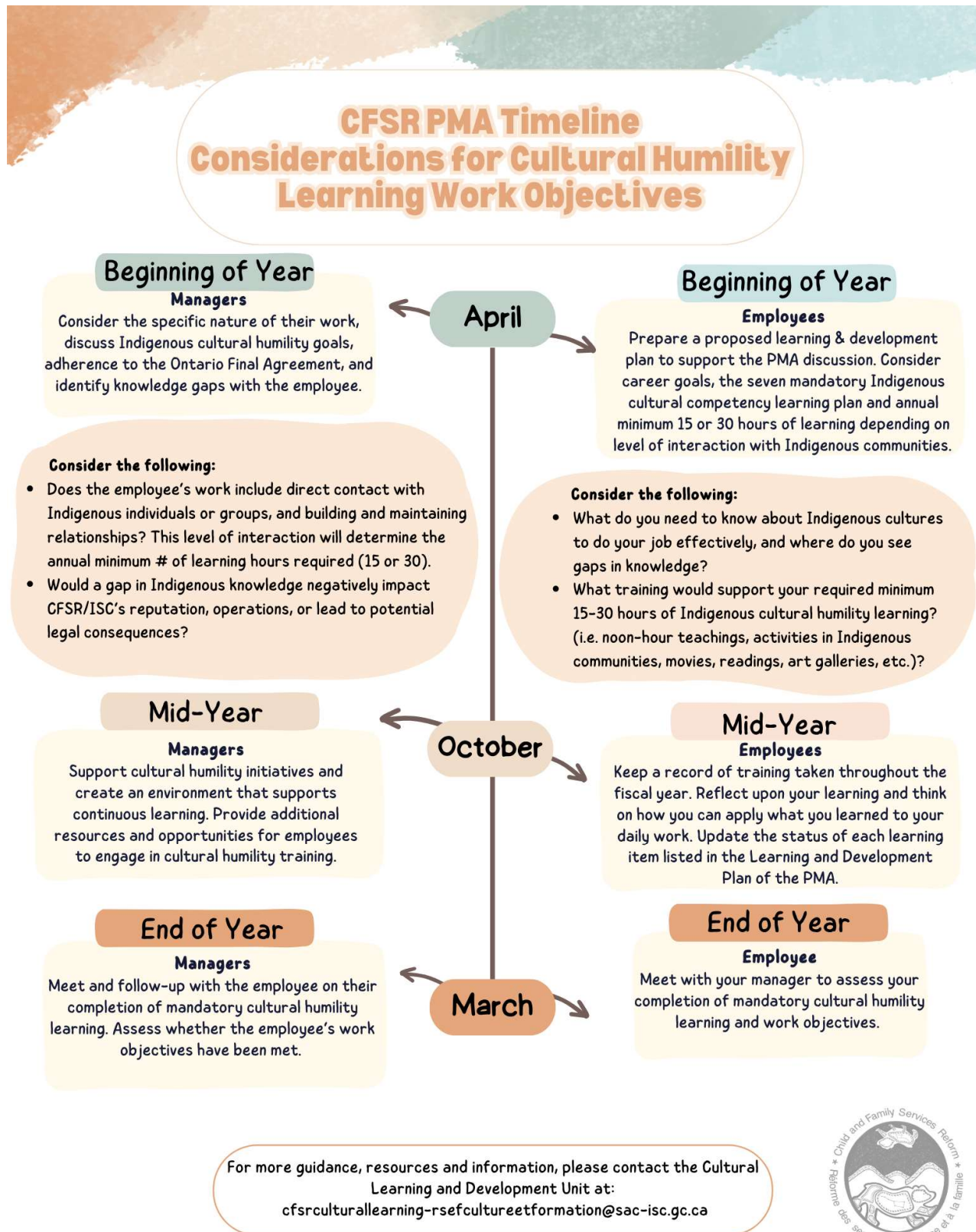
EXAMPLES OF INDIGENOUS CULTURAL COMPETENCY LEARNING ACTIVITIES		
Resource	Source	Description
<u>Morning Smudges & Noon-Hour Teachings</u>	Kumik Lodge (CIRNAC)	Join the Kumik lodge on Mondays, Tuesdays and/or Wednesdays for morning smudges from 9AM – 9:15AM (ET) and noon-hour teachings from 12PM-1PM (ET) with various Elders and Knowledge Keepers. For more information, contact Kumik Lodge at hq.kumik@rcaanc-cirnac.gc.ca .
<u>Circle of Nations Online Elder Teachings</u>	Circle of Nations (National Resources Canada)	Join the Circle of Nations for Noon-Hour Teachings with Elders and Knowledge Keepers from 12PM – 1PM ET. For more information, contact Iskotew@sac-isc.gc.ca .
<u>Iskotew Lodge Noon-Hour Teachings</u>	Iskotew Lodge (ISC)	Join the Iskotew Lodge for Noon-Hour Teachings with Elders and Knowledge Keepers from 12PM – 1PM ET. For more information, contact Iskotew@sac-isc.gc.ca .
CFSR Cultural Learning and Development Unit (CLDU) Learning Opportunities	CLDU (Child and Family Services Reform Sector)	CFSR regularly sends out emails promoting Indigenous cultural learning events and organizes CFSR-specific learning events throughout the year. Please add the CLDU generic inbox to your list of contacts and stay tuned for future offerings at CFSRculturallearning-RSEFcultureetformation@sac-isc.gc.ca .

<u>Appendix C: Examples of Indigenous Cultural Competency learning activities and resources</u>	ISC Indigenous Cultural Competency Learning Policy	Consult the list of Indigenous cultural competency learning activities as outlined in the ICCLP.
<u>The Express</u>	Indigenous Services Canada	The Express regularly promotes learning events in their newsletter sent directly to your mailbox and is available on <u>the intranet</u> .
<u>The National Centre for Truth and Reconciliation</u>	National Centre for Truth and Reconciliation	Visit the National Centre for Truth and Reconciliation online or in person for educational resources.
<u>The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls</u>	National Inquiry into Missing and Murdered Indigenous Women and Girls	The Final Report is comprised of the truths of more than 2,380 family members, survivors of violence, experts and Knowledge Keepers shared over two years of cross-country public hearings and evidence gathering. It delivers 231 individual Calls for Justice directed at governments, institutions, social service providers, industries and all Canadians.
<u>Truth and Reconciliation Commission's Calls to Action</u>	Truth and Reconciliation Commission	Read the report to redress the legacy of residential schools and advance the process of Canadian reconciliation.
<u>National Advisory Committee on Residential Schools Missing Children and Unmarked Burials</u>	National Advisory Committee on Residential Schools Missing Children and Unmarked Burials	Look at the various resources and tools offered to deepen your knowledge on residential schools and their impacts on Indigenous communities.
<u>Learning Resources</u>	CIRNAC	Resources to learn more about Indigenous history, languages, cultures, and experiences.

<u>Pow Wows</u>	Destination Indigenous	Consult the list of Pow Wows happening across the country and participate!
<u>Indigenous Tourism</u>	Destination Indigenous	Join Indigenous guides on a transformative journey on their traditional territories and enjoy the wit and wisdom of storytelling handed down through generations. Indigenous tourism awaits.
<u>National Film Board Indigenous Cinema</u>	National Film Board	Explore Indigenous documentaries, filmmakers, and artists on the National Film Board's website.
<u>Thirty Indigenous Resources</u>	Culture Ally	Indigenous-made resources offer firsthand insight into Indigenous histories, trauma, strength, and sovereignty—supporting personal growth and meaningful change.



Appendix B: PMA Timeline



This is **Exhibit “C”** to the Affidavit of
Kyle McKenzie, affirmed
remotely before me on December 22, 2025

A Commissioner for taking Affidavits

SHIREEN SULTAN ADATIA
Licensed Paralegal
LSO No. 14203P

EAC UPDATE: PROGRESS ON CULTURAL LEARNING AND INDIGENOUS INCLUSION

Tracking Key Initiatives and Addressing Challenges in Cultural Transformation

December 2025

DRAFT

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Executive Summary

This document provides an update on Indigenous Services Canada's (ISC) activities related to cultural learning, Indigenous inclusion, and departmental transformation since the Expert Advisory Committee (EAC) meeting in April 2024. It responds directly to the concerns raised by EAC members and outlines the progress made across the Human Resources Branch, the Cultural Learning and Development Unit, and the Knowledge Circle for Indigenous Inclusion.

At the April meeting, EAC members emphasized the need to move beyond static notions of cultural competency and focus on cultural humility, lived experience, reconciliation, and improved outcomes for Indigenous Peoples. They also highlighted the importance of embedding Indigeneity into ISC's people management systems, strengthening training coherence across the department, and addressing long-standing issues of institutional culture, racism, and employee safety. Additionally, concerns were raised regarding meaningful consultation, distinctions-based approaches, and the need for initiatives that better support Indigenous employees in remote communities.

Since the April meeting, ISC has made significant progress in advancing these priorities. Key areas of development include the establishment of the new HR Branch and its three guiding pillars, improvements in cross-departmental coordination of cultural learning, the early development of outcome-based indicators, and the refinement of training approaches that focus on emotional learning and reflective practice. Efforts have continued to ensure distinctions-based thinking is embedded in HR and cultural learning activities.

The following sections outline the concerns raised by the EAC, the actions taken to address them, and areas where further work will continue. This summary aims to provide clarity and ensure sustained progress on the department's shared priorities.

Summary of Key Concerns and Required Actions Identified by the EAC

1. Foundations for Cultural Learning and Humility

Concern:

Cultural competency is seen as too static and activity-focused. Members emphasized the need for cultural humility, emotional learning, reflection, and outcome-based approaches.

To Action:

- Shift framing toward humility and reconciliation
- Incorporate reflection time, emotional learning, and trauma-informed design
- Provide context for lived experience testimony
- Develop outcome-based indicators

Work to Date:

- Cultural Humility Learning: The Cultural Learning and Development Unit (CLDU) has supported the department in meeting cultural humility training requirements, including Call to Action #57 and CHRT Order #8. The unit has developed a three-day onboarding program focused on reconciliation, anti-racism, and trauma-informed practices, designed to help employees apply CHRT orders in the Children, Families, and Learning (CFL) sector. The unit is actively refining cultural competency performance indicators, gathering feedback from internal and external stakeholders, and planning a "Train the Trainer" approach for regional employees.
- Learning Opportunities: Over 294 hours of cultural learning opportunities have been made available to employees, with 235.75 hours in English and 58.25 hours in French. These include both CLDU-led sessions and external learning events. A SharePoint portal has been developed to support ISC employees in meeting the ICCLP's 15 or 30-hour annual cultural competency learning requirement.
- Canada School of Public Service (CSPS) Mandatory Training Completion: Over 16,400 registrations across six mandatory CSPS training courses, with completion rates ranging from 9.9% to 43.9%. Key courses include "Reflecting on Cultural Bias: Indigenous Perspectives" (4,010 registered, 43.9% completed) and "Reconciliation Begins With Me" (909 registered, 9.9% completed).
- Integration into Performance Management: Cultural humility learning is now embedded in ISC's Performance Management System (PSPM), requiring all employees to track and apply their 15 hours of cultural learning in their annual development plans. This ensures that cultural learning is an ongoing process, integrated into employee performance and development goals.
- Mandatory Learning Tracking: The *Call of the Drum* policy mandates 15 hours of cultural humility training annually for Children, Families and Learning (CFL) staff, and the corresponding Performance Management Agreements (PMA) help track progress.

2. Embedding Indigeneity in HR and People Management

Concern:

Members want HR practices to more fully reflect Indigenous knowledge, distinctions-based identity, and the realities of Indigenous employees, including those in remote communities. They also cautioned against folding Indigenous rights into generic Equity, Diversity and Inclusion (EDI) frameworks.

To Action:

- Use distinctions-based approaches in staffing and people management
- Recognize Indigenous knowledge, language, and community-based experience
- Consider supports for remote and northern employees
- Keep Indigenous identity distinct within EDI
- Provide updates on the Indigenous HR advisory board

Work to Date:

- Cultural Humility Training: All employees are required to complete annual cultural humility training, with non-EX staff required to complete 15 hours and EX staff and managers required to complete 30 hours. This training is tied to performance evaluations, ensuring ongoing development and accountability in fostering cultural competence across the organization.
- Specific Student Name Referral (SSNR) Pilot and "Indigenous First" Policy: The Public Service Commission's SSNR Pilot has been extended to allow for ISC participation in Phase 2. Since the introduction of the "Indigenous First" policy, 46% of all new FSWEF hires were Indigenous, with this rate rising to 60% for newly recruited students in summer 2025.
- Student Support and Retention: ISC has introduced initiatives to support Indigenous student success, including a mandatory one-page form for "Indigenous First" compliance, welcome sessions, monthly check-ins, and pulse surveys. The department also manages Indigenous student rehire and graduate inventories to strengthen retention.
- Indigenous Student Employment Opportunity (ISEO), launched in 2018, prioritizes Indigenous post-secondary students (First Nations, Inuit, Métis) for student placements under the Federal Student Work Experience Program (FSWEF), aiming to improve Indigenous representation in the public service. The initiative offers culturally appropriate support, mentorship, and a designated hiring pathway, creating a foundation for long-term career growth, retention, and the federal government's broader reconciliation and equity goals. Hiring managers are encouraged to use the Indigenous-student inventory, which helps meet the government's equity, diversity, and inclusion (EDI) goals by prioritizing Indigenous candidates in recruitment.

3. Coordination and Governance of Cultural Learning Across ISC

Concern:

Training across HR, KCII, and CFS Reform appears fragmented, with unclear governance and duplication of effort.

To Action:

- Develop a visual map of all cultural learning activities
- Strengthen coordination across learning units
- Align objectives, terminology, and approaches
- Continue improving governance and follow-through tools

Work to Date:

- The Indigenous Cultural Competency Resources SharePoint has been developed as a tool that is designed to help employees in ISC complete their annual 15 hours Indigenous cultural competency learning required by the ICCLP. It houses over a thousand resources in many different formats, as well as a learning matrix to help guide learning plans for all learning levels.
- Iskotew Lodge Programming and Coordination: The Iskotew Lodge continues to play a central role in ISC's cultural learning efforts, offering a range of hybrid and in-person programming available to both ISC and CIRNAC employees. A total of 1,780 employees participated in 63 Noon Hour Teachings and 5 Cultural Workshops. The Lodge also coordinated significant cultural events for key observances, such as Indigenous Awareness Week (IAW), National Indigenous History Month (NIHM), and National Day for Truth and Reconciliation (NDTR).
- Commemorative and Cultural Events: The Lodge hosted 7 IAW events with 1,373 participants and 420 participants in NIHM events. Programming included Indigenous ceremonies such as Indigegogy, Bundle teachings, and Traditional Thunderbird drum ceremonies, as well as special sessions like the Honouring Water Ceremony and Winter Solstice Teachings.
- Introduction to Indigenous Cultures Workshops: Delivered as part of the Indigenous Cultural Competency Learning Framework (ICCLF), the Introduction to Indigenous Cultures (IIC) workshops were successfully facilitated in English and French, with 60 employees attending so far. This contributes to ISC and CIRNAC employees meeting their 15-hour annual cultural competency learning requirement.
- Ombuds Dialogue Sessions: Since the Ombuds role was established in 2022, feedback from the EAC has led to a focus on Cultural Humility in the Ombuds Dialogue Sessions. These sessions have engaged over 60,000 participants internally and externally over the past three years.
- Clarifying Cultural Terminology: Through collaboration at the Cultural Competency Engagement Table, there is ongoing work to refine the definitions of Cultural Competency and Cultural Humility, ensuring these terms are clearly defined and contextually appropriate for different audiences and facilitation settings.

4. Addressing Racism, Safety, and Institutional Culture

Concern:

Members raised concerns about ongoing racism, employee safety, and the effectiveness of internal reporting mechanisms.

To Action:

- Maintain a focus on psychological safety and anti-racism
- Ensure safe pathways for Indigenous employees to report concerns
- Integrate cultural safety and anti-racism into HR and learning initiatives

Work to Date:

Cultural Safety and Anti-Racism Integration: Anti-racism and cultural safety have been integrated into mandatory training (e.g., CSPA courses) and the Performance Management System (PSPM), ensuring ongoing attention to these issues.

Psychological Safety: Efforts to foster psychological safety include initiatives like Iskotew Lodge, providing safe spaces for Indigenous employees and promoting cultural humility in learning and HR processes.

Continuous Learning: Ongoing initiatives such as *Call of the Drum* and Indigenous cultural workshops support ongoing learning to confront racism and promote cultural humility.

5. Honouring Our Journey Survey: Process and Engagement

Concern:

Members felt that consultation was limited and that drafts were not shared in a timely way.

To Action:

- Share draft materials earlier with the subgroup and full EAC
- Ensure the survey reflects humility, distinctions-based perspectives, and outcome-oriented thinking
- Strengthen communication throughout development

Work to Date:

- Status of the Honouring Our Journey Survey: The survey work has concluded due to the absence of funding and a designated champion. Previously managed under the former Associate Deputy Minister with support from an Indigenous advisor and a dedicated team, the project has not progressed since key staff departed and funding was not renewed. Restarting the work would face significant challenges, including gaps in expertise, resources, and both internal and external support.

Conclusion

The concerns outlined in this document reflect the EAC's continued commitment to strengthening cultural learning, supporting Indigenous employees, and advancing meaningful change across ISC. The five themes summarize the areas where the committee has asked for focused attention and greater coordination, and they illustrate the interconnected nature of the work underway within HR, training units, and other parts of the department. By organizing these issues in a clear and consolidated format, this document is intended to support shared understanding and provide a consistent reference point for ongoing discussions with the EAC.

In an over-arching context, the Deputy Minister has asked the Indigenous Employee Secretariat and the Communications Branch and others across the Department to develop a national Departmental campaign to draw out employee and partner suggestions and recommendations on Decolonization of the Workplace that will invite, through employees to share practical and creative ideas for how we decolonize our workplace – in our culture, policies, practices and everyday interactions. It could be in decision-making, program design, hiring, training, our offices or virtual environments and our relationships.

As progress updates are added, this summary can also serve as a tool for tracking how work is evolving over time. The intent is to ensure that the department remains aligned with the priorities identified by the EAC, and that activities related to cultural learning, distinctions-based approaches, employee supports, and survey development continue to be approached in a coordinated and transparent way. These efforts contribute to ISC's broader goal of fostering a workplace that respects Indigenous knowledge and experiences and supports the delivery of services in a manner that reflects the needs and rights of the communities we serve. This work is ongoing and will continue.