

## Algonquin Protocols

Algonquin People expressed their governance in the form of a Pike Constitution. The constitution contained the belief system under which the people lived their lives, treated each other and their environment. These protocols are a living document and will be revised as needed. The Algonquin protocols are broken down into sections which reflect the teachings of the Pike Constitution.

### Purpose

The governance begins with the temple of the pike. These bones are from the pike's head and represent purpose. Under the auspices of the Indigenous Education Advisory Council, the purpose is to provide guidance to the Ottawa Carleton School Board as it pertains to Indigenous education, well-being and achievement, and provide support to its Indigenous students, families and educators.

### Vision

The second set of bones represents fire or vision. This refers to the IEAC mandate which is to:

- a) Collaborate with the District on the development of the Indigenous Education Board Action Plan;
- b) Provide strategic advice on implementing the Truth and Reconciliation Calls to Action, specifically Calls to Action pertaining to education (62-63);
- c) Assist the Board of Trustees in its commitment to provide an equitable and inclusive education and work environment for First Nations, Métis and Inuit students and staff;
- d) Advise the Board of Trustees on any issue affecting First Nations, Métis and Inuit students' learning and well-being;
- e) Act as a resource to provide authentic and current knowledge of First Nations, Métis and Inuit perspective to support informed decision making; and

f) Liaise with community stakeholders as needed by actively engaging parents and community partners to help provide an equitable and inclusive education and work environment for Indigenous students and staff.

### Sovereignty

The third set of bones describes the canoe and the paddle. It represents destiny and every person's capacity to be in control of their own path or sovereign over their own destiny. In the context of IEAC this would represent a code of conduct. How each of use conducts ourselves during meetings and with each other. These include:

1. Make personal commitment to the emotional wellness and general health for all students of Indigenous ancestry.
2. Promote and defend Algonquin initiatives with the equal vigour that you would promote an initiative put forward by your own Nation.
3. Every voice at a meeting is respected and valued. When speaking, be mindful of the time you are using up. Others may want to speak and will only get to do so if time allows.
4. Show complete respect for the prayer and teachings shared by the Elder.
5. Do not interrupt a speaker. Always yield to the voice of the oldest or the youngest people who may have the floor.
6. Before proposing an idea or plan you want to incorporate into student activities, confirm that your proposal is in line with the ethics of the Host Nation.
7. Never raise your voice in anger at a meeting.
8. Be mindful of the fact that some people present, especially those of us in the winter of our time, may have pain issues and therefore we ask that you are patient and understanding of it.
9. Be respectful of the person chairing the meeting.

## Balance

The fourth set of bones represents the Crow and Seagull. They speak to the balance of right and wrong. This balance is embedded in the decision making processes of IEAC.

1. Decisions will be made after the voices of all the members are heard and a fulsome discussion completed.
2. Consensus decision making is a goal of the council wherever possible. The process includes discussions around all sides of an issue.
3. The position of the moderator is responsible for ensuring all voices are heard and decisions are made by quorum.

## Freedom

The fifth set of bones is assembled into the form of a butterfly. This represents freedom. Within the setting of the IEAC this means the freedom to participate, the freedom to have a voice and to be heard. Participation in the Council shall be voluntary and open to individual residents of the District community and to stakeholder organizations with an interest in Indigenous education.

## Policies

The sixth set of bones consists of scraping tools. This is an expression of the policies under which the IEAC operates. These policies include protocols around infrastructure; how many members make up the Council; how voting members are appointed; how guests are welcomed and the processes around decision making.

The IEAC is located on Algonquin territory. The importance of reflecting Algonquin participation in IEAC must underscore the IEAC policies.

The composition of IEAC includes of up to eighteen (18) members; nine (9) voting members and up to eight (8) non-voting members.

The nine (9) voting members shall include:

- a) One (1) Algonquin Elder/Traditional Knowledge Keeper

- b) Three (3) members representing Elders, Senators and Traditional Knowledge Keepers from First Nations, Inuit and Metis communities.
- c) One (1) members of the First Nations community;
- d) Two (2) members of the Métis community; and
- e) Two (2) members of the Inuit community.

The non-voting members shall include:

- a) one (1) trustee;
- b) one (1) Indigenous education lead;
- c) one (1) superintendent or designate;
- d) at least two (2) and not more than three (3) grade 7-12 students; where possible each of First Nations, Métis and Inuit communities would be represented; and
- e) up to two (2) school based staff volunteers (one teacher and one education support worker) who identify as First Nations, Métis or Inuit.

Voting members of the IEAC shall have a two year term of office, beginning December 01 and ending November 30. To ensure continuity, term appointments may be done on alternate years.

#### Appointment of Members

In Algonquin culture, no one member has a voice more important than the others. All voices are considered. The IEAC shall select a Facilitator from among its nine (9) voting members with a priority for an Algonquin member.

The IEAC shall review annually its membership needs and, where there are vacancies; create a circle comprised of the Facilitator, Helper and one voting member of the Council, plus the superintendent and the Indigenous Education Lead. This circle will determine possible candidates and invite them to apply as a voting member.

IEAC voting members will then listen to each candidate and select new members through a process of consensus.

When appointing new voting members to IEAC every effort shall be made to ensure that they are:

- a) Parents/guardians of students enrolled in the District; and/or
- b) Representatives of community organizations or agencies and/or
- b) Residents of the school district.

Community members must have attended six IEAC meetings during the course of one year prior to applying for membership. The attendance must be consecutive with no more than two absences. Each absence must be accompanied by a notice of regret. Absences of more than two meetings without accompanying regrets will disqualify the person from applying for membership.

### Vacancies

A vacancy in the membership of the Circle does not prevent the Circle from delivering on its mandate.

In the event that a voting member vacates his or her position during the appointed term, the Circle may appoint another individual to the position for the remainder of the term.

To replace a non-voting member, the Circle shall appoint another individual to the position for the remainder of the term.

### Guests

In Algonquin communities, a person wishing to come into the territory had to make a request. In the case of IEAC, a request to be invited into the circle has to be made. When guests request to attend the IEAC the following steps must be taken:

1. The request must be emailed or in writing at least three weeks before the meeting.
2. The request must include their name, position, the reason why they wish to attend as well as what they plan to do with any information they are gathering.
3. The requests will be discussed and determined by the Algonquin representatives of the IEAC.

4. Guests in the circle are asked expressly to listen and refrain from making comments.
5. Community members/Parents can send an email request in order to receive a zoom link when meetings are held virtually or the agenda and related information when meetings are held in person. As members of the community it isn't necessary for them to outline their purpose. Identifying as community members will suffice. Community members/Parents may attend IEAC meetings and participate in the Community Discussion portion of the meeting.

### Responsibilities

The seventh group of bones represents an axe which symbolizes responsibilities. One responsibility is to keep the axe sharpened. This is done through education which sharpens the mind. Some of the Roles and Responsibilities of IEAC Members include:

The Facilitator of IEAC shall:

- a) Plan the agenda in consultation with the superintendent or designate;
- b) Chair the Council meetings;
- c) Act as spokesperson and representative of the Council in communicating with the Director of Education, Board of Trustees, media and the public; and
- d) Review the minutes before circulating them to members.

The Facilitator Helper shall assume the duties of the Facilitator when the Facilitator is absent.

Members of the IEAC shall:

- a) Demonstrate a commitment to an equitable and inclusive education and work environment for First Nations, Métis and Inuit students;
- b) Act as a liaison between members of the IEAC and their respective communities;
- c) Attend and productively participate in the IEAC meetings; and
- d) Review all relevant material prior to meetings.

## Ethics

The eighth group of bones represents ethics. The ethics for IEAC include a community based approach which empowers Indigenous families, students and OCDSB staff and faculty in removing barriers, providing opportunities, and recognizing the Indigenous approach to education.

The IEAC will be comprised of first and foremost Indigenous community members, educators, and community organization representatives. IEAC will acknowledge and recognize its location on Algonquin Anishnabe territory and will strive to include Algonquin members, ethics, and on ontology.

## Environment

The IEAC shall meet at least six times per school year.

All meetings of the Council shall be open to the public and held in a location that is accessible. The OCDSB does require email requests in order to distribute zoom links when meeting are held virtually.

Members of the public may provide comments or ask questions on any matter within the mandate and agenda of the Circle during the Community Discussion portion of the meeting.

Notice of each regular meeting shall be provided to all members of the Council at least five days before the meeting. Notice may be by email, by telephone, and/or by posting to the District website.

A meeting of the IEAC cannot be held unless quorum is reached; IEAC reaches quorum when a majority of voting members are present.

Wherever possible, the Council shall conduct its business through a collaborative decision-making process to ensure all voices are heard. In the event that consensus cannot be reached, the rules of order for the conduct of meetings shall be consistent with the OCDSB By-Laws and Standing Rules.

The Community Discussion portion of the meeting is meant to be a forum for the Circle to interact with community and deal with community concerns. There will be situations when discussions cover topics which are sensitive to the community. The Circle reserves the right to take any Community Discussion in camera and have those discussions withheld from the meeting minutes.