ONIHCIKISKWAPIWIN

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kiskinowahamâkosiwin ekwa

kiskinowahamâtowin

wiyasiwewin

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Table of Contents

WE DECLARE… 1

Statement of Purpose 1

A LAW RESPECTING ALL WHOLISTIC LIFE LONG LEARNERS OF ONIHCIKISKWAPIWIN IYINIWAK. 2

ONIHCIKISKWAPIWIN EDUCATION LAW 3

Spirit and Intent 3

Intent of the Law 3

Interpretation 4

ONIHCIKISKWAPIWIN JURISDICTION/GOVERNANCE 6

All power and authority are invested in the will of the Peoples. The Peoples will mandate onîkanîwak to enact wiyasiwewina in the area of Life Long Learning. 6

ONIHCIKISKWAPIWIN EDUCATION AUTHORITY 7

ONIHCIKISKWAPIWIN LEARNER ELIGIBILITY 7

LEARNER TRANSPORTATION ELIGIBILITY 7

CURRICULUM 8

STANDARDS 9

LEARNERS 9

Self-determination consciousness; guiding, modelling and valuing learner relationships with others. All children are to be loved and respected; îyîniw pimâtisiwin mâmawi nohtâwînân kakemîkwayak. 9

POST SECONDARY AND HIGHER LEARNING 10

EDUCATIONAL INSTITUTES AND PROGRAMS 10

ᑭᖅᑭᓄᐊᓗᐊᒪᑯᓯᐃᓐᑐ ᐁᑲᑉ ᑭᖅᑭᓄᐊᓗᐊᒪᑐᐃᓐᑐ ᐃᑉᔭᓯᐁᑉᐃᓐᑐ
kiskinowahamâkosiwin ekwa kiskinowahamâtowin wiyasiwewin

WE DECLARE…

The laws of Creation are supreme on our lands and serve as the basis of onihcikiskwapiwin peoples' sovereignty. Further, our Peoples understand that our lands and laws are inherent responsibilities given to us by our Creator.

Notwithstanding this truth, onihcikiskwapiwin - Saddle Lake Cree Nation (SLCN) Constitution is the written document from which all written onihcikiskwapiwin Laws derive. Under the SLCN Constitution (Section IV.A.25.i.), nehiyawak of onihcikiskwapiwin grant the onîkanîwak the authority to set out laws.

Our jurisdiction exceeds the boundaries of our reserved lands and includes lands within the 1876 Treaty No. 6 identified in our oral understanding of Treaty. Therefore, we maintain that Canada and the province of Alberta have no jurisdiction over our lands and Peoples. The Treaty rights obligated to us by the Crown during Treaty making are portable and are in addition to our inherent right.

This Education Law is in conformity with the negotiation and conclusion of Treaty No. 6, the treaty we made with the Crown in Right of Great Britain and witnessed by the Creator. The Government of Canada has a legal obligation to uphold treaty on behalf of the Crown; therefore, financial resources to meet the needs to educate onihcikiskwapiwin îyîniwak as understood at the making of Treaty No. 6. (1876), is guaranteed.

As the Treaty No. 6 signatories, nehiyawak of SLCN have neither relinquished nor extinguished jurisdiction over our right to educate our children. Since time immemorial, nistameyimâkanak have educated our own children to be good human beings living respectfully with all of Creation, as our inherent responsibility.

onihcikiskwapiwin has a history of self-determination and sovereign jurisdiction over education. Our Peoples, representing 12 First Nations, led the takeover of Blue Quills in 1970 as the first îyîniwak controlled and owned school in the world.

Statement of Purpose

The onihcikiskwapiwin (Saddle Lake Cree Nation) îyîniwak exercise our inherent and sovereign control of our own destiny. As a Nation, we possess the ability to control and direct the education of each generation as set out in the unwritten nehiyaw laws of mîyo opikinâwasiwin, wâhkôhtowin and many others inherent to our ceremonies. This Education

Law is a living document that will evolve to meet the educational needs and aspirations of our Nation now and in the future.

This Education Law gives voice to onihcikiskwapiwin Peoples' inherent responsibility as confirmed by our sacred inherent knowledge that is maintained, recognized and exercised by individuals and the collective of the onihcikiskwapiwin. These are upheld by *The Turtle Lodge Treaty*: *Our Way of Life: Indigenous Education* and the Ten (10) Treaty Sticks.

This onihcikiskwapiwin Education Law provides oversight to operate education. onîkanîwak of the onihcikiskwapiwin have delegated the operation of education to the SLCN Education Authority, who are sanctioned to implement the laws of Creation for the betterment of nehiyawak children, youth, men, women and Elders. onihcikiskwapiwin mandates the onihcikiskwapiwin (SLCN) Education Authority to carry out the provisions of this law.

In relationship with parents, this law guides and directs the education of each child as a clan or relational obligation in our ways of being where the child is the center of the Nation. nehiyawak teaching, language, and learning is lifelong. It is an enduring original education in a relational-based context. The operational mechanism for implementing this Education Law is the Saddle Lake Cree Nation Education Policy Manual or other policy as approved by the onihcikiskwapiwin (SLCN).

With respect to onihcikiskwapiwin education, as defined by this ᐃᑦᔭᓯᐁᑦᐃᓐᑦ wiyasiwewin (Law) and the administrative oversight of the Education Authority, this ᐃᑦᔭᓯᐁᑦᐃᓐᑦ wiyasiwewin (Law) replaces any other ᐃᑦᔭᓯᐁᑦᐃᓐᓇᐝ wiyasiwewina (Laws), which have been formerly passed by the onihcikiskwapiwin (SLCN).

A LAW RESPECTING ALL WHOLISTIC LIFE LONG LEARNERS OF ONIHCIKISKWAPIWIN IYINIWAK.

ONIHCIKISKWAPIWIN EDUCATION LAW

1. This Law may be preferably cited as the "onihcikiskwapiwin Education Law" or substituted for the "Saddle Lake Cree Nation Education Law": kiskinohamâkosiwin ekwa kiskinohamâsiwin ekwa mîna kiskinowahamâtiwin

Spirit and Intent

In the spirit of nistameyimâkanak (the Original Peoples), prior to the making of Treaty No. 6 the SLCN shall achieve the highest standards of excellence in our lifelong learning for seven generations to come and beyond. nehiyaw tipahamâwakanak (Cree Treaty People) are entitled to education by virtue of inherent capabilities and enshrined forevermore by the making of Treaty No. 6.

Intent of the Law

2. This Law gives effect to the sovereign will of the onihcikiskwapiwin (Saddle Lake Cree Nation) of Treaty No. 6 Territory to:
    a) Implement Treaty No. 6 as understood by our forefathers who made Treaty with the Crown of Great Britain to govern lifelong education and to continue our nehiyaw way of life. The Crown has a legal obligation as per Treaty No. 6 to finance onihcikiskwapiwin (SLCN) Education, kiskinowahamâkosiwin ekwa kiskinowahamâsiwin ekwa mîna kiskinowahamâtiwin;
    b) Ensure that any and all potential external threats on our inherent and Treaty Right to Education will be addressed and determined by the collective onihcikiskwapowin peoples;
    c) Retain, maintain, and evaluate our own comprehensive lifelong system of education of our collective nehiyawak inherent responsibilities as nehiyawak;
    d) Educate our Peoples by:
        i) providing curriculum for our Peoples to have a firm grounding in the onihcikiskwapiwin (SLCN) worldview to realize esohkak nehiyaw mâmitoneyicikan, nehiyawewin, ekwa nehiyâwiwin (strong nehiyaw minds, and nehiyaw ways of being);
        ii) striving to be good spiritual human beings in order to reach nistaweyimisowin (our fullest potential and achieving peace and harmony with self, each other, and Creation);
        iii) encouraging our Peoples of all ages to seize the opportunities and solve the problems within our lives;
        iv) providing the means to achieve the highest Indigenous Knowledge to be proficient in understanding and capable of deconstructing western academia; and
        v) working for the spiritual, social, economic, environmental and political development of our Peoples and Nation, aligned with wâhkôhtowin principles.

e) As a living document, this Law will be reviewed every four years and may be amended from time to time as needed. The amendment requires a ratification with Leadership, sufficient awareness and feedback from the Nation and validation in traditional ceremony.

Interpretation

Interpretation of Term

3. In this Law:
   a) **"Crown"** means the sacred covenant/ accord (kihci -asotomâtowin) made by our ancestors and visionaries in Treaty No. 6 with the Crown in Right of Great Britain and witnessed by the Creator. Treaty No. 6 is an international treaty and identifies the legal obligation of the Federal Government of Canada to fund all aspects of education for the onihcikiskwapiwin Peoples as one of the Treaty obligations;
   b) **"Cultural Standards"** defined as standards adopted and set for Program Graduates, Instructional Practice, Curriculum Design, Operational Characteristics, and our Nations' involvement based on nehiyaw mamitoneyicikan;
   c) **"Education Authority Board"** is defined as appointed members ratified by the SLCN onîkanîwak and to participate and assist in implementing educational goals and plans for onihcikiskwapiwin (SLCN) members;
   d) **"Elders Council"** means a council of onihcikiskwapiwin Elders appointed through our traditional protocol practices that serve in an advisory capacity for onihcikiskwapiwin which will also consist of our knowledge keepers;
   e) **"Faculty"** means the collective teaching staff including instructional assistants and any other staff, all of whom are also life long learners;
   f) **"Fiscal year"** means a period of twelve consecutive calendar months between certain fixed dates used by the Education Authority for the purpose of budgets, finance, and accounts;
   g) **"Guardian/ Caregiver"** means a person who is not the natural parent of a child and who assumed responsibility for the care of that child;
   h) **"Home Schooling"** means the method of home instruction chosen by the parent(s) and/ or guardian(s) in accordance with the provisions of this law. Funding for homeschooling follows the child to a maximum, set by the Education Authority, in a school year;
   i) **"Indigenous Knowledge"** means knowledge that comes from kise manito (our Creator) that is retained by knowledge keepers and developed for Learners' use by our own Peoples and belonging to onihcikiskwapiwin;
   j) **"Instructor"** means a professional person or a technician who holds a valid certificate of qualification as approved by onihcikiskwapiwin (SLCN) certification standards to teach, lecture, demonstrate, or research in his/her

applicable area of knowledge, wisdom and experience: this includes elders and knowledge keepers;

k) **"Jurisdictional mandate"** means the onihcikiskwapiwin jurisdictional authority will prevail in all areas of education;

l) **"kikawinaw askiy" –** means Mother Earth;

m) **"kihci –asotomâtowin"** means the binding sacred covenant/ accord with Creation;

n) **"Learner"** means a person that embarks on lifelong learning, informal, non-formal and formal education, from the time of conception to end of their circle of life. Self-determination consciousness, guiding, modelling and valuing learner relationships with others. All representatives of SLEA are considered lifelong learners too;

o) **"Lifelong Education"** is the life span of an individual guided by the collective responsibility of the Nation from conception to the end of their circle of life;

p) **"Men's Council"** means a council and/ or group of men comprised of future fathers, fathers, grandfathers, guardian(s) who serve as an advisory body for onihcikiskwapiwin;

q) **"nehiyâwiwin"** onihcikiskwapiwin (SLCN) Education encapsulates nehiyâwiwin traditional practices, language and history guided by beliefs, spirituality, attitudes, values, wâhkôhtowin and practices, which are implicit in the wholistic onihcikiskwapiwin worldview. This worldview is the context and gives meaning to every subject taught in the Education Authority's schools;

r) **"nistaweyimisowin "** means knowing yourself as the Original Peoples of Turtle Island;

s) **"okiskinowahamakew"** means a professional person holding a valid certificate approved by SLCN certification standards to teach in the onihcikiskwapiwin (SLCN) educational institutions; SLCN standards are contained in the policies;

t) **"onihcikiskwapiwin "** means Saddle Lake Cree Nation #125 meaning "image sitting on the frozen lake";

u) **"onihcikiskwapiwin (SLCN) onîkanîwak"** means the okimaw (Chief) and onîkanîwak (SLCN Headpersons) in accordance with the onihcikiskwapiwin (SLCN) Constitution which states "the governing authority flows from and is dependent upon the will of the Peoples";

v) **"onihcikiskwapiwin îyîniwak"** means the people of Saddle Lake Cree Nation;

w) **"oskapewìsak"** means young male helpers at ceremonies;

x) **"oskiskwewak"** means young female helpers at ceremonies;

y) **"Parent(s)"** means the childs' first teacher in accordance with Creators' Laws of mîyo ohpikinâwasiwin and wâhkôhtowin; and parent(s) agree to share their inherent jurisdiction over education of their children with SLEA/SLCN;

z) **"Parent(s)/ Mentor's Council"** means a body of parent(s) and/ or guardian(s) whose children attend onihcikiskwapiwin schools and/or have a vested interest in matters related to education;

aa) "**Wholistic"** is defined as including land, animals, persons (physical, emotional, mental, spiritual), and all that is living;

bb) **"SLCN Constitution"** ratified on June 23, 2003, the SLCN has resolved to be governed accordingly by its' fundamental laws and principles;

cc) **"School"** means a place for lifelong learning, which serves kiskinowahamâkanak governed by the Education Authority and training institutions;

dd) **"Sovereign(ty)"** understood in jurisprudence as the full right and power of a governing body to govern itself without any interference from outside sources or bodies;

ee) **"Superintendent"** means a director of onihcikiskwapiwin (SLCN) Education, hired by the onîkanîwak, accountable to the Education Authority and onîkanîwak;

ff) **"Youth Council"** means a Council comprised of young Peoples who attend onihcikiskwapiwin schools and may advise the Nation on education related matters;

gg) **"Valid Certificate of Qualification"** means onihcikiskwapiwin (SLCN) certification or other approved iyiniw certification agencies based on Indigenous Knowledge inclusive of nehiyawewin, inherent and written laws of onihcikiskwapiwin (SLCN);

hh) **"Women's Council"** means a council and/ or group of women comprised of future mothers, mothers, grandmothers, guardian(s) who serve as an advisory body for onihcikiskwapiwin.

ONIHCIKISKWAPIWIN JURISDICTION/GOVERNANCE

All power and authority are invested in the will of the Peoples. The Peoples will mandate onîkanîwak to enact wiyasiwewina in the area of Lifelong Learning.

Exclusivity of Law

4. The onihcikiskwapiwin (SLCN) onîkanîwak exercise control of education exclusively by this Law; and parent(s) agree to share their inherent jurisdiction over education of their children with SLEA/SLCN.
5. In accordance with the provisions of this Law, SLEA will navigate all matters in alignment to Treaty No. 6.

Management Structure of Education Authority

6. Education management shall consist of an Education Authority.

Educational Shared Control

7. Notwithstanding its administrative autonomy, the Education Authority will:
   a) exercise lifelong learning policy implementation through the procedures provided in this Law whereby the Education Plan and Policies of the Board must be approved by the onihcikiskwapiwin onîkanîwak;
   b) have financial accountability exercised by the onihcikiskwapiwin (SLCN) onîkanîwak and through the provisions of this Law whereby the budgets prepared by the Education Authority, will require the approval of the onihcikiskwapiwin onîkanîwak;
   c) have control of data related to Saddle Lake Life Long Learning;

d) provide accreditation, where required, by our own recognized entity (ex: onihcikiskwapiwin (SLCN) accreditation body, a tribal college, a tribal university, and/ or a National Indigenous Accreditation Board/WINHEC);
Elders Council and approved by the onihcikiskwapiwin onîkanîwak;

e) consult with parents, SLCN Programs that have a child and youth mandate and Advisory Groups such as, Women's, Men's, Elders and Youth Councils in matters related to mîyo opikinâwasiwin and wâhkôhtowin. All Advisory Groups includes LGBTQIA2; and

f) network and establish working relationships with current and new, lifelong learning entities. E.g. Saddle Lake Health Care Center (Prenatal Program, Headstart, Eagle Healing Lodge), Employment and Training, Social Development (Reinvestment and Training), Wâhkôhtowin, Freehorse Family Wellness Society, Shawanekizik Academy, University nuhelot'ịne thaiyots'ị nistameyimâkanak Blue Quills – UnBQ, Whitefish Lake Post-Secondary, surrounding school divisions…etc.

8. The Education Authority will provide audits and documentation to the onihcikiskwapiwin onîkanîwak.
    a) Provides annual updates to onihcikiskwapiwin îyîniwak.

ONIHCIKISKWAPIWIN EDUCATION AUTHORITY

Saddle Lake Education Authority (SLEA)

9. onihcikiskwapiwin (SLCN) shall have one Education Authority Board and it shall consist of five (5) members plus a minimum of one (1) onîkanew selected through the Board Renewal Process and ratified by the onihcikiskwapiwin onîkanîwak.
10. Management to oversee day-to-day operations, will be in effect.
    a) This Law will apply to all SLEA Faculty.

ONIHCIKISKWAPIWIN LEARNER ELIGIBILITY

11. onihcikiskwapiwin (SLCN) Education Authority will determine and recognize the eligibility of its members based on Early Learning Child Care policy, K-12 nominal roll and Post-Secondary policy and lifelong learning criteria.

LEARNER TRANSPORTATION ELIGIBILITY

12. It is a priority to have all eligible K-12 learners bussed to onihcikiskwapiwin schools;

a) Bussing will be provided for onihcikiskwapiwin (SLCN) learners attending onihcikiskwapiwin schools under SLEA;
   i) school buildings are required to increase in size and number to accommodate SLCN total learner population.

b) Post-Secondary shuttle service is available for registered students attending St. Paul Portage Campus and UnBQ (subject to budget availability).

CURRICULUM

Curriculum

13. The Education Authority shall be responsible for the lifelong learning of onihcikiskwapiwin (SLCN) learners ensuring that all educational entities, which come under their jurisdiction, shall follow a curriculum that is consistent with and supports nehiyaw pîkiskwewin, nehiyâwiwin, wholistic priorities and objectives of onihcikiskwapiwin.

Pre-School – Grade 12 Curriculum Development Unit

14. The curriculum development unit for pre-school to Grade 12 shall prioritize the following:
    a) core programming prescribed by the Education Authority:
       i) wholistic, cultural nehiyâwiwin includes onihcikiskwapiwin and nistameyimakanak history, Treaty and nehiyawewin as approved by the Elders Council and ratified by the Education Authority; and
       ii) manito wiyasiwewina that guide onihcikiskwapiwin laws.

Definition Education

15. onihcikiskwapiwin education encompasses lifelong learning. onihcikiskwapiwin education privileges nehiyâwiwin, nehiyaw pîkiskwewin and history. This will include beliefs, attitudes, values and land-based practices, which are implicit in the integrated onihcikiskwapiwin worldview. This worldview is the context and gives meaning to all lifelong learners.

Spirituality

16. In the matter of ahcahk pimâtisiwin (spirituality):
    a) mâmawi-ohtâwîmâw ekwa okâwîmâwaskiy wiyasiwiyina will be an integral aspect of the onihcikiskwapiwin (SLCN) way of life, it will be included as part of the curriculum of every Early Learning Child Care Center, school, college, university, and institute of the Education Authority;
    b) onihcikiskwapiwin (SLCN) ceremonies will be practiced in the

Education Authority's schools to the extent and in a manner, which the Education Authority, Knowledge Keepers and Elders Council will determine.

SLCN Languages

17. In the matter of onihcikiskwapiwin (SLCN) Official Language Declaration (2001):
    a) revitalization and continuation of nehiyawewin is priority;
    b) SLEA will create short, medium and long-range language revitalization plans;
    c) nehiyawewin will be offered as the medium of instruction and learners will be encouraged to speak nehiyawewin as their first language;
    d) the faculty of every school will use nehiyawewin as their language at work to the greatest possible extent consistent with the efficient working environment of the school and the broad educational interests of the learners.

STANDARDS

18. The Education Authority will apply nehiyaw wiyasiwewina that are implicit in the nehiyâwiwin worldview and all other standards acceptable to onihcikiskwapiwin îyîniwak.

19. SLEA may provide the establishment and operations of special schools, courses, and learning services suited to the needs of the learner with the cultural and linguistic context of the Saddle Lake Cree Nation.

LEARNERS' CODES OF CONDUCT

Self-determination consciousness; guiding, modelling and valuing learner relationships with others. All children are to be loved and respected; îyîniw pimâtisiwin mâmawi nohtâwînân kâkîmiyîkoyahk.

20. A code of conduct established for lifelong learners enrolled in and employed by SLEA schools, learning lodges, and affiliate institutions will be in place.

21. In the exercise of the right of access to lifelong learning and services of the SLEA, every learner shall cooperate fully with faculty employed by the SLEA. Without restricting the generality of the foregoing, every learner with parent/guardian, caregiver support, shall:
    a) Learn to speak the Cree Language, nehiyawewin ekwa nehiyâwiwin;
    b) Be entitled to love and respect, îyinîw pimâtisiwin mâmawi nohtâwîyân kâkîmiyîkoyahk
    c) Treat others respectfully, manatisiwin and be treated respectfully, free from physical, emotional and social abuse (bullying of all forms), and have access to facilities that maintain high standards of safety;
    d) be part of a collective environment and their efforts will be celebrated;
    e) interact with peers in a socially, responsible manner that respects all differences.

22. All parents/Caregivers will be aware and support the restorative practices of the school. All schools shall have processes in keeping with this law for modelling iyîsâhowin (self-control).

    a) It is the intention for Learners to manage positive relationships and resolve conflicts.

    b) Failure to meet one's responsibilities as a learner will be mediated by restorative justice practices prior to advancing to the SLEA.

POST SECONDARY AND HIGHER LEARNING

23. Pursuant to the Treaty Right of Post-Secondary Education, the Saddle Lake Post Secondary (SLPS) program will facilitate and administer Post-Secondary Education for onihcikiskwapiwin îyîniwak, provide career counselling and financial assistance for learners that meets its funding eligibility criteria; it will be the learners` responsibility to achieve personal success and academic excellence.

EDUCATIONAL INSTITUTES AND PROGRAMS

External and Related Internal Higher Learning Programs

24. Educational internal and external education programs, which are not the direct responsibility of the onihcikiskwapiwin onîkanîwak, shall be relationally responsible to the Education Authority. The Charter of such programs shall ensure academic objectives and criteria are consistent with onihcikiskwapiwin (SLCN) beliefs and practices.
25. The Education Authority may take whatever action it deems necessary and advisable to ensure internal and external education programs observe the Spirit and Intent of this Law and the regulations of the Education Authority and the boards of institutions shall comply with any decision or regulation of the Education Authority.

This Law will come into effect on May 9th, 2025