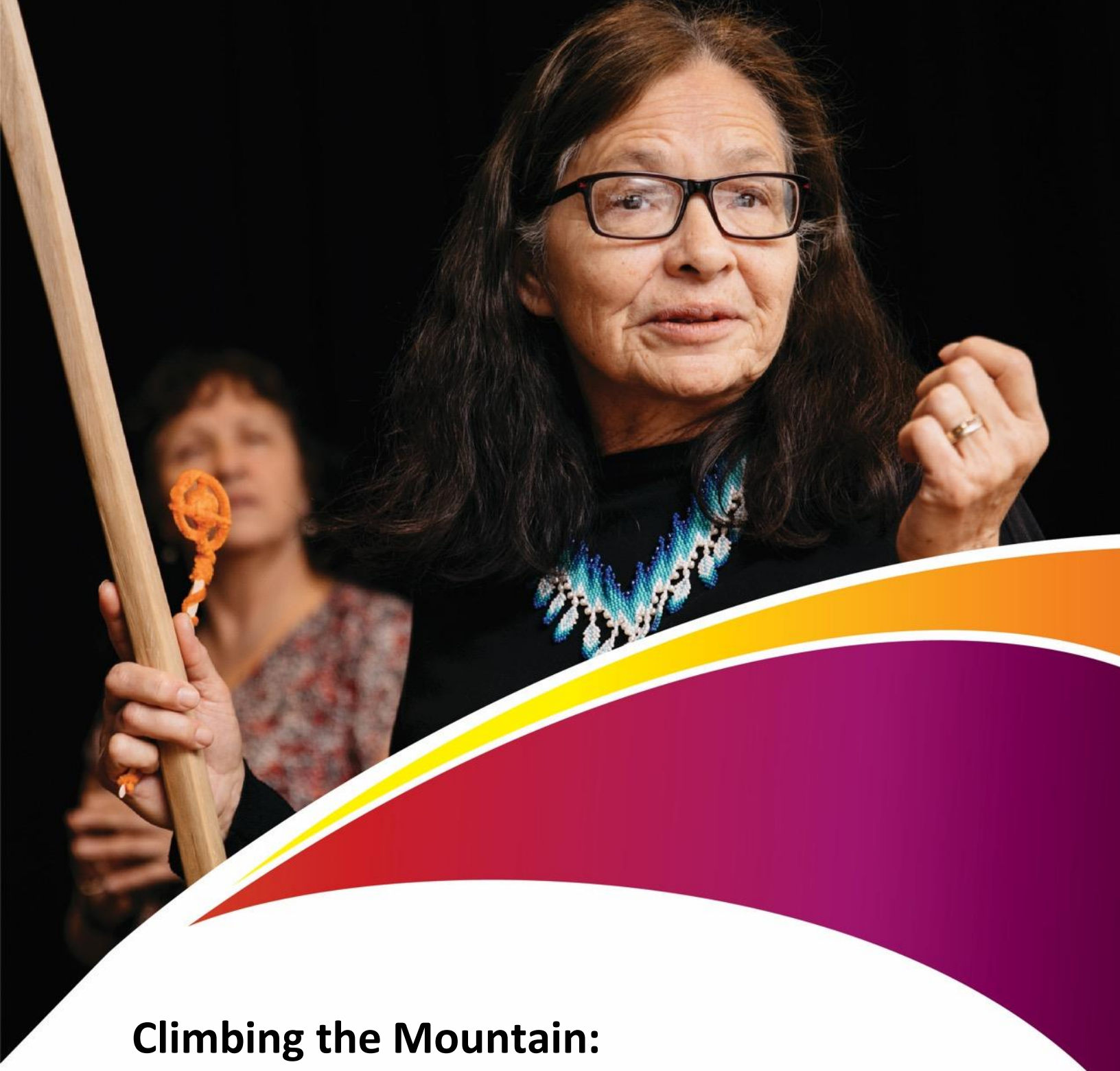

Climbing the Mountain: Educating for Reconciliation in Canada

Indspire
Indigenous education, Canada's future. | L'éducation des autochtones. L'avenir du Canada.

climbing the mountain

“Achieving reconciliation is like climbing a mountain — we must proceed a step at a time. It will not always be easy. There will be storms, there will be obstacles, but we cannot allow ourselves to be daunted by the task because our goal is just and it also necessary.”

— Justice Murray Sinclair, Chair, Truth and Reconciliation Commission of Canada

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Acknowledgments

With this workshop, we wish to acknowledge residential school Survivors and those who, unfortunately, did not survive, as well as their families, their communities, chiefs and Elders, who continue to be change-makers in the world.

Our sincere thanks to Dr. Niigaan Sinclair and his writing team for their dedication in the development of this project.

Our appreciation to the McConnell Foundation for the development funds for this workshop and the educators of both this workshop and the Winnipeg School Division, who gave valuable feedback to ensure that we have created the best possible engagement document.

Message from Justice Murray Sinclair

Reconciliation is like climbing a mountain — we must proceed a step at a time. ***Climbing the Mountain: Reconciliation in Workplaces*** enables and empowers leaders in private and public industries to address one of the most important issues of our time, while creating workplaces that can help create a future Canada we can all be proud of. These activities and educational materials embody the Calls to Action I and my fellow commissioners envisioned during the scope of the work of the Truth and Reconciliation Commission — specifically Call to Action #92 — and is an exceptional way to train and retain employees and produce healthy relationships with Indigenous communities, breaking new and important ground, while reminding us that change comes from courage, strength and innovation in this work. I hope all workplaces in Canada enjoy and partake in these innovative, exciting and experiential ideas and initiatives.

Miigwech (thanks) to Indspire and the writing team for such an incredible accomplishment.

Sincerely,

The Honourable Murray Sinclair, LLB, IPC
Chair, Truth and Reconciliation Commission of Canada

About Indspire

Indspire is an Indigenous national registered charity that invests in the education of Indigenous peoples for the long-term benefit of these individuals, their families and communities, and Canada.

Our vision is to enrich Canada through Indigenous education by inspiring achievement. In partnership with Indigenous, private and public sector stakeholders, Indspire educates, connects and invests in Indigenous peoples, so they will achieve their highest potential.

Indspire serves First Nations, Inuit and Métis students in remote communities and urban centres across Canada. With the support of our funding partners, we disburse financial awards, deliver programs and share resources with the goal of closing the gap in Indigenous education.

Each year, Indspire awards millions of dollars through scholarships, bursaries, and awards to Indigenous students pursuing post-secondary education opportunities across Canada.

Indspire also presents the Indspire Awards, a nationally broadcast celebration of the successes achieved by Indigenous peoples.

Visit our website, indspire.ca, for more information.

Contact us with general inquiries at 1-855-INDSPIRE (1-855-463-7747) or follow us on social media!

Workshop Objectives

- Address Calls to Action No. 62 and Calls to Action No. 63 of the Truth and Reconciliation Commission of Canada.
- Encourage meaningful and purposeful dialogue and decisions regarding truth and reconciliation in schools and educational spaces.
- Empower individual and community educational awareness and competency regarding Indigenous peoples in Canada and traditional Indigenous cultures worldviews, spiritualities and histories.
- Provide pertinent knowledge regarding the contemporary situation of Indigenous peoples in Canada and uncover some “best practices” when incorporating Indigenous peoples and content in schools and educational settings.
- Recognize the impacts of colonization on all Canadians, specifically through the lens of policies such as the residential school system, discriminatory laws and policies, the *Indian Act* and the banning of culture, language and ceremonies.
- Work toward respectful and meaningful relationships with both non-Indigenous and Indigenous peoples.
- Inform and promote the Calls to Action of the Truth and Reconciliation Commission of Canada’s final report to collectively advocate in the creation of healthy workplaces based in principles of reconciliation.

Climbing the Mountain: Educating for Reconciliation in Canada

Canada is in an age of reconciliation. No issue is more important in this country than engaging the unbalanced and unhealthy relationship between Indigenous and non-Indigenous peoples. After 150 years of legislative and systemic oppression, physical and ideological violence and imposed cycles of inequity leading to poverty and marginalization, most Canadians want — indeed, need — a country more than what we have inherited.

This conversation on reconciliation has been inspired by an awakening to the most divisive policy in Canadian history: the residential school system. For more than a century, Indigenous children in Canada were removed from their homes and communities and placed in schools operated by churches and overseen by the federal government. These were most often unsafe, unhealthy and unsuitable institutions that facilitated atmospheres of violence, abuse and sickness. Attendees were separated from their families for long periods of time, not allowed to speak their languages and practise their cultures and were taught that their ancestors were heathens and uncivilized. Their education was usually poor, consisting mostly of manual labour and religious indoctrination. While there may have been some well-intentions with those involved in creating the system, residential schools attempted to “kill the Indian in the child.”

In most cases, attendees did not just attend the schools, but “survived” them. It is for this reason many who attended prefer the term “Survivor” to describe the experience they endured. Some Survivors report positive experiences playing sports, learning certain skills and abilities, gaining lifelong friends and/or attaining employment. The vast majority, however, report traumatic experiences.

Virtually everyone who came in contact with the schools was affected. Canadians who were employed at, lived nearby or interacted with the schools through jobs as police officers, Indian Agents or social workers have reported trauma either from what they witnessed or realized (often later) what they were a part of. Contractors who removed children from families heard echoes of cries years later. Families and employers who hired and worked with students grew frustrated at what they saw was a lack of education. Canadian children in schools nearby were separated from residential school students during sports and events, and interaction was often forbidden. This fostered an inherent sense of difference on both sides.

Every part of residential school was intended to impose a sense of shame on students surrounding their ancestral cultures and communities. From textbooks to lessons to everyday practices involving rewards to punishments, Survivors were taught that their traditional languages, dress and cultural practices were savage and wrong. Presented as replacements were culturally mainstream, often Christian and Euro-centric, beliefs and practices. Students were most often streamlined into occupations supportive of a burgeoning Canadian economy valuing profit and individual capital and away from a land-based, communal one, based on

Indigenous knowledge systems.

Due to experiences endured at Indian residential schools, many residential school Survivors suffered with feelings of shame, confusion and displacement for years and — unknowingly and unwillingly — introduced some of these legacies to their families and communities. In many homes, feelings of anger and fear, cycles of abuse and violence, and processes leading to poverty and suicide emerged and spread through generations of Indigenous communities. The impacts of residential schools not only influenced Survivors of the schools, but also their children, their children's children and all of the communities in which they took part. The legacies of residential schools on Indigenous communities cannot be understated.

While residential schools were in operation, Canadian students were taught that Indigenous cultures and communities were savage and inferior, and that Canadian society (and, particularly, Christians) carried the "burden" of "civilizing" Indigenous societies. They were also taught perhaps the most damaging and inaccurate belief of all: that Canadians were culturally and intellectually superior to Indigenous peoples. These beliefs were found throughout the spoken and unspoken curriculum of Canadian schools and were embodied in mainstream cultural practices and policies. These biased and invalid ideas led to generations of Canadians rife with ignorance and stereotypes surrounding Indigenous peoples and the construction of unbalanced relationships throughout all sectors of Canadian society. The same spoken and unspoken "curriculum" taught to Indigenous peoples and Canadians continues to impact Indigenous-Canadian relationships in workplaces, homes and educational institutions — dividing communities along racial and cultural lines.

All of Canada has been, and continues to be, affected by residential schools.

It is now time to do something about this fact.

The Truth and Reconciliation Commission of Canada (TRC) spent seven years examining the history and legacies of the residential school system. In June 2015, the TRC presented its final report alongside 94 Calls to Action to "redress the legacy of residential schools and advance the process of Canadian reconciliation."

As Prime Minister Justin Trudeau remarked at the 36th Annual General Meeting of the Assembly of First Nations:

Last month, the Truth and Reconciliation Commission released its summary report and findings. Some of us here today were last together at Rideau Hall, at the ceremony to mark the end of the Commission's seven years of hard work helping our country understand the truth about that dark chapter of our history. It's an event I will never forget. It was an experience that will remain with me — not just in my heart, but in my actions as we move forward, together.

That day, I heard stories that touched me and other caring Canadians very deeply. Stories I will tell to my own children in time, because it's important that they know that the things we

believe about ourselves as Canadians — that we're generous, that we treat others with respect and fairness — those things have not always been true. I'll tell them about the survivors I met that day. To the Survivors here today: know that your stories will be shared. I'll tell them why there were two empty chairs in that room.

As any parent or teacher can tell you, the sense of social justice often beats strongest in young hearts. I know that my children — and your children — will want to know what we're collectively going to do about it. How we can find our way to reconciliation, now that the truth is starting to be known.

This is an especially important conversation to have as we prepare to commemorate the 150th anniversary of Confederation. We need to recognize that ours was a nation forged without the meaningful participation of Aboriginal Peoples. That this unlikely country has endured for a century and a half is cause for celebration. But at the same time, this commemoration stands as a reminder that much work remains. One hundred fifty years on, we've yet to complete the unfinished business of Confederation.

Completing the "unfinished business of Confederation" means recognizing, rectifying and reconciling the relationship Canada holds with Indigenous peoples. This is an unfinished — and, as Trudeau states, a barely begun — journey.

All Canadians must know, understand and engage the history of residential schools and how they are a part of history. Education is a crucial step to this journey. As the TRC states in its final report, the "current state of troubled relations" between Indigenous and non-Indigenous people in Canada is due to "educational institutions and what they have taught, or failed to teach, over many generations." It is not enough to simply understand residential schools — for reconciliation does not come from simple awareness. Education needs to empower all Canadians to get beyond ignorance of Canada and take a brave step into the future. As the TRC summary report states:

Together, Canadians must do more than just talk about reconciliation; we must learn how to practise reconciliation in our everyday lives—within ourselves and our families, and in our communities, governments, places of worship, schools, and workplaces. To do so constructively, Canadians must remain committed to the ongoing work of establishing and maintaining respectful relationships.

Education must not just unearth the past, but what we can do about it in the future. Education must equip students to deal with today's Canada — a world that demands healthy and positive relationships in all sectors of society to become a peaceful and just place. Education must empower students to see how reconciliation is possible. As Justice Murray Sinclair, Chair of the TRC, has stated: "Education is the key to reconciliation," as "it was the educational system that has contributed to this problem in this country, and it is the educational system that is going to help us get away from this."

The education plans in ***Climbing the Mountain: Educating for Reconciliation in Canada*** are intended to empower educators to engage the TRC's 94 Calls to Action and practise reconciliation in their educational communities. Throughout this guide, educators and participants are engaged in a process via two paths: **Legacy**, which is understanding the outcomes of residential schools and how they continue to influence today's Canada, and **Reconciliation,** which is how practices and principles of reconciliation can be enacted throughout Canadian society.

Please note that educators must be prepared for situations where complex feelings may emerge from students while using these education plans. It is crucial that health supports be available and people who are knowledgeable about residential schools and their legacies be consulted and included in educational planning. These may include school counsellors, Indigenous Knowledge Keepers or other health practitioners in a community.

Education is the most important doorway to Canada's future. Through education, Indigenous peoples can recover and revitalize their cultures, languages and traditions, and heal into a sense of wholeness. Through education, Canadians can come to understand how they relate to Indigenous peoples and how residential schools have resulted in modern relationships and today's realities. Through education, Canada can become the country it was always meant to be.

It is hoped that this guide will inspire and empower educators to evoke visions and actions of reconciliation in schools, communities and all of Canada. This path is not easy, as we have 150 years behind us. It will take many more years to engage, understand and heal from this experience and grow together. At times, this journey will feel difficult, challenging and much like Justice Sinclair describes: a path up a mountain. There will be no destination, just an ongoing process of building and rebuilding relationships. Reconciliation is a forever journey requiring constant focus, energy and commitment to responsibility and collectivity. These steps will not be easy, of course, but nothing great really ever is. If we do this just and necessary work, however, we will make a Canada of which we can all be proud.

Accompanying Resources

Educators have been provided with the following resources that support this guide:

Summaries of the Final Report
Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada
What We Have Learned: Principles of Truth and Reconciliation
The Survivors Speak
Truth and Reconciliation Commission of Canada: Calls to Action

The TRC's Final Reports
Canada's Residential Schools: The History, Part 1: Origins to 1939
Canada's Residential Schools: The History, Part 2: 1939 to 2000
Canada's Residential Schools: The Inuit and Northern Experience
Canada's Residential Schools: The Métis Experience
Canada's Residential Schools: Missing Children and Unmarked Burials
Canada's Residential Schools: The Legacy
Canada's Residential Schools: Reconciliation

These resources can also be accessed directly online via the National Centre for Truth and Reconciliation at https://nctr.ca/reports2.php.

Workshop Schedule: Four-Hour Version

The schedule for the one-day workshop is as follows:

1.	Greetings and Course Orientation	(10 mins)
2.	Introduction to Indigenous Education in Canada	(35 mins)
3.	Legacy I: Education, Child Welfare, Justice, Health	(30 mins)
4.	Legacy II: Language, Culture	(30 mins)
5.	Break	(15 mins)
6.	Reconciliation I: What Does Reconciliation Look Like?	(30 mins)
7.	Reconciliation II: Education for Reconciliation	(30 mins)
8.	Reconciliation III: How Can We Reconcile Canada?	(30 mins)
9.	Final Wrap-up: What's Next? A Plan of Action	(30 mins)

A Brief History of Indigenous Peoples and Canada

Indigenous Foundations

For millennia, Indigenous communities in lands now known as Canada developed their own distinct cultures, languages, customs, governmental systems and intellectual traditions. In this place, Indigenous nations carried thousands of linguistic dialects spread over 50 unique languages with different community customs, practices and traditions that emerged in unique political and social circumstances.

While impossible to encompass all Indigenous cultures into one description, most Indigenous nations generally have Creation Stories articulating who they are, how they got to the place they live, how they relate to others and why they are here. Most describe a Creator who created humans with a set of gifts and added them to an active and vibrant Creation. Generally, the jobs of humans, then, are usually to share their gifts positively with others and respect those gifts that have been gifted to them in a reciprocal and respectful way, forging relationships with all beings along the way. One of the most sacred relationships humans carry is with the Earth, often called "Mother Earth." Considering her a caregiver and parent, Mother Earth facilitates everything humans need to live, including water (the most essential part of life), plants (for foods and medicines), animals (for shelter, food and clothing) and territories to live. Indigenous communities therefore cared for, looked after and protected Mother Earth as she looked after them, with love, honour, care and respect. This a central reason why Indigenous communities feel so dedicated to protecting and honouring the land.

While storytelling, song and ceremony (what's universally known as oral traditions) were — and still are — practised in all communities, writing was also practised universally through mediums such as birchbark, papyrus, animal hide, rock and trees. These expressions relayed messages and recorded stories, histories, and creative and critical experiences, mapping a community's ties with human and non-human beings (such as animals, plants, stars, the moon, the sun and the spirit world).

Every Indigenous community used a name to describe themselves, such as "Anishinaabe" (used by people also known as Ojibway, Saulteaux, Chippewa, Odawa, Potawatomi and Mississauga) or "Haudenosaunee" (Onondaga, Cayuga, Mohawk, Oneida, Seneca and Tuscarora). These often translate into English as "the people" and/or people who carry a certain role, practice or responsibility (Anishinaabe: the "spontaneous people", "good human" or Haudenosaunee: "people of the longhouse"). These are the names these communities still use to describe themselves today and should be utilized by anyone interacting with that community.

Life developed in this way for thousands of years and was by no means perfect — as wars, conflicts and sickness happened — but these were usually remedied as communities forged peace through trade, shared values of mutual and reciprocal responsibility and international alliances. A great deal of this changed when Europeans arrived and began to settle in North America.

Struggles Over the Land

Settlement by Europeans began first on the East Coast, on lands of what is now known as Canada, with the Vikings more than 1,000 years ago and, later, by Basque sailors along the coast of Labrador (in the 1500s). Virtually, wherever Europeans settled the seizure of Indigenous land began. Colonial settlers and governments were eager to set up their own communities to extract resources to send back to Europe. They did not share the view Indigenous peoples held that land was sacred and a relationship with it was more important than taking things from it. Instead, Europeans predominantly viewed land and resources as something to be bought and sold, and to be exploited for profit, with little thought for long-term consequences.

Indigenous peoples attempted to mitigate this by introducing the concept of treaty to Europeans, such as the "Kaswentha**"** (pronounced "Gus-wén-ta"), a treaty belt created in the 17th century to record an agreement between the Haudenosaunee Confederacy and Dutch settlers in eastern New York. Also known as the "Two Row Wampum," the belt consists of alternating rows of purple and white Wampum running the length of the belt, representing two boats travelling down a river with two separate paths, never meeting but always sharing the water between them. The treaty also represents peace, friendship and eternal connection between the two communities and the "circle of life": the animals, the birds, the fish, the water, the plants, the grass, the trees, the stars, the moon and the thunder — all living together in an atmosphere of respect.

Europeans, however, had other goals than relationships with Indigenous nations. In 1493, in response to a request by the King and Queen of Spain, Pope Alexander VI issued a "papal bull" or solemn declaration from the Vatican. Known as the Doctrine of Discovery, it was used with the concept of "*terra nullius*" ("empty" or "uninhabited" land in Latin) to justify the right of colonial nations to claim land "discovered" by their explorers. Among many things, these ideas and documents had the following impacts:

- Indigenous nations who did not resemble European "civilized" behaviour in their governments, spiritual practices and social norms were classified as savages, inferior and incapable of law (or even of presence, therefore making *terra nullius* possible).
- Europeans had the "right" to conquer any lands via whatever means necessary.
- Indigenous nations could not claim traditional territories they currently or previously inhabited, utilized and/or occupied for hunting, fishing and travelling.
- Indigenous nations were already living in thousands of distinct societies and with legal arrangements that formed hundreds of "inter-national" nations with governmental and trade relations and institutions.

In this struggle for land, Indigenous peoples were often displaced from their traditional territories, and much conflict ensued.

Some Indigenous nations also began to create close ties with European nations. Europeans had been deeply influenced by the people they encountered, adopting Indigenous cultural values into their languages, politics and perspectives — and vice versa. European settlers, for example, noticed how the Great Law of Peace led to an effective and fair government and noticed the vast knowledge Indigenous people had about science, astronomy and ecology. Indigenous peoples began to adopt new technologies, beliefs and foods into their everyday lives. At the same time, the effects of European settlement and trade were beginning to have disastrous effects on Indigenous populations throughout Canada. Diseases (particularly smallpox and tuberculosis) devastated many Indigenous populations by killing large portions of local populations. Interruptions to trade and food routes, war and industrialization decimated communities, creating a death rate as high as 90 per cent. In addition, trade in alcohol and guns introduced notions of private property and addiction, and deeply undermined and challenged Indigenous cultural and legal institutions, health and economies.

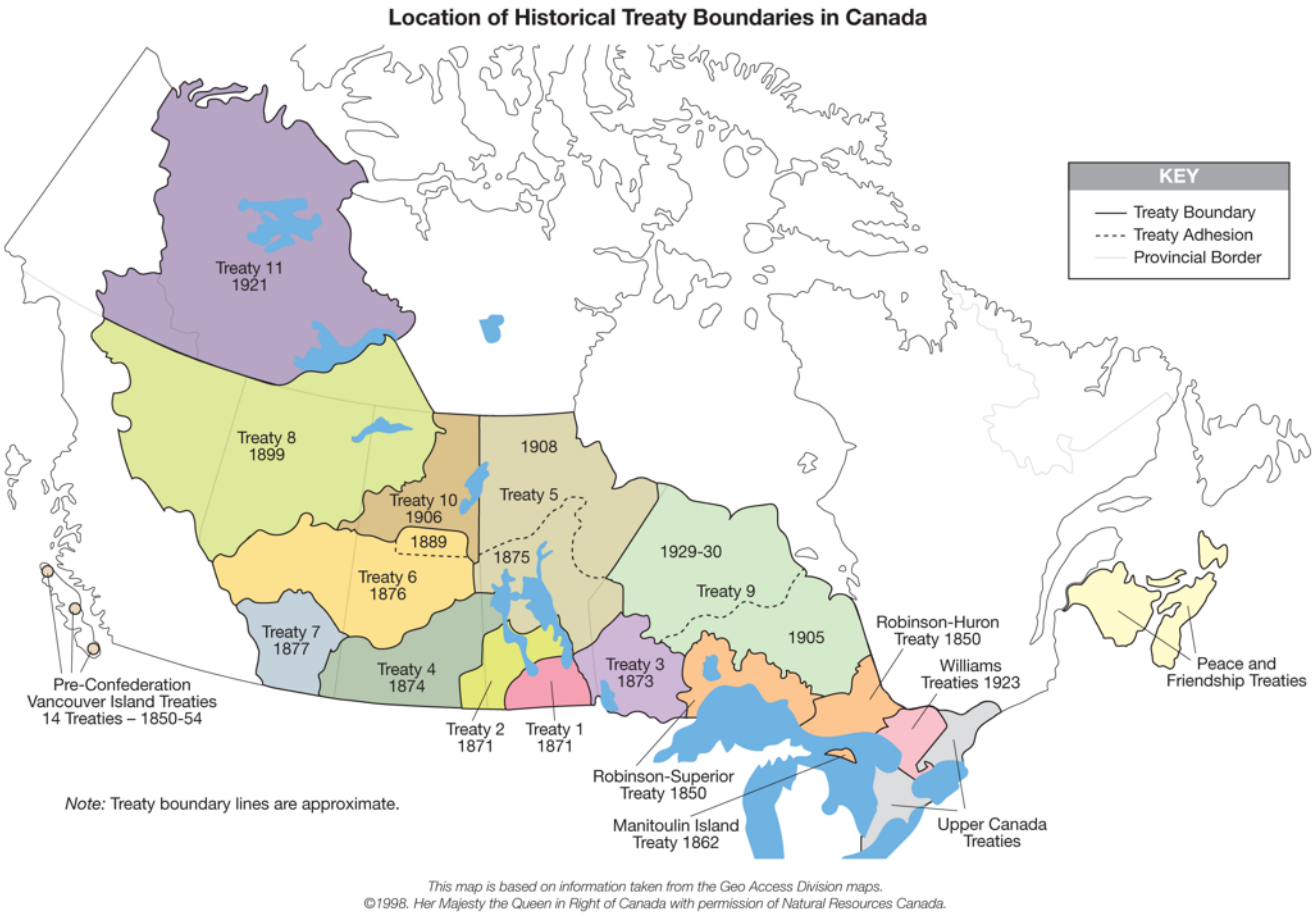

Image source: https://teachers.plea.org/newsletter/2019/the-plea-treaties-and-the-law/30.1-05

Treaties and the Formation of Canada

While nations such as France had established arrangements as far as the Great Lakes, starting in 1701 the British Crown entered into formal treaties (agreements) with Indigenous peoples. The Peace and Friendship treaties with the Mi'kmaq and Maliseet peoples in the Maritimes aimed to end fighting and encourage better relations between the British and these Indigenous nations. One of the most important treaties in Canada between Europeans and Indigenous peoples is the Royal Proclamation of 1763 by King George III of England. It confirmed in constitutional law that Indigenous nations have "title" to their lands, as well as limited forms of sovereignty and self-government. It also posited that treaties with the Crown were the only legal way for Indigenous peoples to "release" control of their lands. Once treaties were negotiated with Indigenous nations, the British no longer saw them as independent communities, but living under the protection of the Crown, like a parent dealing with children. They made decisions for Indians instead of consulting or asking for their consent, aggressively pursuing land and resources.

By the time of the creation of Canada in 1867 with the *British North America Act*, Canada had taken legislative control over "Indians and land reserved for Indians" (Section 91.24). With the expansion of the nation underway and the need for more lands and resources in the West (especially for a coast-to-coast train line), Prime Minister John A. Macdonald set out to use treaties to "settle" and "clear" the Prairies with the "numbered treaties."

From 1871, the Crown negotiated 11 treaties that created the Canada of today. These agreements, negotiated in good faith from the perspective of First Nations, promised First Nations "rights" like a school, support for agriculture development, food and medicine to deal with starvation and disease, and annual compensation. Canada, however, saw this process as an opportunity to extinguish Indian title, move Indians onto reserves for Canadian settlers and assimilate Indigenous peoples into a different cultural and political system. Unfortunately, what happened was the latter rather than the former, as treaty promises were rarely fulfilled (even into today), while First Nations endured nearly a century and a half of violence and removal from their lands and witnessed the removal of their resources on trains that would travel through their communities. Canadian representatives had little interest in supporting the rights of what they saw as a dying people.

One of the primary outcomes of the "numbered treaties" was the creation of Indian "reserves," land set aside for Indians which was often far from their traditional territories, unfit for economic and cultural development and unable to support traditional practices such as hunting and fishing (which Indigenous peoples had hoped to continue to do). Many at this time turned to farming and found the land often unsuitable.

In 1876, the *Indian Act* was passed. The *Indian Act* controlled who could and could not be an Indian (removing those with not enough Indian "blood" from having "status," like the Métis) and placed Indians under the jurisdiction of the minister of Indian Affairs, who appointed on every reserve an Indian Agent given power to control almost every aspect of Indigenous lives. The *Indian Act* not only legally created Indians as wards of the state, but also denied status Indians the vote (until 1960), banned ceremonies and banned Indigenous peoples from becoming lawyers or hiring lawyers to advocate for them. This facilitated a general mistrust among Indigenous communities with the Canadian government that continues into today. The *Indian Act* contained a clause called "enfranchisement," a "voluntary" act where Indigenous peoples would renounce their status, leave reserves, and move to towns and cities. Indians had to choose to enfranchise to go to school, become a doctor or enlist in the army, vote or drink — and leave their families and communities. Most times, this resulted in a cultural and political disjuncture, as families were forced to break up forever.

As the Truth and Reconciliation Commission of Canada documents, the years following the implementation of the *Indian Act* were some of the most draconian in Canada's history:

Without legal authority or foundation, in the 1880s, Canada instituted a "pass system" that was intended to confine First Nations people to their reserves. Canada replaced existing forms of Aboriginal government with relatively powerless band councils whose decisions it could override and whose leaders it could depose. In the process, it disempowered Aboriginal women, who had held significant influence and powerful roles in many First Nations, including the Mohawks, the Carrier, and Tlingit.

Canada denied the right to participate fully in Canadian political, economic, and social life to those Aboriginal people who refused to abandon their Aboriginal identity.

Canada outlawed Aboriginal spiritual practices, jailed Aboriginal spiritual leaders, and confiscated sacred objects.

These measures were part of a coherent policy to eliminate Aboriginal peoples as distinct peoples and to assimilate them into the Canadian mainstream against their will. Deputy Minister of Indian Affairs Duncan Campbell Scott outlined the goals of that policy in 1920, when he told a parliamentary committee that "our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic." These goals were reiterated in 1969 in the federal government's Statement of the Government of Canada on Indian Policy (more often referred to as the "White Paper"), which sought to end Indian status and terminate the Treaties that the federal government had negotiated with First Nations.

The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources. If every Aboriginal person had been "absorbed into the body politic," there would be no reserves, no Treaties, and no Aboriginal rights. (*Summary of the Final Report*, pp. 1–3.)

Some positive steps have been taken in recent years in Canada to address the injustices of the past and the inequalities they have created. For instance, the *Constitution Act*, *1982*, acknowledges a distinct place for Aboriginal peoples within Canada, and Aboriginal peoples have won most of their battles for land, hunting and fishing rights, as protected under the treaties. The most marked change, though, occurred during the Royal Commission on Aboriginal Peoples (RCAP), an in-depth investigation into the position of Aboriginal peoples in Canadian society in the mid-1990s. RCAP documented the injustices endured by Aboriginal populations in Canada and made recommendations that Canada recognize title to traditional lands and resources and a right to self-government.

The trend since this time has been to hand more and more power to individual Indian "bands," small governments on reserves run by citizens and administered by Aboriginal Affairs and Northern Development. Run by a "band council" and headed by a "Chief," these governments seek self-government, while at the same time are under constant demand by the communities to meet the ongoing and increasing needs fostered by decades of poverty, inadequate housing and education, and legacies emerging from residential schools. Programs such as policing, welfare and social programs are often challenged due to everyday needs, resulting in an atmosphere of high needs and thin resources.

There has been over the last few decades a resurgence of pride within Indigenous populations, with varying degrees of success for greater control over their communities. The most tangible result was the creation of the territory of Nunavut, giving Inuit of the region a high degree of self-government in the North. Most have turned to RCAP and demanded the federal

government of Canada share resources and consult on the use of Indigenous ancestral territories, both in and out of reserve lands. This most recently occurred during the events of late 2012 and early 2013 with the Idle No More movement, a movement about the protection of land and water for future generations of all Canadians and a refusal to allow resource development on First Nations territories without consultation. Much of this has fuelled an atmosphere of resistance, which has resulted in demonstrations in malls, traffic slowdowns on roads and train lines and a demand for accountability and change to an unhealthy, unequal, and unbalanced relationship between Indigenous and non-Indigenous Canadians.

Supreme Court victories for Indigenous peoples, along with the recognition that assimilative policies have been a failure, have compelled non-Indigenous society to begin seeking change to the relationship through dialogue, consultation and negotiation. Meanwhile, Indigenous leaders regained greater control over their own affairs and re-established their own nations by engaging the legacies caused by decades of domination. And a body of Canadian allies has begun to form and institutions on reconciliation were built. This has brought us to today, where Canada has the potential for reconciliation — and a possibility that has never been seen in its history.

A Brief Chronology of Indigenous Peoples and Canada

For millennia

First Nations communities maintain that the Creator placed them as sovereign nations and caretakers of the lands, air and waters on Turtle Island — sacred responsibilities that continue to the present day.

Before contact with Europeans

First Nations communities develop their own systems of government on their own recognized lands and territories. The cultural cornerstones of most of these communities centre on respect, sharing and maintaining harmony and balance in the cycle of life.

1492–1700s

Indigenous communities and Europeans meet for the first time. In some cases, explorers marry into families and are adopted by Indigenous communities. In other cases, struggles over land and resources ensue.

1763

A Royal Proclamation, decreed by King George III, recognizes First Nations as "nations" and acknowledges that they have title over lands and territories. The proclamation declares that only the Crown could negotiate the sharing of lands and resources with First Nations peoples, and consent is required. Agreements must be based on a recognition of the need for sharing and peaceful co-existence.

1812

The War of 1812 saw thousands of Indigenous peoples fight to protect their lands, independence and culture, while allied to either Great Britain or the United States. In British North America, an alliance between the British and the Western Confederacy, led by Tecumseh and Tenskwatawa, played a crucial role protecting Upper and Lower Canada from American invasion. By the end of hostilities, between 7,000 and 10,000 Indigenous peoples had died. The terms of the Treaty of Ghent — which were supposed to return lands and "all possessions, rights and privileges" to Indigenous peoples affected by the war — went unheeded.

1821

The North West Company merges with the Hudson's Bay Company (HBC), giving the HBC the exclusive right to trade with First Nations throughout the "uninhabited areas of North America" (sic).

1857

The *Gradual Civilization Act* was passed by the United Province of Canada to encourage assimilation of Indigenous peoples to Euro-Canadian values. Those Indigenous men over age 21

deemed “sufficiently advanced” in their education would be enfranchised and given 50 acres of land, but would also be removed of their Treaty Rights.

1867

The *British North America Act* is adopted, giving the federal government “responsibility for First Nations and lands reserved for First Nations” (Section 91.24).

1867

Canada buys Rupert’s Land from the Hudson’s Bay Company for $300,000 — without informing the existing inhabitants.

1868–70

The Red River Resistance saw the Métis, led by Louis Riel, and First Nations allies forcefully defend the Red River Colony from the federal government’s attempt to transfer Rupert’s Land to Canada without consultation. Fearing an influx of settlers and trying to safeguard their land rights and distinct culture, the Métis established a provisional government to co-ordinate the resistance and, later, negotiate Manitoba’s entry into Confederation with the federal government.

1871

Treaties 1 and 2 are negotiated and signed with Anishinaabeg leaders at Lower Fort Garry (near Lockport) and Manitoba House (near Ebb and Flow). The terms included allowing immigrants to use First Nations lands and territories; setting aside land for First Nations exclusive use; sharing resources; making annual treaty payments (now $5); providing for education, housing and medical assistance; providing food aid in case of famine; giving grants for clothing; and making annual payments for ammunition and rope, as well as other provisions. Nine more “numbered” treaties are signed between 1873 and 1921.

1876

The *Indian Act* is passed by Canadian Parliament. Provisions in the act include the restriction of movement off-reserve, banning of religious ceremonies and public meetings, stringent controls over Indian “status,” mandatory school attendance (and jail for parents if they resisted) and punishment for any Canadian who helps First Nations resist the provisions of the act. Subsequent amendments to the act from 1880–1927 further restricted their rights and freedoms. Changes included banning hereditary chiefdoms and other forms of governance; expropriating reserve lands for public purposes; requiring permission to be allowed off reserve; prohibiting the Potlatch and Sun Dances; requiring attendance at residential school; revoking Indian status when enfranchised; and prohibiting First Nations from hiring lawyers or initiating land claims in the courts.

1880s

With populations devastated by over-hunting and urban development, the bison almost totally disappears from the Prairies.

1883

Prime Minister John A. Macdonald authorizes the creation of residential schools, designed to assimilate Indigenous children and force their adoption of Euro-Canadian languages, foods, religions and habits.

1885

The Northwest Resistance occurs, a five-month resistance by the Métis and their First Nations allies against the federal government in the Northwest (now Saskatchewan and Alberta). In the face of anxiety about white settlers and government encroachment into their lands, the Métis formed a second provisional government in the region, again led by Louis Riel. The Métis Bill of Rights demanded improved treatment for all residents of the Northwest, including land rights, political representation and better education. After resisting the Canadian military, the movement ends with Riel's hanging for treason, the imprisonment of Cree Chiefs Mistahimaskwa (Big Bear) and Pitikwahanapiwiyin (Poundmaker) and the imposition of Canadian law in the West.

1892

The federal government begins making arrangements with the Roman Catholic, Anglican and Presbyterian (later, United) churches for the establishment of Indian residential schools.

1914–18

About 3,500 Indigenous people serve in the Canadian military during the First World War. Most were denied veterans' benefits after the war.

1922

The Story of a National Crime was published by Dr. P.H. Bryce, chief medical officer for Canada's Department of the Interior and Indian Affairs. He argued that Indigenous people's health was being ignored in residential schools and Indian hospitals, in violation of treaty pledges.

1939–1945

Thousands of First Nations and Métis soldiers and nurses serve during the Second World War.

1951

The *Indian Act* is amended to remove the ban on traditional ceremonies and to allow First Nations people to legally enter drinking establishments.

1960

Through changes to the *Canada Elections Act*, status Indians receive the right to vote in federal elections, no longer losing their Indian status or Treaty Rights in the process.

1960s

The Sixties Scoop sees thousands of Indigenous children taken from their families and communities by provincial and federal social workers and placed in foster or adoption homes, often with non-Indigenous families. The process was emotionally damaging for parents and contributed to a loss of cultural identity for the children.

1969

Jean Chrétien, minister of Indian Affairs, releases the Liberal government's "White Paper," which proposes repealing the *Indian Act*, removing special status for First Nations people and abolishing all treaties, transferring responsibility for Indian affairs to the provinces. In response, Cree Chief Harold Cardinal wrote the "Red Paper," which called for recognition of Indigenous peoples as "Citizens Plus."

1973

In the landmark Calder Case in British Columbia, the Supreme Court rules that Indigenous peoples held title to land before European colonization and that this title existed in law. Named for Nisga'a Chief Frank Calder, the case forced the government to concede that they must adopt new policies to negotiate land claims with Indigenous peoples not covered by treaties.

1974

The Native Women's Association of Canada is established to advocate for the social, political and economic welfare of Indigenous women and girls. They continue to promote education, challenge discriminatory policies and work to reduce inequality.

1980–81

The Constitution Express takes place, a grassroots protest movement where activists travelled from Vancouver to Ottawa by train, raising awareness about the lack of recognition of Indigenous rights in the proposed Canadian constitution.

1982

The first constitutional conference on First Nations autonomy is held. It proposes the following four additions to the Canadian constitution:

- recognition of rights acquired under agreements to settle land claims;
- a guarantee of equal recognition for men and women of rights arising from the treaties;
- an undertaking to consult the First Nations on any future constitutional amendment relating to them; and

- an undertaking to hold three further conferences.

The Canadian constitution is patriated, and thanks to the advocacy of Indigenous peoples, Section 35 was included to specifically recognize and affirm Indigenous title and Treaty Rights. Later, Section 37 was amended, obligating the federal and provincial governments to consult with Indigenous peoples on any outstanding issues.

1982

The Assembly of First Nations is formed out of the National Indian Brotherhood to promote the interests of First Nations in the realm of self-government, respect for Treaty Rights, education, health, and land and resources.

1985

The *Indian Act* is amended to end discrimination against First Nations women and allow for the recovery of status by certain First Nations women. The federal government also includes clauses to limit the extension of status to future generations (6.1 and 6.2).

1990

Elijah Harper (Red Sucker Lake Anishinaabe-Cree), a Manitoba member of legislative assembly, helps to defeat the Meech Lake Accord, which stated that Quebec is "a distinct society within Canada," but did not adequately address First Nations concerns. Harper is later elected to the House of Commons in Ottawa.

1990

The "Oka Crisis," a 78-day standoff over land between the Haudenosaunee people of Kanesatake and the Canadian state near Oka, Que., captures the world's attention.

1991

The Royal Commission on Aboriginal Peoples (RCAP) is established by the federal government with the mandate to work toward proposing practical solutions to restore the relationship between Aboriginal and non-Aboriginal peoples in Canada.

1992

Phil Fontaine, BA (Sagkeeng Anishinaabe), Grand Chief of the Assembly of Manitoba Chiefs, first speaks publicly about how the residential school system caused many Indigenous peoples to suffer physical and sexual abuse.

1992

The General Assembly of the United Nations declares 1995–2004 to be the International Decade of the World's Indigenous People.

1996

The final report of the RCAP is tabled in Canada's Parliament. It makes 440 recommendations, calling for sweeping changes to the relationship among Aboriginal peoples, non-Aboriginal peoples and the governments in Canada. These recommendations include the recognition of an Aboriginal order of government, including an Aboriginal parliament that has authority over matters related to Indigenous peoples and their territories. It also calls for recognition of land rights and hunting rights, as well as control over their own social, education, health and housing programs.

1996

National Aboriginal Day (June 21) is established by the Governor General of Canada to celebrate Indigenous cultures and their contributions to Canadian society.

1998

Jane Stewart, minister of Indian Affairs and Northern Development, delivers a written apology for years of neglect and widespread abuse of students at federally funded residential schools to the Assembly of First Nations. The government also set a fund of $350 million "for community-based healing."

1999

The Aboriginal Peoples Television Network (APTN) is established on September 1 as the first national Aboriginal television network in the world, with the APTN's programming by, for and about Aboriginal people, to share with all Canadians. This represents a significant milestone for Aboriginal Canada: for the first time in broadcast history, First Nations, Inuit and Métis people have the opportunity to share their stories with all of Canada through a national television network dedicated to Aboriginal programming.

2005

The Kelowna Accord is forged between federal, provincial, territorial and Indigenous leaders on health, education, social and economic improvements for Indigenous peoples. While $5 billion was allocated, there was no formal agreement on how the money would be dispensed, and it was never implemented.

2008

In response to a class-action lawsuit by Survivors, Prime Minister Stephen Harper issues a statement of apology to former students of residential schools in Canada for the harm caused by assimilationist goals, abuse and cultural loss.

2008

The Truth and Reconciliation Commission of Canada (TRC) is officially established as a response to the charges of abuse and other negative effects on First Nations children that resulted from

the residential school system. Judge Murray Sinclair (Peguis Anishinaabe) is eventually appointed chair of the TRC.

2009

Survivors launch a class-action lawsuit regarding the forced attendance of Indigenous students at Indian day schools and seek compensation for damages and exclusion from the Indian Residential School Settlement Agreement.

2012

Idle No More starts as a national (and online) movement of marches and teach-ins, raising awareness of Indigenous rights and advocacy for self-determination.

2012

Sagkeeng's Finest, an Indigenous dance troupe blending Métis jigging with contemporary dance, wins the nationally televised talent show *Canada's Got Talent* (winning $100,000 and a car).

2014

The RCMP reports that more than 1,186 Indigenous women have been murdered or gone missing between 1980 and 2012. Activists and allies, including those from the Native Women's Association of Canada, claim the number is more than 4,000.

2015

The Indian Residential School Truth and Reconciliation Commission final report is issued documenting the experiences of approximately 150,000 residential school students and Survivors. The 94 "Calls to Action" are issued to "redress the legacy of residential schools and advance the process of Canadian reconciliation." As part of this, a National Centre for Truth and Reconciliation "dedicated to preserving the truth about residential schools and advancing reconciliation" is located at the University of Manitoba.

2016

The Supreme Court rules in the *Daniels vs. Canada* decision that Métis and non-status First Nations fall under the authority of Section 91(24) of the *Constitution Act*, meaning that these groups now are recognized as the responsibility of the federal government and hold similar rights as First Nations and Inuit, including negotiating for land rights.

2016

A National Inquiry into Missing and Murdered Indigenous Women and Girls is launched in response to calls for action from Indigenous families, communities and organizations. In forthcoming years, many families will express concern in the Inquiry's work and its lack of support for families and hearings.

2016

Canada officially signs on to the 2007 *United Nations Declaration on the Rights of Indigenous Peoples*, which recognizes Indigenous people's rights to self-determination, cultural practices, land and security.

2016

The Canadian Human Rights Tribunal finds Canada to be racially discriminating against 165,000 First Nations children in the child welfare system and orders that policies to create equity be enacted immediately.

2017

Canada reaches a settlement agreement with Survivors of the Sixties Scoop class-action lawsuit regarding their loss of culture, language and identity. The agreement does not cover claims for "abuse while in care," but will pay individuals from a fund of approximately $800 million.

2018

The federal government announces an agreement-in-principle with former students of Indian day schools. The agreement includes funds for legal fees, $200 million for healing, wellness, language, culture and commemoration, and compensation for individual attendees.

2019

The United Nations declares 2019 the International Year of Indigenous Languages.

2019

The final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls is released and it comes to the "inescapable conclusion" that Canada's treatment of Indigenous peoples amounts to "genocide." It details what it finds to be the root causes of the violence experienced by Indigenous women and girls, and recommends 231 "Calls for Justice" to address them, spanning every segment of Canadian society.

2019

British Columbia becomes the first jurisdiction in Canada to pass legislation implementing the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP). The legislation is designed to ensure that all B.C. laws are consistent with the 46 articles of UNDRIP.

2019

The federal government passes the *Indigenous Languages Act*, a law that sets up an Office of the Commissioner of Indigenous Languages, tasked at protecting, promoting and revitalizing Indigenous languages.

2019

The federal government passes new legislation that affirms the rights of First Nations, Inuit and Métis to exercise jurisdiction over child and family services.

2020

A worldwide pandemic emerges with the COVID-19 virus. While Indigenous communities are more susceptible to the spread of the virus due to a lack of access to health care, poor infrastructure, housing overcrowding and already-compromised immune systems due to poverty, most communities express their sovereignty with roadblocks and border patrols, protecting themselves and others in the process.

Residential Schools in Canada

Image source: https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/Pages/residential-schools-photo-sets-mb.aspx

Teaching About Residential Schools

Climbing the Mountain: Educating for Reconciliation in Canada is not a resource that teaches the history of residential schools. There are many excellent localized, provincial and national curriculums that do this. Still, knowledge regarding residential schools is crucial to understanding why reconciliation is necessary. Some pre-teaching on residential schools therefore should be considered an essential foundation to this guide. Some important questions students should be able to answer beforehand include:

- What were residential schools?
- How long did residential schools exist?
- Why were residential schools created?
- How did residential schools operate?
- What were students' experiences like in residential schools?
- Why do many residential school attendees prefer to be called "Survivors"?
- How did/are residential school Survivors fare/faring as adults?
- How did residential schools affect non-Indigenous peoples in Canada?
- When did the Canadian public learn about residential schools and their legacies?
- How did religious institutions react to the disclosures of survivors who attended these schools?
- How did the Government of Canada react?
- What was the response of political organizations such as the Assembly of First Nations?
- What actions have been taken by the federal government since the ending of the schools in the 1990s? The churches? Survivors?
- What is the 2006 Residential School Settlement Agreement and what does it do?

Schools are also strongly encouraged to invite researchers, writers and Survivors of the schools to share with them their experiences where appropriate. Students should be prepared and supported sufficiently regarding residential school history before proceeding with these education plans. The final reports of the Truth and Reconciliation Commission of Canada (TRC) that accompany this guide should be consulted, since these volumes are the best resources on this topic of all.

The Legacy of Hope Foundation (LHF) is an excellent resource for supporting educational work surrounding residential schools. The LHF is a national, Indigenous-led charitable organization founded in 2000 with the goal of educating and raising awareness about the history and many legacies of the residential school system. These include the direct and ongoing impacts on First Nation, Métis and Inuit Survivors, their communities and their descendants. Their mission is to educate toward creating just and equal relationships of reconciliation and healing for all Canadians, to expand awareness of and access to the rich legacy of the contributions of Indigenous peoples in Canada and the world and to make known the histories of Indigenous peoples in Canada, including the histories of injustice.

The LHF has many bilingual resources available to educators, students and researchers. They range from a DVD focusing on various aspects of residential schools to a full curriculum package consisting of six complete lesson plans with resources. The LHF specializes in creating curriculums on the history and legacies of the residential school system. Their materials present the general history of the system and also explore the specific experiences of Inuit and Métis students. The LHF also has a full suite of workshop guides providing culturally infused activities relating to aspects of the residential school system and in-service training to educators, as well as facilitating workshops for schools and other organizations. Educators can visit their website, http://legacyofhope.ca, for more information.

Teaching about residential schools can be very challenging. Administrators, teachers and students from all walks of life may have strong emotional reactions or triggers by specific topics. These could be from Survivors, family members or any Canadian person, young or old. Educators must be prepared for these situations and help those around them deal with the complex feelings that may emerge. It is therefore crucial that health supports be available and people who are knowledgeable about the issue be included in educational planning. These may include school counsellors, Indigenous Knowledge Keepers or other health practitioners in a community.

Health Canada states that discussions surrounding residential schools can result in revisiting painful memories and/or lead to difficult thoughts, feelings and behaviours. These could occur many weeks after discussions. Health Canada describes these as four different symptoms:

- **Spiritual** - Wondering about your spiritual/religious beliefs and/or values, doubting the goodness and kindness of people, not feeling in touch with yourself.
- **Behavioural** - Flashbacks, agitation, appetite changes, addictions, quick to anger, isolating self, mood swings, shock, conflict in relationships, lack of concentration.
- **Physical** - Trouble sleeping, nightmares, stomach ache, nausea, general body aches, headaches, crying, panic attacks.
- **Emotional** - Sadness, anger, frustration, feeling alone, mistrust of others, feelings of guilt, shame, blame, fear, hopelessness, feeling overwhelmed.

These feelings may lead to health issues and must be taken very seriously. In specific circumstances, educators may wish to consult with or refer those around them to the following organizations for confidential support:

- **National Indian Residential School Crisis Line** — whose mandate is to support residential school Survivors and their families (but it has a policy “not to turn anyone away”): 1-866-925-4419.
- **Kids Help Phone** — an anonymous and confidential phone and on-line professional counselling service for youth: 1-800-668-6868.

If symptoms continue to persist, further counselling, cultural supports and/or health care may be needed.

Health Canada recommends a great deal of “self-care” when discussing residential schools. They suggest the following to cope with feelings surrounding this delicate topic:

- Be kind to yourself
- Take walks and exercise
- Get out on the land
- Smudge, pray, sing
- Sew, drum, dance
- Spend time with family and friends
- Laugh, cry, talk
- Meditate, sleep, get plenty of rest
- Seek spiritual or religious support
- Eat healthy foods
- Ask for help
- Seek counselling.

While ***Climbing the Mountain*** is not a guide about residential schools, discussions surrounding the legacy of residential schools and reconciliation may also spark similar feelings and reactions, and educators should be prepared for this possibility.

Image source: https://www.anglican.ca/tr/histories/mohawk-institute

Residential Schools

For more than a century, beginning in the mid-1800s until the 1990s, Indigenous children in Canada — as young as four years of age — were removed from their homes and communities and placed in residential schools. Operated by churches and religious orders and overseen by the federal government, these schools — while perhaps well-meaning by some — were designed to assimilate Indigenous children into Canadian mainstream society. The curriculum of residential schools was intended to indoctrinate Indigenous children into Euro-centric, Christian and Canadian values, while also teaching them that the cultures and communities their families came from were deficient and uncivilized. The purpose of the residential school system therefore was to "kill the Indian in the child," while shepherding generations of Indigenous children into "civilization." Residential schooling was a central element in the federal government's Indigenous policy post-Confederation and belongs in a spectrum of oppressive actions Canada pursued to deal with what was imagined to be an "Indian Problem."

Indigenous lands rapidly flooded with settlers from the War of 1812 onward, and land and resources became scarce and in high demand. Starvation and urban sprawl put more and more pressure on Indigenous communities to give up on the land as a method of continuance and rely on European goods to survive.

As Canada was formed throughout the 19th century, Canadian leaders sought to assimilate Indigenous communities into Canadian society once and for all. To this end, the Canadian government perpetrated land theft and seizure; pursued a coercive treaty process, committed acts of removal and relocation; created the "Indian reserve" system; instituted a draconian *Indian Act*; imposed powerless systems of governance; and denied Indigenous peoples "the right to participate fully in Canadian political, economic, and social life."

A significant challenge Canada believed it faced in assimilating Indigenous communities lay in Indigenous spiritual traditions and institutions. Most Indigenous cultures held the natural world in sacred reverence and with a deep sense of commitment and relationality. Among many beliefs that made up Indigenous traditions were that human and non-human beings were members in a universal family. No one being "owned" another, but lived in partnership, carrying responsibilities to interact, share their gifts and engage one another meaningfully and — at the best of times — reciprocally and mutually beneficially. This represented not an idyllic world — far from it — but a realistic, functional and agent one. The job of human beings therefore was to forge not only healthy and sustainable relationships with one another, but also with all beings in the world around them. For millennia, Indigenous communities used these principles to develop knowledge systems, educational and spiritual institutions, governments and laws.

With the arrival of monotheistic and hegemonic Christian belief systems, Indigenous beliefs were posited by Europeans as inferior and not based in human-centric "reason." Indigenous principles that Creation was a place embodied by relationships between countless agent beings was deemed "superstitious," "simplistic" and "childlike." Canadian leaders sought to undermine Indigenous traditions and beliefs by forbidding — and eventually outlawing — spiritual practices, jailing spiritual leaders and confiscating spiritual objects. Assimilating into Christian belief systems by "giving up" Indigenous ones was framed as the only method to "civilization."

At the same time, Canadian churches were already operating a small number of boarding schools for Aboriginal peoples. As settlement moved westward in the 1870s, Roman Catholic and Protestant missionaries established missions and small boarding schools across the Prairies, in the North and in British Columbia. Most of these schools received small, per-student grants from the federal government. As the numbered treaties were formed and Canada committed to providing education to Indigenous communities they partnered with, Canada sought partners to provide this education and found willing institutions in the Roman Catholic, Anglican, United, Methodist and Presbyterian churches and other religious groups. Forming partnerships with these bodies, the federal government agreed to fund schools, while Christian institutions administered them. In most cases, residential schools were viewed as an extension of missionary work with Indigenous communities and an opportunity to introduce Christianity quickly and effectively.

While the Bagot Commission of 1844 was the first to recommend that education should be the means in which Indigenous peoples could be assimilated in Canadian society, it was not until Canada's Confederation and the negotiation of treaties on the Prairies did the modern

residential school system begin. With the inception of the *Indian Act* in 1876, not only did "Indians" became the purview of the federal government, but also Indian children wards of the state and — once removed from parents — under the guardianship of school administrators (who then employed parental rights). For the most part, Métis children (often pejoratively called "half-breeds") were not included under the *Indian Act*, but some did attend residential school with their relations, when no other schooling was possible. In these early days, Inuit children were not directly affected by the *Indian Act* until amendments in 1924, and for myriad reasons, residential schools did not begin operation until the 1950s in the North. Both Inuit and Métis children eventually would attend or be affected by the residential school system in a variety of ways.

Residential schools were designed to break the link Indigenous children held with their families, communities, cultures and the identities these facets provided. This is why residential schools were designed as boarding schools far away from Indigenous communities, separating children from these influences. Justifying the Canadian government's residential school policy in 1883, Prime Minister Sir John A. Macdonald told the House of Commons:

> When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write. It has been strongly impressed upon myself, as head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.

Not all residential schools were residential. Some were day schools, and others were industrial schools with some residential elements. What is recognized as "residential schools" were those seen as run by church partners and officially funded and overseen by the Department of Indian Affairs. By the end of the 19th century, the federal government had established three large residential schools for First Nations children in Western Canada, and by 1930, there were 80 residential schools in operation across the country. Very quickly residential schools had become the primary method to assimilate Indigenous peoples, and Canadian policy reflected this. As Deputy Minister of Indian Affairs Duncan Campbell Scott would remark of Canada's purposes and policies surrounding Indigenous peoples in 1920: "our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic."

Residential schools continued for generations in Indigenous communities. The government's partnership with the churches remained in place until 1969, when wide-scale political movements began in Indigenous communities to take back control of the education of Indigenous children. Although most of the schools had closed by the 1980s, the last federally supported residential schools remained in operation until the late 1990s.

The majority of the 150,000 children who attended the 139 federally recognized schools in operation experienced neglect, suffering and dangerous situations. Most were separated from

their families for long periods of time, were not allowed to speak their language and practice their culture and were taught that their ancestors were heathens and uncivilized. Many attendees experienced sexual, mental and physical abuse, leading to shame and fear on a daily basis. Some reported positive experiences in classrooms and other parts of the schools as well, particularly when participating in sports and music programs. Still, the level of education was most often substandard and inadequate. In 1930, for instance, only three of 100 Aboriginal students managed to advance past Grade 6, and few found themselves prepared for life after school — on or off the reservation.

As the TRC documents, residential schools were often rampant with violence. Corporal punishment was a tactic used many times to ensure obedience. Many institutions were also chronically underfunded, under-resourced and rampant with unsanitary conditions and poorly qualified staff. Broad occurrences of disease, hunger and overcrowding were noted by government officials as early as 1897. In 1907, the chief medical officer for Canada's Department of the Interior and Indian Affairs, Dr. P. H. Bryce, reported a death toll among the schools' children ranging from 15 per cent to 24 per cent and rising to 42 per cent in Indigenous homes, where sick children were sometimes sent to die. As the TRC states:

> For children, life in these schools was lonely and alien. Buildings were poorly located, poorly built, and poorly maintained. The staff was limited in numbers, often poorly trained, and not adequately supervised. Many schools were poorly heated and poorly ventilated, and the diet was meagre and of poor quality. Discipline was harsh, and daily life was highly regimented. Aboriginal languages and cultures were denigrated and suppressed. The educational goals of the schools were limited and confused, and usually reflected a low regard for the intellectual capabilities of Aboriginal people. For the students, education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers. (*Summary of the Final Report*, pp. 3–4.)
> In the schools, starvation, disease and even death occurred regularly. Virtually all who oversaw the schools knew about these questionable conditions, but did very little to stop it.

The Truth and Reconciliation Commission of Canada, the body tasked with researching, collecting testimony and information about residential schools and sharing their findings, sums up residential schools as follows:

Image source: https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/Pages/residential-schools-photo-sets-sk.aspx

> In establishing residential schools, the Canadian government essentially declared Aboriginal people to be unfit parents. Aboriginal parents were labelled as being indifferent to the future of their children—a judgment contradicted by the fact that parents often kept their children out of schools because they saw those schools, quite accurately, as dangerous and harsh institutions that sought to raise their children in alien ways. Once in the schools, brothers and sisters were kept apart, and the government and churches even arranged marriages for students after they finished their education.

The residential school system was based on an assumption that European civilization and Christian religions were superior to Aboriginal culture, which was seen as being savage and brutal. Government officials also were insistent that children be discouraged—and often prohibited—from speaking their own languages. The missionaries who ran the schools played prominent roles in the church-led campaigns to ban Aboriginal spiritual practices such as the Potlatch and the Sun Dance (more properly called the "Thirst Dance"), and to end traditional Aboriginal marriage practices. Although, in most of their official pronouncements, government and church officials took the position that Aboriginal people could be civilized, it is clear that many believed that Aboriginal culture was inherently inferior. (*Summary of the Final Report*, pp. 4–5.)

In the 1980s and into the 1990s, residential school Survivors began to take the government and churches to court, suing them for damages resulting from their residential school experiences. In 1990, Phil Fontaine, then-Grand Chief of the Association of Manitoba Chiefs, called for the

churches and the government to acknowledge the physical, emotional and sexual abuse endured by students at the schools. He also bravely disclosed his own abuse, creating a great deal of public awareness surrounding the abuse Survivors endured at the schools. In 1991, the federal government convened a Royal Commission on Aboriginal Peoples (RCAP) and a major investigation into the impacts of the schools took place over the years of the commission. The final RCAP report in 1996 recommended a public inquiry into residential schools, but that recommendation was not followed at this time.

Meanwhile, pressure continued on the churches, and in 1993 the Anglican Church publicly apologized for its role in the residential school system. This was followed by apologies by the Presbyterian Church in 1994 and the United Church in 1998. In 2009, Pope Benedict XVI met with Fontaine and "expressed his sorrow at the anguish caused by the deplorable conduct of some members of the Church and he offered his sympathy and prayerful solidarity."

Also throughout the 1990s, Survivors of Indian residential schools began to demand that Canada recognize the history and legacy of residential schools. As a result, 86,000 Survivors and the Assembly of First Nations launched a class-action court case against the federal government and the Anglican Church of Canada, the Presbyterian Church in Canada, Roman Catholic entities and the United Church of Canada. In 2006, the parties successfully negotiated the Indian Residential School Settlement Agreement, the largest class-action settlement in Canadian history. The agreement involved:

- The establishment of the Truth and Reconciliation Commission of Canada;
- A base payment to all surviving former students of federally administered residential schools, and further compensation for those who suffered physical and sexual abuse;
- Healing initiatives; and
- A fund for commemoration projects.

On June 11, 2008, all the major political parties in Canada met in the House of Commons to publicly apologize for the government's involvement in the residential school system and to acknowledge the widespread impact this system has had among Aboriginal peoples. The apology was broadcast nationally to all Canadians. On this day, then-Prime Minister Stephen Harper stated:

> Two primary objectives of the residential school system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child." Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

This apology affected Canadians and Indigenous peoples in a variety of ways. As UBC researcher Erin Hanson comments and reflects on the apology, she says:

> The federal government's apology was met with a range of responses. Some people felt that it marked a new era of positive federal government–Aboriginal relations based on mutual respect, while others felt that the apology was merely symbolic and doubted that it would change the government's relationship with Aboriginal peoples.

Although the apologies and acknowledgements made by governments and churches are important steps forward in the healing process, Aboriginal leaders have said that such gestures are not enough without supportive action. Communities and residential school survivor societies are undertaking healing initiatives, both traditional and non-traditional, and providing opportunities for survivors to talk about their experiences and move forward to heal and to create a positive future for themselves, their families, and their communities.

Many pinned their hope that this "supportive action" would be uncovered by the work of the TRC. The TRC was established to document the history and legacy of residential schools, inform Canadians about their findings and establish a national research centre to continue this work. The commissioners were Justice Murray Sinclair (Chair), Chief Wilton Littlechild and Marie Wilson.

Over six years, the TRC gathered statements from residential school Survivors, their families and others personally affected by the residential school experience, as well as performed research projects and public education initiatives. It held numerous national and local events, including hundreds of thousands of Canadians and helped establish commemoration projects at sites across the country.

On June 2, 2015, the TRC issued a summary of its final report, concluding that the residential school system amounted to "cultural genocide" and legacies from the schools can be felt in every part of Canadian society. To engage this history and its legacies, 94 Calls to Action were recommended for implementation. The Calls to Action are wide-ranging and addressed to governments, churches and various sectors of Canadian society. Specifically, the TRC identified the *United Nations Declaration on the Rights of Indigenous Peoples* as "the framework for reconciliation" in Canada and asked for its implementation immediately. The TRC also mandated the creation of a national research centre to ensure TRC-related materials were preserved and available as a permanent resource, which was established at the University of Manitoba in Winnipeg, in 2015.

The TRC found that residential schools were a significant part of Canada's systemic policy to eradicate Indigenous cultures and communities, and consume them and lands they inhabited into the burgeoning nation-state. As the TRC states in its final report, Canada's actions surrounding Indigenous peoples were a systemic process of "cultural genocide":

> For over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal,

> social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy, which can best be described as "cultural genocide."

Physical genocide is the mass killing of the members of a targeted group, and biological genocide is the destruction of the group's reproductive capacity. Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group. States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identity from one generation to the next. (*Summary of the Final Report*, pp. 1–2.) Canada's government "pursued this policy of cultural genocide," the TRC concludes, "because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources. If every Aboriginal person had been "absorbed into the body politic, there would be no reserves, no Treaties, and no Aboriginal rights." (*Summary of the Final Report*, p. 3.)

This all goes to illustrate that the legacy of residential schools continue to be a part of today's Canada. As Hanson remarks:

> There is an "intergenerational effect" from the schools as many descendants of residential school survivors share the same burdens as their ancestors even if they did not attend the schools themselves. These include transmitted personal trauma and compromised family systems, as well as the loss in Aboriginal communities of language, culture, and the teaching of tradition from one generation to another.

According to the Manitoba Justice Institute, residential schools laid the foundation for the epidemic we see today of domestic abuse and violence against Aboriginal women and children. Generations of children have grown up without a nurturing family life. As adults, many of them lack adequate parenting skills and, having only experienced abuse, in turn abuse their children and family members. The high incidence of domestic violence among Aboriginal families results in many broken homes, perpetuating the cycle of abuse and dysfunction over generations.

Many observers have argued that the sense of worthlessness that was instilled in students by the residential school system contributed to extremely low self-esteem. This has manifested itself in self-abuse, resulting in high rates of alcoholism, substance abuse, and suicide. Among First Nations people aged 10 to 44, suicide and self-inflicted injury is the number one cause of death, responsible for almost 40 percent of mortalities. First Nations women attempt suicide eight times more often than other Canadian women, and First Nations men attempt suicide five times more often than other Canadian men. Some communities experience what have been called suicide epidemics.

Image source: https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/Pages/residential-schools-photo-sets-*nu*.aspx

Many Aboriginal children have grown up feeling that they do not belong in "either world": they are neither truly Aboriginal nor part of the dominant society. They struggle to fit in but face discrimination from both societies, which makes it difficult to obtain education and skills. The result is poverty for many Aboriginal people. In addition, the residential schools and other negative experiences with state-sponsored education have fostered mistrust of education in general, making it difficult for Aboriginal communities and individuals to break the cycle of poverty.[1]

The sexual, mental and physical abuse, shame, and deprivation endured at Indian residential schools continue to impact generations of Survivors, their families and communities today. Remarkably, in spite of this tremendous adversity, and as testimony to their courage and resilience, many Survivors and their descendants have retained their language and culture, and continue to work toward healing and reconciliation. As the TRC states:

> Despite the coercive measures that the government adopted, it failed to achieve its policy goals. Although Aboriginal peoples and cultures have been badly damaged, they continue to exist. Aboriginal people have refused to surrender their identity. It was the former students, the Survivors of Canada's residential schools, who placed the

[1] Hanson, Erin. "The Residential School System." Indigenous Foundations. <http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-residential-school-system.html>.

residential school issue on the public agenda. Their efforts led to the negotiation of the Indian Residential Schools Settlement Agreement that mandated the establishment of a residential school Truth and Reconciliation Commission of Canada (TRC).

The Survivors acted with courage and determination. We should do no less. It is time to commit to a process of reconciliation. By establishing a new and respectful relationship, we restore what must be restored, repair what must be repaired, and return what must be returned. (*Summary of the Final Report*, p. 6.)

It is time for Canada to come to an understanding of the legacies of residential schools and how all are affected. It is time to emerge from this dark chapter in Canadian history and forge positive, healthy and sustainable relationships between Indigenous and non-Indigenous communities in Canada. It is time for reconciliation.

Further Readings on Residential Schools

For more resources on residential schools in Canada, see: *Shingwauk's Vision: A History of Native Residential Schools* by J.R. Miller; *No End of Grief: Indian Residential Schools in Canada* by Agnes Grant; and *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986* by John S. Milloy. The CBC Digital Archives also has an excellent video and radio clip section entitled "A Lost Heritage: Canada's Residential Schools," which is available at www.cbc.ca/archives/topic/a-lost-heritage-canadas-residential-schools. The booklet *100 Years of Loss* by The Legacy of Hope Foundation is also an excellent primer on residential schools and it is available at: http://legacyofhope.ca/education/.

The following is an excellent resources list on residential schools, originally created by the Aboriginal Healing Foundation (AHF). This extensive list was obtained and reprinted with exclusive permission from Spear Communications Group, which hosts the now-archived AHF website. Access the list at: www.ahf.ca/downloads/bibliography.pdf.

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Reconciliation

What Is Reconciliation?

During the course of the commission's work, it has become clear that the concept of reconciliation means different things to different people, communities, institutions and organizations.

- *Honouring the Truth, Reconciling for the Future: The Summary of the Final Report of the Truth and Reconciliation Commission of Canada*

Defining reconciliation is a very difficult — and almost impossible — task. The TRC defines reconciliation in its final report as "an ongoing process of establishing and maintaining respectful relationships." (*Summary of the Final Report*, p. 16.) Reconciliation is different for every person, just as harm and reparations to heal a harm are always contextual and based on the individuals and communities involved. This challenge, while daunting, is also one of the strongest features of reconciliation.

One thing that is clear is, it will take the participation of peoples from all walks of life for reconciliation to be possible. Reconciliation requires people from all communities, all genders, all sexualities and all political views to be enacted. Reconciliation also takes time, patience and commitment. It involves committing to relationships in their broadest form and doing the hard work necessary to communicate and collaborate, co-operate and compromise with integrity and understanding. Reconciliation requires respect and empathy. Reconciliation may also involve reparations and restitution. Most of all, reconciliation involves a willingness from all sides to acknowledge that a harm has occurred, and everyone will work together to rectify this wrong and continue the relationship.

Reconciliation begins with communication. The TRC commissioners articulate reconciliation further by saying that:

> A critical part of this process involves repairing damaged trust by making apologies, providing individual and collective reparations, and following through with concrete actions that demonstrate real societal change. Establishing respectful relationships also requires the revitalization of Indigenous law and legal traditions. It is important that all Canadians understand how traditional First Nations, Inuit, and Métis approaches to resolving conflict, repairing harm, and restoring relationships can inform the reconciliation process.
>
> Traditional Knowledge Keepers and Elders have long dealt with conflicts and harms using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.

> As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new Covenant of Reconciliation.
>
> Despite the ravages of colonialism, every Indigenous nation across the country, each with its own distinctive culture and language, has kept its legal traditions and peacemaking practices alive in its communities. While Elders and Knowledge Keepers across the land have told us that there is no specific word for "reconciliation" in their own languages, there are many words, stories, and songs, as well as sacred objects such as wampum belts, peace pipes, eagle down, cedar boughs, drums, and regalia, that are used to establish relationships, repair conflicts, restore harmony, and make peace. The ceremonies and protocols of Indigenous law are still remembered and practised in many Aboriginal communities. (*Summary of the Final Report*, pp. 16–17.)

But communication is only the first part of reconciliation. The TRC commissioners point out that as Canadians acknowledge the harms of the past and learn the Indigenous traditions that make up Canada's foundation, Canadians must also "do more than just *talk* about reconciliation; we must learn how to practice reconciliation in our everyday lives—within ourselves and our families, and in our communities, governments, places of worship, schools, and workplaces. To do so constructively, Canadians must remain committed to the ongoing work of establishing and maintaining respectful relationships." This is deeply personal work, while at the same time work that must be pursued in all aspects of Canadian society, from private to public industry, from living room to boardroom and from church to synagogue to temple to mosque to lodge to longhouse.

The TRC suggests that 10 principles form a foundation for reconciliation and will allow "Canada to flourish in the twenty-first century." These **Principles of Reconciliation** are**:**

1. The *United Nations Declaration on the Rights of Indigenous Peoples* is the framework for reconciliation at all levels and across all sectors of Canadian society.
2. First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.
3. Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.
4. Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.
5. Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.

6. All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.
7. The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.
8. Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.
9. Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.
10. Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society. (*What We Have Learned*, pp. 1–4.)

These 10 principles, if instituted, would enact reconciliation in the lives of Indigenous and non-Indigenous peoples in Canada and change the foundation of the country — the laws, the beliefs and the stories. Reconciliation, according to the TRC, looks like this:

> For many Survivors and their families, this commitment is foremost about healing themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together. (*Summary of the Final Report*, p. 21.)

This is a beautiful — and remarkable — vision, and one not yet seen in Canada's history. We have a map up the mountain. We now need to travel it.

The TRC 94 Calls to Action

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission of Canada makes the following calls to action:

LEGACY

Child Welfare

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by: Monitoring and assessing neglect investigations.
    i. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
    ii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
    iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
    iv. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.
3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
    i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
    ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
    iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

Education

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

Language and Culture

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.
14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
    i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
    ii. Aboriginal language rights are reinforced by the Treaties.

iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

Health

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples.
21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.
22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
23. We call upon all levels of government to:

i. Increase the number of Aboriginal professionals working in the health-care field.
ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
iii. Provide cultural competency training for all health-care professionals.

24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Justice

25. We call upon the federal government to establish a written policy that reaffirms the independence of the Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.
26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defenses to defend legal actions of historical abuse brought by Aboriginal people.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the *United Nations 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.
28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the *United Nations 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.
29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.
30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.
31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.
32. We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and

restrictions on the use of conditional sentences.

33. We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent Fetal Alcohol Spectrum Disorder (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.
34. We call upon the governments of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD), including:
    i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
    ii. Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
    iii. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.
35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.
36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.
37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.
38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.
39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.
40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
    i. Investigation into missing and murdered Aboriginal women and girls.
    ii. Links to the intergenerational legacy of residential schools.
42. We call upon the federal, provincial, and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the *Constitution Act, 1982*, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012.

RECONCILIATION

Canadian Governments, un-declaration on the rights of Indigenous peoples

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

Royal Proclamation and Covenant of Reconciliation

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:
    i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and terra nullius.
    ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
    iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
    iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving Treaties, land claims, and other constructive agreements.
46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:
    i. Reaffirmation of the parties' commitment to reconciliation.
    ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and terra nullius, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.
    iii. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
    iv. Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for

maintaining those relationships into the future.

v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.

vi. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

Settlement Agreement Parties and the United Nations Declaration on the Rights of Indigenous Peoples

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a frame-work for reconciliation. This would include, but not be limited to, the following commitments:
    i. Ensuring that their institutions, policies, programs, and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
    ii. Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practice, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.
    iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.
    iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.
49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

Equity for Aboriginal People in the Legal System

50. In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples*, we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.
51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.
52. We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:

i. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
ii. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

National Council for Reconciliation

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:
    i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
    ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
    iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.
    iv. Promote public dialogue, public-private partnerships, and public initiatives for reconciliation.
54. We call upon the Government of Canada to provide multi-year funding for the National Council for Reconciliation to ensure that it has the financial, human, and technical resources required to conduct its work, including the endowment of a National Reconciliation Trust to advance the cause of reconciliation.
55. We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:
    i. The number of Aboriginal children—including Métis and Inuit children—in care compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
    ii. Comparative funding for the education of First Nations children on and off reserves.
    iii. The educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
    iv. Progress on closing the gaps between Aboriginal and non-Aboriginal

communities in a number of health indicators, such as infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.

v. Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
vi. Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
vii. Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.

56. We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual "State of Aboriginal Peoples" report, which would outline the government's plans for advancing the cause of reconciliation.

Professional Development and Training for Public Servants

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations 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.

Church Apologies and Reconciliation

58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this final report and to be delivered by the Pope in Canada.
59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.
60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and

communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for
    i. Community-controlled healing and reconciliation projects.
    ii. Community-controlled culture- and language-revitalization projects.
    iii. Community-controlled education and relationship-building projects.
    iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

Education for Reconciliation

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
    i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
    ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
    iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
    iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.
63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
    i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
    ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
    iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
    iv. Identifying teacher-training needs relating to the above.
64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.
65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

Youth Programs

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

Museums and Archives

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and to make recommendations.
68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.
69. We call upon Library and Archives Canada to:
    i. Fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
    ii. Ensure that its record holdings related to residential schools are accessible to the public.
    iii. Commit more resources to its public education materials and programming on residential schools.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:
    i. Determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
    ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

Missing Children and Burial Information

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.

72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.
75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.
76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
    i. The Aboriginal community most affected shall lead the development of such strategies.
    ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
    iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

National Centre for Truth and Reconciliation

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
78. We call upon the Government of Canada to commit to making a funding contribution of $10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own Indian residential school experience and their involvement in truth, healing, and reconciliation.

Commemoration

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:
    i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
    ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.
    iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.
80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.
81. We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.
82. We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

Media and Reconciliation

84. We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada's national public broadcaster to support reconciliation, and be properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples, including, but not limited to:
    i. Increasing Aboriginal programming, including Aboriginal-language speakers.
    ii. Increasing equitable access for Aboriginal peoples to jobs, leadership positions, and professional development opportunities within the organization.
    iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation

process.

85. We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:
    i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
    ii. Continuing to develop media initiatives that inform and educate the Canadian public, and connect Aboriginal and non-Aboriginal Canadians.
86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations.

Sports and Reconciliation

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.
88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.
89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.
90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:
    i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.
    ii. An elite athlete development program for Aboriginal athletes.
    iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
    iv. Anti-racism awareness and training programs.
91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

Business and Reconciliation

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
    i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
    ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
    iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations 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.

Newcomers to Canada

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.
94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

    I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.

The United Nations Declaration on the Rights of Indigenous Peoples

In September 2007, 143 states in the United Nations General Assembly adopted the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), a document that describes both individual and collective rights of Indigenous peoples around the world. UNDRIP commits states to 46 articles based on principles of equality, partnership, good faith and mutual respect surrounding relationships with Indigenous peoples. Among many, these include how to engage issues surrounding culture, land, identity, religion, language, health and education. At the time of its passing, Canada joined with the United States, New Zealand and Australia in voting against the declaration, stating concerns regarding provisions dealing with Indigenous lands, territories and resources; definitions regarding "free, prior and informed consent" by Indigenous communities; Indigenous forms of self-government; intellectual property; military issues; and a balance between the rights and obligations of Indigenous peoples, states and third parties. In November 2010, the Government of Canada issued a "statement of support" for the principles of the UNDRIP stating that, "Although the Declaration is a non-legally binding document that does not reflect customary international law nor change Canadian laws, our endorsement gives us the opportunity to reiterate our commitment to continue working in partnership with Aboriginal peoples in creating a better Canada."

In November 2015, Prime Minister Justin Trudeau announced that the Government of Canada had committed to implement UNDRIP and directed his ministers, via mandate letters, to do so. In May 2016, Minister of Indigenous and Northern Affairs Carolyn Bennett announced that Canada is now a "full supporter, without qualification," of the declaration, stating: "This announcement confirms Canada's commitment to a renewed, nation-to-nation relationship with Indigenous peoples — a relationship based on recognition of rights, respect, co-operation and partnership. Canada will engage with Indigenous groups on how to implement the principles of the declaration. This engagement will include provinces and territories whose co-operation and support is essential to this work and to advancing the vital work of reconciliation with Indigenous peoples in Canada."

The full text of UNDRIP is as follows:

The United Nations Declaration on the Rights of Indigenous Peoples

Adopted by General Assembly Resolution 61/295 on September 13, 2007.

The General Assembly,

> **Guided** by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,
>
> **affirming** that indigenous peoples are equal to all other peoples, while recognizing the

right of all peoples to be different, to consider themselves different, and to be respected as such,

affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,

concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,

recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States,

welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur,

convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,

emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social progress and development,

understanding and friendly relations among nations and peoples of the world,

recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character,

considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous peoples and States,

acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights, as well as the Vienna Declaration and Programme of Action, affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law,

convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,

encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,

emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,

believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,

recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,

recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,

solemnly proclaims the following *United Nations Declaration on the Rights of Indigenous Peoples* as a standard of achievement to be pursued in a spirit of partnership and mutual respect:

Article 1
Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights[4] and international human rights law.

Article 2
Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3
Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4
Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5
Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6
Every indigenous individual has the right to a nationality.

Article 7
1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or

any other act of violence, including forcibly removing children of the group to another group.

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
    a. Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
    b. Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
    c. Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
    d. Any form of forced assimilation or integration;
    e. Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their

spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.

2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.
2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.
3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.
2. States shall take effective measures and, where appropriate, special measures to

ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.
2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs,

traditions and land tenure systems of the indigenous peoples concerned.

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.
2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.
2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.
3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.
2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.
2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.
2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.
2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.

Article 37

1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.
2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agreements and other constructive arrangements.

Article 38

States, in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39

Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40

Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41

The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Article 42

The United Nations, its bodies, including the Permanent Forum on Indigenous Issues,

and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declaration and follow up the effectiveness of this Declaration.

Article 43
The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44
All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.

Article 45
Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46

i. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.
ii. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.
iii. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.

Climbing the Mountain: The Educators' Guide

Climbing the Mountain

The release of the 94 recommendations from the Truth and Reconciliation Commission of Canada report has called to action Canadians from every sector of society. The need to provide private and public sectors with information and interpretation of the report is of fundamental importance in order to achieve reconciliation in Canada. Education is key to achieving this goal.

This educators' guide utilizes the final report of the TRC and its final 94 recommendations as a framework for education. It contains 20 education plans with learning strategies addressing all recommendations directly and/or indirectly, providing educators with knowledge and practices on how to incorporate the final report of the Truth and Reconciliation Commission of Canada into classrooms, schools and other educational settings.

All 20 education plans echo the two themes of the final report with approximately one-third directed toward addressing the "Legacy" of residential schools and the remaining two-thirds addressing "Reconciliation" in Canada. The Legacy education plans address the five legacies of residential schools, according to Calls to Action numbers one to 42 and are categorically grouped as: child welfare, education, language and culture, health and justice. The Reconciliation education plans address how reconciliation can be forged in Canada in the future, according to Calls to Action numbers 43 to 94.

All education plans are accompanied by at least one Blackline Master (BLM). These BLMs can be reviewed, discussed or assessed to determine where students are at in their learning and to plan for next steps. Where BLMs are not possible, strategies include actions that can be observed as assessments *for* and *as* learning. At the same time, this teachers' guide is intended to support teachers in their teaching and assessment, not to replace existing classroom structures.

Depending on curricular outcomes, classroom learning goals can be assessed also through:

- quizzes
- tests
- independent worksheets and activities
- co-operative learning activities
- experiential learning
- oral discussion (group and individual)
- question-and-answer sessions
- other concrete and contextual activities.

Because many of the learning experiences and lesson strategies are designed to encourage creativity and critical thought, it may be difficult to evaluate percentage grades, letter grades and pass-fail marks, so teachers are encouraged to take a more qualitative approach to learning. At the same time, as processes of reconciliation are relationship-driven and contextual

to students and classrooms, educators are best served to assess according to their localized criteria. This education guide encourages educators to inspire students to journal, reflect and also self-assess.

This educators' guide accompanies two different workshops: a five-day version and one-day version. In both workshops, educators are taken through a participatory and experiential experience in discussing the plans and incorporating them into their local communities and environments.

The Levels

The education plans in ***Climbing the Mountain: Educating for Reconciliation in Canada*** are intended to be used across the curriculum and at a variety of educational levels. Each education plan comes in three levels to assist in modifying and adjusting comprehension and skill development. With modifications, these plans can be utilized as a part of an existing unit or a stand-alone activity. Here are the recommended grade level ranges:

LEVEL A: Intermediate: Grades 4–5 or Grades 6–8 (with adjustments)

LEVEL B: Middle Years: Grades 6–8 or Grades 9–10 (with adjustments)

LEVEL C: Senior Years: Grades 9–10 or Grades 11–12 (with adjustments)

Reflection Journaling: A Journal for Reconciliation

Reflective journals are notebooks or pieces of paper that students use when writing about and reflecting on their own thoughts. This is particularly important to do while examining an issue such as residential schools. The act of reflecting on thoughts, ideas, feelings and their own learning encourages the development of skills by helping students self-evaluate and sort what they know from what they don't know. The process of examining one's own thoughts and feelings is particularly helpful for students who are learning about issues or new concepts or beginning to grapple with complex issues that go beyond simple answers.

Educators should respond to students' reflections with high-level comments and ask good, clarifying questions, challenging them to explore and develop critical and reflective thoughts. Good journaling should lead a student to articulate thoughts and questions without fear and across all classroom activities and discussions. Self-reflection journals, at the best of times, encourage students to accept responsibility for their own growth in learning. Entries also may not always be prose, but could be art, poetry or a collage.

In terms of process, educators should give a strong, provocative question and then model the journaling process (especially with younger students) by thinking aloud, debating potential responses they could pursue. That is, attempt to show students how to transfer their thinking

into writing quickly and simply, and not how to produce a finely polished piece of writing. In other words, do not encourage editing until later, as journaling is intended to be a forum for grappling with emotions, ideas and experimenting with solutions. Students can take from three to 15 minutes to write reflective entries in their personal journals before, during or after an education plan. The entries may build on areas covered in the classroom or promote students' thoughts about reconciliation and the world beyond the classroom and school.

The most important aspect of reflective journal writing is to encourage students to begin to think about their own thinking. Reflective journals should encourage students to develop their own personal values, going beyond summary conclusions and inspiring them to consider what they personally think and feel, drawing their own conclusions. Journal prompts and questions should not be superficial, but encourage students to explore their own individual thoughts.

Inviting Residential School Survivors to Speak

The Legacy of Hope Foundation has some excellent general guidelines to use when inviting residential school Survivors to speak to students. The foundation says that

> providing the opportunity for students to hear from and interact with Survivors creates the potential for understanding and connection that cannot be replaced by recorded histories. For many Canadians, the subject of residential schools appears to be historical rather than contemporary. It is not well-known, for example, that approximately 80,000 Survivors are still living. Before inviting a Survivor to speak to your class, please review the following considerations:
>
> - Where will the presentation/discussion be held?
> - Is the location accessible?
> - Will special travel or mobility arrangements be necessary?
> - Keep in mind that most Survivors are seniors and may have special needs. Does the speaker have any health issues you need to be aware of?
> - Are they diabetic?
> - Will they require drinks and snacks?
> - Do they have any dietary restrictions?
> - Many Survivors prefer to travel with a companion for mobility or health support. Let Survivors know they can bring someone with them.
>
> **Find out what cultural protocols should be followed**. It may be customary in your area to make an offering to a Survivor prior to the event. Usually, tobacco or tea is presented. An honorarium should also be provided. Ask your local Native Friendship Centre or Indigenous cultural centre what amount is appropriate.
>
> **Discuss with the Survivor what experiences he or she would like to share**. Ensure that it is age appropriate, and that the students are prepared ahead of time should difficult

topics come up. Some Survivors suffered extreme abuses and, while it is important for students to fully understand the impact of those experiences, care should be taken not to put them at risk for vicarious trauma.

Prepare Survivors for the type of presentation/ discussion you are planning. Will it be part of a larger event? How many students will attend? What grade/age are they? Will teaching staff, principals and board members also attend? Will counsellors or health support workers be present? Smaller groups work best (no more than 35 students). Be aware that you are asking Survivors to share personal and often difficult experiences. Ensure that the setting is comfortable and non-intimidating.

Prepare your students. Students should have some rudimentary knowledge of the history and legacy of the residential school system in Canada before a Survivor is brought into the classroom. Let them know that the information they will hear may be difficult. Most importantly, ensure that Survivors are treated with respect by your students. In some cases, Survivors are also Elders, holders of Indigenous cultural and spiritual knowledge who perform and practise cultural ceremonies and traditions. They may offer to perform a smudging ceremony or to say a prayer.

Take the Survivor's emotional needs into consideration. He or she may become upset or emotional during the presentation/discussion. Arrange for a quiet space, where he or she can take a break and call the 24-hour National Indian Residential School Crisis Line at 1-866-925-4419 for emotional support, if desired.

Survivors should be treated with respect. Remember that they were children when they experienced the trauma of residential school, some from as young as four or five years of age. They were brave children and are now, as Survivors, honouring you with their stories. With some planning and preparation, bringing a Survivor into the classroom can be a transformative experience for your students and can greatly advance their understanding and perception of residential schools and of Aboriginal peoples living with this legacy.

A reminder: each Indigenous community has its own cultural protocols and procedures, and these should be investigated before contacting any Survivors.

The Legacy of Residential Schools in Canada: The Education Plans

Note for all education plans: Educators must be prepared to help students deal with the complex feelings that may emerge. It is therefore crucial that health supports be available.

The Legacy of Residential Schools

The closing of residential schools did not bring their story to an end. The legacy of the schools continues to this day. It is reflected in the significant educational, income, and health disparities between Aboriginal people and other Canadians—disparities that condemn many Aboriginal people to shorter, poorer, and more troubled lives. The legacy is also reflected in the intense racism some people harbour against Aboriginal people and the systemic and other forms of discrimination Aboriginal people regularly experience in Canada. Over a century of cultural genocide has left most Aboriginal languages on the verge of extinction. The disproportionate apprehension of Aboriginal children by child welfare agencies and the disproportionate imprisonment and victimization of Aboriginal people are all part of the legacy of the way that Aboriginal children were treated in residential schools.

Many students were permanently damaged by residential schools. Separated from their parents, they grew up knowing neither respect nor affection. A school system that mocked and suppressed their families' cultures and traditions destroyed their sense of self-worth. Poorly trained teachers working with an irrelevant curriculum left students feeling branded as failures. Children who had been bullied and abused carried a burden of shame and anger for the rest of their lives. Overwhelmed by this legacy, many succumbed to despair and depression. Countless lives were lost to alcohol and drugs. Families were destroyed, children were displaced by the child welfare system.

The Survivors are not the only ones whose lives have been disrupted and scarred by the residential schools. The legacy has also profoundly affected their partners, their children, their grandchildren, their extended families, and their communities. Children who were abused in the schools sometimes went on to abuse others. Some students developed addictions as a means of coping. Students who were treated and punished as prisoners in the schools sometimes graduated to real prisons. These impacts cannot be attributed solely to residential schooling. But they are clearly linked to the Aboriginal policies of the federal government over the last 150 years. Residential schooling, which sought to remake each new generation of Aboriginal children, was both central to and an emblematic element of those policies.

The beliefs and attitudes that were used to justify the establishment of residential schools are not things of the past: they continue to animate much of what passes for

Aboriginal policy today. Reconciliation will require more than pious words about the shortcomings of those who preceded us. It obliges us to both recognize the ways in which the legacy of residential schools continues to disfigure Canadian life and to abandon policies and approaches that currently serve to extend that hurtful legacy.

— *The* Final Report *of the TRC, Vol. 5, pp. 3–4.*

Education Plan 1: Child Welfare

Objectives

- To educate students on the relationship between residential schools and the current child-welfare system.
- To explore the legacies of residential schools and child welfare policies.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers one through five.

Rationale (from the TRC *Final Report*)

> The federal government and the churches believed that Aboriginal parenting, language and culture were harmful to Aboriginal children. Consequently, a central objective of the residential schools was to separate Aboriginal children from their parents and communities to "civilize" and Christianize them. For generations, children were cut off from their families. At the height of the system in 1953, over 11,000 Aboriginal children were in residential schools. The schools were in many ways more a child welfare system than an educational one. A survey in 1953 suggested that 4,313 of those students were thought to be suffering from "neglect" at home. From the 1940's onwards, residential schools increasingly served as orphanages and child welfare facilities. By 1960, the federal government estimated that 50% of the children in residential schools were there for child-protection reasons.
>
> The schools were intended to sever the link between Aboriginal children and parents. They did this work only too well. Family connections were permanently broken. Children exposed to strict and regimented discipline in the schools not only lost their connections to parents, but also found it difficult to become loving parents.
>
> Child welfare agencies across Canada removed thousands of Aboriginal children from their families and communities and placed them in non-Aboriginal homes with little consideration of the need to preserve their culture and identity. Children were placed in homes in different parts of the country, in the United States, and even overseas. The mass adoptions continued between 1960 and 1990.
>
> Aboriginal children are still being separated from their families and communities and placed in the care of child welfare agencies. Like the schools, child welfare agencies are underfunded, often culturally inappropriate, and, far too often, put Aboriginal children in unsafe situations. The child welfare system is the residential school system of our day.
>
> — *The* Final Report *of the TRC, Vol. 5, p. 4*.

TRC Calls to Action Addressed

1. We call upon the federal, provincial, territorial and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
    i. Monitoring and assessing neglect investigations.
    ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together, where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
    iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
    iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
    v. Requiring that all child-welfare decision-makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies and the effectiveness of various interventions.
3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
    i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
    ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
    iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

a. Ask students: "What makes a home for you?" Lead a discussion on this question. From student responses, list on a whiteboard various aspects that make a home. Answers may include: parents, siblings, pets, relationships, language, a house, money, material items, space, hobbies, safety, etc. You may also wish to put

these ideas on flash cards and tape them to the whiteboard. Continue until the whiteboard is full, and it may be helpful to categorize ideas as you go.

b. As each part of "home" is suggested, discuss why each is important. Ask students if this is the same for everyone and, if possible, find out why some aspects of home are more important to some students than others. This may be a good time to discuss the role of culture in determining what is valued in a home.

II. Acquiring Strategies

a. One by one, remove each parts of the home from the whiteboard and ask students what happens when it is removed. For instance, what happens when a home has no parents? What happens when a home has no space? What happens when a home has no money? Ask students to imagine they would have to live in another home. What might be different? Get students to write a story or draw a picture of what that home might be like.

b. Have students write briefly and/or journal about their feelings about the absence of one or more parts of home. Have students make a list of parts of home they could not do without and explain why. This could also be done in oral presentations.

III. Applying Strategies

a. Explore with students how, during residential schools and in today's child-welfare system, Indigenous children grow up without a home or in a home radically different than their culture and community. Important resources that can support this work are in the work and reports of the First Nations Child & Family Caring Society of Canada and Dr. Cindy Blackstock. See: https://fncaringsociety.com for more details.

b. Ask students what could happen in situations involving Indigenous child welfare and connect these things to many of the struggles in Indigenous communities. Create testimonials on what students believe Indigenous children deserve. These could be taped and shared, such as was done by the First Nations Child & Family Caring Society and found here: https://www.youtube.com/watch?v=HD1nI9pHO3U.
Optional: Examine with students the United Nations Convention on the Rights of the Child, which most countries of the world have agreed upon to protect children and ensure they have safe homes to live in. The official link is here: http://www.ohchr.org/EN/ProfessionalInterest/Pages/CRC.aspx. UNICEF and Canadian Heritage have a free online resource of the Convention "In Child Friendly Language" here: http://www.unicef.org/rightsite/files/uncrcchilldfriendlylanguage.pdf. Distribute and read over these, while determining if Indigenous children in residential schools and in today's child-welfare system enjoy these rights. Create a list of rights for all children in Canada and publish it in your classroom and/or school. Commit to these principles as a community and a class.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the "teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

a. Ask students: "What makes a good parent or guardian?" Lead a discussion on this question.

b. Have students each come up with the top five characteristics of a good parent or guardian. Have students share at least one each. Connect these to how a healthy — or unhealthy, in some cases — home comes out of these characteristics. Then create a collective list of the top 20 to 30 characteristics of a good parent or guardian for your class.

II. Acquiring Strategies

a. Have students write their lists on a poster and display their lists. Then have your class perform a gallery walk around the classroom. Have students witness and reflect upon one another's lists.

b. Pair students and combine lists. Hand to each pair another pair's list. Tell the pair that they are to read over another pair's list and tell them this is the new rules their parent or guardian must follow. Have students discuss how this changes their home with their partner and then lead a discussion with the broader class.

III. Applying Strategies

a. Have students read the article "Truth Seeker: Murray Sinclair's relentless quest for the facts about residential schools" (with accompanying video) about TRC Chair Murray Sinclair's discovery of his father's abuse while growing up and how that influenced his life. The link is here: http://ottawacitizen.com/news/politics/truth-seeker-murray-sinclairs-relentless-quest-for-the-truth-about-residential-schools. Ask students how the past influences how people parent, and explore how residential schools removed Indigenous children at a very young age, resulting in them not witnessing healthy parenting practices and being exposed to other experiences at the schools. Articulate to students how this was an underlying belief that Indigenous parents were unfit as parents. Explain to students how this practice continues today in the child-welfare system, as more children have been removed from their parents by authorities than during the residential school era. Important resources that can support this work are in the work and reports of the First Nations Child & Family Caring Society of Canada and Dr. Cindy Blackstock. See https://fncaringsociety.com for more details. Then have students remove five of the characteristics from the list they received earlier and write a short first-person story or poem on the experience of that child in his/her new situation. Encourage students to think also about how new experiences with other parent or guardian characteristics may be interesting as well.

b. Discuss with students who are best suited to make decisions on what makes a good parent or guardian. If a parent or guardian cannot take care of a child, who should do this work? Ask students: "How can we ensure that children are treated well with people who are not their parents or guardians, and how can we help

parents or guardians become good parents or guardians?" Discuss these in groups and research existing systems involving the removal of children and parenting education programs. Write letters to your local agency, leader or authority expressing opinions and ideas on solutions for child welfare.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form(BLM 3)

LEVEL C

I. Activating Strategies

- **a.** Ask students: "What is justice? What is ethics? Is Canada a just and ethical society?" Lead a discussion on these questions.
- **b.** Trace with students who supplies them with their basic needs (provincial or federal government), such as housing, education, health, police and other necessities of life. Explore how, for First Nations, all rights come through the federally run Indigenous and Northern Affairs Canada, which is different than for all other Canadians. Illustrate to students how this is due to legally recognized treaties and the *Indian Act*.

II. Acquiring Strategies

- **a.** Tell students the story of Jordan River Anderson, who was born in 1999 with a rare neuromuscular disorder and spent his entire short life (five years) living in an institutional hospital setting due to a jurisdictional dispute between federal and provincial governments and departments over who should pay for his home care. A good video to support this is Dr. Cindy Blackstock's talk on the subject: https://www.youtube.com/watch?v=aGAvqRigxko. Have students research how differentiated services in Canada result in inadequate services involving housing, clean water, education and the protection and support of children in Indigenous communities. This is often called by leaders "the gap" Indigenous communities endure. See the following link for more: http://www.afn.ca/uploads/files/closing_the_gap_assembly_of_first_nations_final_2015.pdf. Explore how children always experience the most in these situations. Important resources that can support this work are in the work and reports of the First Nations Child & Family Caring Society of Canada and Dr. Cindy Blackstock. For more, see https://fncaringsociety.com.
- **b.** Explore with students how the different relationships Indigenous and non-Indigenous peoples hold with federal and provincial governments led to Jordan Anderson's situation. Lead students in a discussion on the following questions:
    i. Why did Jordan spend his entire life in a hospital, instead of being cared for at home?
    ii. If you were in Jordan's position, would the same thing happen to you? Why or why not?
    iii. In your opinion, does what happened to Jordan seem ethical? Was it just? How could it have been?

iv. How do you think the government should act in cases like Jordan's?
v. Can Canada just "get rid" of the treaties? What would happen?
vi. Can Canada just "get rid" of the *Indian Act*? What would happen?

III. Applying Strategies

a. Examine the Canadian Human Rights Tribunal decision on First Nations Child Welfare, which in February 2016 ruled that the Canadian government discriminates against First Nations children on reserves by failing to provide the same level of child-welfare services that exist elsewhere. The report is available here: http://decisions.chrt-tcdp.gc.ca/chrt-tcdp/decisions/en/item/127700/index.do, and there are many news stories on the subject. Perform a case study on an Indigenous community, such as Attawapiskat, and how children have suffered due to a lack of support and basic services. Show students the "I am a witness" campaign by the First Nations Child & Family Caring Society of Canada and the immediate actions they have called for to implement child-welfare reform (including Jordan's Principle) in Canada. See: https://fncaringsociety.com/i-am-witness. Join their social media and letter-writing campaign to call for the implementation of the decision.

b. Hold a mock Canadian Human Rights Tribunal hearing on the case of Jordan Anderson and debate how Canada failed to act in the best interests of Indigenous children. The role-play should use the following procedures:

i. Familiarize yourself with the case of Jordan Anderson and the roles and procedures of the Canadian Human Rights Commission (including the appropriate sections of the *Canadian Charter of Rights and Freedoms*).
ii. Prepare an outline of steps for the hearing to give students opportunities to meet timelines and set goals.
iii. Create a list of lawyers, witnesses and judges, including a brief synopsis of each particular role.
iv. Investigate the available resources in the school library/resource centre.
v. Book time in the resource centre or the computer lab to enable students to complete research.
vi. Book a venue for the final version of the tribunal.
vii. Videotape the trial proceedings if they have the time and equipment.
viii. Appoint a judge, two lawyers and assorted witnesses. The major witnesses can be based on actual historical figures or they can be imaginary. If you choose to make up your own witnesses, the characterizations should be true to the spirit of the issue.
ix. Explain that each side must prepare an opening statement, a closing statement and examine witnesses. Before the trial, participants must interview witnesses and prepare them for examination. Participants must also develop questions that will bring out key information during the trial.
x. On the day of the hearing, each side prepares and presents an opening statement, an outline or summary of their case. The purpose is to relay to the judges the issues and arguments that will be relied upon during the course of the tribunal. The statement is not intended to be

argumentative, but rather to lay out a picture of the facts.

xi. Following the opening statement, each side calls witnesses and questions them. Questions must be open ended, and each side has an opportunity to refute and/or argue with the opposition's witnesses.

xii. At the conclusion, each side presents its closing arguments and/or summation of the case. It usually covers the testimony heard, facts from evidence brought before the court and legal arguments.

xiii. A decision can be rendered by the judge.

xiv. Afterward, debrief fully with students on the issues that emerged.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)
- **d.** Conference with individual students to ensure one-on-one feedback
- **e.** Peer evaluation and feedback on performances during the mock tribunal presentation
- **f.** Performance assessment rubrics
- **g.** Informal teacher observation

Education Plan 2: Education

Objectives

- To educate students on the relationship between residential schools and the education of Indigenous and non-Indigenous peoples in Canada.
- To explore the legacies of residential schools and educational policies.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers six to 12.

Rationale (from the TRC *Final Report*)

The residential school system failed as an educational system. Those who administered the system and many of its teachers assumed that Aboriginal children were unfit for anything more than a rudimentary elementary or vocational education. The focus on elementary level and religious training amounted to a self-fulfilling prophecy. Most students left residential schools unprepared to succeed either in the market economy or to pursue more traditional activities such as hunting and fishing. The educational impact of the government's policy of assimilation was pervasive. Both Aboriginal and non-Aboriginal children attending public schools received the same message about Aboriginal inferiority as students in residential schools. This helps explain why even those Aboriginal children who did not attend a residential school grew up with the same sense of humiliation and low self-esteem, and why so many Canadians have such a low opinion of Aboriginal people.

One of the most far-reaching and devastating legacies of residential schools has been their impact on the educational and economic success of Aboriginal people. The lack of role models and mentors, insufficient funds for the schools, inadequate teachers, and unsuitable curricula taught in a foreign language all contributed to dismal success rates. The Truth and Reconciliation Commission of Canada has heard many examples of students who attended residential school for eight or more years, but left with nothing more than Grade Three achievement, and sometimes without even the ability to read. According to Indian Affairs annual reports, in the 1950s only half of each year's enrolment made it to Grade Six.

Poor educational achievement has led to the chronic unemployment or underemployment, poverty, poor housing, substance abuse, family violence, and ill health that many former students of the schools have suffered as adults.

Governmental failure to meet the educational needs of Aboriginal children continues to the present day. Government funding is both inadequate and inequitably distributed. Educational achievement rates continue to be poor. While secondary school graduation rates for all Aboriginal people have improved since the closure of the schools, considerable gaps remain with the non-Aboriginal population.

Lower educational attainment for the children of Survivors has severely limited their employment and earning potential, just as it did for their parents. Aboriginal people on average have much lower incomes and are more likely to experience unemployment, and are more likely to collect employment insurance and social assistance benefits than non-Aboriginal people in Canada.

The income gap is pervasive: non-Aboriginal Canadians earn more than Aboriginal workers no matter whether they work on reserves, off reserves, in urban, rural, or remote locations. The rate of poverty for Aboriginal children is disturbingly high — 40%, compared to 17% for all children in Canada. This legacy will require Aboriginal education systems that meet the needs of Aboriginal students and respect Aboriginal parents, families, and cultures.

— *The* Final Report *of the TRC*, Vol. 5, pp. 5–6.

TRC Calls to Action Addressed

6. We call upon the Government of Canada to repeal Section 43 of the *Criminal Code of Canada*.

7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.

9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.

10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:

i. Providing sufficient funding to close identified educational achievement gaps within one generation.
ii. Improving education attainment levels and success rates.
iii. Developing culturally appropriate curricula.
iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
v. Enabling parental and community responsibility, control and accountability, similar to what parents enjoy in public school systems.
vi. Enabling parents to fully participate in the education of their children.
vii. Respecting and honouring treaty relationships.

11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.

12. We call upon the federal, provincial, territorial and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

a. Explore with students how First Nations of North America were self-sustaining societies with complex social, economic and political structures. Illustrate how First Nations had many achievements, conflicts and complex histories and contributions. Explore with students how the arrival of Europeans profoundly affected First Nations cultures. The impacts were widespread, affecting every aspect of Indigenous life. This, process, frequently called colonization, often fostered a sense of entitlement and privilege among many Europeans and an atmosphere of urgency and desperation among many First Nations. You may wish to highlight some of the following:

i. Diseases (particularly smallpox and tuberculosis) devastated many Aboriginal populations
ii. Interruptions to trade and food routes
iii. War
iv. Industrialization
v. Trade in alcohol and guns
vi. The flooding of Indigenous territories with people
vii. Residential schools

b. On a smartboard or in a computer lab, have students access a map of traditional First Nations territories. Explain to students that maps reflect the diversity of First Nations culture and heritage, their connection with land and history. Show students how many First Nations continue to live in their territories. Access this online map from Native-land.ca and/or Indigenous and Northern Affairs Canada: https://geo.aadnc-aandc.gc.ca/cippn-fnpim/index-eng.html showing the locations of contemporary First Nations. Explore the differences and similarities of First Nations localities. Have students examine the location of 20 specific First Nations across Canada. Optional: play a "scavenger hunt" game to find certain First Nations and mark them on a map.

II. Acquiring Strategies

a. Explore the two paths that formed relationships between Indigenous and non-Indigenous peoples in Canada:

i. Treaties: agreements between autonomous communities describing how two nations will live *independently yet interdependently*.
ii. The *Indian Act*: a law that determines how the federal government of Canada administers and controls "Indians and lands reserved for Indians."

Educators may find it useful to use the metaphor of roommates to describe these two relationships. In the first path, two independent people come together to determine how they will live together, dividing chores, sharing the land equally and generally helping each other when asked. The second relationship, on the other hand, is one roommate declaring that they control everything, and the second roommate must follow every command, live where they are told and acquiesce control of virtually all of the house to the decisions of the other. Ask students: "Which relationship do you think will have the most success? Why?" Role-play how this relationship might unfold. Optional: invite an Elder or Indigenous speaker to the classroom who is knowledgeable about the *Indian Act*, residential schools and the continued negative impacts of these on First Nations people. Ask them to address the following topics:

- How Indigenous communities controlled their own affairs and achieved great success by doing this for thousands of years.
- How has the *Indian Act* enabled colonization, institutional racism and social issues that are still common in communities today?
- The continued effects of residential schools on First Nations individuals, families and communities.

b. Trace with students how these two paths have created circumstances where Indigenous nations expect equality, but the federal government keeps taking control. The federal government even tells First Nations to go to provinces for services, even if they don't have relationships with them (thereby bringing a third "roommate" in the picture). Illustrate to students how this creates a situation of virtual powerlessness (First Nations) with two powerful entities (the federal government and provincial governments) each sharing elements of control over the life of the third — and doing so as cheaply as possible. Have students research how differentiated services in Canada result in inadequate services involving housing, clean water, education and the protection and support of children in Indigenous communities. This is often called by leaders "the gap" Indigenous communities endure. See the following link for more: http://www.afn.ca/uploads/files/closing_the_gap_assembly_of_first_nations_final_2015.pdf. Explore how children always experience the most in these situations. Important resources that can support this work are in the work and reports of the First Nations Child & Family Caring Society of Canada and Dr. Cindy Blackstock. See https://fncaringsociety.com for more details.

III. Applying Strategies

a. Have students imagine how a poor education and the lack of control First Nations have over their lives have resulted in poverty and other struggles they can see. Compare and contrast the success of Indigenous-controlled schools (for instance, the Mi'Kmaw Kina'matnewey in Nova Scotia) with non-Indigenous-controlled schools. Explore why Indigenous-controlled models seem to be achieving remarkable success and improved graduation rates. Write individual and/or class letters (or video testimonials) to local politicians and Indigenous leaders, expressing opinions on Indigenous control of Indigenous education. If

individual letters are written, a class anthology could be produced. Optional: have students look through newspapers, magazines and other media and trace this to Canada's colonization and residential schools and present their findings in oral or written presentations.

b. Have students examine Shannen's Dream and how one student can make a difference. Play the video *Heartspeak* about Shannen's Dream that can be found online at: https://www.youtube.com/watch?v=3Gy38grr35c. After watching the video, go to the online site www.fncaringsociety.com and click on:

- What You Can Do
- Shannen's Dream
- Participate

The website also contains resources that can be used in the classroom, and these can be found on this same website. To find classroom resources click on:

- What You Can Do
- Shannen's Dream
- School Resources

Create a school project supporting Shannen's Dream or find a local Indigenous community (urban or First Nations) struggling to "close the gap" and educate their young people.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form(BLM 3)

LEVEL B

I. Activating Strategies

a. Show students the video *500 years in 2 minutes* featuring Wab Kinew, host of the CBC series *8th Fire*, available at https://www.youtube.com/watch?v=L7LY-fXzhZI. If it is not available there, it is on many channels throughout YouTube. In the video, Kinew answers what the historical elements are that affected relationships between Indigenous peoples and Canada. Ask you students the same question before viewing. Ask students: "What makes a healthy relationship?"

b. Explain to students that the class is about to experience the KAIROS Blanket Exercise. Educators will need to download the free resource KAIROS: The Blanket Exercise from the KAIROS website. To do this, click here: http://www.kairoscanada.org. *Kairos* is a Greek word for the "right time." The term has been adopted by organizations around the world to represent movements to educate people and correct injustice. The Blanket Exercise is an interactive teaching tool designed to raise awareness and deepen understanding of the denial of Indigenous people's nationhood in Canada, the historic relationship between Europeans and Indigenous nations and the impact of colonization. The exercise reveals the historic ways First Nations, Métis and Inuit

peoples lost access to their land, what impact this loss had on their communities and how Indigenous people have resisted, and continue to resist, assimilation. Since its creation in 1997, thousands of Indigenous and non-Indigenous groups have participated in the exercise as a means of opening or continuing a conversation about decolonization. Work with students to ensure you have enough blankets; one blanket for every three to four students. In addition to these, you will need one blanket to be used for a smallpox blanket and one more blanket that will represent a residential school. If you are asking students to bring blankets from home, be aware that when blankets are taken away during the exercise, it can heighten and/or intensify the impact. Ensure that you have enough white and yellow cards for half of the students, and mark one of the yellow cards with an "X." If possible, clear the classroom desks to the perimeter or use a room with plenty of floor space to ensure mobility and enough room during the exercise. Begin the exercise following the steps provided in pre-reading. Conducting the exercise may take a total of two to three hours.

II. Acquiring Strategies

a. Allocate roles for the activity after reading through the script and discussing these with participants. Here are some potential roles:

i. The teacher or another adult in a leadership role in the school as the narrator.
ii. An adult or an educational assistant/teacher's aide as the European.
iii. Students as First Nations.

Print and fold or roll scrolls, with numbers on the outside to identify them, and have students read them beforehand. Scrolls are located throughout the text of the exercise. For this level activity you will be using the "youth script." Prepare space to begin the activity.

b. Conduct The Blanket Exercise using only the youth script. NOTE from KAIROS: "The Blanket Exercise can cause emotions and difficult memories to surface. Think about what kind of support you can provide during the workshop and what type of follow-up you can make available. You may want to have one person present whose role it is to support anyone in distress. Consider how you will close off the session in a way that is affirming and uplifting so that people leave in a good way. Give a thorough explanation at the beginning of what is about to take place and let participants know that they can leave or step back if they do not feel ready to delve into those parts of the exercise that resonate with their own experience."

III. Applying Strategies

a. Debrief how students felt and how education was used as a tool to control, coerce and colonize Indigenous peoples throughout history. Students may wish to write down some of their feelings and emotions via a journal.

b. Take photographs or film the activity and create a brief slide show, reflecting upon specific moments that happened during the activity, how students felt, what were the historical and social moments addressed, etc. Discuss the political and social impact of certain issues, policies and laws on First Nations throughout

history, connecting students to real-life events that occurred. Optional: invite another class in your school and have students conduct the activity and compare/contrast their experience in an oral presentation.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Show students the video *500 years in 2 minutes* featuring Wab Kinew, host of the CBC series *8th Fire* on YouTube. Ask students: "What makes a healthy relationship?" Ask students: "According to Wab Kinew, what are the historical elements that affected relationships between Indigenous peoples and Canada?"

b. Explain to students that the class is about to experience the KAIROS Blanket Exercise. *Kairos* is a Greek word for the "right time." The term has been adopted by organizations around the world to represent movements to educate people and correct injustice. The Blanket Exercise is an interactive teaching tool designed to raise awareness and deepen understanding of the denial of Indigenous people's nationhood in Canada, the historic relationship between Europeans and Indigenous nations and the impact of colonization. The exercise reveals the historic ways First Nations, Métis and Inuit peoples lost access to their land, what impact this loss had on their communities and how Indigenous people have resisted, and continue to resist, assimilation. Since its creation in 1997, thousands of Indigenous and non-Indigenous groups have participated in the exercise as a means of opening or continuing a conversation about decolonization. Work with students to ensure you have enough blankets; one blanket for every three to four students. In addition to these, you will need one blanket to be used for a smallpox blanket and one more blanket that will represent a residential school. If you are asking students to bring blankets from home, be aware that when blankets are taken away during the exercise, it can heighten and/or intensify the impact. Ensure that you have enough white and yellow cards for half of the students, and mark one of the yellow cards with an "X." If possible, clear the classroom desks to the perimeter or use a room with plenty of floor space to ensure mobility and enough room during the exercise. Begin the exercise following the steps provided in pre-reading. Conducting the exercise may take a total of two to three hours.

II. Acquiring Strategies

a. Allocate roles for the activity after reading through the script and discussing these with participants. Here are some potential roles:

i. The teacher or another adult in a leadership role in the school as the narrator.
ii. An adult or an educational assistant/teacher's aide as the European.
iii. Students as First Nations.

Print and fold or roll scrolls, with numbers on the outside to identity them, and have students read them beforehand. Scrolls are located throughout the text of the exercise. For this level activity, you will be using the "adult script."

b. Conduct The Blanket Exercise using only the adult script. NOTE from KAIROS: "The Blanket Exercise can cause emotions and difficult memories to surface. Think about what kind of support you can provide during the workshop and what type of follow-up you can make available. You may want to have one person present whose role it is to support anyone in distress. Consider how you will close off the session in a way that is affirming and uplifting so that people leave in a good way. Give a thorough explanation at the beginning of what is about to take place and let participants know that they can leave or step back if they do not feel ready to delve into those parts of the exercise that resonate with their own experience."

III. Applying Strategies

a. Debrief how students felt and how education was used as a tool to control, coerce and colonize Indigenous peoples throughout history. Students may wish to write down some of their feelings and emotions via a journal.

b. Take photographs or film the activity and create a brief slide show, reflecting upon specific moments that happened during the activity, how students felt, what was the historical and social moment addressed, etc. Discuss the political and social impact of certain issues, policies and laws on First Nations throughout history, connecting students to real-life events that occurred. Optional: Invite another class in your school and have students conduct the activity and compare/contrast their experience in an oral presentation.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

Education Plan 3: Language and Culture

Objectives

- To educate students on the relevancy of Indigenous language and culture, and how language and cultural revitalization projects promote healthy relationships and new skills development.
- To explore how Indigenous languages and cultures gift students with new ways of understanding themselves and Canada.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 13 to 17.

Rationale

In a study of the impact of residential schools, the Assembly of First Nations noted in 1994 that:

Language is necessary to define and maintain a world view. For this reason, some First Nation Elders to this day will say that knowing or learning the native language is basic to any deep understanding of a First Nation way of life, to being a First Nation person. For them, a First Nation world is quite simply not possible without its own language. For them, the impact of residential school silencing their language is equivalent to a residential school silencing their world.

Residential schools were a systematic, government-sponsored attempt to destroy Aboriginal cultures and languages and to assimilate Aboriginal peoples so that they no longer existed as distinct peoples. English—and to a far lesser degree French— were the only languages of instruction allowed in most residential schools.

Students were punished—often severely—for speaking their own languages. Conrad Burns, whose father attended the Prince Albert school, named this policy for what it was: “It was a cultural genocide. People were beaten for their language; people were beaten because ... they followed their own ways.”

The damage affected future generations, as former students found themselves unable or unwilling to teach their own children Aboriginal languages and cultural ways. As a result, many of the almost ninety surviving Aboriginal languages in Canada are under serious threat. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has found that 70% of Canada’s Aboriginal languages are endangered. In the 2011 census, 14.5% of the Aboriginal population reported that their first language learned was an Aboriginal language. In the previous 2006 census, 18% of those who identified as Aboriginal had reported an Aboriginal language as their first language learned, and, a decade earlier, in the 1996 census, the figure was 26%. If the preservation of Aboriginal languages does not become a priority both for governments

and for Aboriginal communities, then what the residential schools failed to accomplish will come about through a process of systematic neglect.

— *The* Final Report *of the TRC*, Vol. 5, p. 6.

TRC Calls to Action Addressed

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

14. We call upon the federal government to enact an *Aboriginal Languages Act* that incorporates the following principles:

i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
ii. Aboriginal language rights are reinforced by the treaties.
iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
iv. The preservation, revitalization and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.

16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licences, health cards, status cards and social insurance numbers.

EDUCATION PLAN
LEVEL A

i. **Activating Strategies**
   i. Ask students: **"**Why is it important to protect and preserve languages? What does language do? What does it show us? What is lost when you translate words? Gained?" Give examples.
   ii. Ask students: "What makes any community unique?" Answers may include: clothing, language, practices, traditions and/or geography. Encourage students to utilize organizers such as cultural, linguistic, regional, legal and personal to develop criteria. Then, brainstorm a list of

distinctive aspects of First Nations life and culture (for example, meaning of land, traditional education, sacred medicines, Potlatch, storytelling, Wampum Belts, totem poles). Choose a top 10 list and place these on poster paper, taping them in an area for all to see. Highlight the name of some of these things in a local Indigenous language and define the meaning for students.

ii. **Acquiring Strategies**
   i. Have students keep an "Indigenous languages log" in a small workbook and learn an Indigenous word a day. Have students use these words in everyday practice.
   ii. Invite an Elder and/or language speaker to visit the classroom to tell stories in their language, to discuss traditions, history and culture, and speak about why preserving language preserves traditions and culture.

iii. **Applying Strategies**
   i. Have students redecorate their classroom by putting labels throughout the classroom using words in Indigenous languages.
   ii. Incorporate First Nations languages into the day-to-day life of a classroom, such as beginning each day with a greeting and one also at the end of the day. Grade and give encouragement using a First Nations language. Teach a song a week or spend 15 minutes of every class day working on a word or a phrase in a First Nations language. There are resources online such as the "Ojibway Word of the Day" group on social media. Review words regularly and have an ongoing list visible to all students to which you can regularly refer. Optional: teach students to count to five in an Indigenous language or some other small task. Hold a spelling test for these words.

iv. **Assessment (includes assessment as, of, for learning)**
   i. Hold a talking circle (BLM 1)
   ii. Have students write in their reflection journal (BLM 2)
   iii. Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

a. Show students the short video *Darkness Calls* (based on the graphic novel by Steve Sanderson and translated into Gitxsan with English subtitles). Part 1 is here: https://www.youtube.com/watch?v=8sZ2MgmeKdU and Part 2 is here: https://www.youtube.com/watch?v=qB-djw_fKx0. Ask students how the language sounds and if it resembles any language they know. Optional: put a strip of tape on the bottom of the screen and have students watch it first only in Gitxsan and listen to the sounds of the language. Discuss afterward how language can prevent suicide and why it may be used in this story. Then have students perform a YouTube search project on videos, including Indigenous language use. Discuss what search terms you could use. Have each student choose one video to show another student and together, after watching two

videos, share what they have learned about the relevance and importance of Indigenous languages.

b. Inform students that Indigenous languages are endangered in Canada and only three are expected to survive in the coming years. Discuss the history of how residential schools banned Indigenous languages and how this resulted in the situation of today. Ask students: "How might Canada look if there were no Indigenous languages left? Is this a Canada we would like to see in the future? Why or why not?" Investigate what Indigenous language programs exist in your area.

II. Acquiring Strategies

a. Invite an Elder and/or language speaker to visit the classroom to tell stories in their language, to discuss traditions, history and culture, and speak about why preserving language preserves traditions and culture.

b. Have students examine how Indigenous languages surround them in names of roads, historical figures and sites throughout Canada. Even Canada is an Indigenous word meaning "village." Have students study how Jacques Cartier encountered the word "*Kanata*," while meeting the Stadacona Iroquoian people on the St. Lawrence River. Ask students: "How different does Canada look when it is considered to be a village? Who and what is valued in a village? Is this the Canada we know today? Why or why not?"

III. Applying Strategies

a. Have students redecorate their school by putting labels throughout the hallways and offices using words in Indigenous languages.

b. Have students keep an "Indigenous languages log" in a small workbook and learn an Indigenous word a day. Have students use these words in everyday practice. Teach students to count to 10 in an Indigenous language or some other small task. Hold a spelling test for these words. Optional: have students create stories using words from Indigenous languages in it.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Show students the Ted Talk video *Language is Our Life Line* by Joye Walkus on YouTube at: https://www.youtube.com/watch?v=HqleT-kB6GU. Discuss how hard it is to learn a new language. Explore how Walkus explains how her Indigenous language embodies her relationships with her family, her territory and her culture. How important is her language to who she is? How difficult was it to learn her language? How difficult will it be for her children to learn her traditional language? Why does Walkus get so emotional? Then examine how many Indigenous languages have few speakers left. Ask students: "What is lost if a language dies? What languages are we encouraged to learn, and how are we

encouraged? How can different languages, such as Indigenous languages, remain alive and in use? What are some challenges to language use today?"

b. Discuss with students the term "two-spirit" and explore what this means in Indigenous communities. Tell students that Indigenous communities have always had what we now refer to as lesbian, gay, bisexual, transgender/transsexual, queer, or what Anishinaabe today refer as *niizh-manidoowag*, or two-spirit. Going by many names (most often within tribal languages), Indigenous LGBTQ and two-spirit peoples formed — and continue to form — one of the most important parts of Indigenous cultures, communities, and traditions today.

II. Acquiring Strategies

a. Examine an official map of Manitoba. Then, examine the map of Manitoba First Nations Education Resource Centre Inc. and available from the Treaty Relations Commission of Manitoba (http://www.trcm.ca/wp-content/uploads/Traditional-Names-Community-Map_MFNERC.pdf). Here are some Cree meanings of these names:

Traditional Cree Names of First Nations:

Bunibonibee: "where the water falls and dips"
Chemawawin: "two canoes across from each other pulling a net"
Kinosawi Sipi: "river with lots of fish"
Kischewaskahegan: "the main house" (a trading post)
Kisipakakamak: "where the water ends"
Kisematawa: "where two rivers meet"
Makaso Sakikan: "the lake where the foxes are"
Manto Sakikan: "the lake where the spirit is"
Manto Sipi: "the river where the spirit is"
Misipawistik: "big rapids"
Moosocoot: "moose nose"
Mosakahiken: "the lake where the moose are"
Nisichawayasihk: "where the three rivers meet"
Ochekwi Sipi: "the river where the fishers are"
Okawamithikani: "the narrows where pickerel (walleye) are"
Opaskwayak: "where the trees/brush grow upward"
O-Pipon-Na-Piwin: "where the winter camp is"
Pimicikamak: "where the rivers cross"
Sapotaweyak: "where the river runs through"
Tastaskweyak: "where the lake splits into two"
Wuskwi Sipihk: "river where the birch trees are"

Analyze how knowing Indigenous names of places engages relationships within a landscape.

b. Investigate how two-spiritedness is an inherent part of Indigenous traditions. Show students how Indigenous LGBTQ and two-spirit peoples performed essential and critical roles in all aspects of Indigenous life, and that Indigenous communities incorporated, accepted and honoured LGBTQ and two-spirit lives in ceremonies, families, governments and the everyday.

III. Applying Strategies

a. Examine the tremendous amount of Indigenous linguistic diversity in Canada. Explore some local Indigenous languages, and how words they use explore the specificity of environments, relationships and places — features English and French often do not carry similarly. Optional: show students the Ted Talk video *What if Aboriginal Languages Mattered?* by Dr. John Steckler here: https://www.youtube.com/watch?v=Q50ZJWc1uyE. Ask students: "How does Steckler give us a different sense of Canada when using Indigenous languages?" Then explore with students how Indigenous languages were banned during the residential school period, and see if there are any remaining challenges emerging from this period that continue to marginalize Indigenous languages. For instance, why are there no laws recognizing or supporting Indigenous languages in Canada? Are Indigenous languages one of the "founding" languages of the country? Why are English and French fully supported, but Indigenous languages are not? Is Canada the "cultural mosaic" it perceives itself to be? How does Canada look differently through Indigenous languages? Are Indigenous languages the most Canadian of languages? Answer these questions in a brief journal entry.

b. Explore how Indigenous two-spirit identities were suppressed during the residential school era, and how Indigenous organizations across Canada are attempting to bring this important story attention. Contact your local provincial and federal representative and interview them on the relevance and importance of Indigenous two-spirit identities. Discuss with this political representative how important Indigenous two-spirit histories are to Canada.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

d. Conference with individual students to ensure one-on-one feedback

e. Performance assessment rubrics

f. Informal teacher observation

Education Plan 4: Health

Objectives

- To educate students on the relationship between residential schools and the health conditions of Indigenous (and arguably non-Indigenous) peoples in Canada.
- To explore the legacies of residential schools and health issues.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 18 to 24.

Rationale (from the TRC *Final Report*)

> Residential schools endangered the health and well-being of the children who attended them. Many students succumbed to infectious disease—particularly tuberculosis—at rates far in excess of non-Aboriginal children. Children who had been poorly fed and raised in the unsanitary conditions that characterized most residential schools were susceptible to a variety of health problems as adults. Many would later succumb to tuberculosis that they contracted in the schools.
>
> Sexual and physical abuse, as well as separation from families and communities, caused lasting trauma for many others. In many cases, former students could find no alternatives to self-harm. The effects of this trauma were often passed on to the children of residential school Survivors and sometimes to their grandchildren.
>
> The overall suicide rate among First Nation communities is about twice that of the total Canadian population. For Inuit, the rate is still higher: six to eleven times the rate for the general population. Aboriginal youth between the ages of ten and twenty-nine who are living on reserves are five to six times more likely to die by suicide than non-Aboriginal youth.
>
> Health disparities of such magnitude have social roots. They are stark evidence of federal policies that separated Aboriginal people from their traditional lands and livelihoods, confining them to cramped and inadequate housing on reserves that lacked the basic sanitary services. It was from these communities that residential school students were recruited and to them, their health further weakened, that they returned. A comprehensive health care strategy that recognizes the value of traditional healing practices is desperately needed to help close these gaps in health outcomes.
>
> — *The* Final Report *of the TRC*, Vol. 5, pp. 6–7.

TRC Calls to Action Addressed

18. We call upon the federal, provincial, territorial and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law and under the treaties.

19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence and the availability of appropriate health services.

20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect and address the distinct health needs of the Métis, Inuit and off-reserve Aboriginal peoples.

21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.

22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders, where requested by Aboriginal patients.

23. We call upon all levels of government to:

i. Increase the number of Aboriginal professionals working in the health-care field.

ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.

iii. Provide cultural competency training for all health-care professionals.

24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, treaties and Aboriginal rights and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights and anti-racism.

EDUCATION PLAN
LEVEL A

I. Activating Strategies

- **a.** Ask students: "Who in our lives helps us be healthy?" Write answers on a whiteboard. Then ask: "What do these people, who help us be healthy, do?" Group these into categories as they emerge. Have students then pick three people who help them be healthy and draw them as they are doing that healthy behaviour. Tell them to be specific. Tell students to gift to these people these pictures as thanks for their gifts to them.
- **b.** Ask students: "What habits do you have that make you healthy?" Collect these on a whiteboard. Have students take a piece of paper and fold it into four equal squares. Then they must select four habits they do that promote a healthy lifestyle and draw a picture of them doing that habit in each square. Display these.

II. Acquiring Strategies

- **a.** Take the list of healthy behaviours and divide these into four categories: mind, body, heart (emotion) and spirit. Ask students if any behaviours cover two or more parts. Then ask students: "If a person has too much of one healthy habit (for example: eating), will this influence the other healthy habits?" Discuss why or why not? Ask: "Is it important to keep all of your healthy habits in balance? Why or why not? Do other beings in Creation have similar rules around maintaining balance?" Test out this theory.
- **b.** Explore how what they have uncovered is an Indigenous pedagogy often called the "medicine wheel," a circle divided into four parts, representing the four directions that relate to and counterbalance one another to form a whole. This symbol is often used to represent Indigenous philosophies on the meaning of life and, while medicine wheels are not necessarily a tradition belonging to all North American Indigenous peoples, many Indigenous cultures have some variation of the wheel. As a whole, the medicine wheel represents the relationships between various elements of the world, both seen and unseen, and emphasizes how all parts of the world and all levels of being are interrelated and connected through a life force originating in the creation of the universe.

III. Applying Strategies

- **a.** Explore with students what makes peoples unhealthy. Strategize with students on what could be "out of balance" for these peoples, and what could happen to support these peoples find balance. Ask students if parts of the Earth are also "out of balance" and unhealthy (for instance, rivers or the air). Ask students: "What could be done to help these things?" Develop a collective class project to gift a part of the world some balance (in return for the balance this being provides to your class and community).
    - **i.** Make a class mural illustrating all the ways your community live healthy lives. Install this creation somewhere in your community that you believe needs a reminder of the importance of balance. These could also be done in oral presentations and with class visitors.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

- **a.** Explore how Indigenous communities lived healthy lives in pre-contact times due to an active lifestyle and healthy traditional diets. Research how diets were balanced and included protein, healthy fats and some fruits and vegetables. Show students how this good health included ceremonial, spiritual and physical elements and specific types of expertise in a community, including midwives, herbal healers and musicians.
- **b.** Examine how music, songs and stories make people feel "good." Ask students to share one of these that make them feel healthy. Reflect upon how health is ascertained beyond the physical, but in many other ways, too, such as mental, spiritual and emotional.

II. Acquiring Strategies

- **a.** Invite an Indigenous health-care provider (a doctor, nurse or traditional medicinal practitioner) to visit the class and share their experiences with the health-care system. Discuss the biggest challenges to healthy Indigenous communities today and some solutions they see occurring.
- **b.** Have students Google images of food prices in the North. Give students a budget of $60 and tell them they have to grocery shop for one day (three meals). Give them unique and individual scenarios, such as a single mother of three, or a grandfather with four grandchildren or a single man. Have students report orally on how difficult it is to live a healthy lifestyle in this scenario, and how eating poorly would lead to many health problems. Also have students research how northern communities fed themselves in the past, and what happened to make them reliant on packaged and imported food today.

III. Applying Strategies

- **a.** Look up the Facebook group Helping Our Northern Neighbours at: https://www.facebook.com/groups/HelpingOurNorthernNeighbours/. This group mobilizes support for Indigenous communities in the North who have trouble obtaining and distributing healthy food. Have students fundraise or collect food for a drive to send it to an Indigenous community and participate in the work of this page.
- **b.** Study Indigenous health-care practices, such as medicine picking, smudging or dancing, and try one of these as a class. Create class projects from this experiential learning.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Watch the short video called *A System of Wellness*, available at https://www.youtube.com/watch?v=xNhOqjMh8V0 from the First Nations Health Council in British Columbia. Examine and discuss how Indigenous health looked traditionally.

b. Split students into two groups. Entitle one group "Opportunity" and the other group "Paternalism." Each group gets one locked box that has pieces of paper with "resources," such as "fresh water," "deer meat" (or candy — any physical representation). Members of Opportunity are each given pieces of paper with mathematic equations that, when solved correctly, are the actual combination for the box. Each time the box is opened, a member can take one resource until all of the resources are obtained. Members of Paternalism are given slips of paper that give directions to compliment, bribe or request the teacher to open the box for them. When the teacher is satisfied the directions are followed, the teacher unlocks the box, and each member can obtain a resource. Discuss how students are taught lessons in self-sufficiency and dependence through this activity. Reflect upon where the power and agency lies in each scenario, and how self-sufficiency can determine health. Connect this to the ability of Indigenous communities to have their own health resources, service providers, medicines and healing centres.

II. Acquiring Strategies

a. Watch the short video *A Knowledge Gap* https://www.youtube.com/watch?v=rRWnxZdZ3_I from the First Nations Health Council in British Columbia. Examine and discuss how Indigenous health changed over time due to systems like residential school. Examine how these legacies appear in your community today.

b. Ask students: "What health problems might a community have?" Make a list of ailments and who would help someone injured or hurt by these ailments. Pick three Indigenous communities and examine what health-care services they have. Then, using the list of ailments you made previously, determine whether or not a person has to travel to a health-care facility or not and how far they would have to go. If possible, figure out some costs for this travel and accommodation.

III. Applying Strategies

a. Pick a rural Indigenous community in Canada. Research the challenges to a healthy life in this community. These could be: distance to health services, histories of violence, alcohol or substance abuse, lack of resources, etc.

b. Next, divide students into groups and study a healing program focused on legacies of residential schools. Have students create a poster board display about their healing program and then present their poster to the class. Some Canadian residential school healing programs include:

i. Reconciliation Canada

ii. Aboriginal Healing Foundation

iii. National Day of Healing and Reconciliation
iv. National Residential School Survivor's Society
v. Legacy of Hope
vi. Equay-wuk Women's Group

IV. **Assessment (includes assessment as, of, for learning)**

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)
d. Conference with individual students to ensure one-on-one feedback
e. Performance assessment rubrics
f. Informal teacher observation

Education Plan 5: Justice

Objectives

- To educate students on justice issues surrounding Indigenous peoples in Canada.
- To explore the legacies of residential schools and justice policies.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 25 to 42.

Rationale (from the TRC *Final Report*)

Residential schools inflicted profound injustices on Aboriginal people. Aboriginal parents were forced, often under pressure from the police, to give up their children to the schools. Children were taken far from their communities to live in frightening custodial institutions that felt like prisons. The children who attended residential schools were treated as if they were offenders and were at risk of being physically and sexually abused.

The Canadian legal system failed to provide justice to Survivors who were abused. When, in the late 1980s, that system eventually did begin to respond to the abuse, it did so inadequately and in a way that often re-victimized the Survivors. The Commission has been able to identify fewer than fifty convictions stemming from abuse at residential schools, a small fraction of the more than 38,000 claims of sexual and serious physical abuse that were submitted to the independent adjudication process that was established to assess and compensate residential school abuse claims.

In many ways, the residential school experience lies at the root of the current over-incarceration of Aboriginal people. Traumatized by their school experiences, many succumbed to addictions and found themselves among the disproportionate number of Aboriginal people who come into conflict with the law.

Once Aboriginal persons are arrested, prosecuted, and convicted, they are more likely to be sentenced to prison than non-Aboriginal people. In 2011, Aboriginal people made up 4% of the Canadian population, yet they accounted for 28% of admissions to sentenced custody. Of those admitted into provincial and territorial custody in 2011–12, Aboriginal females accounted for 43%, compared to 27% for Aboriginal males. And in the same year, 49% of girls below the age of eighteen admitted to custody were Aboriginal, compared to 36% of males.

There is a troubling link between the substance abuse that has plagued many residential school Survivors and the over-incarceration of Aboriginal people. Fetal alcohol spectrum disorder (FASD) is a permanent brain injury caused when a woman's consumption of alcohol during pregnancy affects her fetus. The disabilities associated with FASD include memory impairments, problems with judgment and abstract reasoning, and poor

adaptive functioning. Studies from Canada and the United States suggest that 15% to 20% of prisoners have FASD. A recent Canadian study found that offenders with FASD had much higher rates of criminal involvement than those without FASD, including more juvenile and adult convictions. Diagnosing FASD can be a long and costly process and the lack of a confirmed diagnosis can result in the unjust imprisonment of Aboriginal people who are living with a disability. In this way, the traumas of residential school are quite literally passed down from one generation to another.

As well as being more likely to be involved as offenders with the justice system, Aboriginal people are 58% more likely than non-Aboriginal people to be the victims of crime. Aboriginal women report being victimized by violent crime at a rate almost three times higher than non-Aboriginal women—13% of Aboriginal women reported being victimized by violent crime in 2009. The most disturbing aspect of this victimization is the extraordinary number of Aboriginal women and girls who have been murdered or are reported as missing. A 2014 RCMP report found that, between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Of these, 225 cases remain unsolved.

— *The* Final Report *of the TRC*, Vol. 5, pp. 7–8.

TRC Calls to Action Addressed

25. We call upon the federal government to establish a written policy that reaffirms the independence of the Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

26. We call upon the federal, provincial and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defenses to defend legal actions of historical abuse brought by Aboriginal people.

27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the *United Nations 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.

28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the *United Nations 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.

29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an

agreed set of facts.

30. We call upon federal, provincial and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade and to issue detailed annual reports that monitor and evaluate progress in doing so.

31. We call upon the federal, provincial and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.

32. We call upon the federal government to amend the *Criminal Code of Canada* to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.

33. We call upon the federal, provincial and territorial governments to recognize as a high priority the need to address and prevent fetal alcohol spectrum disorders (FASD) and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.

34. We call upon the governments of Canada, the provinces and territories to undertake reforms to the criminal justice system to better address the needs of offenders with FASD, including:

i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.

ii. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.

iii. Providing community, correctional and parole resources to maximize the ability of people with FASD to live in the community.

iv. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.

35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.

36. We call upon the federal, provincial and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence and overcoming the experience of having been sexually abused.

37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.

38. We call upon the federal, provincial, territorial and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.

39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.

40. We call on all levels of government, in collaboration with Aboriginal peoples, to create adequately funded and accessible Aboriginal-specific victim programs and services

with appropriate evaluation mechanisms.

41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:

i. Investigation into missing and murdered Aboriginal women and girls.
ii. Links to the intergenerational legacy of residential schools.

42. We call upon the federal, provincial and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the treaty and Aboriginal rights of Aboriginal peoples, the *Constitution Act, 1982*, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Ask students: "What is a gift? How do you know a gift is a gift? Do gifts always come with requirements to do something? Why? What does it mean when you promise to do something? Come up with examples of gifts where people expected you to do something at the end."
- **b.** Ask students: "Where do disagreements come from? What makes people disagree? How are arguments ended positively or negatively?" Make a list on the board.

II. Acquiring Strategies

- **a.** Formulate a method of restorative justice for your classroom. Make a class list of ways a person can rectify a relationship with someone who has been harmed by another person. Make sure everyone has a role in this exchange: the harmed, the harmer and the community. Discuss which method produces more harm and which method reduces the harm for each of these. Role-play this method or, if the right circumstances emerge, use it in real life.
- **b.** Come up with a list of ways two people can build a relationship. One way, the offering and acceptance of gifts, is how many Indigenous peoples build relationships. Discuss the ways Indigenous peoples use things like time, names, medicines and other forms of gift giving to forge, create and recreate relationships. Talk about how when one agrees to accept a gift, this comes with responsibilities, for instance, to say, "Miigwech" or "Thank you."

III. Applying Strategies

- **a.** Perform a gift-giving "ceremony" with another class (or students from a different school) in the interest of building relationships. Gift stories, pictures, food and/or a song. Discuss what would happen if these gifts were given annually.
- **b.** Meet with an Indigenous lawyer or judge to discuss some of the challenges and issues that come with their job. Ask them to help formulate the class restorative justice model developed earlier.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

a. Ask students: "Are there ways in which agreements are different than rules?" Discuss the difference and how in agreements power is shared between two or more people committing to one another.
b. Say to students: "A ripple is what happens when you drop a pebble into a pond of water. Long after the pebble has settled to the bottom, it still sends out a series of rings that reach to the edges of the pond. Every action we take also sends out ripples into our lives. People are affected in different ways, depending upon what type of ripple we are sending out. What are some examples? Let's make a list of things people do that send ripples out into our classroom and school."

II. Acquiring Strategies

a. Draw three circles on the whiteboard, each representing a student in the scenario. Label them "Student 1," "Student 2" and Student 3." Then explain: "Student 1 brought a backpack to school with a bag of chips in it. When he was not looking, without his permission, Student 2 took the chips from his backpack. Later, Student 2 shared the chips with Student 3, and did not tell Student 3 where they came from. Ask students: "Who is affected and how?" Record answers, asking prompts as necessary. Most circles will have many answers for each of the students. Ask students: "Who else, not on the chart, is affected and how?" Record answers. Allow students to think of parents, teacher, principal and others. Ask students: "What can be done to make things right?" Record answers.
b. Examine a newspaper for the recent harms that have been committed in your community. Look for trends and historical issues that emerge from certain scenarios and, in the case of Indigenous offenders, if certain histories emerging from the residential school legacy or another Canadian policy is evident. Look for systemic cycles present today. Do a class project recognizing this cycle.

III. Applying Strategies

a. Interview an Indigenous Elder on how conflict was rectified in traditional Indigenous communities, and how agreement was found between victims and perpetrators.
b. Explore the causes and impacts of FASD, and how this would lead to issues in the justice system.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Show students the video produced by the Native Women's Association of Canada (NWAC) titled *Digital Life Story of Evangline Billy*. This video can be found at: https://www.youtube.com/watch?v=B3AsE7jX6vY. After students watch the NWAC video, ask them the following questions:

i. Who was Evangline Billy?
ii. What was her family like?
iii. Did she have any children?
iv. What was her personality like?
v. What kinds of things did she like to do?
vi. Did she work?
vii. Did she go to school?
viii. What community was she from?
ix. What were her hopes and dreams?

b. There are also many other profiles and stories and accounts available through the NWAC. Through acquiring brief insights into the individual women's lives, their many talents and hopes and dreams, and their relationships with their children and other family members, we are reminded of the humanity and the unique personhood of each woman.

c. Invite an individual who works in the area of violence prevention to talk about some of the factors that have resulted in increased proportions of violence against First Nations women and girls. The speaker should also address actions the students can take individually to support efforts to end violence against First Nations women and girls.

II. Acquiring Strategies

a. Tell students that each missing and murdered Indigenous woman and girl has a unique life and story. Have the students separate into groups of five to research and create a 10-minute presentation that includes pictures about one of the victims. The presentation should answer:

i. What is her name?
ii. What was her family like?
iii. Did she have any children?
iv. What was her personality like?
v. What kinds of things did she like to do?
vi. Did she work?
vii. Did she go to school?
viii. What community was she from?
ix. What were her hopes and dreams?

b. Examine any recent article on missing and murdered Indigenous women and girls in Canada. Discuss with students why leaders lobbied for a national inquiry and outline previous, current and ongoing efforts to try and address the issue of violence against First Nations women and girls. Have students create a "pros"

and “cons” chart as to whether a national inquiry to examine this issue should take place.

III. Applying Strategies

a. Expose students to the many lobbying efforts that have been initiated to place pressure on government to deal with the crisis of murdered and missing Indigenous women and girls. These actions have assisted with raising awareness about this issue. Some examples of these efforts include:

i. Annual Sisters in Spirit Vigil
ii. Annual Women’s Memorial March
iii. The Red Dress Campaign
iv. The We Care Campaign
v. Discuss some of these initiatives in class. Make sure to share photos. Have the students choose one of the above lobbying efforts and research a report that covers:
    - The history of the lobbying effort
    - Who is involved in organizing?
    - What do they hope to achieve?
    - What, if any, actions have occurred as a result of the lobbying effort?
vi. Have students perform a gallery walk at the end — and even decorate a mural in school hallway — with their reports.

b. Organize a social media campaign asking First Nations leaders and Canadian politicians to take action on the issue of murdered and missing Indigenous women and girls. Use Twitter, Facebook and emails.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)
d. Conference with individual students to ensure one-on-one feedback
e. Performance assessment rubrics
f. Informal teacher observation

Educating for Reconciliation: The Education Plans

Note for all education plans: Educators must be prepared to help students deal with the complex feelings that may emerge. It is therefore crucial that health supports be available.

Educating for Reconciliation

Reconciliation is in the best interests of all of Canada. It is needed not only to resolve the ongoing conflicts between Aboriginal peoples and institutions of the country but also to remove a stain from Canada's past so that it can maintain its claim to be a leader in the protection of human rights among the nations of the world. Canada's historical development, as well as the view held strongly by some that the history of this development is accurately portrayed as beneficent raises significant barriers to reconciliation in the twenty-first century.

No Canadian can take pride in this country's treatment of Aboriginal peoples, and for this reason, all Canadians have a critical role to play in advancing reconciliation in ways that honour and revitalize the nation-to-nation Treaty relationship…

Reconciliation must become a way of life. It will take many years to repair damaged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Not only does reconciliation require apologies, reparations, the relearning of Canada's national history, and public commemoration, but it also needs real social, political, and economic change. Ongoing public education and dialogue are essential to reconciliation. Governments, churches, educational institutions, and Canadians from all walks of life are responsible for taking action on reconciliation in concrete ways, working collaboratively with Aboriginal peoples. Reconciliation begins with each and every one of us.

The Aboriginal and non-Aboriginal youth of our country have told the Commission that they want to know the truth about the history and legacy of residential schools. They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people. They want to learn about the rich contributions that Aboriginal peoples have made to this country. They understand that reconciliation involves a conversation not only about residential schools but also about all other aspects of the relationship between Aboriginal and non-Aboriginal peoples.

As Commissioners, we believe that reconciliation is about respect. This includes both self-respect for Aboriginal people and mutual respect among all Canadians. All young people need to know who they are and from where they come. Aboriginal children and youth, searching for their own identities and places of belonging, need to know and take pride in their Indigenous roots. They need to know the answers to some very basic questions. Who are my people? What is our history? How are we unique? Where do I

belong? Where is my homeland? What is my language and how does it connect me to my nation's spiritual beliefs, cultural practices, and ways of being in the world? They also need to know why things are the way they are today. This requires an understanding of the history of colonization, including the residential school system and how it has affected their families, their communities, their people, and themselves.

Of equal importance, non-Aboriginal children and youth need to comprehend how their own identities and family histories have been shaped by a version of Canadian history that has marginalized Aboriginal peoples' history and experience. They need to know how notions of European superiority and Aboriginal inferiority have tainted mainstream society's ideas about, and attitudes towards, Aboriginal peoples in ways that have been profoundly disrespectful and damaging. They too need to understand Canada's history as a settler society and how assimilation policies have affected Aboriginal peoples. This knowledge and understanding will lay the groundwork for establishing mutually respectful relationships.

— *The* Final Report *of the TRC*, Vol. 6, pp. 19–21.

Education Plan 6: The *United Nations Declaration on the Rights of Indigenous Peoples*

Objectives

- To educate students on the *United Nations Declaration on the Rights of Indigenous Peoples*.
- To explore how the *United Nations Declaration on the Rights of Indigenous Peoples* can provide a platform for reconciliation in Canada.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 43 and 44.

Rationale (from the TRC *Final Report*)

> Aboriginal peoples in Canada were not alone in the world when it came to being treated harshly by colonial authorities and settler governments. Historical abuses of Aboriginal peoples and the taking of Indigenous lands and resources throughout the world have been the subject of United Nations (UN) attention for many years. On September 13, 2007, after almost twenty-five years of debate and study, the United Nations adopted the *Declaration on the Rights of Indigenous Peoples.* As a declaration, it calls upon member states to adopt and maintain its provisions as a set of "minimum standards for the survival, dignity and well-being of the indigenous peoples of the world."
>
> The Commission concurs with the view of S. James Anaya, UN Special Rapporteur on the Rights of Indigenous Peoples, who observes, it is perhaps best to understand the Declaration and the right of self-determination it affirms as instruments of reconciliation. Properly understood, self-de- termination is an animating force for efforts toward reconciliation—or, perhaps, more accurately, conciliation—with peoples that have suffered oppression at the hands of others. Self-determination requires confronting and reversing the legacies of empire, discrimination, and cultural suffocation. It does not do so to condone vengefulness or spite for past evils, or to foster divisiveness but rather to build a social and political order based on relations of mutual understanding and respect. That is what the right of self-determination of indigenous peoples, and all other peoples, is about.
>
> Canada, as a member of the United Nations, initially refused to adopt the *Declaration*. It joined the United States, Australia, and New Zealand in doing so. It is not a coincidence that all these nations have a common history as part of the British Empire. The historical treatment of Aboriginal peoples in these other countries has strong parallels to what happened to Aboriginal peoples in Canada. Specifically, Canada objected to the *Declaration's* provisions dealing with lands, territories and resources; free, prior and in- formed consent when used as a veto; self-government without recognition of the importance of negotiations; intellectual property; military issues; and the need to

achieve an appropriate balance between the rights and obligations of Indigenous peoples, member States and third parties.

Although these four countries eventually endorsed the *Declaration*, they have all done so conditionally. In 2010, Canada endorsed the *Declaration* as a "non-legally binding aspirational document." Despite this endorsement, we believe that the pro- visions and the vision of the *Declaration* do not currently enjoy government acceptance. However, because Canada has accepted the *Declaration*, we hold the federal government to its word that it will genuinely aspire to achieve its provisions…

The TRC considers reconciliation to be an ongoing process of establishing and maintaining respectful relationships at all levels of Canadian society. The Commission therefore believes that the *United Nations Declaration on the Rights of Indigenous Peoples* is the appropriate framework for reconciliation in twenty-first-century Canada. Studying the *Declaration* with a view to identifying its impacts on current government laws, policy, and behavior would enable Canada to develop a holistic vision of reconciliation that embraces all aspects of the relationship between Aboriginal and non-Aboriginal Canadians, and to set the standard for international achievement in its circle of hesitating nations.

Aboriginal peoples' right to self-determination must be integrated into Canada's constitutional and legal framework and into its civic institutions in a manner consistent with the principles, norms, and standards of the *Declaration*. Aboriginal peoples in Canada have Aboriginal and Treaty rights. They have the right to access and revitalize their own laws and governance systems within their own communities and in their dealings with governments. They have a right to protect and revitalize their cultures, languages, and ways of life. They have the right to reparations for historical harms.

— *The* Final Report *of the TRC*, Vol. 6, pp. 25–28.

TRC Calls to Action Addressed

43. We call upon federal, provincial, territorial and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous* Peoples as the framework for reconciliation.

44. We call upon the Government of Canada to develop a national action plan, strategies and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

Note: See a full copy of the *United Nations Declaration on the rights of Indigenous Peoples* in this guide.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Ask students: "What is a commitment? What is a promise? What happens if you promise to do something? What if you don't do it?" Discuss responses.
- **b.** Ask students to think about how human beings share things like land, food and resources. Ask students: "What happens when one group takes more than their share, and what can we do about this? What if one side either thinks they haven't taken too much or refuses to share? Then what do we do?" Record responses.

II. Acquiring Strategies

- **a.** Look at a map of Canada both pre-European contact and today. Ask students: "How much land has Indigenous peoples lost access to over time? Is this fair to go from 100 per cent to 0.01 per cent? Why did this happen? What can be done about it?"
- **b.** Examine how many Indigenous peoples make up Canada's government. Ask students: "Does this reflect the population of Indigenous peoples in Canada? Is this important? Why or why not?" Redesign Canada's government, so that Indigenous peoples have a strong presence and participate in the decision-making bodies that affect all Canadians. Brainstorm solutions, and all are welcome.

III. Applying Strategies

- **a.** Have students examine what makes a culture in a group project. Go beyond the "surface" objects of culture and get them to investigate what makes a culture continue into the future. Ask students: "Should all Canadians support Indigenous peoples in continuing their traditions? Why or why not?"
- **b.** Ask students how important it is it to have people from different cultures in Canada. Draw a picture of Canada with the same people and one with different people and compare. Ask students: "Which does Canada hope to become? How can Canada become this place?"

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

- **a.** Give students this scenario. There are two neighbours with big backyards. Person 1 spends a great deal of time caring for their yard, planting flowers and food, and generally spends a lot of time and commitment making sure the plants have everything they need. Person 2 goes into their yard occasionally to dig up minerals and stones that they can sell to others, until finally all that is made up of their yard is holes and unusable land. Person 2's backyard is so destroyed, in fact, that run-off from this yard is flooding and infecting Person 1's yard, creating

an unhealthy relationship and upsetting them both. What can be done to mend this relationship?

b. Ask students: "What is the role of the United Nations? Can the United Nations interfere in the affairs of countries? Why should they or should not? What are the benefits of this? Are there examples throughout global history where this has proven effective?" Discuss responses.

II. Acquiring Strategies

a. Give students copies of the *United Nations Declaration on the Rights of Indigenous Peoples,* available at http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf. See if any provision within the declaration has been violated by Canada in the past. What might it mean for other nations if they see Canada (as a signatory to the declaration) has in the past violated their obligations to Indigenous peoples?

b. Explore how environmental issues in Canada threaten Indigenous cultures and communities. Would employing the *United Nations Declaration on the Rights of Indigenous Peoples* force Canada to take a different approach to hydroelectric dams, oil pipelines or mining? Why or why not?

III. Applying Strategies

a. Pick one provision of the declaration and imagine what Canada would look like if this were employed fully. Write a brief essay saying, "If the *United Nations Declaration on the Rights of Indigenous Peoples* were implemented, Canada would look very different because . . . "

b. Examine what would happen if Canada didn't implement other United Nations declarations, such as those for human rights or peace. Why is Canada moving so slowly (if at all) in implementing the declaration?

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Ask students: "What does the term 'original peoples' mean? What does it mean when First Nations say that they are 'nations'"? Explore what criteria are required for a nation to express itself as an autonomous, self-governing community. Keep track of these on a large piece of white paper.

b. Ask students: "Who can help nations when they are under attack by other nations? What kind of help might this entail?" Then ask: "Are there any forums in the world that protect nations from being exploited and encourage global policies on issues affecting all human lives?" Record responses.

II. Acquiring Strategies

a. Give students copies of the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP). Please see earlier in the guide for copies. Review how over centuries Indigenous peoples across the world have been marginalized, their lands have been seized, their rights have been ignored and their cultures and languages have been under assault. The rights of Indigenous peoples have been violated all over the world. Discuss how the declaration is a powerful, informative, concise document that opens the door to discussing issues of worldwide Indigenous People — diversity, human rights and justice. It allows students to understand differences, injustices and basic standards of well-being that should be universal for all human beings. While not legally binding, UNDRIP establishes a set of universal standards for the survival, dignity well-being and rights of the world's 370 million Indigenous peoples. Canada's endorsement of the declaration is a historic commitment to abide by and respect those standards.

b. Have the students watch the YouTube video *What is the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)?* produced by the Native American Voters Alliance. This video can be found at: https://www.youtube.com/watch?v=Erk9JgJLCC0. This video provides a very simple explanation about UNDRIP. After viewing it, have students read the document and discuss the following questions:

- How important is the international community in recognizing that Indigenous peoples across the world have had their rights ignored?
- Can the international community influence countries of the world to agree on a set of principles when it comes to the treatment of Indigenous peoples? How?
- Why is it important for Indigenous peoples that the rights to culture, identity, language, employment and education are protected?
- Do you think UNDRIP provides countries with a guide to improve relationships with First Nations people in Canada?

III. Applying Strategies

a. Examine the career of former Cree MP Romeo Saganash and his involvement in the crafting of the *United Nations Declaration on the Rights of Indigenous Peoples*. Research the 2018 bill he tried to pass in Parliament, which would have required that Canada implement the declaration and how it failed to be passed in the Senate. Study and assess the arguments senators used to argue for and against it. Then, examine what would happen to Canadian laws and legislations (and particularly land) if UNDRIP had been passed.

b. Watch Minister of Indigenous and Northern Affairs Carolyn Bennett endorse in 2016 the declaration on YouTube: https://www.youtube.com/watch?v=p6yMZgbnrFY. Research what reasons Canada used to deny accepting UNDRIP in the past. Now, examine the declaration and do a research project assessing what laws in Canada have to

change to fully implement it. Write a follow-up letter to your member of Parliament, suggesting these changes and that Canada follow up this 2016 commitment with actions.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)
- **d.** Conference with individual students to ensure one-on-one feedback
- **e.** Performance assessment rubrics
- **f.** Informal teacher observation

Education Plan 7: The Doctrine of Discovery and *Terra Nullius*

Objectives

- To educate students on the Doctrine of Discovery and *terra nullius*.
- To explore how the Doctrine of Discovery and *terra nullius* form the basis for Canadian law and how repealing them provides a platform for reconciliation in Canada.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 45 to 49.

Rationale (from the TRC *Final Report*)

> European states relied on the Doctrine of Discovery and the concept of terra nullius (lands belonging to no one) to justify empire building and the colonization of Aboriginal peoples and their lands in North America and across the globe. Far from being ancient history with no relevance for reconciliation today, the Doctrine of Discovery underlies the legal basis on which British Crown officials claimed sovereignty over Indigenous peoples and justified the extinguishment of their inherent rights to their territories, lands, and resources.
>
> The Commission concurs with the findings and recommendation of the Royal Commission on Aboriginal Peoples with regard to the Doctrine of Discovery and terra nullius. The RCAP concluded that these concepts "have no legitimate place in characterizing the foundations of this country, or in contemporary policy making, legislation or jurisprudence," and it recommended that Canada acknowledge that such concepts "are factually, legally and morally wrong," and must no longer form the basis of federal lawmaking, policy development, or the Crown's legal arguments in court.
>
> — *The* Final Report *of the TRC*, Vol. 6, p. 29.

TRC Calls to Action Addressed

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764 and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:

i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.

iii. Renew or establish treaty relationships based on principles of mutual recognition, mutual respect and shared responsibility for maintaining those

relationships into the future.

iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving treaties, land claims and other constructive agreements.

46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society and that would include, but not be limited to:

I. Reaffirmation of the parties' commitment to reconciliation.

II. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures and policies within their respective institutions that continue to rely on such concepts.

III. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.

IV. Support for the renewal or establishment of treaty relationships based on principles of mutual recognition, mutual respect and shared responsibility for maintaining those relationships into the future.

V. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.

VI. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

19. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. This would include, but not be limited to, the following commitments:

i. Ensuring that their institutions, policies, programs and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.

ii. Respecting Indigenous people's right to self-determination in spiritual matters, including the right to practise, develop and teach their own spiritual and religious traditions, customs and ceremonies consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.

iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.

iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.

20. We call upon all religious denominations and faith groups who have not already done

so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Ask students: "What does it mean to be alive? What is alive? If something is alive, does it have a say in how it lives its life? Give examples?"
- **b.** Ask students: "What is ownership? What do you own? Do you own your pet? Does your pet know you own it? What if you take a dog off its leash and just tell it you 'own it' — what will happen?"

II. Acquiring Strategies

- **a.** Make a list of all things that students can see right now that are alive. Go for a walk on the land and say "Hello" to everything that is alive. Do these things know that they are "owned"?
- **b.** Look outside. Is land ever "empty"? Why do we use this phrase, and what are we really saying is missing when things are empty?

III. Applying Strategies

- **a.** Imagine a world where animals owned humans. What does that look like? How does that feel? Write a short story about this from the perspective of the human.
- **b.** Ask students what they would do if they found something that they knew belonged to someone else. What if this person came from a different culture than you and spoke a different language? Does this matter? Have students share stories with one another about what they did when they found someone else's item.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

- **a.** Have students put an item of value on their desk in front of them. Go around and collect these things saying each time, "I discovered this." Once you have a large collection of items, tell students that these items are now yours, and they will not get them back. Tell them that you are the teacher and you know what's best for them. Record responses (and eventually return items).
- **b.** Ask students what they own. When a student eventually says something "alive," like a pet or a plant, ask them what it means to own a living being. What does this mean? Do living beings get a say in them being "owned," and what happens if these beings do not recognize that they are owned? Record responses.

II. Acquiring Strategies

- **a.** Examine how Indigenous peoples in your local area view ownership. Do they see things as capable of being owned, or do they own their relationship to beings? In other words, is ownership possible in a traditional Indigenous worldview? What might this mean if an Indigenous person wanted to have a house? Are they forced to buy into a cultural value not their own?
- **b.** Can certain parts of Creation not be owned? The sun? The moon? A river? The Earth? How could these things be owned? Might this ever happen and, if so, what would this mean for the rest of us? Who would sell it? Is this fair?

III. Applying Strategies

- **a.** Document all of the things human beings continue to "discover" and "claim" as their own. What symbols do human beings use to claim ownership over things? Make a collage of all of these claims.
- **b.** Ask students: "Knowing what you know now, could the history of Canada be different if Europeans had not asserted the Doctrine of Discovery or *terra nullius* and instead worked with Indigenous peoples to forge reciprocal and equal relationships with the world around them?" Forge and create a new royal proclamation committing to acts of reconciliation for the future.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

- **a.** Explain to students that one day an alien speaking a different language, wearing strange clothes and carrying a weapon, came in and took your house, kicking you out to the street. When you eventually can communicate, the alien says her law says she can do that, and she is never giving up "her home." She even shows you a piece of paper that says it is hers now. What happens next?
- **b.** Ask students: "What does it mean when something is 'empty'"? Is anything empty? Who determines if something is empty? Are they right? What if they say they are smarter than you?" Record responses.

II. Acquiring Strategies

- **a.** Define the Doctrine of Discovery and *terra nullius* and how these form the basis for British forces claiming land not their own and forcing Indigenous peoples to move to other territories via the Royal Proclamation of 1763. Is the Doctrine of Discovery still utilized in Canadian law today? How is this law still the basis for how Indigenous peoples are treated in Canada?

III. Applying Strategies

- **a.** Examine what Indigenous "land title" is. Is this an Indigenous concept? Why or why not? How did the creation of "land title" force Indigenous peoples to accept *terra nullius* and the Doctrine of Discovery? Write a research paper critiquing these concepts.

b. Examine the history of “land rights” in Canada. Who is at the centre of power when land rights are asserted? In New Zealand, for example, a river has been given rights. How does this problematize Canadian law if this were to happen here? Imagine a Canada where nothing is owned, but shared among all human and non-human beings. What does that look like? Write a poem or a short story describing this vision.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)
- **d.** Conference with individual students to ensure one-on-one feedback
- **e.** Performance assessment rubrics
- **f.** Informal teacher observation

Education Plan 8: The Royal Proclamation of 1763, the Treaty of Niagara of 1764 and a Royal Proclamation of Reconciliation

Objectives

- To educate students on the Royal Proclamation of 1763, the Treaty of Niagara of 1764 and the potential of a Royal Proclamation of Reconciliation.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 45 to 49.

Rationale (from the TRC *Final Report*)

> On October 7, 1763, King George III issued this Royal Proclamation by which the British Crown first recognized the legal and constitutional rights of Aboriginal peoples in Canada. In the Royal Proclamation of 1763, the British declared that all lands west of the established colonies belonged to Aboriginal peoples and that the Crown could legally acquire these lands only by negotiating Treaties.
>
> At a time when Aboriginal peoples still held considerable power and conflicts with settlers were increasing, British officials sought to establish a distinct geographical area that would remain under the jurisdiction of Indigenous nations until Treaties were negotiated.
>
> Anishinaabe legal scholar John Borrows notes that the Royal Proclamation can be fully understood only in relation to the Treaty of Niagara, in which the terms of the proclamation were ratified by Indigenous nations in 1764. As Borrows explains, the Indigenous leaders who negotiated the Treaty of Niagara with the Crown did so with the understanding that they would remain free and self-determining peoples.
>
> The Proclamation uncomfortably straddled the contradictory aspirations of the Crown and First Nations when its wording recognized Aboriginal rights to land by outlining a policy that was designed to extinguish these rights.... The different objectives that First Nations and the Crown had in the formulation of the principles surrounding the Proclamation is the reason for the different visions embedded within its text. Britain was attempting to secure territory and jurisdiction through the Proclamation, while the First Nations were concerned with preserving their lands and sovereignty.
>
> The Royal Proclamation was ratified by over 2,000 Indigenous leaders who had gathered at Niagara in the summer of 1764 to make a Treaty with the Crown. The Treaty negotiations, like earlier Treaties of trade and those of peace and friendship, were conducted in accordance with Indigenous law and diplomatic protocol…
>
> The Royal Proclamation of 1763, in conjunction with the Treaty of Niagara of 1764, established the legal and political foundation of Canada and the principles of Treaty

making based on mutual recognition and respect. A royal proclamation is also an important symbol. Issued at the highest level, it sends a message to all citizens about the values and principles that define the country. There is a need for a new proclamation that reaffirms the long-standing, but often disregarded, commitments between Canada and Aboriginal peoples. The proclamation would include an official dis-avowal of the Doctrine of Discovery and commitment to the full implementation of the United Nations Declaration.

— *The* Final Report *of the TRC*, Vol. 6, pp. 35–37.

TRC Calls to Action Addressed

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764 and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:

i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.
ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
iii. Renew or establish treaty relationships based on principles of mutual recognition, mutual respect and shared responsibility for maintaining those relationships into the future.
iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving treaties, land claims and other constructive agreements.

46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society and that would include, but not be limited to:

i. Reaffirmation of the parties' commitment to reconciliation.
ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures and policies within their respective institutions that continue to rely on such concepts.
iii. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
iv. Support for the renewal or establishment of treaty relationships based on principles of mutual recognition, mutual respect and shared responsibility for maintaining those relationships into the future.

v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.
vi. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies and litigation strategies that continue to rely on such concepts.

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. This would include, but not be limited to, the following commitments:

i. Ensuring that their institutions, policies, programs and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
ii. Respecting Indigenous people's right to self-determination in spiritual matters, including the right to practise, develop and teach their own spiritual and religious traditions, customs and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.
iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.
iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.

49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

EDUCATION PLAN
LEVEL A

I. Activating Strategies

a. Ask students: "How do you convince someone to be your friend? How might you go about doing this?" Have students relate stories to one another.
b. Ask students: "What's the difference between family and friends? How do you treat someone when they are family? When they are friends?" Record responses.

II. Acquiring Strategies

a. Tie students' wrists together for a short time and do some regular classroom business. Then, debrief students by asking: "How did it feel to be tied to another person? Was it hard at the beginning and did it get easier? Were you working together at the end?" Have student's journal about their experience during this activity.
b. Now, break students into pairs. Have a Person A and a Person B. For 15 minutes Person A gets to make all the decisions for Person B, within reason and as long as

it's safe. After 15 minutes, switch this task. Debrief with students afterward and see how they felt. Have student's journal about these activities.

III. Applying Strategies

- **a.** Plan an event as a class where everyone gets a job. Discuss what might happen if one person did not fulfill their job? What is the importance of everyone performing their task for a community to be able to do its work most effectively?
- **b.** Explore how in most Indigenous cultures adoption was used to not only recognize someone as family, but also it was how someone became family and received jobs and a role within the community. Use as a case study the ways Indigenous nations adopted the British during the 1764 Treaty of Niagara. Have students additionally analyze Indigenous systems of adoption such as the clan or totemic system, and how this ensured that equality was maintained and a close-knit community emerged.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

- **a.** Ask students: "What is the role of the Crown in Canada today?" Why is the Crown still relevant? What do they do? What is their role in today's Canada?
- **b.** Ask students: "Have you ever assumed something? How did you know you were wrong? Did it ever upset anyone? How did you rectify this?" Record responses.

II. Acquiring Strategies

- **a.** Inform students that the Royal Proclamation of 1763 was essentially a declaration that Indigenous lands would become the king's. How do you think Indigenous peoples felt about this? Why would they want a meeting with the king's representative one year later at Niagara?
- **b.** Imagine you are a First Nations chief and you have heard that a powerful man from another land has essentially pronounced that he is going to take your home. What might you do and why would you go meet with him to discuss this?

III. Applying Strategies

- **a.** Define covenant with students. It is a sacred and unbreakable bond (hence, why it was silver at Niagara). Why might Indigenous communities need to make a treaty, and what were they saying by tying their hands to the British? How difficult was this relationship going to be, and what was it going to take? How is the "covenant" a symbol?
- **b.** If the covenant was not maintained — and in many corners forgotten about by mainstream Canadians — why would the TRC wish for a covenant to be made with residential school Survivors if it didn't work last time? How might the covenant need to be chained together this time? Tighter? How much?

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Watch the CBC news video *Royal Proclamation of 1763, Canada's 'Indian Magna Carta,' turns 250* (http://www.cbc.ca/news/politics/royal-proclamation-of-1763-canada-s-indian-magna-carta-turns-250-1.1927667). Explore with students what is the Royal Proclamation of 1763, what it did and how it both gave and took away certain rights for Indigenous peoples.
b. Explore the Treaty of Niagara of 1764, a much lesser-known event. Explain to students that these two events are crucially tied together, but yet only one event is well-known. Why do they think this is? Record responses.

II. Acquiring Strategies

a. The Royal Proclamation of 1763 "recognized" Indigenous title over land and legitimated and legalized a process for the Crown to move across North America and "buy" land. Why did the Crown need to do this? Have a brief debate on whether or not this was necessary for the Crown to do this act. For instance, how might it make the British righteous in their own eyes? How would Indigenous peoples see this, however?
b. Trace how the Crown asserts its presence across North America and eventually culminates in the founding of Canada. Make a timeline starting at the Royal Proclamation of 1763 onward to Canadian Confederation and illustrate how that proclamation creates the Canada of today. Could you own a house, for example, without the Royal Proclamation of 1763?

III. Applying Strategies

a. Analyze the phrase "nation-to-nation" relationship and why Indigenous leaders constantly use this phrase. What does it mean? Put your answer on a cue card and make a display on what a nation-to-nation relationship is viewed to be by Indigenous leadership.
b. How might the promises made by Sir William Johnson during the Treaty of Niagara quell some of the anger surrounding the Royal Proclamation of 1763? How did committing to this treaty ensure that the British would be able to travel west of the Great Lakes? What would Canada look like if not for the Treaty of Niagara, and why is it so unknown to so many?

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)
d. Conference with individual students to ensure one-on-one feedback
e. Performance assessment rubrics
f. Informal teacher observation

Education Plan 9: We Are All Treaty People

Objectives

- To educate students on treaties and treaty-making, and how these documents form a primary basis for Indigenous and non-Indigenous relationships in Canada.
- To engage processes of reconciliation via treaties and processes of treaty-making.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 45 to 49.

Rationale (from the TRC *Final Report*)

> It is important for all Canadians to understand that without Treaties, Canada would have no legitimacy as a nation. Treaties between Indigenous nations and the Crown established the legal and constitutional foundation of this country. Historian J. R. Miller has concluded,
>
> Treaties were, are, and always will be an important part of Canadian life. Binding agreements between the Crown and Aboriginal peoples have played a central role in Native-newcomer relations since contact, and are still a significant public policy issue now. Non-Native Canadians might not universally recognize their significance, but treaties will continue to play an important role in Canada for the foreseeable future....
>
> The longer narrative of treaty-making is useful as a means to understand how the Native-newcomer relationship has changed since the early seventeenth century. It also permits an appreciation of how indigenous populations have responded to the challenges treaty-making created. Moreover, in the early twenty-first century, this shifting, multi-faceted treaty-making process continues. Treaty-making in Canada has a future as well as a past and present.
>
> …The Treaties are a model for how Canadians, as diverse peoples, can live respectfully and peacefully together on these lands we now share.
>
> The history of Treaty making in Canada is contentious. Aboriginal peoples and the Crown have interpreted the spirit and intent of the Treaties quite differently. Generally, government officials have viewed the Treaties as legal mechanisms by which Aboriginal peoples ceded and surrendered their lands to the Crown. In contrast, First Nations, Inuit, and Métis peoples understand Treaties as a sacred obligation that commits both parties to maintaining respectful relationships and sharing lands and resources equitably.
>
> Indigenous peoples have kept the history and ongoing relevance of the Treaties alive in their own oral histories and legal traditions. Without their perspectives on the history of Treaty making, Canadians know only one side of this country's history. This story cannot simply be told as the story of how Crown officials unilaterally imposed Treaties on

Aboriginal peoples; they were also active participants in Treaty negotiations. The history and interpretation of Treaties and the Aboriginal–Crown relationship as told by Indigenous peoples enrich and inform our understanding of why we are all Treaty people…

The principles enunciated in the Royal Proclamation of Reconciliation will serve as the foundation for an action-oriented Covenant of Reconciliation that points the way toward an era of mutual respect and equal opportunity. A covenant is a pledge or promise made by Treaty partners that establishes how they will conduct themselves as they fulfill their respective Treaty obligations and responsibilities. The historical roots of Indigenous diplomacy and covenant making can be traced back to the Haudenosaunee (Iroquois Confederacy), the Silver Covenant Chain, and the Two-Row Wampum. This complex Treaty system bound the Haudenosaunee nations together in peace and established the original foundations of the Aboriginal-Crown relationship in eastern North America in the early seventeenth century. Legal scholar Robert A. Williams Jr. notes,

> For the Iroquois, the story of the Covenant Chain extended back in time to the period of their first encounters and ensuing treaty relationships with the strange and alien European newcomers to their lands. As a matter of constitutional principle, both the Iroquois and the English were obligated to sustain this story of multicultural unity that had proven to be of such great value to both parties in their struggles for survival in North America. This, of course, accorded precisely with Iroquois constitutional tradition, for as the story of the founding of their own ancient confederacy has told, human solidarity can only be achieved if different peoples imagine the possibilities of linking arms together.

The Haudenosaunee Constitution, the Great Law of Peace, is the authority for establishing and maintaining Treaty alliances, which are recorded on various wampum belts, including the Gus-Wen-Tah, or Two Row Wampum. Legal scholar John Borrows observes that the Gus-Wen-Tah and the Silver Covenant Chain are integral to the constitutional record of the Haudenosaunee nations.

> The belt consists of two rows of purple wampum beads on a white background. Three rows of white beads symbolizing peace, friendship, and respect separate the two purple rows. The two purple rows symbolize two paths or two vessels travelling down the same river. One row symbolizes the Haudenosaunee people with their laws and customs, while the other row symbolizes European law and customs. As nations move together side by side on the river of life, they are to avoid overlapping or interfering with one another. These legal precepts are said to be embedded in subsequent agreements. Another symbol related to the Gus Wen Tah that communicates Haudenosaunee independence is the Silver Covenant Chain. It is to be pure, strong, and untarnished, and bind nations together without causing them to lose their individual characteristics or their independence. Those holding the Covenant Chain are responsible for keeping

their relationships bright and preventing them from breaking.

Metaphorically, the shared responsibility for repairing a damaged relationship is known as 'polishing the chain' in order to keep the silver from tarnishing…

The long, rich history of Indigenous diplomacy and covenant making has been largely forgotten or misunderstood by Canadians. Williams reminds us that the Indigenous visions of law and peace that prevailed in the seventeenth and eighteenth centuries across North America have great relevance for today.

> [T]here was a time when the West had to listen seriously to these indigenous tribal visions of how different peoples might live together in relationships of trust, solidarity, and respect.... In countless treaties, councils, and negotiations, [North] American Indians insisted upon the relevance of the principles contained in tribal traditions such as the Gus-Wen-Tah for ordering the unique and fractious kind of multicultural society that was emerging on the continent. Throughout this period, Europeans secured Indian trade, alliances, and goodwill by adapting themselves to tribal approaches to the problems of achieving law and peace in a multicultural world.
>
> The treaties, councils, and negotiations between Europeans and Indians during the Encounter era reveal a truly unique North American indigenous perspective on the principles and governing paradigms for achieving justice between different peoples.... Given the fragmenting nature of our present societal and world order, there are a number of important reasons for trying to develop a better understanding of these ... tribal visions of law, peace, and justice between different peoples.

In the Commission's view, the spiritual, legal, and moral foundations of reconciliation can be found in these early Treaties and covenants. Canada and the world have much to gain by once again listening seriously—that is, with respect—to Indigenous peoples' teachings about how to resolve conflicts constructively and make peace among diverse groups and nations.

— *The* Final Report *of the TRC*, Vol. 6, pp. 38–40.

TRC Calls to Action Addressed

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:

i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.
ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
iii. Renew or establish treaty relationships based on principles of mutual recognition, mutual respect and shared responsibility for maintaining those relationships into the future.
iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving treaties, land claims and other constructive agreements.

46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:

i. Reaffirmation of the parties' commitment to reconciliation.
ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures and policies within their respective institutions that continue to rely on such concepts.
iii. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
iv. Support for the renewal or establishment of treaty relationships based on principles of mutual recognition, mutual respect and shared responsibility for maintaining those relationships into the future.
v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.
vi. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies and litigation strategies that continue to rely on such concepts.

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a frame-work for reconciliation. This would include, but not be limited to, the following commitments:

i. Ensuring that their institutions, policies, programs and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
ii. Respecting Indigenous people's right to self-determination in spiritual matters, including the right to practise, develop and teach their own spiritual and religious traditions, customs and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.

iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.

iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.

49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Ask students: "How does sharing lead to a happy home? What do you share? How do you determine what is fair? Is it different to share things with your friends than with your family? What do some of these differences look like?"
- **b.** Examine treaty medals and ask students to comment on what they see. Make sure to connect these observations to all of the imagery on the medal, including a sun (Is it rising or setting?), farming implements and a hatchet.

II. Acquiring Strategies

- **a.** Ask the class to figure out how a family shares space. Are rules created? Expectations? What happens if one member is sick or commits harmful acts? Is the entire family affected? How?
- **b.** Explore some conflicts that happen in families. How are solutions found between family members who fight? What has to happen in order for peace to be found? Are there any strategies you know of that can assist family members to live together happily?

III. Applying Strategies

- **a.** Explore how your class shares space and resources in a community where everyone benefits. Then, explore how your school does this. Next, examine if your community and nation does this. Is this the same? What are the differences, and how do people learn how to share, respect one another? What parameters are agreed upon to live alongside one another? Is there any community that benefits more than others? Who might be neglected? Create some artistic renderings or short writing pieces on why commitments to sharing are important and create peace.
- **b.** Have students study the treaty covering your local area (if there is one). If not, examine why not, and if there were any treaties or other agreements made in the past between Indigenous and non-Indigenous peoples to share territory. Have students examine the following premises regarding treaties:
    - Treaties established a family-based relationship between First Nations peoples and newcomers. Does this include non-human communities as well? Make a list of all members of a community, their relationships and how they can live together in harmony.

- Examine how treaties are about the future, not the past. How was a treaty relationship recognized to change and reflect both First Nations and newcomer cultural realities over time?
- How are conflicts resolved when they involve things like space, resources or misunderstandings? How were Indigenous peoples, settlers and newcomers to mutually benefit from the treaties, creating a respectful relationship that would resolve differences in peaceful and harmonious ways?
- How do treaties benefit non-human beings? Can they?
- Can a treaty ever end? How would this happen? What would this mean? Would this include war? What would happen in the future if there were no treaties?
- What are some processes that create and forge peaceful and harmonious relationships between peoples (and non-humans too)? Some examples might include: ceremonies, games, dancing, singing, celebrations, activities on the land, sharing of food, business partnerships and examples found in health, justice, child care and education.

Finally, create a treaty that includes everyone in your community. Describe what will be shared and what will happen if disputes occur.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

a. Distribute a map of the numbered treaties of Canada. Ask students: "How many treaty territories do you see on the map? What are the numbers of those treaties? How much of Canada is covered by treaties?" Explain that no matter where we live, we live on treaty land. Where do you live? Which treaty territory do you live in?

b. Examine the video *As Long as the Sun Shines — Treaties in Saskatchewan* on YouTube here: https://www.youtube.com/watch?v=VhwZQdaPdo0&feature=youtu.be.
Ask students:

- What does the concept of treaty mean, and who were the First Nations who agreed to the treaties that became Saskatchewan?
- What was agreed upon in these treaties?
- Why did the Canadian government want to sign treaties? Why did Indigenous peoples want to sign treaties? Were these interests different?
- Why was a pipe used to signify a treaty, and what do pipes mean? What is expected of those who share pipes?
- What was the significance of the buffalo during treaty signings?

- How were treaty promises kept or not kept?
- How are treaties a legacy for all Canadians?

II. Acquiring Strategies

a. Explore the difference between the word "contract" and "covenant," specifically indicating the spiritual, political and political differences, as well as the commitments and responsibilities, between each. Explore with students why Canada viewed treaties as "contracts," and Indigenous communities viewed treaties as "covenants." Explore how contracts come with "rights," and covenants comes with "responsibilities." What are the benefits of each? Make a class covenant that determines the many responsibilities Canadians and Indigenous communities should and could share with one another via the treaties.

b. Examine the wording of some original treaties. Make a list of things that were agreed upon to exchange between Indigenous and non-Indigenous members of treaties. Ask students how long these expectations were of one another, and if either side still enjoys "treaty benefits" today. Debate whether or not this was a "fair" trade. Answers to the chart may include the following: In exchange for land, Indigenous communities received:

- assistance to the transition of a new lifestyle
- maintenance of their cultural and spiritual rights
- the right to hunt, trap and fish
- "reserved land" (often one square mile per family of five)
- an annual cash payment ($5 for all band members)
- twine and ammunition
- certain agricultural implements, such as hoes, spades, livestock, horse and wagon
- a school, once the people settled on a reserve
- a "medicine chest"
- rations in times of pestilence and famine.

III. Applying Strategies

a. Explore what it means to be a "treaty person" in Canada. Use as an argument the UNDRIP to make your point of why being a treaty person is beneficial to Canada. Write a brief first-person narrative explaining what being a treaty person means.

b. Examine how Canada's stories, songs, laws (such as land ownership and how Canadians own their homes, for example), social welfare policies (like universal health care) and citizenship laws are derived from relationships with Indigenous treaty-making peoples. Explore how important gifts were to treaty-making processes and how gift-giving has provided opportunities for relationships throughout Canadian history — how Canadians and Indigenous peoples have been framed in this way as family, not friends. How has this relationship gone awry since Canadian Confederation, and how does understanding that Canada is founded on Indigenous principles change this relationship? Write brief letters to Canadian and Indigenous leaders indicating how you have learned this.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Ask students:
- How do treaties shape the history of our country?
- Who is affected by treaties?
- Are we *all* treaty people? How? Why?
- Why did First Nations people agree to treaty with the government?
- Why did the government want to make treaties with the First Nations people?
- What is the government's responsibility to the treaties?
- What is the First Nations responsibility to the treaties?
- What is our responsibility to/with the treaties?
- How do First Nations people use symbolism? In art and in names?
- Why did the newcomers come to Canada in the first place?

b. Ask students to put on a piece of paper everything they and their family own. Then have them hand in their pieces of paper to the teacher and declare that all of these items are now the teacher's. The teacher will hold them "in trust," as the students and their families are not mature enough to take care of these things. Ask the students how they feel about this declaration.

II. Acquiring Strategies

a. Explore the terms "nation," "sovereignty," "self-determination" and "colonization," placing these terms in historical context in Canadian history. Are First Nations nations? Is Canada a nation? How do these nations hold sovereignty and are they self-determining? What stands in the way of these nations expressing their full autonomy? How did Canada colonize First Nations, and in which ways was this done? How was the Doctrine of Discovery and *terra nullius* used historically to dispossess Indigenous communities from land in law and policy? How did these policies lead to residential school? How did colonization result in and enable the violence found in the *Indian Act*? Have students create visions of what constitutes nation, sovereignty, self-determination and colonization in Canada.

b. Continuing the activity above, tell students they have now lost rights to everything they "own" and now must live in the bathroom or a closet, while the teacher lives in the house. Ask the students how this feels to be dispossessed. As appropriate, add in the following details. In each case, ask students how they feel and debrief each step accordingly:

i. Students are locked in the bathroom or closet for life.

ii. Students will receive $5 once a year to live in their new home. With this money, they may "buy" some of their previous objects, back but at a price determined by the new owners (the teacher).
iii. Students are not allowed to have a lawyer or advocate help them.
iv. Outside the bathroom or closet door is an agent, who is armed and keeps them locked in. They are not allowed to leave, but they may write letters and give them to the agent if they wish to complain.
v. Students may have someone live with them, but they are not to be too loud or plan an escape, or one of them will be punished until they stop.
vi. Students, if they have children, will have them removed at the age of five, and these children will be taught that everything about living in the closet or bathroom is wrong, and they should never wish to return. These children will also be taught to speak a different language and follow foreign traditions to the students.
vii. Since it will cost money to keep the lights on, each student will be forced to pay $2 of their annual $5 annuity.

End the activity by asking students what options they have both before and after being locked in the bathroom or closet. Have students journal about their responses and debrief this activity carefully. Share this piece written by Niigaan Sinclair, upon which this activity is based: https://www.cbc.ca/news/indigenous/opinion-reconciliation-beyond94-1.4578359.

III. Applying Strategies

a. Have students do YouTube videos declaring what a treaty person is or as a Canadian committing to UNDRIP. Use first-person narratives and cite some of the definitions you have learned during this activity.

b. Invite students to reflect upon the Doctrine of Discovery and *terra nullius* and how these things led to the Royal Proclamation of 1763 and eventually the *British North America Act*, *1867*, and the 1876 *Indian Act*. Introduce students to the Treaty of Niagara of 1764 and how Indigenous communities expressed their agency in the face of the king. Explore how Indigenous communities have similarly resisted these practices throughout time and suggested new forms of relationships via treaties and other political actions.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)
d. Conference with individual students to ensure one-on-one feedback
e. Peer evaluation and feedback
f. Performance assessment rubrics
g. Informal teacher observation

Education Plan 10: Indigenous Legal Traditions

Objectives

- To educate students on the relationships between Indigenous legal traditions and Canadians.
- To explore the complexity of Indigenous legal traditions and how they enact reconciliation.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 49 to 57.

Rationale (from the TRC *Final Report*)

All Canadians need to understand the difference between Indigenous law and Aboriginal law. Long before Europeans came to North America, Indigenous peoples, like all societies, had political systems and laws that governed behaviour within their own communities and their relationships with other nations. Indigenous law is diverse; each Indigenous nation across the country has its own laws and legal traditions. Aboriginal law is the body of law that exists within the Canadian legal system. The Supreme Court of Canada has recognized the pre-existence and ongoing validity of Indigenous law. Legal scholar John Borrows explains that,

> The recognition of Indigenous legal traditions alongside other legal orders has historic precedent in this land. Prior to the arrival of Europeans and explorers from other continents, a vibrant legal pluralism sometimes developed amongst First Nations. Treaties, intermarriages, contracts of trade and commerce, and mutual recognition were legal arrangements that contributed to long periods of peace and helped to restrain recourse to war when conflict broke out. When Europeans came to North America, they found themselves in this complex socio-legal landscape....
>
> There were wider systems of diplomacy in use to maintain peace through councils and elaborate protocols. For example, First Nations and powerful individuals would participate in such activities as smoking the peace pipe, feasting, holding a Potlatch, exchanging ceremonial objects, and engaging in long orations, discussions and negotiations. Diplomatic traditions among Indigenous peoples were designed to prevent more direct confrontation....
>
> Treaties are a form of agreement that can be very productive as a method for securing peace....
>
> Peace was also pursued through intersocietal activities between First Nations to bridge division and discord. These less formalized paths to peace should not be

> underestimated; they contain lessons about how to effectively overcome problems today.

If Canada is to transform its relationship with Aboriginal peoples, Canadians must understand and respect First Nations, Inuit, and Métis peoples own concepts of reconciliation. Many of these concepts are found in Indigenous law.

In undertaking this journey, it must be recognized that understanding and applying these concepts can be hard work. As with the common law and civil law systems, Indigenous law is learned through a lifetime of work. Applying Indigenous law also requires an acknowledgement that it exists in the real world and has relevance today. It is most helpful when applied to humankind's most troubling behaviours.

One of the most damaging consequences of residential schools has been that so many Survivors, their families, and whole communities have lost the connection to their own cultures, languages, and laws. The opportunity to learn, understand, and practise the laws of their ancestors as part of their heritage and birthright was taken away. Yet despite years of oppression, this knowledge did not disappear; many Elders and Knowledge Keepers have continued to carry and protect the laws of their peoples to the present day…

Indigenous peoples' knowledge systems are full of profound teachings, including legal teachings. If used in contemporary circumstances, they can help guide this country into better relationships among all beings inhabiting Turtle Island (North America). Chief Justice Finch described it best. We all have a "duty to learn" about Indigenous law. There is a duty to listen to the voices of those who lived on this land for thousands of years. Ignorance will take us down the wrong road. Honest efforts are needed to learn and apply Indigenous principles of apology, restitution, and reconciliation.

In applying Indigenous law and diplomacy to facilitate reconciliation, we must remember that legal traditions are never static. Traditions become irrelevant, even dangerous and discriminatory, if they do not address each generation's shifting needs. Canadian common law and civil law traditions have grown and developed through time. For example, the common laws of tort, contract, and property have been changed since the Industrial Revolution everywhere transformed to provide remedies for new harms that developed when society became increasingly complex. Likewise, the civil code of Quebec was adapted to address new social realities. This led to new provisions to deal with inequality between spouses, privacy, and personal rights. Additionally, Canadian constitutional law and other public laws have evolved to implement international law related to human rights and freedoms.

Indigenous legal traditions also continue to grow and develop. They change through time to adapt to new complexities. Indigenous law practitioners creatively strive to retain order as their communities move through time, as is the case with practitioners of

Canadian law more generally. Unfortunately, Canadian law has discriminatorily constrained the healthy growth of Indigenous law contrary to its highest principles. Nevertheless, many Indigenous people continue to shape their lives by reference to their customs and legal principles.

These legal traditions are important in their own right. They can also be applied towards reconciliation for Canada, particularly when considering apologies, restitution, and reconciliation. Ensuring that Indigenous peoples can access and apply their own laws both within their communities and to resolve conflicts and negotiate Treaties and other agreements with the Crown is essential to reconciliation.

Without Indigenous law and protocol establishing the common ground on which the parties meet—reconciliation will always be incomplete. At the same time, we recognize that Indigenous forms of reconciliation will not be available to the Canadian state until First Nations, Inuit, and Métis peoples decide to offer them, leaving significant power in the hands of Indigenous peoples. Canada is not the only party necessary to activate national healing and justice. As is as it should be. Indigenous nations are self-determining communities. They have the ability to decide whether they will receive or act on Canada's overtures towards reconciliation.

— *The* Final Report *of the TRC*, Vol. 6, pp. 45–46, 78.

TRC Calls to Action Addressed

50. In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples*, we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use and understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.

51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty Rights.

52. We call upon the Government of Canada, provincial and territorial governments and the courts to adopt the following legal principles:

I. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.

II. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national oversight body

with membership jointly appointed by the Government of Canada and national Aboriginal organizations and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:

I. Monitor, evaluate and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
II. Monitor, evaluate and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
III. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs and resources.
IV. Promote public dialogue, public-private partnerships and public initiatives for reconciliation.

54. We call upon the Government of Canada to provide multi-year funding for the National Council for Reconciliation to ensure that it has the financial, human and technical resources required to conduct its work, including the endowment of a National Reconciliation Trust to advance the cause of reconciliation.

55. We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation, so that it can report on the progress toward reconciliation. The reports or data would include, but not be limited to:

I. The number of Aboriginal children — including Métis and Inuit children — in care, compared with non-Aboriginal children; the reasons for apprehension; and the total spending on preventive and care services by child-welfare agencies.
II. Comparative funding for the education of First Nations children on and off reserves.
III. The educational and income attainments of Aboriginal peoples in Canada, compared with non-Aboriginal peoples.
IV. Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators, such as infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence and the availability of appropriate health services.
V. Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
VI. Progress on reducing the rate of criminal victimization of Aboriginal peoples, including data related to homicide and family violence victimization and other crimes.
VII. Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.

56. We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual "State of Aboriginal Peoples" report, which would outline the government's plans for advancing the cause of reconciliation.

57. We call upon federal, provincial, territorial and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations 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.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Examine what the word "worldview" means. Ask students: "How can people see the world differently?" Explore this principle using the metaphor of a tree. Can anyone at any one time see all of a tree? What are you missing when you are looking at a tree? The rings? The roots? What about when you move to look at a new spot? What happened to the spot you were just looking at when you moved to see a new spot? What parts are you now missing? Explain to students that people from all different times and spaces can see the same thing differently.
- **b.** Have students explore what gift-giving is for Indigenous peoples and, in particular, medicine such as sage, tobacco, sweetgrass or cedar. Have students grow or pick these medicines and learn from an Elder what are the principles for growing or picking these, and what is learned in this process. These Indigenous principles are always teaching legal traditions of relationship-building with human and non-human entities throughout the world. The result, by picking or growing these medicines successfully and respectfully, is good health and a good life.

II. Acquiring Strategies

- **a.** Examine the history of legal texts in Indigenous communities, such as birchbark scrolls, food caches or Wampum Belts (to name just a few). Have an Indigenous Knowledge Keeper come and share some information about the graphics of traditional Indigenous writing systems and how stories are embedded in these, therefore giving a platform for laws such as morals, scientific principles or "natural law," and how community institutions emerge out of these. The Two Row Wampum Belt is a perfect legal document to use for this activity. Have students do oral presentations and practice some of the images they see and use them in their everyday classroom practice.
- **b.** Find out ways Indigenous express legal principles in languages. One example is the way Anishinaabeg express love in the word "*K'zaagin*" — a word that means "You open me" or the gift of "love" is found in the relationships we have with others. Explore how principles such as love form the basis for Indigenous laws in

traditional societies and imagine what Canadian society would look like if love was a responsibility instead of a right.

III. Applying Strategies

- **a.** Examine the Great Law of Peace that bound together the Iroquois Confederacy and some of its principles of governance, including agreement by consensus, universal trust and unity, and shared resources. Examine how this principle could be used in different frameworks in the school, such as a sports team, a classroom or a student body. Implement parts of this in a governance model within your school.
- **b.** Examine how Indigenous communities (many are listed in the TRC's *Final Report*, Vol. 6, pp. 54–60) dealt with conflict. For instance, how could conflict be solved if there are no jails? Explore an Indigenous restorative justice model and attempt it in dealing with issues in your classroom.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

- **a.** Examine the Heiltsuk, Haida, Nuxalk, Tlingit, Makah, Tsimshian, Nuu-chah-nulth, Kwakwaka'wakw and Coast Salish traditions of Potlatch. Explore how this was not only an economic practice, but also one of wealth redistribution and leadership, legal practices that indemnified responsibilities and ethics. Examine how your class could incorporate aspects of the Potlatch into your community.
- **b.** Examine the history of legal texts in Indigenous communities such as birchbark scrolls, food caches or Wampum Belts (to name just a few). Have an Indigenous Knowledge Keeper come and share some information about the graphics of traditional Indigenous writing systems and how stories are embedded in these, therefore giving a platform for laws such as morals, scientific principles or "natural law" and community institutions emerge out of these. Petroforms or beadwork are perfect legal documents to use for this activity. Have students do oral presentations and practise some of the images they see and use them in their everyday classroom practice.

II. Acquiring Strategies

- **a.** Explore how peace was forged between warring Indigenous nations. Often, lifelong responsibilities were forged between conflicting nations to ensure peace, such as trading children or sharing territories and resources until communities could get back to their earlier strength. What would Canada look like if we traded our children with countries with which we have warred? Explore other alternatives to the end of war that Indigenous nations have tried in the past and see if this could work for today's Canada.
- **b.** Explore how sports and games were sometimes used to resolve conflict in Indigenous communities. How might sports provide a peaceful venue for

engaging conflict, and how might a game of lacrosse, for example, embody practices of peace-making in the game? Examine pre-game rituals within these sports such as "going to water" or ceremonies before a match. Explore games such in communities such as the Inuit and Dene, and explore how these forge healthy ties between communities and venues for resolving conflict.

III. Applying Strategies

- **a.** Examine how Indigenous communities (many are listed in the TRC's *Final Report*, Vol. 6, pp. 54–60) celebrate marriage. For instance, how could marriages be performed when there is no licence? What ceremonies were included in a traditional marriage, and are these still practised today? Explore an Indigenous marriage practice, and explore how different it may be to a mainstream Canadian wedding.
- **b.** In 1996 the Royal Commission on Aboriginal Peoples recommended an "Aboriginal Parliament." Devise this system knowing what you know about Indigenous legal traditions. What does it look like? Create a visual class project on what an Aboriginal Parliament would entail and what its powers would be, and invite classes to come and visit to do a gallery walk.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

- **a.** Examine the Northern practice of food caches. How is this a legal practice with individuals you may not know or interact with? What might be the punishment if one only took, instead of sharing? How did the legal practice of food caches create a national identity among Inuit?
- **b.** Explore how Indigenous communities used song to express laws they practised. Invite a traditional singer and/or drummer to visit and ask them about how traditional songs enact and embody legal practices. Try to sing some of these songs, if appropriate.

II. Acquiring Strategies

- **a.** Examine traditional Indigenous governance systems, such as clan system or sachem ancestral lines. How different do these systems look to the way Canada is governed, and what are some of the ways Canadian government might be improved if it incorporated some of these ideas?
- **b.** Distribute five Indigenous Creation Stories throughout your class in five groups and have each group develop what responsibilities, ethics and life practices — laws — are embedded in each story. How would these be practised by students in everyday life?

III. Applying Strategies

- **a.** Examine how Indigenous communities (many are listed in the TRC's *Final Report*, Vol. 6, pp. 54–60) celebrate initiation rites. For instance, how could a boy or girl

know they had reached adulthood? What ceremonies were included in an initiation ceremony, and are these still practised today? Explore an Indigenous initiation practice and explore what responsibilities or ethics — legal principles — are taught during these times.

b. Examine how Canada is doing in its incorporation of Indigenous perspectives and acts of reconciliation. Publish a school-wide "State of Aboriginal Peoples" report — complete with pictures and stories — following the same criteria as the National Council for Reconciliation.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

d. Conference with individual students to ensure one-on-one feedback

e. Performance assessment rubrics

f. Informal teacher observation

Education Plan 11: From Apologies to Actions

Objectives

- To educate students on the relationship between churches and church apologies and Indigenous peoples in Canada.
- To explore the apologies made between the federal government, the churches and Indigenous peoples, and how these can provide a platform for reconciliation in Canada.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 58 to 61.

Rationale (from the TRC *Final Report*)

From the outset, this Commission has emphasized that reconciliation is not a one-time event; it is a multi-generational journey that involves all Canadians. e public apologies and compensation to residential school Survivors, their families, and their communities by Canada and the churches that ran the residential schools marked the beginning, not the end, of this journey. Survivors needed to hear government and church officials admit that the cultural, spiritual, emotional, physical, and sexual abuse that they suffered in the schools was wrong and should never have happened, but they needed more.

The children and grandchildren of Survivors needed to hear the truth about what happened to their parents and grandparents in the residential schools. At the Commission's public events, many Survivors spoke in the presence of their children and grandchildren for the first time about the abuses they had suffered as children, and about the destructive ways of behaving they had learned at residential school. Many offered their own heartfelt apologies to their families for having been abusive or unable to parent, or simply to say, "I love you."

Apologies are important to victims of violence and abuse. Apologies have the potential to restore human dignity and empower victims to decide whether they will accept an apology or forgive a perpetrator. Where there has been no apology, or one that victims believe tries to justify the behaviour of perpetrators and evade responsibility, reconciliation is difficult, if not impossible, to achieve. The official apologies from Canada and the churches sent an important message to all Canadians that Aboriginal peoples had suffered grievous harms at the hands of the state and church institutions in the schools, and that, as the parties responsible for those harms, the state and the churches accepted their measure of responsibility. The apologies were a necessary first step in the process of reconciliation.

The history and destructive legacy of the residential schools is a sober reminder that taking action does not necessarily lead to positive results. Attempts to assimilate First Nations, Inuit, and Métis peoples into mainstream Canadian society were a dismal

failure. Despite the devastating impacts of colonization, Indigenous peoples have always resisted (although in some places not always successfully) attacks on their cultures, languages, and ways of life.

If Canadians are to keep the promise of the apologies made on their behalf—the promise of "never again!"—then we must guard against simply replicating the assimilation policies of the past in new forms today. As Truth and Reconciliation Commission (TRC) Honorary Witness Wab Kinew writes, "The truth about reconciliation is this: It is not a second chance at assimilation. It should not be a kinder, gentler evangelism, free from the horrors of the residential school era. Rather, true reconciliation is a second chance at building a mutually respectful relationship."

The words of the apologies will ring hollow if Canada's actions fail to produce social, cultural, political, and economic change that benefits Aboriginal peoples and all Canadians.

A just reconciliation requires more than simply talking about the need to heal the deep wounds of history. Words of apology alone are insufficient; concrete actions on both symbolic and material fronts are required. Reparations for historical injustices must include not only apology, financial redress, legal reform, and policy change but also the rewriting of national history and public commemoration.

In every region of the country, Survivors and others have sent a strong message, as received by this Commission: for reconciliation to thrive in the coming years, Canada must move from apology to action.

- *The* Final Report *of the TRC*, Vol. 6, pp. 81–82.

TRC Calls to Action Addressed

58. We call upon the Pope to issue an apology to Survivors, their families and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical and sexual abuse of First Nations, Inuit and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this final report and to be delivered by the Pope in Canada.

59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools and why apologies to former residential school students, their families and communities were necessary.

60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries and other religious training centres, to develop and teach curriculum for all student clergy and all clergy and staff who work in Aboriginal communities on the need

to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:

I. Community-controlled healing and reconciliation projects.
II. Community-controlled culture- and language-revitalization projects.
III. Community-controlled education and relationship-building projects.
IV. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination and reconciliation.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

a. Have students discuss ceremonies they have attended recently, such as a marriage, baptism or funeral. Ask them: "Why are these ceremonies done?" and "What are some rules in these ceremonies?" List these where students can see them and discuss how specific First Nations have similar sorts of ceremonies. Have students create images representing different ceremonies. Create a class collage of all of the ceremonies your class knows about.

b. Ask students: "What is respect? How do you show respect for yourself, your family, your community or your nation? Is someone entitled to respect just because they are older? Does respect have to be earned?" Discuss with students how respect means that we love and care for ourselves, all others and all Creation. Respect is the principle that underlies proper behaviour, the performance of ceremonies and living a good life. Have students work in pairs to answer the question, "How can one incorporate respect into all parts of one's life?" Invite an Indigenous Elder to visit the class to discuss how respect is an integral part of Indigenous life and spirituality.

II. Acquiring Strategies

a. Research Indigenous spiritual traditions with your class. Explore with students how, while impossible to encompass all Aboriginal spiritualties into one description, most Indigenous communities believe in a Creator who both created them and placed them on the Earth for a purpose. This Creator provides them with everything they need through the land, leading most to call it "Mother Earth" — and to consider her a caretaker and parent. Mother Earth is seen to provide everything needed to live, including: plants (for foods and medicines), animals (for shelter, food and clothing) and territories to live, hunt, fish and trap. As she looks after them, communities therefore care for, connect to and protect Mother Earth via ceremonies. This is a central reason why Aboriginal communities continue to feel so close to the land and to actively participate in its everyday life. Traditional First Nation worldviews do not separate religion from

everyday life, and there is little that separates ceremony with the physical act of life; they are one and the same.

b. Explore with students how, over a long period of time, Indigenous people were forced to follow a different form of religion, suffered abuses in places like residential schools where they could not speak their languages and endured policies where their ceremonial practices were outlawed. Ask students how they might be affected or what they might do if certain ceremonies were banned or made illegal. Discuss how First Nations ceremonies were made illegal at one time, such as the ban of the Potlatch from 1885–1951. Together, investigate how many Indigenous ceremonies continue to be practised today and, if appropriate, invite a ceremonial person to share some of this knowledge.

III. Applying Strategies

a. Show students how First Nations artistic practices are used to represent spiritual ideas and notions of how human beings exist in the world. Talk about how for thousands of years First Nations have utilized their surrounding environments not only for food, shelter and clothing, but also for ideas about how to understand the world, which is reflected in their expressions. Most things First Nations communities created were decorated and the decorative patterns were derived from spiritual beliefs representing connections to the environment, land and animals. Often, viewers will find notions in these crafted objects such as how to live harmoniously with the universe, how to live a balanced life and where to find beauty, medicine and health in the world. Show students how many of the decorations, symbols and symmetry found in patterns of beadwork, visual art, quillwork, birchbark baskets, footwear, rock paintings and a host of other expressions embody dynamic beliefs, ideas and practices.

b. Have students work with a beadworker or textile worker from a First Nations community to learn the art of beadwork or another type of artistic expression. Then have students research and study symbols utilized in First Nations ceremonies throughout North America and create a “quilt” of their knowledge, with each student contributing one square. At the end, assemble all student squares together on a wall, so they are attached and create a quilt pattern. Have a class ceremony at the completion of the quilt and invite the community to share in its unveiling.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

a. Have students read through the “Statement of Apology” to former students of Indian residential schools. Also have students watch the apology and the Indigenous responses to it. After students either read or view the apology, have them discuss the following questions in groups:

- The apology talks about forging a new relationship between Aboriginal peoples and other Canadians . . . with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us. What does this mean? How can it work? What can you do as an individual, a school or a community to further these ideas?
- Ask students: "What specific actions or initiatives can you take as an individual, as a school or as a community to move forward on reconciliation? Are all Canadians Survivors of the schools? How?"

b. Ask students if they have ever apologized to someone, and what were the circumstances. Ask them:

i. What makes an apology meaningful?
ii. Is an apology enough to fix a conflict?
iii. What else is needed?
iv. How have you resolved or reconciled a conflict in the past?

II. Acquiring Strategies

a. Have students pick out interesting and provocative quotes from the apology. In each case, have students put these also on note cards and, as they present them to the class and talk about their meaning, place them throughout the classroom. Some applicable ones are:

i. "We are sorry."
ii. "In the 1870s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools."
iii. " . . . to kill the Indian in the child . . . "
iv. "The legacy of Indian residential schools has contributed to the social problems that continue to exist in many communities today."
v. "The burden of this experience has been on your shoulders for far too long."

b. Explore some of the reasons churches felt they needed to "civilize" and "Christianize" Indigenous communities, often using very violent methods. Then, explore how many Indigenous peoples have incorporated Christianity in their lives in very interesting and positive ways. Make a list of Indigenous role models in your community and how they have found ways to find peace in their faith, often combining both traditional and Christian beliefs. You can also find Indigenous role models at Indspire's website: https://indspire.ca/laureate/.

III. Applying Strategies

a. Write a letter to a local Christian leader, asking them what their church is doing to pursue reconciliation in Canada.

b. Make a school-wide plan and/or fundraising drive to assist in reconciliation efforts in your community involving Indigenous communities.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Watch the YouTube video version of the prime minister's apology regarding residential schools. After this video, ask students:

i. Why do you think First Nations feel an apology, even after so much time, is a necessary step in the path to reconciliation?

ii. In what ways did the prime minister indicate that residential schools continue to impact individuals, families and communities?

iii. The apology talks about forging a new relationship between Aboriginal peoples and other Canadians . . . with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will continue to a stronger Canada for all of us. What does this mean? How can it work? What can you do as an individual, a school or a community to further these ideas?

b. Then, have students examine Assembly of First Nations National Chief Phil Fontaine's response to the "Statement of Apology." What do these statements mean, and is this possible?

- "What happened today signifies a new dawn in the relationship between us and the rest of Canada."
- "The attempts to erase our identities hurt us deeply, but it also hurt all Canadians and impoverished the character of this nation."

II. Acquiring Strategies

a. Explore the Residential School Settlement Agreement. Was it an adequate compensation package and attempt to settle the issue of residential schools? What was the role of the federal government? The Survivors? The churches? How did all three need to work together to make this agreement happen? What if one or more of these bodies withdrew from the process?

b. Examine the role many churches have taken in Canada to take responsibility for residential schools. Examine their apologies and what made them different to the prime minister's. Then, examine what reparation activities churches in your community have undertaken and see if there is room to get involved.

III. Applying Strategies

a. Explore what issues or decisions have been made by Canada in the past 10 years that they will likely have to one day apologize — or at least take responsibility for. Imagine and write an apology by a prime minister 100 years from now reflecting upon current times.

b. Have students research and debate the following two statements:

i. Residential schools have affected me personally.

ii. Residential schools have affected every Canadian.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)
d. Conference with individual students to ensure one-on-one feedback
e. Performance assessment rubrics
f. Informal teacher observations

Education Plan 12: Reconciling Canada — Youth

Objectives

- To educate students on the relationship between youth and Indigenous communities in Canada.
- To explore how youth can enact reconciliation with Indigenous communities.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 62 to 66.

Rationale (from the TRC *Final Report*)

Much of the current state of troubled relations between Aboriginal and non-Aboriginal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations. Despite this history—or, perhaps more correctly, because of its potential—the Truth and Reconciliation Commission (TRC) believes that education is also the key to reconciliation. Educating Canadians for reconciliation involves not only schools and post-secondary institutions but also dialogue forums and public history institutions such as museums and archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance and racism.

But education for reconciliation must do even more. Survivors told us that Canadians must learn about the history and legacy of residential schools in ways that change both minds and hearts. At the Manitoba National Event in Winnipeg, Allan Sutherland said,

> There are still a lot of emotions [that are] unresolved. People need to tell their stories.... We need the ability to move forward together, but you have to understand how it all began [starting with] Christopher Columbus, from Christianization, then colonization, and then assimilation.... If we put our minds and hearts to it, we can [change] the status quo.

At the Commission's Community Hearing in Thunder Bay, Ontario, in 2010, Esther Lachinette-Diabo said,

> I'm doing this interview in hope that we could use this as an educational tool to educate our youth about what happened.... Maybe one day the Ministry of Education can work with the TRC and develop some kind of curriculum for Native Studies, Indigenous learning. So that not only Aboriginal people can understand, you know, what we had to go through—the experiences of all the Anishinaabe people that attended—but for the Canadian people as well to understand that the residential schools did happen. And through this sharing, they can under- stand and hear stories from Survivors like me.

In Lethbridge, Alberta, in 2013, Charlotte Marten said,

> I would like to see action taken as a result of the findings of this Commission. I would like to see the history of the residential school system be part of the school curriculum across Canada. I want my grandchildren and the future generations of our society to know the whole truth behind Canada's residential school policy and how it destroyed generations of our people. It is my hope that by sharing the truth ... it will help the public gain a better understanding of the struggles we face as First Nations.

Non-Aboriginal Canadians hear about the problems faced by Aboriginal communities, but they have almost no idea how these problems developed. There is little understanding of how the federal government contributed to this reality through the residential schools and the policies and laws in place during their existence. Our education system, through omission or commission, has failed to teach this history. It bears a large share of the responsibility for the current state of affairs.

It became clear over the course of the Commission's work that most adult Canadians have been taught little or nothing about the residential schools. More typically, they were taught that the history of Canada began when the first European explorers set foot in the New World. Nation building has been the main theme of Canada's history curricula for a long time, and Aboriginal peoples, with a few notable exceptions, have been portrayed as bystanders, if not obstacles, to this enterprise.

Prior to 1970, school textbooks across the country depicted Aboriginal peoples as being either savage warriors or onlookers who were irrelevant to the more important history of Canada: the story of European settlement. Beginning in the 1980s, the his- tory of Aboriginal peoples was sometimes cast in a more positive light, but the poverty and social dysfunction in Aboriginal communities were emphasized without any historical context to help students understand how or why these conditions came about. This omission has left most Canadians with the view that Aboriginal people were and are to blame for the situations in which they find themselves, as though there were no external causes. Aboriginal peoples have therefore been characterized as a social and economic problem that must be solved.

By the 1990s, textbooks emphasized the role of Aboriginal peoples as protestors advocating for rights. Most Canadians failed to understand or appreciate the significance of these rights, given the overriding perspective of Aboriginal assimilation in Canada's education system.

Although textbooks have become more inclusive of Aboriginal perspectives over the past three decades, the role of Aboriginal peoples in Canadian history during much of the twentieth century remains invisible. Students learn something about Aboriginal peoples prior to contact and during the exploration, fur trade, and settlement periods. They learn about Métis resistance in the 1880s, and the signing of Treaties. Then Aboriginal peoples virtually disappear until the 1960s and 1970s, when they resurface as

political and social justice activists. The defining period in between remains largely unmentioned. Thus much of the story of Aboriginal peoples, as seen through their own eyes, is still missing from Canadian history…

The Commission believes that to be an effective force for reconciliation, curriculum about residential schools must be part of a broader history education that integrates First Nations, Inuit, and Métis voices, perspectives, and experiences, and that builds common ground between Aboriginal and non-Aboriginal peoples. The education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect.

This is consistent with the *United Nations Declaration on the Rights of Indigenous Peoples*, which articulates the state's responsibility with regard to public education and the promotion of respectful relationships between citizens.

> **Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information [Article 15:1].**
> **States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society [Article 15:2].**

Fully implementing this national education framework will take many years, but it will ensure that Aboriginal children and youth see themselves and their cultures, languages, and histories respectfully reflected in the classroom. Non-Aboriginal learners will benefit as well. Taught in this way, all students, both Aboriginal and non-Aboriginal, will gain historical knowledge while also developing respect and empathy for each other. Both elements will be vital to supporting reconciliation in the coming years.

Developing respect for, and an understanding of, the situation of others is an important but often ignored part of the reconciliation process. Survivors' testimonies compelled those who listened to think deeply about what justice really means in the face of mass human rights violations. Teaching and learning about the residential schools are difficult for educators and students alike. They can bring up feelings of anger, grief, shame, guilt, and denial. But they can also shift understanding and alter worldviews.

Education for reconciliation requires not only age-appropriate curriculum but also ensuring that teachers have the necessary skills, supports, and resources to teach Canadian students about the residential school system in a manner that fosters constructive dialogue and mutual respect. Educating the heart as well as the mind helps young people to become critical thinkers who are also engaged, compassionate citizens.

— *The* Final Report *of the TRC*, Vol. 6, pp. 117–119, 122–123.

TRC Calls to Action Addressed

62. We call upon the federal, provincial and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples and educators, to:

i. Make age-appropriate curriculum on residential schools, treaties and Aboriginal people's historical and contemporary contributions to Canada a mandatory education requirement for kindergarten to Grade 12 students.

ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.

iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.

iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63. We call upon the Council of Ministers of Education, Canada, to maintain an annual commitment to Aboriginal education issues, including:

i. Developing and implementing kindergarten to Grade 12 curriculum and learning resources on Aboriginal peoples in Canadian history and the history and legacy of residential schools.

ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

iv. Identifying teacher-training needs relating to the above.

64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation and establish a national network to share information and best practices.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Excerpt a section within the TRC's *Final Report* volume entitled *The Survivors Speak.* Explore how students feel about hearing first-hand about residential school experiences.
- **b.** View any of these short online videos from the Truth and Reconciliation Commission of Canada:
  - i. The *TRC Videos* page: http://www.trc.ca/media/trc-video.html.
  - ii. *All Nations Canoe Gathering*: https://vimeo.com/75805827.
  - iii. *Educating Our Youth*: https://vimeo.com/75812900.

  Then, have students define the meanings of "truth" and "reconciliation."

II. Acquiring Strategies

- **a.** Find examples of projects and events students and others have done to promote reconciliation. See the Project of Heart website and Reconciliation Canada website for ideas and examples. Project of Heart, created by a teacher Sylvia Smith, has become an important site for reporting on what schools across Canada are doing to promote reconciliation. Ask students: "Why do you think it is important that all Canadians need to understand about what residential schools have done? How can we better do this?"
- **b.** Examine the website Where are the Children: Healing the Legacy of The Residential Schools (http://wherearethechildren.ca/en) and watch some of the testimonials of the Survivors. How do these make you feel, and what new things do you learn about residential schools?

III. Applying Strategies

- **a.** Write your local national or provincial representative to report on what you have learned about residential schools, how valuable it is, and ask for more resources. Invite them to visit your class to explore what more can be learned.
- **b.** Create a radio program on the many ways residential schools have been addressed in your school and interview local activists and survivors. Broadcast mini-versions of your show on the school intercom and/or perform public performances.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL B

V. Activating Strategies

- **a.** Excerpt a section within the TRC's *Final Report* volume entitled *The Survivors Speak*. Explore how students feel about hearing first-hand about residential school experiences.
- **b.** Invite a residential school Survivor to your classroom to share their experience. This will give students an opportunity to hear and ask questions to a residential

school Survivor. This discussion should utilize a circle discussion format. After the circle is complete, have the students write a letter to the guest speaker. The students can use the following questions to guide their responses:

i. What did you know about residential schools before our guest speaker came to the class?
ii. How have your perspectives changed after you heard the guest speaker's story?
iii. What was the main message you got from the guest speaker?
iv. What can you do as an individual to ensure all people's human rights are protected in the future?

VI. Acquiring Strategies

a. Collect children's books on residential school and create an "archive" in the school library. Share these with educators in the area and publish reviews on the books online or in print.

b. Study how a day in residential school proceeded and compare this with today's schooling. Research the resources available to residential school students. Were students adequately provided with the opportunities to succeed? Why or why not?

VII. Applying Strategies

a. Have the students create a poster or collage depicting what they think it would have been like for individuals who had to go to residential school. Some suggestions for poster themes could include:

i. The impact of family separation
ii. The loss of culture and language
iii. Separation from land and community

b. Research the "It Matters To Me" student campaign run by the TRC at: http://www.trc.ca/reconciliation/trc-initiatives/it-matters.html. Have students post a personal statement to support the initiative.

VIII. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL C

V. Activating Strategies

a. Excerpt a section within the TRC's *Final Report* volume entitled *The Survivors Speak.* Explore how students feel about hearing first-hand about residential school experiences.

b. Watch excerpts from the CBC's series *A Lost Heritage: Canada's Residential Schools* in the CBC Digital Archives (https://www.cbc.ca/archives/topic/a-lost-heritage-canadas-residential-schools). Discuss how these accounts of residential school affected you or made you change your opinion.

VI. Acquiring Strategies

a. Show students one of the six digital stories created by the Prairie Women's Health Centre of Excellence. The report is called "Inter-generational Effects on Professional First Nations Women Whose Mothers are Residential School Survivors." Note how these intergenerational Survivors talk about how they were first-hand affected by residential schools. Have students complete short videos on how they were affected either directly or indirectly. Have a public showing of these films.

b. Examine the website entitled "Where are the Children: Healing the Legacy of the Residential Schools" (http://wherearethechildren.ca/en) and particularly look at the timeline of the schools here: http://wherearethechildren.ca/en/timeline/. Compare this timeline with events that were going on in Canada at the same time (use your students' school textbook to compare). Are there any stories missing in their school textbook? Why might these stories be missing?

VII. Applying Strategies

a. Collect some novels or books of poetry about residential schools and perform literature circles reflecting on these stories and poems. In literature circles, small groups of students gather together to discuss a piece of literature in depth. The discussion is guided by students' response to what they have read. You may hear talk about events and characters in the book, the author's craft or personal experiences related to the story. Literature circles provide a way for students to engage in critical thinking and reflection as they read, discuss and respond to books.

b. Collect films on residential school and perform similar tasks as the literature circles above. Hold a "Residential School Film Night," with a question-and-answer period with a Survivor.

VIII. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

d. Conference with individual students to ensure one-on-one feedback

e. Performance assessment rubrics

f. Informal teacher observation

Education Plan 13: Reconciling Canada — Commemorating

Objectives

- To educate students on the relationship between commemorative activities and Indigenous communities in Canada.
- To explore how reconciliation can be enacted through commemorative projects.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 67 to76.

Rationale (from the TRC *Final Report)*

> Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada, New Zealand, Australia, and the United States have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience. Museums have traditionally been thought of as places where a nation's history is presented in neutral, objective terms. Yet, as history that had formerly been silenced was revealed, it became evident that Canada's museums had told only part of the story.
>
> In a similar vein, archives have been part of the "architecture of imperialism"—institutions that held the historical documents of the state. As Canada confronts its settler colonial past, museums and archives have been gradually transforming from institutions of colony and empire into more inclusive institutions that better reflect the full richness of Canadian history.
>
> Political and legal developments on international and national fronts have contributed to this change. Around the globe, the adoption of the *United Nations Declaration on the Rights of Indigenous Peoples* has resulted in the growing recognition that Indigenous peoples have the right to be self-determining peoples and that the state has a duty to protect Indigenous traditional knowledge and cultural rights. The *Declaration* also establishes that actions by the state that affect Indigenous peoples require their free, prior, and informed consent. States have an obligation to take effective measures to protect the rights of Indigenous peoples or to make reparations where traditional knowledge or cultural rights have been violated. These provisions have significant implications for national museums and archives and for the public servants who work in them…
>
> Over the course of the Commission's work, many Aboriginal people spoke to us about the children who never came home from residential school. The question of what happened to their loved ones and where they were laid to rest has haunted families and communities. Throughout the history of Canada's residential school system, there was no effort to record across the entire system the number of students who died while

attending the schools each year…

As Commissioners, we have been honoured to bear witness to commemoration ceremonies held by communities to remember and honour children who died in residential schools. Such ceremonies have played an important role in the reconciliation process. At the Alberta National Event, the board members of the Remembering the Children Society offered an expression of reconciliation. They spoke about the process they undertook to identify children who had died while attending the Red Deer Industrial School. Richard Lightning said,

> My father, Albert Lightning, and his younger brother, David, from Samson First Nation, went to the Red Deer Industrial School, which was operated by the Methodist Church from 1893 to 1919. Albert Lightning survived this school experience, but David died of Spanish flu in 1918. In 1986, Albert visited the Red Deer and District Museum and Archives, saying to the staff person, Lyle Keewatin-Richards, "Oh, there you are. You're the one who is going to find my little brother." Lyle learned that along with three other students who had died at the same time, David was buried in the Red Deer City Cemetery. Lyle also became aware of the existence of the school cemetery beside Sylvan Creek.

The Reverend Cecile Fausak explained,

> Around 2004 ... people at Sunnybrook United Church began to ask themselves, "Is there anything we can do to build better relations with First Nations peoples in this area?" And Lyle, remembering back, suggested then, "There is this little project. The children who were buried at the long-neglected [residential] school cemetery and in this city need to be remembered." So the church formed a committee ... and over the next few years, we researched the site and the school records, personally visited the seven Cree and Stony communities and the Métis nation from which all the students had come. In September 2009, over thirty people from those concerned First Nations and Métis communities travelled to Red Deer, had stew and bannock at Sunnybrook United Church, and visited the school cemetery for the first time, where we were welcomed by the [current] landowner.

Muriel Stanley Venne, from the Sunnybrook United Church, continued,

> A working group was formed to organize the first [commemoration] feast, which was held at Fort Normandeau, on June 30, 2010. As the more than 325 names of students were read, a hush fell over the crowd.... Since then the collaboration [has] continued, with First Nations Treaty 6 and 7, Métis Nation of Alberta, United Church members, the Red Deer Museum and Art Gallery, the City and County [of Red Deer], the [Indian] Friendship Centre, and school boards. This led to the formation of the Remembering the Children Society in 2011.... Our society's objectives include: continued support for recovering Indian residential school cemeteries and histories

in Alberta; educating the public about the same; honouring the Survivors, and those who died in the schools; as well as identifying the unmarked graves. Each year for the next three years, a commemorative feast was held. At the third gathering, many descendants shared stories of the impact on them, their parents, and grandparents, because they attended the Red Deer Industrial School.

Charles Wood then said,

> The society has worked with the museum in developing a new standing exhibit and with the Waskasoo Park administration in the preparation of new interpretive signage at Fort Normandeau regarding the school history. We are grateful for the truth spoken of a painful shared history, the friendships we have formed, and the healing that has happened as a result of working together for over five years. We will continue to remember the children of the past and present. In the Bentwood Box, as symbols of our work together, we place a program of the first ceremony, a DVD from the museum display, flower and ribbon pins from the third feast, and a copy of guidelines we have published of our experience for those who wish to undertake a similar recovery of a residential school cemetery.

For the most part, the residential school cemeteries and burial sites that the Commission documented are abandoned, disused, and vulnerable to disturbance. Although there have been community commemoration measures undertaken in some locations, there is an overall need for a national strategy for the documentation, maintenance, commemoration, and protection of residential school cemeteries. This work is complex and sensitive.

— *The* Final Report *of the TRC*, Vol. 6, pp. 132, 145, 147–148.

TRC Calls to Action Addressed

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and to make recommendations.

68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.

69. We call upon Library and Archives Canada to:

i. Fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal people's inalienable right to know the truth about what happened and why, with regard to human rights violations committed

against them in the residential schools.

ii. Ensure that its record holdings related to residential schools are accessible to the public.

iii. Commit more resources to its public education materials and programming on residential schools.

70. We call upon the federal government to provide funding to the Association of Canadian Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

i. Determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and the United Nations Joinet-Orentlicher Principles, as related to Aboriginal people's inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.

ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.

72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.

73. We call upon the federal government to work with churches, Aboriginal communities and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.

74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities, where requested.

75. We call upon the federal government to work with provincial, territorial and municipal governments, churches, Aboriginal communities, former residential school students and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating and protecting residential school cemeteries to adopt strategies in accordance with the following principles:

i. The Aboriginal community most affected shall lead the development of such

strategies.

ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.

iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

a. Ask students: "How do we remember important moments throughout history? What do we do to remember people, places and events?" Lead a discussion on commemoration and its importance.

b. Look up all residential schools on the National Centre for Truth and Reconciliation website (http://nctr.ca/map.php). Investigate residential schools in your region and where the documents regarding these schools are kept. Try to access them.

II. Acquiring Strategies

a. Look at the music videos and songs Indigenous musicians have created to commemorate residential school such as Aaron Peters' song "Perfect Crime," Inez Jasper's "Dancin' on the Run," InfoRed and Sister Says "I Remember" or Cheryl Bear's "Residential School Song." Also look up the song students from Norway House First Nation created in honour of survivors (http://www.cbc.ca/news/canada/manitoba/indian-residential-schools-song-museum-human-rights-manitoba-1.3597557). Discuss with students the power of music to heal.

b. Tour your local museum and ask what their policy is on displaying Canada's history with residential schools. Compare this with provisions asked for in UNDRIP.

III. Applying Strategies

a. Have your school celebrate September 30 or Orange Shirt Day, saying, "Every Child Matters." Explain why this date was chosen (it is the time of year that children were taken from their homes to residential schools). The day is now an opportunity to set the stage for anti-racism and anti-bullying policies for the coming school year. The day invites all Canadians to wear an orange T-shirt to remember and commemorate residential schools and their legacies in Canadian life. Orange Shirt Day is also an opportunity for First Nations, local governments, schools and communities to come together in the spirit of reconciliation and hope for generations of children to come.

b. Look up the attempts individuals have made to commemorate residential schools and Survivors, including MP Robert Falcon-Ouellette's bill to have a national residential school memorial day and the National Commemorative Marker Project. Why do students think these initiatives continue to struggle to get public support? Mobilize support to get these and other commemorative projects recognized and supported in your community.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

- **a.** Ask students: "How do we honour the life of a relative when they have died?" Discuss with students the difference between how we treat family when they have passed on. How do we recognize the place they are buried?
- **b.** Look up the residential schools records resources at Library and Archives Canada (http://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/resources-researchers/pages/residential-schools-resource-sheets.aspx). On this site, you can find many different types of records related to residential school such as:
  - **i.** Attendance and discharge forms
  - **ii.** Applications for admission
  - **iii.** Applications for educational assistance
  - **iv.** Daily registers
  - **v.** Records of death for pupils in residential schools
  - **vi.** Nominal rolls
  - **vii.** Principals' monthly reports
  - **viii.** Pupil withdrawal forms
  - **ix.** Quarterly returns
  - **x.** Transportation records for students
  - **xi.** What other kinds of information can you find? Are items easy to find in this place? What would you like to know about that you can't find?

II. Acquiring Strategies

- **a.** Look up the photographic collections of residential school on Library and Archives Canada (http://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/Pages/residential-schools-photo-sets.aspx). What photographs include people from your community? Examine the "Remember the Children: Photograph Identification Project" by the Shingwauk Residential Schools Centre (http://www.canadashistory.ca/Community/Community-Features/Articles/Remember-the-Children-Photograph-Identification-Pr). How important is it to have names for these photographs? Make a display of residential school photographs in your school.

III. Applying Strategies

- **a.** Read excerpts of the TRC's Final Report volume entitled *The Métis Experience*. Explore how the experiences of the Métis have been largely ignored in the story of residential schools, documented as well by The Legacy of Hope Foundation (http://legacyofhope.ca/project/forgotten-metis/). Create an archival project or display telling parts of this important and overlooked story. Gift it to your local museum or archive.

b. Interview a librarian, historian or archivist, or an organization like The Legacy of Hope Foundation to discuss the complexities of collecting residential school materials. Create a project you can work on together to tell an overlooked part of residential school history.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Brainstorm the effects residential schools had on individual students including: abuse, neglect, loneliness and missing family members. Explain to students that at one time, 25 per cent of students died while attending a residential school. What would be the reasons for this? (Discuss aspects that include: illness, e.g., tuberculosis, accidents and suicide.)

b. Examine what the United Nations Joinet-Orentlicher Principles are and why Indigenous and non-Indigenous peoples in Canada should be made aware of these.

II. Acquiring Strategies

a. Investigate how many children at residential schools did not return due to death and how many are now in unmarked graves. Examine excerpts from the TRC's *Final Report* volume entitled *Missing Children and Unmarked Burials*. How would you feel if one of you didn't know what happened, or where one of your family members were buried?

b. Inform students that the 1996 Report of the Royal Commission on Aboriginal Peoples made a specific recommendation to Canada's museums asking that they:

i. Adopt ethical guidelines governing all aspects of collection, disposition, display and interpretation of artifacts related to Aboriginal culture and heritage;

ii. Involve Aboriginal people in drafting, endorsing and implementing the above guidelines;

iii. Create inventories of relevant holdings, making such inventories freely accessible to Aboriginal people;

iv. Catalogue and designate appropriate use and display of relevant holdings;

v. Repatriate, on request, objects that are sacred or integral to the history and continuity of particular nations and communities;

vi. Return human remains to the family, community or nation of origin, on request, or on consulting with Aboriginal advisers on appropriate disposition, where remains cannot be associated with a particular nation;

vii. Ensure that Aboriginal peoples and communities have effective access to cultural education and training opportunities available through museums and cultural institutions (Recommendation 3.6.4).

Go on a class trip to a local museum and inquire with tour guides and administration if these recommendations have been implemented. Why or why not?

III. Applying Strategies

- **a.** Design a poster, write a song or create a photo story (slideshow of pictures with speech and songs) that will illustrate and honour the lives of children who were lost or lives stolen due to the impact of Residential Schools.
- **b.** Inform students that at each national event of the TRC, Survivors, organizations and individuals made "gestures of reconciliation" to the commission. These included art, governmental commitments, gifts and objects from residential school experiences. Have each student perform or give their own "gesture of reconciliation" to a school-wide collection for display.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)
- **d.** Conference with individual students to ensure one-on-one feedback
- **e.** Performance assessment rubrics
- **f.** Informal teacher observation

Education Plan 14: Reconciling Canada — The National Centre for Truth and Reconciliation

Objectives

- To educate students on the National Centre for Truth and Reconciliation.
- To explore how the National Centre for Reconciliation provides resources to enact reconciliation in Canada.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 77 and 78.

Rationale (from the TRC *Final Report*)

> Archives may be viewed with distrust by First Nations, Inuit, and Métis peoples. Many feel that much of their lives is contained in documents (most of which they have never seen) kept by the state in order to study and categorize them in a depersonalized manner. In various ways, existing archives have been ill suited to serving the needs of Survivors, their families, and their communities. What Aboriginal peoples require is a centre of their own—a cultural space that will serve as both an archive and a museum to hold the collective memory of Survivors and others whose lives were touched by the history and legacy of the residential school system.
>
> With this understanding, the TRC mandate called for the establishment of a new National Research Centre (NRC) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This NRC, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (NCTR), is an evolving, Survivor-centred model of education for reconciliation. Implementing a new approach to public education, research, and recordkeeping, the centre will serve as a public memory "site of conscience," bearing permanent witness to Survivors' testimonies and the history and legacy of the residential school system. Along with other museums and archives across the country, the centre will shape how the residential school era is understood and remembered.
>
> The concept of the National Centre for Truth and Reconciliation has deep roots. For many years, Survivors and their supporters called for a centre that would be a lasting legacy to Survivors' own history and to Canada's national memory. In March 2011, the TRC hosted an international forum in Vancouver, "Sharing Truth: Creating a National Research Centre on Residential Schools," to study how records and other materials from truth and reconciliation commissions around the world have been archived.
>
> Several speakers talked about their vision for the NCTR. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation, said,

> Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit, a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.

Charlene Belleau, a Survivor and manager of the Assembly of First Nations Residential Schools Unit, talked about how important it was for the centre to provide access to communities and individual Survivors.

> When I thought about the National Research Centre, coming from a community-based process and Tribal Council work, I really feel that the National Research Centre has to be regionally based or tribally based where possible so that it is accessible to the former students or to the public within our areas.... If we put all our eggs in one basket and put a thirty million dollar project in Alberta or Saskatchewan, who has access to it? For sure, the Survivors that are on welfare, the Survivors who have no money will never get to see a place like that. I think we need to be real and make sure that we have that access so that we can continue to heal and work together.82

James Scott, General Council officer for the United Church of Canada, was involved in the Settlement Agreement negotiations. He recalled,

> We [the parties] wanted to honour and acknowledge the experience of Survivors, their families, and communities, and we wanted to create a vehicle through which that history would forever be protected and available in order that it be understood, that it not be forgotten, and that it never happen again. The National Research Centre was, and is, to be that vehicle ...

The Research Centre can be so much more than an archive or museum. It can ... be a catalyst for education and transformation.... While the residential school system no longer exists as a system, other tools used by the settler population to dominate, dispossess, and assimilate Aboriginal peoples in this country still operate. So the National Research Centre, in my view, must be a striking and visible reminder to all Canadians that the battle for justice, equality, respect and self-determination for Aboriginal people is not over. It must be fought on a daily basis for the sake of the future of our country, for our children, and for our children's children.83

The Commission subsequently issued an open invitation for organizations to submit proposals for the NCTR based on specific criteria. In June 2013, the TRC announced that the University of Manitoba would house the new centre.

The National Centre for Truth and Reconciliation will play a key educational role in ensuring that historic harms and Treaty, constitutional, and human rights violations against Aboriginal peoples are not repeated. As a highly visible site of conscience, it will serve as an intervention in the country's public memory and national history. The centre is independent from government. It is guided by a Governing Circle, the majority of whose members must be Aboriginal and which includes Survivor representatives. Among its various responsibilities, this governing body will make decisions, provide advice on ceremonies and protocols, and establish a Survivors' Circle.84

The centre will house TRC records, including Survivors' oral history statements, art-works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and their communities to have access to their own history. The centre has committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools.

— *The* Final Report *of the TRC*, Vol. 6, pp. 151–153.

TRC Calls to Action Addressed

77. We call upon provincial, territorial, municipal and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system and to provide these to the National Centre for Truth and Reconciliation.

78. We call upon the Government of Canada to commit to making a funding contribution of $10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own Indian residential school experience and their involvement in truth, healing and reconciliation.

EDUCATION PLAN

The National Centre for Truth and Reconciliation (NCTR) houses the largest collection of materials on the history and impact of the residential school system and includes one of the largest collections of oral history in the country. The collection consists of materials from the Truth and Reconciliation Commission of Canada (TRC), the Government of Canada, Survivors and the churches. Contained in this collection are incredible stories of resilience and commitments to reconciliation by people from all walks of life and includes:

- footage from TRC public events: national events, regional events and community

hearings;
- apologies and expressions of reconciliation;
- TRC reports and publications;
- the TRC's research collection;
- thousands of hours of Survivor statements;
- art;
- poems;
- music;
- physical items;
- millions of records from federal departments and from Library and Archives Canada, including records detailing how the schools were created and run, school admissions, school histories, administration records, photographs, maps, school plans and drawings, school newsletters, cemetery records;
- religious records.

The database is fully searchable and accessible and is available here: http://nctr.ca/map.php. Materials are added daily, and unit/lesson plans will be added in the future, so check back often. The NCTR is committed to supporting educators in clearing a path of truth, enlightenment, social justice and reconciliation for our children now and in future generations and invites all teachers, administrators and students to investigate its holdings or visit its home on the campus at the University of Manitoba.

Education Plan 15: Reconciling Canada — Art

Objectives

- To educate students on the relationship between art and Indigenous communities in Canada.
- To explore how reconciliation can be enacted with Indigenous communities using art.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 79 to 83.

Rationale (from the TRC *Final Report*)

For Survivors who came forward at the Truth and Reconciliation Commission (TRC) National Events and Community Hearings, remembering their child- hood often meant reliving horrific memories of abuse, hunger, and neglect. It meant dredging up painful feelings of loneliness, abandonment, and shame. Many still struggle to heal deep wounds of the past. Words fail to do justice to their courage in standing up and speaking out.

There were other memories too—of resilience, of lifetime friendships forged with classmates and teachers, of taking pride in art, music, or sports accomplishments, and of becoming leaders in their communities and in the life of the nation. Survivors shared their memories with Canada and the world so that the truth could no longer be denied. Survivors also remembered so that other Canadians could learn from these hard lessons of the past. They want Canadians to know, to remember, to care, and to change.

One of the most significant harms to come out of the residential schools was the attack on Indigenous memory. The federal government's policy of assimilation sought to break the chain of memory that connected the hearts, minds, and spirits of Aboriginal children to their families, communities, and nations. Many, but not all, Survivors have found ways to restore these connections. They believe that reconciliation with other Canadians calls for changing the country's collective, national history so that it is based on the truth about what happened to them as children, and to their families, communities, and nations.

Public memory is important. It is especially important to recognize that the transmission of this collective memory from generation to generation of First Nations, Inuit, and Métis individuals, families, and communities was impaired by the actions of those who ran residential schools.

In order for any society to function properly and to its full capacity, it must raise and educate its children so that they can answer what philosophers and Elders call 'the great questions of life.' Those questions are:

- Where do I come from?
- Where am I going?
- Why am I here?
- Who am I?

Children need to know their personal story, including the part that precedes their birth. We need to know the stories of our parents and grandparents, our direct and indirect ancestors, and our real and mythological villains and heroes. As part of this story, we also need to know about the community of people to which we are attached—our collective story—all the way back to our place in the creation of this world. We all have a creation story, and we all need to understand it. We also need to learn that although not all creation stories are the same, they all have truth. This is an important teaching about respect.

Knowing where we are going is a natural outcome of knowing where we have come from. It is not just about where we are going to be next week, or next year, or in twenty-five years. It is also about what happens to us when we die. It is about the spirit world, and life after death, and a reaffirmation of the role of the Creator in matters of life and death. It is about belief, and faith, and hope.

Knowing why we are here is also related to the other two questions. Knowing one's creation story is always imbued with teachings about why the Creator made this world to begin with and what our place as human beings was intended to be within it. But the answer to this question is also about knowing what role we play in the overall collective. It is about knowing whether our purpose is fulfilled through being an artist, or a leader, or a warrior, or a caregiver, or a healer, or a helper. Clan teachings and naming ceremonies in Indigenous cultures provide answers to this question, but the answer is also influenced by knowing what our family and community need, and then filling this need and feeling the satisfaction that results.

The fourth question—"Who am I?"—is the most important, because it is the constant question. It is influenced by everything and everyone. We fight to maintain the answer we like, and we fight to change and improve the answer we dislike. We strive to attain the perfect answer by the time we die, not realizing that in fact there is no right or wrong answer. It is a question about understanding our life. It is about identity. It is about what we have become, but it is also about what we want to become. This is why it is constant. In many ways, it is the answer that derives from knowing the answers to the other three questions. If one of them is unanswered or the answer is in doubt, this question remains unfulfilled. Our life is not in balance.

For children in the residential schools, these questions went unanswered, and their sense of belonging to a collective community went unfulfilled. The answers that they were forced to accept ran counter to much of the knowledge they carried. The schools were about changing their identities, and the potential for internal conflict was

enormous. Their loss of a sense of collective memory was a loss that directly resulted from the breaking of family ties, the attack on their languages and cultures, and the denial of access to any information about their own unique and special histories. These losses were carried forward to the next generation…

The reconciliation process is not easy. It asks those who have been harmed to revisit painful memories and those who have harmed others—either directly or indirectly— to be accountable for past wrongs. It asks us to mourn and commemorate a terrible loss of people, cultures, and languages, even as we celebrate their survival and revitalization. It asks us to envision a more just and inclusive future, even as we struggle with the living legacies of injustice.

As the TRC has experienced in every region of the country, creative expression can play a vital role in this national reconciliation, providing alternative voices, vehicles, and venues for expressing historical truths and present hopes. Creative expression supports everyday practices of resistance, healing, and commemoration at individual, community, regional, and national levels.

Across the globe, the arts have provided a creative pathway to breaking silences, transforming conflicts, and mending the damaged relationships of violence, oppression, and exclusion. From war-ravaged countries to local communities struggling with everyday violence, poverty, and racism, the arts are widely used by educators, practitioners, and community leaders to deal with trauma and difficult emotions, and to communicate across cultural divides.

Art is active, and "participation in the arts is a guarantor of other human rights because the first thing that is taken away from vulnerable, unpopular or minority groups is the right to self-expression." The arts help to restore human dignity and identity in the face of injustice. Properly structured, they can also invite people to explore their own worldviews, values, beliefs, and attitudes that may be barriers to healing, justice, and reconciliation.

— *The* Final Report *of the TRC*, Vol. 6, pp. 157–159, 178.

TRC Calls to Action Addressed

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:

i. Amending the *Historic Sites and Monuments Act* to include First Nations, Inuit and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.

ii. Revising the policies, criteria and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values

and memory practices into Canada's national heritage and history.

iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools and the contributions of Aboriginal peoples to Canada's history.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.

81. We call upon the federal government, in collaboration with Survivors and their organizations and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.

82. We call upon provincial and territorial governments, in collaboration with Survivors and their organizations and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.

83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

EDUCATION PLAN

LEVEL A

Educators are encouraged to pursue the question "Where Do I Come From?" in Level A to address the first part of the question "Who Am I?" Examining a student's personal history and how this relates to the legacy of residential schools is a good first step to reconciliation. Educators are also encouraged to examine the excellent *Canadian Art* article "Art, Residential Schools & Reconciliation: Important Questions" to tackle many of the important questions regarding the role of art in reconciliation projects (https://canadianart.ca/features/art-and-reconciliation/). Art therapy provides an excellent venue for creatively expressing a student's history and some of the issues that emerge from discussions around Indigenous and non-Indigenous relationships in Canada. Some excellent education activities therefore for examining the question "Where Do I Come From?" include:

- Draw, write a poem/short story, collage or paint your emotions and focus entirely on painting what you're feeling.
- Draw, write a poem/short story, collage or paint, instead of writing a journal entry.
- Draw, write a poem/short story, collage or paint a community sculpture that includes all members.
- Draw, write a poem/short story, collage or paint a heart or another part of your body.
- Draw, write a poem/short story, collage or paint a "home."

- Draw, write a poem/short story, collage or paint a past, present and/or future self-portrait.
- Choose the people who matter most to you in life and create a unique drawing, a poem/short story or collage that expresses what you appreciate about them.
  Draw, write a poem/short story, collage or paint an expressive self-portrait.
- Draw, write a poem/short story, collage or paint a place where you feel safe.
- Draw, write a poem/short story, collage or paint yourself as an animal.
- Draw, write a poem/short story, collage or paint a collage of your worries surrounding reconciliation.
- Draw, write a poem/short story, collage or paint a timeline of the most significant moments in your path to reconciliation.
- Paint an important childhood memory that embodies reconciliation.
- Design a visual autobiography showing your path of reconciliation.
- Create your own coat of arms and show your commitment to reconciliation.

LEVEL B

Educators are encouraged to pursue the question "Where Am I Going?" in Level B to address the first part of the question "Who Am I?" Examining a student's future journey and how this relates to the legacy of residential schools is a good first step to reconciliation. Educators are also encouraged to examine the excellent *Canadian Art* article "Art, Residential Schools & Reconciliation: Important Questions" to tackle many of the important questions regarding the role of art in reconciliation projects (https://canadianart.ca/features/art-and-reconciliation/). Art therapy provides an excellent venue for creatively expressing a student's history and some of the issues that emerge from discussions around Indigenous and non-Indigenous relationships in Canada. Some excellent education activities therefore for examining the question "Where Am I Going?" include:

- Draw, write a poem/short story, collage or paint a postcard with a message you will never send.
- Draw, write a poem/short story, collage or paint to music, letting the lyrics and tune drive your creativity.
- Draw, write a poem/short story, collage or paint something that is a *huge* image of reconciliation.
- Draw, write a poem/short story, collage or paint a wild invention for reconciliation.
- Draw, write a poem/short story, collage or paint a "superhero" for reconciliation.
- Write and illustrate a fairy tale about reconciliation.
- Draw a comic strip about reconciliation.
- Build your own website surrounding reconciliation.
- Create a box of values for reconciliation.
- Paint a rock with two (or more) sides of reconciliation.
- Write on leaves to create a tree of reconciliation for your classroom.
- Make art embodying reconciliation out of only recycled items.
- Work collaboratively. Art can be better when two people work at it together, so

find a partner and collaborate on images of reconciliation.
- Paint a window with an image of reconciliation.

LEVEL C

Educators are encouraged to pursue the question "Why Am I Here?" in Level A to address the first part of the question "Who Am I?" Examining a student's personal history and how this relates to the legacy of residential schools is a good first step to reconciliation. Educators are also encouraged to examine the excellent *Canadian Art* article "Art, Residential Schools & Reconciliation: Important Questions" to tackle many of the important questions regarding the role of art in reconciliation projects (https://canadianart.ca/features/art-and-reconciliation/). Art therapy provides an excellent venue for creatively expressing a student's history and some of the issues that emerge from discussions around Indigenous and non-Indigenous relationships in Canada. Some excellent education activities for examining the question "Why Am I Here?" include:

- Take photographs of reconciliation.
- Draw, write a poem/short story, collage or paint in sand an image of reconciliation.
- Draw, write a poem/short story, collage or paint a mini-diorama that embodies reconciliation.
- Draw, write a poem/short story, collage or paint yourself as an image that embodies reconciliation in nature, such as a tree.
- Draw, write a poem/short story, collage or paint outside about reconciliation.
- Draw, write a poem/short story, collage or paint your vision of reconciliation.
- Draw, write a poem/short story, collage or paint an image related to a quote you like.
- Draw, write a poem/short story, collage or paint a motivational image of reconciliation. Create a face collage showing reconciliation.
- Draw, write a poem/short story, collage or paint something that represents freedom.
- Draw, write a poem/short story, collage or paint someone you know who is creating positive relationships between Indigenous and non-Indigenous peoples.

Education Plan 16: Media and Reconciliation

Objectives

- To educate students on the relationship between media and Indigenous communities in Canada.
- To explore how reconciliation can be enacted between media and Indigenous communities.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 84 to 86.

Rationale (from the TRC *Final Report*)

> Since Confederation, as historians Mark Anderson and Carmen Robertson point out, "Colonialism has always thrived in Canada's press," and "Canadian newspapers (as well as radio and television] have, over time, played an integral role in shaping the nation's colonial story." The mainstream press has reinforced and been "supportive of the thinking that underwrote and gave rise to [sometimes coerced] treaties and residential schools." The Commission acknowledges that many media outlets and individual journalists have provided news coverage that includes Aboriginal peoples' perspectives on a wide range of issues. Yet more must be done.
>
> In many countries where violence and injustice has occurred on a large scale, the media has had the potential to either fuel conflict or facilitate conflict resolution and peace building. The media play a critical role in educating the public, and through public scrutiny can hold the state accountable for its actions. In the Canadian context, the media can shape public memory and influence societal attitudes towards reconciliation.
>
> In their analysis of media coverage of residential schools and the activities of the TRC at the Québec National Event, scholars Rosemary Nagy and Emily Gillespie found that most of the media stories about truth and reconciliation were narrowly framed to focus on individual Survivor's stories of abuse, forgiveness, and healing. Stories presented by local Kanien'kehaka (Mohawk) people that framed truth and reconciliation more expansively to include the need for societal change and concrete action on Treaties, land rights, and gender equity received far less attention.
>
> The Commission believes that in the coming years, media outlets and journalists will greatly influence whether or not reconciliation ultimately transforms the relationship between Aboriginal and non-Aboriginal peoples. To ensure that the colonial press truly becomes a thing of the past in twenty-first-century Canada, the media must engage in its own acts of reconciliation with Aboriginal peoples.
>
> — *The* Final Report *of the TRC*, Vol. 6, pp. 193–194.

TRC Calls to Action Addressed

84. We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada's national public broadcaster to support reconciliation and be properly reflective of the diverse cultures, languages and perspectives of Aboriginal peoples, including, but not limited to:

i. Increasing Aboriginal programming, including Aboriginal-language speakers.
ii. Increasing equitable access for Aboriginal peoples to jobs, leadership positions and professional development opportunities within the organization.
iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation process.

85. We call upon the Aboriginal Peoples Television Network (APTN), as an independent non-profit broadcaster with programming by, for and about Aboriginal peoples, to support reconciliation, including but not limited to:

i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages and perspectives of Aboriginal peoples.
ii. Continuing to develop media initiatives that inform and educate the Canadian public and connect Aboriginal and non-Aboriginal Canadians.

86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, treaties and Aboriginal rights, Indigenous law and Aboriginal-Crown relations.

EDUCATION PLAN
LEVEL A

I. Activating Strategies

a. Watch some age-appropriate and culturally specific APTN programming. How different is this television then Canadian mainstream TV? Would the program you watched ever make it on to a Canadian mainstream TV station? What does this say about the importance of APTN?
b. Get students to name the top 10 Indigenous peoples they have seen on TV, newspapers or another media medium. Write down how many are one-dimensional caricatures and not real people. Why are caricatures easier to learn about than real people?

II. Acquiring Strategies

a. Have students collect 10 media images that depict stereotyped images of First Nations and write a brief explanation about the images they chose, what purposes they serve and what's problematic about them.
b. Research some members of the Indigenous media such as Duncan McCue, Waub Rice, Cheryl McKenzie, Connie Walker, Jodi Stonehouse, Pamela Palmater,

Shaneen Robinson, Meagan Fiddler, Rosanna Deerchild, Niigaan Sinclair, Kim Wheeler, Candy Palmater, Jillian Taylor and Caroline Nepton. What stories do they cover, and how different are these than other writers and reporters?

III. Applying Strategies

- **a.** Have students rewatch clips from mainstream films produced by Disney (such as *Pocahontas* and *Peter Pan*) and others, and critique these images. Compare these images with others in pop culture (such as car names) and find similarities.
- **b.** Send a letter to your local governmental representative supporting Indigenous programming and offering support for Indigenous media in Canada. Explain everything you now know about the importance of Indigenous media.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

- **a.** Listen to an Indigenous radio program. Would the program you heard ever make it on to a Canadian mainstream radio station? What are some Indigenous-focused programs that have made it onto mainstream radio networks? What might be the importance of Indigenous radio shows for Indigenous communities? For Canadians? Are these different? Why or why not?
- **b.** Define the terms "**stereotype**" and "**bias**." After it is clear that the students understand these terms, explore with students how people might measure others behaviour against certain values, beliefs and perspectives. Explore some popular stereotypes of Indigenous peoples and find some examples of these in today's media such as newspapers and television. These include:
    i. The "Noble Savage" Indian
    ii. The "Nature" Indian
    iii. The "Wise Old Elder" Indian
    iv. The "Sexy" Indian
    v. The "Drunken Urban" Indian

II. Acquiring Strategies

- **a.** Examine the Indigenous video game *Never Alone*. It is the first game produced by the Indigenous-owned video game company Upper One Games, a subsidiary of the Cook Inlet Tribal Council (CITC), a non-profit based in Anchorage, Ala., that serves Alaska Native and American Indian peoples. Have a volunteer play through part of the first chapter (until the polar bear chase, when the fox arrives). Ask students how the Arctic and the Inupiat are represented, and if they are interested in the game further. What is the role of video games in learning cultural and political points of view? Share this piece written by Niigaan Sinclair: https://www.winnipegfreepress.com/opinion/columnists/video-games-488325571.html.

b. Split students into groups, with each group receiving one newspaper, one magazine and one other form of media (comic book, image, children's book, etc.). These should include a mixture of positive representations and problematic illustrations (from the stereotypes studied earlier). Have students create a collage of stereotypes and a collage of positive representations.

III. Applying Strategies

a. Show episodes from APTN in public spaces in your school, with displays on some of the important reasons supporting APTN is important.

b. Create a social media campaign (with a hashtag) to support positive reporting and representations of Indigenous peoples throughout all media.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Watch the film (or excerpts of) *On the Trail of the Hollywood Indian: Reel Injun*. The teacher's guide is available here: http://www3.nfb.ca/sg/100671.pdf and is an excellent resource to engage discussions on the issues the film raises.

b. Read an Indigenous newspaper. Would the perspective you read ever make it on to a Canadian mainstream media? What does this say about the importance of Indigenous newspapers?

II. Acquiring Strategies

a. Have students collect 10 media images that depict stereotyped images of First Nations and write a brief explanation about the images they chose, what purposes they serve and what's problematic about them.

b. Read CBC reporter Duncan McCue's "Reporting in Indigenous Communities" guide (http://riic.ca). Look at the link entitled "Reporter's Checklist." Have students cover some Indigenous events and use this checklist.

III. Applying Strategies

a. Create a school newspaper focusing on stories surrounding reconciliation. Interview members of the media for a story on representation on Indigenous peoples. Publish and distribute the newspaper.

b. Create critically aware YouTube videos on all of the representations of Indigenous people students see around them today.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

d. Conference with individual students to ensure one-on-one feedback

e. Performance assessment rubrics

f. Informal teacher observation

Education Plan 17: Sports and Reconciliation

Objectives

- To educate students on the relationship between sports and reconciliation in Canada.
- To explore how reconciliation can be enacted through sports and Indigenous communities.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 87 to 91.

Rationale (from the TRC *Final Report*)

The Commission heard from Survivors that the opportunity to play sports at residential school made their lives more bearable and gave them a sense of identity, accomplishment, and pride. At the Alberta National Event, Survivor Theodore (Ted) Fontaine placed a bundle of mementoes into the TRC Bentwood Box as expressions of reconciliation. It included a pair of baseball pants that he had worn at residential school. He said,

> These woollen baseball pants carry a story of their own ... These are the baseball pants that I wore in 1957–58, as a fifteen-year-old incarcerated boy at the Fort Alexander Residential School.... Little did I know that my mom would treasure and keep them as a memento of her youngest boy. When I leave this land, they won't have anywhere else to go, so I hope the Bentwood Box keeps them well....
>
> When we were little boys at Fort Alexander Residential School, our only chance to play hockey literally did save our lives. A lot of people here will attest to that. As a young man, playing hockey saved me.... And later, playing with the Sagkeeng Old-Timers saved me again.... I came back twenty years later, fifteen years later and started playing with an old-timers hockey team in Fort Alexander.... In 1983, we ended up winning the first World Cup by an Indigenous team, in Munich, Germany.... So I'm including in this bundle a story of the old-timers, a battalion of Anishinaabe hockey players who saved themselves and their friends by winning, not only winning in Munich, Germany, but in three or four other hockey tournaments in Europe.... People ask me, "Why don't you just enjoy life now instead of working so hard on reconciliation and talking about residential schools? What do you expect to achieve?" The answer is "freedom." I am free.

Later that same day, journalist Laura Robinson's expression of reconciliation was a copy of the documentary FrontRunners, which she produced for APTN, about some residential school athletes who had made history. She said,

> In 1967, ten teenage First Nations boys, all good students and great runners, ran with the 1967 Pan Am Games torch, from St. Paul, Minnesota, to Winnipeg, a

> distance of 800 kilometres, which they did successfully.... But the young men who delivered that torch to the stadium were turned away at the door. They were not allowed in to watch those games. They were not allowed to run that last 400 metres. One of them told me that he remembered being turned around, [and] put back on the bus to residential school.... In 1999, Winnipeg hosted the Pan Am Games again and the organizers realized what had happened. They tracked down the original runners, apologized, and thirty-two years later, as men in their fifties, those runners finished that 400 metres and brought the torch in....
>
> Sport is a place that we speak a universal language—a language of shared passion for moving our bodies through time and space, with strength and skill. This summer [2014], Regina will host the North American Indigenous Games.... Let us all hope and commit to reconcile divisiveness, racism, and stereotypes through the world of sport, and support each and every young person attending those games. Because they are the frontrunners of the future.23
>
> Such stories are an indication that the rich history of Aboriginal peoples' contributions to sport needs to become part of Canadian sport history.
>
> — *The* Final Report *of the TRC*, Vol. 6, pp. 199–200.

TRC Calls to Action Addressed

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.

89. We call upon the federal government to amend the *Physical Activity and Sport Act* to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport and build capacity in the Canadian sport system are inclusive of Aboriginal peoples.

90. We call upon the federal government to ensure that national sports policies, programs and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:

i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.
ii. An elite athlete development program for Aboriginal athletes.
iii. Programs for coaches, trainers and sports officials that are culturally relevant for Aboriginal peoples.

iv. Anti-racism awareness and training programs.

91. We call upon the officials and host countries of international sporting events such as the Olympic, Pan American and Commonwealth games to ensure that Indigenous people's territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Watch highlights from the North American Indigenous Games from the many videos posted on YouTube. Explore the history of the games and why they are important venues for Indigenous athletes.
- **b.** Show students some Indigenous sports role models and explore their careers and successes. Educators could include:
  - **i.** Paul Acoose, Cree
  - **ii.** George Armstrong, Ojibwe
  - **iii.** Solomon Carrier, Cree/Métis
  - **iv.** Angela Chalmers, Dakota
  - **v.** Steve Collins, Ojibwe
  - **vi.** Sharon and Shirley Firth, Métis
  - **vii.** Theoren Fleury, Métis
  - **viii.** Jack Jacobs, Creek
  - **ix.** Joseph Keeper, Cree/Métis
  - **x.** Billy Mills, Lakota
  - **xi.** Tom Longboat, Onondaga
  - **xii.** Oren Lyons, Onondaga
  - **xiii.** Alwyn Morris, Mohawk
  - **xiv.** Ted Nolan, Ojibwe
  - **xv.** Gino Odjick, Algonquin
  - **xvi.** Fred Sasaskamoose, Cree
  - **xvii.** Tom Three Persons, Blackfoot
  - **xviii.** Jim Thorpe, Sac-Fox
  - **xix.** Bryan Trottier, Métis
  - **xx.** Carey Price, Ojibway

II. Acquiring Strategies

- a. Discuss the traditional ways in which local Indigenous communities have used activities and games to entertain and create relationships with human and non-human beings. Look at the resourcefulness of Indigenous athletes and how they utilized aspects of their traditional territories and the land to train and perform their activity. Invite an Indigenous athlete to visit the class to discuss some ideas regarding their experiences. This could be done through electronic means.
- **b.** Research and play some traditional Indigenous sports. Explore how these often have spiritual or ceremonial components. These could include:
  - **i.** Shinny (Cree)

ii. Lacrosse (Iroquois)
iii. Double Ball (Cree)
iv. Hoop and Pole (Dakota)
v. Shooting Arrows (Cree)
vi. Una Tar Tuq (Inuit)
vii. Mud Sticks (Cree)
viii. Illukissaq (Inuit)
ix. Striking the Bow (Cree)
x. Iyaga (Inuit)
xi. Cup and Pin (Cree)
xii. Nalukauq (Inuit)
xiii. Snow Snake (Cree)

III. Applying Strategies

a. Create a "Wall of Fame" for Indigenous athletes in your school. Include contemporary athletes as well as local ones. Highlight events like the North American Indigenous Games.

b. Adopt an Indigenous sport team or athlete(s). Research their history and trace their progress throughout the season. Write/email them a letter and invite them to write back.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

a. Define the terms "**stereotype**" and "**bias**." After it is clear that the students understand these terms, explore with students how people might measure others behaviour against certain values, beliefs and perspectives. Demonstrate to students that different cultures express manners in different ways, and that what may be appropriate in one culture may not be appropriate in another. It is for this reason that we must always be aware of how our bias may cause us to make unfair judgments negatively affecting our relationships with others.

b. Watch clips of Powwow dancing and study the different dances. Examine how this is a holistic physical activity and can have competitive elements as well. Have students attend an Indigenous ceremony (such as a Powwow) and record all of the physical activity they see. Optional: interview a Powwow dancer or singer and ask about the physicality of Powwow dancing and the role of dancing in Indigenous cultures.

II. Acquiring Strategies

a. Discuss the widespread use of stereotypes on professional sports teams that use Indigenous names and images in derogatory ways. Go to the website: www.newrepublic.com/article/115106/ranking-racist-sports-team-mascots-names and show the students the names and mascots associated with teams

listed on the site. Teachers may also print out some contemporary sport team mascots, such as those found with the Washington football team and the Cleveland baseball team. After reviewing some of the names and photos, ask the students:

- Do these mascots, fans and photos honour First Nations peoples or do you think they are insulting and degrading?
- Do you think teams should be required to change their name or mascot when they depict stereotyped images of a cultural group?

Then play the commercial "Proud to Be (Mascots)," produced by the National Congress of American Indians in the United States. This commercial can be found at https://www.youtube.com/watch?v=mR-tbOxlhvE. Ask students:

- How does this commercial combat common stereotypes about First Nations peoples?
- Do you have some negative stereotypes about First Nations peoples? Where do you think you learned these stereotypes?
- What message do you think the National Congress of American Indians is trying to give the audience?
- Did watching this commercial change your views about the use of mascots using Indigenous peoples and images?

b. Differentiate between what you know about Indigenous dancing with the ways in which sports fan represent Indigenous cultures at sporting events. Examples of offensive representations include the "Tomahawk Chop" and the wearing of headdresses at sporting events. Note how some teams, like the Winnipeg Jets, have banned Indigenous ceremonial wear like headdresses.

III. Applying Strategies

a. Have students write letters to a professional sports team, expressing their opinions about the use of an image or mascot.

b. Study all of the businesses where Indigenous imagery is available, from costume shops to car dealerships to sports teams (and more). Have each student take it upon themselves to contact one or more business via email to express their thoughts and report back to the class. Compile these letters and responses in a class anthology.

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)

b. Have students write in their reflection journal (BLM 2)

c. Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

a. Ask students how important sport is to a healthy lifestyle. Ask them what sports they know and why they know about them. What is the purpose of many of these sports?

b. Watch the video *I'm Not the Indian You Had in Mind*, available at the National Screen Institute: http://www.nsi-canada.ca/2012/03/im-not-the-indian-you-had-

in-mind/. How many stereotypes of Indigenous peoples are described in this video? Do you see these elsewhere? Can you create some categories?

II. Acquiring Strategies

- **a.** Research and make a list of all of the Indigenous mascots in Canada and North America. Have students group them into categories as they find them.
- **b.** Examine how the National Collegiate Athletic Association dealt with the issue of Indigenous mascots and analyze if this is a good solution. Have a debate in class regarding this matter.

III. Applying Strategies

- **a.** Have students do a survey among their student body on how their peers feel about sports mascots. From the results of this survey, perform some school-wide education or expressions regarding this issue to provoke more dialogue and action. Invite the local media to document the debate that takes place.
- **b.** Research the "Stereotype of the Month" website of Blue Corn Comics (http://www.bluecorncomics.com/stertype.htm). Create your own "Indigenous Stereotype of the Month" display in your school (or online).

IV. Assessment (includes assessment as, of, for learning)

a. Hold a talking circle (BLM 1)
b. Have students write in their reflection journal (BLM 2)
c. Complete the teacher reflection form (BLM 3)
d. Conference with individual students to ensure one-on-one feedback
e. Performance assessment rubrics
f. Informal teacher observation

Education Plan 18: Business and Reconciliation

Objectives

- To educate students on the relationship between the private sector and Indigenous communities in Canada.
- To explore how reconciliation can be enacted between business and Indigenous communities in Canada.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Call to Action No. 92.

Rationale (from the TRC *Final Report*)

Survivors and their family members told us that their hope for the future lies in reclaiming and regenerating their own cultures, spirituality, laws, and ways of life, which are deeply connected to their homelands. Indigenous nations are already doing this work in their communities, despite the many challenges they face. At the TRC's Traditional Knowledge Keepers Forum, Elder Dave Courchene said,

> As people who have gained this recognition to be Knowledge Keepers for our people, we accept that work in the most humble way.... It's going to be the spirit of our ancestors, the spirit that's going to help us to reclaim our rightful place in our homeland. We do have a lot of work and there's certainly a lot of challenges, but with the help of the spirit, we will overcome [them].... We've arrived in a time of great change and great opportunity ... We are the true leaders of our homeland and they cannot take that away from us, and they never will because our Creator put us here. This is our homeland and we have a sacred responsibility to teach all those that have come to our homeland how to be proper human beings because we have all been given original instructions on how to be a human being. We have great responsibilities as people to take care of the Earth, to speak on behalf of Mother Earth. That is our responsibility and that's the kind of leadership that we must reflect as a people.

That same day, Chief Ian Campbell of the Squamish Nation said,

> I want to acknowledge my grandparents and my mentors for their generosity in teaching us our connections to our lands and our territories. Right now we're preparing back home for a canoe journey, as our young people are training to represent our people on their journey to Bella Bella in a couple of weeks.... A number of families are travelling all up and down the coast to celebrate the resurgence of our identity, of our culture.

In the face of global warming, growing economic inequities, and conflicts over large-scale economic development projects, there is an emerging consensus that the land that

sustains all of us must be protected for future generations. In the wake of the Supreme Court of Canada Tsilhqot'in decision, Aboriginal peoples, corporations, and governments must find new ways to work together…

Establishing constructive, mutually beneficial relationships and partnerships with Indigenous communities will contribute to their economic growth, improve community health and well-being, and ensure environmental sustainability, which will ultimately benefit Indigenous peoples and all Canadians. Unlike with the residential schools of the past, where Aboriginal peoples had no say in the design of the system and no ability to protect their children from intrinsic harms, First Nations, Inuit, and Métis peoples today want to manage their own lives. In terms of the economy, this autonomy means participation on their own terms. They want to be part of the decision-making process. They want their communities to benefit if large-scale economic projects come into their territories. They want to establish and develop their own businesses in ways that are compatible with their identity, cultural values, and world-views as Indigenous peoples. They want opportunities to work for companies that are proactively addressing systemic racism and inequity. Corporations can demonstrate leadership by using the *Declaration* as a reconciliation framework.

— *The* Final Report *of the TRC*, Vol. 6, pp. 202–203, 208.

TRC Call to Action Addressed

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:

i. Commit to meaningful consultation, building respectful relationships and obtaining the free, prior and informed consent of Indigenous peoples before proceeding with economic development projects.
ii. Ensure that Aboriginal peoples have equitable access to jobs, training and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations 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.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Ask students to list the types of natural resources that we depend on in Canada. Some good examples would be oil, gas, paper and coffee. Have students reflect upon where these materials come from and if they have thought about the people and processes involved in getting these materials to our markets?
- **b.** Define the term "ally." How important is it that Indigenous peoples have allies in today's world, and are corporations or businesses allies? How?

II. Acquiring Strategies

- **a.** Use the list of resources students came up with earlier and examine where many of these resources are found. Note how many of these are in Indigenous traditional or contemporary territories. In other words, tell students that Indigenous communities have great deal of say in Canada's economic future.
- **b.** Have students research Indspire and the corporate partnerships held by the foundation in the interests of Indigenous education. Indspire funds thousands of Indigenous students per year and has several other education-focused programs. Without Indspire, where would Indigenous education be today?

III. Applying Strategies

- **a.** Explore the Indigenous-owned businesses in your area. Invite an Indigenous business owner to speak to your class on the issues they face in the corporate world. Adopt an Indigenous business owner or person in the corporate world and do a profile on their work.
- **b.** Envision what Canada would look like if there were no cycles of poverty in Indigenous communities. Make a poster, write a story or make a collage.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL B

I. Activating Strategies

- **a.** Show students the events of Idle No More from late 2012 to early 2013. Examine that movement and what it was attempting to address. Show students a round dance in a mall and discuss how attempts were made by activists to turn spaces of private corporate profiting to public spaces of community.
- **b.** Expose students to bodies such as the Canadian Council for Aboriginal Business (https://www.ccab.com), which attempts to inspire Indigenous-owned businesses, while also advocating for Indigenous communities when dealing with Canada's corporate sector. Examine how creating a stable, sustainable economy is almost impossible under Canada's *Indian Act*, and how building private infrastructure and corporate partnerships are potential strategies to help end cycles of poverty.

II. Acquiring Strategies

- **a.** Have students examine how much money corporations and businesses give to Indigenous communities and for what. Name these corporations and locate where their money goes (for instance, to education). Then, examine what other parts of these businesses are dedicated to Indigenous issues and how so.
- **b.** Study the science of resource extraction methods such as mining or fracking. Have students tour a site or interview a scientist, if possible. Students may also do some research such as that found on the Mining Association of Canada's website (http://mining.ca).

III. Applying Strategies

- **a.** Study successful Indigenous business owners in your community. Examine how these individuals have successfully integrated principles in Canada's business community for a fulfilling career, and what challenges and strategies they have used to achieve their success. Investigate businesses in your area to see if they are involved in education projects to support the development of Indigenous business. See if they can become involved with work at your school.
- **b.** Research and create a diorama on resource-extraction projects in your province and/or local area and the positive and negative impacts they have. Make a display, hold a debate or create a podcast, or publish your findings in an interesting way.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

- **a.** Divide the class into small groups or pairs and have each group choose one of the following resources: oil, fish, diamonds, gas, trees, water or coal. Have them conduct Internet research to answer as many of the following questions as they can:
    i. Would Canada's economy survive without this resource?
    ii. What are the environmental, cultural and human rights concerns, if any, regarding this resource?
    iii. What is industry doing to address these concerns?
    iv. What, if anything, are governments doing to assist the industries and to address these concerns?
    v. Are Indigenous communities concerned at all about the use of this resource? Why or why not?
- **b.** Share with students some recent controversies regarding resource development in Canada, such as in the Alberta oil sands. Show how some First Nations remain divided about whether the economic benefits outweigh the environmental impacts. Proponents resisting the oil sands are more in favour of sustainable economic development initiatives with less environmental impact. Play the video

Alberta Oil Sands: about produced by the Alberta government. This video can be found at: https://www.youtube.com/watch?v=UGx5_2IYZ4Y. After students finish watching the video, ask the following questions:

i. What are some of the benefits of the Alberta oil sands discussed in the video?
ii. Are there any shortcomings to the Alberta oil sands mentioned in the video?
iii. Would you be interested in learning about careers in the oil sands?
iv. How have some First Nations engaged with the Alberta oil sands?

II. Acquiring Strategies

a. Show students the Tedx talk by Garth Lenz found at: http://www.ted.com/talks/garth_lenz_images_of_beauty_and_devastation?language=en#t-256842. If this link is removed, there are many other links that speak about the effects of oil production in North America. After the students finish watching, ask them the following questions:

i. Did you learn anything new in this talk that was different than the videos on Alberta oil sands or on sustainable development?
ii. Do you think resource extraction and/or oil drilling is a beneficial way to create a life for the future? Why or why not?
iii. After watching the videos, what do you think are the benefits and downfalls of using our natural resources to generate money?

After the class discussion, separate students into groups of six and have the students do computer research on resource developments on and around First Nations. Students are to find five reasons to support a specific resource development and five issues that argue against a specific resource development. Show students the link "What is Sustainable Development" found through the International Institute for Sustainable Development (https://www.iisd.org/sd/). Have students examine some of the international conferences and conversations that have taken place in recent years (such as in Ottawa in 2007 or Rio de Janeiro in 1992) and are found on that page. After the students finish examining the information on the web page, ask them: "How can we describe sustainable development?" Then, invite an Elder or traditional Knowledge Keeper to explain how traditional knowledge supports environmental and social sustainability. After the Elder talks, have the students write a reflection highlighting best practices that can be learned from the First Nations community about sustaining our environment.

III. Applying Strategies

a. Divide students into groups and have them participate in a 10-minute debate in front of the class. Half of the group will debate in favour of the resource development, and half the students will debate against the resource development. Some examples of resource industry developments around or within First Nations that students could develop include:

i. the oil and gas industry
ii. the oil sands

iii. hydroelectric development
iv. mineral-extraction industries

b. Choose a contemporary issue involving Indigenous communities and resource extraction, such as a pipeline development or building of a hydro-electric damn. Examine if any business in Canada has committed to the principles (or any part) of UNDRIP. Research and write an essay on the complexities surrounding this issue, from economic needs to Treaty Rights to cultural claims to environmental impacts, and determine what a solution of the project should be.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)
- **d.** Conference with individual students to ensure one-on-one feedback
- **e.** Performance assessment rubrics
- **f.** Informal teacher observation

Education Plan 19: New Canadians and Reconciliation

Objectives

- To educate students on the relationship between Indigenous communities and new immigrants to Canada.
- To explore how reconciliation can be enacted between new Canadians and Indigenous communities.
- To enact discussions and reflections on processes of reconciliation utilizing TRC Calls to Action numbers 93 and 94.

Rationale (from the TRC *Final Report*)

For new Canadians, many of whom carry their own traumatic memories of colonial violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them. The Commission believes there is an urgent need for more dialogue between Aboriginal peoples and new Canadians.

At the forum "From Remembrance to Reconciliation," co-sponsored by the Ontario Human Rights Commission, by Colour of Poverty, Colour of Change, and by the Metro Toronto Chinese and South-East Asian Legal Clinic, and attended by the TRC Commissioners, participants reflected on how their own histories had shaped their understanding of violence, oppression, and racism, the stereotypes they had learned about Aboriginal peoples in Canada, and the challenges and opportunities of building alliances together.

Akua Benjamin, who came from the Caribbean, with its history of slavery, said,

> How is it that our histories ... [have] so many similarities in terms of violence? The violence of slavery is the violence of destruction in Aboriginal communities.... These are societies that are shaped by violence.... My grandmother talked about working in the fields and being beaten ... [and] my mother carried coal on her head as a child ... so we have a lot in common.... How do we reconcile? How do we have those difficult conversations that say that you are implicated in my struggle? You have privilege that I don't. You have an education that I was not privy to.... This is a safe place for us to really have those difficult conversations.

Ali Kazimi said,

> I came [to Canada] from India thirty years ago.... One of the things that became apparent to me right away was that I came [here] with my own baggage of stereotypes [of Aboriginal peoples]. These were defined by what I had seen in Hollywood films and comic books.... I spent a lot of time in Toronto going to soup kitchens,

> hanging out with people, trying to understand what the current reality is of First Nations people in an urban centre like Toronto. It was an incredible learning experience. It really humbled me. It really opened my eyes.... I remember having those discussions with people who would challenge me, and those challenges were absolutely essential.... That led me to my own question.... How do I fit into this landscape?
>
> Many Canadians feel that Canadian identity and cultural identity is somehow defined by this universal humanism. On the flip side, we have Prime Minister Harper who says Canada has no history of colonialism. They do the same thing. They deny colonialism and racism and [attitudes of] white superiority ... whose legacy we continue to see today.... It's a very toxic legacy.... One of the truths about Canada is that it was created as a white man's country, and this term was used over and over again.... Twenty years ago, I became a Canadian citizen and one of the things that wasn't made clear to me ... was that when we took that oath [of allegiance] we would become party to the Treaties that were signed.... We were given this very uplifting lecture on the rights of Canadian citizenship, but what was excluded was [information] on our responsibility and obligations ... as now being parties to these Treaties.

Winnie Ng said,

> I was born in Hong Kong and came to Canada in 1968.... I landed in Victoria, BC, the oldest Chinatown in the country.... It has been a journey for me as a person of colour, as a person of the non-Indigenous communities ... to learn about the history of this Native land and my own social location and privilege as a member of the newer arrival communities.... From the [Chinese] labour of the CPR [Canadian Pacific Railway] to the head tax and the Chinese Exclusion Act, ... the Chinese, along with Indigenous children, were secluded in the education system for so many years ... There's been a constant narrative of systemic racism, exclusion, and exploitation.... I think [we need to talk about] remembrance, resistance, and reconciliation.

— *The* Final Report *of the TRC*, Vol. 6, pp. 25–28.

TRC Calls to Action Addressed

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the treaties and the history of residential schools.

94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, her heirs and successors, and that I will faithfully observe the laws of Canada including treaties with Indigenous peoples, and fulfill my duties as a Canadian citizen.

EDUCATION PLAN

LEVEL A

I. Activating Strategies

- **a.** Ask students: "Who is a newcomer to Canada? What makes someone an immigrant? How would you feel if you were new to a place?"
- **b.** Watch a swearing-in ceremony of a new immigrant. Or, invite that new immigrant to come to your class.

II. Acquiring Strategies

- **a.** Examine the history of Indigenous communities and immigrant communities and what has challenged them from being unified in the past.
- **b.** Make a list of nations that have had recent immigrants to Canada. What cultural values might some of these peoples hold that would be challenging to Canada's culture? Why? Would it be important for these communities to know about Indigenous peoples and issues? Why or why not?

III. Applying Strategies

- **a.** Make a top 10 list of things immigrants must know about Indigenous peoples in Canada. Send these to an organization such as the Institute for Canadian Citizenship, which helps integrate immigrants into Canadian society.
- **b.** Study how Indigenous peoples and many newcomer populations have been personified in similar ways (for instance, as troublemakers, exploiting public purse, uneducated, etc.). Explore these myths in a brief editorial and send to the local paper.
- **c.** Assessment (includes assessment as, of, for learning).
- **d.** Hold a talking circle (BLM 1).
- **e.** Have students write in their reflection journal (BLM 2).
- **f.** Complete the teacher reflection form (BLM 3).

LEVEL B

I. Activating Strategies

- **a.** Study your community. Where are the Indigenous peoples? The immigrants? Are they separate or integrated?
- **b.** Watch the music video *The Remix Project*, featuring City Natives, an Indigenous hip-hop group from the East Coast, and Datu, a Filipino musical collective that fuses traditional instruments with modern sounds (https://www.youtube.com/watch?v=6wn7I0CJdOk). Explore how music brings cultures together.

II. Acquiring Strategies

- **a.** Research the country where recent immigrants in Canada are coming from and compare this to the history of Indigenous peoples in Canada. Are there similarities? Differences? What are they?
- **b.** Survey some recent immigrants on what they know about Indigenous peoples, treaties or history in Canada. Figure out what informational and cultural gaps remain and what would be important to know.

III. Applying Strategies

- **a.** Make a "Welcome to Canada" card for a new immigrant and ensure that Indigenous peoples are represented either visually or verbally. Distribute them at a citizenship ceremony or give to a recent immigrant as a gift.
- **b.** Study how Indigenous communities today are full of things immigrant populations have introduced and vice versa. Make a chart of "intercultural exchange."

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

LEVEL C

I. Activating Strategies

- **a.** Ask students: "How do you bring someone into your home? What must you do to make them feel welcomed?"
- **b.** Explore how Indigenous communities adopted newcomers into their families in order to forge peace and harmony (such as Muslims and Indigenous peoples).

II. Acquiring Strategies

- **a.** Study how Indigenous peoples and immigrant populations have encountered similar historical and cultural issues.
- **b.** Find a training manual or course given to new immigrants as they prepare to become citizens and analyze what information about Indigenous peoples they receive. Provide recommendations, if possible.

III. Applying Strategies

- **a.** Make a pamphlet for new immigrants what it means to be a "treaty person."
- **b.** The Stratford Festival and the Institute for Canadian Citizenship partnered to present former Assembly of First Nations National Chief Shawn Atleo's speech on the future of Canadian citizenship and identity. Watch excerpts here: (https://www.youtube.com/watch?v=Go0gCjAfQUU). Explore what "exchanges" between Indigenous and immigrant populations took place over Canadian history, and how the oath called for by the TRC encapsulates the kind of spirit National Chief Atleo calls to be recognized. Make an art project using the TRC oath and hold a gallery walk once completed. Invite your neighbouring class.

IV. Assessment (includes assessment as, of, for learning)

- **a.** Hold a talking circle (BLM 1)
- **b.** Have students write in their reflection journal (BLM 2)
- **c.** Complete the teacher reflection form (BLM 3)

d. Conference with individual students to ensure one-on-one feedback
e. Performance assessment rubrics
f. Informal teacher observation

Education Plan 20: Becoming the Canada We Can Be

Objective

- To give students visions of reconciliation and hope for the future.

Rationale (from the TRC *Final Report*)

Canada is at a critical turning point in the nation's history. The Commission has established guiding principles and a framework for reconciliation. It is now up to Canadians to take action.

The work of the TRC has shown just how difficult the process of truth determination can be. Thousands of Survivors came forward and, in tears and with anger, shared their pain. They showed how humour, perseverance, and resilience got them through the hardest of times, and how life after the schools sometimes just got too hard. They came forward to share their stories, not just to ease their burden but also to try to make things better for their children and their grandchildren.

Reconciliation is going to take hard work. People of all walks of life and at all levels of society will need to be willingly engaged.

Reconciliation calls for personal action. People need to get to know each other. They need to learn how to speak to, and about, each other respectfully. They need to learn how to speak knowledgeably about the history of this country. And they need to ensure that their children learn how to do so as well.

Reconciliation calls for group action. The 2010 Vancouver Olympics Organizing Committee recognized, paid tribute to, and honoured the four Host First Nations at all public events it organized. Clubs, sports teams, artists, musicians, writers, teachers, doctors, lawyers, judges, and politicians need to learn from that example of how to be more inclusive and more respectful, and how to engage more fully in the dialogue about reconciliation.

Reconciliation calls for community action. The City of Vancouver, British Columbia, proclaimed itself the "City of Reconciliation." The City of Halifax, Nova Scotia, holds an annual parade and procession commemorating the 1761 Treaty of Peace and Friendship. Speeches are delivered and everyone who attends is feasted. The City of Wetaskiwin, Alberta, erected a sign at its outskirts with the city's name written in Cree syllabics. Other communities can do similar things.

Reconciliation calls for federal, provincial, and territorial government action.
Reconciliation calls for national action.
The way we govern ourselves must change.
Law must change.

Policies and programs must change.
The way we educate our children and ourselves must change.
The way we do business must change.
Thinking must change.
The way we talk to, and about, each other must change.

All Canadians must make a firm and lasting commitment to reconciliation in order to ensure that Canada is a country where our children and grandchildren can thrive.

— *The* Final Report *of the TRC*, Vol. 6, p. 221.

TRC Calls to Action Addressed

In this education plan, large-scale classroom, school or division-wide initiatives that may culminate instances of reconciliation are listed.

EDUCATION PLAN
LEVEL A

I. **Make a time capsule.** Speak to the future. Take samples of art, stories, videos and other materials created during the school year and create a message for students 50 years from now on the acts of reconciliation your school pursued and achieved. Predict what Canada will look like when processes of reconciliation are realized.
II. **Pair with a First Nations school.** Enact reconciliation together. Have students exchange and meet one another face to face or through electronic means. Share resources and responsibilities together and create lifelong relationships that embody acts of reconciliation.
III. **Commit to the Earth.** Every year, at the end of your activities surrounding reconciliation, have the entire student body witness a "commitment to the Earth," such as tree-planting or a "cleanup-the-neighbourhood day." Connect this day to Indigenous principles of relationship-making. Have an Elder bless the day before you begin.

LEVEL B

I. **Publish a book on reconciliation.** Use at least one of the journal entries students created during an education plan from this manual. Add photographs and other visual mediums. Mail a copy of the text to the National Centre for Truth and Reconciliation.
II. **Create a massive school art project or show**. Have every student commit to an artistic rendering of reconciliation that can be stitched, tied or connected together. Art projects could take the form of an interconnected quilt or mural, but make a massive show of reconciliation and "publish" these expressions to the public. Sell tickets and donate this to an organization that promotes reconciliation.
III. **Commit to reconciliation.** Have every student in the school sign a "contract for reconciliation" (or a petition) and record a saying or make a meme published in a physical or electronic medium. Invite other members of the public and students from other schools to commit alongside your class.

LEVEL C

I. **Create a video archive/library.** Have students, with their smartphones, create short videos exploring the issue of reconciliation from their perspective. Give parameters and provide resources to help edit and produce these videos. Make a massive school-wide YouTube channel and disseminate to other schools throughout the division, issuing a challenge to do the same. Make a collective hashtag.

II. **Choose one issue challenging reconciliation in Canada and do a public awareness campaign.** Examples could include: environmental issues, media representation, implementing UNDRIP or challenging *terra nullius*. Have students from multiple age ranges and grade ranges participate, and this could have a fundraising element as well.

III. **Rename elements of your school or advocate for a place in your community to honour residential schools**. Make a permanent commemoration for residential schools and rally support from your local governmental representative.

Blackline Masters

Blackline Master 1: Talking Circle

The talking circle is an excellent teaching strategy that is consistent with Aboriginal values and perspectives. Talking circles are common in Indigenous cultures. Talking circles give people an opportunity to interact around the key ideas of an issue in an informal way. Talking circles are not designed to produce consensus or even to strive toward commonality. Their intention is to find a common ground of shared meanings and experiences in which differences are recognized and respected. The main goals are listening and respect for varied viewpoints, rather than criticism and confrontation.

The circle process establishes a very different style of communication. Rather than active verbal facilitation, communication is regulated through the passing of a talking piece (an object of special meaning or symbolism to the circle facilitator, who is usually called the Circle Keeper). The talking piece fosters respectful listening and reflection. It prevents one-to-one debating or attacking.

In a talking circle, each participant is equal, and each one belongs. Students in a talking circle learn to listen and respect the views of others. A stick, stone or feather (something that symbolizes connectedness to the land) can be used to "travel" throughout the group and facilitate the circle. Whoever is holding the object has the right to speak, and the others have the responsibility to listen. Participants are not required to speak. If someone feels unable to speak, they can simply pass the talking piece to the next person.

The Talking Circle

- ✓ is consistent with Aboriginal values of respecting all views and including all voices.
- ✓ is a powerful symbol of connectivity and completeness; the circle is the Earth, the sky, the sun, the moon, the teepee, the seasons, the cycle of life.
- ✓ is held in a place where everyone is equal, where all can have a say.
- ✓ represents a place for healing, where the heart can be unburdened, and words of consolation can be freely spoken.
- ✓ supports students in learning how to listen respectfully and to express their ideas without fear of ridicule.
- ✓ incorporates a talking stick, feather or stone that can be held by the speaker to signal that she or he now has the right to speak, and the others have the responsibility to listen.
- ✓ helps students develop confidence in presenting their views, exchanging and exploring ideas, examining concepts and raising questions.
- ✓ provides an appropriate framework for learning to respect and appreciate differences between groups.

There are a few very simple guidelines that allow a talking circle to function:

1) *Only one person speaks at a time*. Only the person holding the feather or talking stick may speak. Dialogues are often not part of the circle, especially if they become confrontational.

2) *Introduce yourself*. It is polite to introduce yourself in the first round. Use your spirit name, if you have one; otherwise, use your given name.

3) *Speak from the heart and speak your "truth."* The speaker should address the circle from the heart and may speak for as long as they need to, with respect for the time of others.

4) *Listen with respect*. All people except the speaker listen attentively and give support to the speaker. Listening with the heart allows you to hear the true intent beneath what the speaker is saying. Listen in the way you expect others to hear you.

5) *What is said in the circle stays in the circle*. Never repeat anything that is said within the circle, unless you have the permission of the speaker. What is shared in a sharing circle stays in that circle.

Blackline Master 2: Reflection Journals

Reflection journals record your feelings, responses and reactions to what you are learning. Think deeply about the materials you encounter and relate this information to your "real life." Feel free to reflect, raise questions, form your opinions and be critical.

What Happened Today, and What I Learned	What I Think and Feel About What I Have Learned	What Questions I Have After Today
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		

Blackline Master 3: Teacher Self-Evaluation

Lesson Plan Reflection Form

Answer the following questions after your lesson:

Reflection Question	Reflection Response
1. How did the lesson meet the learning outcomes? Which general learning outcome(s)/specific learning outcome(s) were most met? Least met?	
2. How does this lesson fit into your annual teaching plan?	
3. How does this lesson fit into your unit plan?	
4. How did the lesson proceed? Did the lesson move in clear, sequential steps, or are there areas that need more attention? Less attention?	
5. Are there opportunities for this lesson to be modified to meet the needs of all learners? How?	
6. How helpful were the materials during this lesson? Did anything get damaged/lost? If so, what needs to be replaced?	
7. How effective were the visual and kinesthetic materials during this lesson? Can they be improved? How?	
8. Is the teacher-centred assessment for this lesson clear and concise? What did it help you uncover?	
9. Is the student-centred assessment for this lesson clear and concise? What did it help you uncover?	
10. Any last comments on the lesson? How do you feel about how it went? What would you like to remember for the next time you do this lesson?	