

TOGETHER

peyak aski kikawinaw

WE ARE STRONGER



**A Guide to Implementing the
Truth and Reconciliation Commission of Canada's
Calls to Action
at the University of Regina**

*Developed by the Working Group for the University of Regina's
Response to the Truth and Reconciliation Commission Report*



**University
of Regina**

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A Guide to Implementing the Truth and Reconciliation Commission of Canada's *Calls to Action* at the University of Regina

Executive Summary

This guide is to assist the University of Regina with truth and reconciliation actions. It offers context for these actions to encourage responsible engagement with Indigenous communities. It also reinforces the responsibility of non-Indigenous peoples to appropriately answer the TRC's *Calls to Action*. This guide is based primarily on two community engagement sessions where conversation challenged the University to:

1. Responsibly share the territories it resides on, namely Treaty 4 and 6 and the ancestral lands of several Indigenous nations and peoples;
2. Establish authentic and mutually-beneficial relationships with all of the communities that the University engages with.

What we heard at the Engagement Sessions

- A need for deep listening
- A need for humility
- A need for honesty
- A need for empathy
- A need for relationships
- A mutual need
- A need for presence

Principles for reconciliation

- Truth must come before reconciliation
- Actions must accompany words and symbols
- Structural change
- Accountability

A concrete commitment

We recommend five goals to make the University of Regina's commitment to reconciliation concrete. Tools must be given to all students, staff, and faculty to develop:

- Knowledge of treaties, specifically of Treaties 4 and 6;
- A basic understanding of Canada's history with and the continuance of colonialism, including of the Indian Residential Schools and the Indian Act;
- An awareness of Indigenous ways of knowing and how these relate to their program of study;
- Knowledge of the key elements of the Final Report of the Truth and Reconciliation Commission and its *Calls to Action*, the Royal Commission on Aboriginal Peoples, and the United Nations Declaration on the Rights of Indigenous Peoples; and
- An understanding of the role they can play in reconciliation on the basis of the knowledge and skills they will have acquired at the University of Regina.

A Guide to Implementing the Truth and Reconciliation Commission of Canada's *Calls to Action* at the University of Regina

Purpose

This is a guide for truth and reconciliation actions for students, staff, and faculty at the University of Regina. It is intended to encourage all members of the University of Regina community to develop and implement projects and strategies that respond to the *Calls to Action* of the Truth and Reconciliation Commission of Canada (TRC).

It was prepared by the Working Group for the University of Regina's Response to the Truth and Reconciliation Commission Report ("TRC Working Group").

The Issue

The TRC has called upon public institutions, and notably universities, to act "in order to redress the legacy of residential schools and advance the process of Canadian reconciliation." Given its commitment to these processes, the University of Regina—its faculties, staff, and students—can respond to individual *Calls to Action* as well as to broader elements of its report. This guide offers context for focused responses at the University of Regina to the TRC and for responsible engagement with Indigenous communities.

Historical Context of the Truth and Reconciliation Commission of Canada

- 1870s – 1996: The Government of Canada supports and funds church-run Indian Residential Schools (IRS) that removes more than 150,000 First Nation, Metis, and Inuit children from their families with the aim to "kill the Indian in the child". Many children experienced emotional, physical, and sexual abuse at these institutions, and intergenerational trauma plagues families of survivors to this day.
- 1996: The Royal Commission on Aboriginal Peoples (RCAP), created due to decades of Indigenous resistance, advocacy, and diplomacy, identifies in its report the importance of ensuring that the voices of survivors of the Indian Residential Schools (IRS) system are included in a recommended investigation into the IRS system.
- June 1, 2008: The Truth and Reconciliation Commission of Canada (TRC) was created, not as a benevolent act of the federal government, but as a result of a court-approved settlement agreement (Indian Residential Schools Settlement Agreement—IRSSA) that was the direct result of the push for justice from survivors and intergenerational survivors of the Indian Residential School (IRS) system who filed claims of abuse against the Government of Canada.
- 2009-2015: The TRC holds a number of national events in different locations across the country over the TRC which focus on centering the voices and stories of survivors and intergenerational survivors of the IRS.
- June 2, 2015. The TRC releases its Summary of the Final Report of the Truth and Reconciliation Commission of Canada, "Honouring the Truth, Reconciling for the Future", and 94 *Calls to Action*.
- December 15, 2015. The TRC releases its Final Report.

History: The University of Regina and the TRC

- Winter 2016. Dr. Shauneen Pete, then the Executive Lead, Indigenization, University of Regina, releases the document “100 ways to Indigenize and decolonize academic programs and courses.”
- March 2016: First Nations University of Canada releases response to TRC Calls to Action.
- Spring 2016: Faculty of Education releases response to TRC Calls to Action.
- November 2016. At the request of Dean’s Council, a Working Group for the University of Regina’s Response to the Truth and Reconciliation Commission Report is comprised of staff and faculty members from different faculties and units from across campus with Elder guidance from Alma Poitras (“TRC Working Group”).
- November 2016. The TRC Working Group undergoes an environmental scan of university responses to the TRC and develops a discussion guide for the Working Group. This step included discussions with the Faculty of Education and the affiliated colleges of First Nations University of Canada and Champion College, which all had institutional-specific responses or were in the process of development.
- December 2016: Champion College releases TRC response.
- December 12, 2016. President and Vice-Chancellor Vianne Timmons, together with Peter Stoicheff, President and Vice-Chancellor of the University of Saskatchewan, releases a joint response to the TRC, “Post-Secondary Education in Canada: A Response to the Truth and Reconciliation Commission of Canada”.
- April 2017. The TRC Working Group develops its Terms of Reference.
- September 2017. This Working Group prepares a “Draft Statement of the University of Regina’s Response to the Truth and Reconciliation Commission Report and *Calls to Action*” with Elder feedback from Life Speaker Noel Starblanket and Kokum Brenda Dubois (Draft Statement).
- September – October 2017. Dr. Emily Grafton, Executive Lead, Indigenization, University of Regina presents Draft Statement to the University Executive Team, University Leadership Team, and Dean’s Council, receiving feedback that is worked into a new Draft Statement by the TRC Working Group.
- October 25, 2017. This new Draft Statement is presented by Emily Grafton and Jérôme Melançon (Assistant professor of French and Francophone Intercultural Studies and member of the TRC Working Group) and discussed at Executive of Council. The TRC Working Group is instructed to hold consultations to give the University community a chance to reflect on and respond to the Draft Statement.
- April 7, 2018. The TRC Working Group holds a community engagement session at māmawêyatîtan centre opened by Elder Beatrice LaFrambois (Regina).

What We Heard

Reconciliation is a living and ongoing process that requires people to be actively involved and participating in the process for it to work.

- April 11, 2018. The TRC Working Group holds a community engagement session on campus opened by Elder Doug Peeace.
- April 24- May 4, 2018. The TRC Working Group makes public a campus-wide survey on the Draft Statement.
- May-July 2018. The engagement sessions and survey feedback are used to evaluate the contents of the Draft Statement and to create this guide.

What we heard at the Engagement Sessions

The University of Regina has a long history of interaction with Indigenous communities, both on-campus and off-campus. While this history has been fraught with complexities (that are beyond the scope of this guide), there are also examples of working in mutual support with Indigenous communities. Many faculties, scholars, staff, and students, for example, are members of Indigenous communities and/or have been working to build bridges between campus and communities. Additionally, several faculties, as a result of their mandates and focus, have been campus leaders in developing responses to the TRC. This guide does not replace these responses but, instead, complements existing efforts of truth and reconciliation or can be used as a guide for those just starting out or unsure of where to begin.

What We Heard:

Truth and reconciliation:

- Must begin with truth and justice before moving on to reconciliation.
- Requires us to listen to ourselves and others with open hearts.
- Is about building relationships.

The TRC Working Group held two engagement sessions in April 2018, one at the māmawêyatitân centre (Regina) and one session at the main campus. These were widely promoted through the University webpage, email, social media, and posters, and were well attended. These sessions were followed by a campus-wide survey. Several needs surrounding truth and reconciliation were expressed to the TRC Working Group during these sessions and in this survey, as well as during an organized panel which dealt with two high-profile, Canadian trials of the men accused of the murders of two Indigenous youth and the injustices faced by Indigenous people in their relation to the state and to non-Indigenous people.

A need for deep listening.

The truths of the experiences of Indigenous people has not been entirely told and can only be learned through close, patient, repeated attention. Not every Indigenous person has had the chance – or the desire – to see their experiences represented in the TRC and in the Royal Commission on Aboriginal Peoples (RCAP). This deep and thoughtful listening ought not be limited to the issues before commissions and courts, but acknowledge the facts of the past (residential schools, the sixties scoop, the already murdered women and girls). First Nations, Métis, and Inuit people need to have their contemporary truths heard.

A need for humility.

Non-Indigenous populations have learning to do. Humility refers to what the TRC called “bearing witness”: the authentic, present, and respectful listening to the testimony and story of survivors, which can be extended to other testimony and story related to experiences of

colonialism. Bearing witness is difficult yet it is important to face the truths and participate in an Indigenous-led or advised healing journey. Listening is a basis for what non-Indigenous people can change about themselves and their institutions and for the ways in which they can include Indigenous people in these changes. Humility will tell non-Indigenous people what to do and what not to do. Humility will also help the University recognize knowledge and expertise where they are, regardless of whether those who hold them have diplomas and express them in a manner that looks like academic knowledge and expertise.

A need for honesty.

The University is a government-funded institution and is perceived by some participants in the engagement session to be complicit in the actions of the government. It also has its history with Indigenous communities and with Indigenous faculty, staff, and students, which is not solely positive. We at the University must own our past and recognize how this past informs our present in an effort to repair.

A need for empathy.

Non-Indigenous people need to be aware of the emotional impact of residential schools on survivors, and on inter-generational survivors of colonialism more broadly, and of discussions dealing with these topics. They also need to be aware of the challenges Indigenous people face in participating in non-Indigenous institutions. Many families of first-generation Indigenous university students wonder what will happen to their children when they go to university. They shared their questions with us: What will become of them as they pursue an education that will open economic opportunities but also separate them from their communities? How will they be treated? These questions should challenge the University to ask: How do we facilitate reconciliation in a good way? We often discuss the potential for re-traumatization that can arise from testimony of residential school survivors and inter-generational survivors. The TRC was very careful to ensure that their work was supported by cultural healers and health supports. How do we encourage reconciliation and ensure the health and cultural safety of those traumatized by colonialism, those that are just learning about these impacts, and so on? How do we decolonize the University of Regina?

A need for relationships.

Existing relationships are the basis for all existence and work in common. They can serve as a model for those who have yet to create such relationships. They also need to be ongoing and to take place at every level of the University, as much at the level of student support, teaching, and research, as at the level of policy and agenda setting. The kind of personal relationships that makes commitment and engagement meaningful do not allow for representation or delegation. The arrival of a new person in a position of leadership does not allow one to simply pick up

What We Heard
<p>The University needs:</p> <ul style="list-style-type: none">• knowledge from Elders• to listen to knowledge keepers• to respect Indigenous knowledge systems• to recognize and affirm the knowledge keepers who don't have university credentials.• to be aware of the effects of "extracting" elders from their communities instead of building long term relationships with elders where they are.

where the last person left off; relationships are to be built anew each time, just as they are to be maintained. Reconciliation, as the TRC has shown, is about relationships. Informal and formal relationships existed among Indigenous peoples and with non-Indigenous people long before the creation of Canada and the signing of the Treaties. Treaties are thus not the original relationships, although their complex history and the distance between their written and oral versions display a continuity with longstanding relationships of mutual aid and benefit as well as the destruction of such ties by colonial relations. Reconciliation must rely on the positive aspects of the history of relationships. Furthermore, it must be informed by Indigenous conceptions of relationships. One example of these conceptions is *wâhkôhtowin* (wah coo toe win) in *nêhiyawêwin* (the language of the Cree) and Michif (the language of the Métis/Michif Nation), which means being related to one another or kinship. In this sense, the conception of relationship consists of engagement with everyone, no matter how distantly related or deceased, and everything, including what European cultures consider to be inanimate objects, land, water, and sky. Reconciliation, therefore, must be based on and include this notion of relationships.

A mutual need.

In establishing relationships we need to be aware of the potential pitfalls of being overly focused on merely helping Indigenous peoples and a strict focus on “closing gaps” between Indigenous and non-Indigenous peoples. Instead, relationships must arise out of a recognition that we at the University need the participation and knowledge of Indigenous persons and communities to achieve our goals (notably those set out in its strategic plan) and to set new ones that will help ensure that First Nation, Métis, and Inuit persons and communities have the autonomy and resources necessary to pursue their own goals.

A need for presence.

At these engagement sessions, the TRC Working Group was told that a concrete commitment to truth and reconciliation involves the presence of the University’s executive team and of the Deans, rather than their delegates. Trust and a sense of respect have been said to be possible only if those who listen are also those who make the decisions and are able to execute them. The University leadership can demonstrate its involvement with the community by being present when the community is consulted and by creating their own relationships with individual community members. Working toward reconciliation means being physically present and involved in its processes rather than arriving after the fact to celebrate institutional achievements. We also heard much enthusiasm for truth and reconciliation. A common feeling at the engagement sessions is that First Nations, Métis, and Inuit individuals thought they would never see such events in their lifetimes. Their desire to talk at length – often leading to only a part of the agenda of the sessions to be accomplished – may however be tied to the unstable foundations of their relationship with the University of Regina: being surprised at this first occasion to be heard, they are perhaps skeptical that future opportunities will arise and want to share as much as possible.

What We Heard

- It is good that this conversation is happening. Never thought I’d see it in my lifetime.

Living better, together in these shared territories

The University of Regina's latest statement of acknowledgement of the traditional territory was prepared in consultation with Indigenous stakeholders ahead of the Congress of Social Sciences and Humanities in 2018. It reads as follows:

Welcome to the University of Regina, with three federated colleges: the First Nations University of Canada, Campion College and Luther College. The main campus of the University of Regina is situated on Treaty 4 lands with a presence in Treaty 6. These are the territories of the nêhiyawak (Cree), Anihšînāpēk (Saulteaux), Dakota, Lakota, and Nakoda, and the homeland of the Métis/Michif Nation. Today, these lands continue to be the shared territory of many diverse peoples from near and far. The nêhiyawak originally referred to Regina as oskana kâ-asastêki which literally means "The place where bones are piled up." This is why Regina's nickname is "Pile O'Bones" and this is the origin of the name of our current location in Wascana Park.

Terms:

nêhiyawak - nay-hi-yuh-wuk (Cree)

Anihšînāpēk - uh-nish-i-naa-payk (Saulteaux)

oskana kâ-asastêki - os-kuh-nuh-kaa-us-us-tay-kih

This statement recognizes Indigenous people and shows respect for them, but also emphasizes that the University's students, staff, and faculty have treaty obligations and their need to establish and maintain relationships with the nations on whose territory they are located. The Innu activist and artist Melissa Mollen Dupuis, during her visit at the University of Regina in April 2018, presented land acknowledgement statements as reminders that visitors and non-Indigenous, settlers can turn to the peoples who have lived on and cared for the land for guidance on how to coexist and live better together on shared territories. We should all ask ourselves what sharing territory means to us individually and collectively.

Establishing relationship with communities

As the statement lists separate nations, reconciliation demands attention to the diversity of Indigenous nations and communities with whom the University of Regina interacts. There are further individuals who may be desiring to establish connections with the families, communities, and nations from whom they have been separated.

There are six circles of relationships that exist between the University of Regina and Indigenous communities. A first circle is composed of First Nations, Métis, and Inuit staff and faculty who belong at once to the University of Regina community and to their home communities. Researchers especially have obligations to their home community and to those with and for whom they conduct research. Like them, First Nations, Métis, and Inuit students at the University have a dual belonging, also with a primary obligation to their home community which may have had a hand in deciding on and facilitating their university attendance. It is worth noting that recently, the Indigenous students of the University of Saskatchewan reacted against the University's reconciliation efforts, indicating that they did not serve them sufficiently and demanded too much of the time that they owed to their home communities. First Nations, Métis, and Inuit students, staff, and faculty at all Canadian universities also find themselves confronted

by the colonialism and racism present in institutions as well as in interactions, and thus run greater personal risks in confronting them and in bringing reconciliation into action. Reconciliation is also about laying the groundwork to attracting and retaining them at the University of Regina.

A second circle is composed of the Indigenous people living in Regina and in nearby cities, towns, and villages, as well as on reserves throughout the province. These communities are also served by other municipal, provincial, and federal institutions, and by local corporations and organizations, with whom the University of Regina regularly establishes partnerships.

A third circle is composed of institutions affiliated with or closely associated with the University of Regina, namely the First Nations University of Canada (FNUniv) (which is an affiliated college of the University) and the Gabriel Dumont Institute's Library and Saskatchewan Urban Native Teacher Education Program (SUNTEP). The TRC Working Group heard that the distinctions between FNUniv or Gabriel Dumont Institute's Library and SUNTEP and the University of Regina are not clear to some; to others, a stricter distinction in their respective roles is needed to avoid competition or duplication of efforts.

A fourth circle ties the University to other educational institutions: high schools, school boards, superintendent divisions, especially in locations with high proportions of Indigenous students, as well as the File Hills-Qu'Appelle Tribal Council and the Treaty 4 Educational Alliance which act as educational authorities for on-reserve schools in the shared territory on which the University of Regina is located.

A fifth circle offers opportunities for the University of Regina to interact with governments through band councils; the Tribal Councils of the province, beginning with File Hills-Qu'Appelle Tribal Council; the Métis Nation of Saskatchewan; and the Federation of Sovereign Indigenous Nations.

Finally, a sixth circle ties the University to Indigenous peoples and movements throughout the world through collaborations and exchanges of students, staff, and faculty, as well as solidarity among the nations to which they belong.

Principles for reconciliation

The TRC Working Group, through its discussions and consultations, has relied on four principles. These principles can also be found in the discussions and debates around reconciliation led by Indigenous scholars, activists, and families throughout the country. The first principle is that **truth must come before reconciliation**. Indeed, non-Indigenous people will not be ready for reconciliation until they have learned to listen to Indigenous people and become informed of these realities. The second principle is that **actions must accompany words and symbols**. While the latter have certainly demonstrated the University's desire for reconciliation, commitment is measured by actions: policies, initiatives, and practices – by the investment of resources, both in terms of money and time. The third principle is that reconciliation demands **structural change**. Actions must aim at taking down the barriers that hinder the full participation of First Nations, Métis, and Inuit people in ways that serve their aspirations and their communities. The fourth principle lies in a commitment to **accountability**. Reconciliation

must be a responsibility with clear agents at the level of the University as well as in its units, faculties, and divisions. Mechanisms must be put in place to ensure that action is taken and that change occurs, but also that the many communities discussed above are informed, consulted, and have an opportunity to take part in them.

Two orientations have been present all along within the TRC Working Group which cast light on the spirit in which truth and reconciliation can take place. The first is that in seeking reconciliation, non-Indigenous people must follow the lead of Indigenous people. Having been conciliatory since the arrival of Europeans on their territories, they have already adapted themselves to non-Indigenous institutions and ways of being, acting, and knowing. The second is that reconciliation is primarily the work of non-Indigenous people. They have the duty to inform and educate themselves, to reach out and consult, and to be willing to own up to the mistakes they will make in this learning process. They can begin by seeking out the resources that have already been made publically available, beginning with the reports of the TRC and of the Royal Commission on Aboriginal People, and the vast scholarship on the realities of First Nations, Métis, and Inuit communities and people.

A concrete commitment

The Statement of Response to the TRC lists five goals to make the University of Regina's commitment to reconciliation concrete. Every student, staff, or faculty member will have the tools for reconciliation, or mutual respect, if we at the University commit to giving them:

- Knowledge of treaties, specifically of Treaties 4 and 6;
- A basic understanding of Canada's history with and the continuance of colonialism, including of the Indian Residential Schools and the Indian Act;
- An awareness of Indigenous ways of knowing and how these relate to their program of study;
- Knowledge of the key elements of the Final Report of the Truth and Reconciliation Commission and its *Calls to Action*, the Royal Commission on Aboriginal Peoples, and the United Nations Declaration on the Rights of Indigenous Peoples; and
- An understanding of the role they can play in reconciliation on the basis of the knowledge and skills they will have acquired at the University of Regina.

In addition to these goals, the University's commitment will be measured by the use of our resources. Elder and knowledge keeper resources are perceived too often be those to be cut when there are budgetary restrictions. The University should also remember that Elders and knowledge keepers are resources for their own communities. Time spent with the University community is time that is not spent with their community, and the needs of the latter may come before or conflict with those of the former. Their expertise is also perceived to be undervalued: they are not paid, recognized, or honoured in the same way as visiting academics or as University professors.

What We Heard

There is often too much emphasis on Indigenous peoples informally teaching non-Indigenous people, which is tiring and often takes its toll on Indigenous peoples, in addition to diverting them from other activities. Non-Indigenous people need to take up the task of teaching each other.

University-focused recommendations

These five goals for reconciliation are also ways to combine several of the TRC's *Calls to Action* while adhering to the four stated principles (truth must come before reconciliation; actions speak louder than words and symbols; structural change; accountability):

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

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

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.

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.

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.
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 multiyear funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

Faculty-specific recommendations

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.

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.

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 Joint-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.

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.

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

The recommendations pertaining to law schools are not included.

Reconcili-Action
<p>While specific faculties are called to act toward reconciliation, all faculties, units, and divisions can offer support in achieving these goals.</p>

Next steps

The University of Regina, through Council and/or the Executive Team, can:

- undertake a study of the TRC's *Calls to Action* to identify those to which it can contribute;
- undertake a study of the TRC's report to identify the broader issues tied to colonialism which it can tackle;
- examine its own relationship to the residential schools and colonialism more broadly construed;
- make good on its promises by returning to the joint statement by Presidents Timmons and Stoicheff, "Post-Secondary Education in Canada: A Response to the Truth and Reconciliation Commission of Canada"
(<http://www.schoolofpublicpolicy.sk.ca/research/publications/policy-brief/Post-Secondary-Education-in-Canada-A-Response-to-the-Truth-and-Reconciliation-Commission-of-Canada.php>)

Each faculty, unit, and division can:

- begin with Call to Action #57 to offer its staff the training necessary to engage into the work of reconciliation;
- undertake its own study of the TRC's *Calls to Action* to find those that might apply to it or to which it can contribute;
- identify the communities and organizations with which it can strengthen or create relationships and begin with sessions of listening;
- decide with these communities on specific actions to be taken to answer to the *Calls to Action*;
- find ways to go to the community and hold events there rather than invite it to the University, out of respect and out of a desire to learn;
- return to the document produced by past Indigenization lead Shauneen Pete, "100 ways to Indigenize and decolonize academic programs and courses"
(<https://www.uregina.ca/president/assets/docs/president-docs/indigenization/indigenize-decolonize-university-courses.pdf>)

Current Members of the TRC Working Group

Andrea Sterzuk (Associate Professor, Faculty of Education)

Brett Waytuck (University Librarian)

David Garneau (Professor, Visual Arts Department)

Emily Grafton (Executive Lead,
Indigenization)

Jérôme Melançon (Assistant professor of
French and Francophone Intercultural
Studies)

What We Heard

We need more opportunities to bring people together to talk about reconciliation.

Wendy Whitebear (Business Manager, UR Press)

With Elder Support from:

Alma Poitras, Peepeekisis First Nation, Elder, Faculty of Education

Brenda Dubois, Muscowpetung First Nation, Kukom, Aboriginal Student Centre

Noel Starblanket, Starblanket First Nation, Elder-in-Residence/ Lifespeaker, University of Regina

Links

The Royal Commission on Aboriginal Peoples:

- Highlights from the Report on the Royal Commission on Aboriginal Peoples:
<https://www.aadnc-aandc.gc.ca/eng/1100100014597/1100100014637>
- Royal Commission on Aboriginal Peoples:
<https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/introduction.aspx>

The Truth and Reconciliation Commission of Canada

- Calls to Action:
http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf
- Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission
http://www.myrobust.com/websites/trcinstitution/File/Reports/Executive_Summary_English_Web.pdf
- The Final Report of the Truth and Reconciliation Commission:
<http://www.trc.ca/websites/trcinstitution/index.php?p=890>

Office of the Treaty Commissioner: <http://www.otc.ca/>

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):

<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

Appendix A

University of Regina's Statement of Commitment in Response to the Truth and Reconciliation Commission

The University of Regina is situated on Treaty 4 lands with a presence in Treaty 6 territory. These are the territories of the nêhiyawak (Cree), Anihšīnāpēk (Saulteaux), and Dakota, Lakota, and Nakoda, and the homeland of the Métis. Today, these lands continue to be the shared territory of many diverse peoples from near and far. We recognize the contribution that engaging in Reconciliation brings to our life as a campus community that is situated on these lands. The University is committed to making Reconciliation a part of all interactions amongst Indigenous and non-Indigenous students, staff, and faculty and with our neighbours off-campus.

To address Reconciliation at the University of Regina, we rely on the work of the Truth and Reconciliation Commission of Canada (TRC). Its Report discusses the history of colonialism in Canada and how this history continues to operate and inform Canadian society and its institutions. The TRC was born of the resilience and courage of Indian Residential School survivors. It provided a safe space for survivor and inter-generational survivor truth-telling and to memorialize the many children who did not survive. It also asked the nation to listen and bear witness to these truths. The TRC forced this nation to cease ignoring the history of the Indian Residential School system and the continued impacts that this system has ingrained into the daily lives of all Canadians. The TRC also offers a vision of Reconciliation based on hope – a vision which is held alike by many survivors and intergenerational survivors, Indigenous peoples, and non-Indigenous populations, that we can address the resulting systemic colonialism together. The TRC's 94 *Calls to Action* provide a framework to transform this hope into reality through the concrete actions of Reconciliation, which is a responsibility of all Canadians.

Much like other post-secondary institutions, the University has a history of developing and applying knowledge, constructing space, and interacting with Indigenous peoples and communities in ways that have been framed by Western-based practices. Today, many universities are addressing these practices in an effort to transform themselves so that non-Indigenous populations can study, work, and live in a good way with Indigenous peoples. To address this history and shift these practices, the process of Indigenization has been implemented at the University. Our institution understands Indigenization as the inclusion of Indigenous ways of knowing, voices, and critiques in our practices such as teaching, research, governance, and in our physical spaces. This includes, especially, those Indigenous nations upon whose lands the University is situated. In addition to Indigenization efforts, Reconciliation will require new, complementary, and additional efforts for the University to meet its collective and campus-wide responsibility.

As we did in December of 2016 in a joint response with the University of Saskatchewan, we at the University of Regina acknowledge the TRC's Calls to Action. The Calls were addressed to all who live in Canada, especially those in positions of privilege and power resulting from colonialism.

The *Calls* require two parties – Indigenous and non-Indigenous peoples – to come together to form mutually respectful relationships and transform practices that exclude Indigenous peoples and knowledge systems, a practice that creates barriers to respect and mutuality. The *Calls* are an invitation to join Reconciliation. The *Calls* beckon us to respond, listen, engage, and live together. They are an invitation to learn together and from each other. It asks all non-Indigenous peoples across Canada to follow the generous lead of the First Peoples whose lands they share. Georges Sioui of the Wyandot-Huron nation and past Associate Professor of Indian Studies and Dean of Academics of the Saskatchewan Indian Federated College reminds us that since European nations first began to settle, sign treaties, colonize, and claim the lands, Indigenous peoples have offered knowledge and goodwill, shared land and resources, and stood resilient in the face of European and later Canadian colonialism.

In response to the *Calls to Action* we recognize that, at this point in time, Reconciliation is in larger part a treaty responsibility of non-Indigenous peoples. Specifically, non-Indigenous peoples are asked to take part in Reconciliation because many Indigenous people have already been conciliatory. The TRC's *Calls to Action* seek to address this imbalance in commitment and respect that has, to date, framed the relationship between Indigenous and non-Indigenous peoples.

The University's commitment to Reconciliation is based on five goals. The members of the Response to the University of Regina's Truth and Reconciliation Commission Working Group suggest that every faculty, unit, and division also commits that each and every student, staff, or faculty member will have the tools for Reconciliation, or mutual respect, through:

- Knowledge of treaties, specifically of Treaties 4 and 6;
- A basic understanding of Canada's history with and the continuance of colonialism, including of the Indian Residential Schools and the Indian Act;
- An awareness of Indigenous ways of knowing and how these relate to their program of study;
- Knowledge of the key elements of the Final Report of the Truth and Reconciliation Commission and its *Calls to Action*, the Royal Commission on Aboriginal Peoples, and the United Nations Declaration on the Rights of Indigenous Peoples; and
- An understanding of the role they can play in Reconciliation on the basis of the knowledge and skills they will have acquired at the University of Regina.

With any responsibility comes a requirement for accountability. To assist in the creation of such initiatives, the University's TRC Working Group has prepared *A Guide to Implementing the Truth and Reconciliation Commission of Canada's Calls to Action at the University of Regina*. All faculties, units, and divisions share this common responsibility of Reconciliation and must take it upon themselves to take up one or more *Calls*. A list of initiatives toward Reconciliation will be created and will be maintained as faculties, units, and divisions report their activities associated with Reconciliation to the President's Office. Above all, the members of the University's TRC Working Group invite every faculty and staff member, every student, and everyone who interacts with the University to take up this responsibility – these *Calls to Action* – as their own.

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