

This conversation guide is designed for use by instructional leaders and learning communities or as a self-paced study. It is designed to give each reader parts of "truth" that will lead individuals and groups in the direction of reconciliation. This guide is not a substitute for engaging in meaningful conversations with the indigenous community. Consult the *Advancing Reconciliation Conversation Guide*.



## References

*Truth and Reconciliation Commission of Canada: Calls to Action*

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls\\_to\\_Action\\_English2.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf)

What is Reconciliation?

<https://vimeo.com/25389165>

*How to be an Ally to Indigenous People*

<http://ipsociety.ca/how-to-be-an-ally-to-indigenous-people/>

FAQ on Being an Indigenous Ally

<http://redrisingmagazine.ca/faq-on-being-an-indigenous-ally/>

## Truth and Reconciliation Timeline

**Sept, 2007** Canada's largest class action settlement, the *Indian Residential Schools Settlement Agreement*, is signed between the federal government, church organizations and survivors of the schools.

**June 1, 2008** As a requirement of the Agreement, the Truth and Reconciliation Commission (TRC) is launched to inform Canadians about the residential school system and abuses.

**June 11, 2008** Prime Minister Stephen Harper and other party leaders deliver a formal apology in the House of Commons to survivors.

**June 2010** The TRC holds the first of its seven national events. The events invited survivors to share their stories about the schools and their legacy. The events included:

- Statement Gathering
- Traditional Ceremonies
- Survivor Gatherings
- Education Day
- Witnessing Survivor Statements
- Cultural Performances
- Films

Each TRC National Event was dedicated to one of the Seven Sacred Teachings – love, respect, courage, honesty, wisdom, humility and truth.

The seventh and final national event was held in Edmonton on March 27-30th 2014.



Photo Source:  
The Edmonton  
Examiner 2014

## Acknowledgement:

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**Feb. 24, 2012** The Commission issues its interim report under the heading “Lack of Cooperation,” based on the federal government’s hesitation in disclosing documents.

**Jan. 30, 2013** Justice Stephen Goudge rules that Canada must disclose its records to the Commission in a useful archival format.

**June 21, 2013** The University of Manitoba agrees to host the National Research Centre for Truth and Reconciliation. As the permanent home for all statements, documents and other materials gathered by the TRC, the NCTR ensures that:

- Former students and their families have access to their own history
- Educators can share the Indian Residential School history with future generations of students
- Researchers can more deeply explore the Residential School experience
- The public can access historical records and other materials to help foster reconciliation and healing
- The history and legacy of the residential school system are never forgotten.

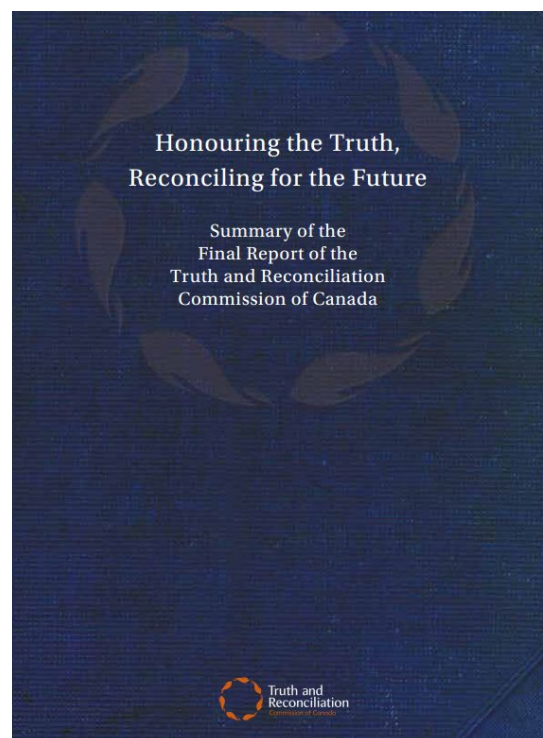


## National Centre for Truth and Reconciliation

UNIVERSITY OF MANITOBA

**Jan. 14, 2014** Ontario Superior Court of Justice rules that Canada and the OPP must disclose investigative records related to St. Anne’s residential school, where staff received criminal convictions for abusing students.

**June 2015** The TRC releases its final report. A comprehensive historical record on the policies and operations of the residential schools. The TRC is dissolved, passing all its records to the National Research Centre for Truth and Reconciliation.



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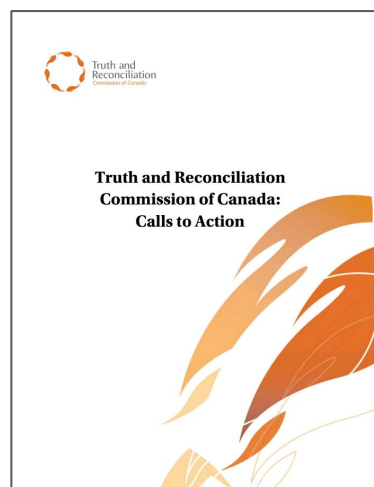


ARPD

**June 2015** From the Final Report, the Calls to Action are created.

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes 94 calls to action. Calls to action 7, 11, 16, 62, 63, 64 and 65 are directly related to education.

This essential document urges all levels of government – federal, provincial, territorial and aboriginal – to work together to change policies and programs in a concerted effort to repair the harm caused by residential schools and move forward with reconciliation.



## Become an Ally

“Becoming an ally to Indigenous people often has uncomfortable moments where we are confronted by the racism of the world around us, and our own outdated beliefs from our upbringing. In a world of entrenched belief systems evolved from our histories, there is often not a lot of support from communities from all backgrounds. It takes initiative and courage, and these actions are essential for leading with integrity as we step into the future.

Allies need to take on the task of social transformation, and share the responsibility of ensuring we move into a future built on integrity, good relationships, and trust.”

Source: *How To Be An Ally to Indigenous People*

Some *Do's* and *Don'ts* for being an Indigenous ally follow:

### Do's

- Check in with those you know who are also allies, asking questions like “is this helpful?”
- Make sure you talk about your engagement as an ally in ways that are not self-glorifying. Acknowledge the Indigenous leaders around you who allowed that work to happen.
- Expect challenges, as colonialism casts a heavy shadow that frames all of our interactions. It will take time for trust to be developed and it can take time for you to be recognized as an ally. Eventually because of your repeated listening, showing up and being supportive you'll not only make great activist connections but also great friends.
- Still take care of yourself – a burnt out frustrated person may not be an ally anyone wants. Have realistic expectations and make realistic promises for what you can do. Find ways to help that are a fit for you and feel free to recruit others.

### Don'ts

- Make it an Indigenous person's job to direct all your behaviours.
- Be an ally only when it's convenient.
- Take up all the speaking time or speak on behalf of Indigenous people,
- Get comfortable. You WILL be continuously challenged by the experiences of Indigenous peoples. Acknowledge that racist language might be heard in privileged circles..”

Source: *FAQ on being an Indigenous Ally*

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