



White Goose Flying

A Report to Calgary City Council on the Indian
Residential School Truth and Reconciliation

Calls to Action
2016

Publishing Information

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Date: May, 2016

TRC: For more information on the Indian Residential School Truth & Reconciliation Commission of Canada, visit the *National Centre for Truth and Reconciliation*, at the University of Manitoba umanitoba.ca/nctr, and follow on Twitter at @NCTR_UM



Calgary Aboriginal Urban Affairs Committee
(CAUAC)



The City of Calgary

The Story of . . . Jack White Goose Flying

In 1899, a seventeen-year-old young man from the Piikani Nation in Brocket, Alberta (Treaty 7 territory) died of tuberculosis at Calgary's only residential school: St. Dunstan's Anglican School (1896-1907). He was buried on a hill above the school overlooking the Bow River (south of present-day Bonnybrook Wastewater Treatment Plant in Ogden). His grave was piled with stones and surrounded by a white picket fence. There his grave remained, outlasting the school at which he had been a resident.

While many other Indigenous children in southern Alberta died while attending residential schools, at St. Dunstan's they were sent home when they contracted an illness or injury and died with their families. Jack's circumstance is the only known exception at this school, although his name and his story were forgotten over time his grave remained.

In 1956 the *Calgary Albertan* newspaper ran a story asking for help in identifying the name of the person buried there. This brought the grave's existence to the attention of local historian Hugh Dempsey and his father-in-law Senator James Gladstone. James had attended St. Dunstan's at the same time as Jack. With a name now in hand Dempsey took it upon himself to maintain the site.

By 1971 the destruction of the grave was imminent due to industrial development in the area.

Dempsey and the Reverend David Carter with the help of city Alderman John Ayer, secured permits to have the remains moved to one of The City's cemeteries. The Land Department was also aware of the grave and purchased a cemetery plot. On September 30, 1971, the remains of Jack White Goose Flying were re-interred in Queens Park Cemetery.

Jack's story is important on many levels. It is part of a shared history between the Indigenous people of Treaty 7 (where several nations involved have been signatories in treaty) and non-Indigenous Calgarians. Unfortunately it is not a history many Calgarians know about. It bears witness to the fact that Indian residential schools existed in Calgary and surrounding areas. Many residents living today still experience the aftermath of their traumatic effects, directly or indirectly. Therefore, it is a story about what *could* have been done better.

On the other hand, it is also a story about what *was* done with unusual foresight and respect at a time when other Canadian cities did not always embody this kind of cultural sensitivity. It is also a story about a possible path *forward*, in building a new future together.

*In the end, we are all treaty people, and
reconciliation (as detailed in this report)
is the blueprint for that shared future.^[1]*



St. Dunstan's Indian Industrial School, Calgary, class photo, 1897.
Jack White Goose Flying, seated middle-row, far left.

HAD:

Rev. David Carter phoned.
 Dictated the following:

"Checked in our archives on St. Dunstan's Industrial School. We have service book for our services April to Sept. 1899 and then for the year 1906. I cannot explain the gap from 99 - 1906. From 1896 to 1899 they took them to the cathedral. Baptisms - we have a register book, runs from 1897 to 1907. There are 46 baptisms. Confirmations - 1899 - 1906 - there are 6 confirmations and 25 candidates. Weddings - 5 of them but they appear to have been caucasians rather than Indians. One interesting note is that there is no record of burials, although it appears some pages are missing. Indian reports for the diocese. There is a picture of the home and 3 pages of information."

MAR 22 1968

ps

Telephone message to Hugh Dempsey from the
 Reverend David Carter

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At times the content revealed in the Summary Report was emotionally difficult to process for all CAUAC members and resource staff. For this reason, members felt it was important to capture the ‘human side’ of this work, so that readers never lost sight of the fact that some of

these children—now grown and many still alive—went through the trauma of residential schools and call Calgary home today. This sentiment is captured in the photograph/poem segments, found herein, which were written by CAUAC members via a shared content analysis process.



Executive Summary

In July 2015, the Calgary Aboriginal Urban Affairs Committee (CAUAC) received direction from Calgary City Council to discuss truth and reconciliation. In particular, CAUAC was to determine which of the 94 Calls to Action from the *Honouring the Truth, Reconciling for the Future; Summary of the Final Report of the Truth and Reconciliation Commission of Canada (2015)* are actionable by Calgary's municipal government (Notice of Motion NM2015-17).

The Truth and Reconciliation Commission (TRC) Summary Report raises awareness of the true history and legacy of Indian residential schools, sheds light on survivor impacts over several generations, details the consequences of colonization, and provides an enlightened opportunity to understand historically intractable

urban Indigenous issues such as poverty, homelessness, addictions, unemployment, violence and incarceration.

The Calls to Action identified in this White Goose Flying report are the result of several months of deliberation by CAUAC members. As key representatives of Calgary's urban Indigenous community, CAUAC sought to identify Calls to Action for The City to address that:

- are directed specifically at municipalities, or 'all levels of government'
- are feasible, and which The City has the ability to implement
- are impactful enough to reach the greatest number of individuals and families (non-Indigenous Calgarians included)
- are appropriately aligned to existing City initiatives and policies.

the lesson...

*Why are we here and
what do you want from us?*

*Our hearts are breaking.
What did we do to deserve this?*

*I am filled with fear, I am
hollow inside,*

Who am I?

Poem by CAUAC members



'Thou shalt not tell lies' written on blackboard (school and date unknown)

CAUAC is recommending that Calgary City Council approve **three categories of recommendation**:

- **own** (five streams): corporate-wide priority actions requiring investment and implementation through a multi-year, multi-pronged approach.
- **partner** (three streams): actions requiring City departments or affiliates to take the lead on stakeholder collaborations and share implementation, particularly at beginning stages.
- **encourage** (four streams): actions requiring City Council to call for leadership from organizations outside of municipal government—specifically those which have direct or indirect bearing on socio-economic issues affecting Indigenous and non-Indigenous citizens, and which have a role to play in reconciliation.

Appendix A identifies the principles the TRC outlined that will assist Canadians in moving forward in reconciliation.

Federation of Canadian Municipalities Identified Calls to Action

Five Calls to Action were identified by the Federation of Canadian Municipalities, as containing the word ‘municipal’ in them (full-wording in Appendix B). CAUAC felt these were very important and should be implemented in due course.

- | | |
|------|--|
| # 43 | Adopting the <i>United Nations Declaration on the Rights of Indigenous People (UNDRIP)</i> requires direction from the federal government first (endorsed 'aspirationally' in 2010 but not implemented) before it can be considered at a municipal level. That being said, some components of UNDRIP will be addressed in the forthcoming Indigenous Policy Framework in 2017. |
| # 47 | Repudiating concepts used to justify Euro-specific sovereignty (<i>Doctrine of Discovery</i>) also requires federal leadership. Until this occurs, CAUAC hopes to present thinking in the Indigenous Policy Framework, building on imagineCalgary principles. |
| # 57 | Public sector staff training on Indigenous issues, intercultural competency, conflict resolution, human rights and anti-racism is a high priority, and the most important investment The City can undertake. |
| # 75 | Documenting, commemorating and protecting school cemeteries and human remains will not require much work, as only one known school burial has been located inside city limits. |
| # 77 | Collecting and sending archival records to the National Centre for Truth and Reconciliation will not require much in the way of resources, as only one residential school (St. Dunstan's, in Ogden) has been identified. |

CAUAC believes that if The City of Calgary were to implement the **three categories** identified on the top of page 8 (encompassing **43** of the total 94 Calls to Action recommended by the TRC), The City would be moving toward sustainable reconciliation.

Indigenous Calgarians have been in survival mode far too long making successful transition towards reconciliation not only desired but critical in order to heal and thrive.

The work of reconciliation is just beginning.

Recommendations contained in this report will help create a “more equitable and inclusive society by closing the gaps in social, health and economic outcomes... [as realized through] joint leadership, trust building, accountability and transparency.”^[2]

divide & conquer...

*grandmother
I see and feel your sadness,*

*assimilation
language
lost*

*missing a generation
sadness, sadness all around*

Poem by CAUAC members



'Explorers' from Norway House School holding service in the home of a community member, 1959



Background

Seven generations of Indigenous children (150,000 in number) were removed from their families and went through the Indian residential school system. This occurred predominantly in the western and northern parts of Canada. They were taught that their lives were not as good as the lives of non-Indigenous people, their languages and cultures were irrelevant, their people and their ancestors were pagans, heathens and uncivilized, and that they needed to be assimilated. At the same time non-Indigenous children in other school systems in this country were being taught the same thing.^[3] This unexamined, flawed premise—perpetrated on children^[4] for over 100 years, and which continues to affect all of Canada's social institutions to this day—has sparked a chain of events resulting in intergenerational trauma the likes of which Canada has never seen before.

“The history of residential schools presented in this [Summary] report commenced by placing the schools in the broader history of the global European colonization of Indigenous peoples and their lands. Residential schooling was only a part of the colonization of Aboriginal people. The policy of colonization suppressed Aboriginal culture and languages, disrupted Aboriginal government,

destroyed Aboriginal economies, and confined Aboriginal people to marginal and often unproductive land. When that policy resulted in hunger, disease, and poverty, the federal government failed to meet its obligations to Aboriginal people. That policy was dedicated to eliminating Aboriginal peoples as distinct political and cultural entities and must be described for what it was: a policy of cultural genocide.

Despite being subjected to aggressive assimilation policies for nearly 200 years, Aboriginal people have maintained their identity and their communities. They continue to assert their rights to self-governance. In this, they are not alone...

It is time to abandon the colonial policies of the past, to address the legacy of the schools, and to engage in a process of reconciliation with the Aboriginal people of Canada.”^[5]



Ice House at the Calgary Indian Industrial School, (St. Dunstan's) with Isolation House in the background (building where sick children were housed).

(photo credit, Hugh Dempsey 1968)



Evidence presented through the TRC process has established that the residential school system was created intentionally to eliminate parental involvement in the social, spiritual, cultural and intellectual development of Indigenous children.^[6] The Truth and Reconciliation Commission created in 2008 as part of the settlement agreement between the Government of Canada, the churches and survivor parties to the Indian Residential School Settlement Agreement (IRSSA) has sought to remedy all this through a truth and reconciliation process.

Alberta had the most residential schools of any province, at 26 (by some counts 30). One Calgary school was discovered within city limits in Ogden (see Jack's Story, page 3, for more detail). There were several residential schools surrounding Calgary including two in the Piikani Nation, two for the Kainai Tribe, two at the Siksika Nation, one known as Dunbow School, or St. Joseph's (close to High River), one at the Stoney Nation and one at the Tsuut'ina Nation. In total, 10 residential schools in and around Calgary took Indigenous children from their families for 111 years. The last of these schools remained under government control, including Kainai, which assumed tribal/band control in 1975.

The Mayor's Proclamation for the Year of Reconciliation in March, 2014 expressed that "The City of Calgary will use the lessons of reconciliation to continue the work we have started through...the *Calgary Aboriginal Urban Affairs Committee*, the *imagineCalgary* plan, and the *Calgary Poverty Reduction Initiative* to ensure that our Aboriginal population has a meaningful role within our community, as full and equal participants in our city's quality of life....It is essential that Calgarians of every culture and tradition walk on a shared path paved with opportunity, recognizing that we are connected to each other and to this place, where our collective spirit generates enough for all."

A Structured Process for Deliberation

Tasked with developing recommendations for those TRC Calls to Action The City of Calgary could undertake, CAUAC members committed to a five-month process of reading the 528 page Summary Report in its entirety, followed media reports and engaged in two relational mapping sessions to review all 94 CTAs.

CAUAC approached 'reconciliation' with the perspective of living in a 21st century global world where Canada's place as a prosperous, just and inclusive democracy is at stake. Divisive conflicts over education, child welfare, justice, treaty rights, land rights and equality are further encumbered by too many Canadians knowing little or nothing about the deep historical roots of these conflicts. This lack of historical knowledge has serious consequences for First Nations, Inuit, and Métis people, and for Canada as a whole.^[7]

"In government circles, [lack of knowledge] makes for poor public policy decisions. In the public realm, it reinforces racist attitudes and fuels civic distrust....Too many Canadians still do not know the history of Aboriginal peoples' contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people....Reconciliation is not about 'closing a sad chapter of Canada's past' but about opening new healing pathways of reconciliation that are forged in truth and justice."^[8]

Upon approval of these recommendations, the next stage is the development of a multi-year, multi-staged implementation plan that will require a resourcing strategy.

Historic Naming Processes in Calgary, and their Links to Indian Residential Schools

The re-naming of the Langevin Bridge is an example of civic processes that requires a reconciliation lens. The bridge was opened in 1910 and was named after Sir Hector-Louis Langevin, one of the Fathers of the Canadian Confederation. Langevin is also known for his part in assimilating Native students in the Indian Residential school system in Canada. In 1883 he stated, "*... the fact is that if you wish to educate the children you must separate them from their parents during the time they are being taught. If you leave them in the family they may know how to read and write, but they will remain savages, whereas by separating them in the way proposed, they acquire the habits and tastes...of civilized people.*" (CBC Calgary, June 16, 2015)

For The City of Calgary to consider re-naming the bridge to a name that signifies building communities rather than dismantling them is a powerful symbol of mutual respect for the future.



Calgary Bow River, Langevin Bridge^[9]

Canada adopts the United Nations Declaration on the Rights of Indigenous People

On May 10, 2016, the Minister of Indigenous Affairs and Northern Development, Carolyn Bennett, announced at the Permanent Forum on Indigenous Issues at the United Nations in New York City that Canada is now a full supporter, without qualification, of the declaration. The Truth and Reconciliation Commission's Call to Action #43 calls upon the federal, provincial and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous People as the framework for reconciliation. The United Nations Declaration on the Rights of Indigenous People is a document that describes both individual and collective rights of Indigenous peoples around the world. It offers guidance on cooperative relationships with Indigenous peoples to states, the United Nations, and other international organizations based on the principles of equality, partnership, good faith and mutual respect.

Minister Carolyn Bennett states "The declaration recognizes Indigenous Peoples' basic human rights, as well as rights to self-determination, language, equality and land, among others. Through Section 35 of its Constitution, Canada has a robust framework for the protection of Indigenous rights. By adopting and implementing the declaration, we are excited that we are breathing life into Section 35 and recognizing it as a full box of rights for Indigenous Peoples in Canada." (CBC May 10, 2016)



Recommendations and Cross-Country Activity on Truth & Reconciliation

In June, 2015, Calgary City Council asked its citizen advisory committee, the Calgary Aboriginal Urban Affairs Committee (CAUAC), to deliver recommendations on which of the 94 Calls to Action identified in the Indian Residential School Truth and Reconciliation Summary Report were actionable by local government. The following is a list of recommendations which would assist in moving reconciliation forward between Indigenous and non-Indigenous Calgarians.

Each section ends with a cross-country summary of TRC activities that are underway in other jurisdictions. The intent is to provide the reader with a range of examples to expand their understanding of reconciliation opportunities. The following tables contain hyperlinks to conserve space; corresponding full web addresses are listed in Appendix C.

OWN ~

This section details Calls to Action requiring the highest level of City investment; where individual City business units and departments drive the implementation process and deliverables, through a multi-year, multi-pronged approach.

STREAM A: Public Awareness and Training

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#57: support awareness training to public sector staff	Human Resources review current HR practices, policies and training programs, and find resources for developing awareness and training programmes for all City staff on Truth and Reconciliation	“Education got us into this mess, and education will get us out of it.” ~ Justice Murray Sinclair, TRC Commission Chair Staff training in Indigenous issues will provide an informed preparation for building on #43 and #47, at such time as they become actionable (see FCM textbox, page 7). The City’s existing emphasis on improving corporate culture and inclusiveness is leveraged further through Indigenous awareness training.

STREAM A: *Public Awareness and Training*, continued...

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#62.i: develop curriculum for school children	Calgary Neighbourhoods collect and share resources on Truth and Reconciliation, for students in the City Hall School	The City has a unique role in providing space for the education of children, through the Calgary Board of Education's (CBE) City Hall School, creating in-house learning opportunities that demonstrate leadership on Indigenous awareness.
#69.iii: support public awareness programming in libraries, museums and archives	Calgary Public Library inspire stories, and through its work with community partners including the Heritage Triangle, to coordinate and collaborate on exhibits and programming about the true history and legacy of Indian residential schools, in and surrounding Calgary	Libraries and museums are among the most highly utilized and trusted public 'gathering spaces' in the city, therefore their reach is substantial. A two-pronged approach in (a) training City staff internally while at the same time as (b) creating outward-facing public awareness and learning opportunities for Calgary citizens, creates impact. The <u>Heritage Triangle</u> is a partnership between Municipal Archives, the Calgary Public Library and the Glenbow Museum; it "collects, shares and preserves the city's heritage, to ensure this heritage is alive and accessible to all Calgarians."
#93: create new immigrant information kits	Calgary Neighbourhoods develop a TRC handout for new immigrants, and distribute it to immigrant serving agencies	This aligns to the <u>Welcoming Community Policy</u>. The recent swell of interest in welcoming new immigrants (i.e., Syrian refugees) provides significant opportunity to demonstrate reconciliation principles to Calgary's immigrant community.





STREAM B: *Spiritual Healing, Culture and Arts Commemoration*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#21: fund new healing centres #22: recognize value of healing practices #48.ii: enhance self-determination in spiritual matters (practice, develop, teach and hold ceremony) #79.i,iii: create school site commemoration and framework	- request that the following Business Units... Real Estate and Development Services, Law, Community Planning, Transportation Infrastructure, Water Resources, Customer Service & Communications (engage!), Calgary Recreation (Arts & Culture), Calgary Parks, Calgary Neighbourhoods - work collaboratively to seek real estate, appropriate infrastructure, public buildings, gardens and parkland for Indigenous ceremonial, cultural, commemorative activities, as well as healing - acknowledge and respect Calgary's Indigenous archaeological sites	These align with the - CAUAC's 10 Year Strategic Plan, Indigenous Policy Framework (IPF), due in 2017 <u>Fair Calgary Policy</u> <u>Triple Bottom Line Framework</u> <u>Cultural Landscape Policy</u> <u>Calgary Heritage Strategy and Policy</u> - Council-directed Native Archeological Site Inventory <u>Public Art Policy</u> <u>Cultural Plan review</u> While none of the Calls to Action in this stream specifically name land, buildings, or physical structures to be donated in the pursuit of reconciliation, each will only be realized when these foundational pieces are in place, as these Calls to Action are functional in nature, and require space to conduct them. Through an Indigenous world-view, cultural practices are expressed through relationship to place, land and stewardship for the environment. For Indigenous peoples, archeological sites are not historical, but rather active sites that connect place to culture, language, history and relationships to ancestral knowledge, all via the land itself.





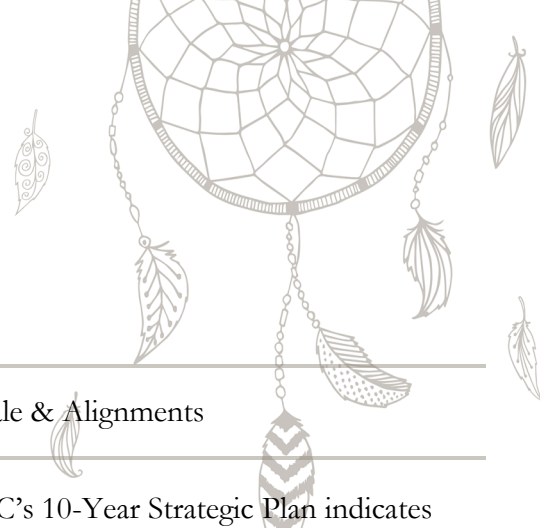
STREAM B: *Spiritual Healing, Culture and Arts Commemoration, continued...*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#82: establish monument #83: create collaborative art that contributes to reconciliation	identify principles of reconciliation in vetting processes for projects (including commissions and art installations) throughout the city, pertaining to Indian residential school and other types, of cultural commemoration	Restoring lost cultural and spiritual practices provides grounding in identity for Indigenous peoples, thereby restoring health, well-being and spirit within individuals and communities. Current land-based initiatives and heritage reclamation occurring at The City provide existing infrastructure to realize Indigenous cultural expression and quality of life. Commemoration cements the fact that once there were Indigenous peoples living here before newcomers came—monuments and collaborative art helps Calgarians to never forget this. Art is the story-telling of a history.

STREAM C: *Leadership-to-Leadership Relations*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#45.iii: reaffirm and renew Treaty relationships, and maintain them for the future (see Appendix E for Proclamation)	CAUAC to work further with Council create the conditions for mutual respect and sustained collaboration on matters impacting Treaty relations and Indigenous peoples living in Calgary and area	This aligns with: - CAUAC's 10-Year Strategic Plan - The City of Calgary's <u>Flag Policy</u> While the Year of Reconciliation occurred in 2014-15, maintaining a commitment to building leadership-to-leadership relationships with Treaty 7 First Nations is an ongoing process.





STREAM C: *Leadership-to-Leadership Relations, continued...*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
	CAUAC to work with Council develop an Indigenous Declaration and report back in 2017, alongside the Indigenous Policy Framework (IPF)	CAUAC's 10-Year Strategic Plan indicates "that The City of Calgary develop a Declaration of Commitment that recognizes the long and vital role of Indigenous peoples in Calgary's history," following the lead of other major and mid-sized Canadian cities. Indigenous Declarations document historical lands of First Nations people and the vital roles and contributions that Aboriginal people make to the social, cultural and economic strength of the city.
	City Clerk's Office display a Treaty 7 flag at the Municipal Complex.	Flags signal political recognition, and Treaty 7 needs to be included in the same way as other levels of government.

STREAM D: *Cemeteries & Records*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#75: investigate school cemeteries #77: deliver records	Corporate Records (Archives) and Calgary Parks (Cemeteries) engaged and this work has been completed	Research by Calgary Neighbourhoods was conducted into the one residential school in Calgary, St. Dunstan's in Ogden, and only one known gravesite was discovered. Delivery of these records occurred, under the direction of Calgary Neighbourhoods.

STREAM E: *Athletic Development and Heritage*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#87: celebrate Indigenous athletics history	Calgary Recreation and partners explore internally how to incorporate Indigenous content into the design and delivery of recreation/sports programs, services and facilities, specifically:	This aligns with <u>Calgary Civic Sport Policy</u> .
#88: enhance athletic development		Sports organizations have something to celebrate in the history of prominent Indigenous athletes in Calgary and surrounding area.
#89: deepen policies to promote physical activity	• historical contribution of Indigenous athletes in and around Calgary • internal practices that could present barriers to participation	The City's current review of its Sports Policy provides a timely opportunity to include information about the Indigenous communities' athletic aspirations.
#90: establish stable funding, programs for coaches, anti-racism awareness	Calgary Recreation work with Calgary Sport Tourism Authority to enhance Indigenous inclusion (as per The City's roles and obligations) when bidding and hosting national/international amateur sporting games and events.	Collaboration with other sports organizations are key to telling the story of Indigenous athletic contributions.
#91: include Indigenous participation in international gaming bids	Calgary Recreation and partners explore barriers to long-term Indigenous athlete development and growth (as per The City's role in recreational/introductory stages of Long Term Athlete Development).	As noted in the 2010-2020 Recreation Master Plan, the 1987 National Recreation Statement identified that "Municipal governments are closest to the people; they are likely to respond more flexibly, more quickly and more effectively to the needs of the community in matters of recreation. For this reason the municipality is the primary public supplier of direct recreation services."
	Calgary Recreation and partners explore how to enhance Indigenous participation via policies, programs and initiatives including, but not limited to, anti-racism awareness and training programs.	



TRC-Related Activity in other Municipalities

1. **The City of Edmonton:** new Kihciy Askiy Development, land for Indigenous ceremony & practices.
2. **City of Vancouver:** appoints new manager of Indigenous Relations , through the City Manager's Office.
3. **City of Vancouver:** funding for two new Indigenous healing and wellness centres, developing programs for children and youth.
4. **City of Vancouver Parks Board:** programming in culture, health, and sport to increase awareness of Indigenous issues in public spaces.
5. **City of Saskatoon:** considering Indigenous Accord to support culture and increase Indigenous peoples' participation in the economy.
6. **The City of Edmonton:** new public artworks set to create the city's first Indigenous Art Park.

Gravesite of Jack White Goose Flying
(photo credit, Jack De Lorme 1956)



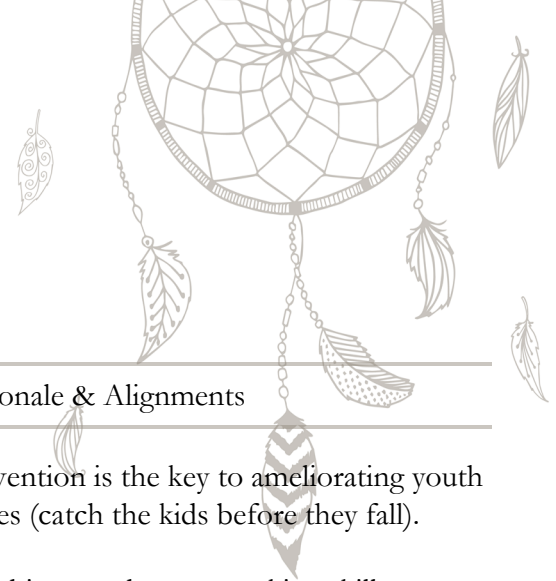
partner ~

This section recommends Calls to Action requiring collaborative efforts among City departments, and other arms-length organizations, to take the lead on a number of initiatives, and share implementation—particularly at their beginning stages.

STREAM F: Adult Justice

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#30: eliminate over representation of Indigenous people in the justice system #36: provide cultural services for incarcerated Aboriginal offenders #37: support programs in parole services #39: collect data on criminal victimization #40: create Aboriginal-specific victim services #42: Aboriginal justice systems (including restorative justice) #55.iv,vi,vii: send annual reports to National Centre For Truth and Reconciliation	Calgary Police Service support current review of policies and practices, to enhance understand for all justice issues affecting Indigenous offenders, in an aim to establish reconciliation	Prior to the TRC report, the Calgary Police Service has been working diligently to address relationship-building and trust-building with Indigenous Calgarians entering the justice system. Opportunities for Indigenous citizens (specifically at-risk youth, and the over-representation of these youth in the justice system) will be critical in coming years. Innovative approaches to restorative justice and peace-making programs, education and employment opportunities, as well as cultural revitalization for a shared future require attention and resources.





STREAM G: *Youth Justice and Employment*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#7: improve educational and employment gaps #31: implement realistic alternatives to imprisonment (i.e., restorative justice)	Calgary Neighbourhoods explore the possibilities of incorporating Indigenous cultural content—specifically relationship-building and mentoring with Elders—into the design and delivery of youth justice programs	Prevention is the key to ameliorating youth issues (catch the kids before they fall). Teaching youth peace-making skills, as passed down through Elder knowledge-keepers, is a time-proven, preventive approach that is in alignment with Calgary Neighbourhoods' mandate.
#34: enhance community supports for Fetal Alcohol Spectrum Disorder #38: address over-representation of youth in custody	Calgary Neighbourhoods explore ways to enhance partnering abilities with stakeholders throughout the Justice Sector, and move toward mutually-beneficial solutions	Creating better opportunities for Indigenous youth (specifically at-risk youth and their over-representation in the justice system) will be critical in coming years. Innovative approaches such as restorative justice and peace-making programs, education and employment opportunities, as well as cultural revitalization for a shared future all require attention and resources to be successful.

STREAM H: *Basic Needs*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#20: address distinct health needs of non-reserve Aboriginal peoples	Vibrant Communities Calgary support poverty reduction advocacy work and in collaboration with Calgary Housing, Calgary Neighbourhoods, Treaty 7 Housing Authority,	This aligns with: <u>Enough for All Poverty Reduction Strategy</u> ⇒ Goal #4: Aboriginal prosperity - CAUAC's 10-Year Strategic Plan <u>Corporate Affordable Housing Strategy</u> - Investment Package for Affordable Housing

STREAM H: *Basic Needs, continued...*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
	Métis Urban Housing Corporation and Alberta Health Services continue to make the basic needs of urban Indigenous peoples a high priority in their work, and to develop methods for ensuring these basic needs are met without discrimination	This Call to Action has highly significant implication for present and future City business functions and infrastructure. Health issues among Indigenous peoples are commonly understood in the context of <i>social determinants of health</i> (not just food, water, clothing and shelter, but also education, healthcare and other socio-economic conditions), as their influence on individual and group outcomes in health status are significant. <i>Note:</i> a consultation with Alberta Health Services (Population, Public & Aboriginal Health Strategic Network) is currently underway between the Government of Alberta and the federal government, looking at improving the health outcomes of Indigenous peoples.

TRC-Related Activity from other Sources

1. Fight for equal Indigenous Healthcare, specifically Jordan's Principle (see work of Cindy Blackstock, and the First Nations Child & Family Caring Society of Canada).
2. Province of Alberta: adopting UNDRIP and repairing relationship top priorities for incoming Alberta Indigenous relations minister.
3. Province of Ontario: Feathers of Hope Report; First Nations Youth Justice Action Plan and how the justice system is failing Indigenous youth.
4. Province of Ontario: 60,000 members of public service will soon receive mandatory sensitivity training.
5. The story of Peter Bryce, an early Indian Affairs whistleblower on health conditions inside residential schools.
6. Maclean's Magazine: nine-month justice investigation on Indigenous incarceration rates—surging 112 per cent for women—calling Canada's prisons “the new residential schools.”

encourage ~

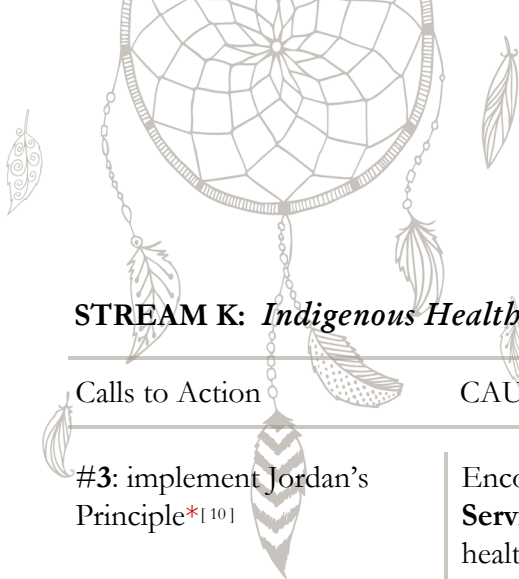
This section asks Council to call for leadership from other partners/stakeholders to use these specific Calls to Action as a lens for work already being done. These Calls to Action have the potential to improve the quality of life for all Calgarians, and have a role to play in reconciliation.

STREAM I: Post Secondary Education

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#1.iii: enhance social worker training #16: include university language courses #24: enhance training for nurses & doctors #27: enhance training for lawyers #28: create mandatory Aboriginal law course	Encourage the University of Calgary, Mount Royal University, Southern Alberta Institute of Technology, Bow Valley College and Ambrose University to investigate and remedy internal systemic and institutional practices which potentially impede Indigenous students' academic advancement.	Removing barriers to Indigenous student success, and changing the discourse in early stages of the city's professional and corporate sector's training provides long-term reconciliation. As some post-secondary graduates will eventually become City of Calgary employees, having the requisite background on cultural competency and anti-racism early in their career ensures that #57 (public sector training) is sustained over time.

STREAM J: Primary Education

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#8: address education funding discrepancy #9: prepare education annual reports #62.iii: provide more education funding #64: mandate curriculum development for denominational schools	Encourage the Calgary Board of Education, the Calgary Catholic School District and charter schools (K-12) to examine and remedy their own systemic and institutional practices, and use this knowledge to design programs and services to ensure Indigenous student success, as well as Non-Indigenous student empathy.	The education of children is a core element of the Truth and Reconciliation discourse, and thus a significant reason for The City to encourage educators and institutions to expand their knowledge base, and application of this knowledge, surrounding Indigenous issues. Children are important teachers, guiding their parents in new ways of seeing and approaching the world.



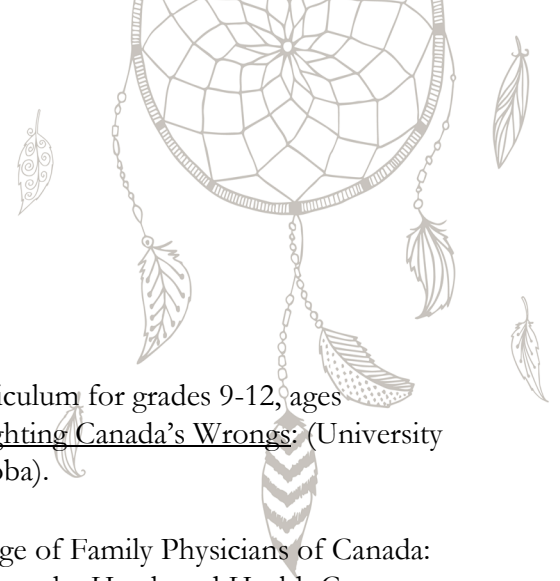
STREAM K: *Indigenous Healthcare*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#3: implement Jordan's Principle*^[10] #5: parenting programs #23,iii: cultural competency training for healthcare professionals *otherwise understood as first one asked is the one who pays and reimbursed by other levels of government after the fact	Encourage Alberta Health Services and other healthcare professionals to investigate and remedy systemic and institutional practices, and create the conditions where the basic needs of urban Indigenous peoples are met without discrimination.	Ensuring better health outcomes for Indigenous peoples, through increased openness to alternative forms of healing within their institutions, benefits all Calgarians. Key to the success of reconciliation is the resolve to address funding discrepancies resulting from inter-jurisdictional disputes. Basic needs provision—understood in a context known as the <i>social determinants of health</i>—includes poverty, homelessness, addictions, children's health, family violence and access to meaningful care, and are key to this sector's success in realizing reconciliation principles.

STREAM L: *Corporate Leadership*

Calls to Action	CAUAC's Recommendation	Rationale & Alignments
#92: apply reconciliation in corporate sector policy and core operational activities	Encourage the private sector and corporations to examine and remedy systemic and institutional practices in hiring and retainment of staff, thereby ensuring that Indigenous Calgarians enjoy the same opportunities for economic prosperity and personal fulfillment as non-Indigenous Calgarians.	The private sector plays a critical role in creating a prosperous Calgary; therefore attention paid to cultural competency protocols, internal awareness of the truth and legacy of the residential school system will affect good policy-making decisions. Removing barriers to Indigenous people's opportunities for "equity, economic well being and prosperity for all" is a win-win proposition for everyone.





Reconciliation-Related Activity across Canada

1. University of Alberta: online resource pertaining to Aboriginal communities peoples and issues Aboriginal/Indigenous Index of Web Links.
2. University of Calgary: new Master of Education course embarks on work of reconciling relations between Indigenous and non-Indigenous Calgarians.
3. Primary Schools: making curriculum resources on legacy of Indian residential schools available (see Project of Heart).
4. TRC curriculum for grades 9-12, ages 14-17: Righting Canada's Wrongs: (University of Manitoba).
5. The College of Family Physicians of Canada: fact sheet on the Health and Health Care Implications of Systemic Racism on Indigenous Peoples in Canada.
6. Reconciliation Canada: providing programs and initiatives on economic reconciliation, public awareness and reconciliation-based leadership training and core competencies assessments.

Why Would a Municipality Care about Provincial and Federal Responsibilities?

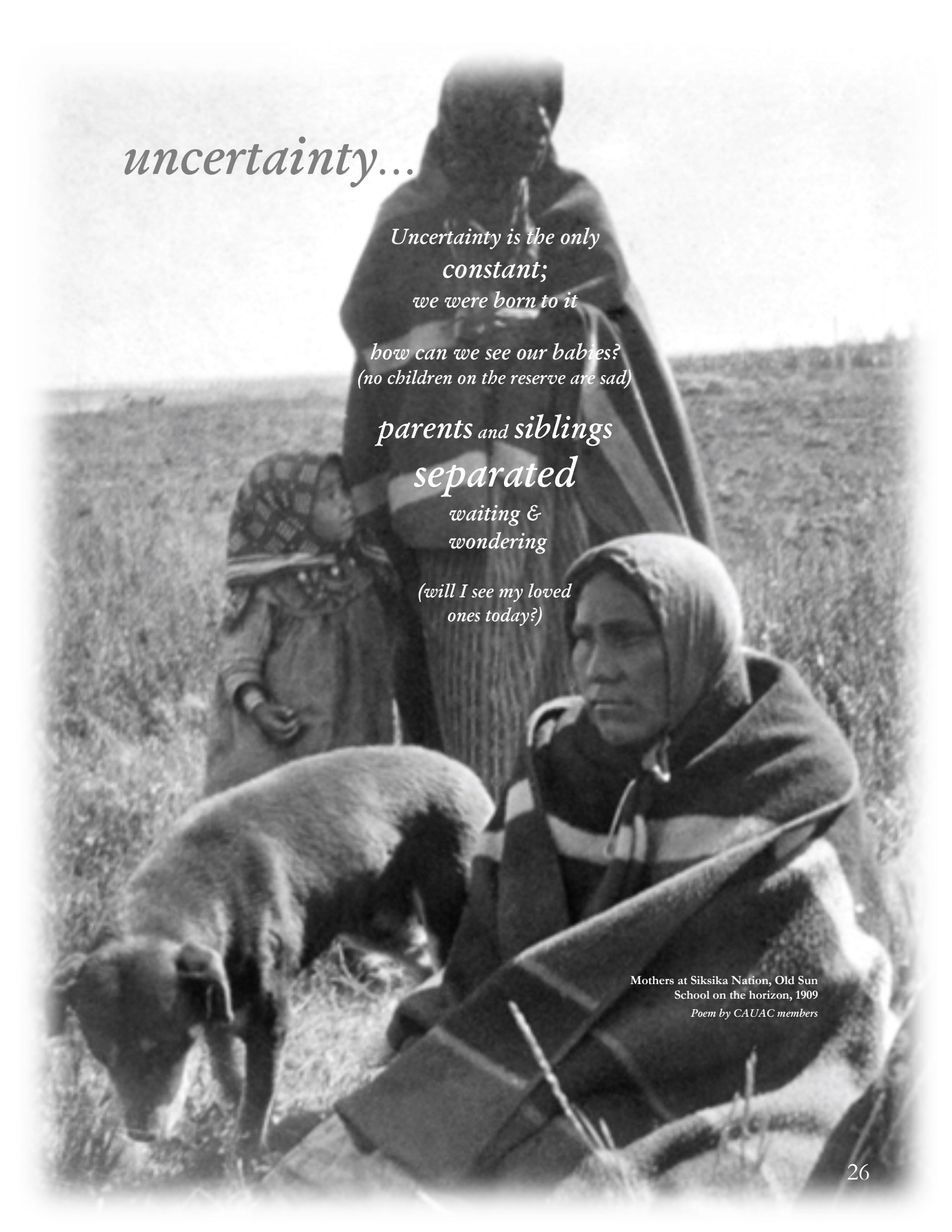
Inter-jurisdictional Funding Discrepancies and Urban Contexts

CAUAC asks The City to be attentive to two Calls to Action #3 and #20 below, which currently have (and will continue to have) significant bearing on how Indigenous Calgarians are disproportionately affected by inter-jurisdictional funding disputes.

The wording of these Calls to Action pertain to healthcare, but could also be understood in terms of child poverty, housing, water, food security, family violence, addictions and educational inequities. Also known as *social determinants of health*, these Calls to Action are to be found in **partner & encourage** sections of this report (see pages 20 and 23):

While not within a municipal jurisdiction to resolve, it is hoped that public sector staff become better acquainted with the implications of tri-jurisdictional funding inequities on Indigenous Calgarians, and how these influence City business. This is an example of where relevant public servant training and awareness, as covered under CTA #57, could assist.

- | | |
|------|---|
| # 3 | Jordan's Principle (otherwise understood as "first one asked is the one who pays" and reimbursed by other government bodies after the fact). |
| # 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 peoples (full wording). |



uncertainty...

*Uncertainty is the only
constant;
we were born to it*

*how can we see our babies?
(no children on the reserve are sad)*

*parents and siblings
separated*

*waiting &
wondering*

*(will I see my loved
ones today?)*

Mothers at Siksika Nation, Old Sun
School on the horizon, 1909
Poem by CAUAC members



Strategic Alignments

The following summary highlights City of Calgary Strategic direction that aligns with the TRC Calls to Action.

- **CAUAC 10-year Strategic Plan** embraces “a culturally inclusive collective vision...encourages groups to understand the historical, economic, social and political challenges...recommend that institutions and systems use Aboriginal awareness training to better understand...[and] recommend that institutions and systems work collaboratively with all three levels of government to ensure the most effective and efficient funding of services to Calgary’s First Nations, Métis and Inuit communities.”
 - ⇒ By 2020, all public institutions and systems create and implement an urban Aboriginal policy that recognizes the detrimental colonial history experienced by First Nations, Métis and Inuit people; a plan reduces barriers to public participation and governance; and supports economic, social and political advancement (**imagineCalgary, target #3**)
- Calgary continues to grow as a magnet for talent, a place where there is opportunity for all, and the best place in Canada to start and grow a business (**Council Priority, A Prosperous City**)
 - ⇒ Community Services department Action Plan contributes to Calgary's growth and prosperity by supporting business and community partners, and by providing policy, programs, services and events that contribute to individual and community-well being.

Strategy related to Council Priority P12: establish approaches and practices that welcome and support full participation of vulnerable populations in City activities.

Calgary Neighbourhoods action related to Strategy P12.1: steward relevant policies and strategies that address the needs of vulnerable populations including Aboriginal people, persons with disabilities and immigrants.

- All Aboriginal people are equal participants in Calgary’s prosperous future (**Enough for All Poverty Reduction Strategy, goal #2**).



Principal's House and bakery,
detailing stone ovens, Calgary
Indian Industrial School,
(St. Dunstan's)

(photo credit, Hugh Dempsey 1968)



Conclusion

CAUAC would like to thank the mayor, City Council, and senior Administration staff for their continued support of Indigenous affairs at The City of Calgary. Their enlightened foresight and leadership has been (and continues to be) a strength and sign of encouragement to us all. Thanks to their efforts, the quotes below from the TRC take on significant resonance.

“Reconciliation is in the best interests of all of Canada. [Reconciliation] is necessary not only to resolve the ongoing conflicts between Aboriginal peoples and institutions of the country, but also for Canada to remove a stain from its past and be able to maintain its claim to be a leader in the protection of human rights among the nations of the world....No Canadian can take pride in this country’s treatment of Aboriginal peoples and, for that reason, all Canadians have a critical role to play in advancing reconciliation in ways that honour and revitalize the nation-to-nation Treaty relationship...

[In the recent past, what has been] clear to this Commission is that Aboriginal peoples and the Crown have very different and conflicting views on what reconciliation is and how it is best achieved. The Government of Canada appears to believe that reconciliation entails Aboriginal peoples’ acceptance of the reality and validity of Crown sovereignty and parliamentary supremacy, in order to allow the government to get on with business.

Aboriginal people, on the other hand, see reconciliation as an opportunity to affirm their own sovereignty and return to the ‘partnership’ ambitions they held after Confederation...

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. Reconciliation not only requires apologies, reparations, the relearning of Canada’s national history, and public commemoration, but 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.

We believe that reconciliation is about respect. That includes both self-respect for Aboriginal people, and mutual respect among all Canadians.”^[11]



Isolation House for sick pupils
(place of death for Jack White
Goose Flying), Calgary Indian
Industrial School, (St. Dunstan's)
(photo credit, Hugh Dempsey 1968)



APPENDIX A:

Principles of Reconciliation

A reconciliation framework is one in which Canada's political and legal systems, educational and religious institutions, corporate sector, and civil society function in ways that are consistent with the *United Nations Declaration on the Rights of Indigenous Peoples*, which Canada has endorsed. The Commission believes that the following guiding principles of truth and reconciliation will assist Canadians moving forward:

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 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.



APPENDIX B:

Calls to Action (full wording)

1. We call upon the federal, provincial, territorial and Aboriginal governments to commit to reducing the number of children in care by
 - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impact of residential schools.
3. We call on all levels of government to fully implement Jordan's Principle *[aka 'First one asked is the one who pays' as applied to health services, child welfare, education and housing: 'first child' principle to resolve jurisdictional disputes between governments regarding payment for government services provided to First Nations children]*.
5. We call upon the federal, provincial, territorial and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.
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.
16. We call upon post-secondary institutions to create university and college degree programs and diploma programs in Aboriginal languages.
20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves [for the most part, urban Aboriginal peoples], 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 affect 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:
 - iii. Provide cultural competency training for all healthcare 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.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which included 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.
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.
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 FASK 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.
36. We call upon the federal, provincial and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates' [families] 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.
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.
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:
- iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
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:

- ii. Respecting Indigenous peoples' 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*.

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.

- iv. Progress on closing the gaps between Aboriginal and non-Aboriginal [urban] communities in a number of health [and social] 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 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 over-representation of Aboriginal people in the justice and correctional systems.

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.
- iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.

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.

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 Joint-Ortlicher 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 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.

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.

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 NCTR.

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.

- i. 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.
- ii. 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.

82. We call upon provincial and federal governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publically 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.

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 athletics 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.

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.

- 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.

93. We call upon the federal government [local government], in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizen 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.



APPENDIX C: Full Web Addresses of Calls to Action Hyperlinks

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Heritage Triangle: <http://calgarylibrary.ca/the-heritage-triangle/>

Welcoming Community Policy: http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2fcsp034-Welcoming-Community-Policy.pdf&noredirect=1&sf=1

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Fair Calgary: http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2fcsp019-Fair-Calgary-Policy.pdf&noredirect=1&sf=1

Triple Bottom Line Framework: http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2f2flup003-Triple-Bottom-Line-Policy.pdf&noredirect=1&sf=1

Cultural Landscape Policy:
http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2fcsp036-Cultural-Landscape-Policy.pdf&noredirect=1&sf=1

Calgary Heritage Strategy and Policy:
http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2f2flup007-Calgary-Heritage-Strategy-and-Policy.pdf&noredirect=1&sf=1

Public Art Policy:
http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2fCSPS014-Corporate-Public-Art-Policy.pdf&noredirect=1&sf=1

Cultural Plan review:
<http://engage.calgary.ca/CulturalPlan?redirect=/engage/pages/calgary%20cultural%20plan.aspx>

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Flag Policy:

http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2fcc036-City-of-Calgary-Flag-Policy.pdf&noredirect=1&sf=1

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Calgary Civic Sport Policy

http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2fcsps002-Calgary-Civic-Sport-Policy.pdf&noredirect=1&sf=1

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City of Edmonton Kihciy Askiy Development: http://www.edmonton.ca/city_government/projects_redevelopment/kihciy-askiy-development.aspx

City of Vancouver Indigenous Relations: <http://vancouver.ca/news-calendar/city-appoints-new-aboriginal-relations-manager.aspx>

City of Vancouver Indigenous Healing and Wellness Centres: <http://www.straight.com/news/618336/city-programs-truth-and-reconciliation-include-funding-two-aboriginal-healing-and>

City of Vancouver Park Board: <http://vancouver.ca/news-calendar/park-board-approves-11-recommendations-response-to-truth-reconciliation-commission.aspx>

City of Saskatoon Indigenous Accord: <http://thestarphoenix.com/news/local-news/city-committee-to-consider-indigenous-accord>

City of Edmonton Indigenous Art Park: <http://edmontonjournal.com/news/local-news/edmonton-unveils-six-new-public-art-pieces-for-indigenous-art-park>

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Enough for All Poverty Reduction Strategy:

<http://www.vibrantcalgary.com/uploads/enough-for-all-2012/FinalReport-Vol1.pdf>

Corporate Affordable Housing Strategy:

http://www.calgary.ca/_layouts/cocis/DirectDownload.aspx?target=http%3a%2f%2fwww.calgary.ca%2fCA%2fcity-clerks%2fDocuments%2fCouncil-policy-library%2fcs007-Corporate-Affordable-Housing-Strategy.pdf&noredirect=1&sf=1

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Jordan's Principle: <https://this.org/2016/03/30/marchapril-2016-cover-story-a-sick-inequality/>

UNDRIP: <http://aptn.ca/news/2016/02/09/undrip-and-repairing-relationship-top-priorities-for-incoming-alberta-indigenous-relations-minister/>

Feathers of Hope Report: <http://www.newswire.ca/news-releases/canadas-justice-system-is-failing-aboriginal-youth-and-their-communities-feathers-of-hope-report-concludes-571247921.html>

Province of Ontario mandatory sensitivity training: <https://www.thestar.com/news/canada/2016/02/17/ontario-public-servants-to-get-mandatory-sensitivity-training-on-indigenous-people-history.html>

Story of Peter Bryce: https://www.youtube.com/watch?v=V1NQ_tgR_oA

Indigenous incarceration: <http://www.macleans.ca/news/canada/cover-preview-in-canada-justice-is-not-blind/>

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U of A Aboriginal/Indigenous index of web links: <https://uofa.ualberta.ca/aboriginal-indigenous>

U of C Master of Education course: <https://werklund.ucalgary.ca/media-room/news-events/new-werklund-course-responds-need-indigenous-dialogue>

Project of heart: <http://www.cbc.ca/news/canada/edmonton/canada-s-residential-school-story-to-be-taught-in-classrooms-this-fall-1.3216399>

Righting Canada's wrongs: <http://www.umanitoba.ca/cm/vol22/no29/residentialschools.html>

Systemic racism on Indigenous peoples: <http://www.umanitoba.ca/cm/vol22/no29/residentialschools.html>



APPENDIX D:

Truth and Reconciliation in the Media

Public Awareness & Training Stream	Vancity's employee 'onboarding' [successful orientation] offers invaluable experience	http://www.theglobeandmail.com/report-on-business/careers/career-advice/life-at-work/vancitys-employee-onboarding-offers-invaluable-experience/article28932066/
	Ontario public servants to get mandatory sensitivity training on indigenous people, history (Toronto Star)	http://www.thestar.com/news/canada/2016/02/17/ontario-public-servants-to-get-mandatory-sensitivity-training-on-indigenous-people-history.html
	Cultural competency online training modules (Provincial Health Services Authority, BC)	http://www.culturalcompetency.ca/home/video
	Writing Canada's Wrongs; curriculum for grades 9-12 on the devastating impact on Canada's Indigenous Peoples and the Truth and Reconciliation Commission's Findings and Call for Action	http://www.umanitoba.ca/cm/vol22/no29/residentialschools.html
	High school curriculum on Indigenous law and human rights	http://www.lawproject.ca/TeachingCentre/teachingResources.php
	<i>Stolen Lives: The Indigenous Peoples of Canada and the Indian Residential Schools</i> resource guide for educators	https://www.facinghistory.org/stolen-lives
	Primary school curriculum on reconciliation	http://projectofheart.ca/teacher-guideslesson-plans/
Cultural Healing & Commemoration Stream	City of Vancouver programs for truth and reconciliation include funding for two aboriginal healing and wellness centres (Georgia Strait)	http://www.straight.com/news/618336/city-programs-truth-and-reconciliation-include-funding-two-aboriginal-healing-and
	City of Edmonton "Kihciy Askiy" building specific ceremonial site in the River Valley	http://www.edmonton.ca/city_government/projects_redevelopment/kihciy-askiy-development.aspx
	Vancouver Park Board approves eleven recommendations in response to Truth and Reconciliation Commission	http://former.vancouver.ca/parks/board/2016/20160111/REPORT-TRCCallsToAction-20160111.pdf
	'Garden of Truth' to end blight of old gas station in Edmonton neighbourhood (Edmonton Journal)	http://edmontonjournal.com/news/local-news/garden-of-truth-to-end-blight-of-old-gas-station-in-edmonton-neighbourhood
	The Life-saving movement to reclaim Indigenous language (The Tyee)	http://m.thetyee.ca/Culture/2016/02/04/Reclaim-Indigenous-Language/?utm_source=daily&utm_medium=email&utm_campaign=040216
	Court oaths on eagle feathers now permitted in Ottawa (Huff Post Canada)	http://www.huffingtonpost.ca/2016/01/26/aboriginal-court-oath-eagle-feather_n_9074136.html
	Paskapoo Slopes development could get traditional Blackfoot name Medicine Hill	http://www.cbc.ca/news/canada/calgary/medicine-hill-paskapoo-trinity-development-1.3344542
	The Canada Council for the Arts strikes a new chord with funding model (Rabble)	http://rabble.ca/blogs/bloggers/bound-not-gagged/2016/03/canada-council-arts-strikes-new-chord-funding-model

Treaty Relationships/Leadership-to-Leadership Stream	Multi-Faith groups sign agreement to implement UNDRIP	http://thestarphoenix.com/news/local-news/faith-groups-called-to-implement-un-declaration
	UN Tells Canada to Clean Up Its Act on Inequality, Social Rights (The Tyee)	http://m.thetyee.ca/News/2016/03/08/UN-Tells-Canada-Clean-Up-Inequality/
	First Nations self-government overdue says law expert (CBC)	http://www.cbc.ca/beta/news/canada/new-brunswick/first-nations-government-law-1.3474834
	Modern day treaties fundamentally reshaping Canada for the better (CBC)	http://www.cbc.ca/beta/news/aboriginal/modern-day-treaties-reshaping-canada-1.3440267
	Legislation introduced to promote reconciliation with Indigenous Manitobans (Winnipeg Free Press)	http://www.winnipegfreepress.com/local/legislation-introduced-to-promote-reconciliation-with-indigenous-manitobans-370181851.html
	Major Edmonton road first to bear Cree name (Edmonton Sun)	http://m.edmontonsun.com/2016/02/12/major-edmonton-road-first-to-bear-cree-name
	UNDRIP and repairing relationship top priorities for incoming Alberta Indigenous relations minister (APTN)	http://aptn.ca/news/2016/02/09/undrip-and-repairing-relationship-top-priorities-for-incoming-alberta-indigenous-relations-minister/
	City committee to consider Indigenous accord (Saskatoon StarPhoenix)	http://thestarphoenix.com/news/local-news/city-committee-to-consider-indigenous-accord
	Jody Wilson-Raybould explains impact of Confederation on aboriginal people and governance (Georgia Strait)	http://www.straight.com/news/623701/jody-wilson-raybould-explains-impact-confederation-aboriginal-people-and-governance
Indian Industrial (Residential) Schools and Burial Sites Stream	City of Winnipeg combing through records to compile information out of the children's section of cemetery listings	http://www.winnipegfreepress.com/opinion/editorials/citys-indigenous-file-needs-more-work-368003221.html
	Terabytes of testimony (NCTR): Digital database of residential school stories opens to the public	http://www.cbc.ca/radio/unreserved/opportunities-for-reconciliation-pop-up-in-unexpected-places-1.3294030/terabytes-of-testimony-digital-database-of-residential-school-stories-opens-to-the-public-1.3296657
Indigenous Athletics Stream	History of Deerfoot (runner) [Dempsey, Hugh A. « Deerfoot and Friends. » <i>The amazing death of Calf Shirt and other Blackfoot stories: the hundred years of Blackfoot history</i> . Saskatoon: Fifth House Publishers (1994): 161-185, 28 nov. 2011]	https://wayback.archive-it.org/2217/20101208161901/http://www.albertasource.ca/treaty7/traditional/siksika_deerfoot.html
	Jimmy Rattlesnake (pitcher, 1930s-50s)	http://www.ammsa.com/publications/alberta-sweetgrass/humble-pitcher-gets-third-hall-fame-induction
	Tom Three Persons (cowboy, 1907-)	http://www.collectionscanada.gc.ca/eppp-archive/100/200/301/ic/can_digital_collections/pasttopresent/settlement/aa_Tom_Three_Persons.html
	Hidden Authority, Public Display: Representations of First Nations Peoples at the Calgary Stampede, 1912-1970, Susan L. Joudrey	http://www.collectionscanada.gc.ca/obj/thesescanada/vol2/OOCC/TC-OOCC-16165.pdf

Justice Streams	Ontario taking steps toward creating parallel First Nations justice system	http://www.tbnewswatch.com/News/385215/Province-taking-steps-toward-creating-First Nations justice system
	Prison watchdog says rising number of Indigenous people entering system remains “troubling”	http://aptn.ca/news/2016/03/10/prison-watchdog-says-rising-number-of-indigenous-people-entering-system-remains-troubling/
	Canada's justice system is failing Aboriginal youth and their communities, <i>Feathers of Hope</i> report concludes	http://www.newswire.ca/news-releases/canadas-justice-system-is-failing-aboriginal-youth-and-their-communities-feathers-of-hope-report-concludes-571247921.html
	The silent toll of violence on girls (Winnipeg Free Press)	http://www.winnipegfreepress.com/opinion/analysis/the-silent-toll-of-violence-on-girls-371235641.html
	Investigation that spanned nine months into how Canada's justice system treats Indigenous peoples (Macleans)	http://www.macleans.ca/news/canada/cover-preview-in-canada-justice-is-not-blind/
	Federal ministers fault police response to cases of missing and murdered indigenous women (Calgary Herald)	http://calgaryherald.com/news/politics/federal-ministers-fault-police-response-to-cases-of-missing-and-murdered-indigenous-women
Interjurisdictional Funding Disputes	Indigenous Sixties Scoop adoptees want meeting with Canada's new government (CBC)	http://www.cbc.ca/beta/news/aboriginal/indigenous-adoptees-seek-action-1.3442299
Post-Secondary Education Stream	UofC, Faculty of Education's new MEd <i>Indigenous Education: A Call to Action</i> . (UofC Today)	https://www.ucalgary.ca/utoday/issue/2016-02-17/new-werklund-course-responds-need-indigenous-dialogue
	Open letter asks University for new Indigenous language course/ new Task Force (Queen's University)	http://www.queensjournal.ca/story/2016-02-01/news/open-letter-asks-university-for-new-indigenous-language-course/
		http://www.queensjournal.ca/story/2016-02-29/news/new-task-force-to-focus-on-indigenous-issues/
	Colleges promise to meld Indigenous learning into programming (Macleans)	http://www.macleans.ca/education/colleges-promise-to-meld-indigenous-learning-into-programming/
	Faculty of Education approves memorial to residential school victims (Simon Fraser University)	http://www.sfu.ca/sfunews/stories/2016/faculty-of-education-approves-memorial-to-residential-school-vic.html
	Canada's SSHRC researchers eager to support truth and reconciliation efforts	http://www.universityaffairs.ca/opinion/in-my-opinion/canadas-researchers-eager-to-support-truth-and-reconciliation-efforts/
	Lakehead University and the University of Winnipeg, students must take a course in Indigenous culture or history to graduate (Macleans)	http://www.macleans.ca/education/making-history-2/
Primary School Education Stream	Liberals to reassess First Nations education funds after removal from last year's ledgers	http://www.theglobeandmail.com/news/politics/trudeau-looking-to-improve-state-of-first-nations-education/article29166291/
	Calgary Board of Education: Anti-racist approach to education essential to address experience of indigenous teachers and students (CBC)	http://www.cbc.ca/radio/unreserved/building-an-ally-non-indigenous-people-share-their-stories-of-bridge-building-1.3430628/anti-racist-approach-to-education-essential-to-address-experience-of-indigenous-teachers-and-students-1.3434523

Indigenous Healthcare Stream	Fight for equal Indigenous healthcare (Jordan's Principle)	https://this.org/2016/03/30/marchapril-2016-cover-story-a-sick-inequality/
	Health and healthcare implications of systemic racism on Indigenous peoples in Canada (College of Family Physicians of Canada)	http://www.cfpc.ca/uploadedFiles/Resources/_PDFs/SystemicRacism_ENG.pdf
	A nature-based program provides a powerful First Nations metaphor for lessons on [sexual] consent	http://www.theglobeandmail.com/life/health-and-fitness/health/a-nature-based-program-provides-a-powerful-first-nations-metaphor-for-lessons-on-consent/article29130788/
	Medical experiments on Canada's indigenous populations (Global)	http://globalnews.ca/news/2503875/what-happened-to-jim-experiments-on-canadas-indigenous-populations/
	Lasting effects of trauma reaches across generations through DNA (CBC)	http://www.cbc.ca/radio/unreserved/buffy-sainte-marie-wab-kinew-and-how-dna-remembers-trauma-1.3242375/lasting-effects-of-trauma-reaches-across-generations-through-dna-1.3243897
Corporate Sector Leadership Stream	Yukon College/First Nations develop 4 hour online program aimed at businesses, NGOs (CBC)	http://www.cbc.ca/beta/news/canada/north/first-nations-101-online-course-yukon-college-1.3432285





APPENDIX E: Mayor's Proclamation

“PROCLAMATION”

- Whereas: The Story of Moh’kinsstis says that before there was the place we call Calgary, the First Peoples were stewards of this land. At the confluence of two rivers, the lifeblood of our city, our cultures converged and our story began;
- Whereas: The first European settlers did not honour the unique culture of our Aboriginal ancestors. Aboriginal people were isolated from their traditional and spiritual ways. This is exemplified by the many thousands of Aboriginal children who were forcibly removed from their homes and taken to residential schools, but is also evident in many other examples of disenfranchisement;
- Whereas: The effects of government policies toward Aboriginal peoples have had a tremendously negative impact on our city and country. Canada has been denied the benefit of the contribution of First Nations to our collective history. Our story cannot be complete without listening to this voice;
- Whereas: Reconciliation is an opportunity for us to advance with a greater understanding of the historical impacts that have shaped the experiences of Aboriginal people to date. It will not right the wrongs of the past, but is the start of our journey, together;
- Whereas: The City of Calgary will use the lessons of reconciliation to continue the work we have started through the Listening Circles of the Calgary Urban Aboriginal Initiative, the Calgary Aboriginal Urban Affairs Committee, the imagineCalgary Plan, and the Calgary Poverty Reduction Initiative to ensure that our Aboriginal population has a meaningful role within our community, as full and equal participants in our city’s quality of life;
- Whereas: It is essential that Calgarians of every culture and tradition walk on a shared path paved with opportunity, recognizing that we are connected to each other and to this place, where our collective spirit generates enough for all.

On behalf of City Council and the citizens of Calgary,
I hereby proclaim March 27, 2014 – March 27, 2015 as:

“THE YEAR OF RECONCILIATION”

END NOTES:

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6. TRC Commission of Canada (2015). *What We Have Learned; Principles of Truth and Reconciliation*. Library and Archives Canada. pg.5.
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9. Kunsch, W. (Photographer). (1934). *Langevin Bridge crossing the Bow River* [photograph]. Calgary, Alberta: Calgary Herald.
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11. TRC Commission of Canada (2015). *Honouring the Truth, Reconciling for the Future; Summary of the Final Report of the Truth and Reconciliation Commission of Canada*. Library and Archives Canada. pp. 183-7.





White Goose Flying