



APPLICATION + ACTION

TRC READING GUIDE FOR
NON-INDIGENOUS ORGANIZATIONS



The MHRN and all of our sites are located on Indigenous Land. Specifically, we are located on Anishinaabe, Ininew, Oji-Cree, Dene, and Dakota Land and are also in the homeland of the Metis Nation. Our central office is in Treaty 1 and we have been invited to work in Treaty 1, 2, 3, 4, and 5 territories. As a non-Indigenous organization we are committed to the principles of decolonization and reconciliation and are committed to integrating the TRC Calls to Action into our work.

THIS TOOLKIT WAS CREATED AT THE MANITOBA HARM REDUCTION NETWORK (MHRN) IN CONSULTATION WITH KA NI KANICHIHK AND WITH THE GENEROUS SUPPORT OF THE WRHA.



WACHAY RELATIVES:

A MESSAGE FROM KA NI KANICHIHK

It's important to start any conversation about Reconciliation by recognizing that this work has been ongoing since first contact and to acknowledge those ancestors who sought just and peaceful relationships throughout our shared history. It is also critical to recognize that while the TRC mandate related exclusively to the Residential School System, the Colonial Projects executed an intentional genocidal strategy intended to dominate and control the land and exploit its resources.

The mechanisms of control and domination relied on those systems of oppression - White Supremacy, Patriarchy, Capitalism, Christianity - which continue into the present and evidenced by Canada's "Indian" Act, laws, policies, institution and dominant "settler" culture.

Ka Ni Kanichihk, "those who lead", has been exploring authentic reconciliation processes since 2001 and has always welcomed the participation of both individuals and organizations to engage in honest dialogue and meaningful action. Our work can be summarized by a statement prepared by Blackfulla Revolution to mark Invasion Day:

*"Dear White People,
No one is asking you to apologize for your ancestors.
We are asking you to dismantle the systems of
oppression they built, that you maintain and benefit from."*

Ekosi,

Leslie Spillett, *Executive Director*
Ka Ni Kanichihk Inc. "Those who lead"



**"WE HAVE DESCRIBED FOR YOU
A MOUNTAIN. WE HAVE SHOWN
YOU THE PATH TO THE TOP. WE CALL
UPON YOU TO DO THE CLIMBING."**

— JUSTICE MURRAY SINCLAIR

HUMBLE BEGINNINGS

FROM THE MANITOBA HARM REDUCTION NETWORK

The Manitoba Harm Reduction Network (MHRN) is a provincial non-profit working towards ensuring harm reduction is universally practiced by individuals, organizations and systems, in order to address the harms associated with substance use. The mandate of the MHRN is to coordinate efforts and support harm reduction within and across jurisdictions and we have sites all over Manitoba, including rural and remote communities, and Indigenous communities.

As a non-Indigenous organization that works with many communities, including Indigenous communities, it's our responsibility to work towards both decolonizing our own practice, and challenging the systems that continue to disproportionately impact Indigenous people. As a small part of this process over the last year, we supported all of our staff in reading and reflecting on the Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada (TRC Report).

This process proved to be both beneficial for us and the communities we serve and as a result, we decided to share some of our experience and materials. Our goal is to encourage other non-Indigenous organizations to support their staff in reading and applying the TRC Report by sharing the reading guide questions and activities we developed and used to aid them in this process. **Our primary goal for sharing information on reading and applying the TRC Report is to support non-Indigenous organizations in situating themselves in the context of ongoing oppressive systems and build the capacity of service providers who are interested in dismantling those systems.**

**"WE WERE SUCH A HAPPY FAMILY
BEFORE WE WERE INFLUENCED BY
RESIDENTIAL SCHOOL ... MY KOOKUM
WOULD TAKE US OUT ON THE LAND AND
SHOW US VARIOUS MEDICINES. I JUST
CHERISH THOSE MOMENTS"**

— GERALDINE SHINGOOSE

GETTING STARTED

HOW TO USE THIS KIT

Use this kit as a guide for your organization to read and apply the TRC report. This toolkit will be most helpful for organizations that have already begun the work of decolonization, and understand some of the concepts and analysis therein. A clear understanding of social justice, the social determinants of health, systemic discrimination and anti-oppression will be necessary to fully engage with the content of this kit. If members of your organization may be new to such topics, it's a good opportunity to contact a trainer in your area to work on that first.

This guide includes both a study guide and activities for your organization. It is essential to do both! Reading and information gathering is an important foundation to the work you will do in the activities to apply the TRC Report to your organization. This kit includes the following:

CONSIDERATIONS / PAGE 6: Things to consider when starting the project of reading and applying the TRC Report with your team.

INTENTION ACTIVITIES / PAGE 7: Activities to do before reading to start thinking about the role of non-Indigenous organizations and your team intentions in reading and applying the TRC.

READING GUIDE / PAGE 9: Questions to guide your independent reading and questions to reflect on and discuss as a team.

READING ACTIVITIES / PAGE 22: Activities that can be completed at any time during the reading process. Helpful for hands on learning and team engagement.

APPLICATION ACTIVITIES / PAGE 24: Activities to complete after reading the TRC Report to help your team apply it to your work. A key activity being the creation of an Organizational TRC Action Plan.

CONSIDERATIONS

As your organization takes on the project of reading and reflecting on the TRC please consider the following:

STAFF TIME: Staff should have adequate time included in their schedules to allow them to read the TRC at work/on work time. Keep in mind the amount of time required may differ between staff members.

INDIGENOUS STAFF: As a non-Indigenous organization, Indigenous staff should have consideration in this project including a choice about whether or not they want to participate, and what that participation looks like.

SCHEDULE: The organizer should lay out a schedule of readings on a calendar or similar document. We recommend a pace of two-weeks per section, or about 10 pages a week. The schedule may have to be adjusted based on events and holidays at your organization. Check in with your staff throughout to see if they are on track or need more time.

LITERACY: If you have any staff that may be technically challenged by the reading, or learn better through listening, consider purchasing the audiobook version of the TRC Report.

PLACE TO READ: For staff who have frequent interruptions it may be beneficial to read outside the office. Some staff may prefer to block off time or read at home. Be flexible! Staff know where they will have the most undivided attention for their reading.

FACILITATION: The discussions and activities should be facilitated by a staff member with a strong anti-oppression analysis to support the team and be available for debriefing.

DEBRIEFING: Make a plan for debriefing with staff. It is appropriate for staff to debrief to managers and support people and inappropriate to debrief to Indigenous people without permission. Remind staff to ask a person if they are feeling able to help debrief around these issues by before unloading! "Are you up for debriefing this last chapter of the TRC with me?"

It's a good idea to debrief activities and sections of reading by checking in with team members. Debriefing can look different but can include asking gentle questions, checking in, or mental wellness activities.

BUY-IN: Get management on board for this process. By the end you will have some ideas of things your organization can do better, and in order to implement those improvements, you will need the support of management.

WORKPLACE CULTURE: Many of these discussions and activities are hard heart work, and assume your organization has already created a safe space for your team where they would be comfortable having hard conversations.

SELF-CARE: Before beginning make a self-care plan with your staff. Different staff may be impacted in different ways and should be invited to consider what will help them process the material. Ideas can include going for a walk after reading, reading in a space that is comfortable and quiet, having a process/ceremony for after sections of reading, or debriefing sections as needed. Give staff the space to make a plan that makes sense for them.

INTENTION ACTIVITIES

DO THESE BEFORE READING TO START THINKING

TEAM KNOWLEDGE ASSESSMENT #1

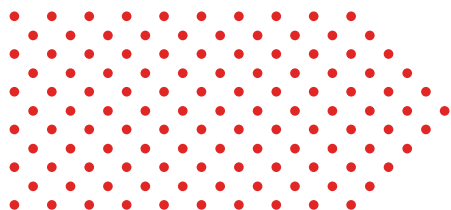
This activity is intended to help the facilitator to assess team knowledge and identify gaps or areas that may need to be focused on before reading the TRC Report. We suggest having team members anonymously answer the questions so the facilitator can develop a plan to address any missing information or analysis. After reading the TRC, this activity can be repeated to evaluate the learning that took place for your team.

● WHAT ARE 3 REASONS WHY IT'S IMPORTANT TO READ THE TRC?	1. 2. 3.
● WHAT ARE 3 RESOURCES YOU CAN ACCESS FOR INFORMATION ABOUT COLONIZATION?	1. 2. 3.
● WHAT ARE THE NAMES OF 3 RESIDENTIAL SCHOOLS IN YOUR TERRITORY/PROVINCE?	1. 2. 3.
● NAME 3 HEALTH ISSUES CAUSED BY COLONIZATION.	1. 2. 3.
● WHAT ARE 3 OPPRESSIVE SYSTEMS YOU PARTICIPATE IN?	1. 2. 3.

THINKING ABOUT ORGANIZATIONAL PRIVILEGE

The following are three sets of discussion questions to begin thinking about how non-Indigenous organizations participate in harmful systems and what allyship can look like for your organization. Its purpose is to start thinking about where your organization sits within these structures and how reading and applying the TRC may be helpful to your team.

Get comfortable with your team for a group discussion framed around the following sets of questions, between each section take a short break. Have tea/snacks available.



ALLYSHIP: Ally: (n.) An ally is a member of a privileged group who takes a stand against oppression. -Webster

"Allyship an active, consistent, and arduous practice of unlearning and re-evaluating, in which a person in a position of privilege and power seeks to operate in solidarity with a marginalized group" -THE ANTI-OPPRESSION NETWORK

	DISCUSSION ONE: ORGANIZATIONAL PRIVILEGE	DISCUSSION TWO: ORGANIZATIONAL HIERARCHY	DISCUSSION THREE: COMMUNITY IMPACT
GOALS:	To identify the ways non-Indigenous organizations benefit from privilege	To identify the ways non-Indigenous organizations recreate hierarchy internally	To identify ways non-Indigenous organizations support oppressive systems within the community
DEFINE AS A GROUP	What is privilege?	What is power?	What are oppressive systems?
DISCUSS AS A TEAM:	What privileges do we have as a non-Indigenous organization?	How is power distributed at our organization? (who has the most? least?)	What are some of the oppressive systems we participate in as a non-Indigenous organization?
ALLYSHIP:	How do we abstain from privilege by redistributing resources to Indigenous organizations?	How do we shift the power within our organization to be more equal?	How do we prevent/correct the re-creation of oppressive systems at our organization?
TRC:	How can the TRC help us to understand privilege and how to address it?	How can the TRC inform our internal structure as a non-Indigenous Organization?	How can the TRC help us learn how to challenge the oppressive systems we participate in?

THE READING GUIDE

INDEPENDENT STUDY AND GROUP DISCUSSION

"WHEN I STARTED READING THE TRC I DECIDED TO TRY TO HAVE SOME RITUAL AROUND IT: MAKE A CUP OF TEA, REVIEW THE QUESTIONS FOR THE SECTION AND SET AN INTENTION TO ABSORB AND RESPECT WHAT I READ, READ MY SECTION, AND THEN SMUDGE OR GO FOR A SHORT WALK AFTERWARDS. I FOUND IT HELPFUL AND GROUNDING TO KNOW I HAD THE SPACE TO DO THIS. AT TIMES WHEN I WAS READING MORE FRANTICALLY TO CATCH UP AND DIDN'T DO MY RITUAL, I DIDN'T FEEL LIKE I ABSORBED THE INFORMATION AS WELL, OR JUST FELT UPSET."

-- MHRN STAFF MEMBER

The reading guide includes independent study questions to consider while you are reading, and group discussion questions to discuss with your team. Use the independent questions to help you frame your reading, and the group questions to debrief, reflect and consider the section with your team. If there are some areas particularly applicable to your organization you may have further thoughts and questions of your own to discuss.

Use this as a guide, and alter as necessary to be a good fit for your organization.



INTRODUCTION

PAGES 1-21

INDEPENDENT STUDY QUESTIONS:

- Why was this document written? (the purpose)
- What are your personal or professional reasons for reading the TRC? What is your goal for reading it?

GROUP DISCUSSION QUESTIONS:

- If this is hard to read, what does that mean? What does this difficult recounting mean to people and families who have lived these experiences? How can you honour this difficulty throughout this process?
- Review Brother Tom Cavanaugh's statements and Survivor Ina Seitcher's statements (p.14/15) – Notice how this passage highlights the difference between what people say they intend and what harm really happens. What are other examples of this discrepancy? Within your Province/Territory? Community? Organization?
- What do you think reconciliation means to the organization you work at?



THE COMMISSION

PAGES 22-40

INDEPENDENT STUDY QUESTIONS:

- What is the purpose of the Commission?
- Why do you think Canada would not produce numerous documents as required?
- What does this say about Canada's interest in having the truth told? In reconciliation?

GROUP DISCUSSION QUESTIONS:

- What could be missing from information obtained from archives and why? What other ways of information gathering are necessary to for a more complete picture?
- What information will we never have access to? How does that impact the picture we have of the past?



THE HISTORY

PAGES 41-56

INDEPENDENT STUDY QUESTIONS:

- What do you already know about the history of colonization?
Where have you gathered information in this area previously?
How rich was that information?
- What were some of the feelings / themes that survivors shared?
- What do you think the impact of separating siblings had?
Why do you think this was a policy?

GROUP DISCUSSION QUESTIONS:

- How is what you learned in this section the same or different than what you have previously been taught about residential school policies?
- What role did the treaties play in the colonization of North America/Canada?
- Is colonization done? What are some examples of how it continues?



THE HISTORY

PAGES 57-70

INDEPENDENT STUDY QUESTIONS:

- Why did the government develop laws within the Indian Act that made it easy to lose "Indian status" through marriage or education?
- What do you think were the intended purposes of industrial schools in the UK? Did they function towards this purpose?
What purpose did they function towards?
- How did the competition for funding impact the reach and rise of residential schools?

GROUP DISCUSSION QUESTIONS:

- What impact did the Assimilation policy and the Integration policy have on the students?
- Once the government produced reports recommending against the establishment of residential schools, what kept them operating? What current systems are often identified as harmful, and what keeps them operating?
- What systemic issues contributed to the rise of residential schools?
Of the systemic issues identified, which ones continue to impact the work of governments and non-profits working with Indigenous people?



THE HISTORY

PAGES 71-92

INDEPENDENT STUDY QUESTIONS:

- What was the impact of the Integration Policy on Indigenous people?
- What was the connection between the 'sixties scoop' and residential schools?
- The work the students had to do at the residential schools were often identified as "producing revenues" or maintaining the school. How was this justified? What communities are still impacted by policies that try to justify revenue producing work as enrichment?

GROUP DISCUSSION QUESTIONS:

- John Kistabish stated that once he lost his language (Algonquin), he could no longer communicate with his family (p. 85). What impact may this have had on relationships, connections and community?
- Marriages were to be approved by Indian Affairs. The principals had the power to arrange marriages and prevent students from marrying of their own free will. What role did this play in the Assimilation Policy?



THE HISTORY

PAGES 93-115

INDEPENDENT STUDY QUESTIONS:

- What health and safety related conditions did the students face at residential school? Would these conditions be tolerated in public schools? What would prevent these health and safety conditions from happening at a public school? Why didn't these factors prevent these health and safety conditions at residential school?
- What impact did sports have on the student's experience?

GROUP DISCUSSION QUESTIONS:

- Who was responsible for these sub-par conditions? Why did calls to address these conditions go unanswered?

"Indian Affairs officials often tried to portray these rates as simply the price that Aboriginal people had to pay as part of the process of becoming civilized. In reality, these rates were the price they paid for being colonized." (p. 101).

- What was the price for being colonized? Who paid this price? Who benefited from colonization?
- Humiliation is a strong tool used to shame people, how was this tactic employed in the schools? How did students resist and maintain their spirits?

THE HISTORY

PAGES 116-134

INDEPENDENT STUDY QUESTIONS:

- What impact did parents' refusal to enroll their children in the schools have on the schools themselves? How did the schools react?
- What are the components of the Indian Residential Schools Settlement Agreement?

GROUP DISCUSSION QUESTIONS:

"As long as Aboriginal people were excluded from positions of control over their children's education, the root causes of the conflict remained unresolved" (p.122)

- Previous to colonization, what role did parents have in their children's education?

"Former staff and the children of former staff members have expressed the view that much of the discussion of the history of residential schools has overlooked both the positive intent with which many staff members approached their work, and the positive accomplishments of the school system." (p. 129)

- Staff were complicit in and actively participated in oppression. What harmful systems are you currently complicit in as a non-Indigenous organization? As individuals?

THE LEGACY

PAGES 183 -195

INDEPENDENT STUDY QUESTIONS:

- How does the legacy of residential schools impact the children and grandchildren of survivors?
- How do the high rates of child apprehension and low rates of education impact community?

GROUP DISCUSSION QUESTIONS:

"Some of the damages done by residential schools to Aboriginal families, languages, education, and health may be perpetuated and even worsened as a result of current government policies." (p. 185).

- What are some examples of damage done by residential schools being worsened as a result of current policy?
- Canada refused to adopt the UN Declaration on the Rights of Indigenous Peoples even after the apology by PM Harper. Although they did eventually endorse it, they did so with limitations. What does this mean? How could this impact reconciliation?
- How has child apprehension changed over time, and what similarities are there between different child apprehension methods and systems? (Residential schools, Sixties Scoop, current apprehension through CFS)

THE LEGACY

PAGES 196-210

INDEPENDENT STUDY QUESTIONS:

- Page 202 describes a little girl who, after returning home from residential school, told her dad that they only speak English in their home. What does this story illustrate? How might this impact a family, and community?

GROUP DISCUSSION QUESTIONS:

- What systemic issues contributed to the rise of residential schools? Of the systemic issues identified, which ones continue to impact the work of governments and non-profits working with Indigenous people?

"Three major reports on First Nations education have concluded that the status quo is unacceptable and that there is a need for a complete restructuring based on principles of self-government, a culturally relevant curriculum, and stable funding. All three reports agree that Aboriginal peoples themselves must lead and control the process of change." (p. 196)

- What are some of the systemic barriers to self-determination in Indigenous education? Where does your work intersect with these barriers?



THE LEGACY

PAGES 211-228

INDEPENDENT STUDY QUESTIONS:

- What conclusions can be made through the integration of The History and The Legacy?
- Where do you see the impacts of The Legacy in your work? In your personal life?

GROUP DISCUSSION QUESTIONS:

- What are some of the continuing topical threads that link The History and The Legacy sections of the TRC Report?
- What are some examples of The Legacy that are linked to our work as an organization?
- On page 217 the report describes the assumption that locking up offenders makes communities safer even though there is insufficient evidence to support that assumption. Why do people believe this despite the evidence? How is public fear used to support the use of prisons as a crime reduction measure? How does the prison system uphold colonization and racism? What do you think would actually make communities safer?



THE CHALLENGE OF RECONCILIATION

PAGES 237-248

INDEPENDENT STUDY QUESTIONS:

- The framing of this section begins with the premise that it took a long time to do damage, and it will take a long time to fix it, but the process has begun (p.237). Where does this idea permeate the section of reading? How does this framing make you feel? Hopeful? Discouraged? Why?
- What is the "Doctrine of Discovery", and why is it harmful?

GROUP DISCUSSION QUESTIONS:

"Aboriginal peoples have always remembered the original relationship they had with early Canadians. That relationship of mutual support, respect, and assistance was confirmed by the Royal Proclamation of 1763 and the Treaties with the Crown that were negotiated in good faith by their leaders. That memory, confirmed by historical analysis and passed down through Indigenous oral

histories, has sustained Aboriginal peoples in their long political struggle to live with dignity as self-determining peoples with their own cultures, laws, and connections to the land.” (p. 238)

- What does a right to self-determination mean? What are some examples of the successes of self-determination efforts being made by Indigenous people?



THE CHALLENGE OF RECONCILIATION

PAGES 249–260



INDEPENDENT STUDY QUESTIONS:

- “It is important for all Canadians to understand that without Treaties, Canada would have no legitimacy as a nation. Treaties between Indigenous nations and the Crown established the legal and constitutional foundation of this country.” (p. 249)
- What do you know about the Treaties (or lack of Treaties) in your area? Where has this information come from?
- Is there a Treaty on the land you are currently on? If so, who signed it, and what does it say? If there is no Treaty and the land is unceded, what does that mean? And how could it impact Indigenous people in the area?



GROUP DISCUSSION QUESTIONS:

- Page 249 describes how the spirit and intent of the treaties was viewed differently by the crown than Indigenous people. What perception of the Treaties dominates public opinion? How does this perception influence policy? How does this perception impact our organization?

“At the TRC’s Knowledge Keepers Forum in 2014, Mi’kmaq Elder Stephen Augustine spoke about the Mi’kmaq concept for “making things right.” He shared a metaphor about an overturned canoe in the river. He said, “We’ll make the canoe right and ... keep it in water so it does not bump on rocks or hit the shore.... [When we tip a canoe] we may lose some of our possessions.... Eventually we will regain our possessions[but] they will not be the same as the old ones.” When we consider this concept in relation to residential schools, we have repeatedly heard that they caused great and obvious loss. The Mi’kmaq idea for “making things right” implies that sometimes, in certain contexts, things can be made right—but the remedy might not allow us to recapture what was lost. Making things right might involve creating something new as we journey forward. Just as the Canadian legal system has evolved overtime, Indigenous law is not frozen in time. Indigenous legal orders adapt

with changing circumstances. The development and application of Indigenous law should be regarded as one element of a broader holistic strategy to deal with the residential schools' negative effects." (p. 259)

- Discuss what does "making things right" mean? How does the idea of "making things right" impact your view of what reconciliation is/should be?

THE CHALLENGE OF RECONCILIATION

PAGES 261-274

INDEPENDENT STUDY QUESTIONS:

- What was said in the national apology? What was left out? What impact did the national apology have? How could it have had more impact?
- What are some of the strengths that people of all nations get from spirituality? When people in residential schools experienced spiritual violence, what were the schools trying to do? Did they succeed? How has Indigenous spirituality positively impacted your province/territory? Community? Organization? You personally?

GROUP DISCUSSION QUESTIONS:

- Indigenous people and survivors pushed the agenda for reconciliation: How did they do this? What skills abilities and resources did they need to leverage? How were they successful?
- How can we, as an organization support the survivors pushing the agenda for reconciliation? What actions or support can we offer?

THE CHALLENGE OF RECONCILIATION

PAGES 275-290

INDEPENDENT STUDY QUESTIONS:

- Reflecting on the healing power of culture: What are common barriers to healing and cultural connection? Personally, how do you access the healing power of your own ancestral culture? If you don't, why not, and how can you improve your own access?
- What is your ancestral culture? What do you know about it? What don't you know? How does individual connection to your own culture assist with reconciliation?
- How does connection to culture impact community wellness?

GROUP DISCUSSION QUESTIONS:

- If comfortable and appropriate for your group, share a little bit about each of your own ancestral cultures. If non-Indigenous, how did they come to be in Canada? What barriers did they overcome? How did they benefit from coming to Canada?
- Page 278 describes the declaration that governments and other parties have an obligation to assist Indigenous communities in restoring their own spiritual belief systems. How does your organization live up to the obligation that governments and other parties have an obligation assist Indigenous communities in restoring their belief systems? What kinds of actions or support are appropriate as a non-Indigenous organization?

THE CHALLENGE OF RECONCILIATION

PAGES 291-308

INDEPENDENT STUDY QUESTIONS:

- What steps were required in the process of the TRC commission obtaining archives?
- Why was obtaining and reviewing archives important for the TRC commission? What kinds of information are contained in archives? What kind of information is missing?

GROUP DISCUSSION QUESTIONS:

"The education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect" (p. 291)

- What systemic aspects of public education are Eurocentric? How do these aspects reinforce colonialism?
- What are some of the ways that research can be harmful? How can the federal government work to ensure that research it funds does not do further harm to Indigenous people? What research practices do you know about that reduce potential harm?



THE CHALLENGE OF RECONCILIATION

PAGES 309-325

INDEPENDENT STUDY QUESTIONS:

"Ceremonies are an affirmation of human dignity; they feed our spirits and comfort us even as they call on us to reimagine or envision finding common ground." (p. 320)

- What role has ceremony had in your life?
What are some benefits of ceremony?

GROUP DISCUSSION QUESTIONS:

"Reconciliation will be difficult to achieve until Indigenous peoples' own traditions for uncovering truth and enhancing reconciliation are embraced as an essential part of the ongoing process of truth determination, dispute resolution, and reconciliation. No dialogue about reconciliation can be undertaken without mutual respect as shown through protocols and ceremony. Just as the mace, for example, is essential to a session of Parliament, the presence of the pipe for some Tribes would be necessary to a formal process of reconciliation." (p. 256)

- How could your organization show respect for protocols and ceremony?
What are some parameters that would be appropriate to ensure harm is not done through appropriation, while showing respect for protocols and ceremony?



THE CHALLENGE OF RECONCILIATION

PAGES 326-340

INDEPENDENT STUDY QUESTIONS:

- In what ways have Indigenous people used art for reconciliation?
Which of these projects are you drawn to? Why?
- In what ways can you use art to challenge unjust systems?

GROUP DISCUSSION QUESTIONS:

- How can art be helpful for healing, resistance and system change?
- In what ways can your organization access and support Indigenous art and artists?



THE CHALLENGE OF RECONCILIATION

PAGES 341-354

INDEPENDENT STUDY QUESTIONS:

- What role does the media have in shaping public perceptions about colonization and residential schools? What is the media's responsibility?
- What aspects of international sporting events (eg. Pan Am Games, Olympics etc) have the potential to be harmful to Indigenous communities and territories? How can these harms be mitigated?

GROUP DISCUSSION QUESTIONS:

- What role does your organization have in shaping public perception about colonization and residential schools? What is your responsibility? (internal, external)
- How does economic development and resource development impact Indigenous people on the Indigenous land your organization resides on?
- What systems and laws exploit Indigenous land?
- How does your organization interact with the physical land where you work. (resources, environmental impact, space, restriction, exploitation...). What can you do better to reduce environmental impact and respect Indigenous land?



THE CHALLENGE OF RECONCILIATION

PAGES 355-364

GROUP DISCUSSION QUESTIONS:

"Reconciliation calls for federal, provincial, and territorial government action.

Reconciliation calls for national action.

The way we govern ourselves must change.



Laws must change. Policies and programs must change.

The way we educate our children and ourselves must change.

The way we do business must change.

Thinking must change.

The way we talk to, and about, each other must change" - P. 364

- 
- How do we advocate for federal, provincial and territorial action?
 - How do we lobby for national action?
 - How do we change the way we govern ourselves to avoid recreating colonized systems?
 - How do we learn about and challenge unjust laws?
 - How do we evaluate and change harmful programs and policies?
 - How do we change education systems and support the creation of new ones?
 - How do we challenge business based exploitation and our reliance on capitalism?
 - How do we change our thinking and challenge our own stereotypes and perceptions?
 - How do we start conversations that lead to radical change?
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READING ACTIVITIES

ACTIVITIES FOR THE READING PROCESS

In addition to reading the TRC, we suggest doing educational and engaging activities throughout the process. These activities that can be completed at any time during the reading process and may be helpful for team building and hands on learning.

RESISTANCE AND RESILIENCE

This activity can be done at any point throughout the reading. It is best completed somewhere with access to historical documents like a library, museum, Indigenous education center or if in Winnipeg, the National Center for Truth and Reconciliation. Use the opportunity to get out of the office! The activity can also be completed by accessing online archives and stories on the National Center for Truth and Reconciliation website: www.nctr.ca

MATERIALS NEEDED: Flip charts, markers, access to historical information and stories

STEP 1: Write "Resistance" and "Resilience" on the top of two flipcharts and have your group brainstorm the meaning of these two words. What do they mean? When are they used? *Debrief* by summarizing your groups definitions.

STEP 2: Have each team member look into the archives and find one example of resistance, and one example of resilience in the history of Indigenous people in your geographic area. Bring copies of the examples back and share with the group.

STEP 3: Debrief the historical stories by discussing the current context for Resistance and Resilience.

- What examples do we see of resistance and resilience every day?
- What examples do we see in the media?
- What examples do we see in our communities/families?

STEP 4: Make a plan by discussing the following: *What are some ways your organization can support and draw attention to ongoing Indigenous resistance and resilience in your community?*

CREATE A LIST OF 3 THINGS your organization can do this month to draw attention to Indigenous resistance and resilience in your area. Assign people to each task, and complete by the end of the month.

NEW EXPERIENCES

Broaden your understanding and appreciation of Indigenous culture in your area. Different opportunities may exist in your area, it is essential to attend only public events or events to which you have been invited and respect protocol. If your organization wants to access the expertise of an Indigenous person through one of these activities they should be compensated for their time and supplies.

- Learn some basic words together in the Indigenous language from the territory you are on from an elder or knowledge keeper in your area
- Attend a public Indigenous event like a Powwow or Aboriginal Day Celebration
- Participate in an activist event like a protest about racism, land exploitation, Indigenous peoples rights or other intersecting issue
- Watch and discuss a documentary like "We Were Children"
- Visit a museum in your area, explore the Indigenous exhibits critically-- what aspects are represented? What is omitted?
- Invite an Indigenous educator to talk about Indigenous knowledge related to the area your non-profit works in (Eg, healthy relationships, food sovereignty, health etc)
- Review the United Nations Declaration on the Rights of Indigenous Peoples
- If there is a survivor educator in your area, ask if they would be willing to do a session with your organization
- Visit a TRC connected organization in your area (In Winnipeg, The National Center for Truth and Reconciliation at the University of Manitoba)
- Visit an Indigenous art gallery or studio
- Use your organization's social media and other communication tools to research and highlight the work of Indigenous leaders and activists in your area

ACTS OF RECONCILIATION

Challenge team members to complete the 150 Acts of reconciliation as suggested by Active History, compare notes on research and experiences.

<http://activehistory.ca/2017/08/150-acts-of-reconciliation-for-the-last-150-days-of-canadas-150/>



APPLICATION ACTIVITIES

ACTIVITIES TO APPLY TO YOUR WORK

These activities are what your organization will apply after reading the TRC Report. Applying the TRC Report to our work is the most important part of the process of reviewing it. This is the beginning of how we create change. These activities are introductory, part of a process, and a starting point to the work non-Indigenous organizations must undertake. These activities of applying the TRC Calls to Action should be done after completing the reading.

ORGANIZATIONAL TRC ACTION PLAN

This activity is the most important activity in this kit and will help your organization make a tangible, actionable plan for responding to the TRC Calls to Action.

MATERIALS: Printed out copies of the Calls to Action, highlighters, flip chart paper and markers

STEP 1: Review the TRC Calls to Action with your team. Take turns reading them and reviewing what they are about.

STEP 2: Recognize and highlight the Calls to Action that intersect with your work as an organization. Use a highlighter! For example, an anti poverty organization may highlight Calls to Action that address education (#6-12), health (#18-240), training for public servants (#57) or others. A women's service organization may highlight the Calls to Action about Child Welfare (#1-5), justice (#25-42) and youth programs (#66). A newcomer settlement organization may focus on Call to Action #93, which includes better information and a more inclusive history of Indigenous

people in Canada including Treaties and the history of residential schools. At our organization, we reviewed each Call to Action and then discussed if or how it intersected with our work.

STEP 3: Assign each one of your selected Calls to Action to a blank flip chart or piece of paper.

Brainstorm ways your organization can address each intersecting Call to Action.

- What is within your capacity as an organization to do towards this Call to Action?
- What advocacy steps can your organization take in regards to this Call to Action?
- What public messages can your organization promote in regards to this Call to Action?

- Who may already be working on this Call to Action or would be a good fit to collaborate with?
- What are Indigenous organizations in your community already doing to address this Call to Action and how can you support their work?

A NOTE ABOUT THE CALLS TO ACTION:

In most cases, the Calls to Action are directed towards government or specific systems that your organization isn't necessarily very connected to. This can make the Calls to Action feel intimidating or out of reach. It can be helpful to reframe the Call to Action to more easily apply it to work that you can actually do.

FOR EXAMPLE: Call to Action #6

"We call upon the Federal Government of Canada to repeal Section 43 of the Criminal Code of Canada"

Although we are not the Federal Government there are still some actions we can take towards this Call to Action!

Some examples could include:

- Educate ourselves about Section 43 of the Criminal Code to understand why this impacts Indigenous People and reconciliation
- Educate our membership about Section 43
- Promote/organize educational events about Section 43 for others
- Organize a letter writing campaign to local officials about the harms of Section 43
- Support the work of another organization who is working on this issue by promoting their events, contributing money towards food, and supporting our staff to volunteer as helpers or childminders on work time

STEP 4: Compile the flip charts and notes into an action plan and assign team members to each task. Plan a date in a couple months to check in on the progress of each task and stay on track. You can use our optional TRC Action Plan Template if it is helpful to you! (on the last page)

MHRN EXPERIENCE WITH THE ORGANIZATIONAL ACTION PLAN ACTIVITY:

Our staff came together and highlighted the Calls to Action that intersected with our organization, but there were too many! A fair argument could be made for many of them, so after we identified all of the intersecting Calls to Action we found we had to limit and focus to make our plan. We ended up focusing on seven of the Calls to Action and made plans on how our organization was going to address each one. Our plan became to address these 7 Calls to Action this year, and meet again and select more Calls to Action to work on next year. In this way, we were also ensuring that the work will continue and be reviewed regularly. You can view our organizational TRC action plan on our website at www.mhrn.ca.

GUIDING DOCUMENTS ACTIVITY

For this activity your organization will use the analysis you learned in the TRC and apply it to your own organizational documents.

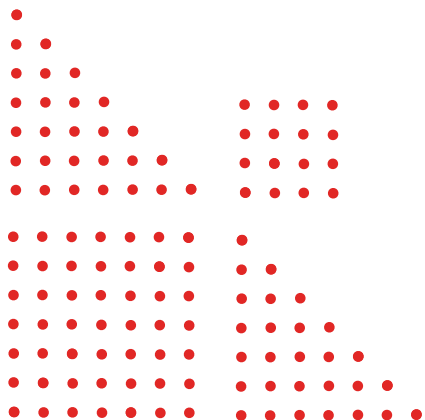
MATERIALS: Guiding documents for your organization

STEP 1: Print out any guiding documents your organization may have. This could include mission, vision and values statements, strategic priorities or goals.

STEP 2: Invite staff to complete the Guiding Documents Checklist for each of your guiding documents

STEP 3: After reviewing your documents, reflect on whether they were informed by different kinds of evidence, if creation included all relevant people, if the document reflects multiple worldviews and if they are missing land acknowledgements. If anything is missing, discuss why and how/if each document could be improved.

FINALLY DISCUSS AS A CLOSING: How could TRC Calls to Action and the idea of “making things right” be incorporated into these kinds of documents?



GUIDING DOCUMENT CHECKLIST



THE DOCUMENT IS INFORMED BY DIFFERENT KINDS OF EVIDENCE

- Western Scientific Evidence
- Indigenous Science, Evidence and Knowledge
- Other Evidence: _____



THE DOCUMENT WAS CREATED BY RELEVANT PEOPLE

- Organizational staff
- Organization governance
- People from the community we serve
- Indigenous people



MULTIPLE WORLDVIEWS ARE REFLECTED IN THIS DOCUMENT

- Western worldview
- Indigenous worldview
- Other worldview: _____



THE DOCUMENT INCLUDES ACKNOWLEDGEMENT OF THE LAND IT WAS CREATED ON AND THE INDIGENOUS PEOPLE WHO THE LAND BELONGS TO

TEAM KNOWLEDGE ASSESSMENT #2

This activity is intended to help the facilitator to assess team knowledge gained through reading the TRC Report. Short questionnaire should be distributed and collected anonymously. And can be compared to the initial assessment done before reading.

WHAT ARE 3 REASONS WHY IT'S IMPORTANT TO READ THE TRC?	1. 2. 3.
WHAT ARE 3 RESOURCES YOU CAN ACCESS FOR INFORMATION ABOUT COLONIZATION?	1. 2. 3.
WHAT ARE THE NAMES OF 3 RESIDENTIAL SCHOOLS IN YOUR TERRITORY/PROVINCE?	1. 2. 3.
NAME 3 HEALTH ISSUES CAUSED BY COLONIZATION.	1. 2. 3.
WHAT ARE 3 OPPRESSIVE SYSTEMS YOU PARTICIPATE IN?	1. 2. 3.

CONTINUING WORK

Through the process of reading and applying the TRC Report it remained clear that this is only the very beginning of the work we need to do as a non-Indigenous organization. In the creation of this kit, we hope for other non-Indigenous organizations to join us in this process.

For the immediate future, we plan to engage in responding to additional Calls to Action, and reflecting on and improving our practices of solidarity with Indigenous movements, organizations and people. For more information on our process, to view our Organizational TRC Action Plan or to give us any feedback, please visit our website at www.mhrn.ca or email us at info@mhrn.ca.

USEFUL LINKS:

For this activity your organization will use the analysis you learned in the TRC and apply it to your own organizational documents.

EXECUTIVE SUMMARY

The full TRC Report Summary to use for your reading

http://nctr.ca/assets/reports/Final%20Reports/Executive_Summary_English_Web.pdf

CALLS TO ACTION

A condensed version of the Calls to Action from the end of the TRC Report. It is useful for the "Applying the TRC" activity.

http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

PRINCIPLES OF RECONCILIATION

http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Principles_2015_05_31_web_o.pdf

TRC READING CHALLENGE

Useful site that includes a tracker to monitor your TRC reading process. The page numbers in this reading guide align with this tracking tool. Challenge your friends to get more people reading!

<http://trcreadingchallenge.com/>

READ THE TRC

The first of a collection of videos of Indigenous people reading the TRC Report outloud from different locations and territories.

<https://www.youtube.com/watch?v=vW4lQfOf3I>

UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE

http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf



TRC ACTION PLAN TEMPLATE

[illegible]



705 BROADWAY, WINNIPEG MB
PH: 204.783.6184
INFO@MHRN.CA

SPECIAL THANKS TO:

