



"Truth has to come before justice. And justice has to come before reconciliation." Pam Palmater



This 'zine

explores some of the themes and ideas in JHC's Advancing Truth and Reconciliation Toolkit. Within these pages you will find perspectives from youth, knowledge keepers and community members we worked with in 2018/19.

Art and dialogue were important tools for transformative learning throughout this project and helped participants understand and unpack some of the complex ideas related to our own role in advancing truth and reconciliation in our communities.



We acknowledge that we are on
Treaty 6 territory, a traditional meeting
ground, gathering place, and travelling
route to the Cree, Saulteaux, Blackfoot, Métis,
Dene and Nakota Sioux.

We acknowledge all the many
First Nations, Métis, and Inuit whose
footsteps have marked these lands
for centuries.

We Are All Treaty People

Call to Action Evansdale Elementary School:

Build on the daily Treaty 6 acknowledgment by holding a school-wide poster contest to create an original Evansdale Treaty 6 poster.

North

TREATY #6

"We are not bad

Kids we

just need

lessons

to be

learned."

East



"we are not least or

best We are equal!" -Lailah tom

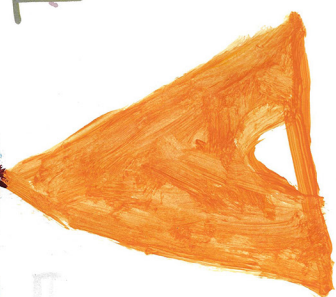
treat us all

equal

South

"we'll be in"
truth, love, kindness,
empathy, personance,
Humility, signess

west



Decolonization

We cannot think about the term Decolonization without thinking about the term Colonization, which is one of the social and political structures that defines and preserves power today in Canada. So, Decolonization is to reveal and deconstruct those structures.





“Colonialism relies on the widespread dehumanization of all Indigenous people – our children, two-spirits, men and women – so colonial violence could be understood to impact all of us at the level of our denied humanity. Yet this dehumanization is felt most acutely in the bodies of Indigenous girls, women, two-spirit and transgender people, as physical and sexual violence against us continues to be accepted as normal.” MMIWG report

Colonization

Pre-contact : Turtle Island (Americas) was home to millions of people living in thousands of distinct, self-governing societies that formed hundreds of nations.

1763: The Royal Proclamation of 1763 established guidelines for European settlement in North America, claiming it for Britain. It set forth a process for establishing treaties between the British Crown and the Aboriginal peoples in North America. a

1820: Beginning in 1820, the federal government removed Indigenous children from their homes, families and communities and placed them in church-run boarding schools, called Indian Residential School. In most cases the children were not allowed to speak their own languages and many suffered from impoverished conditions and from emotional, physical and sexual abuse.

1857: The Gradual Civilization Act is passed by the Legislature of Upper Canada, permanently disenfranchising all Indian and Metis peoples, and placing them in a separate, inferior legal category than citizens. It is at this point that the strategies of civilization and assimilation begin their legislative existence, with colonial authorities encouraging Aboriginals to forgo their Indian status and be drawn into the larger colonial society as regular citizens (and, hence, become "civilized").

Health services usually took a humanitarian approach with the development of asylums in Upper and Lower Canada at the end of the 19th century. Some people with mental illness were placed in prisons and poor houses and put into these asylums. By the early 20th century, attention and custodial services and the development of larger psychiatric institutions, with their emphasis on custodial care and public hospitals for the mentally ill. This degradation of services continued for the first half century with the development of large isolated institutions that lacked sufficient staff to maintain

of effective anti-psychotic and anti-depressant medications in the 1950s, patients were better controlled, allowing people with mental illness to live outside institutions. In the 1960s and 1970s, conditions also motivated deinstitutionalization, poor living standards, high use of psychiatric hospitals, a greater emphasis on treatment in the community and in psychiatric hospitals, and greater restrictions on the involuntary admission of individuals to mental institutions. Initial efforts to address the rehabilitation, treatment and housing needs of the 1960s psychiatric population were inadequate. By 1970, many individuals with mental illness were on the streets or imprisoned. In large urban centers, the problem was particularly acute and the substance use problem.

1911 Indian Act: Power to appropriate portions of reserves for public works, as well as to move an entire reserve away from a source of deemed expedient.

contact between Aboriginal people and Europeans occurred in the 16th century. In 1600, the first English missionaries, Anthony Henday, traveled to present-day Alberta. Henday's unsuccessful attempt to trade led to the need for the company to expand west beyond

A black and white photograph showing a group of people, identified as Crowfoot and his family. They are dressed in traditional Indigenous clothing, with several individuals wearing long robes or parkas. The group is posed for a formal portrait.

Crowfoot & Family

Crowfoot (Crowfoot), Siksika chief (born circa 1830 near Belly Lake, Alberta, died 25 April 1890, near Blackfoot Crossing, AB), known more commonly as Crowfoot, was a Siksika chief who negotiated with the federal government on behalf of the Siksika. He was a key link between Aboriginal peoples on the western Plains and colonial forces by way of the Mounted Police, and was key negotiator and supporter of Treaty 7.

1870¹: The Canadian government introduced the scrip policy as a tool to terminate Metis Aboriginal title in the same way that the treaty process did for First Nations. In contrast to the treaty process, the Metis were addressed on an individual basis and the protection of Metis land was not secure.

1884²: The Indian Act was revised to prohibit several traditional Aboriginal ceremonies, such as sundances and potlatches. The ban was not lifted until 1951 and severely limited First Nations peoples from not only celebrating their culture but retaining important practices and passing them along to future generations.

These are just some of the discriminatory policies in Canada's early history that are part of the project known as Colonization. The consequences of which are still felt today.

1. Camie Augustus, "Métis Scrip," Our Legacy. Accessed June 1, 2016. http://scaa.sk.ca/ourlegacy/exhibit_scrip.
2. René R. Gadacz, "Potlatch," The Canadian Encyclopedia. Last modified October 25, 2015. <http://www.thecanadianencyclopedia.ca/en/article/p>



Land Based Education

was identified by students, elders and community members as an important next step in advancing Reconciliation in schools and beyond.

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

Remember, reconciliation is yours to achieve. We owe it to each other to build a Canada based on our shared future, a future of healing and trust."
Murray Sinclair

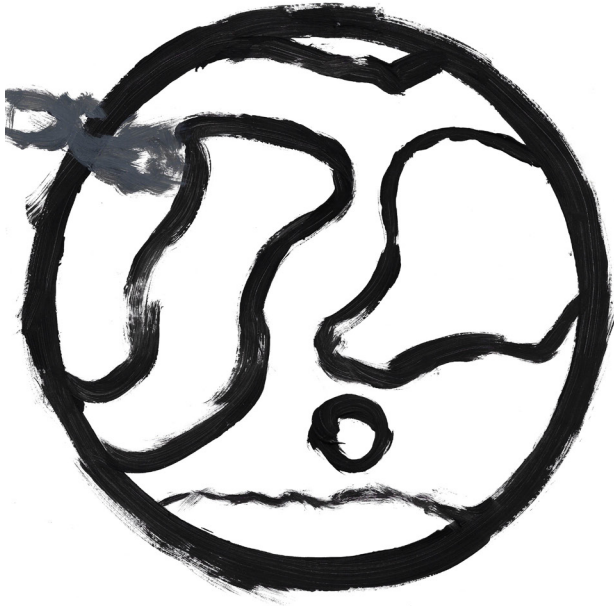


"Too many Canadians know little or nothing about the deep historical roots of these conflicts. This lack of historical knowledge has serious consequences for First Nations, Inuit, and Métis peoples, and for Canada as a whole. In government circles, it makes for poor public policy decisions. In the public realm, it reinforces racist attitudes and fuels civic distrust between Aboriginal peoples and other Canadians.

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. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past." TRC Report



A WHITE



WORLD

Difficult Conversations

Engaging in this work with students and community members, we explored difficult truths and shared painful experiences. Participants used art to process anger, grief and injustice; and express their perspectives and lived experiences.



"I have hope that something good will come out of this, that as an Indigenous woman, I don't have to walk on the street and be afraid because, today, when I go somewhere, I'm afraid, and it's a fear that we all carry every day and you get so used to it that it's like it's part of you, and it shouldn't have to be because not everybody in society today has to walk around and be afraid the way Indigenous women are and girls.

I have seven daughters and lots of granddaughters that I worry about constantly all day. I don't want them to become a statistic."

MMIWG report

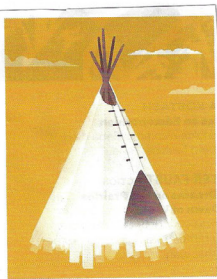
Hey Teacher!!!

I'm NOT a
"bad
kid"

I'm
a Person



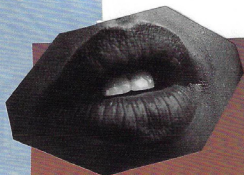
treat me with LOVE & RESPECT



THE LONGEST ROAD IN THE WORLD
IS THE ROAD TO REDEMPTION.

IT WAS A PLACE OF CULTURES
IN SOME KIND OF FRAGILE
EQUILIBRIUM, A PLACE WHERE
THE LINES BETWEEN US AND
THEM WERE AS BLURRY AS A
PRAIRIE TWILIGHT.

SHE MISSED THE SPRINGTIME,
MISSED THE GENTLE OPENNESS
OF THE LAND OF HER BIRTH.

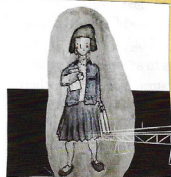


i remind my body it is its own nation
i remind my art it is its own home

HOME AFTER HOME

MAYBE IT'S NOT THE PLACE YOU BEGIN THAT
IS MOST IMPORTANT, BUT WHERE YOU BECOME
THE BEST VERSION OF YOURSELF

TO REVIVE AND
NOT REVISE



The image shows three overlapping yellow paper signs with a hand-drawn message. The top sign says "IT'S YOUR", the middle sign says "TURN TO", and the bottom sign says "LEAD THE WAY". The text is written in a thick, black, hand-drawn font. There are also some green tree-like shapes and a blue shape at the bottom of the signs.

IT'S YOUR
TURN TO
LEAD THE WAY

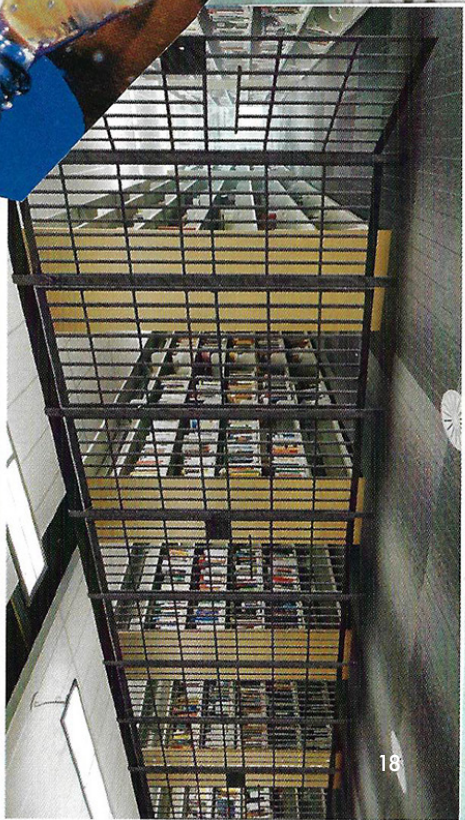
Healing Through Art

"The role of the public is really critical. Reconciliation to me is about not having to say sorry a second time. So please do watch. Don't turn away. We really do need all of your help and your support as we move forward to build not only a more just world for First Nations kids, but to build a better future for Canada in the process." Cindy Blackstock, First Nations Child and Family Caring Society

Be the
moon. Shine
in the
dark.



THE DOT COM BEFORE THE STORM



Share Ideas
across
Generations

Fight
for
Equality

Build
Relationships

Educate

Empower
Youth





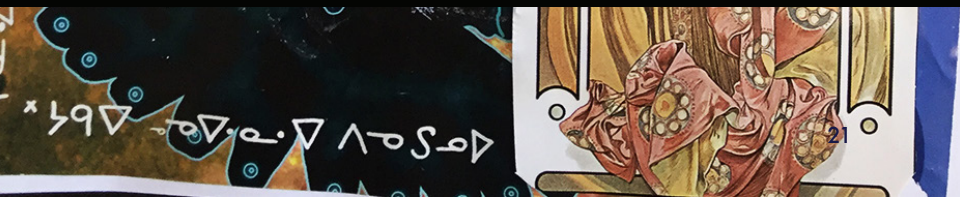
LOOK AT

COMPOSITION

SIGN/CREATE



"I see all sorts of cultures in our city thriving and celebrating and dancing, and when I see Edmontonians embracing them all, I wonder, **"How do we do that? How do we become a part of that? How do we share that feeling of joy and celebration of being here?"** It's been really important work to shift the way Edmontonians see Indigenous peoples as not a deficit but a benefit. When politicians and public profiles stand for us in that, it is a gift they give us." Jodi Stonehouse



It's always a great day



Medicinal

utterly
Catching
school

“There always seems to be one corner of a table free, someone you know, or perhaps don't know, who is willing to slide along the bench seat and make a space for you.”

Recipes
Matters

Making
the Most
of

Tea
Talk

AND

Back-seat Passions

Traditions

Making Memories

NO BOUNDARIES

Hope and Action

Community Voice: Calls to Action ReconciliACTION Student Conference

What Action would you want to see to Advance Truth and Reconciliation?

- Activism through the arts
- More blanket exercise, more talk to create less ignorance
- More conferences like these. More classes to teach our languages
- More community building
- Working together to educate
- More respect and kindness in the community
- Creativity
- I would like to see more action being taken by youth and adults. I want more people to see the truth
- Would love to see more activism through the arts
- Learn more
- For everything to be taken seriously
- Get people to understand more
- I want people to feel less ignorance and want to be more involved in reconciliation
- Youth group or any group engage in city council concerning Indigenous people
- Intergenerational conversation
- More discussion and ACTION, planning things to act on
- More communication between communities
- Speak up more
- I would like to see it talked about more
- More government funding
- Possible actions to advance the truth and reconciliation process:
 - Murals on public buildings, educational materials on public transit displays
 - Social media- short videos about actions that people can take to support survivors of residential schools.

Supported by

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Canada

