

FINAL REPORT:

Truth and Reconciliation Summit



BANFF
CENTRE
FOR ARTS AND
CREATIVITY

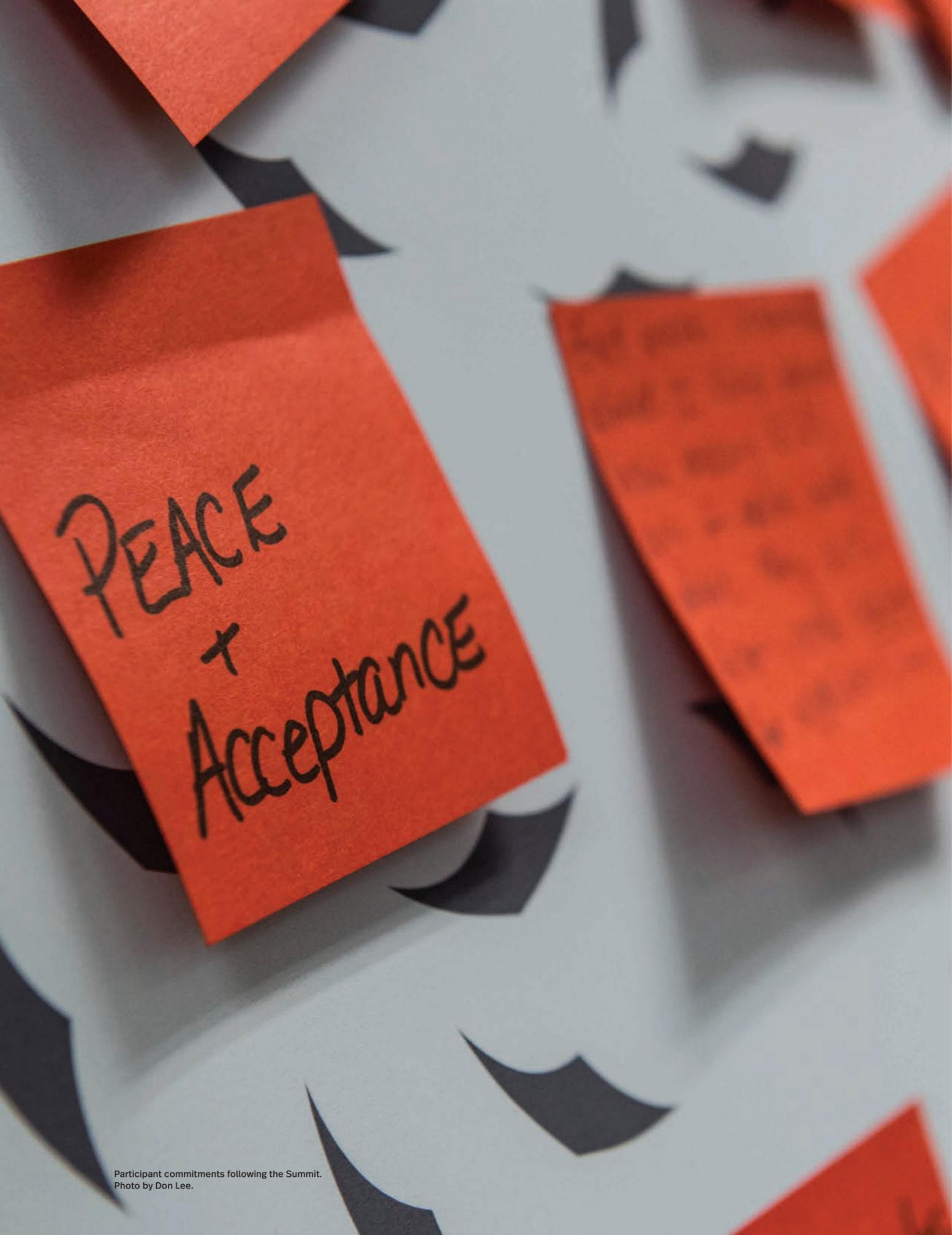
“

Reconciliation is not a commission. Reconciliation is not a moment. Reconciliation is not a kinder, gentler form of assimilation that clings to a historical notion that one group is superior and has all the answers and all the resources and knows what is best for another group that is less beautiful, less capable and less worthy. Reconciliation is a movement.”

– Dr. Marie Wilson
Truth and Reconciliation Commissioner

Contents

| | |
|---|----|
| Foreword | 5 |
| Acknowledgements | 5 |
| Introduction | 6 |
| Pre-Summit Preparation | 8 |
| Right Relations Agreement | 9 |
| Context | 10 |
| Summit Opening | 13 |
| The Truth (Keynote Presentations) | 14 |
| Best Practices in Reconciliation (Panel Discussion) | 18 |
| Conversation Café (Breakout Sessions) | 25 |
| Calls to Action (Personal Action Commitments) | 40 |
| Maintaining Momentum | 44 |
| Future Forward | 48 |
| Conclusion | 50 |
| Appendix | 52 |
| Calls to Action Resources | |
| List of Thought Leaders | |
| Public Action Item Commitments | |



Foreword

Banff Centre for Arts and Creativity takes the Truth and Reconciliation Commission (TRC)'s Calls to Action seriously. As such, as an arts and cultural institution we have begun work on our own framework for reconciliation. An important first step was to host a Truth and Reconciliation Summit that was primarily focused on the Bow Valley region, 250 of the 360 Summit participants were from the Bow Valley. The objective of the gathering was to provide some information and knowledge about The Truth around Canada's shared history of residential school policy and its intergenerational effects, to inspire participants with examples of reconciliation initiatives already under way, and to move participants into action by owning a call to action and working toward reconciliation and Right Relations with Canada's Indigenous Peoples.

Banff Centre joins many post-secondary institutions across the country in responding to the TRC calls to action. This is part of a movement where organizations, institutions, and governments are all exploring how they can meaningfully respond and live into the calls to action. This Truth and Reconciliation Summit report is intended to provide a resource for those interested in taking action on reconciliation. Within this report we have documented some knowledge and information of the truth around the effects of colonization, especially the residential school system, which can cause some discomfort. As Jesse Wente, Master of Ceremonies of the Summit stated to the participants, "get comfortable with the uncomfortable." However it is through learning, empathizing, and dialogue that we can heal the wounds of this history and move into action to rebuild Right Relations. This Summit report also documents reconciliation initiatives already under way, as well as, the ideas and actions that participants of the Summit produced.

We hope that you find this report useful as a resource that can help you learn more around the truth, be inspired, and to live into a call to action. We all have a responsibility to the work of reconciliation, and we hope you will be motivated to take your own action in your family, community, or workplace. As we celebrate our country's 150th anniversary, it is a time to reflect upon our shared history as Canadians and to believe as we look to our future that Canada will be an even greater country when it reconciles with its Indigenous Peoples and rebuilds Right Relations.

Banff Centre's Brian Calliou, Director of Indigenous Leadership and Management, and Alexia McKinnon, Project Lead, Leadership

Acknowledgements

Banff Centre for Arts and Creativity would like to sincerely thank Treaty 7 Chiefs, Councilors, Elders, youth, and community members for allowing us to host this important gathering on your territory. We would also like to thank our Summit participants – citizens of the Bow Valley and beyond – for taking the time and interest in actively engaging in this timely regional gathering. Thank you to our learning community of esteemed keynotes, panel members, and thought leaders who skillfully guided the summit process. A final thanks and sincere gratitude to the sponsors and dedicated staff at Banff Centre, including the Indigenous Program Council, Executive Officers Colin Funk and Philip Cox, and Banff Centre Board of Governors for their continued support and vision.

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Truth and reconciliation is one of the most challenging and potentially most rewarding issues that we Canadians have ever faced. And thanks to many of the people in this room and across the country we are on the path towards repairing Canada's relationship with Indigenous Peoples. After today, I know our shared hope is it will be even further ahead. Thankfully we have some great guides here with us today. They are going to share their knowledge and experience as keynote speakers, panel members and special guests who are recognized for their expertise in the reconciliation conversation”.

– Janice Price, President and CEO,
Banff Centre for Arts and Creativity

Introduction

On Saturday, October 29, 2016, Janice Price, President and CEO of Banff Centre for Arts and Creativity, launched the Truth and Reconciliation Summit with these words. Banff Centre, located on Treaty 7 Territory – the sacred and traditional lands for Stoney Nakoda, Blackfoot, and Tsuut'ina Nations – hosted the day-long conversation between important national figures in the truth and reconciliation process and local Bow Valley community residents.

The Summit was created to make space for participants to learn about and respond to the Truth and Reconciliation Commission's 94 Calls to Action. Through the use of keynote addresses, panel discussions, and small group conversations, the goal was to encourage participants to transform feelings of guilt and concern about Canada's dark history into commitments to action, at home, at work, and in the community. Ultimately, the Summit should spark new approaches for repairing and rebuilding relationships with Indigenous Peoples in the Bow Valley.

Although the Indian Residential Schools (IRS) are a part of our shared history, many Canadians understand little about the system and its impact on communities today. Until 1996, when the last school closed, Indigenous children were systematically removed from their families and communities and placed in church-run schools. The aim to “remove the Indian in the child” was to be accomplished by preventing them from speaking their own languages and practicing in their cultural traditions. Thousands of children died from diseases, while many others were physically and sexually abused. In 2008, Prime Minister Stephen Harper presented a formal apology on behalf of the Government of Canada to the Survivors of the IRS system, and set up the Truth and Reconciliation Commission through a settlement agreement.

The TRC aimed to initiate a national truth-telling process for survivors in the hopes that Canada could learn from our mistakes and move forward together. The TRC process officially ended in December 2015, but the task of working toward reconciliation has only just begun. It will be hard work. Canadians have to spend time on The Truth - the history of Canada that harmed this relationship. There will be difficult conversations. Canadians' perception of our history will be disrupted when they learn about assimilation policies, criminalization of a traditional lifestyle, and residential school experiences. Indigenous Peoples today, as a consequence of this system and other discriminatory policies, still face numerous injustices.

These include higher rates of poverty and incarceration, youth suicide, poor living conditions, as well as the crisis of missing and murdered Indigenous women and girls.

The final report of the TRC includes 94 Calls to Action for Canadian governments, churches, educational institutions, and people. As a national institution, Banff Centre felt it was important to answer the call and to be involved in the reconciliation process by creating space for better understanding and improved relationships with Indigenous community members. With Banff Centre's creative resources, the hope is to foster dynamic and inspired responses and actions, and to take a regional leadership role to begin this process in the Bow Valley and beyond.

Over 300 individuals participated in the Summit – youth, Elders, Indigenous, and non-Indigenous. The majority of participants were Alberta residents from the Bow Valley, Morley, Exshaw, Canmore, Banff, and Lake Louise.

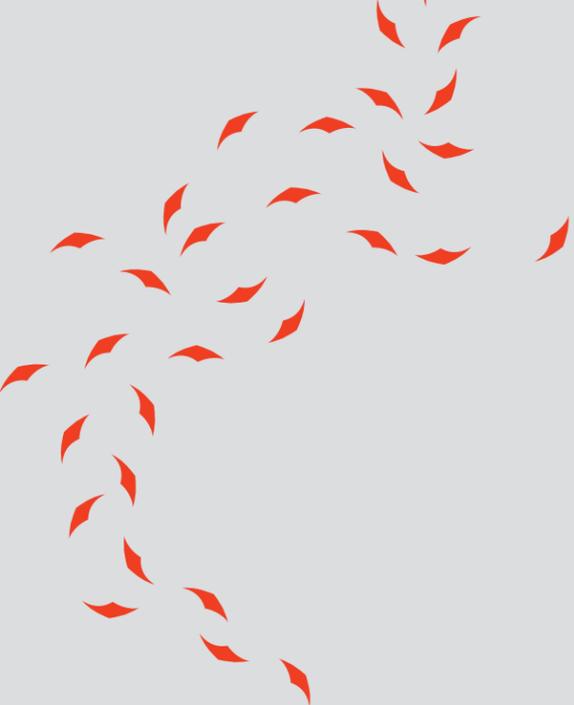
The Summit began with four keynote speakers sharing their involvement in Canada's truth and reconciliation process. Each person recounted riveting stories and statistics of the abuses which set the process in motion. Then, Indigenous and non-Indigenous leaders from across the country shared their stories and best practices to reconciliation and Right Relations in their own communities and workplaces.

The morning's focus on The Truth of our past then set the stage for

an afternoon of sector-focused table conversations exploring the reconciliation process that is living into the Calls to Action. The keynote speakers and thought leaders engaged with participants in the breakout sessions, which led to participants crafting ideas to take action in reconciliation that they could pursue personally, within their organization, and within their chosen sector.

The day ended in the same way it began, with a solemn pause, in plenary, to consider the importance of the Summit. Our Master of Ceremonies, Jesse Wenthe, honoured the hundreds of Post-it notes full of Summit participant's ideas and action commitments that in one form or another reflect the 94 Calls to Action emerging from the work of the Truth and Reconciliation Commission. Elder Sykes Powderface concluded with prayer and encouragement.

Following the Summit, we hear stories of commitments being put into practice from around the Bow Valley and beyond. Banff Centre is committed to launching its own reconciliation framework. In the pages that follow, highlights are provided of the keynote addresses and experiences of the thought leaders already working through their commitments to the Calls for Action. Also included is a summary of participant commitments emerging from the Summit conversations and suggestions from participants on Banff Centre's continued role in advancing Right Relations both locally and nationally.



Pre-Summit Preparation

Banff Centre staff compiled a list of pre-summit learning resources to aid participants in their Summit experience. This included a survey asking participants to choose their top three preferences for breakout sessions; a PDF of the Truth and Reconciliation Commission's 94 Calls to Action; questions to help individuals select one action they could commit to completing personally and/or professionally following the Summit; and, an introduction and an overview of the Right Relations Agreement. The Right Relations Agreement builds on the original seven Grandfathers teachings and was adopted as a guide at the Summit for creating and maintaining healthy, respectful relations while in conversation.



Photo by Don Lee.



A participant during a breakout session. Photo by Don Lee.

Right Relations Agreement

LOVE

Approach the conversation, each other, and the community from a place of love and caring.

RESPECT

Be open and listen to each other as we explore a conversation that is greater than all of us as individuals. Contribute to a respectful environment at all times.

HUMILITY

Acknowledge that the struggle in reconciliation is different for everyone, use your best judgment and approach each interaction with kindness.

COURAGE

To acknowledge this is not an easy conversation and to explore truths in an open space – it is ok to make mistakes.

WISDOM

Being open to learning, listening to each other, and contributing our thoughts helps to build collective wisdom and grow from this experience.

HONESTY

Taking the time to reflect on individual experiences together and honouring the silence as people consider the questions asked.

TRUTH

Approach with an open mind what lies beneath the surface – speak your truth with an open heart.

The Right Relations Agreement was an important reference for setting effective group norms before the Conversation Café breakout sessions during the Summit. The principles and the sentiments attached to them helped to quickly build connection, collegiality, and community. A considerable number of Summit participants commented on how they greatly appreciated access to the learning resource materials attached to the Pre-Summit Guide. This advance preparation was very helpful for individuals new to the truth and reconciliation process, enabling them to feel more comfortable, courageous, and curious as they entered into unfamiliar territory.



Context

RECONCILIATION FOR CHILD AND FAMILY SERVICES

The residential schools experience lasted for a total of 126 years in Canada and was designed to remove Indigenous children from their families and their cultures so as to ensure assimilation into Canadian society. The sixties scoop (post-World War II) involved apprehending Indigenous children from their families and adopting them into White families, as far away as Australia and New Zealand. Today, there still exists a profound over-representation of Indigenous children in the child welfare system. In Alberta today, 7 out of 10 children in care are Indigenous.

RECONCILIATION FOR BUSINESS AND TOURISM

The reserve system was implemented as a way to remove Indigenous Peoples from their traditional territories and restrict their movement to what was by comparison tiny reserve lands. Hunting regulations were imposed that criminalized traditional lifeways and served to undermine Indigenous economies. Even those that were successful in learning to farm were prevented by agricultural policies and the Indian Act's pass system from selling their products. As their mobility was restricted, First Nations became ever more dependent upon rations from the government. As some of these restrictions began to be removed, many Indigenous individuals became wage earners but very often faced discrimination in nearby towns.

RECONCILIATION FOR JUSTICE AND CIVIL ENGAGEMENT

The imposed laws of the new country that is Canada imposed its laws upon Indigenous Peoples criminalizing much of their Indigenous lifestyle and outlawing their cultures. Any resistance on their part was met with the full force of the law, such as when Métis peoples and First Nations stood up for their land rights during the Riel Resistance, where Louis Riel and eight First Nations persons were put to death in the largest mass hanging in Canada's history. First Nations did not get the universal vote until 1960, so had no voice or representation in Parliament or the Legislatures of any of the provinces. Treaty rights were regularly ignored and infringed upon by government agencies. Today there remains an overrepresentation of Indigenous Peoples caught up in the legal system.

RECONCILIATION FOR YOUTH AND EDUCATION

The residential schools produced lasting repercussions that continue to be felt in Indigenous education today. The federal government consistently and knowingly underfunded residential as well as day schools. As Indigenous children began moving into the public education system in the mid-20th century, there was virtually no mention of their peoples in the school curriculum, so Indigenous youth never saw their histories or culture reflected back to them. Poverty and overcrowded, substandard housing also played a part in Indigenous children not doing well in public schools. As First Nations began to run their own schools on reserve, these tended to receive less funding and resources than public schools, placing Indigenous children at a distinct disadvantage.

Bring the experiences of Residential School survivors into institutions (Health, Quality, Regulatory)

Plan a multicultural feast + potlatch potluck

Participant commitments following the Summit. Photo by Don Lee.

“

A unique and meaningful experience to mingle and share in casual conversation with heroes, leaders, and well-known change makers. I found this event to be a rich, insightful, emotional, powerful day.”

– Summit Participant

RECONCILIATION FOR HEALTH AND SPORT

European settlers brought with them deadly viral, contagious diseases that wiped out much of the Indigenous population in Canada soon after contact (e.g. smallpox, measles). The historical trauma experienced by Indigenous people as a result of such widespread sickness and loss lingers still. The devastating dispossession from their lands and lifeways that followed left many suffering with mental health issues and has led to problems with addictions. The introduction of Euro-Canadian food and drink, and lack of access to resources that support a traditional diet resulted in high incidences of diabetes and obesity. Those who still hunt, fish or gather are facing increased industrial development, pollution, and climate change effects that limit their ability to carry out these traditional harvesting activities.

Residential schools did introduce Indigenous children to sports, with some children excelling. Those who were good enough and has the opportunity to move into semi-pro or professional levels often faced discrimination and racial slurs.

RECONCILIATION FOR ARTS, CULTURE AND HERITAGE

The arts and cultures of Indigenous Peoples was deeply impacted by Canadian laws and policies for many decades. Traditional ceremonies, dances, and other practices were outlawed until 1951. This, along with the removal of Indigenous Peoples from their traditional lands and lifeways and the residential school experience proved traumatic in the realm of arts and culture. Many artworks and artifacts were stolen or otherwise ended up in museums or in the hands of private collectors all over the world. There has been and continues to be cultural appropriation

of Indigenous knowledges, songs, symbols, and artwork. It is only recently that Canadian museums and cultural institutions have made room for Indigenous arts or Indigenous artists.

TRUTH

The residential school system was but one part of the colonial experience for Indigenous Peoples in Canada. It was part of a layering of efforts to “civilize” Indigenous Peoples and to convert them into good Christian Canadians, through treating them as “wards of the state”, unable to care for themselves and requiring government to control their affairs. The treaties, entered into in good faith by Indigenous Peoples, were consistently interpreted by Canada as an opportunity to deprive Indigenous Peoples of their traditional lands and resources, while the reserve lands system, Indian agent control, and pass system restricted them to their reserves. Indigenous Peoples' traditional lifeways were criminalized and their ceremonies and traditional gatherings outlawed by imposed laws and policies. These government efforts aimed at assimilation led to significant loss of culture and language, and a severing of links to family and community. Thus, the very foundations of Indigenous Peoples' material and cultural survival were systematically taken away by the Canadian government in consort with churches. Indigenous people have suffered multi-generational effects of this legacy, what is known as historical trauma. The keynote presentations touched on some of this history/truth, with a focus primarily on the residential school system and the work of the Truth and Reconciliation Commission. In this context, reconciliation will not be easy; it will take significant time and the efforts of all Canadians working together.



Words of welcome by Brian Calliou, Director of Indigenous Leadership Programming, Banff Centre. Photo by Don Lee.

Janice Price, President and CEO, Banff Centre. Photo by Don Lee.

Summit Opening

A call to action from the shadow of Sacred Buffalo Guardian Mountain

After a warm welcome from Banff Centre's Brian Calliou, Director, Indigenous Leadership Programming, and Janice Price, President and CEO, the Truth and Reconciliation Summit officially launched – embracing both spiritual and creative elements, and setting the tone for a powerful and inspiring day.

Elder Sykes Powderface (Stoney Nakoda Nation, Morley, Alberta) greeted Summit participants with an opening prayer calling on the creator to assist in clearing our minds, and in helping prepare for the important work ahead. He lit a ceremonial smudge to signify hopes for a successful Summit and hopes for healing and reconciliation with future generations of Indigenous Peoples. In closing, and with great humour and profundity, Elder Powderface alluded

to one of the greatest challenges and opportunities for making a difference – our ability to connect in a meaningful way with each other. He stated, "I see Indians here and white people over there. I hope you get to mingle."

The Summit provided a safe space and creative container for both Indigenous and non-Indigenous people to do more than just mingle. The gathering and its unique meeting and dialogue process would foster new friendships and partnerships all in the service of advancing reconciliation and Right Relations in the Bow Valley and beyond. The call to action was fully ignited by an energetic pulse of drums and powerful Indigenous voices from Eya-Hey Nakoda, an award-winning intergenerational Stoney Nakoda powwow drumming group.

The Truth

Summit Keynote Presentations

Summit Master of Ceremonies Jesse Wenté (Director of Film Programmes, TIFF, Toronto) welcomed the participants, reviewed the day's agenda, and outlined the first half of the morning – truth telling. Wenté reminded us that The Truth of Indigenous Peoples history has been obscured for a long time, yet there have been critical moments and opportunities in recent times when The Truth has begun to surface through public discourse and key findings, i.e. the 1992 report from the Royal Commission on Aboriginal Peoples, and more recently the Truth and Reconciliation Commission of Canada Final Report 2015. He also referred to the importance of cultural organizations like APTN (Aboriginal Peoples Television Network), NFB (National Film Board), and Indigenous artists who have spoken about The Truth through their art. Before introducing the keynote speakers, Wenté encouraged participants to “get comfortable with the uncomfortable. Difficult conversations have to walk towards The Truth and not turn away. If we are to share this land then we need to feel the discomfort of our past equally.”

The keynote speakers included: Phil Fontaine, former National Chief of the Assembly of First Nations; Kathleen Mahoney, human rights lawyer and Professor of Law, University of Calgary; Marie Wilson, Commissioner, Truth

and Reconciliation Commission of Canada; and, Jeff Horvath, Principal of Tsuut'ina Nation High School. The purpose of the keynote presentations was to focus first and foremost on the truth aspect of the truth and reconciliation process, allowing participants to gain knowledge and a deeper understanding of Canada's shared history with Indigenous Peoples through personal testimony and professional insights.

The keynote presentations were equally informative and impactful, moving many participants to tears. A resounding 94% of participants rated this aspect of the Summit as “excellent” in the post-Summit survey. Following is a brief summary of each keynote address highlighting their unique perspectives and key insights.

“
Get comfortable with the uncomfortable. Difficult conversations have to walk towards The Truth and not turn away. If we are to share this land then we need to feel the discomfort of our past equally.”

– Jesse Wenté,
Master of Ceremonies



Phil Fontaine, Former National Chief, Assembly of First Nations, gives his keynote address. Photo by Don Lee.

Kathleen E. Mahoney QC, Human Rights Lawyer, gives her keynote address. Photo by Don Lee.

Chief Phil Fontaine Former National Chief of the Assembly of First Nations

Chief Phil Fontaine focused his keynote presentation on the topics of courage, honesty, and vulnerability as strength and determination. His pain and isolation originating from his personal experience of sexual abuse was the anchor of his moving address. He discussed the power of this silence and sense of shame that kept him from discussing these systemic issues. By emphasizing his own struggle to share his experience, Fontaine used his own vulnerability as a tool to open discussion.

This keynote was very moving for participants: “being in the presence of Phil Fontaine's grace, leadership and honesty during his opening, galvanizing and inspiring remarks on Saturday,” said one Summit participant.

Fontaine opened by thanking participants for their presence and contribution to the event, and in doing so emphasized the public nature of his keynote, as well as the widespread acknowledgement of abuse against Indigenous children. He explained that he came from a long line of residential school survivors, and that he had attended two residential schools over 10 years. While other members of his family shared stories of certain harms the one thing they

didn't talk about was sexual abuse. Fontaine explained his turning point occurred while watching television and seeing young Indigenous people talk about their abuse, and he realized that others suffered similar experiences. At a National Chiefs Assembly he spoke about the sexual abuse he suffered and, although some were uncomfortable with it, he saw the impact of his words on others, and he thought: we are finally going to talk about this.

Fontaine then went to Winnipeg to speak with the Archbishop of the Diocese, and, to Fontaine's dismay, the press were present and suddenly pushed his private conversation into the public eye. When he returned home, his community and family were troubled by the news, and it divided them. Fontaine shared that “people were ashamed, people were embarrassed. People didn't want to deal with this, so they lashed out in unhealthy ways.” Given the strong reaction, he realized the weight of what was at stake and that it had to become a public story and a part of Canada's history. Importantly he acknowledged the significance of many people, past and present, whose struggles with abuse made going public urgent, and possible: “it is our story. It's our struggle. We made it possible”.

This keynote set the tone for the introspection and respectful approaches to sharing that characterized the Summit.

Kathleen E. Mahoney QC Human Rights Lawyer, Professor of Law, University of Calgary

Professor Kathleen Mahoney acknowledged the territory and thanked everyone for the opportunity. She focused her keynote on a detailed history of residential schools through citations from reports and Canadian leaders of the time; after which she explained that the IRS system is considered “cultural genocide” because policies attempted to stamp out culture when native languages and cultural practices were forbidden, and, perhaps most importantly, that children were separated from their communities. She attested this aspect was a common reality within her law practice: “I represented a lot of residential school claimants [who] said that this was the most harmful thing of all because they would go home to be strangers in their own home and communities.” Mahoney discussed the claims of abuse that were made that included physical and sexual abuse, harmful nutritional and vaccination experiments, deprivation of proper food and clothing, and



Dr. Marie Wilson, Truth and Reconciliation Commissioner, gives her keynote address. Photo by Don Lee.



Jeff Horvath, principal of the Tsuut'ina Nation High School, invites his mother and daughter onstage during his keynote address. Photo by Don Lee.

inferior education. She explained that, as a result, thousands of lawsuits came forward, and there was fear that the courts would be completely clogged; in response to which she explained, “there was a desire to do something else about it.”

Although the Royal Commission on Aboriginal People in 1996 made a recommendation for an inquiry, it did not take place. In response to this denial a statement of reconciliation was made, which led to the creation of the Aboriginal Healing Foundation. The “real breakthrough in terms of this history” however, was the admission of liability made by the Government of Canada in 2005, which ultimately led to the creation of the Indian Residential School Settlement Agreement and the Truth and Reconciliation Commission. After briefly naming the elements of the agreement and the apologies made as a result, Mahoney concluded with an acknowledgement of the members of the settlement negotiating team who are actively working on reconciliation processes.

Marie Wilson Commissioner, Truth and Reconciliation of Canada

Summit participants were especially affected by Truth and Reconciliation Commissioner Marie Wilson’s account of the commission, which was described as a “stand out moment.” Her keynote focused on the commission process and reflected upon both its historical and contemporary contexts. In explaining how the commission was structured, Wilson emphasized the importance of empathy, sensitivity, and being a present witness when listening to testimonies and truths.

Emphasizing the lived reality of residential schools, she asked survivors to stand if they felt comfortable to be recognized as the heroes of this story to whom “we should all be, and are, eternally grateful.” Additionally, she acknowledged those who are new to the process of reconciliation, and who represent hope that we can learn from past mistakes and find a new path forward. Wilson explained that residential schools were “a presumptuous and self-serving government policy, based on attitudes of racial, intellectual, cultural, and spiritual superiority.” To factually support this claim she provided examples of discriminatory quotations from Canadian politicians of the time

who described the intention and process of forced assimilation. She further emphasized that of the 150,000 children who went to residential schools, 80,000 are still alive, of which 10% came forward to share their stories with the commission.

She provided some of the testimonies of those who came forward as a testament to how many stories need to be heard and the intergenerational trauma that stigmatizes speaking out. Pointedly she explained that residential schools were “the primary reason for all the negative statistics for Indigenous Peoples whether it comes to poverty, physical, and mental health, educational outcomes, employment levels, predominance in the child welfare and criminal justice systems, murdered and missing Indigenous women and [...] an epidemic number of Indigenous youth suicide.”

For Wilson, the process of reconciliation means being an active participant by reading the 94 Calls to Action and to consider them a living document that we collectively activate. Following a video of a national TRC event in Edmonton, she referred to the Principles of Reconciliation as foundational to the Calls for Action and the need for ongoing healing with them in mind. For reconciliation to take place, she said, there is a need for recognition

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It was so powerful to see three generations of Jeff Horvath’s family standing together after hearing this story.”

– Summit Participant

of language and culture, ongoing education, resources, and sustained action. Reconciliation, she said, is a movement and should be thought of as a marathon that we support each other in and practice together. Part of this process, she made clear, is a willingness to be an uncomfortable and patient listener with a deep sense of empathy towards how hard these truths are to speak.

Jeff Horvath Principal, Tsuut’ina Nation High School

As an Anishinaabe educator, Jeff Horvath rooted his keynote in the history of his family. For Summit participants, it was especially powerful to hear from a local person about the effect of residential schools on his family. Describing what had been a tumultuous youth in a home that exemplified the tragedy of the intergenerational impacts of abuse, Horvath explained how profound hope and positivity allowed his family to overcome their traumas. He emphasized this was done through honest conversation about The Truth, and acknowledging the continued power of the past on the present and future generations.

Horvath began with a traditional greeting and explained that when he was growing up, the nearby mountains were a source of healing for him. He explained this as a vivid dream that he believed was communicating to be careful while driving. This interpretation changed years later when a traditional man told him he believed the dream was foretelling that Horvath was going to work with Indigenous people and witness horrible things. As an educator for over 20 years, this now makes sense to Horvath who has seen “some beautiful things, but also some horrific things.” On a personal level he explained this as understanding that his mother had to leave her home

on the trap line to go to residential school where she not only experienced physical abuse, but was denied access to her family when they visited. As a result of her poor eyesight, the school held her back, and she only received a grade 3 education. At the age of 21 she moved to Toronto and raised her three sons while cleaning homes in a Jewish neighborhood. Horvath said this was a challenging time to be a youth: “I had a hard time growing up because we got caught up in the cycle of violence; we got caught up in that cycle of alcoholism.” Fortunately, his mother was able to quit drinking and the family moved to Calgary where she attended university – her admission accepted because she spoke a second language, the Ojibway language.

After speaking about his family, Horvath emphasized the non-conditional relationship between time and healing; he explained that when Indigenous people are told to “get over it,” it is “one of the most offensive things I think you can say because that’s not the point. We are healing. It’s a long journey to heal.” As a result, his life’s work is providing children with love and care to end the cycle of violence that results from intergenerational traumas. He concluded his address by inviting his daughter and mother on stage to express his admiration and hope for the future of Right Relations. He stated that the trauma ends with him, and his daughter does not have to live any trauma.

From raising awareness of Indigenous history with the residential school system, the focus shifted to a one hour panel discussion highlighting current work on reconciliation in a number of sectors. The session was designed to build on the moving and powerful sharing of the morning with keynote addresses helping to shift participants’ hearts and heads toward consideration of reconciliation and action.



Panel discussion. Photo by Don Lee.

Best Practices in Reconciliation

Panel Discussion

Five thought leaders from diverse sectors and with extensive experience in the field of reconciliation engaged the participants by sharing personal inspirations, successful reconciliation and Right Relations initiatives they have been working on, and insights and advice for those embarking on the reconciliation journey.

THE PANELISTS INCLUDED:

- Charlene Bearhead, Education Lead, National Centre for Truth and Reconciliation
- Bill Elliot, Mayor, Wetaskiwin, Alberta
- Dr. Alika Lafontaine, Medical Lead for Aboriginal Health Program North Zone

- Bill Phipps, Retired Minister, United Church of Canada
- Sarah Stanley, Associate Artistic Director English Theatre/Interim Facilitator for Indigenous Theatre at Canada's National Arts Centre

The session was moderated by Brian Calliou, Director, Indigenous Leadership Programing, Banff Centre.

The panel presentations were framed around three main themes: reconciliation inspirations; reconciliation best practices; and words of wisdom. From the question "What has inspired you?" strong themes emerged including drawing upon our humanity to build bridges with others through empathy and understanding. Specific inspirations included the remarkable courage of the survivors, advocating for

patient-centred care, supporting Indigenous children and youth, and communicating The Truth through First Nations plays and stories. A multitude of best practices were shared in the areas of religion and spiritually, education, arts and culture, healthcare, and government. The caveat to limiting success was a lack of effort or creativity in these and other areas of society. Closing words of wisdom from the panelists was consistent and profound: have the courage and humility to listen deeply to others; when you learn The Truth, take responsibility; when you encounter untruths speak up and question misinformation or prejudice.

“

Their diverse roles converged to a shared perspective on how we can build Right Relations in our own way, with our own communities and circles of influence”

– Summit Participant

LOCAL GOVERNMENT SECTOR

During the panel, Mayor Bill Elliot focused on the role of personal experience from attending collective meetings about the TRC as motivation and inspiration, the urgent role of local governments in establishing best practices for acknowledging the importance of the TRC, and wisdom through listening before action as a strategy to challenge the roots of discrimination against Indigenous Peoples in Canada.

Elliot explained that his moment of inspiration came when he attended a Building Bridges meeting prior to the TRC hearings. He was so inspired by the meeting that he became co-chair and registrar after only one day of TRC hearings. Also, he was invited to be an honorary witness at hearings in Edmonton and later in Toronto. His inspiration and involvement at meetings and hearings carried forward into the establishment of reconciliation efforts in his community. Elliot explained that the City of Wetaskiwin now has Cree syllabics on business cards and entry signs. Furthermore, feasts and powwows were presented in the schools where he served as principal. On a larger scale, his community was the first to declare 2014 the Year of Truth and Reconciliation. As part of his ongoing learning and healing leadership, Elliot attends various ceremonies and celebrations to learn about, and be involved in, the process. This grass-roots local government strategy extends to other areas in the community as well: the community hospital has a culture room; schools have Aboriginal liaison workers; the library has First Nations days; and they host community powwows. Elliot emphasized the importance of everyday actions in stating: "it doesn't have to be big, it doesn't have to be flowery [...] and you don't do it for the photo ops, you do it because you want to do it." In sharing his wisdom about the TRC addressing

misunderstandings and discrimination against Indigenous Peoples in Canada, Elliot emphasized the importance of seeking first to understand through listening. He believes that this can be done by learning the protocols and traditions through classes, and participating in events to raise your own awareness and the awareness of others; ask questions and correct people when they say harmful untruths about Indigenous Peoples. Through these strategies and accepting responsibility for our own knowledge Elliot "believe[s] we are starting a ripple", and that "we can create a tsunami in Canada [...] [to] make sure that the Calls to Action are really acted upon".

RELIGIOUS SECTOR

Dr. Bill Phipps' contribution to the panel emphasized the importance of his personal learning and role as an educator as inspiration in reconciliation. As a retired reverend, he is invested in religion and spirituality in providing resources for education and opportunities—always acknowledging the land during religious services – as a contribution to best practices moving forward. He also reiterated the importance of patience and time in listening to experiences, the importance of being open to hearing uncomfortable truths, and acknowledging personal ignorance, as methods of wisdom for participating in healing.

Phipps explained his journey with reconciliation began when he moved to Alberta, and later delivered the important 1998 apology on behalf of the United Church, which inspired him to continue his involvement in the TRC processes in Halifax, Red Deer, and Edmonton. He has seen how continued investment in reconciliation is now being acknowledged on a national scale and is inspired that every sector of Canadian society seems to want to be involved. Although retired, he and his wife visit



Bill Phipps. Photo by Don Lee.

Charlene Bearhead and Bill Elliot. Photo by Don Lee.



Sarah Stanley. Photo by Don Lee.



Dr. Alika Lafontaine. Photo by Don Lee.

elementary schools and listen to students' questions. He feels children inspire him to be honest and move forward. Phipps' understanding of best practices also involves education in providing support, advocacy for UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples), providing resources and opportunities for education, and the United Church acknowledging the land at every service. He strongly believes the United Church should participate in educating its congregations about the TRC. Phipps shares his wisdom as tied to personal learning through listening, listening and listening again. He further stressed that this is not short term, that "reconciliation is a very long process [...] "so there is a need for patience." He also acknowledged fear as a limitation for engagement and encouraged participation by stating: "do not be afraid of your ignorance, ask questions and learn humility." In Phipps' view "This is Canada's greatest adventure [and responsibility], and we should embrace and engage with the Calls to Action."

ARTS AND CULTURE SECTOR

Sarah Garton Stanley's contribution to the panel surrounded her experience working within arts and culture. Her inspiration developed from personal challenge as a young professional charged with questioning the "place" of Indigenous Peoples in Canada's theatre community. Her best practice is the importance of addressing the realities of the TRC through explorative means such as theatre. Garton Stanley further emphasized the importance of taking responsibility as wisdom to open the space for the abundance of untold or unheard stories.

As a theatre director, Garton Stanley was asked where the First Nations plays and stories were and to bring this conversation to the National Arts Centre in Ottawa. As a young professional this was professionally and emotionally challenging. This personal strife was her inspiration for acknowledging the importance of these stories and her personal journey. The first corresponding theatre summit was held in 2014, from which the plans for an Indigenous Theatre were created to open in 2019 and for the first Indigenous Artistic Director to be announced in 2017.

For Garton Stanley, best practices translate directly into programming and supporting the development

of Indigenous-lead theatre and she referenced Power Shift: The Story, a production summarizing the journey following the 2014 summit, as a method of best practices. Through the Indigenous Performing Arts Alliance, a body of Indigenous theatre works is now accessible and the National Arts Centre is beginning the internal education process towards "Indigenizing." In her assertion of what wisdom means, she insists that non-Indigenous people need to be prepared to take the blame for what isn't being done and what needs to be. Canada is just beginning to tell rich stories about its history, but until recently the Indigenous storytellers weren't there. She shared her optimism for what a space of responsibility might mean in stating that "I can't wait to see more and more of that come forward."

PUBLIC EDUCATION SECTOR

The educational lead at the National Centre of Truth and Reconciliation at the University of Manitoba, Charlene Bearhead stated her inspiration came from victims voicing their stories, and by non-Indigenous people who act on their responsibility in the reconciliation process. Her views on best practices surround the role of education. For Bearhead, wisdom results from taking risks and being present, even when it is uncomfortable.

In her discussion of inspiration, she explained that she is motivated by personal stories (like Phil Fontaine's), the courage of survivors, and the honesty of non-Indigenous people (like Mayor Bill Elliot) to be open about their part in the reconciliation process. On a more personal level, she also cited her grandchildren and the many young people who are willing to understand and move to action, especially in thinking about how younger generations will take this knowledge forward. This emphasis on youth is further emphasized in Bearhead's educational initiatives that ask Indigenous people what they want to learn, and Bearhead is very supportive of this general shift in education. Importantly, Bearhead argued the role of language as a power structure: that the term "Indigenize" is backwards, as colonial structures were imposed on the Indigeneity which existed prior to contact. She acknowledges the difficulty, to replace this concept. For Bearhead, one of the primary best practices is inviting people to think about these challenging topics collectively. In sharing what she views as wisdom, Bearhead encouraged the audience to stir the pot by speaking up even if it is difficult or uncomfortable.

MEDICAL & HEALTH SECTOR

A collaborative team lead for Indigenous Health Alliance, Dr. Alika Lafontaine's grandparents and great grandparents attended residential schools. He described his inspiration in direct relationship to his profession where he witnesses the systemic discrimination and mistreatment of Indigenous patients by the medical system and its professionals. For Lafontaine, best practices are supporting health networks such as the Indigenous Health Alliance, as they work to address inequity and inadequacy of healthcare for Indigenous communities, such as establishing the right to urgent care. His encouragement around wisdom challenges people at large to question the power of the medical system, and what happens when Indigenous patients are discriminated against.

Lafontaine's inspiration is tied directly to his familial experience with the medical system. He described a situation in which his brother was experiencing pain that Lafontaine diagnosed as appendicitis, but the doctors did not conduct tests, and claimed his brother was not in immediate danger. Lafontaine intervened and was able to secure his brother the life-saving surgery he was previously denied: without Lafontaine's

intervention his brother would have potentially died of a treatable illness. Lafontaine further emphasized that similar stories of Indigenous patients receiving inadequate care are not uncommon. Significantly, he noted the change to patient-centered care and noted the urgency for this shift to also apply to Indigenous patients. Overall, he stressed the need for that change in practice to happen in Indigenous healthcare facilities. Lafontaine's best practices are also tied to healthcare: in particular, he spoke about the Opioid crisis and the barriers to treatment faced by Indigenous People due to misconception. Best practices involve dismantling the system that blames Indigenous patients and denies them access to care. Similar to other panelists, Lafontaine charged Canadians to be aware of how power structures within healthcare work, the role that misinformation plays, the distrust of Indigenous patients, and the perpetuation of trans-generational health issues. Wisdom means understanding who holds the power and controls the narrative, while also acknowledging and believing what Indigenous communities are saying: "It's their story. They're the ones that own it."



Photo by Don Lee.

IMPACT OF THE PANEL PRESENTATION

Summit participants rated the panel presentation “Excellent to Good” in the post-summit survey. Outlined below is a list of five key points that resonated with summit participants when asked about the lasting impression or impact of the presentation.

1. **How to build Right Relations and move reconciliation forward.** Advancing Right Relations and reconciliation is not a technical fix. It starts first and foremost by having open and honest conversations and by respecting multiple viewpoints, as there is no one right way to move reconciliation forward
2. **Solid examples of best practices in Reconciliation.** The sheer depth and breadth of the initiatives outlined, such as those by Mayor Bill Elliot in Wetaskiwin, Alberta, was impressive, inspiring and highly transferable to other communities

3. **New insights into issues surrounding Indigenous Service Provision.** Dr. Lafontaine’s passionate revelation of the systemic problems in healthcare resulting in ongoing discrimination was an eye opener for many summit participants
4. **Inspiration on how to move forward by acknowledging existing Indigenous Led Initiatives.** It is critical to acknowledge that there are many Indigenous people of great responsibility, across Canada already actively involved in working on Truth and Reconciliation
5. **The contemplation of big picture issues and the importance of challenging existing paradigms.** The discussion about decolonization and Indigenizing current social structures left a lasting impression on many Summit participants, particularly Charlene Bearhead’s comment regarding the need to use Indigenous words from specific regions to better describe decolonization and the process of Indigenizing.

The panel presentation also served as an effective transition to the afternoon’s Conversation Café breakout sessions, seeding many ideas and providing practical examples and concrete actions that individuals, organizations, and communities can adopt to support the reconciliation process. Discussion and connection was encouraged over the lunch break with a series of conversation cards on each table with thought provoking questions relating to the previous summit sessions (i.e. What does Reconciliation mean for you? What have you learned so far today? What most surprised you? If you could make something happen right away, what would it be and how would it prompt reconciliation between individuals, groups, or nations?).



Opening song by Eya Hey Nakoda. Photo by Don Lee.

“
I was so impressed with the wisdom of each of the panelists.”
– Summit Participant



Participants during a breakout session.
Photo by Don Lee.

“

I really liked this format and thought it was masterfully facilitated.”

– Summit Participant

Conversation Café (Breakout Sessions)

Creating the space for important conversations

Building from an emotional morning witnessing The Truth, the afternoon sessions shifted focus to Reconciliation to allow participants an opportunity to gain new knowledge, insights and tools to take individual action and foster Right Relations in community and work life. A Conversation Café dialogue format was used for each of the breakout sessions. This format was valuable in breaking down barriers, building trust among the group and accelerating meaningful connections between individuals. The process aligned well with the spirit of the Summit and the many principles outlined earlier by the keynotes: create a climate of discovery; suspend judgments; and explore underlying assumptions.

THERE WERE SIX BREAKOUT SESSIONS DURING THE AFTERNOON:

- Child and Family Services
- Business and Tourism
- Justice and Civil Engagement
- Youth and Education
- Health and Sport
- Arts, Culture and Heritage

At the beginning of each session facilitators drew attention to the Right Relations Agreement (love, respect, humility, courage, wisdom, honesty, and truth) as a foundation for establishing group norms and protocols for engagement during discussions. Indigenous thought leaders, from diverse backgrounds and regions of Canada, were assigned to each table to spark conversation and share their expert knowledge and experience. The thought leaders were instrumental in creating a safe space for dialogue, in sharing powerful examples of their own real life experiences in relation to the truth and reconciliation journey, as well as best practices in responding to the Calls to Action.

Below is a brief summary of the six individual Conversation Café breakout sessions, highlighting the most popular discussion themes, along with session insights, remaining questions, and priority actions generated by the participants and thought leaders.



We need to talk about the effect of not only residential schools but of child welfare.”

– Summit Participant



Participants during a breakout session. Photo by Don Lee.

Reconciliation For Child And Family Services

Facilitated by
Cynthia Wesley-Esquimaux
Co-Facilitator **Laurie Edwards**

There are five Calls to Action (1-5) under the Child Welfare section of the TRC report. The Reconciliation for Child and Family Services breakout session explored issues within the child welfare system, from meeting the basic needs of the child, to the current function and dysfunction of the many agencies and political elements involved. The conversation focused on how to better support Aboriginal families. As such, it linked to the Call to Action #5: We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

This session led to three main categories of insight on how to develop appropriate parenting and childcare programs for Aboriginal families. The first is to bridge generational gaps by having youth interview Elders to jointly develop reconciliation that encourages knowledge and experience about the specific community needs. The

second, to insist that research be done by Indigenous Scholars that respects Indigenous approaches to the role of the child within the community. Lastly, it is paramount that the truth about what reconciliation is, and why it is important, be taught at schools. The conversation on reconciliation for child and family services also put forth a series of questions for further exploration for proactive change. The ability to collect data and statistics is crucial to assessing how positive change will occur. By determining how many children are in care in each region; where those children are from; and how money is being spent if it is not going directly to families and communities. This data will allow for critical assessment of how resources are allocated and allow for strategic planning of financial resources.

Participants also agreed on a series of actions to support healthy Aboriginal families. First, to build relationships among Indigenous, non-Indigenous, and new Canadians in child programming as a means to support cross-cultural understanding – a cornerstone of the TRC report.

Second, to advocate for parent support and Parent Link Centres on First Nations territory in Alberta as a way of creating networks of support. These programs can be created through lobbying for equal funding from government for education and child and family services. Lastly, to reach out and engage by creating dialogues among colleagues and workplace employees on what can be changed for the benefit of Aboriginal children, which could include creating avenues for children’s authors to publish stories about The Truth, and other stories imperative for children to learn.

Aboriginal children and their family support systems are the cornerstone of a healthy, dynamic and vibrant Indigenous culture. By embracing constant learning at all levels reconciliation for child and family services can be a catalyst for a new generation of Right Relations.

Breakout Conversation Themes and Focus

(Light Grey Primary Focus, Dark Grey Secondary Focus, White Additional)

| | | |
|--|---|---|
| RELATIONSHIP BUILDING Cultivate cross-cultural friendship: Collaboration: Model the way | ACTION – ADVOCACY Moving forward: Create awareness raising opportunities: Volunteerism | PARTICIPATION – OUTREACH Name existing power structures – systems |
| PARTICIPATION – OUTREACH Name existing power structures – systems | YOUTH ENGAGEMENT Empowerment | HEALING Resilience |
| EQUAL OPPORTUNITY | ADVANCE RIGHT RELATIONS Love: Courage: Respect: Humility: Truth: Honesty: Wisdom | PERSONAL PRESENCE – OPENNESS Personal development: Lifelong learning |
| RELATIONSHIP BUILDING Cultivate cross-cultural friendship: Collaboration: Model the way | TRUTH & RECONCILIATION Messaging: Encourage others to engage in reconciliation protocols: Financial resources | INDIGENOUS WAYS OF KNOWING Honour protocols of engagement: Land – place- based learning: Storytelling |
| ELDER ENGAGEMENT Cultivate cross-cultural friendship: Collaboration: Model the way | LEADERSHIP Challenge current belief systems | CREATE GENERATIVE INCLUSIVE SPACE |

“

It is essential to have Indigenous people in key roles embedded throughout organizations if you truly want change.”

– Summit Participant



Participants during a breakout session. Photo by Don Lee.

Reconciliation For Business And Tourism

Facilitated by Carol Anne Hilton
Co-facilitator Aysun Lynch

The Reconciliation for Business and Tourism breakout session tackled the area of concern for current business and economic development issues. Much of the focus, however, was on Indigenous employment challenges and opportunities in the local Bow Valley business and tourism sectors. The discussion connected to the Call to Action #92. 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.

Equal opportunity employment for Indigenous workers surfaced as the biggest topic of discussion. It was stressed that healing and healing time/processes may need to be considered before any outreach or new working structures/models are developed for Indigenous and non-Indigenous people to work together. The first step in making workplaces more inclusive for Indigenous workers is for local business owners to start the process of sharing First Nation history with staff. With staff engaging

in the Reconciliation process they become more knowledgeable and empathic with their Indigenous peers. This, thought leaders asserted, must be the base for the new cross-cultural workforce to flourish. Positive examples of cultivating Right Relations in the workforce include initiatives by Mayor of Wetaskiwin Bill Elliot, the Aboriginal Career Development Initiative and Indigenous Peoples’ Place.

Key session insights for reconciliation for business and tourism surrounded the importance of conversation in and about the workplace. Listening was emphasized as paramount to the goal of learning from one another, and as a strategy to help individuals from feeling isolated in, or from, the workplace. Divestment was also discussed as a strategy to stop companies from infringing on the rights of Indigenous Peoples. In thinking beyond the Summit, two important questions were brought forth: how can wealth be shared and include more Indigenous people and how might Indigenous people best profit from talents already in their community? Strategies may become more evident by examining the spread

of financial resources and the talents/ skills readily available, yet untapped, in communities.

The session highlighted three main categories of action for the reconciliation for business and tourism. First, to build relationships by inviting Indigenous neighbours to return to their lands for healing and to create new positions in Parks Canada for Indigenous representation and perspectives. Second, to foster healing by recognizing the significance of economic stability and financial resources in the healing process and to initiate and/or support cultural sensitivity for workers. Lastly, to create equal opportunities to ensure Indigenous people have equal representation in the workforce and in decision-making positions such as on boards. Ensuring the right to economic success and stability is fundamental to the success of every other category.

Reconciliation for business and tourism starts at the individual/ employee level with strong, healthy working relations to create vibrant and prosperous businesses, ultimately leading to more sustainable economies and communities.

Breakout Conversation Themes and Focus

(Light Grey Primary Focus, Dark Grey Secondary Focus, White Additional)

| | | |
|--|--|---|
| RELATIONSHIP BUILDING Cultivate cross-cultural friendship: Collaboration: Model the way | HEALING Resilience | EQUAL OPPORTUNITY |
| ADVANCE RIGHT RELATIONS Love: Courage: Respect: Humility: Truth: Honesty: Wisdom | TRUTH & RECONCILIATION Messaging: Encourage others to engage in reconciliation protocols: Financial resources | ACTION – ADVOCACY Moving forward: Create awareness raising opportunities: Volunteerism |
| COMMUNICATION Deep listening: Engage in dialogue | YOUTH ENGAGEMENT Empowerment | PARTICIPATION – OUTREACH Name existing power structures – systems |
| ELDER ENGAGEMENT | PERSONAL PRESENCE – OPENNESS Personal development: Lifelong learning | |

“

We need to challenge the dominant narrative within our organizations/institutions.”

– Summit Participant



Don't walk the walk and talk the talk; understand from the heart and the rest will follow."

– Summit Participant



Participants during a breakout session. Photo by Don Lee.

Reconciliation For Justice And Civil Engagement

Facilitated by Erin Dixon
Co-facilitator Brandy Dahrouge

There are 18 Calls to Action (25–42) under the Justice section of the TRC report. This area contains the largest number of Calls to Action in the report. The Reconciliation for Justice and Civil Engagement breakout session touched on many key recommendations in the report from instituting appropriate cultural competency training for all lawyers, improving funding for Aboriginal-specific victim programs and services, and appropriate ways to eliminate the overrepresentation of Aboriginal youth in custody. There was considerable conversation on how Indigenous ways of knowing could and should be a prominent guide for making legal decisions.

The session provided insight on the importance of the shift from laws to heart understanding and that reconciliation does not have a finite finish line so its duration must be respected. It is also imperative to speak up and acknowledge persistent injustice. These insights shed light on

questions needing further exploration: if we acknowledge we are all citizens of the earth, how can we build towards an understanding that we are all in it together; and what is, or can there be, an optimum state of reconciliation, or is this an ever-changing and evolving process? Perhaps most importantly, who decides when the process of reconciliation is complete?

In attempting to answer these difficult questions, session participants identified three main actions to begin understanding how this process will work. First, to build relationships by fostering personal connections (someone outside of a community) with someone in an Indigenous community and to develop new and useful models of collaboration. Second, to clarify boundaries, that is, what every individual's boundaries are, and which responsibilities do, or do not, belong to them. Part of the process of acknowledging boundaries must also be recognizing where imposed institutional boundaries act as

limitations to true reconciliation, and attempting to collectively undermine and challenge these obstacles. Lastly, to observe Indigenous ways of knowing and sharing this knowledge with all Canadians to encourage and establish specific Indigenous territory protocols when creating relationships.

This session stressed the need for collaborative ways of working between individuals inside and outside of Indigenous communities and the legal system as a key starting point in reconciliation for justice and civil engagement.

Breakout Conversation Themes and Focus

(Light Grey Primary Focus, Dark Grey Secondary Focus, White Additional)

| | | |
|--|---|---|
| RELATIONSHIP BUILDING Cultivate cross-cultural friendship: Collaboration: Model the way | PARTICIPATION – OUTREACH Name existing power structures – systems | TRUTH & RECONCILIATION Messaging: Encourage others to engage in reconciliation protocols: Financial resources |
| INDIGENOUS WAYS OF KNOWING Honour protocols of engagement: Land – place-based learning: Storytelling | LEADERSHIP Challenge current belief systems | ACTION - ADVOCACY Moving forward: Create awareness raising opportunities: Volunteerism |
| ENHANCED EDUCATION Curriculum Enhancement: Changing school culture: Redefine schooling & education: Indigenous studies | COMMUNICATION Deep listening: Engage in dialogue | YOUTH ENGAGEMENT Empowerment |
| EQUAL OPPORTUNITY | HEALING Resilience | CREATE GENERATIVE INCLUSIVE SPACE |
| ADVANCE RIGHT RELATIONS Love: Courage: Respect: Humility: Truth: Honesty: Wisdom | PERSONAL PRESENCE – OPENNESS Personal development: Life-long learning | LEARN & CELEBRATE INDIGENOUS CULTURE Engage in Indigenous ways of knowing: Honour Indigenous languages |
| ELDER ENGAGEMENT | PROFESSIONAL DEVELOPMENT | |

“

We have been in that cycle for 150 years of violence, of abuse, of externalizing that violence, of internalizing that violence of all these hard lives that we're in right now. And we are going to get out of it. That's why I've dedicated my life to education. That's why I've dedicated my life to trying to see those kids. All those black and white photos of those little kids in those photos – I see them every day. They're getting off the school bus every day. And I'm going to show as much love as I can to them because that's what we have to do now. We're going to heal, and we're going to thrive, and that cycle of violence, it has to be up to us now. I tell them every day 'You have to stop that cycle of violence and end it right here.'”

– Jeff Horvath, Principal of the Tsuut'ina Nation High School



Participants during a breakout session. Photo by Don Lee.

Reconciliation For Youth And Education

Facilitated by Cora Voyageur
Co-facilitator Katrina Donald

For the Reconciliation for Youth and Education session, participants focused their conversations on two main insights: the significance of decolonizing our hearts as much as our minds and the difference between being complacent in ignorance and being present, participating and being uncomfortable. The importance of acknowledging discomfort is paramount to developing a collaborative conversation between community and nonmembers. The important questions to explore through future conversation are: what questions should we be asking about reconciliation for youth and education and how can we do this without fear? Furthermore, should it be ensured that Indigenous thinkers are at the table where decisions are made?

Moving forward, three main actions were developed. First, to advance Right Relations by calling out untruths in a generous manner; not to shame these people, but to gently educate those who are unaware, and to be committed to advancing reconciliation and Right Relations. Second, to mobilize educational institutions as agents of change by creating cross-cultural experiences for non-Indigenous and Indigenous students. In providing cross-cultural, and cross-disciplinary methods of learning, educational institutions can work towards decolonizing pedagogical structures. Lastly, to find personal-presence-openness through recognizing that reconciliation is an everyday reality that must be lived in all facets of life, and it is important to listen to the stories that students share with open hearts and minds.

“

To continue to listen, learn and seek knowledge from the past and present so that it can be shared with our youth. They are our future. We have the opportunity to bear witness to an incredible time in history.”

– Summit Participant

Breakout Conversation Themes and Focus

(Light Grey Primary Focus, Dark Grey Secondary Focus, White Additional)

| | | |
|--|---|--|
| <p>ADVANCE RIGHT RELATIONS</p> <p>Love: Courage: Respect: Humility: Truth: Honesty: Wisdom</p> | <p>ENHANCED EDUCATION</p> <p>Curriculum Enhancement: Changing school culture: Redefine schooling & education: Indigenous studies</p> | <p>PERSONAL PRESENCE – OPENNESS</p> <p>Personal development: Life-long learning</p> |
| <p>LEARN & CELEBRATE INDIGENOUS CULTURE</p> <p>Engage in Indigenous ways of knowing: Honour Indigenous languages</p> | <p>RELATIONSHIP BUILDING</p> <p>Cultivate cross-cultural friendship: Collaboration: Model the way</p> | <p>COMMUNICATION</p> <p>Deep listening: Engage in dialogue</p> |
| <p>PARTICIPATION – OUTREACH</p> <p>Name existing power structures – systems</p> | <p>ACTION - ADVOCACY</p> <p>Moving forward: Create awareness raising opportunities: Volunteerism</p> | <p>ELDER ENGAGEMENT</p> |
| <p>TRUTH & RECONCILIATION</p> <p>Messaging: Encourage others to engage in reconciliation protocols: Financial resources</p> | <p>INDIGENOUS WAYS OF KNOWING</p> <p>Honour protocols of engagement: Land – place-based learning: Storytelling</p> | <p>YOUTH ENGAGEMENT</p> <p>Empowerment</p> |

“

I think the question we need to ask isn't surrounding the crisis but why are Indigenous people sick? What are the things people believe about why we're sick as well as what we need to do to move forward and we found there are a lot of myths out there. And a lot of them are patient blaming when really it's the system that created the situation that we're in.”

– Dr. Alika Lafontaine, Medical Lead for Aboriginal Health Program (North Zone), Alberta Health Services



Participants during a breakout session. Photo by Don Lee.

Reconciliation For Health And Sport

Facilitated by **Melanie Goodchild**
Co-facilitator **Lisa Jackson**

Reconciliation for Health and Sport emerged as a topic needing immediate and urgent change. Session insights reflected on personal experiences in Indigenous communities attesting to the negative bias of health data and its impacting access to proper health care for Indigenous patients. On par with the right to proper care arose discussion around the reality of transportation which ensures patients can access timely care, but also in terms of preventive health measures such as: access to sports and counseling and other after-school activities. The session stressed this problem is systemic and will

require flexibility to not get bogged down in small details, but to focus on the bigger picture. In discussing implementation measures, these programs will need to be tailored to each community. Additional topics need to be considered to ensure the measures are appropriate for each context to confirm what each community wants, and confirming if health and sport initiatives can be developed, implemented and evaluated from a holistic perspective.

Three primary action items were developed. First, to build relationships between healthcare and medical professionals and those working in healing centres to promote respect for holistic approaches through

reconciliation discussions/forums in each of the Alberta Health Services 5 zones. Second, to present anti-racism awareness training to address stigmatization and foster a mutual understanding (Call to Action #90). By establishing clear community-based priorities it will be possible to address the specific needs of each context and the forms of training needed. Lastly, to promote leadership by appealing to First Nations athletes to be visible and active role models for all aspiring athletes.



Breakout Conversation Themes and Focus

(Light Grey Primary Focus, Dark Grey Secondary Focus, White Additional)

| | | |
|--|---|---|
| RELATIONSHIP BUILDING Cultivate cross-cultural friendship: Collaboration: Model the way | COMMUNICATION Deep listening: Engage in dialogue | LEADERSHIP Challenge current belief systems |
| PARTICIPATION – OUTREACH Name existing power structures – systems | EQUAL OPPORTUNITY | TRUTH & RECONCILIATION Messaging: Encourage others to engage in reconciliation protocols: Financial resources |
| ACTION - ADVOCACY Moving forward: Create awareness raising opportunities: Volunteerism | ADVANCE RIGHT RELATIONS Love: Courage: Respect: Humility: Truth: Honesty: Wisdom | HEALING Resilience |

“

Health is community and family wellbeing.”

– Summit Participant



Participate in cultural activities and celebrations!
Ask questions if you don't understand."

– Summit Participant



Art is a tool for conversation."

– Summit Participant



As the Honorable Justice Murray Sinclair, Manitoba's first Aboriginal Judge and Chair of the Truth and Reconciliation Commission says: 'There are no short cuts.' And when we look across the landscape of Canada I know that we will be proud of how far we have come together and how much further we will go."

– Janice Price

Reconciliation For Arts, Culture And Heritage

Facilitated by Don McIntyre
Co-facilitator Erin Woods

The session on reconciliation for arts, culture and heritage emphasized the process is more than physical – that arts and culture are fundamental to telling stories and imagining new futures. Session insights pointed to the power of the arts in telling stories, and building new narratives for embracing the beauty of Aboriginal culture. The importance of knowing that culture is alive, and not stagnant, was also an important insight into the role of the arts. The question of how to deal with inherited guilt arose as a topic that needs further exploration, specifically regarding the actions of generations past which are impacting our present.

The Arts, Culture and Heritage session developed actions which complemented many actions identified in previous sessions. The first action is to build relationships

through storytelling as a method to move beyond the cultural separation of us and them. Strategies can be achieved through initiatives to provide platforms and spaces to introduce Indigenous artists to non-Indigenous communities, to counter assumptions about representations of Indigenous people in media, arts, and government bureaucracy. Second, to advance reconciliation and Right Relations through town council meetings geared to incorporating Indigenous culture into community events, and creating a safe and respectful environment for these cross-cultural interactions. Lastly, to honour Indigenous ways of knowing through language revitalization and listening to Indigenous artists, both of which are lifelines to the past and future of Indigenous cultural values and traditional forms of knowledge.

Breakout Conversation Themes and Focus

(Light Grey Primary Focus, Dark Grey Secondary Focus, White Additional)

| | | |
|--|---|--|
| RELATIONSHIP BUILDING Cultivate cross-cultural friendship: Collaboration: Model the way | ADVANCE RIGHT RELATIONS Love: Courage: Respect: Humility: Truth: Honesty: Wisdom | INDIGENOUS WAYS OF KNOWING Honour protocols of engagement: Land – place-based learning: Storytelling |
| COMMUNICATION Deep listening: Engage in dialogue | PARTICIPATION – OUTREACH Name existing power structures – systems | PERSONAL PRESENCE – OPENNESS Personal development: Life-long learning |
| ACTION - ADVOCACY Moving forward: Create awareness raising opportunities: Volunteerism | HEALING Resilience | LEADERSHIP Challenge current belief systems |
| ENHANCED EDUCATION Curriculum Enhancement: Changing school culture: Redefine schooling & education: Indigenous studies | CREATE GENERATIVE INCLUSIVE SPACE | LEARN & CELEBRATE INDIGENOUS CULTURE Engage in Indigenous ways of knowing: Honour Indigenous languages |
| TRUTH & RECONCILIATION Messaging: Encourage others to engage in reconciliation protocols: Financial resources | EQUAL OPPORTUNITY | YOUTH ENGAGEMENT Empowerment |
| ELDER ENGAGEMENT | PROFESSIONAL DEVELOPMENT | |

Moving Conversations

Conversation Café Summary

The six Conversation Café sessions in the afternoon each covered a unique sector-related conversation resulting in rich insights and potential follow-up actions. From a comprehensive perspective,

the Conversation Café process and the individual session discussions, 17 dominant themes were identified, of which many were common across the sessions (summary chart below).

| Breakout Conversation Themes and Focus (Light Grey Primary Focus, Dark Grey Secondary Focus, White Additional) | | |
|--|---|---|
| <p>14.6%</p> <p>RELATIONSHIP BUILDING Cultivate cross-cultural friendship: Collaboration: Model the way</p> | <p>8.9%</p> <p>ADVANCE RIGHT RELATIONS Love: Courage: Respect: Humility: Truth: Honesty: Wisdom</p> | <p>8.6%</p> <p>COMMUNICATION Deep listening: Engage in dialogue</p> |
| <p>7.7%</p> <p>PARTICIPATION – OUTREACH Name existing power structures – systems</p> | <p>6.7%</p> <p>ACTION - ADVOCACY Moving forward: Create awareness raising opportunities: Volunteerism</p> | <p>6.7%</p> <p>INDIGENOUS WAYS OF KNOWING Honour protocols of engagement: Land – place-based learning: Storytelling</p> |
| <p>6.2%</p> <p>PERSONAL PRESENCE – OPENNESS Personal development: Life-long learning</p> | <p>5.8%</p> <p>ENHANCED EDUCATION Curriculum Enhancement: Changing school culture: Redefine schooling & education: Indigenous studies</p> | <p>5.3%</p> <p>HEALING Resilience</p> |
| <p>5.2%</p> <p>TRUTH & RECONCILIATION Messaging: Encourage others to engage in reconciliation protocols: Financial resources</p> | <p>4.7%</p> <p>LEADERSHIP Challenge current belief systems</p> | <p>4.4%</p> <p>EQUAL OPPORTUNITY</p> |
| <p>4.1%</p> <p>YOUTH ENGAGEMENT Empowerment</p> | <p>4.1%</p> <p>LEARN & CELEBRATE INDIGENOUS CULTURE Engage in Indigenous ways of knowing: Honour Indigenous languages</p> | <p>2.9%</p> <p>CREATE GENERATIVE INCLUSIVE SPACE</p> |
| <p>2.8%</p> <p>ELDER ENGAGEMENT</p> | <p>1.3%</p> <p>PROFESSIONAL DEVELOPMENT</p> | |

Identification of these themes has tremendous value for helping to discern future critical conversations, areas of further investigation, topics for public forums, or future training and development.

The summary chart lists the more active conversation themes from top to bottom. To summarize, there is strong interest and acknowledgement of the importance of relationship building and communication as a critical path to advancing reconciliation and Right Relations. Despite the large and comprehensive list of individual ideas and action steps for advancing Right Relations, the act of a simple conversation may be the most to begin moving forward and making a difference.

A majority of the Conversation Café participants in the post-summit survey identified “good to excellent value” in the process as a means for helping to form their intentions toward advancing Right Relations with Indigenous Peoples and responding to the TRC Calls to Action. Many participants cited the process as a great opportunity to meet new people in the Bow Valley region and to discuss important local issues in a cross-cultural manner. To others, the breakout sessions served to help identify the many stages of reconciliation – awareness, accepting responsibility, taking action – and verified that all present were at different stages in the process. The most common comment was the appreciation for the opportunity to meet and speak with those who care deeply about Indigenous people and culture.

The Summit focused on both truth and reconciliation. The morning schedule was about deepening the understanding of The Truth of Indigenous history through the keynote and panel presentations. The afternoon was focused on discovering

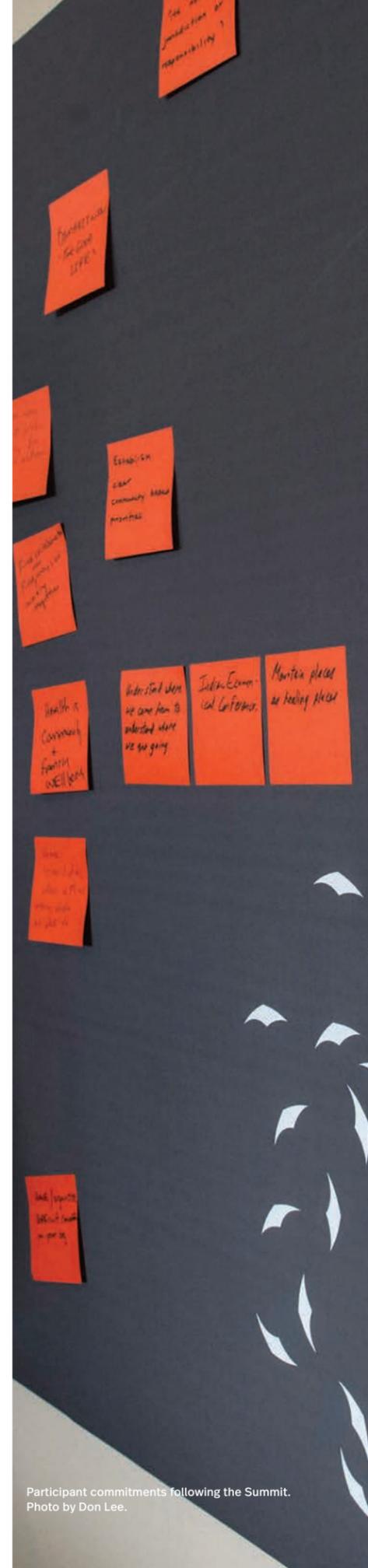
the steps necessary for reconciliation and Right Relations through the Conversation Café breakout sessions with the thought leaders. To help participants process the moving and insightful day, the Conversation Café sessions ended by offering participants an action plan framework.

The personal action plan consisted of a series of questions designed to help participants process their summit experience and assist in clarifying steps they could take in support of the TRC Calls to Action. Participants were asked to consider the following:

- Commitment to reconciliation and Right Relations they could achieve for Canada and future generations
- Gifts, skills, roles, and relationships they could bring to this contribution
- Identify one action they could begin immediately to honour this commitment

Additional questions were posed to help participants identify a timeline, steps needed to keep the momentum going, and identify key people or organizations that could support them in being successful in their actions.

Participants were invited to post one personal commitment on the Calls to Action bulletin boards in the main lobby of the Max Bell Auditorium. It was a powerful and inspiring image to view and contemplate as participants left the Summit – a colourful sea of over 100 Post-it notes –showcasing participant appreciations, hopes, dreams, commitments, and actions in support of advancing Right Relations with Indigenous people in Canada. The visually stunning image was reminiscent of the Summit’s logo by graphic designer Martha de Santiago, with the Calls to Action (sparks) floating up caught by the positive winds of change.



Participant commitments following the Summit. Photo by Don Lee.



Participants during a breakout session. Photo by Don Lee.

Calls To Action: Personal Commitments and the TRC Principles

Personal action commitments for advancing the Calls to Action

The Truth and Reconciliation Commission of Canada believes that in order for Canada to flourish in the 21st century, reconciliation between Aboriginal and non-Aboriginal Canada must be based on one or more of ten principles. After the Summit, the personal action commitments (115 in total) were sorted and posted at the closing for public view. Each commitment was assigned to one or more of the Principles of Reconciliation to gauge participants' focus on the Summit's intentions and actions. Below is a summary statement of participant actions linked to one or more of the TRC's ten principles.

PRINCIPLE OF RECONCILIATION

1st Principle

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.

Many participants committed to building relationships, both locally and with others across Canada doing similar work. "I will continue to build and foster relations and partnerships across Canada. I will also request of the Federal government to advocate for greater equity for Indigenous people."

PRINCIPLE OF RECONCILIATION

2nd Principle

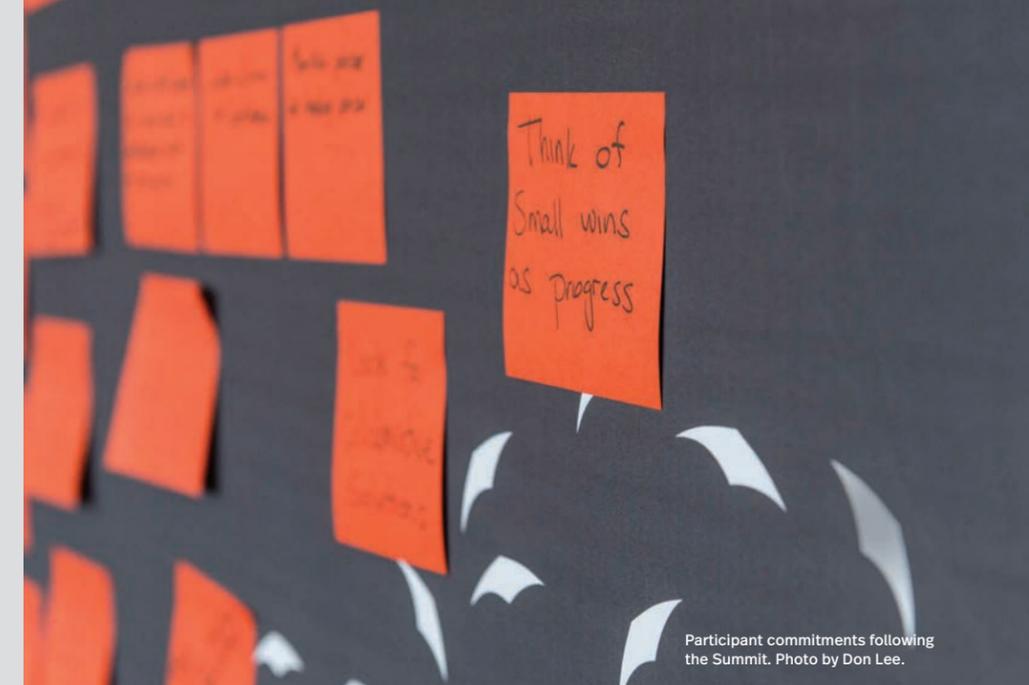
First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.

Participants committed to learning from Canada's past for a better future by eliminating racist place names, writing their own story on the truth and reconciliation journey as a Non-Indigenous person, and respecting Indigenous culture and perspectives. "I will not fear the past. I will learn about it and learn from it, and help to create a better future."

“

There is a lot of focus today on the Calls to Action and we will be exploring this over the course of the day, but one of the underlining references for our Calls to Action is less frequently cited and perhaps less well known, is what we call the principles which are the foundation of the Calls to Action.”

– Marie Wilson



Participant commitments following the Summit. Photo by Don Lee.

PRINCIPLE OF RECONCILIATION

3rd Principle

Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.

Participants committed to listening more and challenging themselves to be better allies even when it is uncomfortable or challenging to do so. They spoke of spreading the word about the importance of reconciliation in their places of worship, work and among their family and friends. They pledged to speak up when they heard untruths and hurtful remarks and create opportunities for healing. "Call out untruths and speak truths in a gentle and accessible way to those who don't know." They also committed to honouring those who spoke their truth by advancing reconciliation through advocacy and education."

PRINCIPLE OF RECONCILIATION

4th Principle

Reconciliation requires constructive action on addressing the on-going 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.

Participants committed to learning about Indigenous history and sharing what they learned at the Summit. They spoke of teaching this material through conversation, art and the blanket exercise to future generations in their classrooms, homes, workplaces and communities. "I will use art as a tool for Reconciliation. I will encourage artists, Indigenous and non-Indigenous people to respond through art to reconciliation." Participants also pledged to decolonize educational institutions by transforming administrative policies and education curriculum and materials.

PRINCIPLE OF RECONCILIATION

5th Principle

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.

Participants committed to encouraging culturally sensitive trainings, programs and hiring practices in their organizations, schools and communities. "I will advance cultural competency training for staff." Participants also committed to initiating and supporting local mentorship.

PRINCIPLE OF RECONCILIATION

6th Principle

All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.

Participants committed to learning what Indigenous people and communities want and need from their allies and government through continued conversation. They pledged to stand with Indigenous people by challenging other Canadians and government to work towards reconciliation even if it is uncomfortable. Others wrote that they would deepen meaningful relationships with Indigenous people in their personal lives and workplaces and raise awareness and promote cross-cultural experiences and dialogue. "I will deepen and expand meaningful relationships with Indigenous people personally and professionally."

PRINCIPLE OF RECONCILIATION

7th Principle

The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.

Participants committed to learning about Indigenous people, culture, language and stories through training, book clubs, art, formal education and conversations with Elders. "I will invite Elders, families and community members into our schools." Other example commitments included: "I will learn more about Indigenous culture first hand" and "I will commit to knowing the Stoney people through their language."

PRINCIPLE OF RECONCILIATION

8th Principle

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.

Participants committed to incorporating stories and different ways of knowing into how they run their organizations. "Learn from an Aboriginal perspective. Incorporate different ways of knowing and learning into my organization." One participant said they were committed to learning Treaty 7 languages. Participants also pledged to bring people together in community and on the land to listen and share Aboriginal stories. "Bring the women together, share stories and empower the children."

“

I will advance and support parent mentoring.”

– Summit Participant



Participants during a breakout session. Photo by Don Lee.

PRINCIPLE OF RECONCILIATION

9th Principle

Reconciliation requires political will, joint leadership, trust building, accountability, and transparency, as well as a substantial investment of resources.

Participants committed to build community, educate and lead so that others can be involved in this reconciliation process. They pledged to speak up and advocate for themselves and for others. "Advocate – have self-confidence that my knowledge, experience and ideas count. Speak up. Speak out. Start a conversation on Reconciliation." Other participants said they would use their art form to impart respect for the natural environment.

PRINCIPLE OF RECONCILIATION

10th Principle

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.

Participants committed to continue to challenge, learn, teach, read, write and create space for alternative narratives. They pledged to empower youth, build connections and community through performance art, books, articles, educational programs, and traditional teachings and ceremonies. They wrote that they would include Indigenous speakers, artists, languages, and teachings in the work they do. "Never stop learning and teaching until the only narrative we hear is about harmony and peace in Canada."

The full list of the individual action steps (Appendix C) were all relatively equal in range of personal to system change relating to scope of action, as well as everything from the immediate to the long-range and ambitious in terms of time-line and effort. This wide range of action commitments likely indicates that many participants had a good understanding of how individual actions can profoundly effect and shape both the local and the larger system they are living or working in.

At the end of the day Master of Ceremonies Jesse Wenthe gathered the Summit participants together to review the day and to present numerous inspiring personal action commitments. Wenthe reinforced the importance in making the necessary micro changes – like our personal actions – to trigger systemic changes in Canada. A closing prayer from Sykes Powderface reinforced the importance of harnessing the recent learning and in maintaining momentum.



Participants during a breakout session. Photo by Don Lee.

Maintaining Momentum Post Summit

Personal Action Commitments for advancing Right Relations in the Bow Valley

Two weeks after the Summit, participants were sent a survey via e-mail. The final question asked about impact – which personal actions were participants contemplating or already accomplishing after attending the Summit. Sixty-four individuals responded to the survey.

Consistent with what was heard at the Summit, non-Indigenous survey respondents most often replied their first step was to find ways to connect more meaningfully to Indigenous people and their communities in order to make a difference personally (self-initiated) and on a local level within ones' immediate geography. Many practical examples of intended actions are listed in the participants' comments (Appendix C). Many spoke of the importance of settings like the local school system and the workplace as natural meeting spaces for increasing Indigenous and non-Indigenous connections.

PERSONAL ACTION PRINCIPLES

Through the survey, comments were gathered called Personal Action Principles, which are described below:

Engage and connect more with Indigenous people and communities

A first step in making connections with Indigenous people is to allow interest and curiosity as a guide to be pro-active. Greater understanding of those outside one's predominant culture can build empathy and a sense of responsibility in supporting positive change. Those interested in opportunities to engage and/or support Indigenous people should ask questions and seek feedback and not wade in with solutions.

Participant comments referenced a strong desire for volunteering and/or for bringing friends together in the service of supporting Indigenous issues and needs. Continuing to support a local pond hockey league for children from Canmore, Banff and Morley was cited as an excellent example of a simple and powerful way to forge connections at the local level.

COMMIT TO PERSONAL/LOCAL ACTIONS

Another frequently mentioned factor was a strong commitment directed to personal and local action. Courage is required because it often means speaking up about Indigenous issues and concerns in one's daily life. In speaking up when hearing "untruths" we remind ourselves of (and honour) our commitment to personal and local action.

Addressing the multiple and complex challenges that face Indigenous people can seem daunting. Many participant comments stressed the importance of not being overwhelmed, but rather of continuing to take the steps that are doable in the moment. Many practical, simple and powerful suggestions were listed to help build commitment to personal/local actions. For example, one participant committed to "recognize traditional lands when I lecture at my university."

With an eye on the long term, many comments pointed to the importance of working locally with our youth in the areas of reconciliation.



Participants during a breakout session. Photo by Don Lee.

“

As an Indigenous relations advisor, events like this are incredibly important to emphasize how important the work is and it energizes me to do more. Fantastic!”

– Summit Participant



Keep it up! You are in a wonderful position to be a convener. Use all of your creative resources and influence available to you!”

– Summit Participant

INITIATE TRC AWARENESS AND CHANGE IN MY ORGANIZATION/WORKPLACE

Change happens through action and influence. A majority of participants identified the workplace as an excellent venue for raising awareness and shifting attitudes in relation to a number of the TRC initiatives. For many, it is the workplace where individuals feel well placed to influence in support of a cultural shift. Influencing others in a work environment can take the shape of simply raising conversations at work around the water cooler, getting the organization more engaged by sharing knowledge from the Banff Summit, or convening meetings with individuals/teams in the organization to explore how to apply Right Relations internally through policy change.

ENGAGE/ENHANCE LOCAL SCHOOLS AND THE EDUCATION SYSTEM

Comments indicated a desire to leverage change in the school system toward Right Relations. The change could come about as a result of parent and teacher interactions or through engagement on policy and planning.

As parents, the importance of taking an active role in learning about the presence or absence of First Nations history in the curriculum, or of teaching/learning activities in the classroom was noted as the first crucial step in enhancing the local school and education systems.

At the same time, teachers could draw on local resources and opportunities for student engagement and connection to Indigenous history and culture. A good starting point would be to help facilitate more opportunities for children in the school system to meet and form relationships across the region (Lake Louise, Morley). One teacher suggested that one of the most impactful things teachers (and parents) could do is also one of the simplest. “I will continue reading our favorite First Nations stories to the elementary school kids.”

On the governance level at Canadian Rockies Public Schools, suggestions pointed toward the adoption of more Indigenous ways of knowing. One suggestion is the creation of an Elders’ advisory committee to help find opportunities for more Elder voices in the education system.

INITIATE IMPORTANT CONVERSATIONS RELATING TO THE TRC

For many participants, the Banff Summit provided an important (conceptual, emotional and practical) introduction to the truth and reconciliation initiative. The keynote presentations and breakout sessions allowed participants to become viscerally acquainted with the TRC work and the Calls to Action, which helped build comfort and confidence to self-initiate important conversations. One participant explained, “with knowledge and confidence we have greater chances

of influencing those around us... creating a ripple effect that can lead to changes well beyond our direct circles of influence.”

The Conversation Café breakout sessions provided a living example of how difficult (complex/emotional) these conversations can be for those involved. Participants in the post-summit survey remarked how important it is that we know or learn how to have conversations in a “good way” in order to “to cultivate trust, create conditions for openness and the courage to talk about the issues in an honest and candid way.” From this, small conversations become the building blocks for the civic engagement that doesn’t currently exist.

SHARE INSIGHTS FROM THE BANFF SUMMIT TO OTHERS

In the survey, participants described the Summit’s strong impact, especially with its intense one day schedule. A simple yet important action step is for participants to pass on their summit insights to others, which can include: sharing how the experience altered preconceived ideas of Indigenous history, sharing recordings of the Summit’s sessions, and encouraging family and friends to attend similar events. Other comments suggested the Summit be replicated beyond the Bow Valley, especially in urban settings with large Indigenous populations.



Opening song by Eya Hey Nakoda.
Photo by Don Lee.

SELF-EDUCATE ABOUT INDIGENOUS HISTORY, CULTURE, AND CURRENT ISSUES

One of the impacts of the Summit was to inspire and instill a new or renewed interest in learning about First Nations history and Indigenous culture among the non-Indigenous participants. One suggestion was the creation of reading groups/book clubs with a special focus on Indigenous authors and topics and an extensive reading list is already available. See Appendix A for Truth and Reconciliation articles, books, websites, and videos to support further learning.

CONFRONT UNTRUTH

Several personal action statements were related to adopting a new attitude and outlook and embracing appropriate personal values to confront untruths. Hallmarks of this personal stance include:

1. The courage to interject
“Be sure to interject when one hears untruths about truth and reconciliation and the traumas experienced by Indigenous Peoples, as well to continue to provide education on these topics personally and professionally. Be brave in addressing viewpoints which are antiquated or involve missing information.”
2. Accountability
“Be accountable for one’s own thoughts and actions. Check assumptions.”
3. Consistency of Response
“Speak up every time there is an untruth or racial slur. Do not ignore or let slide.”

BE AN ADVOCATE

Many of the Calls to Action challenge various levels of government to address historical inequities, improve Indigenous/government relations, and to champion public policy change. Participants described advocacy as an important tool for Reconciliation, and many reported that after the Summit they were now empowered to pursue at a local or national level.

The Summit inspired participants to pursue a variety of actions in support of the TRC Calls to Action. The majority of action steps identified were focused on creating more meaningful connections with Indigenous people. This desire to connect on a deeper level to Indigenous neighbors in the Bow Valley parallels and reinforces the core message of relationship building that emerged from the Conversation Café breakout sessions.

To ensure meaningful and authentic connections to Indigenous people is welcomed and sustainable, the personal action principles listed above must be embraced.

Future Forward

What can Banff Centre for Arts and Creativity do to advance this work?

Many Summit participants praised Banff Centre for taking on the initiative to develop and host the Summit and were also grateful for the Centre's lead role in advancing truth and reconciliation in the Bow Valley. Participants were interested and even concerned how the Summit's momentum would translate into lasting impact. This sentiment was strongly reflected in the responses received in the post-Summit survey: How could Banff Centre continue to play an active role in bringing the Bow Valley together to respond to the Truth and Reconciliation Commission's Calls to Action?

The responses have been organized into four main areas that create a natural flow for continuous learning and support for advancing truth and reconciliation in the Bow Valley.

1. **Maintaining Momentum**
2. **Follow up on Impact /Progress**
3. **Internal Development**
4. **Initiate/Expand Outreach**

MAINTAIN MOMENTUM

Key Advice:
Maintain current momentum in raising awareness of the Truth and Reconciliation Commission's 94 Calls to Action and Right Relations.

Positive momentum is contagious. Banff Centre has a tremendous local profile and influence in the Bow Valley, and simply by declaring it is fully committed to advancing truth and reconciliation, others in the Valley can be inspired and motivated to do the same. Hosting another summit was seen as less important than continuing to build on this momentum even in small ways.

FOLLOW UP ON IMPACT/PROGRESS

Key Advice:
Set a date to reconnect with Summit participants to determine impact/progress and share success stories.

Participants stressed that timely follow-up and reconnection with Summit participants is crucial in helping to maintain enthusiasm and follow-through on the hundreds of action commitments declared at the Summit. This could take a variety of forms: small sector meetings (Conversation Café groups), creative use of online resources, local networking events, and/or hosting another summit with additional focus on sharing initiatives/projects/success stories. Adopting a tracking tool/system for documenting actions and progress was also recommended, similar to an indicators' report or an annual report card with storytelling.

INTERNAL DEVELOPMENT

Key Advice:
Continue to engage the internal, as you engage the external.

If Banff Centre moves into the very important role of leading individuals and organization into the truth and reconciliation process, it is incumbent on the Centre to also continue to do internal work as an organization: understanding and clarifying the role that the institution plays in advancing this work, alignment with vision/mission and organizational culture. Other comments encouraged Banff Centre to continue to do work on Truth seeking internally and externally.

INITIATE/EXPAND OUTREACH

Key Advice:
Capture the learning and allow that to inform you where outreach is most needed.

One of the special outcomes of the Summit was the creation of a new caring that is highly inspired and motivated in a common cause. One participant advised to "keep the conversation going. Multiply the occasions for people to meet, share, discuss progress, issues, failures, etc." Continuing to nurture and expand this network through periodic gatherings was noted as important as a means to deepen the network and maximize its impact. Ask the participants to invite one or more community leaders into this network. Participants also encouraged initiating and expanding outreach to those in the valley who did not attend or were not aware of the Summit.

“

Micro changes are what create the culture for major changes.”

– Summit Participant

“

If you are doing more activities, always include the element of Truth as a key part of the learning. You have set that standard, please continue.”

– Summit Participant

“

I could sense what Chief Phil Fontaine spoke to about being the best conference because of the spirit it held, one of true collaboration, transformation and action. In my room there was a spiral of healing that happened and empowerment that happened at all levels. This I felt was a highlight, watching reconciliation happen from the inside out, from the interpersonal to the systems level of interconnections.”

– Summit Participant

Conclusion

The Truth and Reconciliation Summit hosted by Banff Centre for Arts and Creativity set out to raise awareness and initiate action towards advancing Right Relations between Indigenous and non-Indigenous people, and inspire individuals to take personal action in regards to supporting the Truth and Reconciliation Commission’s 94 Calls to Action.

More specifically, the Summit was designed to create the conditions for generating greater respect, understanding and connection between Indigenous and non-Indigenous people in the Bow Valley. By bringing together an impressive array of experienced thought leaders from all across the country, Summit participants were equipped with new knowledge and a deeper understanding of our shared history, and the meaning of reconciliation and the role all Canadians play in improving the relationship. A combination of new insight and inspiration moved many of the participants to commit to positive action on reconciliation in their own lives.

Through the powerful and moving keynote presentations we learned of the critical importance, and necessary courage needed for Truth-seeking and Truth Telling – the very first step in the Reconciliation process. During the panel presentation on Wise Practices for Reconciliation the participants discovered there are no limits on the ways to advance reconciliation. Many initiatives are already being done in local communities, which represent hundreds of practical and creative solutions for making a difference.

During the Conversation Café Breakout sessions, participants were able to practice in real time how to engage in Right Relations by hosting respectful and courageous conversations. The challenges and opportunities in six areas of importance relating to the Truth and Reconciliation Commission’s Calls to Action were explored. Through those discussions we generated hundreds of insights and actions steps, with the primary steps of relationship building and effective communication as the core building blocks for initiating Reconciliation.

At the Summit close, with engaged heads and hearts, participants pledged to make a difference moving forward by posting over one hundred personal action commitments covering the 10 key principles of Reconciliation. Weeks after the Summit, a majority of participants communicated their progress in advancing their personal

commitments and in sharing additional information and ideas for advancing Reconciliation in the Bow Valley. Nine areas of personal best practices were identified and participants identified a key first step was to find ways to connect more meaningfully to Indigenous people and their communities – to focus on making a difference personally (self-initiated) and on a local level within one’s immediate geography.

Participants also provided valuable feedback and encouragement on Banff Centre’s continued leadership role in this area. Participants encouraged the Centre to maintain momentum as an Institution, to continue outreach to participants and local organizations for follow-up on impact and progress, to engage in internal development to support reconciliation, and to initiate and expand outreach beyond the Bow Valley.

Banff Centre for Arts and Creativity takes the work of the Truth and Reconciliation Commission and the Calls to Action very seriously. By listening to the many and diverse voices of Indigenous leaders and Bow Valley citizens through an inspired and respectful exchange of important conversations, Banff Centre and its staff were profoundly enriched by the Summit experience. The key insights and learning had a tremendous influence as Banff Centre’s senior staff and Board of Governors met

with Indigenous thought leaders the day after the Summit to start the process of crafting a Banff Centre reconciliation framework.

The Banff Centre Truth and Reconciliation Summit was held at a very important time in the Bow Valley, Alberta and Canada...a time of complex social problems in which multiple perspectives are required to co-create change, along with the new era of reconciliation in Canada. Understanding our common history and respecting Indigenous knowledge and experience is paramount in shaping the contextual and critical perspectives that our leaders of tomorrow desperately need.

From the positive feedback from both participants and thought leaders, a chain reaction has started for awareness raising and action in the Bow Valley. We hope this summary of the Truth and Reconciliation Summit is more than just a report, rather a culture change document. We hope it is an informative, stimulating and inspirational tool for individuals and organizations as they continue their important personal journey of learning and understanding the truth, advancing Right Relations and reconciliation with Indigenous Peoples of Canada.

Appendix A

Calls to Action Resources

BOOKS

Fontaine, P. Croft, A. and TRC. (2016). A knock on the door: the essential history of residential schools. Winnipeg, Manitoba: University of Manitoba Press.

Fontaine, T. (2010). Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir. Victoria: Heritage House Publishing.

Garton Stanley, S. & Payette, C. (2015). POWER SHIFT: The Story (Summit/Study/Repast). Debajehmujig Creation Centre: Manitoulin Island.

Henderson, J., & Wakeham, P. (2013). Reconciling Canada: critical perspectives on the culture of redress. Toronto: University of Toronto Press.

Loyie, O. L., Spear, W. K., & Brissenden, C. (2014). Residential schools: with the words and images of survivors. Brantford, ON: Indigenous Education Press.

Martin, K., Robinson, D., & Garneau, D. (2016). Arts of engagement: taking aesthetic action in and beyond the Truth and Reconciliation Commission of Canada. Waterloo, Ontario: Wilfrid Laurier University Press.

Niezen, R. (2013). Truth and indignation: Canada's Truth and Reconciliation Commission on Indian residential schools. North York, Ontario, Canada: University of Toronto Press.

Regan, P. (2010). Unsettling the settler within: Indian residential schools, truth telling, and reconciliation in Canada. Vancouver: UBC Press.

Rogers, S., DeGagné, M., Dewar, J., & Lowry, G. (2012). "Speaking my truth": reflections on reconciliation & residential school. Ottawa, Ontario: Aboriginal Healing Foundation.

Sellars, B. (2013). They called me Number One: secrets and survival at an Indian residential school. Vancouver, British Columbia, Canada: Talonbooks.

Titley, E. B. (1986). A narrow vision: Duncan Campbell Scott and the administration of Indian affairs in Canada. Vancouver: University of British Columbia Press.

They came for the children: Canada, Aboriginal peoples, and residential schools. (2012). Winnipeg: Truth and Reconciliation Commission of Canada.

BOOKS FOR YOUTH

List retrieved from:

Bellrichard, C. (2015, September 27). 10 books about truth and reconciliation to read with your kids. Retrieved from <http://www.cbc.ca/news/Indigenous/10-books-about-residential-schools-to-read-with-your-kids-1.3208021>

1. Shi-shi-etko – Nicola Campbell (Ages 4-8)
2. Shin-chi's Canoe – Nicola Campbell (Ages 4-8)
3. Arctic Stories – Michael Kusugak (Ages 4-8)

4. Kookum's Red Shoes – Peter Eyvindson (Ages 4-8)

5. Fatty Legs: A True Story – Christy Jordan-Fenton & Margaret Pokiak-Fenton (Ages 9-12)

6. A Stranger at Home: A True Story – Christy Jordan-Fenton & Margaret Pokiak-Fenton (Ages 9-12)

7. No Time to Say Goodbye: Children's Stories of Kuper Island Residential School – Sylvia Olsen (Ages 9-12)

8. As long as the Rivers Flow – Larry Loyie (Ages 9-12)

9. My Name is Seepeetza – Shirley Sterling (Ages 9-12)

10. We feel good out here = Zhik gwaa'an, nakhwatthaitat qwiinzii (The Land is Our Storybook) Julie-Ann André and Mindy Willett (Ages 9-12)

ONLINE RESOURCES

CBC Digital Archives: Lesson Plans for Teachers <http://www.cbc.ca/archives/lesson-plan/for-teachers-going-to-a-residential-school>

Executive Summary of the Truth and Reconciliation Findings (PDF) http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf

Legacy of Hope Foundation <http://legacyofhope.ca/>

National Centre for Truth and Reconciliation (NTRC), University of Manitoba: <http://nctr.ca>

Resources for Teachers: University of Toronto, Ontario Institute for Studies in Education (OISE) http://www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/index.html

Reconciliation Canada <http://reconciliationcanada.ca/>

Speaking My Truth: Aboriginal Healing Foundation Research Publications <http://speakingmytruth.ca/>

The Truth and Reconciliation Commission's 94 Calls to Action (PDF): http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

UN Declaration on the Rights of Indigenous Peoples' 46 articles (PDF): http://www.un.org/esa/socdev/unpfi/documents/DRIPS_en.pdf

Where Are the Children? Healing the Legacy of the Residential Schools. <http://wherearethekids.ca/en>

Wawahte: Stories of Residential School Survivors <http://wawahte.com/en/>

ORGANIZATIONS

Organizations Working in Reconciliation

- Reconciliation Canada <http://reconciliationcanada.ca/programs-initiatives/current-programs-initiatives/>
- The Mosaic Institute <https://mosaicinstitute.ca/walking-the-path-to-reconciliation/>
- Community Foundations of Canada <http://communityfoundations.ca/our-work/belonging/reconciliation/>

- The Circle: Philanthropy and Aboriginal Peoples <http://www.philanthropyandAboriginalpeoples.ca/>

- Inspirit Foundation <https://www.inspiritfoundation.org/>

- Kairos: The Blanket Exercise <http://www.kairoscanada.org/what-we-do/Indigenous-rights/blanket-exercise/>

- Inuit Tapiriit Kanatami <https://www.itk.ca/>

- Canadian Roots <http://canadianroots.ca/>

Church Initiatives

- The Anglican Church of Canada <http://www.anglican.ca/tr/>

- The Presbyterian Church in Canada <http://presbyterian.ca/healing/>

- The United Church of Canada <http://www.united-church.ca/community-faith/being-community/healing-education-and-development>

Government Initiatives

- The Government of Ontario <https://www.ontario.ca/page/journey-together-ontarios-commitment-reconciliation-Indigenous-peoples>

- Federation of Canadian Municipalities http://www.fcm.ca/Documents/tools/BCMC/Pathways_to_reconciliation_EN.pdf

- City of Toronto <http://www.toronto.ca/legdocs/mmis/2016/ex/bgrd/backgroundfile-91816.pdf>

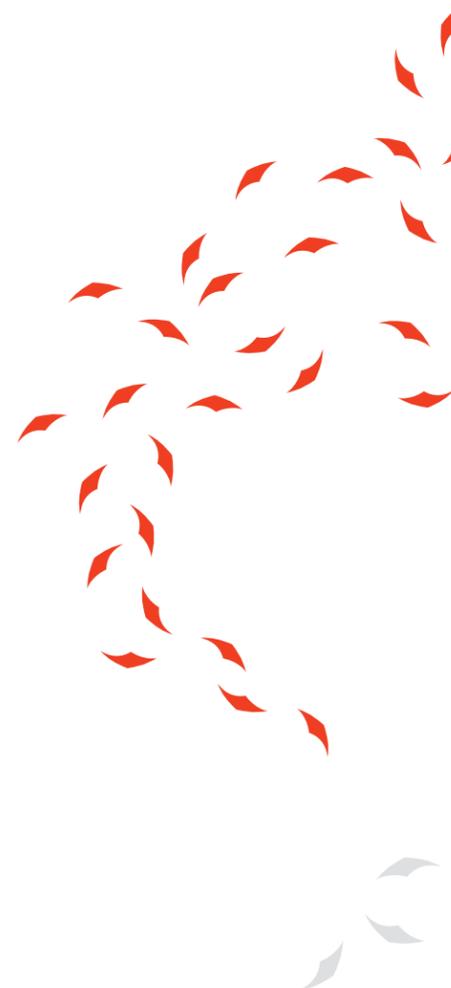
- National Aboriginal Day <https://www.aadnc-aandc.gc.ca/en/g/1100100013248/1100100013249>

Other Initiatives

- Orange Shirt Day <http://www.orangeshirtday.org/>

- San'yas Indigenous Cultural Safety Training <http://www.sanyas.ca/training>

- First Nations Healing Authority <http://www.fnha.ca/>



Appendix B

Keynote Speakers

Phil Fontaine
Former National Chief,
Assembly of First Nations

Jeff Horvath
Principal, Tsuut'ina First
Nation High School

Kathleen Mahoney QC
Human Rights Lawyer

Bill Phipps
United Church

Dr. Marie Wilson
Truth and Reconciliation
Commissioner

Panel Members

Charlene Bearhead
Education Lead, National Centre
for Truth and Reconciliation at
the University of Manitoba

Brian Calliou
Director of Indigenous Leadership
Programming, Banff Centre
for Arts and Creativity

Bill Elliot
Mayor of Wetaskiwin, Alberta

Dr. Alika Lafontaine
Medical Lead, Aboriginal
Health Program (North Zone),
Alberta Health Services

Rev. Dr. Bill Phipps
Retired Minister of the
United Church of Canada

Sarah Garton Stanley
Associate Artistic Director of
English Theatre and interim
facilitator for Indigenous
Theatre, National Arts Centre

Elders

Elder Sykes Powderface
Stoney Tribal Administration

Elder Tom CraneBear
Siksika Nation

Mavis Crowchild
Tsuut'ina Nation

Elder Alex Crowchild
Tsuut'ina Nation

Elder Dila Houle
Pikani Nation

Elder Corleigh Powderface
Stoney Nation

Special Guests

Mel Benson
Suncor's Board of Directors

Stephen Kafkwi
President and CEO Canadians
for a New Partnership

Sarah Kinnie
Canada Bridges Youth

Alyssa Lindsey
Canada Bridges Youth

Danika Littlechild
Vice President at Canadian
Commission for UNESCO

Athena McKenzie
First Nations, Métis, and Inuit
Consultant at Edmonton
Public Schools

Eya-Hey Nakoda
(Anders Hunter/ Chris Hunter/
Gavin Ear/Rod Hunter)

Jesse Wente

Walter MacDonald White Bear

Stoney Nakoda Youth Council

Thought Leaders

Karen Aird
Indigenous Cultural
Heritage Strategist,

**Treaty 8 Tribal Association and
Tse'K'wa Heritage Society**

Jessica Bolduc
Executive Director, 4Rs
Youth Movement

Tim Broadhead
Lawson Foundation

Darrel Brown
President and Owner, Kisik
Commercial Furniture

Jeffrey Cyr
National Association of
Friendship Centres

Chief Randy Erminskin
Maskwachees Cultural College

John Fischer
Director, Iniskim Centre,
Mount Royal University

Guy Freedman
President and Senior Partner,
First People's Group

David Garneau
Associate Professor, Visual Arts
Department, University of Regina

Vicki Grant
Chair, Board of Directors,
Community Foundations Canada

Scott Haldane
President and CEO, Rideau
Hall Foundation

Sandra Laronde
Founder and Artistic Director,
Red Sky Performance

Marissa Lawrence
Senior Director of Strategic
Initiatives, Reconciliation Canada

Kelly Lendsay
President and CEO, Aboriginal
Human Resources Council

Nicole MacDonald
Program Director,
McConnell Foundation

Dan McCarthy
Director, Waterloo Institute of
Social Innovation and Resilience,
Assistant Professor,
School of Environment,
Resource and Sustainability,
University of Waterloo

Rio Mitchell
Creative Producer, REDx Talks

Andrea Nemtin
President and CEO,
Inspirit Foundation

Sheryl Ries
Chief Operating Officer,
Reconciliation Canada

Beckie Scott
Olympic Gold Medalist, Ski Fit North

Cowboy Smithx
Curator, RedX Talks

Bill Snow
Consultation Manager, Stoney
Tribal Administration

Arlene Strom
Vice President Sustainability and
Communications, Suncor Energy

Rebecca Sullivan
General Manager of Stakeholder
and Aboriginal Relations,
Suncor Energy Foundation

Dr. Annette Trimbee
President and Vice-Chancellor,
University of Manitoba

Alex Williams
Film Director, The Pass System

Facilitators

Phil Cox
PLANET

Erin Dixon
Ontario Provincial Police

Colin Funk
Pacific Centre for Leadership

Melanie Goodchild
University of Waterloo

Carol Anne Hilton
Transformation Consulting

Don McIntyre
University of Lethbridge

Cora Voyageur
University of Calgary

Cynthia Wesley-Esquimaux
Vice-Provost, Aboriginal Initiatives

Indigenous Program Council

Bonnie Devine
OCAD University

Brenda Etienne
Mohawk Council of Kanesatake

Tracy Friedel
Mount Royal University

Diane Gray
Alderville First Nation

Richard Hansen
Hansen Holdings

Jordan Head
Alberta Health Services

Marilyn A Jensen
Yukon College

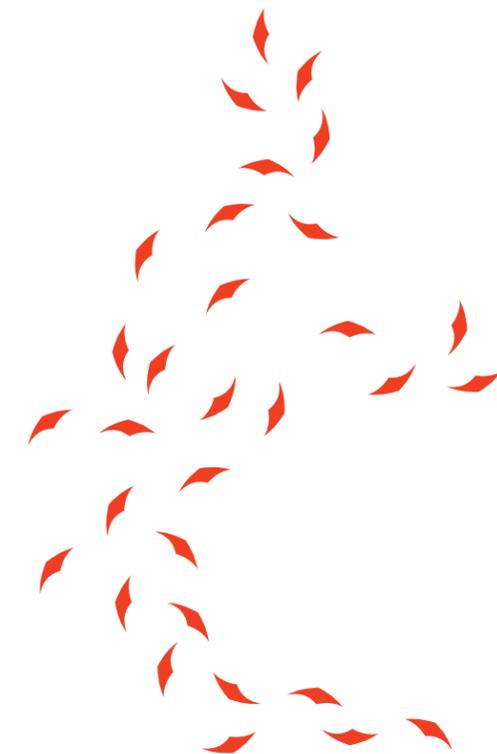
Patrick Kelly
Patrick Kelly Consulting

Tina Kuckkahn-Miller
The Evergreen State College

Leroy Little Bear
University of Lethbridge

France Trepanier
Artist and Curator

Vincent Yellow Old Woman
Siksika Nation



Appendix C

Public Action Item Commitments

1. Start a conversation with the guiding organization in town/training organization here in Banff National Park to explore ways of educating guides about protocols and ideas of how to share stories of the Indigenous perspective of this place in a good way.
2. Disrupt traditional notions of schooling and education.
3. Reframe the training offerings in theatre design that is inclusive and respectful of different forms and processes.
4. Invite Elders, families, and community members into our schools.
5. To continue to advocate, work to educate, build community.
6. Learning what will best fill the needs of the Indigenous community and doing what I can to fill those needs.
7. Ask government to vote yes for equity for Indigenous people.
8. Ask our students what they want us to know/do.
9. Lean in, move through the discomfort. Have the conversation.
10. To tell my work colleagues, friends, family, faith community, and other networks of the importance of RECONCILIATION for future generations.
11. Creating community space/ community for Indigenous people with Elder resources and connection to Indigenous artists, conferences, staff, all members of Banff Centre for Arts and Creativity community.
12. To honour the truths spoken today. To continue to listen. To continue to step further into the journey.
13. Continue to share the Traditional Native teachings, culture and ceremonies with all Nations. Where are the Indigenous thinkers?
14. Start using my business and creativity as a photographer to impart respect and wisdom our Indigenous people have for our natural environment.
15. Continue to learn, listen and seek out the stories.
16. Start a book club with First Nations books.
17. Walk side by side Indigenous and non-Indigenous as part of how we do everything.
18. Advocate – have self confidence that my knowledge, experience and ideas count. Speak up. Speak out. Help move forward in making a positive step forward and change.
19. Accept being uncomfortable in my ignorance but not complacent.
20. Push for radical pedagogy in public education.
21. Spend time on the land with the elements through the seasons with all beings.
22. To continue to do the work that I have been doing. To facilitate, to challenge and create awareness through education to excite informed people.
23. Collective justice movement.
24. Bring the women together, share stories and empower the children.
25. Change paper and shareholder engagement strategy.
26. Advocate. Educate. Inform. Acknowledge The Truth.
27. Inter cultural education programs be made available not only to students but to the general public.
28. Continue to build and foster relationships and partnerships across Canada.
29. Get comfortable with being uncomfortable.
30. Read “Decolonizing Education” by Marie Baptiste.
31. Ask Indigenous members if other topics/structure of agenda would better make room for their perspective/worldview/priorities.
32. Keep listening.
33. We are MADE of STORIES.
34. Connect with self, connect to others, connect with creation.
35. Learn from an Aboriginal perspective.
36. Do good for my fellow man/woman. Correct wrong assumptions even if I have to step out of my comfort zone.
37. Teach my grandchildren The Truth.
38. Have a mentorship program for Stoney Reserve.
39. Speak up in professional situations when I know things are wrong.
40. Personally I can call out untruths and speak truths in a gentle and accessible way to those who don’t know.
41. Create a common language and understanding (as much as can be achieved given cultural, experience, language, and the differences). Don’t assume everyone in an organization is on the same page.
42. Bust old and neo-colonialism through calling it out in all hidden places.
43. Learn my language of Kanyen’keha and teach my niece and nephew.
44. Encourage and educate children and youth to share their stories about connection and the human experience.
45. Organization – 3 – 5 Action Items to own. Task Force/ Committee to implement.
46. Not to fear the past. To learn about it and learn from it, and help to create a better future.
47. Children’s books with Indigenous language. Support Indigenous illustrators, graphic designers to build their corner of create.
48. Talk to my leadership about Reconciliation.
49. Write letters to the governments about Calls to Action that I want to see fulfilled.
50. Wisdom is a hard earned quality. Have the wisdom to forgive yourself and others.
51. Create a forum for veterans to be welcomed home from war and civilian to hear their stories. I am doing it in Seattle. Find out what’s being done currently. Base nearest Banff. Red Badge project.
52. I will challenge assumptions and mindsets.
53. Cultural competency training for staff.
54. To keep this conversation top of mind by finding ways to bring it up.
55. Reach out and ask if and how I can be of service.
56. Educate and advocate for respect for all.
57. Continue with career shadow program for Aboriginal youth.
58. Deconstruct my past! WRITE MY STORY.
59. I can develop actions for economic reconciliation in my organization.
60. For projects that require Indigenous engagement, as a project manager I will allow stories to be heard, for the project team to be actively engaged in the story, and for the project to move forward together.
61. I will walk with Reconciliation Canada to encourage other companies to start/continue the reconciliation journey.
62. BE an ENGINE not a DRIVER for INDIGENOUS STORIES.
63. Use/incorporate different ways of knowing and learning into my organization.
64. DECOLONIZE EDUCATIONAL INSTITUTIONS.
65. To fully understand, embrace and honour Indigenous Canadians’ history, culture, and the injustices our government and non-Indigenous Canadians have inflicted upon them.
66. Institute a Truth and Reconciliation focused discussion group within a 500 member group that I’m a member of. Indigenous speakers.
67. Get qualified (Indigenously) Indigenous Educators into all schools.
68. Shared history = shared healing.
69. Correct untruths. Speak up.

- 70. Leadership needs to be on an egoless horizontal plane. Vertical leadership can be easily agenda driven (impose, power, control, ego based).
- 71. The commitment and to seek out more history from the Elders of our neighbours.
- 72. Don't be afraid to be involved.
- 73. Have the curiosity to learn and the courage to engage and challenge others in the conversation.
- 74. Learn more about Indigenous culture – first hand.
- 75. To bring back leadership and initiative for the next generation.
- 76. Let youth know they have an equal and strong voice to be heard.
- 77. Personal: Continue to listen, explore and learn about Indigenous right, history and cultures worldwide. Work: Identify and implement reconciliation actions within my company.
- 78. Education on First Nations heritage, culture, art.
- 79. To never stop learning and teaching until the only narrative we hear is about harmony and Peace in Canada. ☺

- 80. Advocate to eliminate racist place names, i.e. "Squaw's Tit" Mountain.
- 81. Summarize this gathering to my son and send it to him.
- 82. Seek out opportunities for my children to play with, learn from, be exposed to Indigenous kids, culture, stories.
- 83. Be in meaningful reciprocity with the community/ies we do work with.
- 84. Continue to try to learn about ethical space and relationships for Indigenous ways of knowing, knowledge to lead.
- 85. Use art as a tool for reconciliation. Artists, Indigenous and non-Indigenous can respond through art to reconciliation.
- 86. Start a conversation on reconciliation.
- 87. To share Indigenous teachings with visitors to our territories as our ancestors told us would be our responsibility.
- 88. To create opportunities for Healing, Reconciliation and Right Relations in non-traditional (and sometimes difficult) situations.

- 89. Investigate illegal Indigenous detentions.
- 90. Use a direct mail piece to tell a story to highlight the Truth and Reconciliation process.
- 91. Create a performance that educates children on Indigenous culture.
- 92. Explore and act to change the deeply colonial nature of universities.
- 93. Create performance art that educates and brings awareness.
- 94. Continuing the conversation proactively.
- 95. Indigenous Reconciliation Strategy for Haskyne School of Business at the University of Calgary.
- 96. Learn to know the Stoney people through their language.
- 97. Write the Reconciliation Song.
- 98. Deepen and expand meaningful relationships with Indigenous people personally and professionally.
- 99. Write my story of learning as a non-Indigenous person, about the true history of Canada.
- 100. Write the book.

- 101. Hire more Indigenous folks at my organization.
- 102. Utilize local newspapers.
- 103. Bring up at community meetings.
- 104. Learn. Remember. Share.
- 105. Teach the Truth of First Nation history to school administration, staff and students, i.e. Elders and youth driven blanket exercise.
- 106. Ask for cultural competency training.
- 107. Create cross cultural experiences for Indigenous and non-Indigenous students.
- 108. Through my consciousness, my actions will exhibit what I have learned today, every day.
- 109. Understand that IGT is redefining the family structure.
- 110. Learn Treaty 7 languages.
- 111. Focus on the land, water, animals and its parts in teaching us about healing Right Relations.
- 112. Work on "language" understanding not clear.
- 113. Stoney Nakota – how can we get our women healthy? Parent mentoring.

- 114. To honour and respect Canada's original peoples and respect their cultures.
- 115. I will continue to present Aboriginal cross-cultural awareness sessions to interested audiences (i.e. awareness on cultural and linguistic characteristics of Aboriginal people. Colonial history, solutions to key issues).





Truth and Reconciliation Summit

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