

# UNDERSTANDING AND FINDING OUR WAY: DECOLONIZING CANADIAN EDUCATION

DISCUSSION AND FACILITATION GUIDE

VERSION B - EXTENDED



# Understanding and Finding Our Way: Decolonizing Canadian Education

## Discussion and Facilitation Guide

### Version B (Extended)

#### Time

- Approximately 2-4 hours, if done individually.
- Approximately 4-6 hours, if done with a group or staff.

#### Potential Audiences

- In-service teachers (e.g., school staffs, division PD)
- Pre-service teachers
- Educational leaders
- School or student support staffs
- School community councils
- Parents and community members
- Adults seeking support for their reconciliation journey

Please note: There may be adjustments or adaptations required if using this resource with groups who are not in-service teachers.

#### Purpose

To explore and deepen understanding of overarching themes and conceptual elements raised in the film, *Understanding and Finding Our Way: Decolonizing Canadian Education*.

#### Potential Outcomes

- Engage in conversations about the overarching themes and conceptual elements raised in the film within staffrooms, classrooms, boardrooms, and communities.
- Begin or continue personal journeys of reflection about what Truth and Reconciliation asks of educators.
- Begin or continue school community-based conversations and reflections about Truth and Reconciliation.
- Gain insights into interrelationships between key issues raised in the film.
- Develop deeper understanding of factors that drive or cause key issues.
- Identify where the process of change might begin.

#### Forward

*Understanding and Finding our Way: Decolonizing Canadian Education* is the result of a nine-year partnership that includes Elders, university faculty, community members, and the Saskatchewan Teachers' Federation. With the leadership of Dr. Verna St. Denis and guidance of Elder Mary Lee, the overarching themes of the film were created through

conversations with teachers and other educators, education leaders, and with the support and guidance of cultural protocols and ceremony.

The development of the film was informed by focus groups with Indigenous educators in Saskatchewan that explored challenges, barriers, and opportunities experienced in the education system. The themes of the myth, the truth, and the hope emerged from these conversations and became the basis for the film.

The film supports *The Truth and Reconciliation Commission of Canada: Calls to Action*, in particular Calls to Action 7, 62, and 64 which address education gaps between Indigenous and non-Indigenous Canadians and incorporating residential schools, Treaties, Indigenous worldviews, cultures, spirituality, and ways of knowing into curriculum.

The work was created in partnership with Dr. Verna St. Denis, the University of Saskatchewan, the University of Waterloo, and the Saskatchewan Teachers' Federation. The film is directed by Alison Duke, an award-winning filmmaker from Toronto, and produced by Dr. Verna St. Denis through the support of Dr. Jennifer Simpson, Principal Investigator of the Social Science and Humanities Research Council grant: Building and Mobilizing Knowledge on Race and Colonialism in Canada.

### **Introduction to Discussion Support**

This film has been nine years in the making and focuses on the inequities in both the historical and current education system in Saskatchewan and beyond. These resources are intended for teachers, pre-service teachers, education leaders, and any adults looking for support on their reconciliation journey.

The resources are intended to support individuals, small groups, or staffs in exploring the overarching themes raised in the film. This set of exercises and conversation prompts, including the 32-minute viewing, will introduce the themes and broader conceptual elements identified in the film.

These self-reflective questions and discussion prompts are designed to start conversations within staffrooms, classrooms, boardrooms, and communities. Self-reflection and listening are fundamental to understanding and relationship building as we journey together on the path of reconciliation. Listening, particularly to those directly impacted by the inequities and injustices within the system, is important for teachers and others who are committed to understanding the system in which they work and to journeying with the students and families with whom they teach and learn.

The film is divided into three parts: the myth, the truth, and the hope.

- The first section highlights the myths told in education: that everyone is equal, that if you try hard enough you will succeed, and that education is objective.
- The second section, the truth, explores the inequities in the Canadian and Saskatchewan education systems and beyond and exposes some of the realities that Indigenous students and teachers face.
- The final section, the hope (best translated from Cree as the future), focuses on the opportunities that reimagining the system can provide for both Indigenous and non-Indigenous students and teachers.

Please keep in mind that, given the focus, the film may be upsetting or challenging to watch. Prior to facilitating a discussion or as you work through the resources, you are encouraged to consider connecting with a local Elder or Knowledge Keeper, friend, or colleague, and to reach out for additional support at any point in the process as needed.

Supports are available, should you feel like you need additional support:

- Indian Residential Schools Crisis Line (1-866-925-4419)
- Healthline 811
- Member and Family Assistance Plan (MFAP)

Version B is intended to support teachers, pre-service teachers, educational leaders, and other adults who want to dive deeper into the conversation. This extended version incorporates all the elements included in Version A as well as additional suggestions for processes that are aimed at guiding deeper reflection and discussion about the key elements and issues raised in the film.

## 1. Activating and Engaging

The prompts that follow are intended to:

- Activate prior knowledge and experience.
- Engage thinking in preparation for viewing the film.

These prompts can be used to guide individual reflection or to initiate and guide initial activating and engaging conversations with a partner, small group, or staff.

Facilitation choices:

- On your own: Reflect and record your responses to the prompts on Appendix A-1.
- With a partner or small group: Think-pair-share.
  - Invite individuals to reflect and record their responses to the prompts on Appendix A-1.

- Then, ask individuals to meet with a partner or in small groups to share their thinking about the prompts.
- With a staff: Think-pair-share.
  - Invite individuals to reflect and record their responses to the prompts on Appendix A-1.
  - Then, ask individuals to meet with a partner or in small groups to share their thinking about the prompts.

Prompts for reflection and discussion:

1. What were your thoughts about school when you were a child/youth? How would you describe your experience?
2. What are your thoughts about school now that you are an adult and an educator?
3. What are some purposes of school?
4. When you reflect on the education system as a whole, how did your interactions with it support and/or limit you?
5. In your current practice, what are you recreating based on your own student experience within the education system and what are you doing that intentionally differs from your student experience? For what reasons are you doing those intentionally different things?

[Link to Appendix A-1 – Pre-Viewing Prompts](#)

Pre-viewing Prompts	
What were your thoughts about school when you were a child/youth? How would you describe your experience?	What are your thoughts about school now that you are an adult and an educator?
What are some purposes of school?	When you reflect back on the education system as a whole, how did your interactions with it support and/or limit you?
In your current practice, what are you recreating based on your own student experience within the education system and what are you doing that intentionally differs from your student experience? For what reasons are you doing those intentionally different things?	

## 2. Advantages Ladder Reflection

Purpose:

This activity is designed for individuals or groups to map personal advantages and disadvantages within socially constructed binaries and to reflect on their positions on the societal advantages ladder.

Potential Outcomes:

- Consider one’s relative position of advantage or disadvantage and how this position influences our work, our perception of others, and our perception of ourselves.
- Consider how one’s position of advantage or disadvantage influences experiences of prejudice or privilege.
- Explore connections between the Advantages Ladder discussions and the film *Understanding and Finding Our Way: Decolonizing Canadian Education*.

Process:

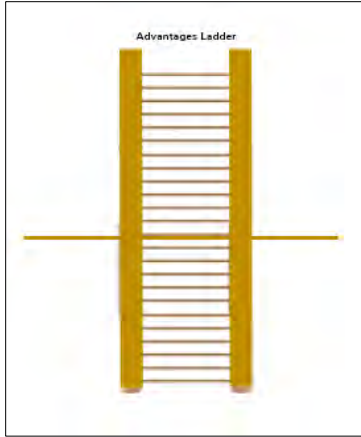
Individuals will:

- Use the Personal Reflection sheet in Appendix A-2 Advantages Ladder and Reflection to identify traits as personal advantages or disadvantages.
- Total their advantages and disadvantages.
- Chart their advantages and disadvantages on the Advantages Ladder and note where they land.
- Use the prompts provided on Appendix A-2 to guide individual reflection.

If working with a small group or staff, use the prompts provided on Appendix A-2 to guide sharing and discussion.

[Printable materials and process found in Appendix A-2](#)

<p style="text-align: right;">Appendix A-2</p> <p style="text-align: center;"><b>Advantages Ladder and Reflection</b></p> <p><b>Purpose:</b></p> <ul style="list-style-type: none"> <li>• To map personal advantages and disadvantages within socially constructed binaries.</li> <li>• To reflect on your position on the societal advantages ladder.</li> </ul> <p><b>Definitions:</b></p> <ul style="list-style-type: none"> <li>• <b>Binary:</b> an idea framed in absolutes; either/or (e.g., black or white; light or dark; yes or no; male or female; superior or inferior; good or evil)</li> <li>• <b>Non-binary:</b> an idea framed as multiple possibilities and expressions; fluid; shifts in degrees (e.g., shades of grey, your truth/my truth/other truth; gender, colour; spectrum of light; sound frequencies)</li> <li>• <b>Prejudice:</b> An assumption about someone based on that person’s membership in a particular group(s); an opinion against a group or an individual based on inaccurate fact and usually unfavourable and intolerant.</li> </ul> <p><b>Materials:</b></p> <ul style="list-style-type: none"> <li>• Personal Reflection (1 copy per person)</li> <li>• Advantages Ladder (1 copy per person)</li> <li>• Pen or pencil (1 per person)</li> </ul>	<p style="text-align: center;"><b>Personal Reflection</b></p> <p>Consider the list of aspects or traits below. Based on your experience, these aspects or traits may be considered both advantage and disadvantage, or they may have considered neutral. For the purpose of this exercise, you are asked to make a binary choice of one or the other, based on your experience in society. Circle whether each aspect or trait is a personal advantage (A) or disadvantage (D). Add any additional aspects you choose to the list below.</p> <p>(There is no right or wrong; these are <u>your</u> thoughts in <u>your</u> head.)</p> <table border="0"> <tr> <td>A D Age</td> <td>A D Physical ability</td> </tr> <tr> <td>A D Culture</td> <td>A D Physical health</td> </tr> <tr> <td>A D Education</td> <td>A D Religion</td> </tr> <tr> <td>A D Ethnicity</td> <td>A D Sexual orientation</td> </tr> <tr> <td>A D Gender</td> <td>A D Access to health care and pension benefits</td> </tr> <tr> <td>A D Geographic status</td> <td>A D Socioeconomic status</td> </tr> <tr> <td>A D Intellectual ability</td> <td>A D Support system (i.e., family, kinship networks, friends)</td> </tr> <tr> <td>A D Language</td> <td>A D _____</td> </tr> <tr> <td>A D Learning ability</td> <td>A D _____</td> </tr> <tr> <td>A D Marital status</td> <td>A D _____</td> </tr> <tr> <td>A D Mental health</td> <td>A D _____</td> </tr> </table> <p>Total Advantages (A): _____</p> <p>Total Disadvantages (D): _____</p>	A D Age	A D Physical ability	A D Culture	A D Physical health	A D Education	A D Religion	A D Ethnicity	A D Sexual orientation	A D Gender	A D Access to health care and pension benefits	A D Geographic status	A D Socioeconomic status	A D Intellectual ability	A D Support system (i.e., family, kinship networks, friends)	A D Language	A D _____	A D Learning ability	A D _____	A D Marital status	A D _____	A D Mental health	A D _____	<ol style="list-style-type: none"> <li>Assuming a middle starting point on the Advantages Ladder for all humans (although we know this is not the case), chart your personal advantages and disadvantages. Count up one rung from the centre line for each advantage and then count down one rung for each disadvantage. Note where you land.</li> <li>Personal reflection (and sharing if in a group)             <p>Please note, if sharing as a group, ensure that everyone understands that they are not required to share. These reflections are personal and are an invitation to share and discuss.</p> <ul style="list-style-type: none"> <li>• Where do you land on the Advantages Ladder?                 <ul style="list-style-type: none"> <li>• Were there any surprises for you?</li> <li>• Is there anything you hadn’t considered?</li> <li>• In what ways might our position of advantage unknowingly influence our work?</li> <li>• As a Western colonized society, we tend to look up from our position on the ladder and contemplate how to move up the ladder or what those above us have access to that we do not. It is more challenging to consider what society might look like for those below the middle starting point on the ladder.                     <ul style="list-style-type: none"> <li>o How might we deepen our awareness of people’s location on the ladder and their experiences and perceptions from that location?</li> <li>o How might we disrupt our own understandings of what constitutes advantage or privilege?</li> </ul> </li> </ul> </li> <li>• You have identified and reflected on your advantages and disadvantages. Consider these questions:                 <ul style="list-style-type: none"> <li>o Think about a time when you have experienced prejudice. Where was the prejudicial individual situated on the Advantages Ladder? Does that matter?</li> <li>o Have you intentionally or unintentionally made prejudicial assumptions about someone else? Where was that individual situated on the Advantages Ladder? Does that matter?</li> </ul> </li> </ul> <p>When you pre-judge someone, or they pre-judge you, what power dynamics and assumptions are at play?</p> <ul style="list-style-type: none"> <li>• Connecting to the film <i>Understanding and Finding Our Way - Decolonizing Canadian Education</i>:                 <ul style="list-style-type: none"> <li>o The film reflects the inequities perpetuated against Indigenous teachers, students and their families:                     <ul style="list-style-type: none"> <li>• How have these inequalities happened historically?</li> <li>• In what ways do they continue to happen?</li> </ul> </li> <li>o What does this suggest about the current education system?</li> <li>o As educators, what responsibility do we have to support change?</li> <li>o How might we start?</li> </ul> </li> </ul> </li> </ol>
A D Age	A D Physical ability																							
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A D Mental health	A D _____																							



### 3. Pre-Viewing Reflection/Discussion

The structure of the film explores the following questions:

- What are some myths in education?
- What are some truths about education?
- What are some hopes for education?

To prepare for viewing on your own, the following questions in Appendix A-3 will support individual reflection and journaling.

To prepare for viewing with others, the following questions in Appendix A-3 will support elbow partner or small group sharing.

- What do you see as some myths in education?
- What do you believe are some truths about education?
- What do you believe are some hopes for education?

[Link to Appendix A-3 – Education: Myths, Truth and Hope](#)

Appendix A-2	
Education: Myths, Truth, and Hope	
What do you see as some myths in education?	
What do you believe are some truths about education?	
What do you believe are some hopes for education?	

#### 4. Viewing the film (32:30 min)

As you watch the film, reflect on the following:

- How does your experience of school as a student and as an educator align with what is represented in the film?
- How do your thoughts and beliefs about myths, truths, and hopes align with what is shared in the film?
- Where do you sit on the Advantages Ladder? How have you been impacted by and how do you impact the world around you?
- What do you know, or what do you assume, about where students, families, and communities sit on the Advantages Ladder? How might they be, or how might you assume they have been, impacted?
- What might this mean for education? Consider:
  - Access to education
  - Designing schools with communities in mind
  - Structure of curriculum, assessment, and evaluation
  - School culture and environment
  - Communication with families and caregivers
  - School-based policies (e.g., discipline, homework, dress)
  - You choose: \_\_\_\_\_
- What might this mean for your teaching practice?

As you watch the film, pay attention to:

- Your emotional reaction to what is being shared. Get curious. If you are feeling resistance, anger, shock, shame, disbelief, grief, affirmation, or any other emotion get curious about where that feeling is coming from and what might be causing it.

Appendix A-4 is provided as a space for note-making during the viewing of the film.



## [Link to Appendix A-4 – During Viewing Prompts](#)

Appendix A-4	
<b>During Viewing Prompts</b>	
How does your experience of school as a student and as an educator align with what is represented in the film?	What do you know, or what do you assume, about where students, families, and communities sit on the Advantages Ladder? How might they be or how might you assume they have been impacted?
How do your thoughts and beliefs about the myths, truths, and hopes align with what is shared in the film?	What does this mean for education? <ul style="list-style-type: none"><li>• Access to education</li><li>• Design of schools with communities</li><li>• Structure of curriculum, assessment, and evaluation</li><li>• School culture and environment</li><li>• Communication with families and caregivers</li><li>• School-based policies (e.g., discipline, homework, dress)</li><li>• You choose: _____</li></ul>
Where do you sit on the Advantages Ladder? How have you been impacted by, and how do you impact, the world around you?	What might this mean for your teaching practice?
	What emotions surfaced for you in response to the film? Where might those feelings be coming from? What might be causing them?

## 5. Post-Viewing Self-Reflections

Suggestion:

Take time for self-reflection immediately following the viewing of the film. This could be a coffee or walk break, a lunch break, or a month until your next staff meeting.

The following prompts are provided to guide this self-reflection:

- What are some elements of myth, truth, and hope that cause you to reflect?
- What emotions surfaced for you as you watched the film? Did anything surprise you or elicit a strong response? What are your thoughts about the root or origin of that response?
- What are some connections you made between your experience of school and that represented in the film?
- Reflecting on your Advantages Ladder, have your perceptions shifted?

Appendix A-5 is provided as a space for journaling or note-making in response to the self-reflective prompts.

## [Link to Appendix A-5 – Post-Viewing Self-Reflection](#)

Appendix A-5	
<p><b>Post-Viewing Self-Reflection</b></p> <p>What are some elements of the myth, the truth, and the hope that cause you to reflect?</p>	<p>What are some connections you made between your experience of school and that represented in the film?</p>
<p>What emotions surfaced for you as you watched the film? Did anything surprise you or elicit a strong response? What are your thoughts about the root or origin of that response?</p>	<p>Reflecting on your Advantages Ladder, have your perceptions shifted?</p>

Following a break for self-reflection, invite a conversation or reflect on the prompts above (Appendix A-5).

Possible conversation starters for this conversation include:

- Is there anything that generated strong emotions in you during or following the viewing?
- Can you identify one thing that you keep coming back to as you reflect on the film?
- What connections are you making between the film and your own reflections on the Advantages Ladder? What might these connections mean as you move forward?
- What motivated you to learn more and/or take action for change?
- What other stories have you experienced or heard that relate to your motivation to continue to learn and/or take action?

### **6. The Interrelationship Diagram: Identifying Critical Relationships**

[Adapted from: Wellman, B., & Lipton, L. (2004). *Data-Driven Dialogue: A Facilitator's Guide to Collaborative Inquiry*. Sherman, CT: MiraVia, LLC.]

Purpose:

- To gain insights into the interrelationships between key issues raised in the film.
- To develop deeper understanding of factors that drive or cause key issues.
- To identify where the process of change might begin to amplify desired results and minimize less-desirable outcomes.

Please note that if you are working through this film support on your own, you can adapt the following paired or small group process for individual reflection.

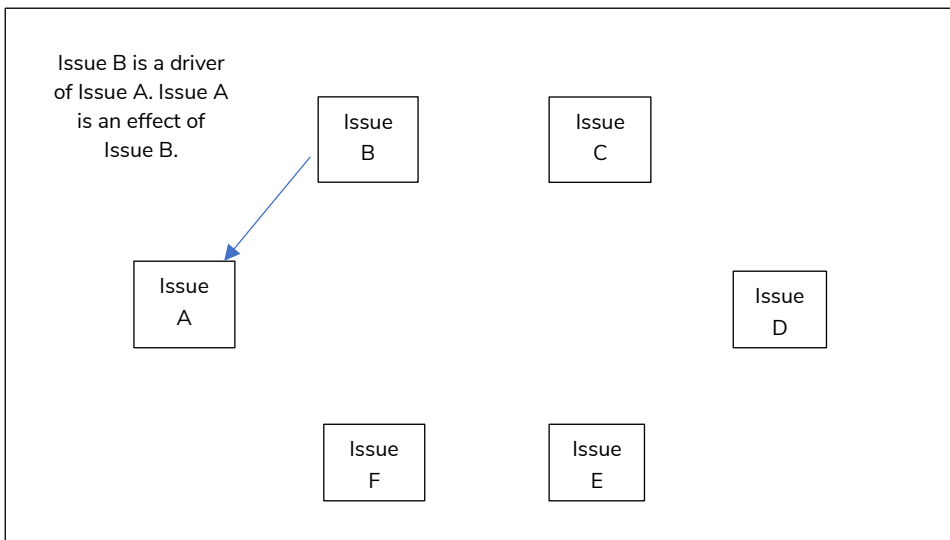
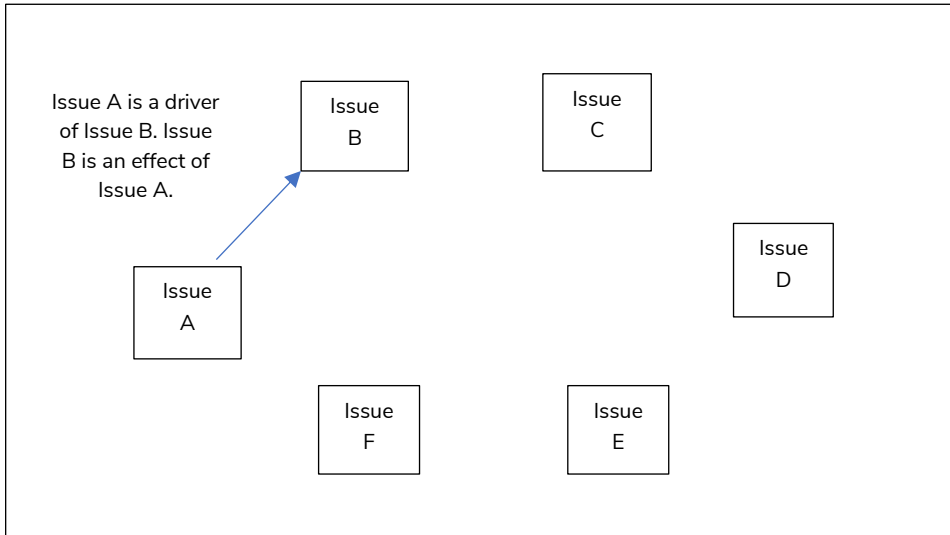
- With the education system in mind identify the major issues that were raised in the film. Approaches you may wish to take to identify the major issues include:
  - Re-watch the film to identify and note issues related to education. Then, with partners or in small groups:
    - Share issues noted by individuals.
    - Compile these issues into a group list. From this list ask partners or group members to consider which issues are similar or related and work to synthesize the list to a maximum of 6-8 key issues.
    - Record each issue on individual sticky notes or index cards.
  - Use Appendix C: Film Script as a reference for identifying issues.
    - Have participants work with a partner or in small groups to identify the issues raised in the script.
    - From this list ask them to consider which issues are similar or related and work to synthesize the list into a maximum of 6-8 key issues.
    - Record each issue on individual sticky notes or index cards.
  - Use the quotations and key ideas identified from the script in Appendix A-6 to sort into related ideas from which key issues can be identified.
    - Make one copy of Appendix A-6 for each pair/small group (print one-sided). Cut the cards apart and provide each pair/group with a set of cards.
    - Ask pairs/groups to sort the issues represented in the quotations and key ideas on the cards into clusters of related ideas and then name the key issue represented by each cluster. Aim for a maximum of 6-8 key issues.
    - Record each issue on individual sticky notes or index cards. The blank cards in Appendix A-6 can also be used to record these names.

[Link to Appendix A-6 – Sample pages below](#)

Appendix A-6	
"It is quite mind-blowing that we send our children to school to not be proud of who they are."	"We send our children to school to... conform into this idea of competition."
The focus on developing the mind over developing the four dimensions – "Western science and Indigenous ways of knowing are two separate knowledge systems. Schooling is really all about developing the mind but for us, it's about developing the four dimensions – mental or emotional or physical or spiritual aspects of who we are which is a little more complex."	Lack of nurturing of students' cultural identity in our students. It doesn't matter how much of that formal education we give them."
The "banking approach" to education - "Education is an act of depositing, where students are depositors and the teachers the depositors... In the banking approach to education students are required to receive, memorize, fill and store deposits... becoming collectors and cataloguers of things they store... in the end they are filed away [silenced]." (Freire, 1970).	"Education has remained silent, and it works to erase, deny and minimize colonialist practices both past and present."
"Education is reluctant to teach about racism against Indigenous people and Indigenous rights and sovereignty."	"The current state of education isn't a safe place; it isn't a nice place – for teachers too, not just students."
Absence of helping students understand "not only the culture but the social and the political and the historical realities that are in our communities and sharing those with students – It's really important so they have a good understanding of who they are and where they come from."	"That belief that education is an equalizer. I think, can also encourage blaming the victim because it also makes an assumption that education is neutral – that we just pass through this neutral institution – in that way then, it enables blaming the victim, if you did not make it through, then you didn't try hard enough."
"Everybody's equal in Canada. Canada does not have a race problem. Education is the great equalizer. These are three really powerful discourses, and it's all lies. It's identifiably untrue both historically and in the present."	"So, you're going to get an education. You're going to feel good; you're going to learn all these lessons; you're going to have great teachers that are openminded; you're going to feel safe – that's not 100% true, especially if you look like me."
"Although maybe it has gotten somewhat better since I went to the K-12 system, it's only minimally so. We continue to have spaces in our classrooms, I think, where our Indigenous students – our Metis and our First Nations students – don't feel that their voice is valid; they don't see their cultures, their languages represented in what they're learning."	"The day-to-day kind of things you run into – the racism – the subtle aspects of racism – the constant struggle and the constant challenge to fit into Canadian society and yet this is our homeland."
Stereotypes portrayed in representations of Indigenous peoples and their cultural identities.	Lack of "understanding of Indigenous rights, traditions and perspectives."

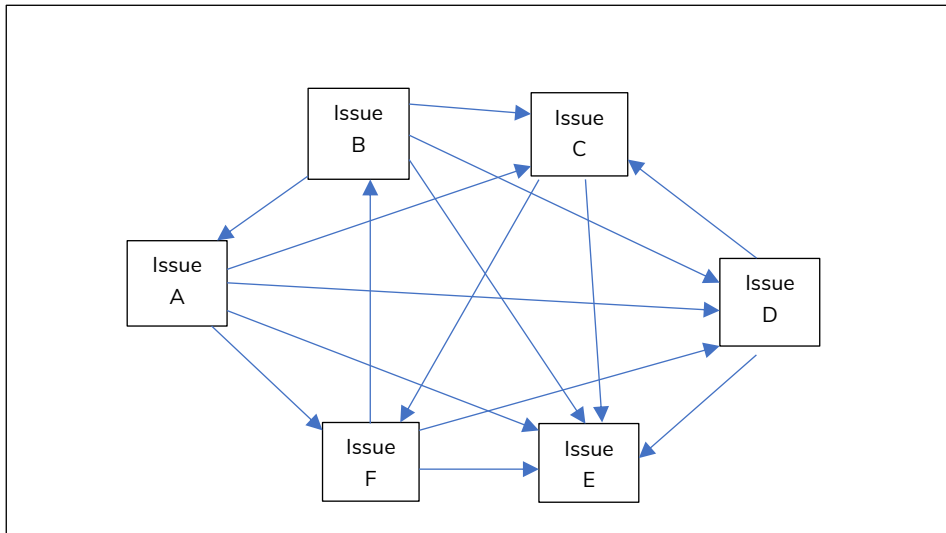
2. Provide each pair/group with a sheet of chart paper and ask them to arrange the issues they have identified on sticky notes or index cards in a circle around the sheet of chart paper.
  - Model how to select one issue – say Issue A – as a starting point. Connect Issue A to another issue on the chart paper – say Issue B. Ask: Is Issue A a **driver** or a cause for Issue B? Or is Issue A an **effect** of Issue B?
    - If Issue A is determined to be a driver or cause for Issue B, draw an arrow that originates from Issue A and points toward Issue B.
    - If Issue B is determined to be a driver or cause for Issue A, draw an arrow that originates from Issue B and points toward Issue A.

[Note: there are no two-headed arrows. Each pair/group must decide which issue drives or dominates the other. Thus, an issue cannot be both a driver and an effect. It must be one or the other.]



- Then connect Issue A to Issue C. Ask: Is Issue A a **driver** or a cause for Issue C? Or is Issue A an **effect** of Issue C?
  - If Issue A is determined to be a driver or cause for Issue C, draw an arrow that originates from Issue A and points toward Issue C.
  - If Issue C is determined to be a driver or cause for Issue A, draw an arrow that originates from Issue C and points toward Issue A.
- Continue in the same way around the circle, asking the same questions as to whether Issue A is a driver or an effect of the issue of focus.
- Repeat the same process beginning with Issue B and then with Issue C and so on until questions have been asked of all issues and how they relate to the other issues.
- What will result is a “big picture” of the interrelationships between the key issues identified from the film.

For example:



- When all issues have been connected to one another as drivers or effects (as indicated by the direction of each arrow), have each group:
  - Count the number of arrows pointing away from each issue. These are the drivers.  
For example: Issue A: 4; Issue B: 4; Issue C: 2; Issue D: 2; Issue E: 0; Issue F: 3
  - Based on the number of arrows going away from each issue, rank the drivers from highest to lowest in impact. Keep in mind that there cannot be any two-headed arrows. One issue must dominate or drive another.  
For example: From highest impact:  
Issue A and Issue B  
Issue F  
Issue C and Issue D  
Issue E

- Count the arrows pointing towards each issue. These are the effects.  
For example: Issue A: 1; Issue B: 1; Issue C: 3; Issue D: 3; Issue E: 5; Issue F: 2
- Based on the number of arrows pointing toward each issue, rank the effects from highest to lowest in terms of the major outcomes of the key area of focus, which is the education system.  
For example: From the highest effect:
  - Issue E
  - Issue C and Issue D
  - Issue F
  - Issue A and Issue B
- Pose the following question to pairs or groups: As you look at the results of your interrelationship diagram, where might you focus to amplify desired results and minimize less desirable outcomes?

## 7. Suggestions for Further Exploration

- Read the *Calls to Action for Education (Legacy and Reconciliation)* (6-12, 62-65) in [Appendix D: Key Ideas and Additional Resources](#).
- Read *The Summary Report of the Truth and Reconciliation Commission*.
- Read *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*.
- Consider how you, as an individual, a small group, or a staff, might support the shift to actualize the Hope.
- Consider where/how you might integrate the film into your role.
- Consider where/how you might integrate the film into professional ethics and standards of practice.
- Consider where/how you might integrate the film into your instructional practice (Appendix B: Curricular Connections).
- Explore the key ideas in the film script (Appendix C) and additional information and resources (Appendix D).
- Explore additional resources (Appendix E: Emma Stewart Resources Centre (ESRC) bibliographies, Indigenous Resources Review Committee (IRRC) resources, Saskatchewan Teachers' Federation Professional Learning opportunities, and Ministry resources).

### Refer to appendices for:

- Appendix A: Facilitation Materials for Printing
- Appendix B: Curricular Connections
- Appendix C: Film Script
- Appendix D: Key Ideas and Additional Information

- Appendix E: Emma Stewart Resources Centre (ESRC) Bibliographies, Indigenous Resources Review Committee (IRRC) Resources, Saskatchewan Teachers' Federation Professional Learning Opportunities, and Ministry Resources



## Appendix A: Facilitation Materials for Printing

### Pre-Viewing Prompts

<p>What were your thoughts about school when you were a child/youth? How would you describe your experience?</p>	<p>What are your thoughts about school now that you are an adult and an educator?</p>
<p>What are some purposes of school?</p>	<p>When you reflect on the education system as a whole, how did your interactions with it support and/or limit you?</p>
<p>In your current practice, what are you recreating based on your own student experience within the education system and what are you doing that intentionally differs from your student experience? For what reasons are you doing those intentionally different things?</p>	

## Advantages Ladder and Reflection

### Purpose

- To map personal advantages and disadvantages within socially constructed binaries.
- To reflect on your position on the societal advantages ladder.

### Definitions

- **Binary:** An idea framed in absolutes; either/or (e.g., black or white; light or dark; yes or no; male or female; superior or inferior; good or evil).
- **Non-binary:** An idea framed as multiple possibilities and expressions; fluid; shifts in degrees (e.g., shades of grey, your truth/my truth/other truth, gender, colour, spectrum of light, sound frequencies).
- **Prejudice:** An assumption about someone based on that person's membership in a particular group(s); an opinion against a group or an individual based on inaccurate fact and usually unfavourable and intolerant.

### Materials

- Personal Reflection (1 copy per person)
- Advantages Ladder (1 copy per person)
- Pen or pencil (1 per person)

## Personal Reflection

Consider the list of aspects or traits below. Based on your experience, these aspects or traits may be considered both advantage and disadvantage, or they may be considered neutral. For the purpose of this exercise, you are asked to make a binary choice of one or the other based on your experience in society. Circle whether each aspect or trait is a personal advantage (A) or disadvantage (D). Add any additional aspects you choose to the list below.

(There is no right or wrong; these are your thoughts in your head.)

A D Age

A D Physical ability

A D Culture

A D Physical health

A D Education

A D Religion

A D Ethnicity

A D Sexual orientation

A D Gender

A D Access to health care and pension benefits

A D Geographic status

A D Socioeconomic status

A D Intellectual ability

A D Support system (i.e., family, kinship networks, friends)

A D Language

A D Learning ability

A D \_\_\_\_\_

A D Marital status

A D \_\_\_\_\_

A D Mental health

A D \_\_\_\_\_

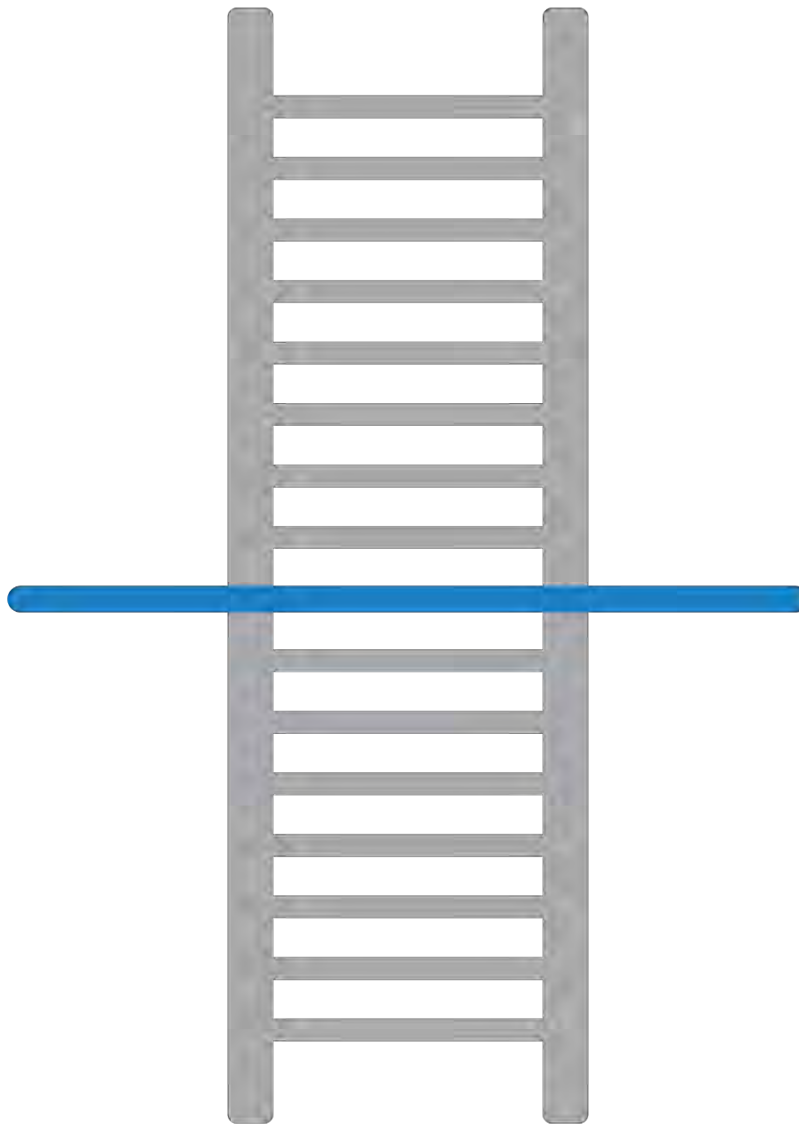
Total Advantages (A): \_\_\_\_\_

Total Disadvantages (D): \_\_\_\_\_

1. Assuming a middle starting point on the Advantages Ladder for all humans (although we know this is not the case), chart your personal advantages and disadvantages. Count up one rung from the centre line for each advantage and then count down one rung for each disadvantage. Note where you land.
  
2. Personal reflection (and sharing if in a group):  
 Please note: If sharing as a group, ensure that everyone understands that they are not required to share. These reflections are personal and are an invitation to share and discuss.
  - Where do you land on the Advantages Ladder?
  - Were there any surprises for you?
  - Is there anything you hadn't considered?
  - In what ways might our position of advantage unknowingly influence our work?
  - As a Western colonized society, we tend to look up from our position on the ladder and contemplate how to move up the ladder or what those above us have access to that we do not. It is challenging to consider what society might look like for those below the middle starting point on the ladder.
    - How might we deepen our awareness of people's location on the ladder and their experiences and perceptions from that location?
    - How might we disrupt our own understandings of what constitutes advantage or privilege?
  - You have identified and reflected on your advantages and disadvantages. Consider these questions:
    - Think about a time when you have experienced prejudice. Where was the prejudicial individual situated on the Advantages Ladder? Does that matter?
    - Have you intentionally or unintentionally made prejudicial assumptions about someone else? Where was that individual situated on the Advantages Ladder? Does that matter?

When you pre-judge someone, or they pre-judge you, what power dynamics and assumptions are at play?
  - Connecting to the film *Understanding and Finding Our Way - Decolonizing Canadian Education*:
    - The film reflects the inequities perpetuated against Indigenous teachers, students, and their families:
      - How have these inequalities happened historically?
      - In what ways do they continue to happen?
    - What does this suggest about the current education system?
    - As educators, what responsibility do we have to support change?
    - How might we start?

## Advantages Ladder



## Education: Myths, Truth, and Hope

What do you see as some myths in education?

What do you believe are some truths about education?

What do you believe are some hopes for education?

### During Viewing Prompts

How does your experience of school as a student and as an educator align with what is represented in the film?

How do your thoughts and beliefs about the myths, truths, and hopes align with what is shared in the film?

Where do you sit on the Advantages Ladder? How have you been impacted by, and how do you impact, the world around you?



What do you know, or what do you assume, about where students, families, and communities sit on the Advantages Ladder? How might they be, or how might you assume they have been, impacted?

What does this mean for education?

- Access to education
- Designing schools with communities in mind
- Structure of curriculum, assessment, and evaluation
- School culture and environment
- Communication with families and caregivers
- School-based policies (e.g., discipline, homework, dress)
- You choose: \_\_\_\_\_

What might this mean for your teaching practice?

What emotions surfaced for you in response to the film? Where might those feelings be coming from? What might be causing them?

## Post-Viewing Self-Reflection

What are some elements of the myth, the truth, and the hope that cause you to reflect?

What emotions surfaced for you as you watched the film? Did anything surprise you or elicit a strong response? What are your thoughts about the root or origin of that response?

What are some connections you made between your experience of school and that represented in the film?

Reflecting on your Advantages Ladder, have your perceptions shifted?

<p>“It is quite mind-blowing that we send our children to school to not be proud of who they are.”</p>	<p>“We send our children to school to... conform into this idea of competition.”</p>
<p>The focus on developing the mind over developing the four dimensions – “Western science and Indigenous ways of knowing are two separate knowledge systems. Schooling is really all about developing the mind but for us, it’s about developing the four dimensions – mental or emotional or physical or spiritual aspects of who we are which is a little more complex.”</p>	<p>Lack of nurturing of students’ cultural identities – “If we don’t nurture that cultural identity in our students, it doesn’t matter how much of that formal education we give them.”</p>
<p>The “banking approach” to education – “Education is an act of depositing, where students are depositories and the teachers the depositors...  In the banking approach to education students are impelled to receive, memorize, fill and store deposits, ... becoming collectors and cataloguers of things they store... in the end they are filed away [silenced]...” (Freire, 1970).</p>	<p>“Education has remained silent, and it works to erase, deny and minimize colonialist practices both past and present.”</p>
<p>“Education is reluctant to teach about racism against Indigenous people and Indigenous rights and sovereignty.”</p>	<p>“The current state of education isn’t a safe place; it isn’t a nice place – for teachers too, not just students.”</p>

<p>Absence of helping students understand “not only the culture but the social and the political and the historical realities that are in our communities and sharing those with students – it’s really important so they have a good understanding of who they are and where they come from.”</p>	<p>“That belief that education is an equalizer, I think, can also encourage blaming the victim because it also makes an assumption that education is neutral – that we just pass through this neutral institution – in that way then, it enables blaming the victim; if you did not make it through, then you didn’t try hard enough.”</p>
<p>“Everybody’s equal in Canada. Canada does not have a race problem. Education is the great equalizer. These are three really powerful discourses, and it’s all lies. It’s identifiably untrue both historically and in the present.</p>	<p>“So, you’re going to get an education. You’re going to feel good; you’re going to learn all these lessons; you’re going to have great teachers that are openminded; you’re going to feel safe – that’s not 100% true, especially if you look like me.”</p>
<p>“Although maybe it has gotten somewhat better since I went to the K-12 system, it’s only minimally so. We continue to have spaces in our classrooms, I think, where our Indigenous students – our Métis and our First Nations students – don’t feel that their voice is valid; they don’t see their cultures, their languages represented in what they’re learning.”</p>	<p>“The day-to-day kind of things you run into – the racism – the subtle aspects of racism – the constant struggle and the constant challenge to fit into Canadian society and yet this is our homeland.”</p>
<p>Stereotypes portrayed in representations of Indigenous peoples and their cultural identities.</p>	<p>Lack of “understanding of Indigenous rights, traditions and perspectives.”</p>

<p>Lack of Treaty knowledge – “He knew little about Treaty 6.”</p>	<p>“An inconsistency that stuck out for me was just how prominently dominant histories of settlement and development figured at the expense of Indigenous ones.”</p>
<p>“There are many kinds of racism in Canada. It has a public face when we can see it, we can name it, we can confront it. But it kind of has a private face in that it exists in systems and people aren’t even aware that it’s there.”</p>	<p>“The media perpetuates liberal narratives citing racial tensions rather than naming white supremacy which has long been enforced by all systems of colonial institutions.”</p>
<p>“Through the media, through the health service, through justice, through education, through social work, the high level of apprehension of Indigenous children, the high incarceration rate – almost on a daily basis, we see evidence of the racial inequality that detrimentally impacts the social, political and economic well-being of Indigenous people.”</p>	<p>Survey of Canadian public opinion – significant percentages of Canadians who view relations with Indigenous people as negative, who do not feel Indigenous peoples have unique rights, and who blame Indigenous peoples for their economic and social inequality.</p>
<p>“So that everyone is equal in Canada is like a very effective myth to hide the inequality that exists.”</p>	<p>“We’d like to think those race problems are in the past and then we’re shocked as we realize – as we tease that forward to the present those implicit ways that race continues to play a role – that’s our history. It’s not an aberration; in fact, it’s how our nation is built – the language that our nation is built on. The root of the problem is whiteness.”</p>

<p>“What’s the first thing that new immigrants to Saskatchewan learn? How long does it take them to learn the racism we have towards Indigenous people? What’s it take? Three weeks? Often, it’s the cab ride from the airport where they’re told don’t put your kids in school here; this is the kind of neighborhood you want to avoid; these are the places in the city to avoid; here’s why. There’s no class – this is the air that we breathe.”</p>	<p>The whiteness on which our nation is built from European colonization and settlement to the building of the nation to the cultural genocide of residential schools to the permit and pass system for First Nations peoples on reserve to outright racism against Indigenous peoples to Whites-only areas to political representation by predominantly white males provincially and federally.</p>
<p>“Cuthand: Indigenous population still not represented in legislature.”</p>	<p>“Canada has avoided very well understanding these inequities as an effect of racialization.”</p> <p>“I think it’s partly because they don’t want to look and accept the past. They can’t believe that they’re associated with early settlers. Canada has admitted its sin. It’s really important for the people to address that sin as well.”</p>
<p>“I think that taking responsibility, going beyond “I’m sorry,” owning that history, and be willing to make changes within their institutions, within how we educate.”</p>	<p>“Truth and Reconciliation is asking Canadian people to look at their history, to look at the history of residential schools. What is the ideology, what is the policy, what is the thinking that made it okay to terrorize our people?”</p>
<p>“I’m thinking back to the Truth and Reconciliation Commission. I’m thinking about Justice Murray Sinclair’s words: “It’s not important that you think that reconciliation will happen; it’s important that you think that it <i>should</i> happen.” The starting place, I think, is a change of heart, and I think that starting place, that changes everything.”</p>	<p>“When I talk to teachers, I said you’re still teaching our Canadian history from the perspective of Europeans whether you know it or not. You can tell your students who those first Europeans were who came to this land by name, but you cannot name the people they met.”</p>



<p>“When we talk about treaty and the treaty relationships, it’s not in that limited sense – only about dates and names and reading scripts – it’s deeply about, I think, the future. My hope when I think about education writ large is that we would deeply enable our students to think of themselves meaningfully as treaty people, that they would see education as a means to restore the relationship.”</p>	<p>“Until the 1960s, school materials, whether in teacher training or elementary and high school, they were not self-conscious or embarrassed of naming Anglo-Saxon and white superiority as the goal of education. Part of the way we challenge that is to expose its commitments to, if you look at the documents, white superiority.”</p>
<p>The erasure of Indigenous peoples – “tribes gone – just gone” – and their relegation to the past in school resources – “The first subheading is Before History – in other words, when the colonizers arrived.”</p>	<p>Racist and stereotypical representations in school resources and school displays that continue to live in libraries and in society for children and youth and adults to see and learn from – inappropriate educational materials that remain in circulation.</p>
<p>“So when I look at this and the very fact it says Vanishing Métis makes people think that we don’t exist anymore, that we existed in history.”</p>	<p>“A number of inappropriate educational materials still remain in circulation. These kinds of materials contribute to systematic racism.”</p>
<p>“This only creates self-hatred. Who would want to be an Indian after reading this book? Again, this is another continuation, fabrication of the untruths being still told in school, and if I had a garbage can beside me, this is where it would go.”</p>	<p>“I think it’s important that we stress that we need more Indigenous teachers in schools. Systemically, we need to address that, partly by absolutely, massively increasing the numbers of Indigenous teachers, administrators, directors, I think at all levels, I think we need much more.”</p>

<p>“Multiculturalism – I think that’s just a cop-out for not addressing the real problem, for not addressing the real issues in regards to Indigenous identity. This is our land. This is our home.”</p>	<p>“Multiculturalism is limited in that it’s about the Other. We also need to look at how dominance is set up and who gets to appreciate another culture. And so what is the dominant norm that we’re judging some cultures as different and others as just everyday?”</p>
<p>“Today, it’s so important to provide space for young people to be able to express themselves in multiple ways. For me, it’s that constant, constant reflecting back – you know, what was it about being out on the trapline that makes me who I am as an Aboriginal person?”</p>	<p>“And that creation of a space where it truly reflects natural learning – the learning happens through the lens of Métis history. They are engaged and they are learning and they are confident.”</p>
<p>Need for community connection and relevant learning in education – “I see education looking there like it looks in our communities. We have young people – our students – learning from, a youth learning from a teacher, learning from an Elder or a traditional Knowledge Keeper, and it’s a family.”</p>	<p>“And so we’ll see if our schools and our educational leaders have the courage and the moral bearing to look at what their history has produced. You have to name the problem, accept the problem, accept that we have this problem, before you can find your way out.”</p>
<p>“More and more schools have started adopting land-based education, particularly schools with high Indigenous populations. Students are getting out of the classrooms and learning lessons from and on the land, often from Indigenous Elders and Knowledge Keepers.”</p>	<p>“It’s really about developing whole human beings and you see them become comfortable with the teachers and those of us involved with them and there’s a removal of that dominance and obedience model within the school. You begin to see you have real relationships with the kids.”</p>

<p>“As we go forward into the future, I think people will come to know who we are; people will know how we think and why we think the way that we do. It’s about finding our voice really, sharing those perspectives that are really important.”</p>	<p>“Canadian education must be decolonized.”</p>
<p>“I think art is really powerful. It has a voice... It’s able to interrupt but also leave the door open for good conversation. In our classroom, we talk about issues of racism and oppression, colonization, how to begin to decolonize – and what we try to do in our classroom is just try to interrupt it in saying we have the four walls but can those four walls be taken down? Can we begin to connect to our communities? If it’s reconciliation work, it’s not just textbook work. Reconciliation, it should be an action.”</p>	<p>“Life is a lot faster than when I was a child. Today, our youth struggle ‘cause sometimes they don’t have the time. They feel they don’t have the time. We should honour the young people. We need to embrace them and honour them. They need to have a voice.”</p>


## Appendix B: Curricular Connections

## Connections to Curricula and the Truth and Reconciliation Commission's Calls to Action

### Treaty Education Outcomes and Indicators (Grade 7 – Grade 12)

- **Treaty Relationships (TR)**

Goal: By the end of Grade 12, students will understand that Treaty relationships are based on a deep understanding of peoples' identity which encompasses: languages, ceremonies, worldviews, and relationship to place and the land.

- **Spirit and Intent of Treaties (SI)**

Goal: By the end of Grade 12, students will recognize that there is interconnectedness between thoughts and actions which is based on the implied and explicit intention of those actions. The spirit and intent of Treaties serve as guiding principles for all that we do, say, think, and feel.

- **Historical Context (HC)**

Goal: By the end of Grade 12, students will acknowledge that the social, cultural, economic, and political conditions of the past played and continue to play a significant role in both the Treaty reality of the present and the reality they have yet to shape.

- **Treaty Promises and Provisions (TPP)**

Goal: By the end of Grade 12, students will appreciate that Treaties are sacred covenants between sovereign nations and are the foundational basis for meaningful relationships that perpetually foster the well-being of all people.

### Grade Seven: Understanding Treaties in a Contemporary Context

**TR7:** Analyze to what extent each of the signatories to treaty meets their respective obligations.

Indicators:

- Compare the meanings of “commitments” and “obligations” from the different worldviews.
- Examine how the federal government addresses the commitments made in the treaties.
- Examine how the obligations of First Nations have been met.

**SI7:** Examine Oral Tradition as a valid way of preserving accounts of what transpired and what was intended by entering into treaty.

Indicators:

- Represent the ways oral tradition is used by diverse cultures, starting with First Nations.
- Examine the role of ceremony, traditions, and story in transferring knowledge from generation to generation.
- Compare the recorded accounts of treaty from the perspectives of the Crown and the First Nations.
- Research oral accounts of treaty as passed on to each generation by Elders.

- Research visual representations that supported the oral tradition of treaty (e.g., Chief Pasqua’s pictograph, wampum belts).

**HC7:** Examine the *Indian Act*, including its amendments, and explore the effects it has on the lives of First Nations.

Indicators:

- Identify the elements/big ideas of the *Indian Act*, including its amendments.
- Examine the effects of the *Indian Act* on the lives of First Nations.
- Investigate how the treatment of Aboriginal veterans differed from non-Aboriginal veterans.
- Investigate the process whereby First Nation peoples acquired the full rights of Canadian citizenship including the right to vote.

**TPP7:** Investigate the impact of Bill C31 on the equality of genders under the *Indian Act*.

Indicators:

- Research the concept of “Status Indian” and determine the implications of this concept on the government’s fulfillment of treaty.
- Investigate traditional kinship patterns and explain how First Nations would have traditionally determined their membership.

### Grade Eight: Exploring Treaty Impacts and Alternatives

**TR8:** Analyze the impact of treaty on the Métis people.

Indicators:

- Research and assess the role of the Métis in the treaty negotiation process.
- Examine the role of interpreter in the treaty process (e.g., importance of language).
- Examine the concept of Scrip, as opposed to being signatories of treaties, and explore the importance of having a land base from which to generate a livelihood.
- Investigate how Métis peoples’ identity was impacted with their inclusion in Treaty 10.

**SI8:** Assess the impact residential schools have on First Nations communities.

Indicators:

- Compare stories of First Nations people who attended residential schools to the experiences students have had in their own schools.
- Investigate how First Nations people were forced to learn languages and cultures other than their own.
- Represent the effects of residential schools on First Nations’ languages and cultures.
- Examine how First Nations and communities continue to deal with and heal from the abuses experienced by First Nation peoples in residential schools.
- Assess the importance of the official apology offered by the Canadian government as recommended by the Royal Commission on Aboriginal Peoples for the tragic outcomes of the Residential School Era.

**HC8:** Examine how provincial, territorial, and Aboriginal governments, who have not negotiated treaty, work to respect each other's interests.

Indicators:

- Research and compare the experiences of British Columbia First Nations with the experience of people from Saskatchewan who have negotiated Treaties.
- Analyze how respective worldviews influence the interests of each party who desire to enter into treaty.
- Explore how each province and territory in Canada has worked towards developing a relationship with First Nations.

**TPP8:** Assess whether the terms of treaty have been honoured and to what extent the treaty obligations have been fulfilled.

Indicators:

- Represent an understanding of the concepts "Medicine Chest" and "Education," as intended in the Treaties.
- Relate various quality of life measures from the perspectives of First Nations and non-First Nations people based on the fulfillment of treaties.
- Propose options that may address any inequities discovered.

### **Grade Nine: Understanding Treaties from Around the World**

**TR9:** Investigate the treaty experiences of Indigenous people around the world.

Indicators:

- Apply knowledge of Treaties in Canada to the experiences of Indigenous peoples in other countries.
- Investigate the Canadian government's response to the UN Declaration of the Rights for Indigenous Peoples.
- Analyze the motives and actions of countries whose governments honour and support treaty relationships.
- Analyze the motives and actions of countries whose governments oppress Indigenous peoples.

**SI9:** Apply understanding of treaties and treaty making with world Indigenous peoples.

Indicators:

- Research and compare the treaties and treaty-making processes within Saskatchewan and various countries (e.g., New Zealand, Ethiopia, Brazil, Japan).
- Analyze the purpose of symbols used in treaty making from Canada to other countries.

**HC9:** Analyze how treaty making recognizes peoples' rights and responsibilities.

Indicators:

- Examine treaties involving Indigenous people from countries other than Canada (e.g., Treaty of Waitangi).



- Investigate relationships between governments and Indigenous peoples and document the instances of peaceful resolution.
- Compare the peaceful nature which Canada employed in the treaty making with the processes in other countries.
- Relate Canada's treaty-making process to their peace-keeping role in international affairs.

**TPP9:** Examine the effectiveness of treaty making in addressing the circumstances of Indigenous peoples.

Indicators:

- Investigate treaties with Indigenous peoples in other countries.
- Describe the circumstances that have prompted the negotiation of treaties in other countries.
- Analyze the challenges Indigenous peoples face when negotiating treaties.

### Grade Ten: Examining the Canadian Context for Treaties

**TR10:** Examine contemporary economic implications of Treaties for all the people of Saskatchewan and other Canadian jurisdictions.

Indicators:

- Investigate the economic impact that First Nations have on the provincial and territorial economies and the resulting benefits for all people (e.g., natural resources; hunting, fishing, and gathering; tourism; hospitality; gaming).
- Evaluate the impact that First Nations have on local economies.
- Investigate the cost of fulfilling treaties within Saskatchewan and other Canadian jurisdictions.

**SI10:** Analyze the spirit and intent of Treaties and investigate the extent to which they have been fulfilled.

Indicators:

- Identify spirit and intent of the terms of treaty.
- Imagine and describe what our society would look like today if all treaty obligations had been completely fulfilled and what it could look like into the future (e.g., Maori influence on New Zealand institutions).

**HC10:** Investigate opportunities and challenges faced by First Nations and the Government of Canada in relation to governance issues.

Indicators:

- Examine the impact of federal, provincial, and municipal government policies on the fulfillment of Treaties.
- Research public policy as it relates to self-government.

**TPP10:** Investigate issues related to resource development and Treaties.

Indicators:

- Research Crown and private corporations that are involved in resource development to investigate the relationship they have with First Nations.
- Investigate court rulings that have set the stage for resource development in Saskatchewan.
- Examine the positions of First Nations and Government agencies responsible for the stewardship and management of resources (e.g., duty to consult process).

### Grade Eleven: Assessing Treaty Making from a Global Perspective

**TR11:** Examine how Canada's process of treaty making could be applied to situations in other parts of the world where Indigenous people have struggled to have rights recognized.

Indicators:

- Apply the principles of Canadian treaty making as a means for resolving conflict and represent it (e.g., dramatization, visual, dance, oral representation, multi-media presentation).
- Investigate how the United Nations addresses issues regarding the self-determination of Indigenous peoples.

**SI11:** Analyze how the unfulfilled aspects of treaties, with international Indigenous people, have resulted in inequities.

Indicators:

- Analyze international examples of treaties involving Indigenous peoples that have resulted in inequities.
- Research how the *Indian Act* and its implementation differ in practice from First Nation governance structures.
- Explore legal, political, ethical, and social impacts within Canada where Treaties do not exist.

**HC11:** Evaluate specific treaties that have been, or currently are, in place globally to determine their effectiveness.

Indicators:

- Conduct an inventory of the various treaties that currently exist.
- Assess the various motives for entering into treaty.
- Construct a recommendation as to the effectiveness of treaty as a means for addressing conflict (e.g., a motion, passing of a law).
- Research UN resolutions and initiatives in relation to self-determination of Indigenous peoples.

**TPP11:** Analyze the impact Canadian treaties could have on resolving global conflict.

Indicators:

- Assess Canadian treaty-making processes and compare to treaty processes from around the world.
- Assess the leadership role Canada plays internationally in treaty making.

### Grade Twelve: Applying Treaty Understandings to One's Life

**TR12:** Examine one's position regarding the importance of the treaty relationship for the social, cultural, and economic prosperity of all Saskatchewan and Canadian people.

Indicators:

- Analyze data from multiple sources (e.g., oral tradition, National Council on Welfare, Assembly of First Nations, Statistics Canada, Indian and Northern Affairs Canada) to inform personal beliefs regarding the effectiveness of treaties in addressing social, cultural, and economic inequities.
- Analyze how the media currently depicts the treaty relationship and determine the effects this has on public perception.
- Analyze what you believe about treaty relationships, why you believe it, and how you came to believe it.

**SI12:** Investigate the values and beliefs of self, family, community, and society in relation to the importance of honouring the Spirit and Intent of treaties.

Indicators:

- Interview family, friends, and community members to determine values and beliefs in relation to treaties.
- Describe ways people could demonstrate the spirit and intent of treaties and treaty principles (e.g., honour, respect, honesty, fairness, ethical space).
- Reflect on and discuss personal experiences in honouring treaty principles.

**HC12:** Examine how treaties within contemporary society impact on individuals' lives.

Indicators:

- Describe the principles of treaty and understand the importance those principles play.
- Evaluate one's actions according to personal beliefs nurtured through their understanding of treaty making.
- Analyze responses to treaties in current federal and provincial government policies.
- Synthesize knowledge and appreciation of treaties.

**TPP12:** Represent personal understanding of the concept, *We Are All Treaty People*.

Indicators:

- Examine the benefits of treaties as a way of defining and honouring relationships between nations.
- Describe various worldviews represented by the signing of treaty.

- Examine the importance of decolonization as a process that supports the understanding that *We Are All Treaty People*.

### Broad Areas of Learning (BALs) – K-12

Multiple connections can be made between key ideas within the film and the following Broad Areas of Learning:

**Sense of Self, Community, and Place:** Students possess a positive sense of identity and understand how it is shaped through interactions within natural and constructed environments. They can nurture meaningful relationships and appreciate diverse beliefs, languages, and practices from the First Peoples of Saskatchewan and from the diversity of cultures in our province. Through these relationships, students demonstrate empathy and a deep understanding of self, others, and the influence of place on identity. In striving to balance their intellectual, emotional, physical, and spiritual dimensions, students' sense of self, community, and place is strengthened.

**Lifelong Learners:** Students are curious, observant, and reflective as they imagine, explore, and construct knowledge. They demonstrate the understandings, abilities, and dispositions necessary to learn from subject discipline studies, cultural experiences, and other ways of knowing the world. Such ways of knowing support students' appreciation of Indigenous worldviews and learning about, with, and from others. Students can engage in inquiry and collaborate in learning experiences that address the needs and interests of self and others. Through this engagement, students demonstrate a passion for lifelong learning.

**Engaged Citizens:** Students demonstrate confidence, courage, and commitment in shaping positive change for the benefit of all. They contribute to the environmental, social, and economic sustainability of local and global communities. Their informed life, career, and consumer decisions support positive actions that recognize a broader relationship with, and responsibility for, natural and constructed environments. Along with this responsibility, students recognize and respect the mutual benefits of Charter, Treaty, and other constitutional rights and relationships. Through this recognition, students advocate for self and others, and act for the common good as engaged citizens.

[Source: Saskatchewan Ministry of Education. (2010). *Renewed Curricula. Understanding Outcomes*, p. 22.]

## Cross-Curricular Competencies (CCCs) – K-12

Multiple connections can be made between key ideas within the film and the following Cross-Curricular Competencies:

**Developing Thinking:** Constructing knowledge (i.e., factual, conceptual, procedural, and metacognitive) is how people come to know and understand the world around them. Deep understanding develops through thinking and learning contextually, creatively, and critically in a variety of situations, both independently and with others.

K-12 Goals:

- Think and learn contextually.
- Think and learn creatively.
- Think and learn critically.

**Developing Identity and Interdependence:** Identity develops as an individual interacts with others and the environment and learns from various life experiences. The development of a positive self-concept, the ability to live in harmony with others, and the capacity and aptitude to make responsible decisions about the natural and constructed world supports the concept of interdependence. The focus within this competency is to foster personal reflection and growth, care for others, and the ability to contribute to a sustainable future.

K-12 Goals:

- Understand, value, and care for oneself (intellectually, emotionally, physically, spiritually).
- Understand, value, and care for others.
- Understand and value social, economic, and environmental interdependence and sustainability.

**Developing Literacies:** Literacies provide many ways to interpret the world and express understanding of it. Being literate involves applying interrelated knowledge, skills, and strategies to learn and communicate with others. Communication in a globalized world is increasingly multimodal. Communication and meaning making, therefore, require the use and understanding of multiple modes of representation. Each area of study develops disciplinary literacies (e.g., scientific, economic, physical, health, linguistic, numeric, aesthetic, technological, cultural) and requires the understanding and application of multiple literacies (i.e., the ability to understand, critically evaluate, and communicate in multiple meaning making systems) for students to participate fully in a constantly changing world.

K-12 Goals:

- Construct knowledge related to various literacies.
- Explore and interpret the world using various literacies.
- Express understanding and communicate meaning using various literacies.

**Develop Social Responsibility:** Social responsibility is the ability of people to contribute positively to their physical, social, and cultural environments. It requires an awareness of unique gifts and challenges among individuals and communities and the resulting opportunities that can arise. It also requires participation with others in creating an ethical space to engage in dialogue, address mutual concerns, and accomplish shared goals.

K-12 Goals:

- Use moral reasoning processes.
- Engage in communitarian thinking (the ability to “think with” others, learn from others, and support the thinking of others) and dialogue.
- Take social action.

[Source: Saskatchewan Ministry of Education. (2010). *Renewed Curricula. Understanding Outcomes*, pp. 24-27.]

### Aims for Areas of Study

Connections can be made between elements of the film and the following areas of study:

**Arts Education:** The K-12 aim of arts education curricula is to enable students to understand and value arts expressions throughout life.

**Career Education:** The aim of career education curricula is to enable all students to develop essential skills and career management competencies to assist them in achieving their potential as they construct their personal life and work career.

**English Language Arts:** The K-12 aim of English language arts curricula is to help students understand and appreciate language, and to use it confidently and competently in a variety of situations for learning, communication, work, life, and personal satisfaction.

**Health Education:** The K-12 aim of health education curricula is to develop confident and competent students who understand, appreciate, and apply health knowledge, skills, and strategies throughout life.

**Mathematics:** The K-12 aim of mathematics curricula is to help students develop the understandings and abilities necessary to be confident and competent in thinking and working mathematically in their daily activities and ongoing learnings and work experiences. The mathematics program is intended to stimulate the spirit of inquiry within the context of mathematical thinking and reasoning.

**Physical Education:** The K-12 aim of physical education curricula is to support students in becoming physically educated individuals who have the understandings and skills to engage in movement activity, and the confidence and disposition to live a healthy, active lifestyle.

**Practical and Applied Arts:** The aim of practical and applied arts curricula is to enable students, through exploration and experience, to demonstrate practical skills and understanding in the context of practical and applied arts.

**Science:** The K-12 aim of science curricula is to enable students to develop scientific literacy within the context of Euro-Canadian and Indigenous heritages, both of which have developed an empirical and rational knowledge of nature.

**Social Studies and Social Sciences:** The purpose of Kindergarten to Grade 12 social studies is to help students know and appreciate the past, understand the present, influence the future, and make connections between events and issues of the past, the present, and the future. Further, its purpose is to make students aware that, just as contemporary events have been shaped by actions taken by people in the past, they have the opportunity to shape the future. The ultimate aim is for students who have a sense of themselves as active participants and citizens in an inclusive, culturally diverse, interdependent world.

[Source: Saskatchewan Ministry of Education. (2010). *Renewed Curricula. Understanding Outcomes*, pp. 28.]

## Goals for Areas of Study

Connections can be made between elements of the film and the following goals for areas of study:

### Arts Education (Grades 7-12)

- Cultural/Historical (CH) - Students will investigate the content and aesthetics of the arts within cultural, historical, and contemporary contexts and understand the connection between the arts and the human experience.
- Critical/Responsive (CR) - Students will respond to artistic expressions of Saskatchewan, Canadian, and international artists using critical thinking, research, creativity, and collaborative inquiry.
- Creative/Productive (CP) - Students will inquire, create, and communicate through dance, drama, music, and visual art.

### Career Education (Grades 7-12)

- Connections to Community (CC) - Students will explore the connections between learning and work pathways and their connections to community.

### **English Language Arts (Grades 7-12)**

- Comprehend and Respond (CR) - Students will extend their abilities to view, listen to, read, comprehend, and respond to a range of contemporary and traditional grade-level texts in a variety of forms (oral, print, and other texts) from First Nations, Métis, and other cultures for a variety of purposes including for learning, interest, and enjoyment.
- Compose and Create (CC) - Students will extend their abilities to represent, speak, and write to explore and present thoughts, feelings, and experiences in a variety of forms for a variety of purposes and audiences.

### **Health (Grades 7-12)**

- Understanding, Skills, and Confidences (USC) - Students will develop the understanding, skills, and confidences necessary to take action to improve health.
- Decision Making (DM) - Students will make informed decisions based on health-related knowledge.
- Apply Decisions (AP) - Students will apply decisions that will improve personal health and/or the health of others.

### **Mathematics (Grades 7-12)**

- Mathematics as a Human Endeavour - Through their learning of K-12 mathematics, students will develop an understanding of mathematics as a way of knowing the world that all humans are capable of with respect to their personal experiences and needs.

### **Physical Education (Grades 7-12)**

- Active Living - Enjoy and engage in healthy levels of participation in movement activities to support lifelong active living in the context of self, family, and community.
- Relationships - Balance self through safe and respectful personal, social, cultural, and environmental interactions in a wide variety of movement activities.

### **Science (Grades 7-12)**

- Understand the Nature of Science and STSE Interrelationships - Students will develop an understanding of the nature of science and technology, their interrelationships, and their social and environmental contexts, including interrelationships between the natural and constructed world.
- Construct Scientific Knowledge - Students will construct an understanding of concepts, principles, laws, and theories in life science, in physical science, in earth and space science, and in Indigenous Knowledge of nature; and then apply these understandings to interpret, integrate, and extend their knowledge.
- Develop Attitudes that Support Scientific Habits of Mind - Students will develop attitudes that support the responsible acquisition and application of scientific, technological, and Indigenous knowledge to the mutual benefit of self, society, and the environment.



### **Social Studies (Grades 7-12)**

- Interactions and Interdependence of Peoples and Cultures (IN) - Students will examine the local, Indigenous, and global interactions and interdependence of individuals, societies, cultures, and nations.
- Dynamic Relationships (DR) - Students will analyze the dynamic relationships of people with land, environments, events, and ideas as they have affected the past, shape the present, and influence the future.
- Power and Authority (PA) - Students will investigate the processes and structures of power and authority, and the implications for individuals, communities, and nations.
- Resources and Wealth (RW) - Students will examine various worldviews about the use and distribution of resources and wealth in relation to the needs of individuals, communities, nations, and the natural environment, and contribute to sustainable development.

[Source: Saskatchewan Ministry of Education. (2010). *Renewed Curricula. Understanding Outcomes*, pp. 29-30.]

### **Truth and Reconciliation Commission – Calls to Action**

#### **Education for Reconciliation:**

62. **We call upon** the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and **educators, to:**

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for kindergarten to Grade 12 students.

## Appendix C: Film Script

## Understanding and Finding Our Way – Decolonizing Canadian Education

The film is divided into three parts, the myth, the truth, and the hope.

- The first section highlights the myths told in education: that everyone is equal, that if you try hard enough you will succeed, and that that education is objective.
- The second section, the truth, explores the inequities in the Canadian and Saskatchewan education systems and beyond and exposes some of the realities Indigenous students and teachers face.
- Finally, the final section, the hope, focuses on the opportunities reimagining the system can provide for both Indigenous and non-Indigenous students and teachers.

### **What Does the Canadian School System Look Like? (0.00.26 – 7:30)**

Verna St. Denis: Schools are such a central and important institution in our society. It is mandatory that all citizens go to school from K to 16 years of age. It's the institution that provides the history of the country and a place that had a profound influence on how our society sees itself, what it values and what it promotes.

Mike Cappello: Schools are identity-shaping institutions – maybe one of the most powerful identity-shaping institutions. Kids spend somewhere around 13,000 hours in public school and are shaped by that process.

- 5 hours per day, 5 days per week, kindergarten to Grade 12 (on screen)

Belinda Daniels: It's quite mind-blowing that we send our children to school to not be proud of who they are, to conform into this idea of competition. I think the form of education is a type of entrapment of persisting and upholding the colonial rule – that's what I think education does.

Herman Michell: Western science and Indigenous ways of knowing are two separate knowledge systems. Schooling is really all about developing the mind but for us, it's about developing the four dimensions – mental or emotional or physical or spiritual aspects of who we are which is a little more complex.

On screen: Wanuskewin is a UNESCO heritage park on traditional Indigenous land that facilitates a cultural approach to public education (footage from Wanuskewin)

Voice of Cree Elder Mary Lee: You're here now and this is where our education started is from the land. Is what you see – the buffalo - has always been our main source of education; taught us about perseverance, taught us about survival and the land – that is why we always say we respect the land. We're going towards where the buffalo jump still is and was years ago – you can see the land how it is – it cuts where the buffalo used to run, and you can actually see there's a steep drop right down there. I had students here, come here, troubled students that really didn't have a good life, happy life. There are teepees over here – we go over there and we cook and we eat. Sometimes takes a couple of days and then the laughter comes. They're not angry anymore; they're happy – there's that sense of freedom, even for that little while. That's

how I've seen the students change when you bring them here [Wanuskewin to the land]. This is different here. It's natural. I've seen many changes happen.

Angie Caron: Not everybody understands the value of bringing people together, some still trying to find that place of identity for themselves that is so important. I've realized something in this journey that I'm currently on – my Bachelor of Education degree, my master's degree – none of that has prepared me to walk into the spaces that I need to walk in and be that strong voice – the teachings of my elders, knowing who I am, that strong sense of cultural identity – that's what allows me to go into those spaces. If we don't nurture that cultural identity in our students, it doesn't matter how much of that formal education we give them.

[Screen text] The Saskatchewan education system was given a “D” grade on the national education and skills report card (The Conference Board of Canada).

“Education is an act of depositing, where students are depositories and the teachers the depositors...

In the banking approach to education students are impelled to receive, memorize, fill and store deposits, ... becoming collectors and cataloguers of things they store... in the end they are filed away [silenced]...” (Freire, 1970).

Verna St. Denis: Education is reluctant to teach about racism against Indigenous people and Indigenous rights and sovereignty. Instead, education has remained silent and works to erase, deny and minimize colonialist practices both past and present.

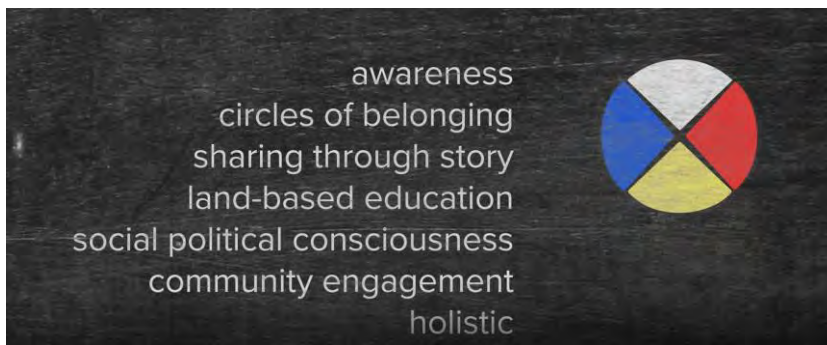
[Screen text] Colonialist Practices:

- Standardized testing
- Micromanagement
- Shrinking budgets
- Limited personal development
- Family/community poverty
- Poor administration

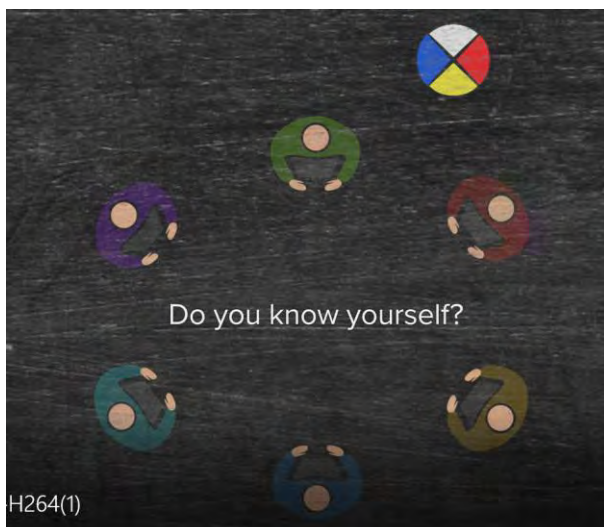
Belinda Daniels: The current state of education isn't a safe place; it isn't a nice place – for teachers too, not just students. I want to let my students know who they are, where they come from, and what is their purpose.



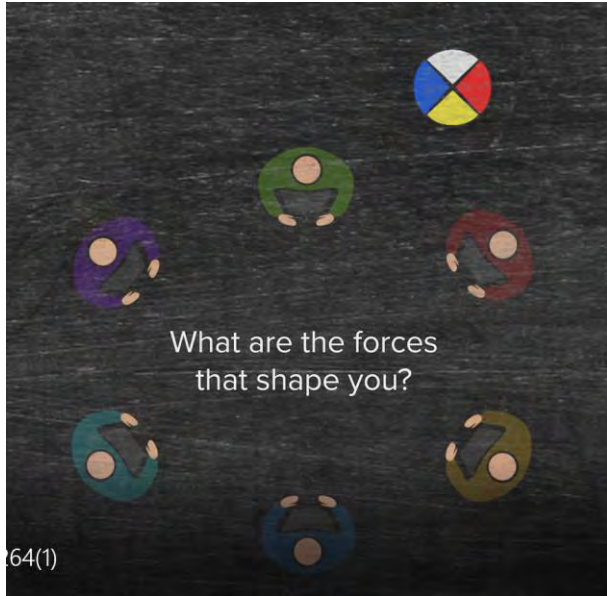
What if Indigenous knowledge was more foundational?



Belinda Daniels: That learning is a little bit different but I'm going to try my very best in paralleling Indigenous thought, ways of knowing and being into my classroom.



H264(1)



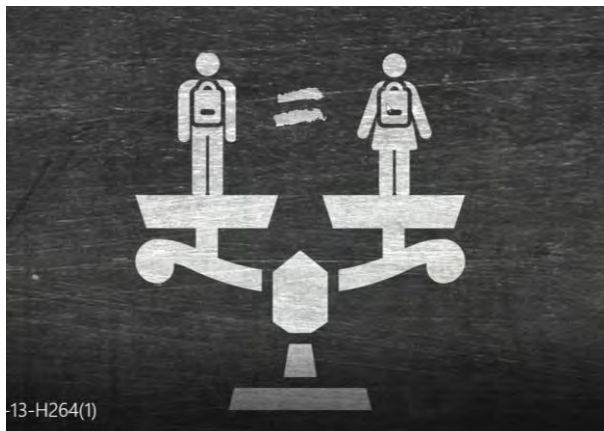


Herman Michell: Understanding not only the culture but the social and the political and the historical realities that are in our communities and sharing those with students – it's really important so they have a good understanding of who they are and where they come from.





(7:36 – 20:52)



Mike Capello: Everybody's equal in Canada.





Mike Capello: Canada does not have a race problem.



Mike Capello: Education is the great equalizer.



Mike Capello: These are three really powerful discourses, and it's all lies. It's identifiably untrue both historically and in the present.

Verna St. Denis: That belief that education is an equalizer, I think can also encourage blaming the victim because it also makes an assumption that education is neutral – that we just pass through this neutral institution – in that way then, it enables blaming the victim; if you did not make it through, then you didn't try hard enough.

Belinda Daniels: So, you're going to get an education. You're going to feel good; you're going to learn all these lessons; you're going to have great teachers that are openminded; you're going to feel safe – that's not 100% true, especially if you look like me.

Current issues: Safety for Indigenous students going to school in Thunder Bay.



CBC news clip (9:08 – 10:06) – interview with a student who is worried about leaving her home on reserve and going back to school in Thunder Bay – she is worried that “it will be me next that ends up in the river... because I’m native”



Missing and Murdered Indigenous Women and Girls (MMIWG):

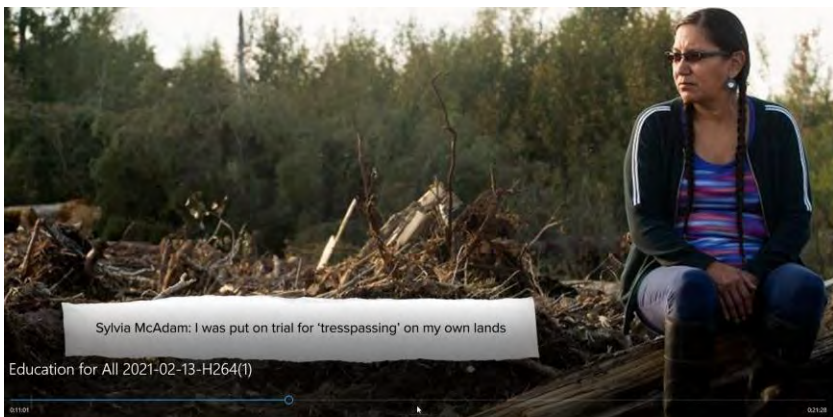


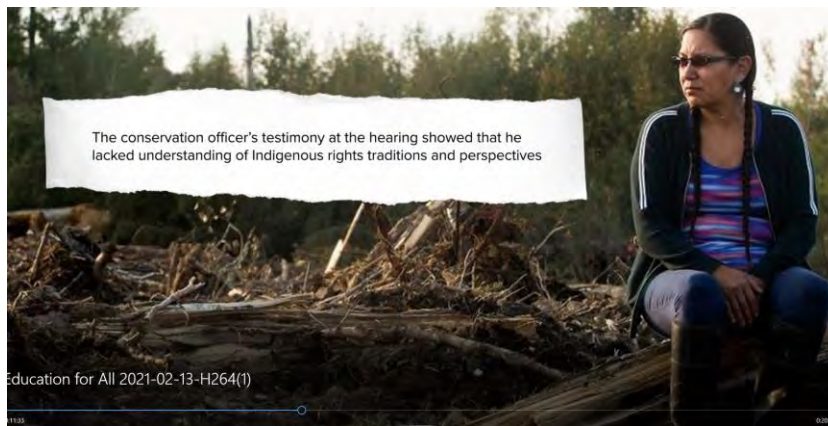
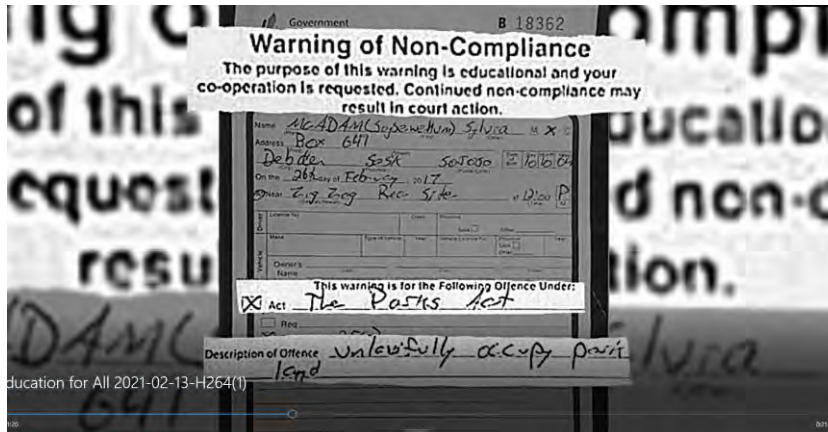
Angie Caron: Although maybe it has gotten somewhat better since I went to the K-12 system, it's only minimally so. We continue to have spaces in our classrooms, I think, where our Indigenous students – our Métis and our First Nations students – don't feel that their voice is valid; they don't see their cultures, their languages represented in what they're learning.

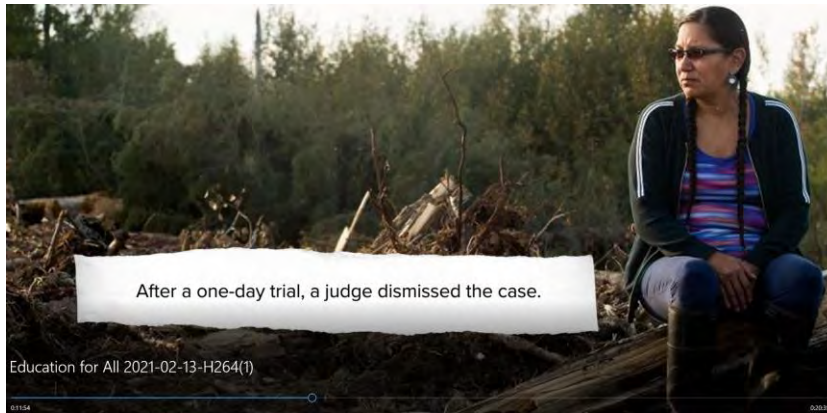
Herman Michell: The day-to-day kind of things you run into – the racism - the subtle aspects of racism – the constant struggle and the constant challenge to fit into Canadian society and yet this is our homeland.



“Trespassing” – unlawfully occupying parks land (2017)







### Colten Boushie Trial:

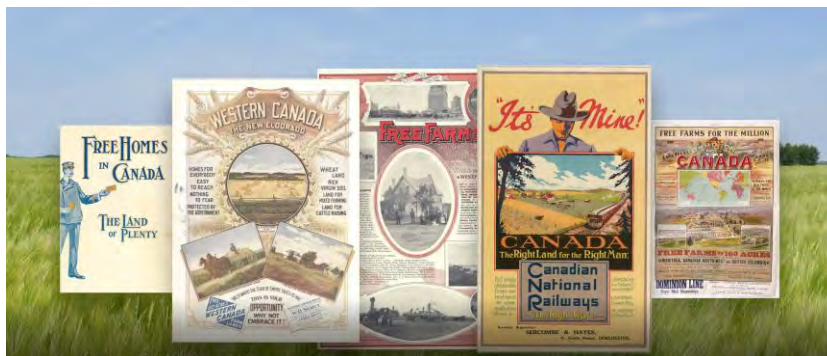


Paula Simons reporting for Edmonton Journal: Saskatchewan farmer, Gerald Stanley, was acquitted of shooting and killing Colten Boushie.

Gina Starblanket: An inconsistency that stuck out for me was just how prominently dominant histories of settlement and development figured at the expense of Indigenous ones. In the trial itself, the story of the virtuous, hardworking farmer who did the most reasonable thing he could do when his supposed "castle" was threatened really replicates the origins and trajectory of settler colonialism in Canada...



... the ideas that drove initial settlement to Canada – the idea that the farmer or the European settler could come here and cultivate his castle, cultivate this life for himself,



... and we saw that very same story employed by Stanley's defense. They drew directly from this narrative in talking about how that vision of a good life that's driven by the drive to accumulate capital, which in turn is only made possible by the dispossession of Indigenous people that justified Stanley's actions that day in the encounter with the Indigenous youth who drove onto his farm.



Angie Caron: There are many kinds of racism in Canada. It has a public face when we can see it, we can name it, we can confront it.



But it kind of has a private face in that it exists in systems and people aren't even aware that it's there.





Verna: The media perpetuates liberal narratives citing racial tensions rather than naming white supremacy which has long been enforced by all systems of colonial institutions.



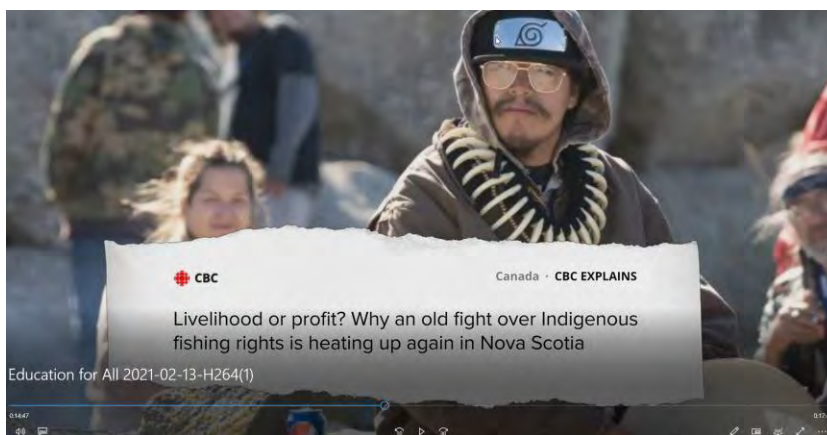
What do you think of Indians?



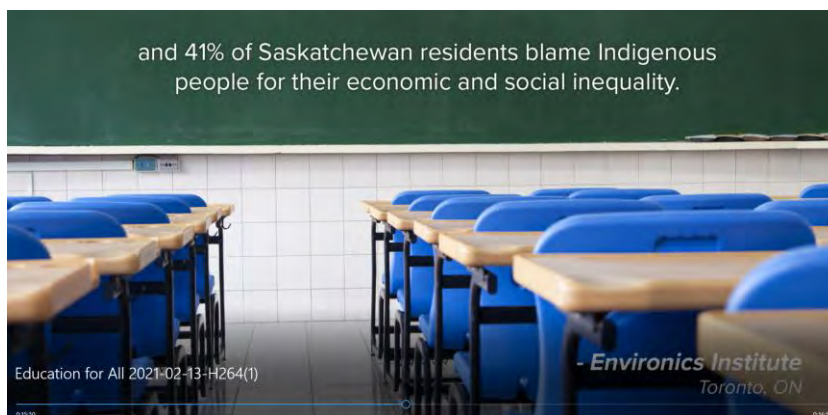
Verna: Through the media, through the health service, through justice, through education, through social work, the high level of apprehension of Indigenous children, the high incarceration rate – almost on a daily basis, we see evidence of the racial inequality that detrimentally impacts the social, political and economic well-being of Indigenous people.



Mi'kmaq fishing rights in Nova Scotia:

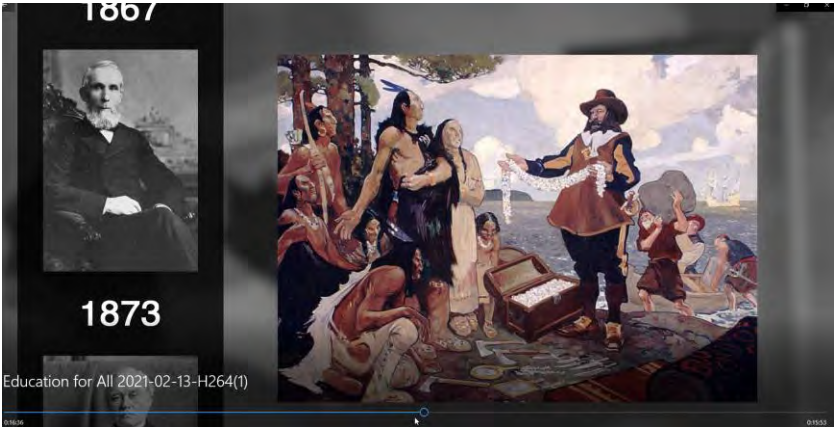
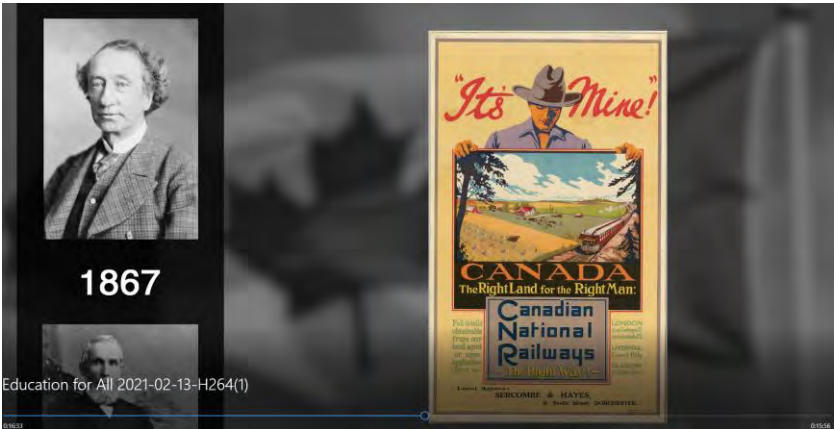
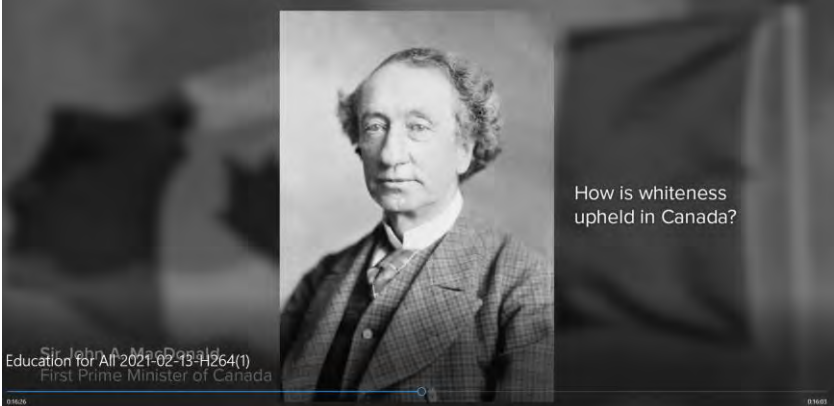


Verna: So that everyone is equal in Canada is like a very effective myth to hide the inequality that exists.



Mike Capella: What's the first thing that new immigrants to Saskatchewan learn? How long does it take them to learn the racism we have towards Indigenous people? What's it take? Three weeks? Often, it's the cab ride from the airport where they're told don't put your kids in school here; this is the kind of neighborhood you want to avoid; these are the places in the city to avoid; here's why. There's no class – this is the air that we breathe.

We'd like to think those race problems are in the past and then we're shocked as we realize – as we tease that forward to the present those implicit ways that race continues to play a role – that's our history. It's not an aberration; in fact, it's how our nation is built – the language that our nation is built on. The root of the problem is whiteness.



**1873**




**1891**




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0:16:07 0:16:32

**1894**



**1896**



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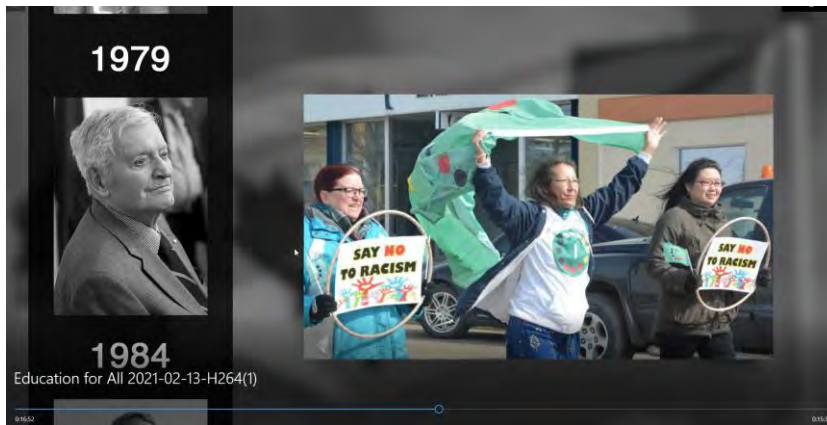
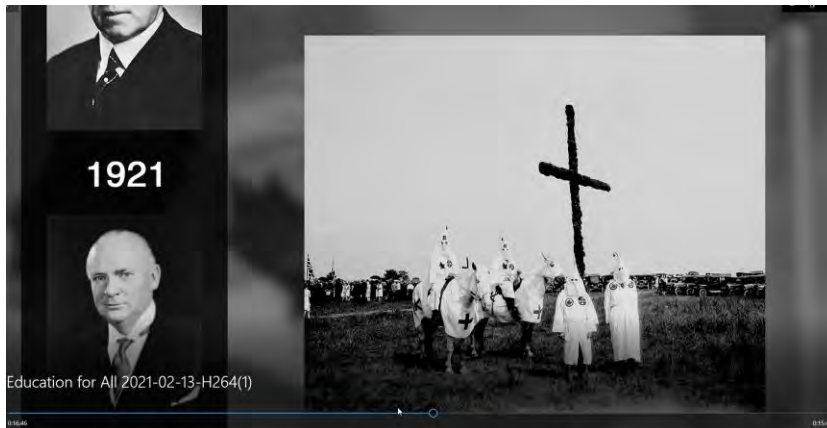
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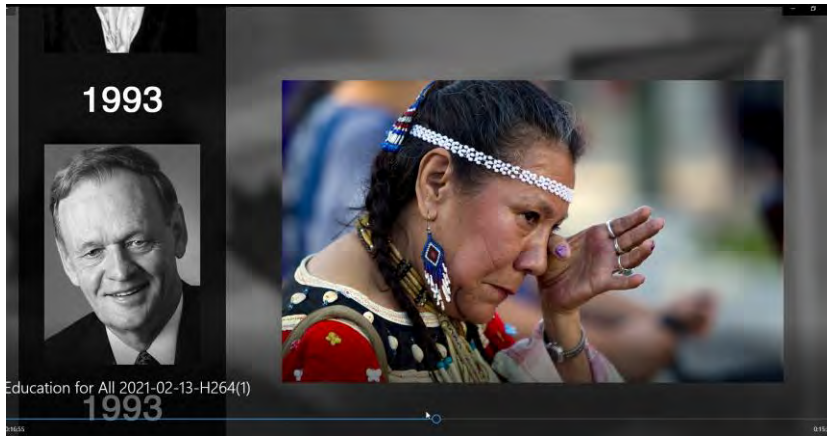
**1911**




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0:17:44 0:18:49





2006

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2020

2021 Saskatchewan Legislative Assembly  
yellow = Indigenous

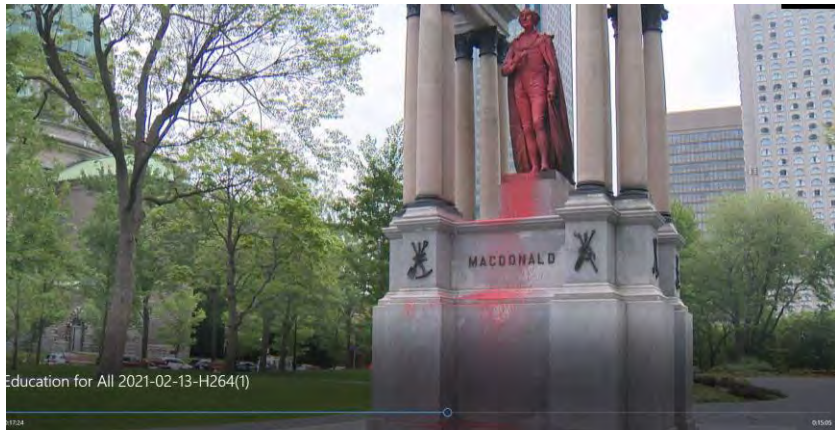
Education for All 2021-02-13-H264(1)

October 2020

**Cuthand: Indigenous population still not represented in legislature**  
*Aboriginal people are 20 per cent of the population with five per cent of the elected representation.*

Education for All 2021-02-13-H264(1)



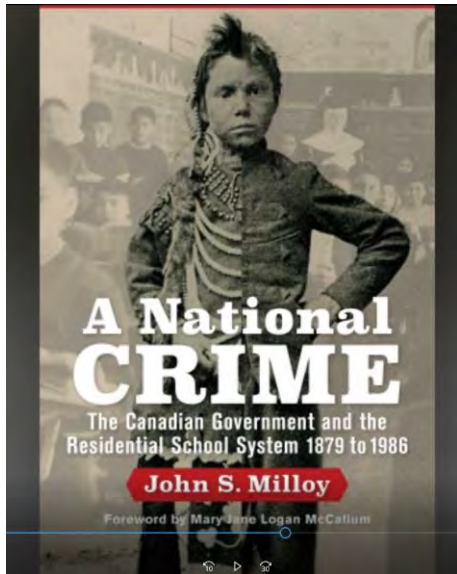


Verna: Canada has avoided very well understanding these inequities as an effect of racialization.

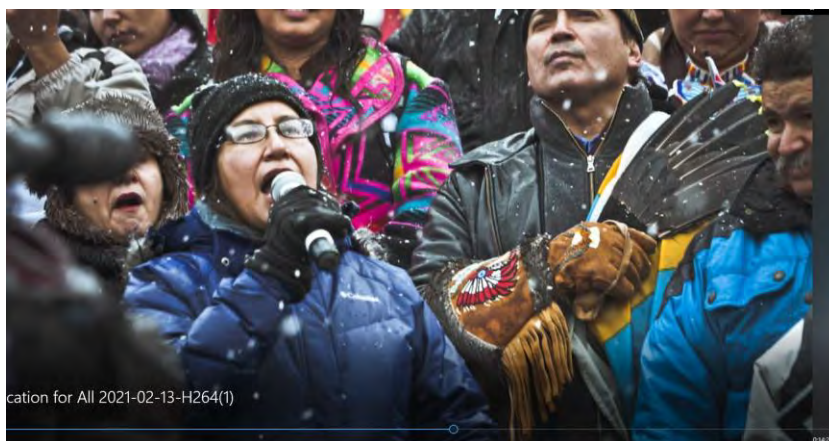
Belinda: I think it's partly because they don't want to look and accept the past. They can't believe that they're associated with early settlers.

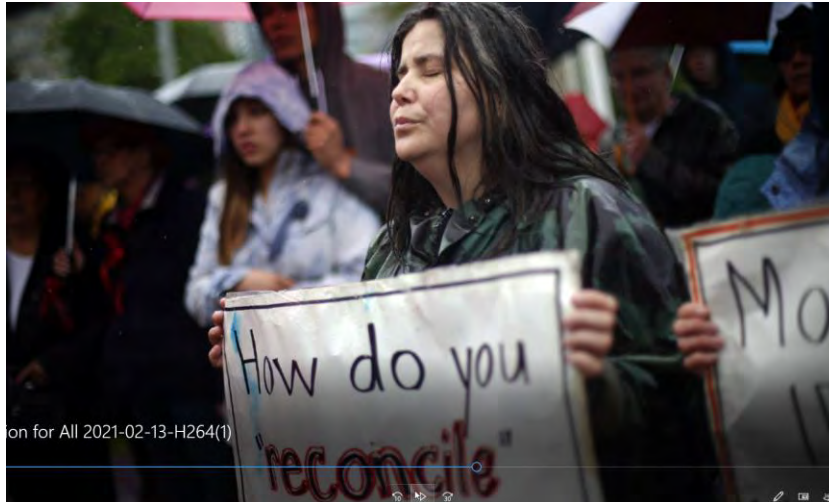


Belinda: Canada has admitted its sin. It's really important for the people to address that sin as well.



Belinda: If they were to address this idea of racism, Indigenous peoples, I, for example, I'm willing and wanting to move forward so forgiveness, as I've been taught, is the only way to move forward. Let's see where we can go from there.

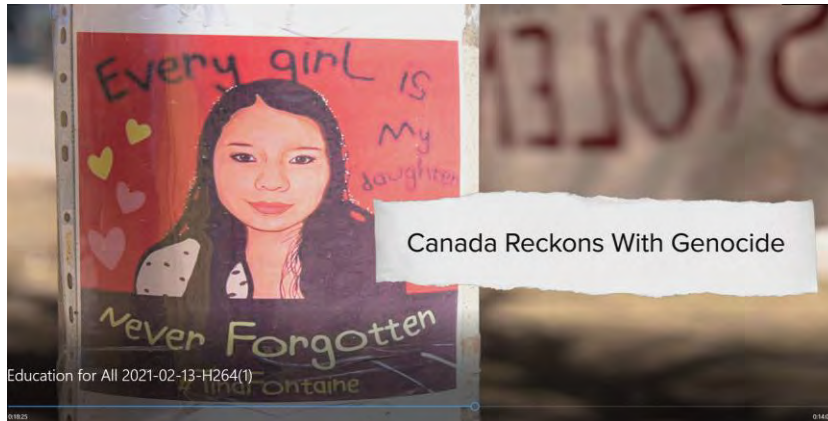




Verna: I think that taking responsibility, going beyond “I’m sorry”, owning that history, and be willing to make changes within their institutions, within how we educate,



Verna: Truth and Reconciliation is asking Canadian people to look at their history, to look at the history of residential schools.



Verna: What is the ideology, what is the policy, what is the thinking that made it okay to terrorize our people?

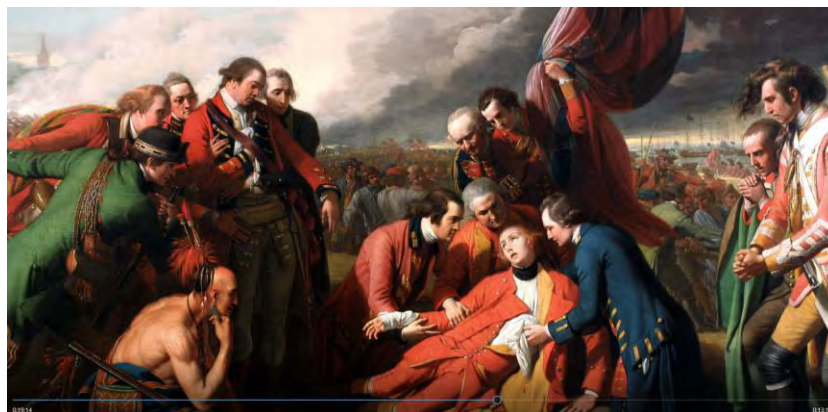


Mike Capello: I'm thinking back to the Truth and Reconciliation Commission. I'm thinking about Justice Murray Sinclair's words: "It's not important that you think that reconciliation will happen;

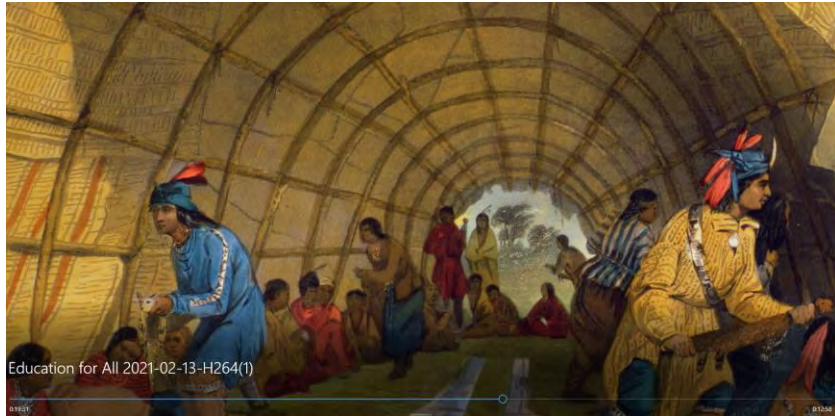
it's important that you think that it *should* happen.” The starting place, I think, is a change of heart, and I think that starting place, that changes everything.



[clip of Murray Sinclair – 19:04 – 19:38] “When I talk to teachers, I said you’re still teaching our Canadian history from the perspective of Europeans whether you know it or not. You can tell your students who those first Europeans were who came to this land by name, but you cannot name the people they met.”



Justice Murray Sinclair clip continued: “If we can find out what the people of the Bronze Age from thousands of years ago were thinking when they were inventing the tools at that time, why the hell can’t we find out what people only 500 years ago were finding?”



Mike Capello: When we talk about treaty and the treaty relationships, it's not in that limited sense – only about dates and names and reading scripts – it's deeply about, I think, the future. My hope when I think about education writ large is that we would deeply enable our students to think of themselves meaningfully as treaty people, that they would see education as a means to restore the relationship.

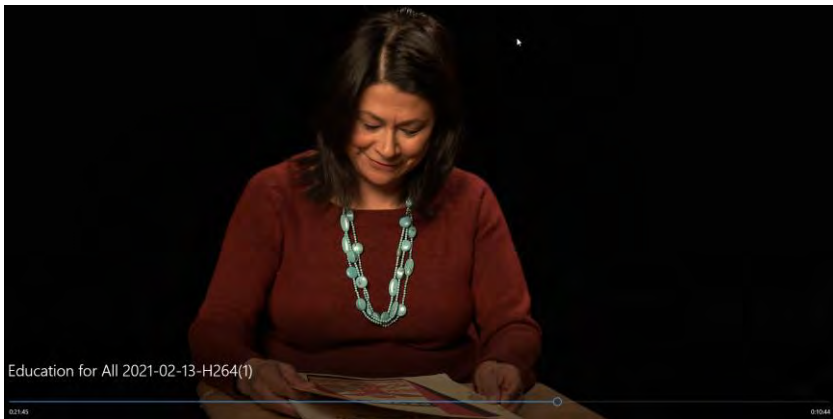
Verna: The mandatory treaty education is important. And I understand that teachers have ongoing need for support.





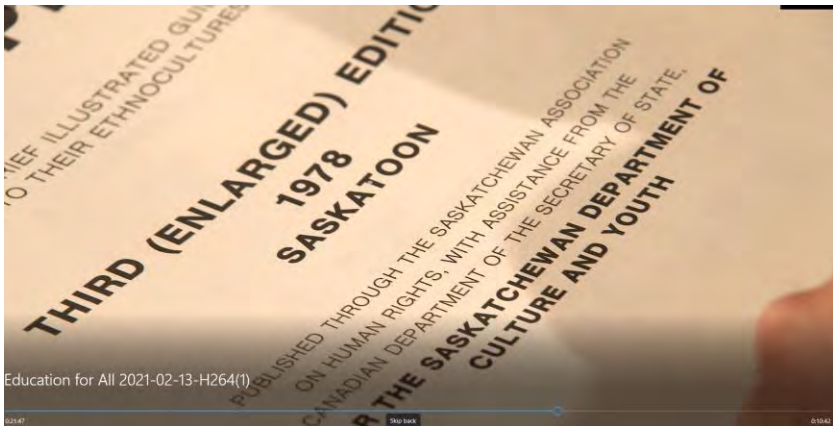
(20:52 – 25:24)

Verna: Until the 1960s, school materials, whether in teacher training or elementary and high school, they were not self-conscious or embarrassed of naming Anglo-Saxon and white superiority as the goal of education. Part of the way we challenge that is to expose its commitments to, if you look at the documents, white superiority.



[Examining the resource: Saskatchewan People]

Verna: Saskatchewan People



Herman: Saskatchewan Department of Culture. 1978.



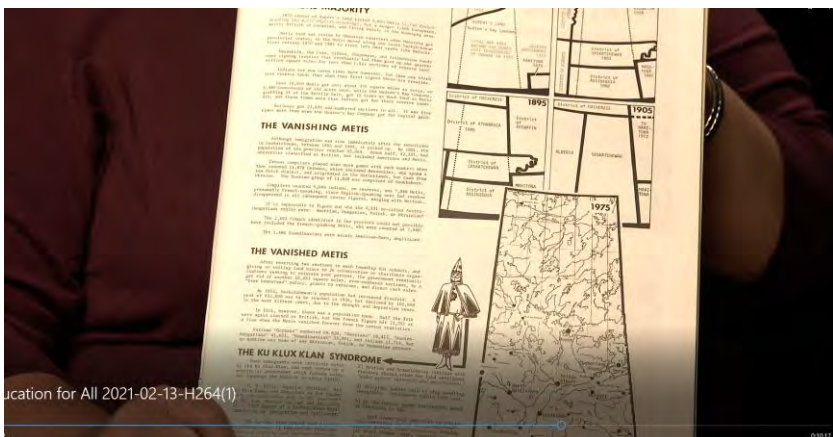


Belinda: Just looking at the different sections, oh – my – god!

Verna: The first subheading is Before History – in other words, when the colonizers arrived.



Angie: Forward and acknowledgements and I have a picture of someone who is from the Ku Klux Klan. And I wonder why would I want to be acknowledging that?

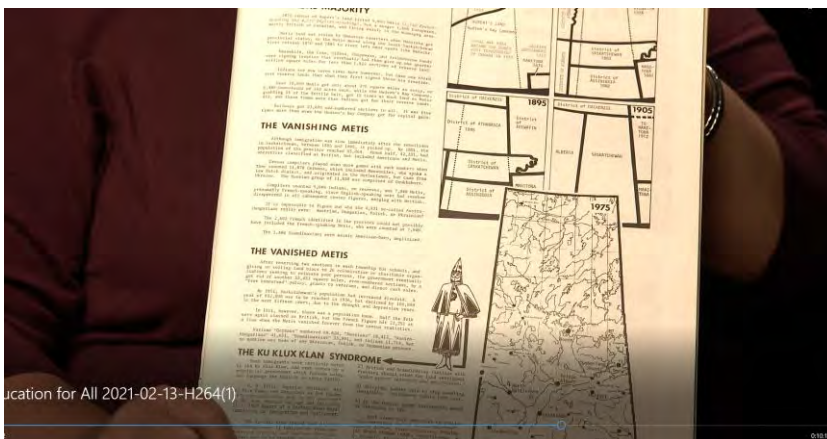


Verna: Tribes gone – just gone.



Mike: What's the purpose of these cartoons?

Angie: I mean I look at the images and it reminds me of other things I've seen like this – things that have contributed to bulletin board displays in schools because people thought that this was okay.

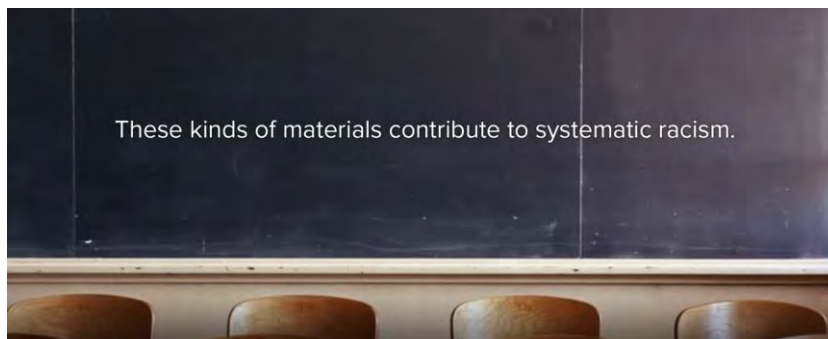
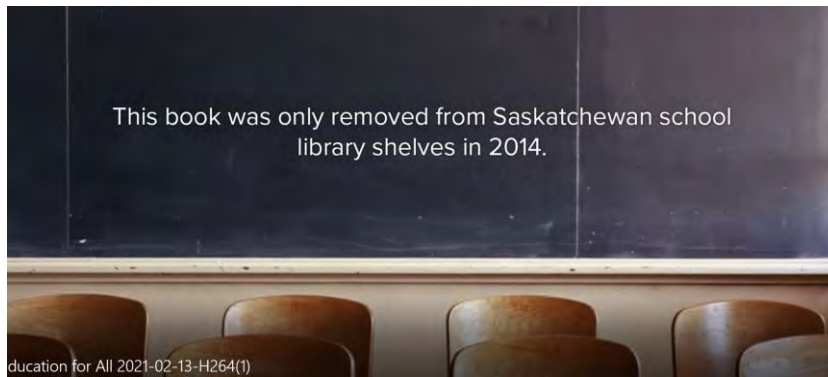


Angie: So when I look at this and the very fact it says Vanishing Métis makes people think that we don't exist anymore, that we existed in history.

Herman: Even the way that they talk about non-native people – I think there is something to be said about that.

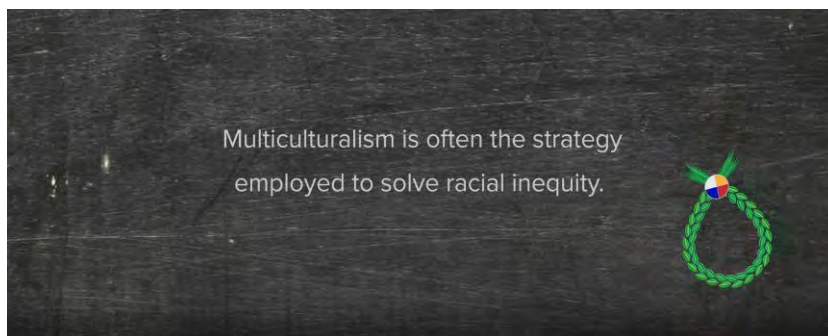
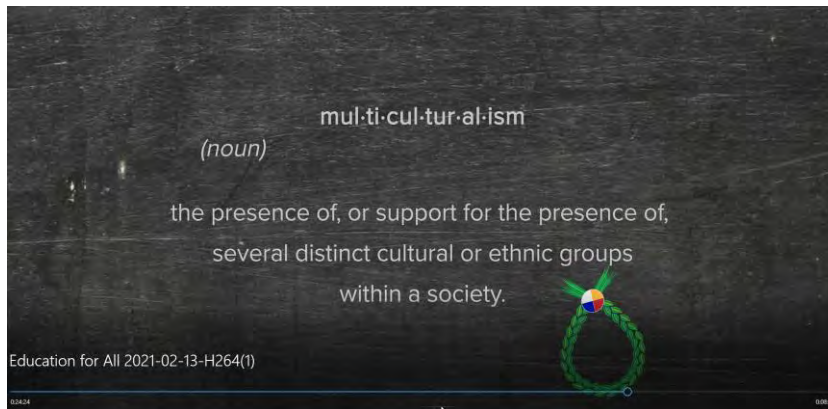
Belinda: This only creates self-hatred. Who would want to be an Indian after reading this book? Again, this is another continuation, fabrication of the untruths being still told in school and if I had a garbage can beside me, this is where it would go.

Angie: When you create something like this, and it lives in libraries and it lives in society and it lives for children and youth and adults to review and to learn from, if this is what exists, it's no wonder we have the issues we have.



Belinda: Are we doing a good job promoting diversity but in an appropriate, respectful, kind way?

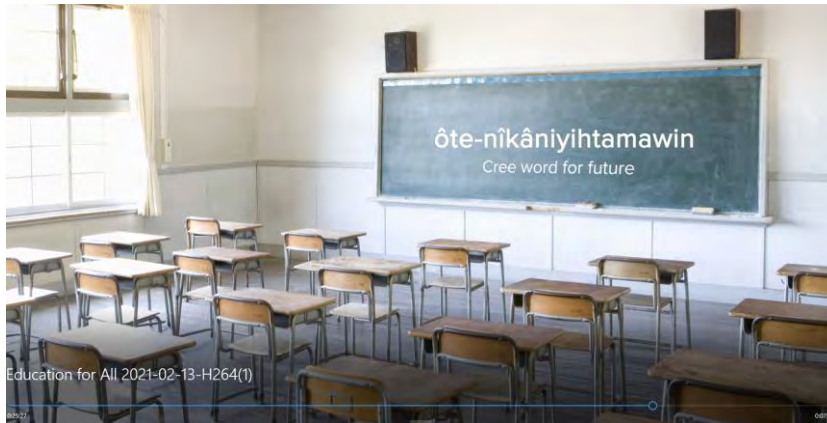
Mike: I think it's important that we stress that we need more Indigenous teachers in schools. Systemically, we need to address that, partly by absolutely, massively increasing the numbers of Indigenous teachers, administrators, directors, I think at all levels, I think we need much more.



Belinda: Multiculturalism – I think that’s just a cop-out for not addressing the real problem, for not addressing the real issues in regards to Indigenous identity. This is our land. This is our home.

Verna: Multiculturalism is limited in that it’s about the Other. We also need to look at how dominance is set up and who gets to appreciate another culture. And so, what is the dominant norm that we’re judging some cultures as different and others as just everyday?





(25:24 – end)



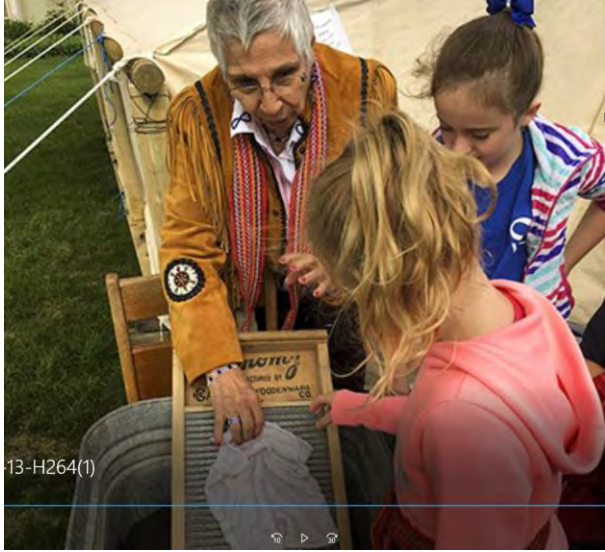
Herman: Today, it's so important to provide space for young people to be able to express themselves in multiple ways. For me, it's that constant, constant reflecting back – you know, what was it about being out on the trapline that makes me who I am as an Aboriginal person?



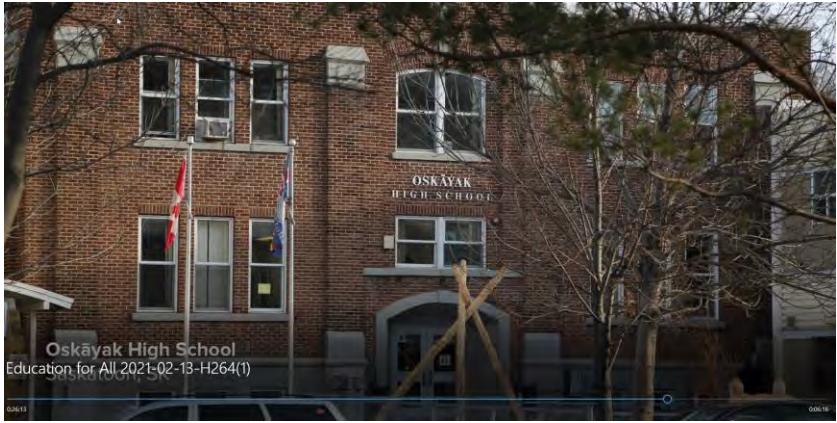


Angie: What I see happening at one of the schools here in Saskatoon – there’s a Métis cultural program there – the first ever. It never existed and so that’s a hopeful place for me.





13-H264(1)



Oskayak High School  
Education for All 2021-02-13-H264(1)



Education for All 2021-02-13-H264(1)



Angie: I see education looking there like it looks in our communities. We have young people – our students – learning from, a youth learning from a teacher, learning from an Elder or a traditional Knowledge Keeper, and it's a family.



[Blue Sky clip 27:10 - ] “More and more schools have started adopting land-based education, particularly schools with high Indigenous populations. Students are getting out of the classrooms and learning lessons from and on the land, often from Indigenous Elders and Knowledge Keepers







“It’s really about developing whole human beings and you see them become comfortable with the teachers and those of us involved with them and there’s a removal of that dominance and obedience model within the school. You begin to see you have real relationships with the kids.”  
(Phillip Brass)



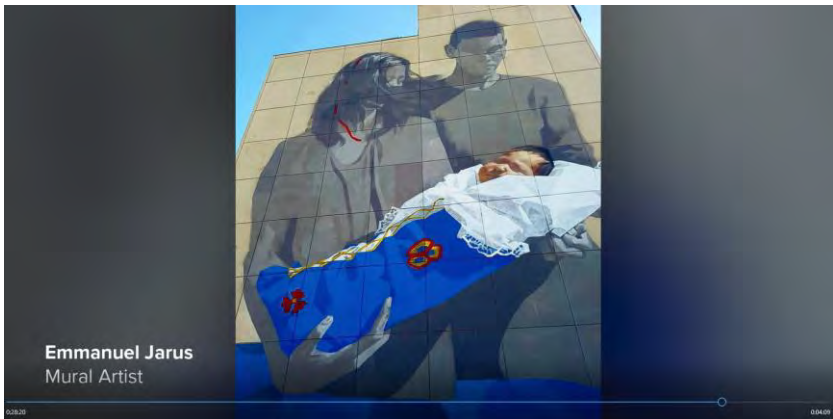
Angie: And that creation of a space where it truly reflects natural learning – the learning happens through the lens of Métis history. They are engaged and they are learning and they are confident.



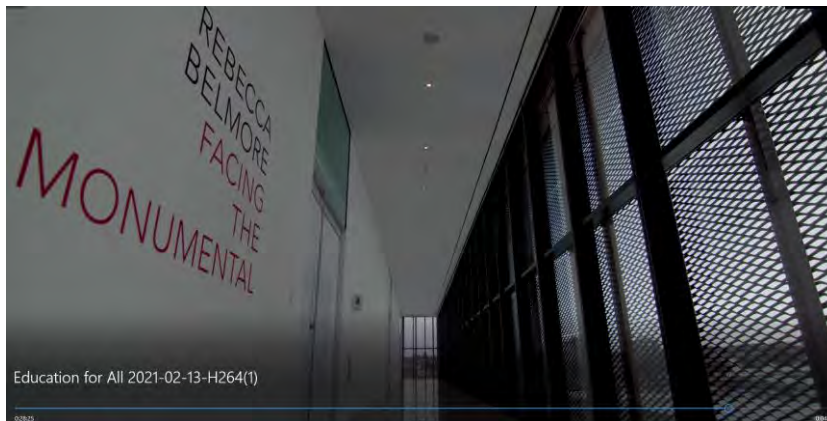
Herman: As we go forward into the future, I think people will come to know who we are; people will know how we think and why we think the way that we do. It's about finding our voice really, sharing those perspectives that are really important.



Robert Davidson  
Contemporary Visual Artist



Emmanuel Jarus  
Mural Artist



Mel Sysing: I think art is really powerful. It has a voice.... It's able to interrupt but also leave the door open for good conversation. In our classroom, we talk about issues of racism and oppression, colonization, how to begin to decolonize – and what we try to do in our classroom is just try to interrupt it in saying we have the four walls but can those four walls be taken down? Can we begin to connect to our communities? If it's reconciliation work, it's not just textbook work. Reconciliation, it should be an action.



Madelyn Grass (EcoJustice student): One of the big themes in her work is land and use of it and how what we do impacts the future. I think that's important here because we are on Treaty 6 territory and the people of Saskatoon, after seeing this exhibition, can ask themselves, what are we doing here? Who is it affecting? And how can we change it?

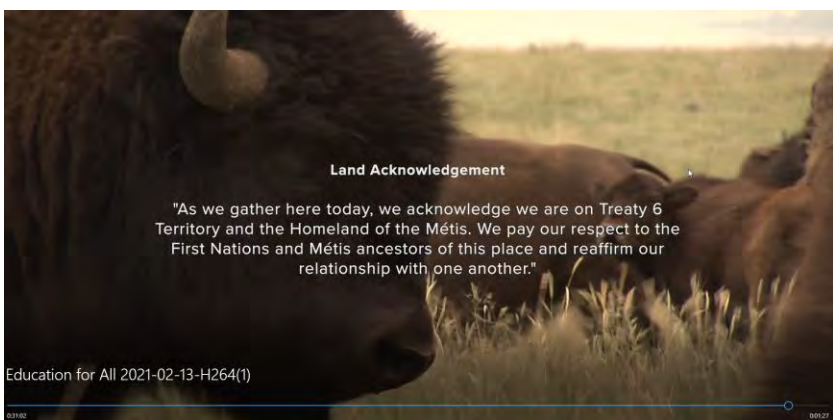
Ruth Yusuf (EcoJustice student): To like show people there's Indigenous women that are still missing and are being murdered. There's still racism going on towards First Nations. It's all still there.

Mike Capello: Aside from content, the big change I see happening, certainly on our campus and in our program, is relationships. There are so many opportunities on campus to engage with Indigenous peoples, and it's not normal, but it's becoming more normal.



Verna: And so we'll see if our schools and our educational leaders have the courage and the moral bearing to look at what their history has produced. You have to name the problem, accept the problem, accept that we have this problem, before you can find your way out.

Elder Mary Lee: Life is a lot faster than when I was a child. Today, our youth struggle 'cause sometimes they don't have the time. They **feel** they don't have the time. We should honour the young people. We need to embrace them and honour them. They need to have a voice.



## Appendix D: Key Ideas and Additional Information

Key Ideas	Links to Further Information
<b>What Does the Canadian School System Look Like? (0.00.26 – 7:30)</b>	
Ways of knowing: land-based education	Wanuskewin as a tentative UNESCO heritage park <ul style="list-style-type: none"> <li>• <a href="https://whc.unesco.org/en/tentativelists/6342/">https://whc.unesco.org/en/tentativelists/6342/</a></li> <li>• <a href="https://wanuskewin.com/our-story/">https://wanuskewin.com/our-story/</a></li> </ul> Land-based teaching <ul style="list-style-type: none"> <li>• <a href="https://learningtheland.ca">https://learningtheland.ca</a></li> </ul>
Western education/Indigenous education	Western science and Indigenous ways of knowing are two separate knowledge systems <ul style="list-style-type: none"> <li>• <a href="https://greatbearrainforesttrust.org/wp-content/uploads/2018/05/Knowinghomebook1.pdf">https://greatbearrainforesttrust.org/wp-content/uploads/2018/05/Knowinghomebook1.pdf</a></li> <li>• <a href="https://www.criaw-icref.ca/images/userfiles/files/Fact%20Sheet%202%20EN%20FINAL.pdf">https://www.criaw-icref.ca/images/userfiles/files/Fact%20Sheet%202%20EN%20FINAL.pdf</a></li> </ul>
Banking approach to education – education as an act of depositing	Freire (1970): banking approach to education <ul style="list-style-type: none"> <li>• <a href="https://www.linkreducation.com/en/content/paulo-freire-banking-concept-of-education-in-ontario/11766">https://www.linkreducation.com/en/content/paulo-freire-banking-concept-of-education-in-ontario/11766</a></li> </ul>
Indigenous sovereignty	Indigenous rights to sovereignty <ul style="list-style-type: none"> <li>• <a href="https://www.aptnnews.ca/national-news/chief-dan-georges-powerful-Indigenous-rights-speech-50-years-later/">https://www.aptnnews.ca/national-news/chief-dan-georges-powerful-Indigenous-rights-speech-50-years-later/</a></li> <li>• <a href="https://www.thecanadianencyclopedia.ca/en/article/aboriginal-self-government">https://www.thecanadianencyclopedia.ca/en/article/aboriginal-self-government</a></li> </ul> Mi'kmaq fisheries dispute <ul style="list-style-type: none"> <li>• <a href="https://www.ctvnews.ca/canada/mi-kmaq-lobster-dispute-a-conflict-brewing-since-the-1700s-1.5153568">https://www.ctvnews.ca/canada/mi-kmaq-lobster-dispute-a-conflict-brewing-since-the-1700s-1.5153568</a></li> </ul>
<b>kiyâskisâcimowina – Cree word for deceiver</b>	
<b>Who is the kiyâskisâcimowina in the Canadian educational system? (7:36 – 20:52)</b>	
Lack of safety for Indigenous students/people	Seven Fallen Feathers – Tanya Talaga <ul style="list-style-type: none"> <li>• <a href="https://www.ttalaga.ca/seven-fallen-feathers/">https://www.ttalaga.ca/seven-fallen-feathers/</a></li> </ul> Missing and Murdered Indigenous Women and Girls (link to the summary report of the National Inquiry into Missing and Murdered Women and Girls) <ul style="list-style-type: none"> <li>• <a href="https://www.mmiwg-ffada.ca/final-report/">https://www.mmiwg-ffada.ca/final-report/</a></li> </ul>

<p>Racism in Canada</p>	<p>Racism in Canada (Articles)</p> <ul style="list-style-type: none"> <li>• <a href="https://books.google.ca/books?hl=en&amp;lr=&amp;id=BZIsTAH7GWIC&amp;oi=fnd&amp;pg=PP1&amp;dq=racism+in+canada&amp;ots=0jlxdcNW1C&amp;sig=anCUIFhNaxL9jPDntHrtDQX-UQY#v=onepage&amp;q=racism%20in%20canada&amp;f=false">https://books.google.ca/books?hl=en&amp;lr=&amp;id=BZIsTAH7GWIC&amp;oi=fnd&amp;pg=PP1&amp;dq=racism+in+canada&amp;ots=0jlxdcNW1C&amp;sig=anCUIFhNaxL9jPDntHrtDQX-UQY#v=onepage&amp;q=racism%20in%20canada&amp;f=false</a></li> <li>• <a href="https://www.policyalternatives.ca/sites/default/files/uploads/publications/National%20Office/2017/12/McLean.pdf">https://www.policyalternatives.ca/sites/default/files/uploads/publications/National%20Office/2017/12/McLean.pdf</a></li> <li>• <a href="https://www.macleans.ca/news/canada/out-of-sight-out-of-mind-2/">https://www.macleans.ca/news/canada/out-of-sight-out-of-mind-2/</a></li> </ul>
<p>Concept of land ownership</p>	<p>Sylvia McAdam – “trespassing” – unlawfully occupying parks land</p> <ul style="list-style-type: none"> <li>• <a href="https://www.cbc.ca/news/Indigenous/sylvia-mcadam-trial-cabin-land-1.5063051">https://www.cbc.ca/news/Indigenous/sylvia-mcadam-trial-cabin-land-1.5063051</a></li> </ul> <p>Colten Boushie-Gerald Stanley trial</p> <ul style="list-style-type: none"> <li>• <a href="https://www.youtube.com/watch?v=mcD7T-XYma0">https://www.youtube.com/watch?v=mcD7T-XYma0</a></li> <li>• <a href="https://www.nfb.ca/film/nipawistamasowin-we-will-stand-up/">https://www.nfb.ca/film/nipawistamasowin-we-will-stand-up/</a></li> </ul> <p>Castle narrative</p> <ul style="list-style-type: none"> <li>• <a href="https://policyoptions.irpp.org/magazines/february-2018/gerald-stanley-castle-narrative/">https://policyoptions.irpp.org/magazines/february-2018/gerald-stanley-castle-narrative/</a></li> </ul>
<p>Apprehension of Indigenous children and youth</p>	<p>Social services: birth alerts, apprehensions, foster care</p> <ul style="list-style-type: none"> <li>• <a href="https://www.cbc.ca/news/canada/saskatchewan/sask-government-to-end-birth-alerts-1.5888595">https://www.cbc.ca/news/canada/saskatchewan/sask-government-to-end-birth-alerts-1.5888595</a></li> <li>• <a href="https://globalnews.ca/news/7020525/Indigenous-children-saskatchewan-care-11-year-high/">https://globalnews.ca/news/7020525/Indigenous-children-saskatchewan-care-11-year-high/</a></li> </ul>
<p>Understanding Indigenous rights and realities</p>	<p>Oka Crisis 1990</p> <ul style="list-style-type: none"> <li>• <a href="https://www.ctvnews.ca/canada/don-t-have-the-resources-we-just-have-the-passion-ellen-gabriel-on-being-a-mohawk-land-defender-for-31-years-1.5479366">https://www.ctvnews.ca/canada/don-t-have-the-resources-we-just-have-the-passion-ellen-gabriel-on-being-a-mohawk-land-defender-for-31-years-1.5479366</a></li> </ul> <p>Idle No More</p> <ul style="list-style-type: none"> <li>• <a href="https://idlenomore.ca/">https://idlenomore.ca/</a></li> </ul> <p><a href="#">EnviroNics Institute survey data or data summary</a></p>

<p>Racism integrated into nation building</p>	<p>Sarah Carter – article on the Peasant Farm Policy</p> <ul style="list-style-type: none"> <li>• <a href="http://blogs.ubc.ca/geog328/files/2015/09/Carter-2007-We-must-farm-to-enable-us-to-live.pdf">http://blogs.ubc.ca/geog328/files/2015/09/Carter-2007-We-must-farm-to-enable-us-to-live.pdf</a></li> </ul> <p>Macleans: They Call Me a Stupid Squaw, or Tell Me to Go Back to the Rez”</p> <ul style="list-style-type: none"> <li>• <a href="https://www.cbc.ca/news/canada/manitoba/rosanna-deerchild-reacts-to-maclean-s-racism-article-after-appearing-on-cover-1.2930054">https://www.cbc.ca/news/canada/manitoba/rosanna-deerchild-reacts-to-maclean-s-racism-article-after-appearing-on-cover-1.2930054</a></li> </ul> <p>Macleans: Canada Has a Bigger Race Problem Than America and It’s Ugliest in Winnipeg</p> <ul style="list-style-type: none"> <li>• <a href="https://www.macleans.ca/news/canada/out-of-sight-out-of-mind-2/">https://www.macleans.ca/news/canada/out-of-sight-out-of-mind-2/</a></li> </ul>
<p>Whiteness in Canadian leadership and representation in government</p>	<p>Whiteness</p> <ul style="list-style-type: none"> <li>• <a href="https://www.researchgate.net/publication/265553795_The_Great_White_North_Exploring_Whiteness_Privilege_and_Identity_in_Education">https://www.researchgate.net/publication/265553795_The_Great_White_North_Exploring_Whiteness_Privilege_and_Identity_in_Education</a></li> </ul>
<p>Residential schools as an official government policy of assimilation and cultural genocide</p>	<p>Summary Report of the TRC</p> <ul style="list-style-type: none"> <li>• <a href="https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf">https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf</a></li> </ul> <p>Residential schools as an official government policy</p> <ul style="list-style-type: none"> <li>• <a href="https://Indigenouspeoplesatlasofcanada.ca/article/history-of-residential-schools/">https://Indigenouspeoplesatlasofcanada.ca/article/history-of-residential-schools/</a></li> </ul> <p>Murray Sinclair – TRC</p> <ul style="list-style-type: none"> <li>• <a href="https://www.youtube.com/watch?v=wBtnCs1YVf4">https://www.youtube.com/watch?v=wBtnCs1YVf4</a></li> </ul>
<p>Importance of education in reconciliation</p>	<p>Education in Reconciliation</p> <ul style="list-style-type: none"> <li>• <a href="https://www.researchgate.net/publication/279577148_You_can%27t_be_the_global_doctor_if_you%27re_the_colonial_disease">https://www.researchgate.net/publication/279577148_You_can%27t_be_the_global_doctor_if_you%27re_the_colonial_disease</a></li> </ul>
<p><b>tâpewêwin – Cree word for truth</b>  <b>What is the tâpewêwin about the Canadian education system? (20:52 – 25:24)</b></p>	
<p>Stereotyping in textbooks and resources</p> <ul style="list-style-type: none"> <li>• Eurocentric textbooks and resources</li> </ul>	<p>Examples of resources/texts still being used</p> <ul style="list-style-type: none"> <li>• <a href="https://www.theglobeandmail.com/canada/article-nova-scotias-education-department-apologizes-for-offensive/">https://www.theglobeandmail.com/canada/article-nova-scotias-education-department-apologizes-for-offensive/</a></li> </ul>



	<ul style="list-style-type: none"> <li>• <a href="https://globalnews.ca/news/7563546/ribbon-skirt-day-saskatchewan-Indigenous-student/">https://globalnews.ca/news/7563546/ribbon-skirt-day-saskatchewan-Indigenous-student/</a></li> </ul>
Historicization of a people – Métis and First Nations	<p>Deloria, Philip Joseph. 2004. <i>Indians in unexpected places</i>. Lawrence, Kan: University Press of Kansas.</p> <ul style="list-style-type: none"> <li>• <a href="https://theconversation.com/not-in-the-past-colonialism-is-rooted-in-the-present-157395">https://theconversation.com/not-in-the-past-colonialism-is-rooted-in-the-present-157395</a></li> </ul>
Multiculturalism	<p>“There Are Other Children Here” Verna St. Denis</p> <ul style="list-style-type: none"> <li>• <a href="https://core.ac.uk/download/pdf/61688849.pdf">https://core.ac.uk/download/pdf/61688849.pdf</a></li> </ul>
<p><b>ôte-nîkâniyhtamawin – Cree word for future</b></p> <p><b>What should be the ôte-nîkâniyhtamawin for Canadian education?</b></p>	
<p>Shift to pedagogy of inclusion</p> <ul style="list-style-type: none"> <li>• Métis cultural program at Westmount</li> <li>• Round dance</li> <li>• Land-based learning</li> </ul>	<p>Traditional Cree round dance</p> <ul style="list-style-type: none"> <li>• <a href="http://ualberta.ca">How to Take Part in a Round Dance   New Trail (ualberta.ca)</a></li> </ul> <p>Note: Round dances need to be celebrated with the support of the Indigenous communities.</p>
Decolonizing through visual and performing arts – EcoJustice Program	<p>EcoJustice Program</p> <ul style="list-style-type: none"> <li>• <a href="https://www.youtube.com/watch?v=xrlhyMFVE5Q">https://www.youtube.com/watch?v=xrlhyMFVE5Q</a></li> </ul>
Reconciliation as action	<p>National Centre for Truth and Reconciliation</p> <ul style="list-style-type: none"> <li>• <a href="https://nctr.ca/">https://nctr.ca/</a></li> </ul> <p>Reserve 107: Reconciliation on the Prairies</p> <ul style="list-style-type: none"> <li>• <a href="https://www.reserve107thefilm.com/">https://www.reserve107thefilm.com/</a></li> </ul>
Relationships with Indigenous peoples – ethical space	<p>Ethical Space of Engagement – Willie Ermine</p> <ul style="list-style-type: none"> <li>• <a href="https://tspace.library.utoronto.ca/bitstream/1807/17129/1/ILJ-6.1-Ermine.pdf">https://tspace.library.utoronto.ca/bitstream/1807/17129/1/ILJ-6.1-Ermine.pdf</a></li> </ul> <p>United Nations Declaration on the Rights of Indigenous Peoples</p> <ul style="list-style-type: none"> <li>• <a href="https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf">https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf</a></li> </ul>

**Appendix E: Emma Stewart Resources Centre (ESRC) Bibliographies,  
Indigenous Resources Review Committee (IRRC) Resources,  
Saskatchewan Teachers' Federation Professional Learning  
Opportunities, and Ministry Resources**

## ESRC Bibliographies

- [Aboriginal Resource List](#)
- [Anti-Racist Education](#)
- [Decolonizing and Indigenizing Education](#)
- [Indigenous Pedagogy and Perspectives](#)
- [Residential Schools, Truth and Reconciliation](#)
- [Residential Schools, Truth and Reconciliation – Selected Resources](#)
- [Treaty Education](#)

## Indigenous Resources Review Committee (IRRC)

Recommendations emerging from the 2018 Saskatchewan Teachers' Federation Social Justice, Inclusion and Equity report included the creation of the Indigenous Resources Review Committee. This two-year working committee of teachers was tasked with sharing resources important to their practice that reflected residential school legacy, history of Indigenous Peoples in Canada, Treaties, and contemporary and positive representations of First Nations, Métis, and Inuit peoples. That work can be found on the Saskatchewan Curriculum website:

- Click Grade and then Subject.
- Select 'All Resources' for that curriculum.
- Scroll down through the filters to 'Other Filters' and select 'STF IRRC' to access the committee's recommended resources.

(Please note that some resources are currently out-of-print but the committee members felt these resources were valuable to members if they could gain access to them.)

## [Saskatchewan Teachers' Federation Professional Learning \(STFPL\) Offerings](#)

### Ministry Publications

- **Supporting Reconciliation in Saskatchewan Schools**  
This site has been created to support school staffs to work together to expand their understanding of truth and reconciliation as well as the history and legacy of residential schools. It contains tools and resources to support important conversations and professional development opportunities.  
Curriculum website main page – [Truth and Reconciliation](#)
- **K-9 Treaty Education Learning Resource**  
The *Kindergarten to Grade 9 Treaty Education Learning Resource* is designed for teachers to assist them in integrating Treaty content and perspectives in Saskatchewan curricula and is inquiry-based. It provides information about treaties, First Nations people and the history of what is now known as Saskatchewan, as well as sample learning experiences, assessment ideas and suggested resource materials to support teachers.  
Curriculum website main page – **Truth and Reconciliation** – [Treaty Education](#)

- **K-12 Treaty Education Outcomes and Indicators**

Saskatchewan has had mandatory treaty education since 2007. These outcomes and indicators help students learn more about the treaty relationship, spirit and intent of treaties, historical context of treaties and treaty promises and provisions and are to be thoughtfully incorporated into all subject areas.

Curriculum website main page – **Truth and Reconciliation** – [Treaty Education](#)

## Partners



*Thank you to all who participated in the development of the resources, including all who provided feedback in the pre-screening as well as those who reviewed and tested draft versions of the resources.*



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**Arbos Centre for Learning**

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[www.stf.sk.ca](http://www.stf.sk.ca)    [@SaskTeachersFed](https://www.youtube.com/SaskTeachersFed)