

SOCIAL JUSTICE AND THE INCLUSION OF INDIGENOUS PEOPLES IN CANADA

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INTRODUCTION

This chapter examines how government policies regarding social inclusion have impacted the Indigenous¹ Peoples of Canada. Although Canada has embraced multiculturalism as a national identity, Aboriginal Peoples have remained largely outside of the multiculturalism discourse and inclusion policies. This chapter begins with a review of the government legislation that has established a system of social equity in the country but has excluded Indigenous Peoples. It then examines the *Indian Act*, which attempted to forcibly assimilate the First Peoples through 'eliminat[ing] Aboriginal governments; ignor[ing] Aboriginal rights; terminat[ing] the Treaties; and, through a process of assimilation, cause[d] Aboriginal Peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in

¹ The terms 'Indigenous', 'First Peoples', and 'Aboriginal' are used interchangeably in this paper. 'Indian' is the terminology of the Indian Act and is used specifically in that context.

Canada' (Truth and Reconciliation Commission of Canada, 2015, p. 1). In conjunction with the Indian Act, residential schools further enacted a process of forced invisibility on First Peoples. The chapter ends with a description of various initiatives that have been inspired by the Calls to Action of Canada's Truth and Reconciliation Commission (TRC)(2015).

CANADA'S NATIONAL POLICIES FOR DIVERSITY AND INCLUSION

In 1971, the Canadian Prime Minister declared that Canada would adopt multiculturalism as an official policy. The policy recognized the diversity of nationalities and cultures reflected by the country's citizens. Together with the *Canadian Charter of Rights and Freedoms* (CCRF)(1982) and the *Canadian Human Rights Act* (CHRA)(1977), the *Canadian Multiculturalism Act* (CMA)(1988) characterizes Canada as a country of equality and inclusion. These policies have not only been enacted through the judicial system, but they are also evident in education policies on inclusion and in curricula that explicitly teaches about the social fabric of Canadian society.

MULTICULTURALISM POLICY

In an effort to create an equal Canadian society, Prime Minister Pierre Trudeau (1971) proposed that Canada should adopt a multicultural policy within a bilingual framework. This policy would protect the cultural freedom of all Canadians and create national unity by celebrating differences. The policy advocated support for the maintenance and development of heritage cultures, intercultural sharing, the reduction of barriers to full and equitable participation in Canadian society, and the learning of at least one official language (Berry, 2013; Dewing & Leman, 1994/2013; Trudeau, 1971).

In 1972, a Multicultural Directorate was approved to implement multicultural policies and programmes supporting human rights, citizenship, and immigration. The Ministry of Multiculturalism, established in 1973, focused on implementing multicultural initiatives in all government sectors. The Canadian Consultative Council on Multiculturalism, later the Canadian Ethnocultural Council, created

relationships between ethnic organizations and the government for collaborative decision-making. The main goal of the multicultural policies and subsequent actions was to remove barriers that prevent or limit the participation of cultural minorities in Canadian society (Dewing & Leman, 1994/2013).

CANADIAN LEGISLATION FOR RIGHTS AND FREEDOMS

The CHRA was established in 1977 to ensure that all individuals

...have an opportunity equal with other individuals to make for themselves the lives that they are able and wish to have and to have their needs accommodated, consistent with their duties and obligations as members of society, without being hindered in or prevented from doing so by discriminatory practices based on race, national or ethnic origin, colour, religion, age, sex, sexual orientation, gender identity or expression, marital status, family status, genetic characteristics, disability or conviction for an offence for which a pardon has been granted or in respect of which a record suspension has been ordered. (Canadian Human Rights Act, 1985, s 2)

Established the same year, the Canadian Human Rights Commission was to administer the CHRA and to mediate human rights disputes (Dewing & Leman, 1994/2013).

While various enactments of emancipatory and human rights legislation speak well of a government's intention to seek change, they can also be easily altered or even withdrawn. Enshrining such intentions within a national constitution truly anchors this process in the fabric of both legal and governmental frameworks and can even become a mandate for change. An 'Act' of any legislature can be repealed by a majority vote from that body. Constitutional change essentially 'bedrocks' a nation's intention in a way that shapes the country and cannot be easily ignored (The notwithstanding clause being a notable exception as it gives each province a means to 'temporarily' opt out decisions they do not support). A foundational shift in this direction is the CCRF, which was enshrined in the Constitution Act, 1982. At that time, Canada's constitution was repatriated to Canadian legislatures from the authority of British Parliament. The CCRF, commonly referred to as The Charter, established rights and freedoms for all Canadians, including fundamental

freedoms, democratic rights, mobility rights, legal rights, and equality rights. The Charter also specifically noted that it should be interpreted in a manner that respects multicultural heritage (CCRF, 1982, s 27) and the equality of the sexes (CCRF, 1982, s 28). Within this constitutional framework, any and all treaties were recognized. Thus both First Nations and various levels of Canadian governments are 'treaty peoples'. The Charter continues to govern human rights law in Canada.

CANADIAN MULTICULTURALISM ACT

The CMA was passed into legislation, in 1988, as the federal government's formal commitment to supporting diversity. The Act 'acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage' (CMA, 1985, s 3(1)(a)). It also identifies multiculturalism as integral to Canadian heritage and identity as well as shaping the country's future (CMA, 1985, s 3(1)(b)). The Act documents the government's intention to increase inclusion and eliminate barriers to equitable participation in Canadian society (CMA, 1985, s 3(1)(c)). Overall, the law's intent is to both treat people equally and to respect diversity (Berry, 2013).

Multiculturalism has been criticized for obscuring the Canadian identity and national unity as the ideas of celebrating differences and sharing common values may be deemed contradictory (Berry, 2013; Dewing & Leman, 1994/2013; Joshee, Peck, Thompson, Chareka, & Sears, 2016; Wayland, 1997). However, the CMA has become widely accepted by Canadians (Berry, 2013; Berry & Kalin, 1995) and is now considered a fundamental part of Canadian society (Berry, 2013; Dewing & Leman, 1994/2013).

MULTICULTURAL EDUCATION POLICY AND CURRICULA

Multicultural and human rights policies have also transcended through Canada's education system (Bromley, 2011; Howe, 2014; Joshee et al., 2016; Lund, 2012) as values incorporated into education policies and academic curricula across the country. Bromley (2011) examined social science textbooks for grades 8 to 12 in British Columbia to determine their use in promoting acceptance of diverse cultures and a unified national identity. She found that the textbooks are being

used to frame human rights and multiculturalism as part of the Canadian identity and to teach content using multiple perspectives. The textbooks also highlight the accomplishments of particular Canadians and use Canada's global reputation as a peacekeeping and just country to teach Canadian identity.

Howe (2014) points out that high schools now offer a variety of foreign languages in an effort to create global citizens and that teacher education has changed to include human rights, social justice, and multiculturalism components. Joshee et al. (2016) highlights education policies in Ontario, Alberta, and Atlantic Canada that promote understanding and respect of cultural diversity and different perspectives (Alberta Education, 2005; Atlantic Provinces Education Foundation, 1999; Ontario Ministry of Education, 2014).

ABORIGINAL PEOPLES AND POLICY

Clearly, Canada and its provinces have a history of embracing multiculturalism and immigration, but it has been both blind and more often colonial in regard to the realities of Indigenous Peoples in Canada. As a result, while multiculturalism has become an essential part of Canadian identity, the First Peoples of Canada have remained largely outside of these policies and practices (Berry, 2013; Environics Institute, 2010; Fleras & Elliot, 1992). Justice Murray Sinclair, Chair of the TRC of Canada (2015), speaks to Canada's historical treatment of Aboriginal Peoples.

We need to understand that the relationship between Aboriginal people and non-Aboriginal people, in particular government, since confederation has been one in which the government of Canada has deliberately attempted to wipe out the culture and language of Aboriginal people. And we have seen it not only in the way that residential schools were created and run but we have also seen it in legislative changes that prohibited ceremonies, for example the potlatch and Sundance laws of the 1880s made it illegal to participate in ceremonies and gatherings and prohibited the wearing of Indian garb by Indian people. It prohibited people from going into any ceremony such as a sweat lodge. So those legislative changes were clearly designed to wipe out the culture of Indigenous groups. (8:10-8:57)

THE INDIAN ACT OF 1876

The *Indian Act* was enacted in 1876 and embodies the relationship between the Government of Canada and Indigenous Peoples of Canada. The Act, although amended, is still in existence and dictates how reserves and bands can operate and who is considered 'Indian' (Hurley, 2009). With the Act, the Canadian government abolished Indigenous self-government, took control of Indigenous services, and made it a requirement for Aboriginal children to attend school (Hurley, 2009; Virag, 2005).

The CHRA specified that the Indian Act was not governed by the CHRA. Thus, the Canadian Human Rights Commission was not responsible for dealing with any issues related to the Indian Act (McKay-Panos, 2008). It was not until 2008 that amendments were made to the CHRA, and the law became more inclusive. And, until 1985, the Indian Act violated Section 28 of the Canadian Charter of Rights and Freedoms, which guarantees rights equally to both sexes (CCRF, 1982), as Aboriginal status could not be retained when status women married non-status men (McKay-Panos, 2008).

RESIDENTIAL SCHOOLS: 1884–1996

Residential schools were set up as a result of the Indian Act, requiring that Indian children attend school. The schools were generally 'badly constructed, poorly maintained, overcrowded, unsanitary fire traps' (TRC, 2015, p. 46). Upon arriving at residential schools, children were 'stripped of their belongings and separated from their siblings' (TRC, 2015, p. 45). They underwent rapid acculturation; were forced to speak English; and were poorly fed, treated, and cared for. They were overworked, neglected, and abused. The last residential school closed in 1996 (TRC, 2015).

Seven generations of Aboriginal Peoples attended the Indian Residential School (IRS) system (Sinclair, 2015), leaving no aspect of Aboriginal life untouched (TRC, 2015). The losses of language, tradition, and culture are compounded by the massive disparities in educational attainment, health markers, and income level between Aboriginal and non-Aboriginal Canadians. Aboriginal Peoples have higher rates

of incarceration, domestic violence, substance abuse, and suicide. Much of this inequality can be attributed to the injury caused by the assimilatory IRS system (Potvin, 2015; TRC, 2015). While Newfoundland and Labrador were not part of Canada until 1949, there were residential boarding schools in Labrador and the former Dominion of Newfoundland, now known as the province of Newfoundland and Labrador, with the additional practice of 'forced invisibility' in denying the presence of the Mi'kmaq Peoples on the island of Newfoundland (Hanrahan & Anderson, 2013).

It is evident from the persistence of residential schools until 1996 that the First Peoples of Canada were excluded, for many years, from both the CCRF and the (CMA). The existence of residential schools went against the CMA, which encourages the preservation, enhancement, and sharing of the cultural heritage of all Canadians (CMA, 1985; Berry, 2013). Residential schooling violated many rights and freedoms outlined in the Charter, including Section 2 – fundamental freedoms, Section 7 – life, liberty, and security of person, and Section 27 – preservation and enhancement of multicultural heritage (CCRF, 1982).

ROYAL COMMISSION ON ABORIGINAL PEOPLES

In 1991, the Royal Commission on Aboriginal Peoples (RCAP) was established to investigate problems faced by Aboriginal Peoples in Canada. The first recommendation of the Commission's (Canada, 1996) final report was that there be a renewed relationship between Aboriginal Peoples and the Canadian Government 'based on the principles of mutual recognition, mutual respect, sharing and mutual responsibility' which would form 'the ethical basis of relations between Aboriginal and non-Aboriginal societies in the future' (p. 130). Additionally, the right to Aboriginal self-determination needed to be recognized within the context of the Canadian Constitution Act and international human rights law.

In response to the RCAP report, the Canadian Government unveiled *Gathering Strength: Canada's Aboriginal Action Plan* (1998), which heralded the beginning of meaningful reconciliation between the Aboriginal and non-Aboriginal Peoples of Canada. In May, 2006, the Government announced the settlement of a class-action lawsuit brought by former Indian Residential School students. Referred to as the

Indian Residential School Settlement Agreement (IRSSA) (Canada, n.d.) it provided financial compensation and established the Truth and Reconciliation Commission.

TRUTH AND RECONCILIATION COMMISSION OF CANADA (TRC)

The TRC was established in 2008 as part of the IRSSA (TRC, 2015). The TRC was tasked with

... reveal[ing] to Canadians the complex truth about the history and the ongoing legacy of the church-run residential schools, in a manner that fully documents the individual and collective harms perpetrated against Aboriginal peoples, and honours the resilience and courage of former students, their families, and communities; and guid[ing] and inspir[ing] a process of truth and healing, leading toward reconciliation within Aboriginal families, and between Aboriginal peoples and non-Aboriginal communities, churches, governments, and Canadians generally. The process was to work to renew relationships on a basis of inclusion, mutual understanding, and respect. (TRC, 2015, p. 27)

A survey in 2009 examined how much Canadians were learning, in school, about Aboriginal People. Only 54% of non-Indigenous Canadians surveyed were aware of IRSs. Indigenous urban Canadians who took the survey rated how much they learned about Indigenous People, history, and cultures in school. Eighty-nine percent reported having learned little to almost nothing about these topics in elementary school, and 80% had learned little to almost nothing on the topics in high school. Only 24% of non-Indigenous urban Canadians thought schools were doing a good to excellent job teaching about Indigenous People and their history, and 63% thought schools were doing a fair to poor job (Environics Institute, 2010).

TRC FINAL REPORT 2015

The TRC Final Report was released in 2015. The report included the stories of survivors, an in-depth overview of the history and legacy of the IRS system, and 94 Calls to Action to further the reconciliation process. These Calls focused on

public awareness and education on IRS, nation-wide adoption of the *United Nations Declaration on the Rights of Indigenous Peoples*, government investment in reconciliation, and the commemoration of the history and legacy of IRSs (TRC, 2015).

COLLECTIVE RESPONSIBILITIES

The establishment of the TRC was not the first legitimate step toward inclusion for Indigenous Peoples in Canada, but it is the most recent and seems to be one of the most promising. Most Canadians are finally beginning to understand the depth of the harm done through IRSs and to realize the extent to which the Canadian Government's policies and societal practices have neglected the needs, and indeed undermined the traditions and cultures, of Indigenous Peoples (Lambert, 2016). Through the work of the TRC and its Final Report (2015), Canadians have been informed about the history of IRSs and the impacts on Aboriginal Peoples. In addition, all sectors of Canadian society have been challenged to consider ways for reconciliation to take place in order to move the nation forward. Work is beginning, at all levels of education, to include Aboriginal history and Aboriginal knowledges in the curricula. Informally, reconciliation is being discussed at work sites and community gatherings as Canadians examine their collective responsibilities for social inclusion.

Since the release of the report, Aboriginal student needs are addressed, and non-Aboriginal Canadians are becoming more informed and reflective, recognizing the importance of reconciliation and the collective responsibility for social inclusion.

INDIGENOUS HISTORY AND KNOWLEDGES IN CANADIAN SOCIETY AND EDUCATION

TRC Chair Sinclair (2015) explains in the following the importance of education to social justice as reflected in the inclusion of Aboriginal Peoples in Canadian society:

Education is what got us into this mess- the use of education in terms of residential schools- but education is the key to reconciliation because we need to look at the way we are educating children. That's why we say this is

not an Aboriginal problem, it's a Canadian problem. The way we have educated Aboriginal peoples in residential schools to believe that they are heathens and savages and pagans and inferior, is the same message we were giving in the public schools. And we need to change that message in the public schools, and in the Aboriginal schools as well, to ensure all children being educated in our school system in Canada are educated to understand the full and proper history of each and every Indigenous group and the territory in which they live so that they will grow up learning how to speak to and about each other in a more respectful way. (9:34-10:21)

K-12 EDUCATION

At this time across Canada, and at all levels of education, there is an increase in the teaching of Aboriginal history and knowledge systems (Godlewska, Rose, Schaeffli, Freake, & Massey, 2017; Jacklin, Strasser, & Peltier, 2014; Milne, 2017), and Aboriginal Peoples are being acknowledged and celebrated for the value they bring to Canadian society (Gasparelli et al., 2016; Ragoonaden & Mueller, 2017; Taylor, 2017; Todorova, 2016; Weiler, 2017).

Godlewska et al. (2017) investigated the incorporation of Aboriginal history and culture in curricula for school-aged children and youth in Newfoundland and Labrador. They examined textbooks for social studies courses for ages 5 to 14 and for Canadian Studies and World Studies courses for ages 15 to 18. They noted some problematic content, including historical inaccuracies and incorrect terminology but also general improvement in the inclusion of content over time. They recommended working with Indigenous educators to design and implement curricula and to select relevant and appropriate textbooks.

Milne (2017) examined the perceptions of educators and parents in Southern Ontario about the Ontario Ministry of Education's commitment to Indigenous student success and the delivery of Indigenous content in schools. The integration of Indigenous content was considered to be beneficial for both Indigenous and non-Indigenous students for many reasons, including improving school experiences and increasing awareness, respectively.

Research has also looked at ways to increase Indigenous student inclusion and success in the Canadian education system although much of this research has

been focused on a deficit model. Focusing more on strengths and success from the Indigenous perspective, the *Sharing our Success* (2004 and 2007) reports are two sets of case studies examining 20 schools across Canada. These books highlight exemplars of success for Indigenous students and their schools, yet, despite this research showing such models of success, challenges continue (Bell et al., 2004; Fulford & Daigle, 2007). Preston (2016) examined issues in Nunavut schools through interviews with teachers and school administrators. Participants described the following challenges: poor student attendance, limited cultural and language resources, and the legacy of residential schools and teacher turnover creating strained school-student/parent/community relationships. To improve these problems, Preston, as did Bell et al. and Fulford et al., recommended incorporating local Inuit culture, language, and knowledge into curricula.

Aikenhead (2017) discussed ways that educators can overcome 'privilege-blindness' (p. 76) and foster the success of their Indigenous students in mathematics through dialogue and collaboration. He began by proposing seven questions related to conventional notions of math and the promotion of reconciliation and answered them throughout the paper. He concluded that mathematics is subjective and cultural, and that a pluralist approach is the best way to acknowledge this and celebrate Indigenous knowledges.

POST-SECONDARY EDUCATION

At the post-secondary level, many universities are making an effort to provide culturally considerate education, opportunities, and campuses for Indigenous students. Osgoode Hall Law School of York University has established a Reconciliation Fund to contribute to Indigenizing the curriculum and programming, among other initiatives, and has created a centre for Indigenous community life on campus (Osgoode Hall Law School, 2017).

Pidgeon (2016) investigated efforts across Canada to indigenize policy, programmes, and practice, thereby promoting the success of Indigenous students. Using examples from Canadian and American schools, Pidgeon identified key areas that non-Indigenous post-secondary schools should target to empower Indigenous students: (a) governance, (b) institutional policy, (c) curricula and co-curricula, and (d) practice. She concluded that Indigenized institutions will foster Indigenous self-determination and cultural integrity.

Ragoonaden and Mueller (2017) explored perceptions of culturally responsive pedagogy in a course offered to Indigenous students looking to transition into university-level courses at the University of British Columbia Okanagan. The course was designed by First Nations communities and other university stakeholders. It integrated Indigenous traditional teaching knowledges and methods, including the Medicine Wheel and collaborative learning circles. Through interviews, the authors found this approach to be valuable to students and effective in incorporating Indigenous knowledges into the course's curriculum.

HEALTH EDUCATION

Many professional schools and programmes have begun incorporating Indigenous history, knowledges, and voices into the development of curricula. Jacklin et al. (2014) described the implementation of an Aboriginal health curriculum at the Northern Ontario School of Medicine and associated challenges, such as managing stereotypes, improperly trained faculty, and the differences between Western and traditional medicine. The programme was developed and is delivered through a community engagement approach, which includes members from Aboriginal communities in planning and teaching, in an effort to decolonize Aboriginal health. The school has integrated Aboriginal health throughout its curriculum, and the study authors believe the curriculum is contributing to the long-term goal of reducing health disparities for Aboriginal People in northern Ontario.

Hojjati et al. (2017) examined how Canadian health education programmes, specializing in disability and rehabilitation, should include postcolonialism and Indigenous health disparities. The researchers conducted interviews with educators, service providers, researchers, and policymakers with backgrounds in postcolonialism and health. The interviewees discussed areas such as the history and legacy of colonization, health and access disparities, the connection between rehabilitation and Indigenous knowledges, and the role of rehabilitation in addressing Indigenous health disparities. The authors recommended that health educators apply a postcolonial lens when teaching students about culturally safe care for Indigenous patients.

Additionally, Gasparelli et al. (2016) discussed the importance of the TRC for physiotherapy in Canada and delivered their own calls to action. These include attracting Indigenous students to physiotherapy programmes and retaining practising

Indigenous physiotherapists in order to improve cultural safety. There was also a call to incorporate Indigenous history and rights, anti-racism content, and cultural safety into physiotherapy curricula and continuing education.

Although including Indigenous history and knowledges in curricula is important, Canadians must acknowledge the prejudice and discrimination that is inherent in non-Indigenous perspectives and institutions. Ly and Crowshoe (2015) explored the Aboriginal stereotypes present in Canadian medical education and how they impact Aboriginal health. They conducted focus groups with undergraduate medical students from the University of Calgary to determine their perspectives on stereotypes, racism, and discrimination against Aboriginal People. Students were aware that stereotypes lead to racism and discrimination and had encountered Aboriginal stereotypes in medical school. Ly and Crowshoe concluded that medical students needed to be taught about the impacts of Aboriginal stereotypes to begin addressing the racism and health disparities experienced by this population.

OTHER PROFESSIONAL SCHOOLS

Todorova (2016) examined journalism curricula across Canada and argued for the decolonization of journalism education. The author recommends that journalism education should integrate Indigenous knowledge into curricula and administer it with equal importance to the dominant Western pedagogy. The author concludes that integrating Western and traditional knowledge into journalism curricula will help mould students into 'critical thinkers' and 'intercultural experts' (Todorova, 2016, p. 688) and will allow them to promote understanding as a working professional.

Furthermore, Weiler (2017) discussed the concept of public service schools. He proposed their use as a means of working toward reconciliation in Canada through the TRC's Call to Action 57, which urges the government to educate public servants on Aboriginal history. The author discusses the importance of having public servants who are educated about Indigenous history in Canada so that they can 'contribute to healing and building mutually respectful relationships among Indigenous and settler peoples of Canada' (Weiler, 2017, p. 15).

COMMUNITY ACTION

Together, these examples highlight the advancement in policy, curriculum, and research thus far as well as the remaining areas for improvement. Creating an

educated Canadian population has the potential to spark new ideas and inspire people to take action in their own communities. For example, someone educated about IRSs and their legacy may be more likely to recognize racist attitudes in the work place and speak out against them. A high school student who has been properly educated about Canadian history in relation to Indigenous Peoples may feel inspired to advocate for the strong delivery of this educational component in contexts where this aspect of the curriculum is lacking. Institutional and systemic change will happen largely through government action, including research and policy. National change will require personal, group, and community action (TRC, 2015).

PERSONAL ACTION

On a personal-action level, Taylor (2017) described her experience as an early child education student and how she hopes to promote reconciliation within the curriculum as well as between staff, parents, and community members. She discussed her education and ways in which she could expand on what she has learned to further incorporate reconciliation into practice as an early childhood educator.

GROUP ACTION

Many groups have begun to think about how they can contribute to reconciliation efforts. Canadian businesses Unifor and CN Rail made a large donation to support the First Nations Child and Family Caring Society of Canada (Unifor, 2017). The Pierre Elliot Trudeau Foundation invited four Indigenous rapporteurs to their 12th Annual Public Policy Conference to ensure that Indigenous voices were heard and incorporated (Todd & Mills, 2016).

Municipal governments and universities across Canada have been working to create community-level change to achieve reconciliation. The Federation of Canadian Municipalities has established the *First Nation-Municipal Community Economic Development Initiative* and the Community Infrastructure Partnership Program with the goal of creating strong, productive economic relationships between municipalities and neighbouring First Nations communities (Federation of Canadian Municipalities, 2015).

CHANGES AT CANADIAN UNIVERSITIES

Some Canadian universities have been progressive in seeking to promote both social justice and reconciliation. As an overarching pan Canadian body, the Association of Canadian Deans of Education (ACDE) launched an *Accord on Indigenous Education* in 2009. The vision of the accord is 'that Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian learning settings' (p. 1). In signing the Accord, the deans are promoting effective change and inclusion for Indigenous Peoples and knowledge within education faculties and teacher education programmes (ACDE, 2009). And there has been action as a result. For example, in 2012, ACDE in cooperation with Deans across Canada began an *Indigenizing the Academy* initiative, part of which was the launching of the *Canadian Symposium on Indigenous Teacher Education* (CSITE). In this way change was supported nationally and locally (Anderson & Hanrahan, 2013). Other universities have made change as a result of the Accord or through other processes.

Memorial University of Newfoundland (MUN) serves a province that once denied the existence and legitimacy of Indigenous Peoples, such as the Mi'kmaq, on the Island of Newfoundland. A MUN presidential report on the relationship between the Indigenous Peoples of the province and the university resulted in an action plan based on 35 recommendations for change (Hanrahan & Anderson, 2013). Recommendation 1 was to create a community-based teacher education programme in Labrador. This was started in 2012. Other partnerships and actions are taking place although there is much more to do, as noted by Godlewska et al. (2017). More recently the TRC's calls for action are shaping change as part of the broad-based pan Canadian response.

York University hosted Inclusion Day in 2017 to explore how reconciliation applies to post-secondary educational institutions ('York U hosts Inclusion Day', 2017). Vancouver Island University is currently conducting a learning series that incorporates 'lunch and learn' events, daylong workshops, and multi-day workshops. The series is open to students, faculty, staff, and community members (Watts, 2017). Ryerson University members undertook their own two-year consultation process to determine how they should approach reconciliation on their campus.

They recently released their report, which noted challenges, opportunities for change, and recommendations and unveiled a commemorative plaque to honour their commitment to reconciliation (Ryerson University, 2018).

FINAL THOUGHTS

Social inclusion in Canada is established through legislation that includes the CCRF, the CHRA, and the CMA. However, for Indigenous Peoples, such regulations have been overshadowed by the Indian Act initially of 1867 that attempted to forcibly assimilate Indigenous Peoples. Beginning in 1884, Indigenous children were required to attend residential schools, which used educational strategies that worked to annihilate Indigenous languages, traditions, and cultures.

The IRSSA in 2006 was responsible for the establishment of Canada's TRC. The TRC promoted reconciliation between Indigenous and non-Indigenous peoples and called for changes at all levels of the Canadian government and in all sectors of society. Education is a necessary step in achieving reconciliation between Aboriginal people and Canada as a whole, and is therefore one of the most important components of the TRC's Calls to Action. Perhaps helped by the same movements that led to the formation of the TRC, the calls for action are a timely framework that will further shape a more reconciled future as part of the broad based pan Canadian response: everyone is at home here and we must get stronger through mutual respect and engagement.

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