



ROOTS OF RECONCILIATION (RR2)

OVERVIEW

In this learning experience, students will explore the many roots of reconciliation that extend back for more than five (5) decades. Using a tree as a metaphor, students will populate the tree with leaves that represent various events along four primary branches:

- Mi'kmaw communities and organizations;
- Education;
- Canadian society; and
- Residential schools and survivors

As students grow their tree they will follow the primary events and processes that led to reconciliation, an historic process that marks a major milestone in Canada's relationship with indigenous peoples.

A guided discussion is provided to be used to prepare learners for this learning experience.

LEARNERS WILL...

- ▶ Create an integrated visual graphic of multiple timelines that led to reconciliation.
- ▶ Understand that reconciliation started many decades ago.
- ▶ Understand that achieving reconciliation means working together on many related issues.
- ▶ Be exposed to the many Mi'kmaw organizations that have had a role in challenging the Government of Canada to address reconciliation at a national level.
- ▶ See that reconciliation means many things to many people across Mi'kma'ki and Canada.

FOCUS

An introduction to the roots of reconciliation is provided in the supplementary materials to be used to activate prior knowledge and set up the context for the activity. The activity is undertaken by the whole class, with leaves passed out to each learner. Following in the numbered order (just to help students have a sense of historic time and process), students read out the event or fact on their nipi (leaf) and place the leaf where it belongs on the tree. Some leaves have prompting questions, which are opportunities to stop and have discussion with the class on the emergence of reconciliation.

The exit ticket activity is for learners to choose an event they were surprised by and explain why it was important in the movement towards reconciliation.



It is important that students engaging in this unit have a clear understanding of the following content:

- The Mi'kmaq as the Indigenous people of Nova Scotia and the Atlantic region.
- The primary periods of Treaty-making, Treaty-Denial and Treaty-Renewal. (See the introduction to this theme)
- Understand a basic definition of reconciliation.

ADDITIONAL RESOURCES

Because this is a wide ranging activity that covers more than five decades of experience in Mi'kma'ki, there are many additional resources. You can find them in the supplementary materials for this LE.



TEACHER TIP

While this LE covers 50 years, the roots of reconciliation go much further back in time--right to the treaties themselves! Students can be encouraged to create nipi'k (leaves) for things they've learned in earlier LEs to add to the tree.

Roots of Reconciliation Activity and Discussion Guide

The Activity

Set Up:

- You will need an empty wall space (or bulletin board) with enough room for the tree, its branches, and some roots.
 - The tree, roots and branches, can look however you like—get creative! You can make it out of construction paper or Bristol board, you could even have students build the base of tree themselves as a classroom activity.
 - This activity works as both a single-event (where the tree can be set up and ready for students to place the nipi'k), *or* it can be done in chunks over time as you work through the Roots of Reconciliation LEs with students. For example, you could begin the Treaties section by “planting the seed” of the tree. You could “grow” it as the treaty relationship begins, starting with adding the roots at the bottom of the tree. As you enter the treaty denial period, you could slow the growth of the tree, but leave the roots visible to show that they never really left. When you move on from RR2, you can continue to add nipi'k to the tree. The treaty relationship is ongoing, so the tree can be, too. The possibilities are endless!
- We have provided some nipi'k to get this activity started, as well as blank nipi templates for teachers and students to use to add their own examples to the tree if time allows.
 - An optional class activity is for learners to create their own nipi'k based on what they've already learned, *or*, as they continue working their way through the LEs in Roots of Reconciliation and learn more, they can add new nipi'k to the tree as they go.
- As you'll see in the Teacher Tip, while this exercise traces the roots of reconciliation back 50 years, reconciliation is much older. Students might want to add examples of events from their earlier lessons to the tree, and this should be encouraged.

Instructions:

This activity is to be undertaken by the whole class, with leaves passed out to each learner.

Using the dates provided to keep the leaves in chronological order, have students read out the event or fact on their leaf and place it where it belongs on the tree. Some of the leaves have prompting questions, (see the discussion guide for leaf-specific questions) which serve as an opportunity to stop and have a discussion with the class on the emergence of reconciliation.

There are many more opportunities for class discussion with this activity. These are outlined below—along with more activity suggestions— in the discussion guide.

Discussion Guide:

This discussion guide is built to mirror the tree that students will be “growing” in the classroom, beginning with the planting of the “seed” that will eventually sprout the roots of reconciliation—the treaties themselves.

Planting the Seed:

You might want to consider creating a literal seed to place at the bottom of your tree to give a physical representation of the place from which the roots of reconciliation grow: the treaties themselves.

The treaties are our blueprint for reconciliation because they create the foundation for an ongoing and mutually respectful relationship between treaty partners. Without that relationship, there cannot be reconciliation.

Potential Discussion Points

- Ask students to consider why the treaties are the seed for our roots of reconciliation. How have the treaties been the blueprint for reconciliation since they were signed?

Growing the Roots:

When building your tree, don't forget the roots! Reconciliation as we know it today has grown out of centuries of Mi'kmaw resistance, dedication to the treaties, and reminders to their treaty partners of their responsibilities. Without all treaty partners actively participating in that relationship, there can be no reconciliation. **The most fundamental part of reconciliation is the treaty relationship—these are your roots.**

Potential Discussion Points:

- Have students consider what they have already learned about the treaty relationship. What makes a healthy treaty relationship? What have they learned about their treaty responsibilities so far?
 - Students could come up with a list of treaty responsibilities or values and add these to the roots of the reconciliation tree. (Another creative way to do this is to add a new tree root for every point students come up with; the stronger the roots, the stronger the tree!)
- How might these responsibilities guide us through reconciliation?
 - Students might want to record the ideas they come up with here so that they can compare them to some of the reconciliation facts/events they place on the tree later on and see how they show up.

The Four Branches

Each branch of the reconciliation tree represents one of the following four themes: Mi'kmaw Communities and Organizations; Education; Canadian Society; and Residential Schools and Survivors. You'll find that the leaves we have provided for this activity are organized chronologically under each theme.

Potential discussion points

- As you share what each branch theme is with students, have them consider the many different roads (or “branches”) people have taken to work toward reconciliation. The goal is to get students to understand that reconciliation needs to happen in many different areas, and that there is no one way to “do” reconciliation.
 - Students could also consider how different groups of people used their unique strengths and interests to advance reconciliation in different realms. This relates to the importance of all relations working together and honouring their differences in the treaty relationship. Each of our unique experiences allows us to bring different things to the table.
- Students could be asked to consider how each of the events along each one themed branch relate to the events on another themed branch.
- Some of the leaves provided for this LE have discussion prompts attached. This is an opportunity to stop and have a discussion with the class about the emergence of reconciliation.
- There is a leaf included in this activity that creates an opportunity for learners to add themselves to the reconciliation tree. It is important that students recognize that they are just as much a part of this history as the people and organizations they're learning about. Discussion points could include: how students have already contributed to reconciliation (learning about treaties, for example) or how they see themselves contributing to reconciliation in the future.
 - **Note:** This leaf does not have a set “theme” to make room for the diversity of student experience (Mi'kmaw students may feel that they fit better in the “Mi'kmaw Communities and Organizations” section than the “Education” or “Canadian society” sections, for example)
 - Students could fill out this leaf as an individual activity, broken up into smaller groups, the class could work together to create a single leaf of their own—or you could do all three! In groups, students should be encouraged to identify the importance of working together to achieve reconciliation.

Ending the Activity:

Have students consider the tree they've created together in a holistic way.

- How do the values/treaty responsibilities they've added to the roots show up in the events (or nipi'k) they've added to the branches?
 - A way to frame this for students is to remind them that a tree's roots pull nutrients from the ground to feed the rest of the tree—including the leaves. How can we see the “nutrients” from the treaty relationship in the leaves?

A potential closing or “exit ticket” activity could be to ask learners to choose an event they were surprised by, and have them explain why it was important in the movement towards reconciliation.

Nipi’k (The Leaves) and Specific Discussion Prompts:

Mi’kmaw Communities and Organizations

- The Nova Scotia Micmac Aboriginal Rights Position Paper (1977)
 - **Discussion prompt: Consider why this position paper was significant during a period of treaty denial. Think back to what you’ve already learned about Mi’kmaq advocating for the treaty relationship in history—how might this action be similar to actions Mi’kmaw saqmaq have taken in the past? Can you think of any specific examples?**
 - Resources:
 - Overview of the Position Paper: <https://www.connexions.org/CxLibrary/CX500.htm>
 - Micmac News Articles covering the Position Paper and its process: <http://beaton.cbu.ca/atom/newspapers/micmacnews/MicmacNews-1977-05.pdf>
 - Mi’kmaw Timeline: <https://www.cbu.ca/indigenous-initiatives/Inu-resource-centre/mikmaq-resource-guide/mikmaw-timeline/>

- The Nova Scotia Native Women’s Association (1972)
 - **Discussion prompt: Think about what you know about Canada’s discrimination against Indigenous women in the *Indian Act*. How might the NSNWA have acted as a strong voice for change and reconciliation?**
 - Resources:
 - See *Micmac News* articles on the formation of the NSNWA: <http://beaton.cbu.ca/atom/newspapers/micmacnews/MicmacNews-1972-03.pdf>
 - Discrimination against Indigenous Women in Canada:
 - https://indigenousfoundations.arts.ubc.ca/marginalization_of_aboriginal_women/#:~:text=Aboriginal%20women%20in%20Canada%20frequently,and%20further%20for%20being%20Aboriginal
 - <https://amnesty.ca/what-we-do/no-more-stolen-sisters/>

- Grand Chief Donald Marshall Sr. Brings Back Treaty Day – October 1, 1986
 - **Discussion prompt: Spend some time talking about why Treaty Day celebrations are important for all treaty people, not just Mi’kmaq.**
 - Resources:
 - Mi’kmaw History Month – “Treaty Day”: <https://mikmaghistorymonth.ca/treaty-day/>
 - Union of Nova Scotia Mi’kmaq – “Celebrating Treaty Day”: <https://www.unsm.org/treaty->

[day#:~:text=In%201986%2C%20Grand%20Chief%20of,Scotia%20Mi'kmaq%2C%20with%20the](#)

- See articles from the *Micmac News* in 1986 about the 1986 renewal of Treaty Day celebrations (Oct 1986 Issue, p. 5):

<http://beaton.cbu.ca/atom/newspapers/micmacnews/MicmacNews-1986-10.pdf>

- R. v. Marshall - 1999

○ Resources:

- Mi'kmaq Rights Initiative – “Marshall Fact Sheet:”
https://mikmaqrights.com/wp-content/uploads/2020/11/Marshall-Factsheet_FINAL.pdf
- Union of Nova Scotia Mi'kmaq – “The Marshall Decision”:
<https://www.unsm.org/accomplishments/the-marshall-decision>
- The Canadian Encyclopedia- “The Marshall Case”:
<https://www.thecanadianencyclopedia.ca/en/article/marshall-case>

Education

- Mi'kmaw Kina'matnewey (1999)

- **Discussion prompt: Why was it important for Mi'kmaq to be able to have full say over their education? Consider the role the *Indian Act* played in controlling Indigenous education, and the residential school system and its legacies.**

○ Resources:

- “Education of Indigenous Peoples in Canada,” *The Canadian Encyclopedia* -
<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-education>
- The Mi'kmaq Education Act: <https://laws-lois.justice.gc.ca/eng/acts/m-7.6/FullText.html>
- Learn more about MK and how it has helped students and educators across Nova Scotia: <https://www.kinu.ca/>

- Essisnoqnikewey Siawa'sik—L'nuey Kina'matinewo'kuo'm (ESK) Immersion School (2016)

○ Resources:

- “Visit the only Mi'kmaq immersion school in the world,” *CBC News*. YouTube.
<https://www.youtube.com/watch?v=UhaDmBhkhuY>

- The use of land acknowledgements, sharing of the *Mi'kmaw Honour Song* and the singing of *O Canada* in three official languages have all been on the rise in Nova Scotia schools since 2010.

- **Discussion prompt: Have you seen this in your own school? What role do you think having both the *Honour Song* and *O Canada* in schools plays in reconciliation? How might this represent a part of the treaty relationship? Why are land acknowledgements important?**

- Dr. Sister Dorothy Moore
 - Resources:
 - Sister Dorothy Moore shares stories at Mi'kmawey Debert: <https://www.mikmaweydebert.ca/sharing-our-stories/exploring-our-histories/elders-stories/#prettyPhoto>
 - Women Social Activists of Atlantic Canada: <https://womenactivists.lib.unb.ca/content/sister-dorothy-moore-csm>
 - Global News, "Film tells story of Sister Dorothy Moore, Mi'kmaw educator who fought for her people": <https://globalnews.ca/news/9121469/sister-dorothy-moore-mikmaw-educator-film/>
 - Sister Dorothy Moore gets an honorary doctorate from Saint Mary's University: <https://www.smu.ca/academics/archives/dorothy-m.html>

- Dr. Elsie Basque
 - Dr. Elsie Basque became the first Mi'kmaw person to ever earn a teacher's certificate when she graduated from the Provincial Normal College in 1937. She was also the first Indigenous person to teach in a non-Indigenous school.
 - Resources:
 - Mi'kmawey Debert – "Elsie Charles Basque receives honorary doctorate from Acadia University": <https://www.mikmaweydebert.ca/2013/05/elsie-charles-basque-receives-honorary-doctorate-from-acadia-university/>

Canadian Society

- Section 35 (1982)
 - **Discussion prompt: Why is having Indigenous rights entrenched in the Canadian constitution important? How do you think it supported Mi'kmaq during the treaty denial period?**
 - Resources:
 - The Canadian Encyclopedia - "Indigenous Rights in Canada": <https://www.thecanadianencyclopedia.ca/en/article/aboriginal-rights>
 - The Canadian Encyclopedia – "Indigenous Peoples and Government Policy in Canada": <https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-government-policy>
 - Mi'kmaw Timeline – Sister Dorothy Moore L'nu Resource Centre: <https://www.cbu.ca/indigenous-initiatives/lnu-resource-centre/mikmaq-resource-guide/mikmaw-timeline/>

- The Mi'kmaw Language Act – July 17, 2022
 - **Discussion prompt: The Mi'kmaw language is very important, because it holds Mi'kmaw culture and values. How would supporting the revitalization of the Mi'kmaw language, and recognizing Mi'kmaq as Nova Scotia's first language help not only Mi'kmaw people, but all treaty partners?**
 - Resources:

- Nova Scotia Press Release:
<https://novascotia.ca/news/release/?id=20220407003>
 - Mi'kmaw Kina'matnewey Press Release:
<https://www.kinu.ca/stories/province-introduces-mikmaw-language-legislation>
 - Mi'kmaw Language Act:
<https://nslegislature.ca/sites/default/files/legc/statutes/mi'kmaw%20language.pdf>

- The Gabriel Sylliboy Pardon – February 16, 2017
 - **Discussion prompt: Why was it important for Nova Scotia to pardon Kji-Saqmaw Gabriel Sylliboy so long after he died? How did this support treaty renewal?**
 - Resources:
 - The pardon: <https://novascotia.ca/news/release/?id=20170216004>
 - The Canadian Encyclopedia - “Sylliboy Case”:
<https://www.thecanadianencyclopedia.ca/en/article/sylliboy-case>
 - Original Documents from the Sylliboy Case in the Nova Scotia Archives:
<https://archives.novascotia.ca/mikmaq/results/?Search=AR20&SearchList1=all&TABLE2=on>

- Canada Ratifies UNDRIP, 2016
 - Resources:
 - News article on 2016 ratification:
<https://www.cbc.ca/news/indigenous/canada-adopting-implementing-un-rights-declaration-1.3575272#:~:text=Indigenous-,Canada%20officially%20adopts%20UN%20declaration%20on%20rights%20of%20Indigenous%20Peoples,adopted%20by%20the%20General%20Assembly.>
 - The 2021 UNDRIP Act:
<https://www.justice.gc.ca/eng/declaration/index.html#:~:text=About%20the%20Act-,The%20United%20Nations%20Declaration%20on%20the%20Rights%20of%20Indigenous%20Peoples,Assent%20and%20came%20into%20force.>

Residential Schools and Survivors

- Shubenacadie Indian Residential School Survivor's Association (SIRSSA) forms (late 1980s)
 - The roots of the Truth and Reconciliation Commission of Canada began to grow in Mi'kma'ki. In the late 1980s, Nora Bernard, a survivor of the Shubenacadie School organized with other survivors to form SIRSSA. Working to share their stories and to tell the truth about residential schools, SIRSSA started as a way for survivors to begin

their healing journeys together. SIRSSA was a key player in class action lawsuit that led to the establishment of the TRC.

- Resources:
 - Indian Residential School History and Dialogue Centre:
<https://collections.irshdc.ubc.ca/index.php/Detail/occurrences/450>
 - Mi'kmawey Debert Indian Residential School (IRS) Legacy Project:
<https://www.mikmaweydebert.ca/sharing-our-stories/indian-residential-schools-legacy-project/>

- Indian Residential School Settlement Agreement signed (2006)
 - **Discussion prompt: Take some time to reflect on the central role residential school survivors played in how we understand reconciliation today, and to honour them. Without their strength and resilience, we would not have the TRC.**
 - Resources:
 - 100 Years of Loss Timeline:
<https://www.yrdsb.ca/schools/buttonville.ps/info/history/Documents/100-years-of-loss-booklet.pdf>
 - The Canadian Encyclopedia – “Indian Residential Schools Settlement Agreement”: <https://www.thecanadianencyclopedia.ca/en/article/indian-residential-schools-settlement-agreement>

- Canada Apologises for its role in Residential Schools (2008)
 - **Discussion prompt: Watch the apology together as a class. How does it make you feel? Why do you think it was so important for survivors to hear an apology from Canada? Why is this an important step for reconciliation?**
 - Resources:
 - See the apology here: <https://www.youtube.com/watch?v=xCpn1erz1y8>
 - Full apology text: <https://nctr.ca/exhibits/indian-residential-school-apology/#:~:text=On%20June%2011%2C%202008%2C%20the,as%20witnesses%20to%20the%20speech>

- The Truth and Reconciliation Commission (TRC) (2008-2015)
 - Resources:
 - History of the TRC: <https://nctr.ca/about/history-of-the-trc/truth-and-reconciliation-commission-of-canada/>
 - NCTR Website: <https://nctr.ca/about/>
 - TRC Final Report: <https://nctr.ca/records/reports/#trc-reports>
 - 94 Calls to Action: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf

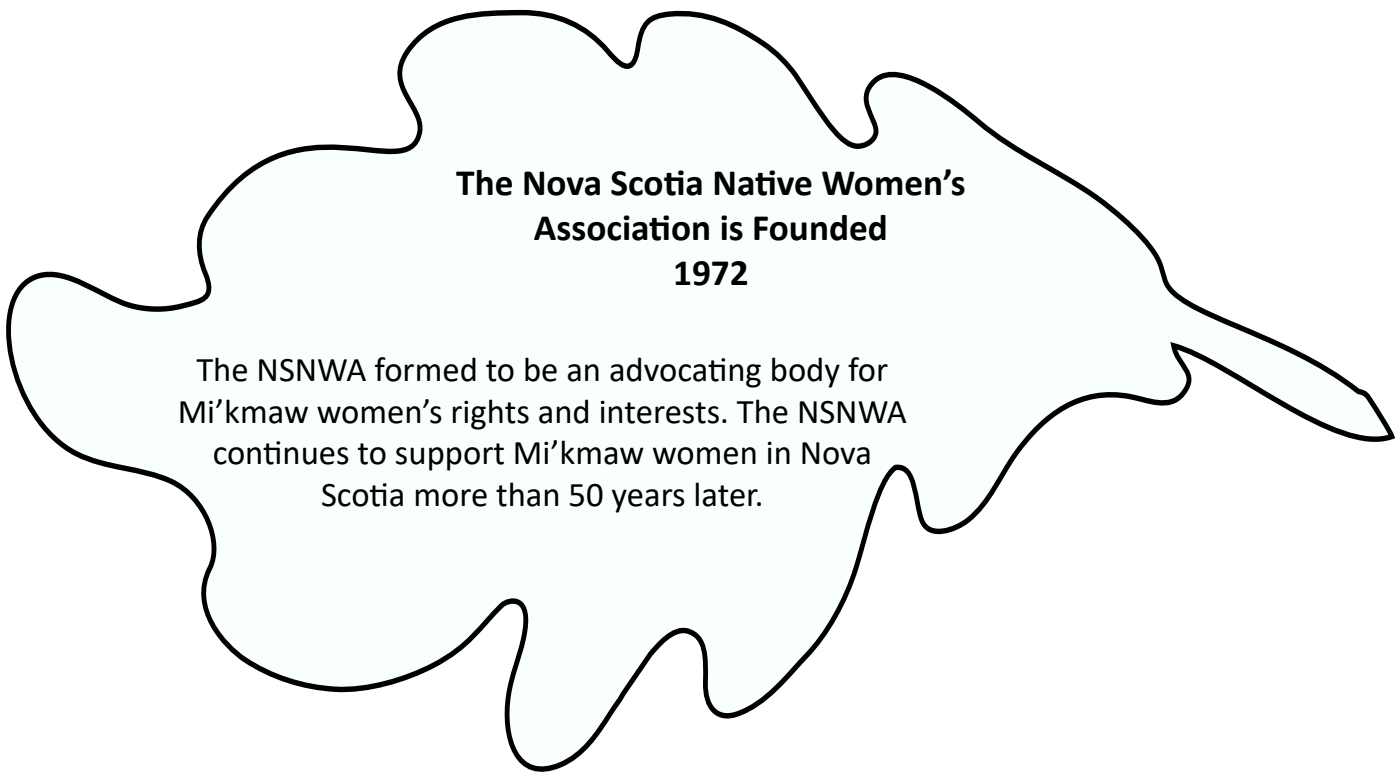
- The Pope Apologises for the Catholic Church’s role in Residential Schools (2022)
 - **Discussion prompt: Compare the pope’s apology to the 2008 apology from the Canadian government. What similarities do you notice? There are 12 years between these two apologies—take some time to reflect on what has changed. Why are each of these apologies important?**
 - Resources:
 - Full text of the apology: <https://www.cbc.ca/news/canada/edmonton/pope-francis-maskwacis-apology-full-text-1.6531341>
 - A video of the apology: <https://www.youtube.com/watch?v=lvxHIFloi7c>
 - TRC Call to action #58, and what’s been done: <https://www.rcaanc-cirnac.gc.ca/eng/1524504325663/1557513116819>
 - Mi’kmaw Elder and survivor Phyllis Googoo prepares to travel to the Vatican to ask the Pope for an apology: <https://globalnews.ca/news/8715346/mikmaw-elder-meeting-pope-francis-residential-school-abuse/> and <https://www.aptnnews.ca/national-news/mikmaw-elder-heading-to-vatican-hopes-for-an-apology-from-the-pope/>

- Shubenacadie Indian Residential School National Historic Site Designation (2020)
 - In 2020, working with survivors and their descendants, Parks Canada officially designated the area where the former Shubenacadie Indian Residential School stood as a national historic site. This protects the site and permanently marks it as a place of remembrance so that the school and its legacies will never be forgotten.
 - **Discussion prompt: Have students reflect on how marking the site of the former school as a place of remembrance continues advancing reconciliation efforts.**
 - Resources:
 - <https://parks.canada.ca/culture/designation/lieu-site/pensionnat-shubenacadie-residential-school>



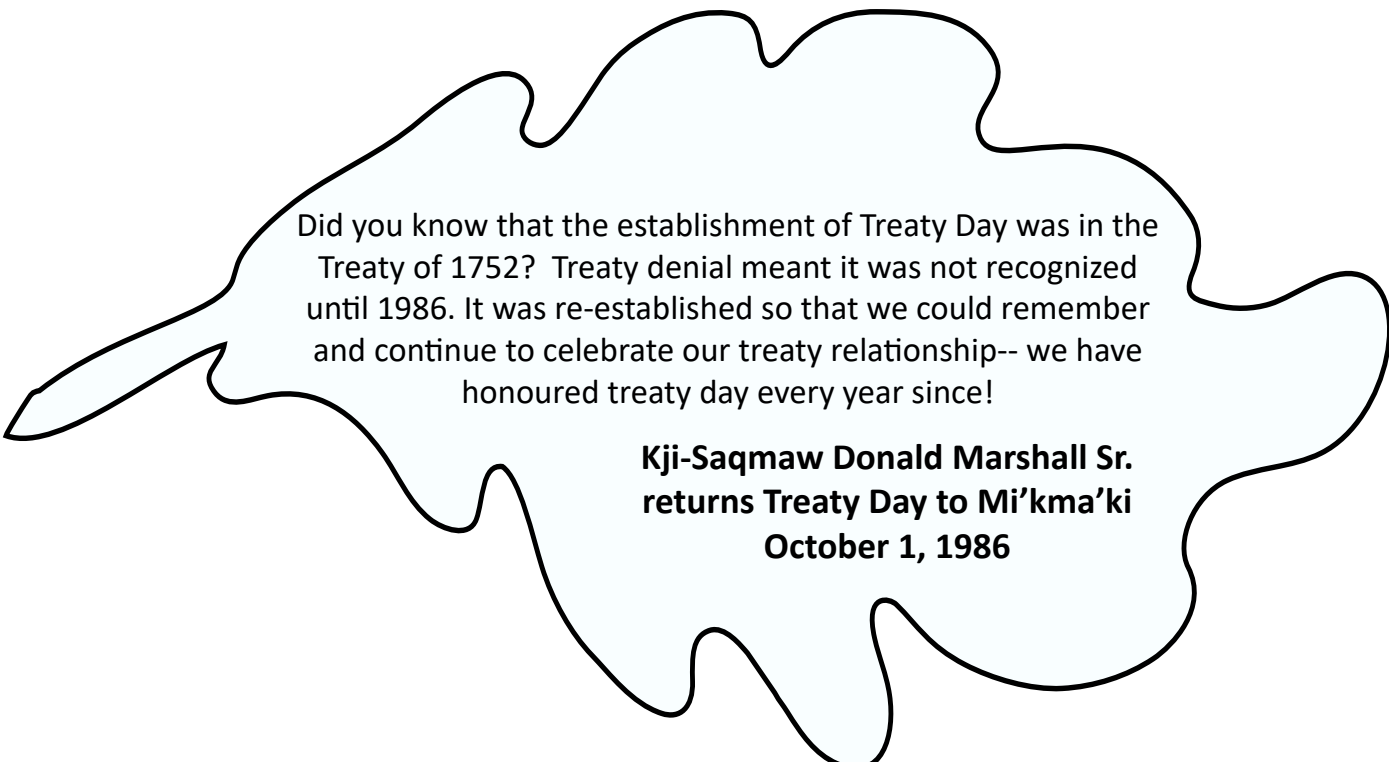
**The Nova Scotia Micmac Aboriginal
Rights Position Paper
1977**

The Mi'kmaw Grand Council and the Union of Nova Scotia Indians presented this position paper to the Canadian government in order to demonstrate that Mi'kmaq had Aboriginal and Treaty Rights.



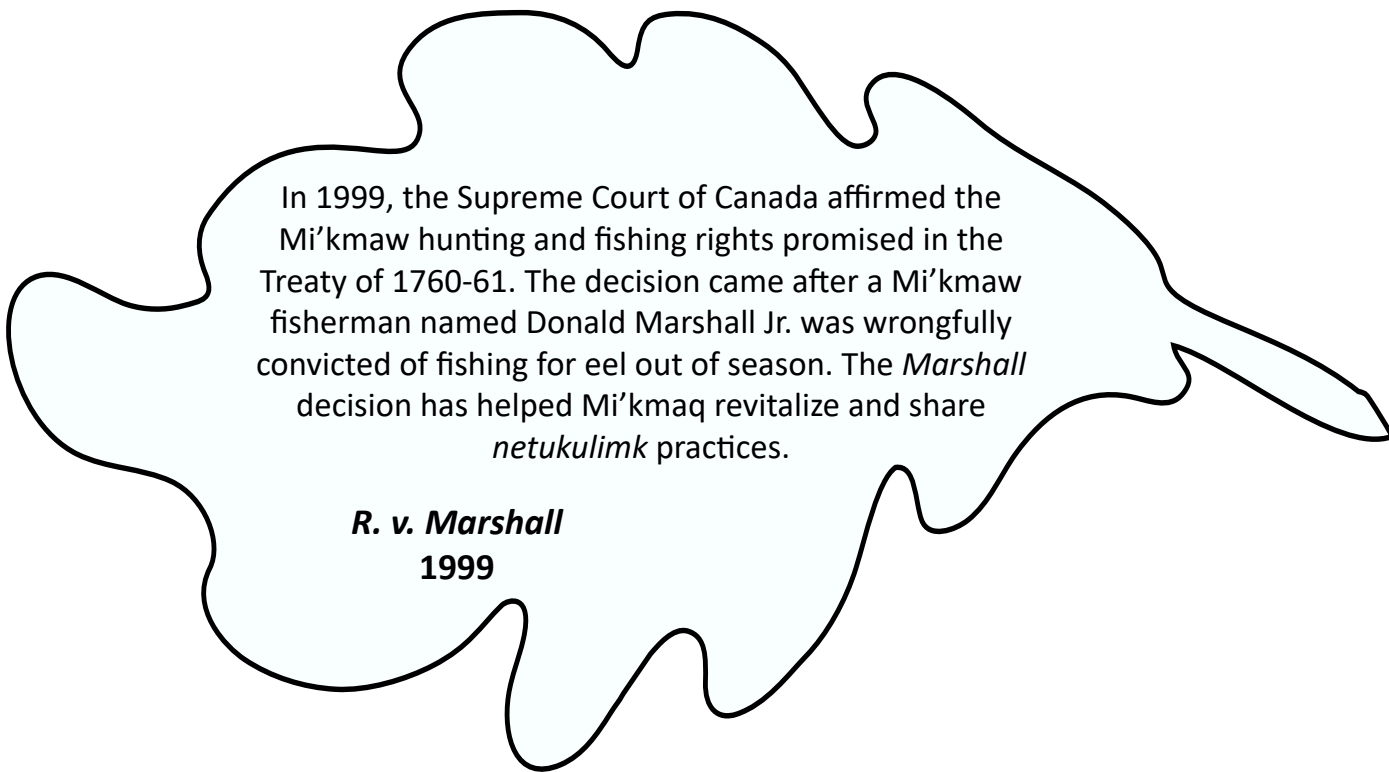
**The Nova Scotia Native Women's
Association is Founded
1972**

The NSNWA formed to be an advocating body for Mi'kmaw women's rights and interests. The NSNWA continues to support Mi'kmaw women in Nova Scotia more than 50 years later.



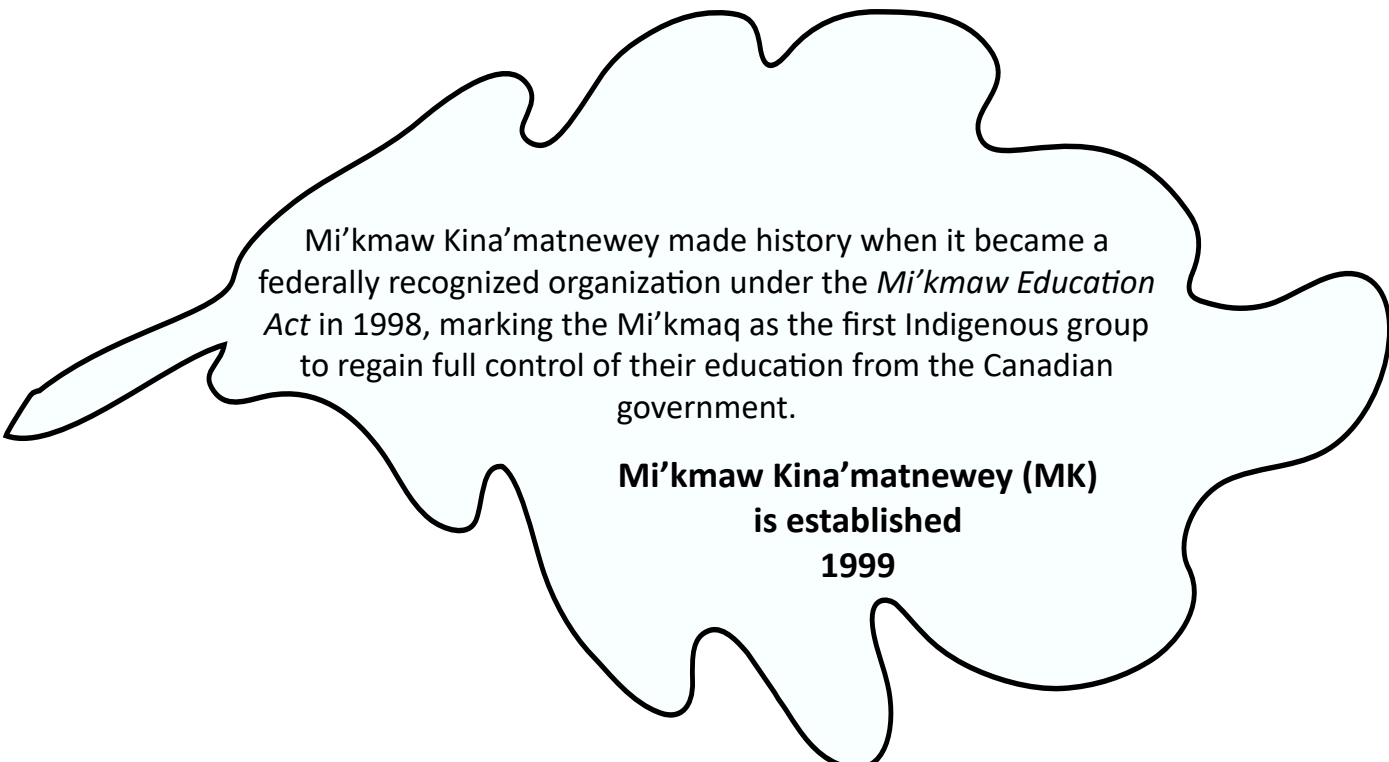
Did you know that the establishment of Treaty Day was in the Treaty of 1752? Treaty denial meant it was not recognized until 1986. It was re-established so that we could remember and continue to celebrate our treaty relationship-- we have honoured treaty day every year since!

**Kji-Saqmaw Donald Marshall Sr.
returns Treaty Day to Mi'kma'ki
October 1, 1986**




In 1999, the Supreme Court of Canada affirmed the Mi'kmaw hunting and fishing rights promised in the Treaty of 1760-61. The decision came after a Mi'kmaw fisherman named Donald Marshall Jr. was wrongfully convicted of fishing for eel out of season. The *Marshall* decision has helped Mi'kmaq revitalize and share *netukulimk* practices.

***R. v. Marshall*
1999**



Mi'kmaw Kina'matnewey made history when it became a federally recognized organization under the *Mi'kmaw Education Act* in 1998, marking the Mi'kmaq as the first Indigenous group to regain full control of their education from the Canadian government.

**Mi'kmaw Kina'matnewey (MK)
is established
1999**

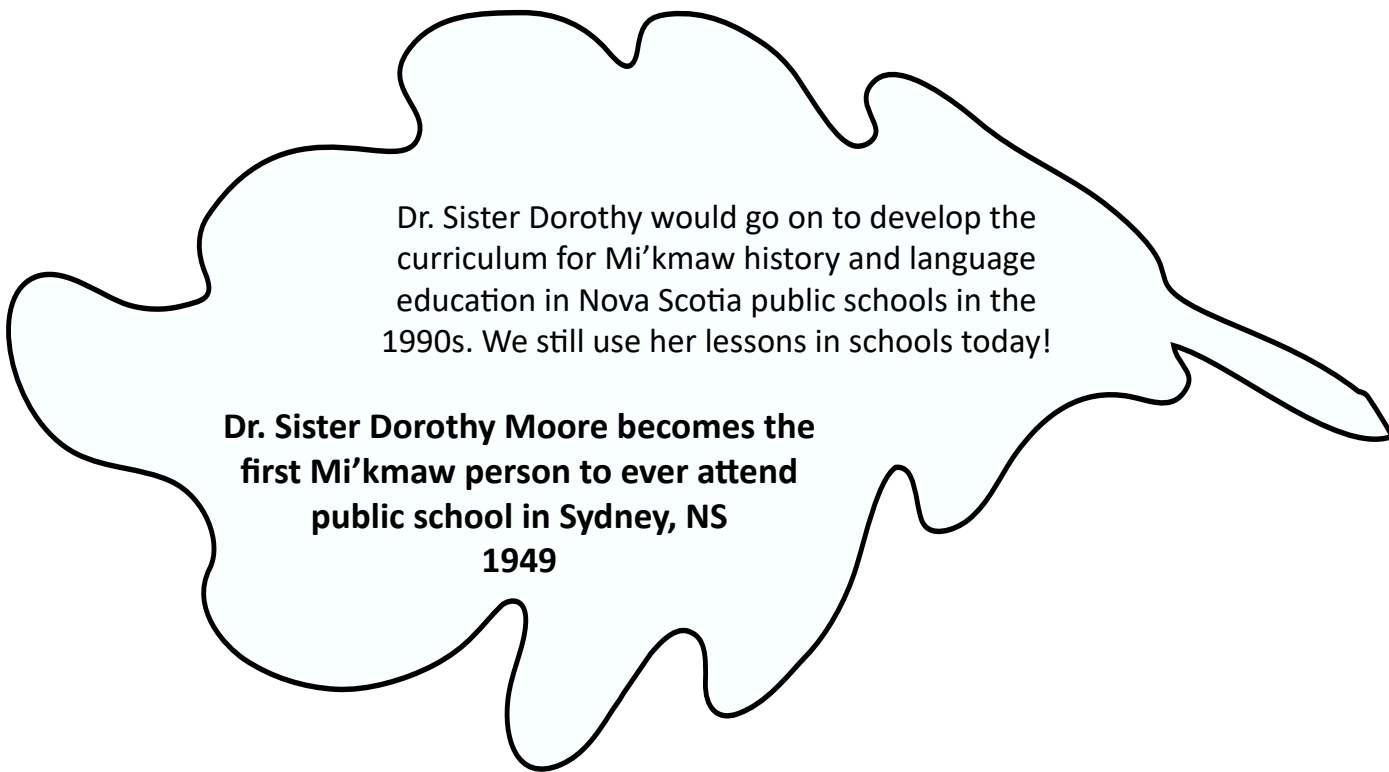


ESK Immersion School opened in Eskasoni Mi'kmaw Nation in 2016. It was the first fully Mi'kmaq-speaking school in Canada. ESK Immersion school serves Mi'kmaw students up to Grade 4, giving them a chance to learn entirely in their own language.

**Essissoqnikewey Siawa'sik
L'nuwey Kina'matinewo'kuo'm
(ESK) Immersion School Opens
2016**

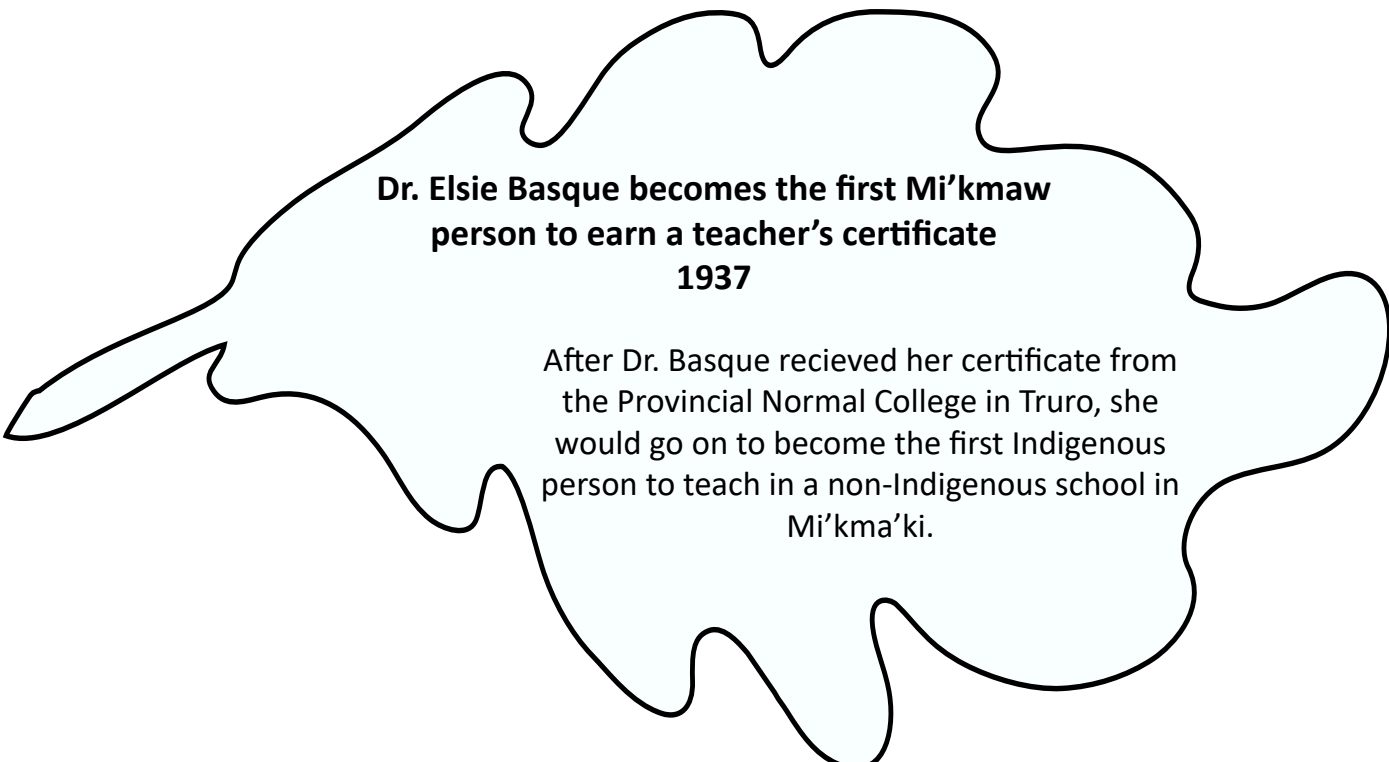


The use of land acknowledgements, the sharing of the *Mi'kmaw Honour Song* and the singing of *O Canada* in three official languages have all been on the rise in Nova Scotia schools since 2010.



Dr. Sister Dorothy would go on to develop the curriculum for Mi'kmaw history and language education in Nova Scotia public schools in the 1990s. We still use her lessons in schools today!

**Dr. Sister Dorothy Moore becomes the first Mi'kmaw person to ever attend public school in Sydney, NS
1949**



**Dr. Elsie Basque becomes the first Mi'kmaw
person to earn a teacher's certificate
1937**

After Dr. Basque received her certificate from the Provincial Normal College in Truro, she would go on to become the first Indigenous person to teach in a non-Indigenous school in Mi'kma'ki.



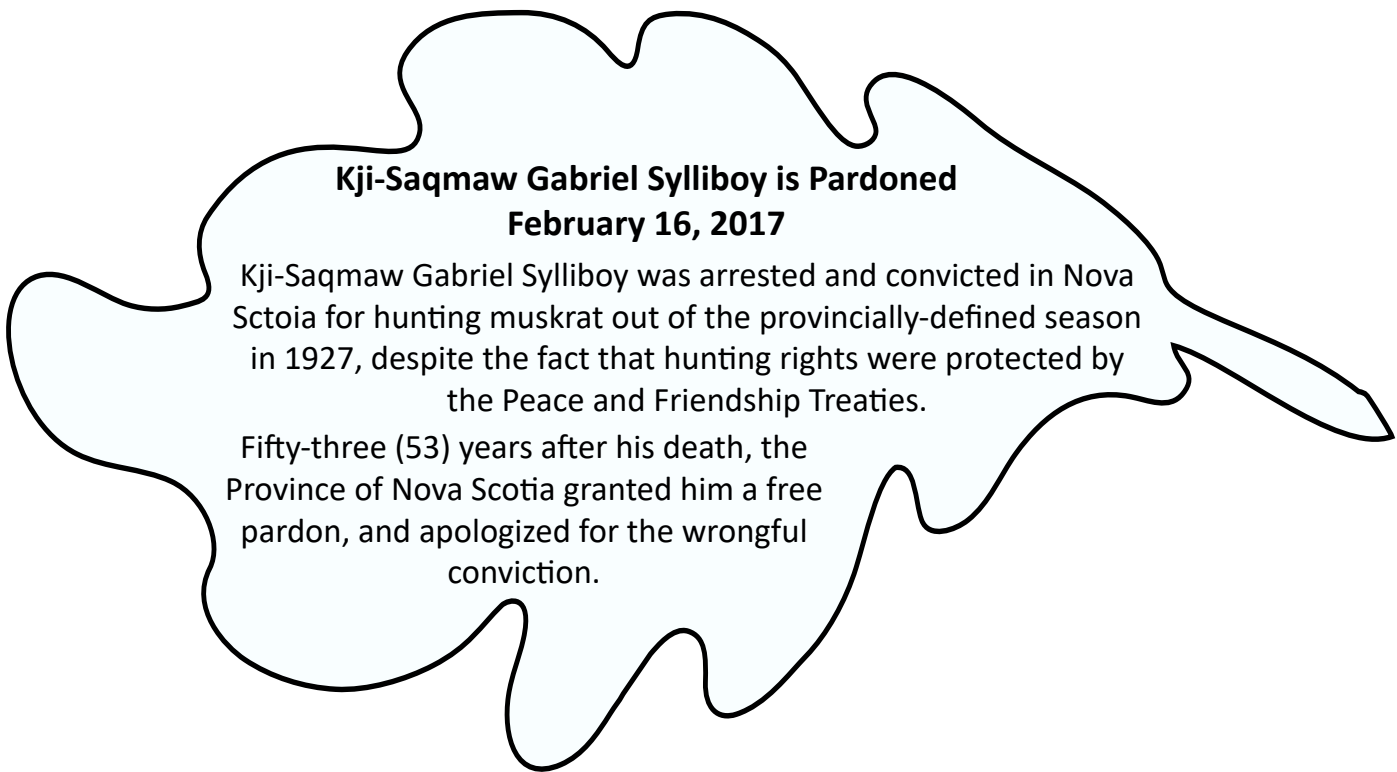
**Section 35 of the *Canadian Constitution Act*
1982**

Section 35 legally recognizes and affirms the existence of Aboriginal and Treaty Rights for Indigenous peoples. Many Indigenous leaders, including Mi'kmaw Saqmaq, were instrumental in its inclusion in the Constitution in 1982.



**Nova Scotia passes the *Mi'kmaw Language Act*
July 17, 2022**

The *Mi'kmaw Language Act* officially recognized Mi'kmaq as Nova Scotia's first language. It also marked a big step, with the Province of Nova Scotia supporting Mi'kmaq with legislation to protect and revitalize the Mi'kmaw language.



**Kji-Saqmaw Gabriel Sylliboy is Pardoned
February 16, 2017**

Kji-Saqmaw Gabriel Sylliboy was arrested and convicted in Nova Scotia for hunting muskrat out of the provincially-defined season in 1927, despite the fact that hunting rights were protected by the Peace and Friendship Treaties.

Fifty-three (53) years after his death, the Province of Nova Scotia granted him a free pardon, and apologized for the wrongful conviction.

**Canada ratifies UNDRIP
2016**


The United Nations Declaration on the Rights of Indigenous Peoples was passed in 2007, but at the time, Canada chose not to support it. Finally, in 2016, the Federal Government made the decision to ratify UNDRIP.

On June 21, 2021, Canada passed the UNDRIP Act, dedicating legislation to advancing implementation of the Declaration in Canada.

In the late 1980s, a group of survivors from the Shubenacadie school, organized by Nora Bernard, began sharing their stories with each other as a way of healing. They established a formal organization, SIRSSA, in 1994, to begin sharing those truths with others.

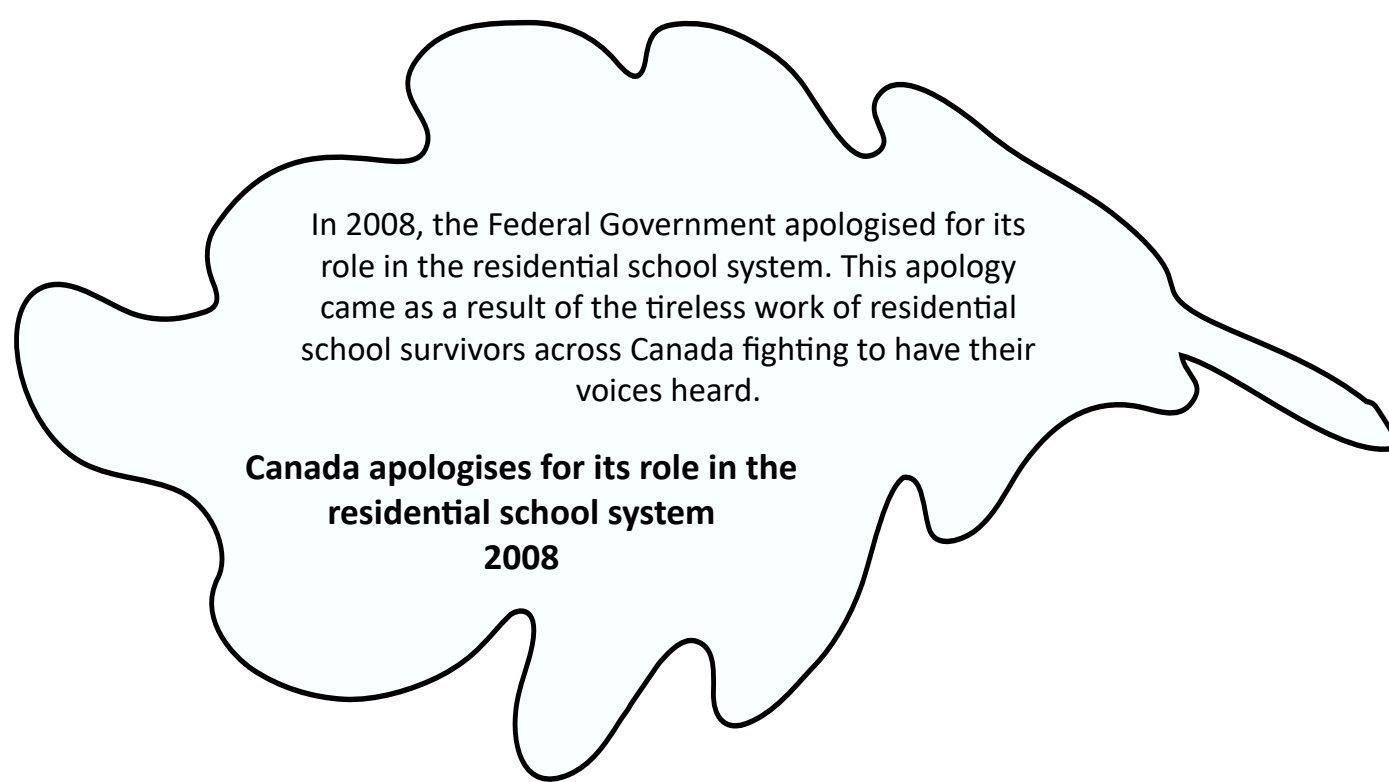
SIRSSA was a key player in the class action lawsuit that led to the establishment of the Truth and Reconciliation Commission.

**Shubenacadie Indian Residential School
Survivor's Association (SIRSSA) forms
1994**



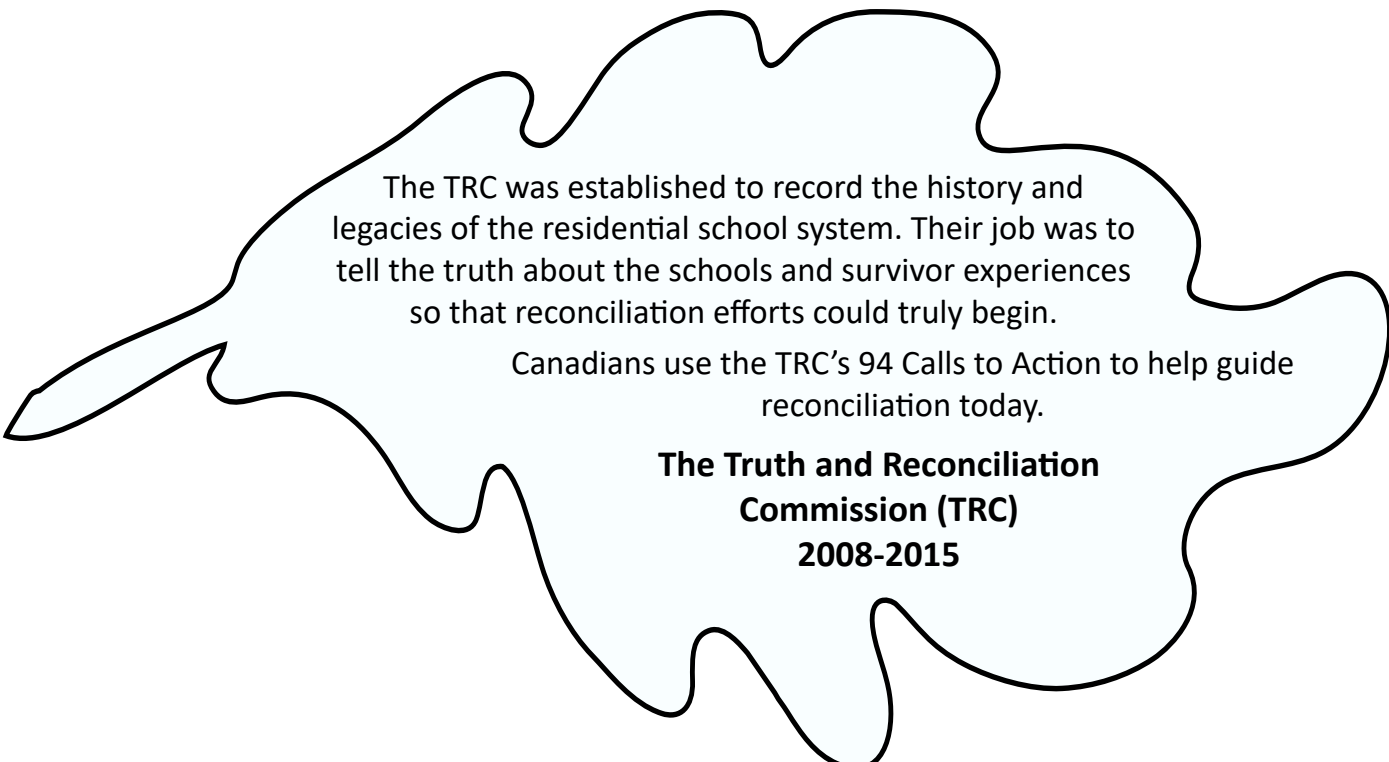
The IRSSA was reached after survivors across Canada launched a class action lawsuit against the Federal Government for its role in the residential school system. A key part of the settlement agreement was the establishment of the Truth and Reconciliation Commission of Canada in 2008.

**Indian Residential School Settlement
Agreement (IRSSA) signed
2006**



In 2008, the Federal Government apologised for its role in the residential school system. This apology came as a result of the tireless work of residential school survivors across Canada fighting to have their voices heard.

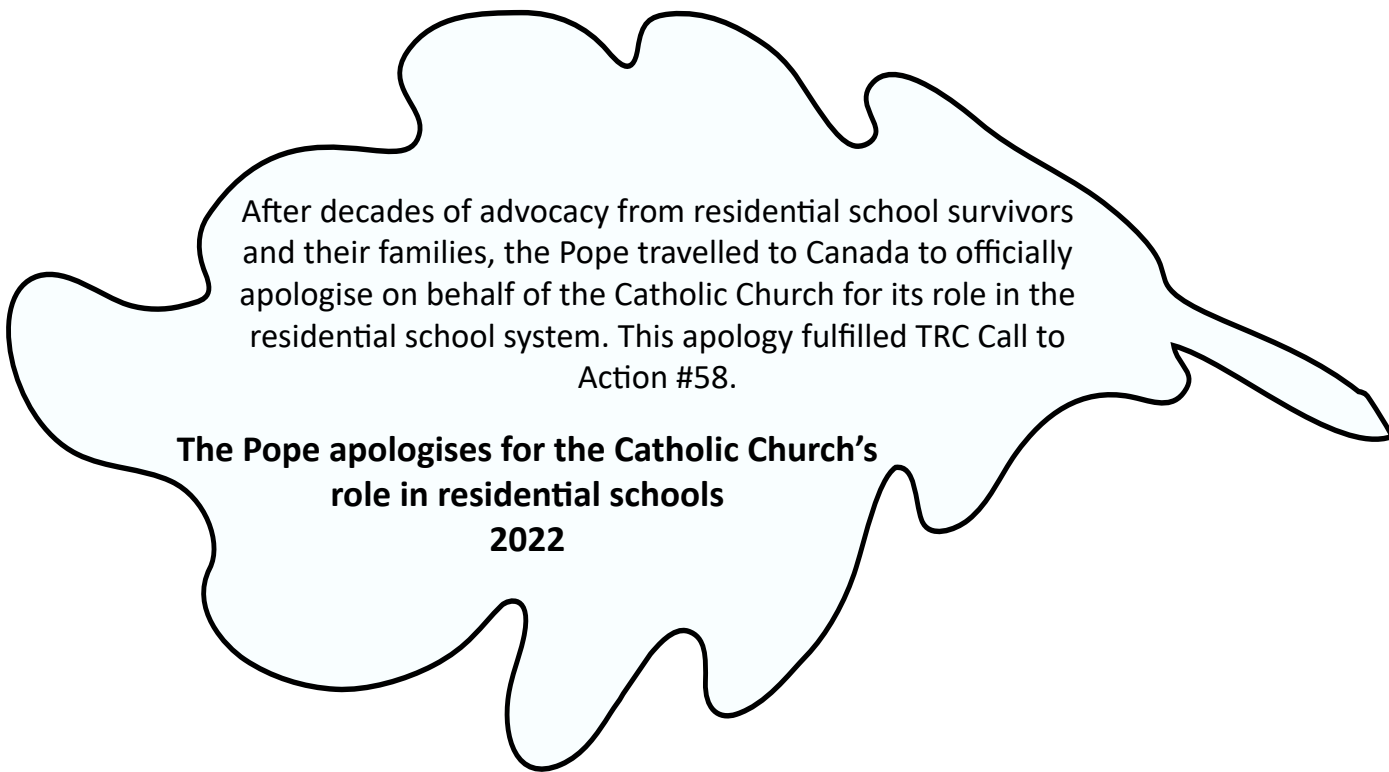
**Canada apologises for its role in the
residential school system
2008**



The TRC was established to record the history and legacies of the residential school system. Their job was to tell the truth about the schools and survivor experiences so that reconciliation efforts could truly begin.

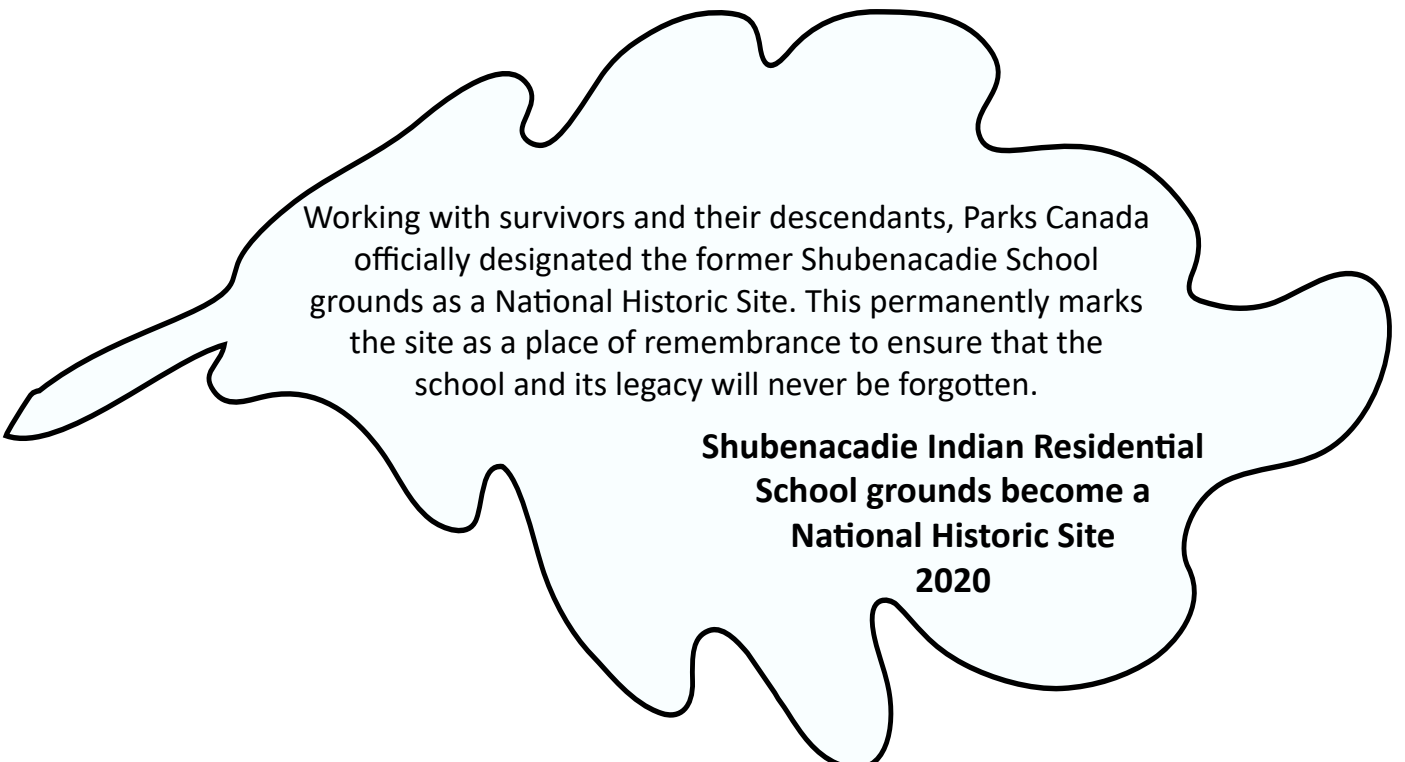
Canadians use the TRC's 94 Calls to Action to help guide reconciliation today.

**The Truth and Reconciliation
Commission (TRC)
2008-2015**



After decades of advocacy from residential school survivors and their families, the Pope travelled to Canada to officially apologise on behalf of the Catholic Church for its role in the residential school system. This apology fulfilled TRC Call to Action #58.

**The Pope apologises for the Catholic Church's
role in residential schools
2022**



Working with survivors and their descendants, Parks Canada officially designated the former Shubenacadie School grounds as a National Historic Site. This permanently marks the site as a place of remembrance to ensure that the school and its legacy will never be forgotten.

**Shubenacadie Indian Residential
School grounds become a
National Historic Site
2020**



**What role do we have to play in the roots of
reconciliation?**

What role do I have to play in the roots of reconciliation?

