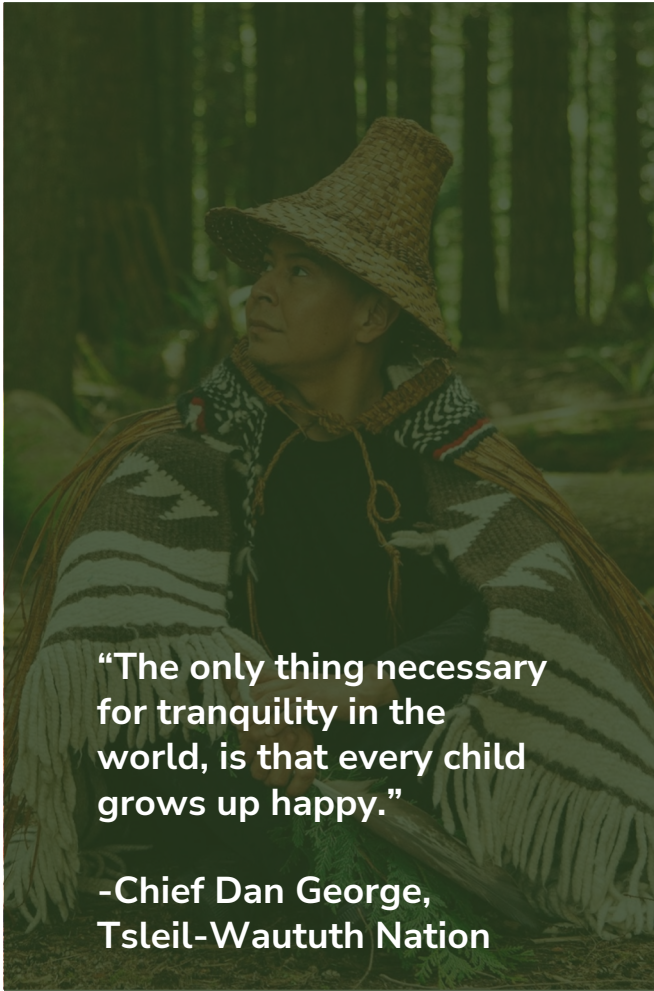
A photograph of a person standing in a forest of tall, thin trees. The person is wearing a brown hat and a fringed, brown garment that looks like a traditional Indigenous shawl or blanket. They are standing on a dirt path, looking towards the trees. The forest is dense with tall, thin trees, and the ground is covered in dirt and some green plants.

The Journey towards Truth & Reconciliation in Education

School District 33, 2023

How did we get here?

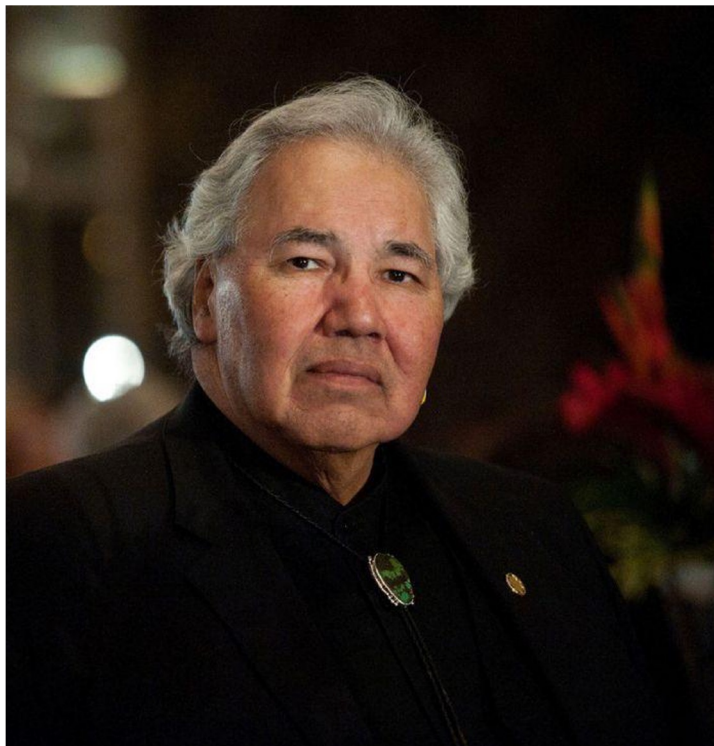


**“The only thing necessary
for tranquility in the
world, is that every child
grows up happy.”**

**-Chief Dan George,
Tseil-Waututh Nation**



Understanding colonial socialization



“While Indigenous children were being mistreated in residential schools by being told they were heathen, savages and pagans and inferior people -- that same message was being delivered in the public schools of this country.”

-Justice Murray Sinclair





Illustration: Vernon Mould, Upper Canada College

This image from *Breastplate and Buckskin*, a Canadian history textbook used for several decades from the 1950s on, depicts Indian "warriors" "dressed as devils" who "pranced about" trying to scare Cartier. In response, the text claimed, "The Frenchman smiled."

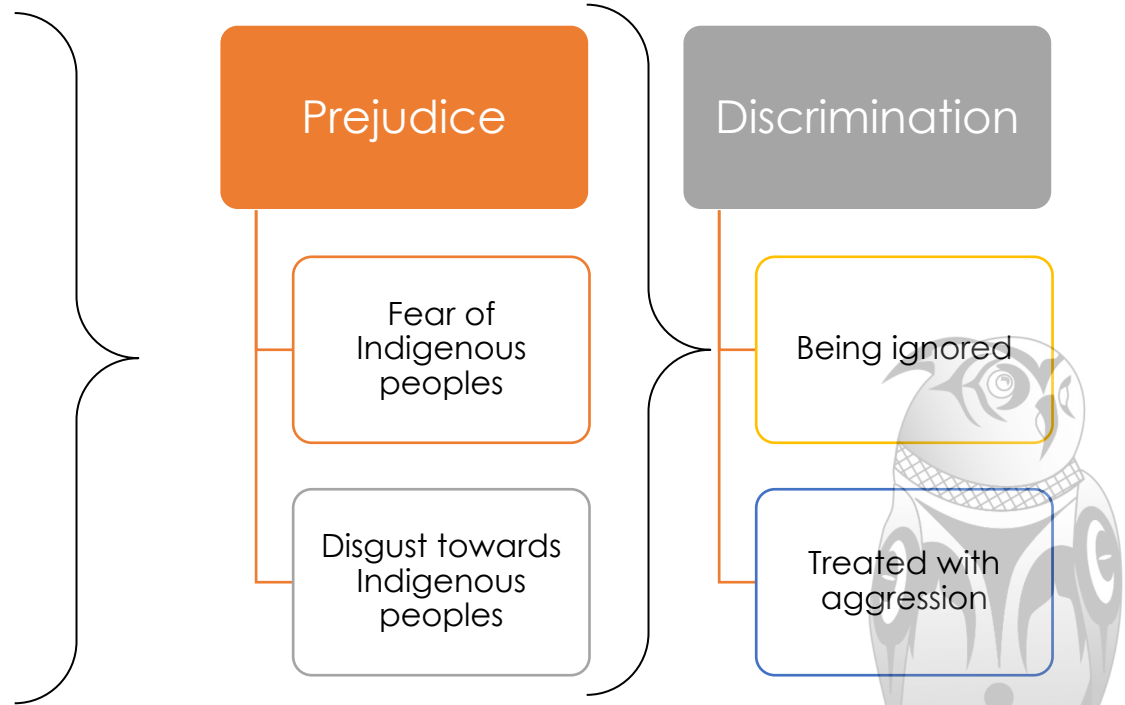


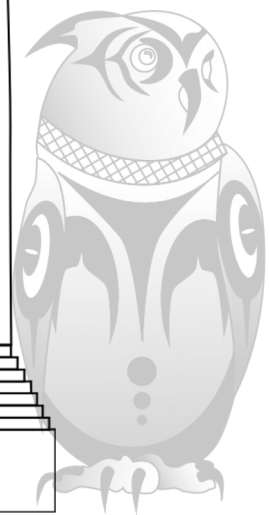
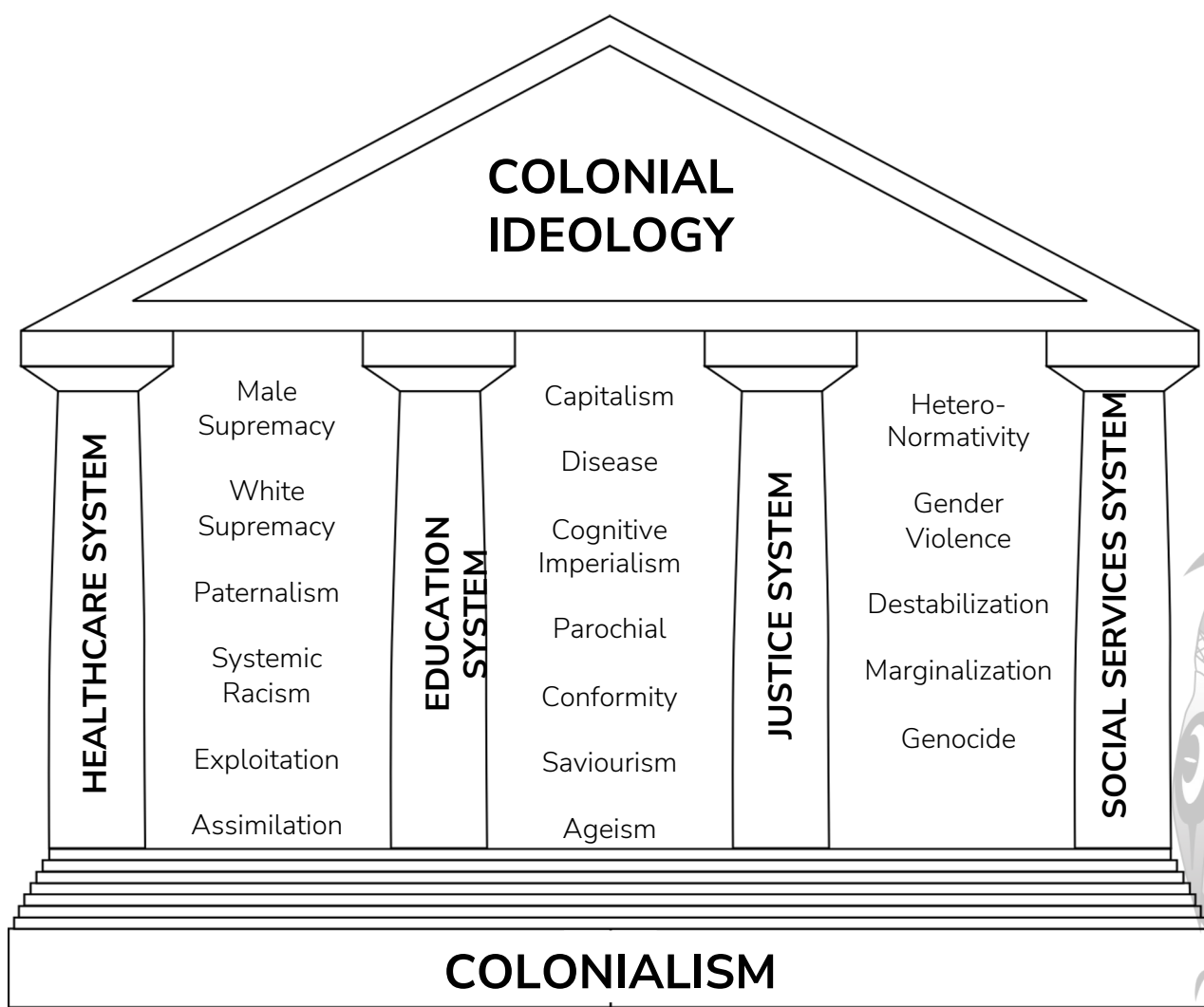


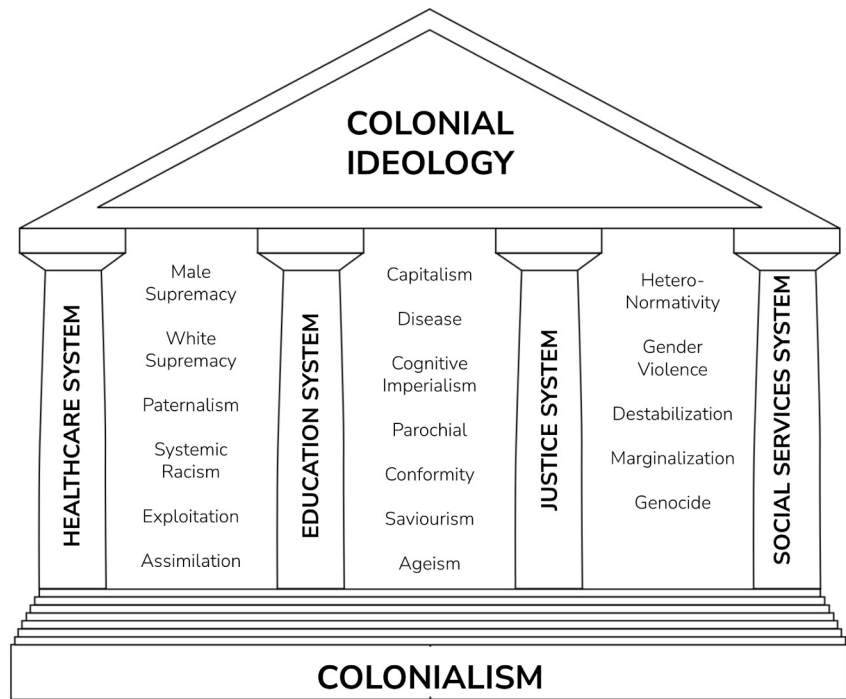
Other forms of socialization

Canadian Socialization:

- School
- Peers
- Friends
- Media: news & TV
- Social media
- Myths
- Family narratives
- Segregation
- Erasure of Indigenous peoples







The Indian Act	The Civilization Act	The Bill of Rights
The Residential Schools	The 60's Scoop	Land Theft
The Electoral Franchise Act	Beast of the Land	Prohibition
STATE & STRUCTURAL VIOLENCE AGAINST INDIGENOUS PEOPLES		



The pathway to student harm

Colonial ideology

Stereotypes

Low participation
Drop-out
Low achievement
Bad parents
Non-compliant
Poverty
Bad behaviours
Truant

"They just need to get over it"

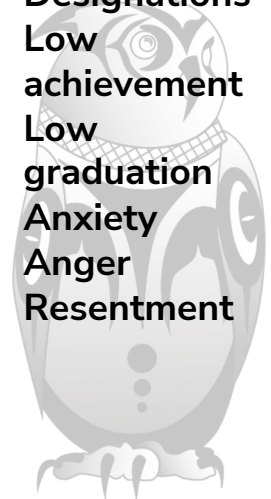
Prejudice

Patronizing, pity,
anger, resentment,
hostility, disgust,
contempt

Discrimination

Ignored, labelling,
violence, aggression,
maltreatment,
avoidance, denial of
care, misdiagnosis

- **Imposter syndrome**
- **Cultural alienation**
- **Suicide**
- **Learning Designations**
- **Low achievement**
- **Low graduation**
- **Anxiety**
- **Anger**
- **Resentment**





For reconciliation and decolonization in the education system to occur, we will first need allies, anti-racism champions, and culturally safer schools.



Indigenous Allyship:

- To be an ally is not about being non-prejudice towards Indigenous peoples, rather it is an active engagement of Reconciliation, Indigenous social justice, cultural advocacy, Indigenous equity, & decolonial processes
- A continuous process of learning, un-learning, reflection, and doing
- Being an ally vs. Aspiring to be an ally
- Allyship is a journey
- NOT PERFECT
- Indigenous peoples are the only ones that can deem a non-Indigenous person to be an ally

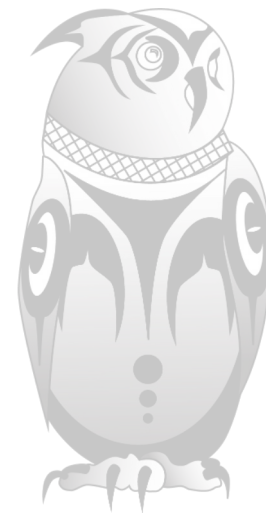




Allyship Teachings:



- It is not enough to name your privilege, you must use it for decolonization, reconciliation, and Indigenous Cultural Safety
- Indigenous LED vs. Indigenous LENS
- Speak up, but not over...
- Allyship does NOT trump accountability





The teaching of listening:

- Great speakers are first great listeners
- You have two ears and one mouth for a reason, so that you listen twice as often as you speak
- You have 3 ears, the two on the side of your head, and the one inside your heart
- Listen to understand, not to respond
 - Replacing judgement with curiosity, creating a safe place for someone to say everything without judgement
- Listening with your heart creates understanding, it's hard to hate someone you understand, it's hard to be afraid of someone you understand





Allyship vs. Saviourism:

ALLY:

- SOCIAL JUSTICE FRAMEWORK
- SERVANT LEADERSHIP
- WORKING FOR JUSTICE
- PRESENCE
- PARTICIPATION
- OVER TIME

SAVIOUR:

- CHARITY FRAMEWORK
- “DO IT FOR YOU”
- WORKING FOR SELF





Misconceptions about racism

Proximity to Indigenous peoples

“I can’t be racist, I have a friend who is Indigenous...”

“We don’t need cultural safety... we don’t have any Indigenous people...”

“We treat everyone the same”

“I don’t see colour”

“I don’t see culture”

“Racism doesn’t exist here”

“We have a diverse team”

“We have a diverse neighbourhood”

“Racism is easy to spot”

90% of racist acts, behaviours, or systemic manifestations are covert (socially acceptable)





10% of racism is overt

90% of racism is covert

RACIST JOKES
 GENOCIDE
 HATE CRIMES
 DISCRIMINATORY LAWS
 RACIAL SLURS
 MICROAGGRESSIONS



AMBER ALERTS
 ECONOMIC VIOLENCE
 CULTURAL APPROPRIATION
 ASSIMILATION
 MASS INCARCERATION
 MALTREATMENT IN HEALTHCARE
 NOT LEARNING ABOUT INDIGENOUS CULTURE IN SCHOOL
 REWARD FOR CONFORMITY
 EDUCATION DROPOUT RATES
 POVERTY
 RCMP/POLICE BRUTALITY
 RACIAL PROFILING
 INDIGENOUS STEREOTYPES
 "JUST GET OVER IT"
 CLEAN WATER ACCESS
 CHILD THEFT
 MANUFACTURED CONSENT
 EDUCATION ACCESS
 LAND THEFT & EXPLOITATION
 TOKENISM
 SETTLER SAVIOURISM



Indigenous Cultural Safety



Cultural safety is an outcome based on **respectful engagement** that recognizes and strives to **address power imbalances** inherent in colonial systems. It results in an environment **free of racism and discrimination**, where students and families **feel safe** when receiving educational services.





Indigenous Cultural Safety Pitfalls

- 1 Equity, Diversity, & Inclusion**
Develop Indigenous Specific
- 2 Multiculturalism**
Erases Indigenous peoples
- 3 Only focusing on culture**
The principle is Truth before Reconciliation
- 4 Sensitivity vs. Advocacy**
Focus on justice doing over sensitivity





Progressive transformation

- EDI operationalizes and reinforces colonialism rather than disrupting it
- To be welcomed is to be not at home
- You cannot “include” us on our own lands and territories
- No evidence that demonstrates EDI work has recognized or surfaced Indigenous issues
- Reinforces Canadian Socialization (erasure of Indigenous peoples)

EDI 50+ Years

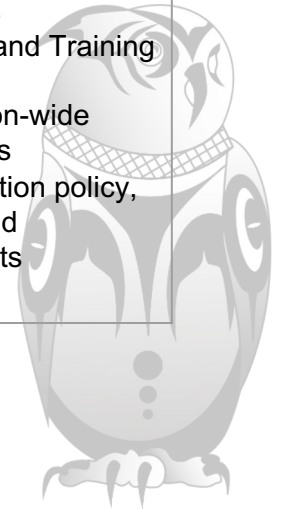
**Cultural Safety
&
Reconciliation:
1-5 years**





Embedding Cultural Safety:

Professional Practice	Processes	Physical Places	Policies
<ul style="list-style-type: none">● Make a commitment● Make a Reconciliation Reflection Journal● Advocate for change● Be an ally● Speak up● Lead the change● Learn how to be anti-racists● Learn about Two-Eyed Seeing● Read/research about decolonizing methodologies	<ul style="list-style-type: none">● Job postings● Hiring● Performance reviews● Feedback processes● Team meetings● Orientation and onboarding● National Truth and Reconciliation Day● Reconciliation Committee	<ul style="list-style-type: none">● Territorial Acknowledgements● Local Indigenous art contracts● Wellness rooms● Naming of spaces● Architecture● Medicine corners● Sacred Spaces● Naming buildings, wings, and spaces in the local Indigenous language	<ul style="list-style-type: none">● Territory acknowledgements● Anti-racism policy statements● UNDRIP Policy Statements● Education and Training Initiatives● Organization-wide recognitions● Decolonization policy, clauses, and amendments



“

“Safety is not the absence of
threat... it is the presence of
connection”

DR GABOR MATE

THANK YOU
HAY CX^w QΘ



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Questions

Comments

Critique

Reflections and sharing