

**Meeting the Challenge of Reconciliation:  
The Government of the Northwest  
Territories response to the Truth and  
Reconciliation Commission Calls to  
Action**

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## Introduction

On June 2, 2015, the Truth and Reconciliation Commission released '*Honouring the Truth, Reconciling for the Future – the Summary of the Final Report*'. The report included 94 recommendations as the *Truth and Reconciliation Commission of Canada: Calls to Action*. The report and recommendations are intended to help address the legacy of residential schools in Canada and advance the process of reconciliation. The *Calls to Action* were developed after six years of research and consideration by the Commission. This work involved an extensive review of archival records and hearings held with survivors across the country, including the Northwest Territories (NWT).

The Government of the Northwest Territories (GNWT) thanks the Commission and commends the many survivors who participated in this important work. The GNWT agrees that this work must not be forgotten, but rather it should lead to further discussion and concrete steps to improve the lives of Aboriginal Canadians.

The GNWT believes that the *Calls to Action* should help shape public discourse about the steps required to achieve reconciliation with Aboriginal Canadians. In this spirit, the GNWT offers its responses to the *Calls to the Actions*. The GNWT's responses are not intended to be a full answer to the recommendations. They represent a new step in the broader process of reconciliation.

Many of the *Calls to Action* may not fit the context of the NWT, as the work of the Commission was necessarily focused nationally. As such, the GNWT's responses are only intended to speak to the circumstances of the NWT. The GNWT also appreciates that many of the recommendations are directed to the federal government or other entities.

In many cases, the *Calls to Action* offer new and intriguing ideas intended to help further the cause of reconciliation between the Crown and Aboriginal peoples. The GNWT believes that these ideas are worthy of further exploration and discussion. The GNWT's comments should be taken as an initial response to the *Calls to Action* and are intended to help further the engagement on this subject, and to highlight what is already being done in the NWT. These responses should not be construed as statements of policy. The GNWT looks forward to further constructive dialogue on these matters.

## Responses by Theme

### A. Child Welfare (TRC Recommendations 1- 5 and 55i)

#### **GNWT Response:**

The GNWT commits to working to reduce the number of Aboriginal children in care, as described by the Truth and Reconciliation Commission recommendations through the ongoing implementation of the *Child and Family Services Act* and through '*Building Stronger Families*', our action plan to transform child and family services in the direction of a more collaborative and family-centered approach to child protection services.

#### **GNWT Background:**

The NWT's *Child and Family Services Act* and the child and family services system place an importance on family (including extended family), community, and culture in meeting the best interests of a child. This is supported through:

- Principles governing the *Act*;
- Definition of 'best interests of child' (including importance of culture and family)
- (Voluntary) Support Services Agreements (services offered to assist families in caring for a child);
- Optional members of a Plan of Care Committee (such as extended family in the same community as child, and anyone else agreed to by other members); and
- The requirement that Aboriginal organizations are notified for certain court hearings, including child protection hearings.

The GNWT is responsible for the provision of child protection and prevention services to all citizens of the NWT. The GNWT's paramount object in the provision of these services is to promote the best interests, protection and well-being of children, recognizing that differing cultural values and practices must be respected. All NWT children and families are treated equally and receive the best possible care available.

As much as possible, Child Protection Workers in the NWT focus on collaboration and least intrusive measures, such as (voluntary) support services agreements and plan of care agreements. This helps ensure experiences, such as the traumatic impacts of residential schools, are taken into consideration when child protection concerns are raised.

When there is a child protection concern, the Department of Health and Social Services prioritizes the placement of a child with their extended family and/or their home community to help ensure placements, both temporary and permanent, are culturally appropriate.

The GNWT acknowledges and supports the jurisdiction of child welfare being a subject matter for self-government negotiations with Aboriginal governments.

### Monitoring Investigations

The Department of Health and Social Services currently monitors all child and family services investigations in the NWT, including those based on neglect. Statistics on neglect referrals and investigations (and other forms of child protection concerns) are frequently compiled.

The GNWT includes a number of statistics related to the number and overall percentage of Aboriginal children receiving services in the *Director of Child and Family Services Annual Report*.

While the GNWT supports the adoption of a child-first principle to resolve disputes involving the care of First Nations children. The NWT has a single territorial system and does not have separate health and social services for on-reserve First Nations children and families.

### Training Child Protection Workers

The mandatory introductory training program for all Child Protection Workers in the NWT has recently been expanded to reflect best practices in child protection, including an emphasis on family preservation and support. As part of the required curriculum, all Child Protection Workers in the NWT take part in mandatory introductory training. A component of this training includes Aboriginal Cultural Awareness Training provided by the Department of Human Resources with an overview on the impacts of residential schools.

### Supporting Parents

*Right from the Start – Early Childhood Development Framework* was tabled in the Legislative Assembly in June 2013. This Framework will guide the GNWT's actions in the areas associated with early childhood development for the next ten years. The associated Action Plan, which was tabled in February 2014, is being implemented and will meet the goals and commitments of the Framework. It includes many options for Aboriginal parents to explore culturally appropriate parenting options.

As part of the Early Childhood Development Framework, the Department offers the Healthy Family Program throughout the Northwest Territories. The Healthy Family Program is a voluntary, intensive, early intervention home visiting program designed to improve the lives of young children by promoting nurturing parent-child relationships and knowledge of early childhood development.

Also included in the *GNWT Early Childhood Development Framework* are actions supporting Aboriginal language learning including a pilot to evaluate the success of

providing electronic tablets to new parents containing useful parenting information including Aboriginal stories, songs and music, language applications and recipes.

The Boarding Home Prenatal Program began in the Yellowknife Vital Abel Boarding Home and the Inuvik Transient Centre. The two agreements (each for \$120K) are with the Yellowknives Dene First Nation and the Inuvialuit Regional Corporation. The program provides expectant mothers education, tools, and contacts to help with the arrival of their newborns.

### Jordan's Principle

The GNWT supports the adoption of a child-first principle to resolve disputes involving the care of First Nations children, but notes that there is a single health and social services system throughout the NWT that does not have separate health and social services for on-reserve First Nations children and families.

### Working with Other Governments

In addition to the actions mentioned above, the GNWT has recently co-chaired work on a report for Canada's Premiers on Aboriginal Children in Care which will be discussed by Ministers responsible for Social Services, and has been shared with NWT Aboriginal Governments. The GNWT supports continuation of sharing of knowledge and information on this issue with other governments until it is resolved.

## **B. Education (TRC Recommendations 6-12 and 55ii and iii)**

### **GNWT Response:**

The GNWT commits to working actively to close the education gap between Aboriginal and non-Aboriginal students, and supports the objectives of the recommendations by the Truth and Reconciliation Commission under this theme.

### **GNWT Background:**

The GNWT annually provides approximately \$150 million to education bodies for the delivery of education programming; there is no distinction between students on and off reserve.

As part of this, nearly \$8.5 million is provided to support K-12 Aboriginal Language and culture instruction and activities in schools.

The GNWT developed the Aboriginal Student Achievement (ASA) Education Plan in 2011 to work towards closing the education gap between Aboriginal and non-Aboriginal students. This was the catalyst for a comprehensive overhaul of the K-12 education system now being undertaken under the NWT Education Renewal and Innovation Framework: *Directions for Change*. Its primary goal is to improve education outcomes for all NWT students, that they may live fulfilled lives as capable people contributing to strong, healthy communities.

The GNWT currently tracks the graduation rates of all students. The Overall graduation rate in 2014 in the NWT was 65%; for Aboriginal students the graduation rate was 55%.

Northern Studies 10 is a mandatory-for-graduation high school course which includes a module on the *Residential School System in Canada: Understanding the Past – Seeking Reconciliation – Building Hope for Tomorrow*. It also includes a 25 hour module exploring treaties and land claims. In addition, all NWT teachers and principals are required to participate in an awareness in-service about the legacy of residential schools.

### **Early Childhood Education**

In March 2015, the *Education, Renewal and Innovation (ERI) Action Plan* was approved, focusing on investing in prevention, education and awareness and early childhood development to improve educational outcomes in the NWT.

*Right from the Start – Early Childhood Development Framework* and the associated Action Plan, mentioned in the Child Welfare section above also emphasizes working with communities to enhance culturally relevant programs, supports and services.



The Prince of Wales Northern Heritage Centre provides free Traditional Knowledge programming for all ages. Examples include the traditional artist in residence summer program, and the immersive learning gallery that teaches about the people and landscape of the NWT. Other culturally appropriate kits and programs circulate throughout the territory to support local programming.

### Postsecondary Education

The GNWT provides financial assistance to assist with postsecondary education-related expenses. Full-time and part-time financial assistance is available to eligible NWT residents attending accredited, postsecondary institutions and programs through the Student Financial Assistance (SFA) Program. The purpose of the SFA Program is to help supplement the cost of obtaining a postsecondary education, not to cover all expenses. Eligible Aboriginal students may also receive supplementary grants to assist with pursuit of post-secondary education.

### Corporal Punishment

The GNWT does not support the use of corporal punishment. Subsection 34(3) of the NWT *Education Act* prohibits the use of corporal punishment in the discipline of students.

### Working with Other Governments

In June 2015, the Northwest Territories hosted the first ever Council of Ministers of Education Canada (CMEC) Aboriginal Educators' Symposium which brought together delegations of Aboriginal educators and elders from across Canada to identify how to encourage more Aboriginal people to pursue a teaching career and ensure that seasoned Aboriginal educators remain in the profession.

One of the priorities of the Aboriginal Affairs Working Group (AAWG), comprised of provincial and territorial Ministers of Aboriginal Affairs and National Organizations Leaders, includes examining opportunities to reduce barriers to improving education outcomes for all Aboriginal students. The GNWT is an active member of the AAWG and current chair.

During their May 2015 meeting, the Ministers and Leaders renewed their invitation to the federal government to be a formal partner with the AAWG to take action in building safe, vibrant and healthy communities and addressing socio-economic gaps.

### **C. Language and Culture (TRC Recommendations 13-17 and 62iii)**

#### **GNWT Response:**

The GNWT commits to working actively to nurture and promote Aboriginal language use in partnership with Aboriginal governments and communities through the *Official Languages Act*, and supports the objectives of the recommendations by the Truth and Reconciliation Commission under this theme. The GNWT encourages the federal government to take appropriate action to ensure that Aboriginal language programming is adequately funded.

The GNWT understands that language is integral to the distinctive culture of Aboriginal peoples, and as such Aboriginal people have the right to use and promote their own languages. Recognition from all levels of government that Aboriginal languages should be respected and promoted would strengthen understanding of the importance of language, and serve to reinforce Aboriginal cultures. The GNWT has recognized 9 Aboriginal languages as official languages alongside English and French including Chipewyan, Cree, English, French, Gwich'in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, South Slavey and Tłıchǰ.

The NWT's *Official Languages Act* provides in law for the use of the official languages of the NWT for all or any of the official purposes of the GNWT in a manner that is appropriate. Accordingly, the GNWT, and institutions acting on its behalf, must conduct all official operations in accordance with the terms of the *Official Languages Act*.

*The Northwest Territories Aboriginal Languages Plan – A Shared Responsibility* (2010) set out a framework for strengthening Aboriginal languages over ten years. It describes a broad vision, goals and objectives, as well as a series of strategies and actions to support increased use of Aboriginal languages by residents and the Government.

The Plan was developed based upon the comments and contributions of over 300 Northerners, and recognized and supported the concept that responsibility for language is shared between individuals, families, language communities, governments and the broader society.

In 2014, the GNWT increased the funding and decision-making authority of regional Aboriginal governments, recognizing their right to manage their own language revitalization efforts, in consideration of self-government agreements, which recognize that Aboriginal governments have jurisdiction over language and culture. ECE has recognized that it is essential that the GNWT begin to work more in continuous partnership with its Aboriginal government partners as to how this shared jurisdiction gets exercised.

As part of the renewed funding agreement, each Aboriginal Government was requested to develop a 5-year Regional Aboriginal Language Plan which identified specific actions

on how best to promote and revitalize Aboriginal languages in their unique regions, and to hire a Regional Language Coordinator to help implement the Plan.

While the GNWT has an interest in ensuring that the NWT official languages continue to be acknowledged throughout the NWT, it recognizes that self-governments are not bound by the terms of the *Official Languages Act*, which provides them with flexibility to establish their own language standards in the discharge of official government operations. A key benefit of Aboriginal self-government is that it provides further tools for Aboriginal governments to protect and promote their own languages and culture.

Ensuring that Aboriginal languages survive for future generations is a key priority for the GNWT. One of the most effective ways to ensure the continued use of all of the NWT's 11 official languages is simply using and hearing these languages as part of day to day interactions. This theme of "use it or lose it" resonates through the regional Aboriginal language plans now being implemented by Aboriginal governments, the 2009 Committee Report on Official Languages and the Government's 2010 "*NWT Aboriginal Languages Plan – A Shared Responsibility*".

### Languages Commissioner

The NWT Legislative Assembly appoints a Languages Commissioner on a four-year term basis. He/she is responsible for ensuring that the rights, status and privileges of each of the 11 official languages in the NWT are protected within government institutions.

### Indigenous Knowledge and Teaching Methods in Classrooms

ECE invests \$15M annually for programming related to language revitalization. Nearly \$8.5 M of that is set apart for Kindergarten through Grade 12 Aboriginal Language and Culture-Based Education (ALCBE) funding to support K-12 Aboriginal language and culture instruction and activities in schools.

Aboriginal cultural components have been included in our kindergarten to grade twelve education system for over a decade. The Dene Kede infused curricula encompasses the language, culture and the way in which five Dene nations view the world, while Inuuqatigiit focuses on the enhancement and enrichment of Inuit culture, heritage and language in Inuvialuit communities.

### Postsecondary Aboriginal Languages Programs

On June 9, 2015, Aurora College signed onto the Indigenous Education Protocol for Colleges and Institutes. This national document commits the college to making indigenous education a priority. It lays out seven principles that affirm the college's responsibility and obligation to indigenous education, from committing to hire more indigenous employees to implementing indigenous tradition and culture into the curriculum.

The Department of Education, Culture and Employment is actively supporting the development and implementation of graduate level courses in indigenous ways of knowing for NWT educators, including and on-the-land Master's course.

Aurora College is delivering an Aboriginal Language and Cultural Instructor Program (ALCIP) in the fall of 2015 in the Sahtu Region.

### Reclamation of Aboriginal Names

The *Change of Name Act* allows the Registrar General to waive the fee to file a change of name application if it is necessary to avoid hardship for a person. Amendment fees may also be waived under the *Vital Statistics Act* if the amendment is necessary to correct a clerical error. A birth certificate with a new name or a Change of Name Certificate can be used to amend a name on a health card – no fee is associated with this change.

The GNWT Department of Transportation is supportive of waiving the cost of name changes for residential school survivors and their families for the name change process for General Identification Cards and Driver's Licenses to reclaim names changes by the residential school system, and is examining methods and best practices for implementing a fee waiver for a period of five years.

#### **D. Health (TRC Recommendations 18-24 and 55iv)**

##### **GNWT Response:**

The GNWT will continue to address the population health disparities between Aboriginal and Non-Aboriginal people, in partnership with the federal government and with Aboriginal governments.

##### **GNWT Background:**

The GNWT has previously acknowledged the role that residential school policies have played in contributing to population health disparities between Aboriginal and Non-Aboriginal people. In 2013, the GNWT established the Director of Aboriginal Health and Community Wellness within the Department of Health and Social Services to focus efforts on responding to these disparities.

Since January 2014, leadership and staff have met with Aboriginal governments and the public in all regions to discuss moving to one integrated health and social services system.

The Department of Health and Social Services' Community Wellness Plans allow communities to decide for themselves where wellness funding should be directed to improve health outcomes. Community input and engagement in the development and implementation of wellness plans is critical to successfully address health and social outcomes. This work offers the opportunity for collaboration with the Department of Justice and RCMP, who work with all communities to develop policing priorities and action plans. The Department of Justice is piloting a Community Safety Strategy which involves working with communities to identify community safety issues, looking at long-term goals, assessing capacity to achieve those goals with existing resources, and identifying strategies for moving forward. The Community Safety Strategy considers information contained in Community Policing Plans and Community Wellness Plans. Through coordination of the Justice, RCMP and Health and Social Services Plans, overlapping issues can be addressed together.

A decentralized team of Community Development and Wellness Planners support ongoing community wellness work through the following activities:

- sharing available community health information and training opportunities;
- sharing best practices from other communities and regions;
- evaluating current programs and build on strengths; and
- linking communities to other sources of funding.

##### **Performance Measures**

In June 2015, the Department of Health and Social Services released its first *Public Performance Measures Report 2015* as well as the *Performance Measurement Framework* upon which it is based.

This report covers over two dozen indicators covering a wide range of topics related to health and wellness including:

- Population health and wellness outcomes (e.g. health status and diabetes incidence);
- Community, individual and system outcomes (e.g. long-term care wait times and child safety); and,
- System inputs (e.g. staff vacancy rates and no-shows).

The indicators and framework have been selected through extensive system-wide consultation with decision-makers and experts. They reflect national best practices.

Additional indicators that track system performance, as well as health status and health determinants, are included in several departmental reports including:

- Health and Social Services Annual reports;
- Business plans;
- Health status reports;
- Health service utilization reports;
- Addictions reports; and
- Client satisfaction reports.

The GNWT is committed to working in partnership with Aboriginal Governments as they negotiate jurisdiction over programs related to health and wellness.

#### Metis, Inuit and Off-Reserve Aboriginal Peoples

The GNWT commitment to ‘Respect, Recognition and Responsibility’ a set of principles and key actions aimed at renewing and improving relationships with Aboriginal governments, in support of the 17th Legislative Assembly’s priority of strengthening relationships with Aboriginal governments as outlined in *Believing in Our People and Building on the Strengths of Northerners*. This commitment applies to all Aboriginal peoples in the NWT.

#### Funding for Healing from the Harms Caused by Residential Schools

The *Healing Voices* final report from the Minister’s Forum on Addictions and Community Wellness was released in May 2013 and recommended that the Department of Health and Social Services adopt culture based approaches to providing treatment and aftercare for people with addictions. As a result, a total of \$1.125M has been earmarked for On the Land healing initiatives in the 2015/16 fiscal year and ongoing.

In addition to this, the GNWT invested approximately \$350K to support a youth On the Land pilot program that took place in August 2014 in the Dehcho region. The project is currently being evaluated and a report will be available later in 2015.

Recognizing that working in partnership increases effectiveness of programs and services, we are also exploring the potential for a “funding collaborative” to tap into other resources. The GNWT has made \$100K available for a pilot collaborative in 2015/16.

An evaluation plan is being developed for the next 3 to 5 years of the On the Land program and will reflect the community and land based principles of the program

The Department of Health and Social Services has also identified a need for a stand-alone Aboriginal wellness centre affiliated with Stanton Territorial Hospital that could accommodate traditional activities, and act as a gathering place for patients, family and friends.

### Aboriginal Healing

The Department of Health and Social Services recognizes the importance of culture in health care and works to incorporate Aboriginal wellness programs into the delivery of health care services.

Planning for an Aboriginal wellness centre at Stanton Territorial Hospital is being done concurrently with the Stanton Renewal Project, as mentioned above.

Discussions have taken place with the Stanton Elders’ Advisory Council and Aboriginal groups interested in partnering with the GNWT to ensure cultural practices and knowledge are incorporated into the project and future programming.

The Department of Justice’ Corrections Service offers a range of Aboriginal programs designed to help offenders reintegrate back into their communities. All programs incorporate Aboriginal culture and traditions in the way they are delivered. The South Mackenzie Correctional Centre (SMCC), has a traditional pre-treatment healing program to help Aboriginal offenders with the transition to structured programs. The “Red Road to Freedom” program at SMCC provides a culturally appropriate approach to addressing identified needs relative to substance abuse.

### Health Care Professionals

A new Department of Health and Social Services Human Resources Strategic Plan has three goals:

1. Retention – developing northern capacity across the career continuum;
2. Recruitment – northern recruitment in hard to fill positions; and,

3. Better information for decision making – an information management strategy is part of the new plan to enhance current and future HSS labor market planning, decision making, reporting and accountability.

Programs implemented under the plan include those which are aimed at supporting the training and advancement of northern residents to work in the fields of Health and Social Services:

- Rural and Remote Nursing Certificate Program;
- Introduction to Advanced Practice;
- The Targeted Academic Support Program;
- The Targeted Placement Support Program;
- The Executive Leadership Development Program; and
- The HSS Internship Graduate Program.

The new programs are intended to target future workforce requirements that have been identified through the strategic planning process and consultation with stakeholders. The desire is to support our northern population to train in health and social services professions so they can in turn provide care to residents in the communities where the professionals themselves are from.

The plan commits to recruiting Northern residents and graduates through these programs and ensuring the GNWT's affirmative action policy is applied. 2015 is the implementation year, and the GNWT will evaluate and monitor the programs on an ongoing basis and make necessary changes, if needed. The Department of Health and Social Services has worked with the Department of Human Resources to ensure the strategic plan aligns with the priorities of *20/20: A Brilliant North*, the NWT's Public Service Strategic Plan.

GNWT employees including health care professionals take Aboriginal Cultural Awareness Training, which increases understanding about Aboriginal culture, enhances awareness, and promotes a spirit of inclusion. This training also reaffirms Aboriginal values and partnerships as a key foundation of the GNWT, based on respect, recognition and responsibility.

The Department of Health and Social Services is delivering cultural competency training for health care practitioners, in partnership with the NWT Medical Association. Social workers also participate in cultural sensitivity training when available, and orientations for new staff typically include a cultural component. Some NWT Health Authorities rotate their social workers to different communities to assist in providing coverage and to ensure that employees are familiar with all the communities in the region. Additionally, the Department, in partnership with the Canadian Foundation for Healthcare Improvement, is developing a five-year action plan with the goal of developing a sustainably culturally competent organization.

The Aurora College Nursing Degree program educates nurses to work with individuals, families, groups and communities in a variety of settings guided by a health promotion perspective with an ethic of caring. The program will assist students to develop



sensitivity to people's experiences of health, healing and health promotion by being cognizant of nurse's professional roles. Students will learn to work as partners with clients and other health care providers. Through their understanding of, and participation in, the changing health care system, graduates will be active participants in creating health for all.

As part of their course work, all students are required to complete the First Peoples of the NWT course during which participants learn from the many different histories and cultures of the First Peoples of the NWT from pre-contact to 1950. In particular, participants learn from the Dene, Métis and Inuvialuit, using a holistic approach to the social, economic, cultural, linguistic, and political changes experienced by First Peoples over many centuries. For purposes of comparison, a general survey of First Peoples of the Americas is also included. The course introduces students to the knowledge of Aboriginal Elders and philosophers as well as some of the major frameworks used by scholars, historians and anthropologists for analyzing and describing change over time. Aboriginal perspectives are an integral part of course delivery.

## **E. Justice (TRC Recommendations 25-42 and 55v,vi and vii)**

### **GNWT Response:**

The GNWT is committed to continuing work towards reducing the number of Aboriginal people in custody, and will participate in national efforts to monitor and evaluate progress. This is a long-standing and complicated issue - addressing it requires the active collaboration of many entities including all GNWT social program departments, Aboriginal Governments, and communities at large.

The GNWT supports the TRC call for federal, provincial, and territorial governments to implement and evaluate community sanctions that provide realistic alternatives to imprisonment for Aboriginal offenders.

The GNWT continues to explore ways to best address the needs of offenders affected by addictions, mental illness, FASD and other cognitive impairments. This includes approaches which place a focus on the individual - and which aim to address their underlying issues – while identifying and building on their strengths.

The GNWT notes that it is important to recognize the independence of the judiciary in the consideration or implementation of the TRC recommendations.

### **GNWT Background:**

The NWT Corrections Service is committed to providing case management and programs that support the effective reintegration of offenders back into the community.

The GNWT undertakes crime prevention activities including leading a pan-territorial project entitled “*Building a Northern Evidence-Based Approach to Crime Prevention*”. This four-year project (2014-15 to 2017-18) funded under the Federal Northern Aboriginal Crime Prevention Fund will allow the territories to collect quantitative and qualitative data to inform the development of best practices, and evidence-based crime prevention programming leading to greater effectiveness and efficiency in crime-prevention activities. The territories will promote collaborative partnerships, incorporate traditional knowledge and build a common understanding of influencing factors and context in order to better understand the causes of our higher crime rates and factors that protect against crime.

A New Day Healing Program is a Justice-led pilot program under the Family Violence Framework that provides supports for adult men to prevent them using violence in their intimate and family relationships. Early in 2015, the Tree of Peace Friendship Centre was contracted to deliver three scheduled 20-session group therapy programs annually. The first group started in March 2015.

Addictions programming that features significant traditional and cultural elements has been developed for inmates at the South Mackenzie Correctional Centre. Three pre-treatment healing and reintegration programs have been implemented and are being delivered to offenders. Programs vary in length from five days to 26 days.

### Alternative Justice

In the NWT, the RCMP or Crown may divert selected criminal matters away from the traditional court system to be handled by Community Justice Committees. When a matter is diverted, the offender does not receive a criminal record. Diversion is only possible if the offender accepts responsibility for the offense and is willing to participate in the community justice process. Restorative measures required by the Committees may include:

- community service work;
- restitution (money paid to the victims to repair damage or loss of property);
- counseling for drug, alcohol, and relationship problems;
- apologies, either in person or in writing;
- curfews;
- avoiding contact with the victims or other persons involved in the offense; or
- avoiding certain places.

Most restorative measures required by a Committee can be completed in less than six months. Failing to comply with the requirements could result in the case being referred back to the RCMP or Crown Attorney, who may send the matter to court.

The NWT Wellness Court is an alternative to conventional court that focuses on the offender rather than the offence. It is proceeding on a model that seeks to address underlying issues of drug and alcohol addiction, mental illness and cognitive challenges. Social program departments and agencies are supportive of the Wellness Court, and are participating as necessary to implement the case plans of Wellness Court clients.

The first sitting of the Wellness Court occurred on October 2, 2014 and it continues to sit every second Thursday. As of March 31, 2015, the Program had 20 referrals. The Wellness Court follows a model that emphasizes the need for intensive supervision and support of offenders with addictions, mental health issues and cognitive challenges who come into contact with the justice system. This is accomplished through personalized wellness plans and individualized treatment programs and support. An evaluation framework for the NWT Wellness Court has been developed and will be completed.

The Domestic Violence Treatment Options Court is an option for low-risk offenders who take responsibility for their actions (plead guilty) and agree to attend an 8-module program. The goal of the program is to provide individuals with information and tools to reduce future incidents or escalation of domestic violence in their relationships. Successful completion of the program is a mitigating factor in sentencing. Offenders are carefully screened and are required to attend the program as ordered by the Court. The

program was implemented in March 2011, and to date, 46 participants (37 males, 9 females) have successfully completed the program. A further seven participants have completed a modified version of the program.

The GNWT is also piloting the Integrated Case Management (ICM) Pilot Project, which represents a fundamental reform in the way services are delivered to clients with interrelated social and economic issues. It capitalizes on opportunities to integrate our service delivery into a holistic, organized and therapeutic approach. This will provide for informed case management, and clients will receive timely and appropriate services with the goal of improved client outcomes. It recognizes cultural diversity and is responsive to the changing abilities and needs of the client. ICM will accept client referrals from within the Department of Justice including clients being released from custody and clients subject to a community disposition. Client referrals will also be accepted on a case-by-case basis from the other social program departments and Yellowknife Health and Social Services.

### Victim Services

The GNWT is committed to continuing to offer its community based Victim Services Program to Aboriginal persons and all other residents of the NWT.

The NWT Victim Services program is regionally based and accessible to all residents through the regional offices and as an outreach service.

### Youth Programs

The GNWT is committed to reducing the number of Aboriginal youth in custody.

In 2010 the GNWT launched the Not Us! Program which provides contribution funding to support communities to develop and sustain local initiatives to combat substance abuse, and the illegal sale of drugs. It is youth-focused, and the Department of Justice encourages communities to get active and involved with their youth.

As noted above, diversions allow for the development of alternatives to the criminal justice system using a restorative approach. In the NWT, diversions are also utilized in responding to youth who come into contact with the justice system.

The Corrections Service supports this by continuing to provide an environment that promotes and encourages youth to change their behavior. The low number of youth in custody allows the Service to provide a higher degree of individualized attention and programming.

### Fetal Alcohol Spectrum Disorder (FASD)

The Department of Justice Community Justice and Policing Division has a FASD Consultant and Project Coordinator who conducts research, and provides education

and awareness training around FASD. The division works closely with the Corrections Service, and has developed a functional assessment tool which is intended to determine how an offender is functioning and where support is needed, to gain an understanding of the client's capacities, to help a client understand how they can build on their strengths and assist in reintegration and community education. The division also works with Health and Social Services counterparts as well as the Federal/ Provincial/ Territorial FASD Working Group.

The Department of Health and Social Services is a member of the Canadian Northwest Fetal Alcohol Spectrum Disorder Partnership (CNFASDP). The CNFASDP is an alliance of partners in the development and promotion of an inter-provincial/territorial approach on the prevention, intervention, care and support of individuals affected by FASD. The CNFASDP share expertise, best practices, and materials, to support the effective and efficient use of resources. CNFASDP Ministers recently identified four priority areas with a goal of completing work in the following areas within three years:

1. FASD Prevention: Preconception Care (work has begun on a gap identification analysis);
2. FASD and the Justice System (work has begun on the survey for a current state scan);
3. FASD: Addictions and Mental Health; and
4. FASD: Early Childhood Development.

Engaging aboriginal populations and developing common policy approaches are two themes that will be threaded throughout the work of the four priority areas.

In addition to the work done by the CNFASDP, individuals with FASD have access to a range of programs and services in the NWT. It is important to note that a formal FASD diagnosis is not necessary for individuals to access services in the NWT.

Stanton Territorial Health Authority offers FASD screening, assessment and diagnosis for children age 7 to 17 by a multidisciplinary team of professionals including a Psychologist, Pediatrician, Audiologist, Occupational Therapist, Speech Language Pathologist, and Social Worker upon referral from a physician, community health nurse, or community social worker.

The Health and Social Services Authorities provide services for individuals with FASD such as:

- Social work;
- Mental health and addictions services;
- Rehabilitation;
- Case management;
- Supported living and,
- Respite services.

NWT adults with FASD who cannot live on their own may qualify for Income Assistance for shelter, food, clothing, utilities, and a disability allowance. A referral to the Out of

Territory Placement Committee is considered when an individual's needs are complex and cannot be met in the NWT. Access to Out of Territory Placement is not limited by the lack of an FASD diagnosis. Some services offered by the GNWT, such as Income Assistance, require physician documentation of a long term disability. Eligibility for benefits does not require a diagnosis of FASD.

**F. Reconciliation (TRC Recommendations 43-44)**

**GNWT Response:**

The GNWT will continue to work with the federal government and Aboriginal governments to further the promotion and protection of Aboriginal and treaty rights, including the negotiation and implementation of Aboriginal self-governments.

A call for the full implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) requires careful consideration of its suitability for application within Canada's constitutional framework.

**GNWT Background:**

The UNDRIP is an important document that recognizes, among other things, the rights of indigenous people to maintain and strengthen their own institutions, cultures and traditions. In this light it should be viewed as complimentary to the goal of reconciliation, and has been endorsed through a motion of the Northwest Territories Legislative Assembly.

While the UNDRIP is aspirational and not legally-binding it should be viewed as providing guidance to all governments in Canada and further serve as a commitment to achieving reconciliation.

It must be recognized, however, that Canada's constitutional framework includes an enforceable legal doctrine respecting Aboriginal rights. This legal doctrine is also aimed at reconciling the imposition of Canada's sovereignty over Aboriginal peoples, and not all of the UNDRIP's articles apply readily within the context of Canada. For example, Canada has a strong legal tradition including legally enforceable rights that govern the Crown's obligations to consult with Aboriginal peoples whenever Aboriginal and treaty rights are potentially affected. This existing legal framework provides for a balancing of rights and does not always require consent from Aboriginal peoples. This differs from Article 19 of the UNDRIP which implies the requirement of consent in all cases.

## **G. Royal Proclamation and Covenant of Reconciliation (TRC Recommendations 45-46)**

### **GNWT Response:**

The GNWT recognizes that a Royal Proclamation of Reconciliation could reaffirm the nation to nation relationship between Aboriginal peoples and the Crown, and serve to further reconciliation. The GNWT appreciates that a Royal Proclamation would serve as a lasting testament to the importance of reconciliation and should be carefully considered.

### **GNWT Background:**

With respect to the elements of a Royal Proclamation of Reconciliation, the GNWT offers the following:

- i. the imposition of Crown sovereignty over Indigenous lands and peoples cannot be justified by the Doctrine of Discovery or the concept of *terra nullius*. In the GNWT's view these concepts have been rejected, and the doctrine of Aboriginal rights within Canada's legal tradition and Constitution is now understood to serve to reconcile the imposition of Crown Sovereignty over the Aboriginal people of Canada.
- ii. the UNDRIP is an important guiding document, but any implementation of the UNDRIP must recognize the unique constitutional framework, including the existing recognition and affirmation of Aboriginal and treaty rights in Canada.
- iii. this recommendation appears to echo the GNWT's Aboriginal relations policy *Respect, Recognition and Responsibility*. The GNWT is currently working to renew its intergovernmental relationship with Aboriginal governments along these lines.
- iv. the GNWT believes that Canada's existing constitutional and legal orders provide Aboriginal peoples with recognition of rights, including the inherent right to self-government. For the NWT, the further advancement of self-government agreements remains a priority. These agreements set out the jurisdictions of Aboriginal governments in a modern context and further articulate how Aboriginal governments collaborate with public governments.

**H. Settlement Agreement Parties and the United Nations Declaration on the Rights of Indigenous Peoples (TRC Recommendations 48-49)**

These recommendations are not directed at the GNWT or its public agencies.



**I. Equity for Aboriginal People in the Legal System (TRC Recommendations 50-52)**

**GNWT Response:**

The GNWT believes that the existing legal framework for establishing Aboriginal title is well developed and appropriate. The GNWT would not support recommendation 51 in the case of its own legal opinions, as it would put restrictions on obtaining proper legal advice.

**GNWT Background:**

The doctrine of Aboriginal rights, including Aboriginal title provides the necessary legal tools for Aboriginal peoples to assert and establish title. In addition to the legal rights available to establish title through the courts, the NWT enjoys a strong history of resolving outstanding claims through negotiations. To date, five land claim agreements have been settled in the NWT, two additional Agreements in Principle have been signed, and additional negotiation processes are advancing for unresolved claims.

## **J. National Council for Reconciliation (TRC Recommendations 53-56)**

### **GNWT Response:**

The GNWT appreciates that this recommendation is intended to ensure that follow up reconciliation work continues, parties engage meaningfully and that this work be provided with transparency and subject to accountability. The GNWT supports these goals and would work with a council to make sure appropriate NWT data was available.

### **GNWT Background:**

Through the Prince of Wales Northern Heritage Centre (PWNHC), the GNWT supported public programs and hosted exhibits that address areas of reconciliation such as residential schools ("*Where are the Children? Healing the Legacy of Residential Schools*" in 2003 and "*We were so far away: The Inuit Experience of Residential Schools*" in 2009/2010), and missing and murdered indigenous women ("*Walking with our Sisters*", 2015). In 2018, the PWNHC is hosting the Witness Blanket project which focuses on the topic of residential schools. All exhibits are supported with a range of public events that promote public dialogue, and stimulate discussion in the local press. The PWNHC will continue to play a central role in promoting dialogue and programming about reconciliation.

As part of the GNWT's commitment to reconciliation, mandatory training for teachers and courses for students explore not only the history and legacy of residential schools, but what our next steps, individually and collectively, need to be. These are ongoing commitments, updated annually.

The Government of the Northwest Territories is the current chair of the Aboriginal Affairs Working Group, and encourages FPT work in support of collaboration on issues related to the advancement of the cause of reconciliation and improved outcomes of Aboriginal populations in Canada.

**K. Professional Development and Training for Public Servants (TRC Recommendation 57)**

**GNWT Response:**

The GNWT is already actively supporting this recommendation.

**GNWT Background:**

GNWT employees take Aboriginal Cultural Awareness Training, which increases understanding about Aboriginal culture, enhances awareness, and promotes a spirit of inclusion. This training also reaffirms Aboriginal values and partnerships as a key foundation of the GNWT, based on respect, recognition and responsibility.

The GNWT (DAAIR) has developed a public awareness campaign entitled *Understanding Aboriginal and Treaty Rights in the NWT* in June 2013. The publication is available in both print and web format. This publication serves as the foundation for DAAIR's continued efforts to increase all NWT residents', including public servants, understanding and knowledge of Aboriginal rights.

**L. Church Apologies and Reconciliation (TRC Recommendation 58-61)**

These recommendations are not directed at the GNWT or its public agencies.

## **M. Education for Reconciliation (TRC Recommendation 62-65)**

### **GNWT Response:**

The GNWT is already actively supporting these recommendations.

### **GNWT Background:**

Working in partnership with the Government of Nunavut and the Legacy of Hope Foundation, the GNWT has developed a collection of teaching resources that address the history and legacy of residential schools in Canada. The *Residential School System in Canada: Understanding the Past – Seeking Reconciliation – Building Hope for Tomorrow* is now mandatory for all grade 10 high school students in the NWT. As of February 2015, all teachers in the NWT have been offered awareness training on the History and Legacy of the Residential School System in Canada .

The GNWT, through the Council of Ministers of Education, Canada (CMEC), is also leading the pan-Canadian development of a teaching resource that explores the history and legacy of residential schools designed for use in Bachelor of Education and pre-service teaching programs. The GNWT will also lead the development of a pan-Canadian Aboriginal Education online resource inventory through CMEC.

In June 2015, the GNWT hosted the CMEC Aboriginal Educators' Symposium that brought together new and experienced Aboriginal educators and Elders from across Canada to discuss how best to attract and retain Aboriginal teachers.

As part of the *Skills 4 Success* Initiative, an advisory group was established and Aboriginal governments invited to designate a representative to provide strategic advice, guidance and recommendations. The *Skills 4 Success* Initiative is leading the development of a strategic framework, action plan, and monitoring evaluation and accountability plan that will set out direction for education and training of Northerners. Regional Education Superintendents meet on a regular basis with regional training committees or partnership representatives including Aurora College, Aboriginal governments, community organizations and other stakeholders, to assist with determining regional priorities in education and training.

### **Research**

As the research division of Aurora College, Aurora Research Institute (ARI)'s mandate is to improve the quality of life for NWT residents by applying scientific, technological and indigenous knowledge to solve northern problems and advance social and economic goals.

ARI delivers on this mandate by:

- licensing and coordinating research in accordance with the *NWT Scientists Act*,
- promoting communication between researchers and the people of the communities in which they work;
- promoting public awareness of the importance of science, technology and indigenous knowledge;
- fostering a scientific community within the NWT which recognizes and uses the traditional knowledge of northern aboriginal peoples;
- making scientific and traditional knowledge available to people of the NWT; and
- supporting or conducting research which contributes to the social, cultural and economic prosperity of the people of the NWT.

Additional culture and heritage research is supported at the Prince of Wales Northern Heritage Centre, which makes collections available to graduate students and other researchers. A small collection of items related to NWT residential schools is available that has the potential to inform the understanding of residential school experiences.

#### Council of Ministers of Education, Canada

In June 2015, the GNWT hosted the annual meeting of the Council of Ministers of Education, Canada. Provincial and territorial Education Ministers agreed to work towards ensuring that curricula in all provincial and territorial school systems include the history and legacy of residential schools.

Ministers also agreed to work towards ensuring that all Canadian educators – no matter who they teach, what they teach or where they teach – will learn about the history of residential schools in Canada during their pre-service and/or in-service training. The GNWT took this opportunity to announce its intention to work toward establishing a new mandatory requirement for all pre-service teachers to complete Residential Schools training before receiving their teacher certifications in the NWT and to work with other jurisdictions as they consider similar policy development.

## **N. Youth Programs (TRC Recommendation 66)**

These recommendations are not directed at the GNWT or its public agencies.

### **Related GNWT Background:**

The GNWT provides support to community-based youth programs and facilities including Northern Youth Abroad and the Dechinta Centre for Research and Learning as well as the Tundra Science Camp that focuses on language and heritage learning. The GNWT supports the establishment or continuation of multi-year community-based youth organization funding programs that promote leadership and healthy choices options for NWT youth.

## **O. Museums and Archives (TRC Recommendations 67-70)**

These recommendations are not directed at the GNWT or its public agencies.

### **Related GNWT Background:**

Article 31 of the UN declaration outlines the rights of Indigenous Peoples to “maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions” and asks that governments “take effective measures to recognize and protect the exercise of these rights in conjunction with Indigenous peoples”. The GNWT’s Prince of Wales Northern Heritage Centre (PWNHC), abides by this principle by involving Aboriginal partners in the management and display of their cultural heritage whenever possible. The PWNHC will continue to engage communities to collaboratively manage heritage resources within the PWNHC, as well as lending expertise to Aboriginal organizations who require assistance with the management of their heritage in other venues throughout the territory. The PWNHC has assisted in the past with repatriation projects that saw objects of patrimony returned to the NWT from Southern and international museums. The PWNHC abides by the principle that intangible knowledge about the collection belong to the object manufacturers. Several projects have been undertaken that bring Elders and youth together to revitalize language and knowledge by using the museums’ collections. The PWNHC is committed to continue to make steps beyond basic compliance of this principle.

The PWNHC is planning exhibits on the role of Aboriginal Special RCMP Constables in policing of the North to celebrate Canada in 2017. This exhibit highlights the importance of including Aboriginal peoples in Canada’s history as active agents in northern policing.

The NWT Archives Act provides for free and public access to records in GNWT holdings.

The NWT Archives hold many records and images related to residential schools in the NWT. All of these records are available to the public upon request.

The GNWT has provided substantial support to survivors in supporting claims made under both the Common Experience Payment and Independent Assessment Process programs and has responded to over 2,000 requests for supporting documentation, through:

- Funding two Archivist term positions (3-4 years)
- Supporting Indian Residential Schools Resolution Canada (IRSRC) in their efforts to copy school records to support claimants
- Extensive support from Archives staff to
  - generate indexes of archival records
  - respond to requests for supporting documentation
  - scan archival documents to expedite responses
  - logistical, administrative and management support to assist claimants



**P. Missing Children and Burial Information (TRC Recommendations 71-76)**

**GNWT Response:**

GNWT is willing to work with Aboriginal partners, and the federal government to create a registry and maps of burial locations. The GNWT supports the objectives of these recommendations.

**GNWT Background:**

The NWT Coroner Service cooperated fully with the TRC, and made significant efforts to locate and share records relating to the deaths of Aboriginal children in the care of residential school authorities.

The GNWT Department of Education, Culture and Employment cultural places program maintains a database of known archaeological sites and burial locations.

Any archaeological site over 50 years of age is protected under the NWT Archaeological Sites Act and therefore some of the residential school sites are protected under this legislation.

The Department of Education, Culture and Employment is able to support the recording and documentation of these sites through its Cultural Places Program, led by the Territorial Archaeologist. One proposal being developed is to use oral histories and archival documents along with non-invasive archaeological methods (i.e., ground penetrating radar) to confirm burial sites.

The public is able to nominate sites for the purpose of commemoration through the GNWT Historical Places program.

**Q. National Centre for Truth and Reconciliation (TRC Recommendations 77-78)**

**GNWT Response:**

The GNWT would support the role of territories described in these recommendations.

**GNWT Background:**

The GNWT, through the NWT Archives, works collaboratively with its partners including the federal government to assist communities in their research.

## **R. Commemoration (TRC Recommendations 79-83)**

### **GNWT Response:**

The GNWT would support the role of territories described in these recommendations. The proposed territorial monument will be brought forward for the consideration of the 18<sup>th</sup> Legislative Assembly.

### **GNWT Background:**

The GNWT Historic Places Program provides for the commemoration of NWT Historic Places. Nominations for the sites are created by the public and received by the Cultural Places Program. The last ad hoc committee formed to make decisions includes representation from Métis, Gwich'in and Sahtu Dene community members. Of the 16 NWT designated Historic Sites, more than half are Aboriginal, and many nominations come from Aboriginal communities.

The Historic Places Program could be utilized to commemorate residential school sites in the NWT. The GNWT makes available the Residential Schools curriculum to all government partners for adaptation and use in provincial and territorial schools.

The current GNWT Arts funding model supports NWT proposals for collaborative projects and works such as those that contribute to the reconciliation process.

June 21 is National Aboriginal Day and is a Statutory Holiday in the NWT.

## **S. Media and Reconciliation (TRC Recommendations 84-86)**

These recommendations are not directed at the GNWT or its public agencies.

### **Related GNWT Background:**

In May 2015, the GNWT announced a re-profiling of \$500,000 in resources annually to support Aboriginal language programming in the NWT. Of this amount, \$400,000 will be provided to the Native Communications Society and \$100,000 will be provided to the Inuvialuit Communications Society.

## **T. Sports Reconciliation (TRC Recommendations 87-91)**

### **GNWT Response:**

The GNWT would support the role of territories described in these recommendations.

### **GNWT Background:**

The GNWT supports existing and new initiatives designed to promote the important role NWT Aboriginal athletes have played in Canadian sport history. The GNWT has integrated the long-term athlete development model into its sport and recreation programming. Further, it supports Team NWT participation in the North American Indigenous Games and other related programs.

The GNWT is supportive of and has been working with Canada and all Provinces/ Territories on Aboriginal inclusion principles in the Canadian Sport Policy and other similar national policies and programs.

## **U. Business and Reconciliation (TRC Recommendation 92)**

These recommendations are not directed at the GNWT or its public agencies.

### **Related GNWT Background:**

In February 2015, a new Aboriginal Consultation and Relations division was created in DAAIR to ensure that appropriate leadership and support is available to all departments in fulfilling the GNWT's Aboriginal consultation obligations in a coordinated, consistent and legally adequate manner.

The GNWT is undertaking a post-secondary education, training and labour development strategy called Skills 4 Success that works to improve employment options for Aboriginal and other residents.

Through the Aboriginal Capacity Building initiative, the GNWT is providing support to ensure Aboriginal communities are well positioned to benefit from mineral and resource development. Funding under this initiative is used to promote Aboriginal engagement through directly engaging with communities, and providing access to industry conferences and mining and development courses, as well as promoting and supporting a higher degree of Aboriginal engagement in other levels of government.

## **V. Newcomers to Canada (TRC Recommendations 93-94)**

These recommendations are not directed at the GNWT or its public agencies.

### **Related GNWT Background:**

Understanding Aboriginal and treaty rights and the history of Aboriginal people is an essential and important part of understanding the history and context of the Northwest Territories. The GNWT is supportive of efforts to increase understanding and awareness for all Canadians, and has resources available to employees, online and through the school system.

## **Commitment to Further Action**

Half the population of the NWT is Aboriginal, and in most communities, the Aboriginal population is the majority. A large percentage of NWT residents have suffered the direct impacts of residential school abuse, and many of their family members and loved ones have also been affected. Over 6000 common experience payment cheques were issued to residents in the NWT. It is essential to the success of the NWT and its people – socially, culturally, and economically, that reconciliation takes place.

The Government of the Northwest Territories commits to further action aimed at achieving reconciliation. We agree with the Truth and Reconciliation Commission's view that reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples and that in order for this to happen, there has to be awareness of the past, acknowledgement of the harm inflicted, atonement for the causes, and action to achieve change. We also agree that there is an urgent need for reconciliation in Canada.

In the NWT, some of this work is well underway. We believe the NWT can provide examples of actions already undertaken to help further reconciliation, but we also know that more can and should be done.

Guided by the work of the Truth and Reconciliation Commission, the Government of the Northwest Territories will continue its work aimed at reconciliation. We further commit to working with our residents and Aboriginal governments in our territory, and partners throughout Canada to encourage positive and concrete steps forward along the path of reconciliation.



## **Appendix 1 : Calls to Action**



Truth and  
Reconciliation  
Commission of Canada

# **Truth and Reconciliation Commission of Canada: Calls to Action**







**Truth and  
Reconciliation**  
Commission of Canada

# **Truth and Reconciliation Commission of Canada: Calls to Action**



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**2015**

Truth and Reconciliation Commission of Canada, 2012

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# Calls to Action

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action.

## Legacy

### CHILD WELFARE

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
  - i. Monitoring and assessing neglect investigations.
  - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
  - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
  - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
  - v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.
3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
  - i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
  - ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
  - iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

### EDUCATION

6. We call upon the Government of Canada to repeal Section 43 of the *Criminal Code of Canada*.
7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate

educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
  - i. Providing sufficient funding to close identified educational achievement gaps within one generation.
  - ii. Improving education attainment levels and success rates.
  - iii. Developing culturally appropriate curricula.
  - iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
  - v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
  - vi. Enabling parents to fully participate in the education of their children.
  - vii. Respecting and honouring Treaty relationships.
11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.
12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

#### **LANGUAGE AND CULTURE**

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
  - i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
  - ii. Aboriginal language rights are reinforced by the Treaties.
  - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
  - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
  - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.
15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

#### **HEALTH**

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes

between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.

20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples.
21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.
22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
23. We call upon all levels of government to:
  - i. Increase the number of Aboriginal professionals working in the health-care field.
  - ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
  - iii. Provide cultural competency training for all health-care professionals.
24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

## JUSTICE

25. We call upon the federal government to establish a written policy that reaffirms the independence of the

Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.
30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.
31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.
32. We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.



33. We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent Fetal Alcohol Spectrum Disorder (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.
34. We call upon the governments of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD), including:
  - i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
  - ii. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
  - iii. Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
  - iv. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.
35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.
36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.
37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.
38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.
39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.
40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
  - i. Investigation into missing and murdered Aboriginal women and girls.
  - ii. Links to the intergenerational legacy of residential schools.
42. We call upon the federal, provincial, and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the *Constitution Act, 1982*, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012.

## Reconciliation

### **CANADIAN GOVERNMENTS AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE**

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

### **ROYAL PROCLAMATION AND COVENANT OF RECONCILIATION**

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:

- i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and *terra nullius*.
  - ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
  - iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
  - iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving Treaties, land claims, and other constructive agreements.
46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:
- i. Reaffirmation of the parties' commitment to reconciliation.
  - ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.
  - iii. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
  - iv. Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
  - v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.
  - vi. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

**SETTLEMENT AGREEMENT PARTIES AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES**

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. This would include, but not be limited to, the following commitments:
- i. Ensuring that their institutions, policies, programs, and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
  - ii. Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.
  - iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.
  - iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.
49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

**EQUITY FOR ABORIGINAL PEOPLE IN THE LEGAL SYSTEM**

50. In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples*, we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and

understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.

51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.
52. We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:
  - i. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
  - ii. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

#### **NATIONAL COUNCIL FOR RECONCILIATION**

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:
  - i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
  - ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
  - iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.

- iv. Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.

54. We call upon the Government of Canada to provide multi-year funding for the National Council for Reconciliation to ensure that it has the financial, human, and technical resources required to conduct its work, including the endowment of a National Reconciliation Trust to advance the cause of reconciliation.
55. We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:
  - i. The number of Aboriginal children—including Métis and Inuit children—in care, compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
  - ii. Comparative funding for the education of First Nations children on and off reserves.
  - iii. The educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
  - iv. Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
  - v. Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
  - vi. Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
  - vii. Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.
56. We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual "State of Aboriginal Peoples" report, which would outline the government's plans for advancing the cause of reconciliation.

## PROFESSIONAL DEVELOPMENT AND TRAINING FOR PUBLIC SERVANTS

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

## CHURCH APOLOGIES AND RECONCILIATION

58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.
59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.
60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.
61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:
- i. Community-controlled healing and reconciliation projects.

- ii. Community-controlled culture- and language-revitalization projects.
- iii. Community-controlled education and relationship-building projects.
- iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

## 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 Twelve students.
  - ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
  - iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
  - iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.
63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
  - ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
  - iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
  - iv. Identifying teacher-training needs relating to the above.
64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on

Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

#### **YOUTH PROGRAMS**

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

#### **MUSEUMS AND ARCHIVES**

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and to make recommendations.
68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.
69. We call upon Library and Archives Canada to:
- i. Fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orientlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
  - ii. Ensure that its record holdings related to residential schools are accessible to the public.
  - iii. Commit more resources to its public education materials and programming on residential schools.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- i. Determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orientlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

#### **MISSING CHILDREN AND BURIAL INFORMATION**

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.
72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.
75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of

appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
- i. The Aboriginal community most affected shall lead the development of such strategies.
  - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
  - iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

#### **NATIONAL CENTRE FOR TRUTH AND RECONCILIATION**

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

#### **COMMEMORATION**

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:
- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
  - ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

- iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.
81. We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.
82. We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

#### **MEDIA AND RECONCILIATION**

84. We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada's national public broadcaster to support reconciliation, and be properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples, including, but not limited to:
- i. Increasing Aboriginal programming, including Aboriginal-language speakers.
  - ii. Increasing equitable access for Aboriginal peoples to jobs, leadership positions, and professional development opportunities within the organization.
  - iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians,

including the history and legacy of residential schools and the reconciliation process.

85. We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:
- i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
  - ii. Continuing to develop media initiatives that inform and educate the Canadian public, and connect Aboriginal and non-Aboriginal Canadians.
86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.

#### **SPORTS AND RECONCILIATION**

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.
88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.
89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.
90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:
- i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse

cultures and traditional sporting activities of Aboriginal peoples.

- ii. An elite athlete development program for Aboriginal athletes.
  - iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
  - iv. Anti-racism awareness and training programs.
91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

#### **BUSINESS AND RECONCILIATION**

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
- i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
  - ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
  - iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

#### **NEWCOMERS TO CANADA**

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including

information about the Treaties and the history of residential schools.

94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.











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