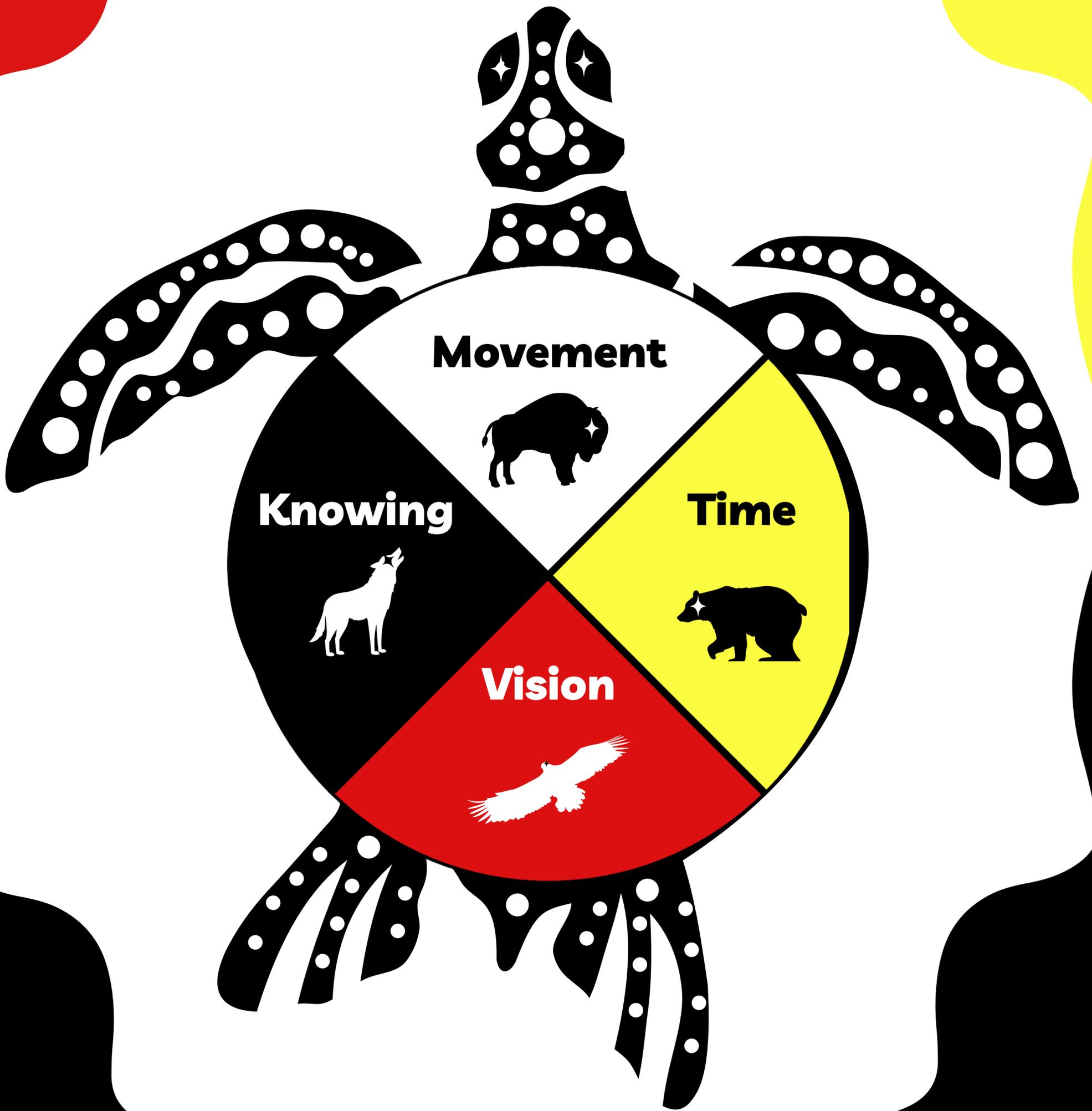


Journey Towards Truth and Reconciliation



A Note from the Truth and Reconciliation Working Group

“Truth and Reconciliation” are words that have taken on more meaning since the Truth and Reconciliation Commission delivered its 94 Calls to Action in 2015. More recently, many Canadians have learned about the unmarked graves of children found at the sites of residential schools across Canada, a symbol of the harm caused by this system. Our journey of reconciliation is going to be long and complex. In 2020, the Volunteer Centre Council, a working table of volunteer centres supported by Volunteer Canada, formed the Truth and Reconciliation Working Group to explore how to support volunteer centres on this journey.

Many non-Indigenous Canadians and organizations are trying to understand how they can learn, support, act, change. We are all on a path of learning, understanding, grieving, and growing. Reconciliation and healing are complicated but there is a way to move forward, one foot in front of the other, one hand reaching out to another. This is a personal journey to increase understanding, knowledge and compassion about Canada’s history vis-a-vis Indigenous Peoples, the historical and on-going impact this has, and how each of us can contribute to healing and reconciliation in a meaningful way. Organizations can make connections and build relationships with Indigenous people, organizations, and nations which will help build knowledge and understanding. When staff and volunteers in organizations have more knowledge and understanding, they can learn how to re-structure policies and practices and begin to reduce bias and discrimination.

The Volunteer Centre Council’s Truth and Reconciliation Working Group, with members representing volunteer centres from coast to coast, has met many times and the journey we have taken is reflected in the design of this document and its content. We especially thank Carol Tyler, who so wisely supported our journey toward understanding, and Josh Taylor-Detlor, for his amazing design and artwork. It is our hope that this resource will provide ideas and opportunities to learn, explore, build connections, and act as you journey towards reconciliation.

Members of the Volunteer Centre Council’s Truth and Reconciliation Working Group are:

Mary Catherine Williams, Volunteer Campbell River

Jackie Hunt, Volunteer Manitoba

Dianne Boston-Nyp, Volunteer Waterloo Region

Natasha Wilson, PIN Network, Guelph

Carol Tyler, PIN Network, Guelph (Anishinaabekwe Nookomis
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Annette Vautour, Volunteer Centre of Southeastern New Brunswick

Alison Stevens, Volunteer Canada

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Movement

(“do it”/wisdom): build relationships, build understanding of Indigenous ways of knowing

“Reconciliation is getting to know one another” Mary Simon, Governor General of Canada. The journey of reconciliation involves building relationships and connections with Indigenous people in our communities. Take time to get to know the Nations and Indigenous people where you live. Learn the history and current affairs of local Nations and seek opportunities to work with Indigenous organizations.

Native Land Digital Interactive map of Indigenous lands and territories across the globe. Details about traditional territory, languages and treaties are layered with settler names and locations. Other education resources and information are also available on this website under the resources tab.

Land Acknowledgements and Why They Matter Video about the importance of and how to do land acknowledgements.

Tobacco Offering Protocol Protocols Understand the importance of offering Asema and how to do so respectfully.

How to talk about Indigenous People of Canada (Native, Aboriginal, First Nation) Video that explains how to talk about and with Indigenous people, specifically the Indigenous people of Canada, the different nations and tribes.

Understanding Aboriginal Identity A video that explores the complex issue of self identification for Aboriginal people, inextricably linked today with past government legislation and continued stereotyping of Aboriginal people in the media and in Canadian history.

Time

(“relate to it”/understand):

seek truth and understanding, take time to learn

The journey of reconciliation takes time and patience. We will make mistakes and may forget that there is more than one right way to do things, but we must continue to strive for awareness and understanding.

The **National Centre for Truth and Reconciliation** (NCTR) educates Canadians on the profound injustices inflicted on First Nations, Inuit and the Métis Nation by the forced removal of children to attend residential schools and the widespread abuse suffered in those schools.

On June 21, 2021, Bill C-15, the **United Nations Declaration on the Rights of Indigenous Peoples Act** received Royal Assent in Canada.

Four Directions Teaching Indigenous knowledge and interactive teachings of the Blackfoot, Cree, Ojibwe, Mohawk and Mi'kmaq peoples. Educational Resource Guides and learning activities for all ages, Junior to Adult.

National Inquiry into Missing and Murdered Indigenous Women and Girls was completed in May 2016.

First Out Here: Indigenous Hip Hop in Canada video discussion advocating for Indigenous Hip Hop artists to gain more recognition in the International Hip Hop scene. Warning profanity - language.

The Indian Act Explained Steve Perkins Interview with Bob Joseph, Author of 21 Things You May Not Know About the Indian Act, 2018.

Community Building Campaign Video highlighting the interactive display created by **Nishnawbe Aski Nation**.

Jeremy Dutcher is a member of Tobique First Nation in New Brunswick. Some of his songs are inspired by transcribing Wolastoq songs from 1907 wax cylinders.

Ceremonies remain at the heart of Indigenous spiritual and cultural practices. Learn about the ceremonies that are practiced in your territory.

Vision

(“see it”/awareness): self-reflection, talking circles

Self-reflection and seeking understanding through connections and dialogue with others can help us to move toward reconciliation.

Reconciliation Dialogue Workshops creates a safe place to engage all peoples in Canada in dialogue that increases understanding of our shared history and explores the meaning of reconciliation and our respective role to play.

Circles for Reconciliation aims to establish trusting, meaningful relationships by creating small gatherings of an equal number of Indigenous and non-Indigenous people for discussion circles.

Gord Downie & Chanie Wenjack Fund Our goal is to improve the lives of Indigenous people by building awareness, education, and connections between all peoples in Canada.

Inuit Art Foundation The IAQ and the Inuit Art Foundation work to make sure Inuit artists' voices are heard and their works are seen around the world.

Read books or start book clubs. Check your local library or your provincial library association for a reading list. For example, the Ontario Library Service offers these suggestions: **First Nations Community Reads.**

The Survivors' Flag an expression of remembrance, meant to honour residential school Survivors and all the lives and communities impacted by the residential school system. Explore each element, all carefully selected by Survivors from across Canada.

Knowing

(“figure it out/knowledge): learn, listen, read and watch

“Education is what got us here
and education is what will get us out.” Justice Murray Sinclair.

The Secret Life of Canada This series of podcasts is a history of the country you know and the stories you don't with a focus on Indigenous history.

Learning about current affairs from Indigenous media sources is an important way to ensure understanding. **Media Indigena: Interactive Indigenous Insight** and **Aboriginal Peoples Network Television** are two resources to consider.

Indigenous Canada - University of Alberta Massive Open Online Course (MOOC) through the Faculty of Native Studies. “From an Indigenous perspective, this course explores key issues facing Indigenous peoples today from a historical and critical perspective highlighting national and local Indigenous-settler relations.”

Whose Land - Treaties & Agreements Education resources, inspirational music videos and an interactive map that allows users to understand the history of Indigenous owned land, details and descriptions about treaty agreements to broaden understanding of settler occupation.

Understanding Indigenous Perspectives is a set of learning modules created by OISE (Ontario Institute for Studies in Education) to support and inspire educators and future teachers to gain a deeper understanding of Indigenous perspectives and an appreciation of how Indigenous knowledge and worldviews can assist all learners in their educational journey.

We are all...Treaty People (video and book). Anishinabek Nation publication. Discusses treaties as the original agreements established between Indigenous nations and settlers. Provides insight into the significance and meaning of the agreements.

About the Designer

My given name is Joshua Taylor-Detlor. I identify as an Urban Indigenous Youth. Growing up I spent much time with my Dudah on the Tyendinaga Mohawk Territory. However, I was raised primarily in the City of Kitchener. Such is why this project not only represents an opportunity for me to share my abilities as a graphic designer, but also for me to continue learning about our traditional ways of living. This collection of resources is intended as a jumping off point for parties interested in Truth and Reconciliation.

This collection has been sorted into four categories according to the teachings of the sacred circle. This particular iteration of the sacred circle is often called a “medicine wheel”, though this name was first used by non-Indigenous settlers. I have placed the sacred circle on the back of a stylized turtle. The stylization is intended to represent how this is not a literal turtle, rather a representation of Turtle Island. The sacred circle is placed on its back to show how the sacred circle and its teachings preside over all life. To illustrate a shared connection with our natural world, I have placed an inhabitant of turtle island in each quadrant of the circle. There are many diverse interpretations of which inhabitants live in which quadrant, and as such there is no hard and fast rule for who goes where. In my sacred circle the bison represents movement, for their great migrations across Turtle Island. I have chosen the bear to represent time, for their lives revolve around the changing seasons. For vision I have selected the eagle, who sees all from their home in the sky. Lastly, I have selected the wolf to represent knowing. Wolves, like us, are social inhabitants of Turtle Island and so pass some form of knowledge from generation to generation. There is also some deeper personal meaning behind this choice. As a member of the Haudenosaunee Clan Wolf, my Dudah has been a great source of knowledge throughout my life.

Each quadrant corresponds to a page containing valuable resources. To show that these pages are connected to the inhabitants of Turtle Island, each inhabitant has left tracks on their representative page. The bison, for example, has left hoof prints on the page representing movement. The wolf and bison each leave behind a pair of tracks to represent their social lifestyles, while the more solitary bear and eagle leave behind only a single print. Even the borders of these pages were carefully considered. In design, borders help draw the eye towards the content. Originally, I used square borders, though I quickly changed my mind. Not one piece of Indigenous artwork I have observed uses harsh lines nor right angles. I therefore transitioned to a flowing, curved border along the edge of each page to represent the contours of Turtle Island.

My hope is that all Canadians including Urban Indigenous folks like myself may access this resource to find people and organizations to support their journeys of healing. I would like to express gratitude to Turtle Island for supporting my life and for influencing my work as a budding designer. I will also thank Volunteer Canada for their interest in encouraging journeys of healing, and my friend Dianne for making me aware of this opportunity.

