
Reconciliation and equity movements for First Nations children and families: An evaluation of Shannen’s Dream, Jordan’s Principle, and I am a Witness

July 2015

Written by

Zahide Alaca, Christina Anglin, and Krystal Jyl Thomas
Master of Social Work students at Carleton University, Ottawa, Canada

With the guidance of

Dr. Adje van de Sande, Associate Professor, School of Social Work, Carleton University

Advisory Committee

Andrea Auger, Reconciliation and Research Manager,
First Nations Child and Family Caring Society of Canada

Danielle Lafontaine, Elementary school teacher

Katy Quinn, KAIROS representative

B. Rhead, Student

Sylvia Smith, Secondary school teacher

Acknowledgements

The research team would like to extend a large thank you to everyone who participated in this study, not only for devoting their time and resources, but also for contributing truly inspiring thoughts and reflections.

Note to the Reader

We conducted the research for this project in February and March 2015, and reviewed and finalized the formatting in April and May 2015. This explains the few instances in which we make references in the future tense to events that have since occurred.

Contents

3	Introduction
5	Literature Review
9	Methodology
23	Discussion
27	Recommendations
29	Closing Comments and Thoughts
30	References
32	A : The Caring Society Campaign Descriptions
33	B : Online Survey Questions
37	C : Focus Group Questions
39	D: Strengths of the Campaigns
41	E: Weaknesses and Challenges of the Campaigns
43	F: Benefits of the Campaigns for First Nations Children and Families
44	G: What Participants Have Personally Learned from the Campaigns

Introduction

We are three Master of Social Work students from Carleton University, Ottawa, Canada. For our major project in a graduate research course, we have been working with the First Nations Child and Family Caring Society of Canada (the Caring Society) on an evaluation of their equity campaigns: Shannen’s Dream, Jordan’s Principle, and I am a Witness.

Our research sought to answer the following three questions:

What are the experiences and knowledge gained by those who are involved with the Shannen’s Dream, Jordan’s Principle, and I am a Witness campaigns?

What are the reach and impacts of the campaigns?

Are the campaigns in line with the Caring Society’s strategic directions?

The Caring Society

The Caring Society was established in 1998 as a national, non-profit organization for the purpose of providing research, policy, professional development, and networking opportunities on issues affecting First Nations children, youth, and families (Caring Society, 2013a). Their vision statement is to “[ensure] First Nations children and their families have equitable opportunities to grow up safely at home, be healthy, achieve their dreams, celebrate their languages and culture and be proud of who they are” (Caring Society, 2013a). The Caring Society’s outreach activities are guided by their strategic directions, which include (1) facilitating the transfer of traditional knowledge, (2) supporting reconciliation, (3) addressing evidence-based causes of disadvantage, and (4) valuing the support of a range of individuals, groups, and communities in supporting the well-being of First Nations children and families (Caring Society, 2013a).

The Caring Society has one full-time and three part-time employees and its activities are overseen by a Board of Directors composed of nine members. Their primary campaigns are Shannen’s Dream, Jordan’s Principle, and I am a Witness (Caring Society, 2013b). Using a reconciliation framework, these campaigns aim to respectfully engage Aboriginal and non-Aboriginal peoples in seeking equity in education, access to services, and equitable child welfare funding for First Nations children and families. (See Appendix A for further descriptions of the campaigns.)

Our Research Project

Our planning for this project began in September 2014 upon receiving a request from the Caring Society for an evaluation of their work. The evaluation was requested as a feature of quality assurance to document whether – and if so, to what extent – they have aligned with their strategic directions and engaged the community in their campaigns. The Caring Society was also interested in receiving recommendations for enhancing its work. The recommendations from the evaluation may serve to assist in shaping the new strategic directions which would be implemented in 2017.

Shortly after receiving the assignment, an advisory committee was established to help guide the research project and to ensure that the study remained relevant for those who are involved with the campaigns. The committee members included two teachers, one inter-faith organizer, one youth, and one Caring Society staff member. We met with them in person a number of times and otherwise remained in

regular contact via telephone and email. The committee was actively involved in developing the research questions and methodology of the project, as well as in providing feedback during the analysis, report writing, and dissemination stages.

Guiding frameworks and principles

We approached this project from a **structural social work perspective**, meaning that we acknowledge that the reasons underlying the existence of the equity campaigns are various structural disadvantages that relate to ongoing systemic discrimination against First Nations peoples in Canada. Colonization and residential schools are examples of historical and present racism that have lent to the cycle of oppression faced by First Nations peoples today. Presently, First Nations children are reported to receive 22% less funding than other Canadian children who receive child welfare services through provincially run offices (Blackstock, 2010). The Caring Society campaigns aim to raise awareness about discrimination in government funding policies and provide ways for people to make a positive difference. Ultimately, it is hoped that funding for First Nations children would be at least equal to that of the mainstream population.

We have been following the **OCAP principles** during all phases of this research. The OCAP principles, first developed by Canada's National Aboriginal Health Organization, state that Aboriginal communities and organizations involved in research have: (1) the right of *ownership* of the data collected and research findings; (2) the right to seek *control* of all aspects of the research process; (3) the right to *access* data and information about themselves; and (4) the right of *possession* of the data and information (First Nations Centre, 2005). It is important to note that these four principles may be interpreted and applied differently across communities (Elliott, Jayatilaka, Brown, Varley, & Corbett, 2012). For instance, in order to avoid conflicts of interest, the Caring Society asked that they *do not have access* to raw data during the course of the study. After completion of the study, identifying information will be removed from the data and transferred to the Caring Society to be stored for up to seven years.

About This Report

The results of our survey and youth focus group are summarized in this report, documenting feedback on the work of the Caring Society through the campaigns. Attached to each quote provided in this report is a participant file number to illustrate the distribution of responses and to help ensure that we do not over represent the views of only a few participants. The tabulations of our survey responses include the results of five youth from our focus group who completed a hard copy of the survey anonymously.¹ In addition to the circulation of the current report, the findings of this report have been presented at C2U Expo 2015 at Carleton University and at the annual conference of the Canadian Association for Social Work Education at Congress 2015.

1 File numbers beginning with "Y" indicate a verbal quote from our youth focus group.

Literature Review

In this section we will review the structural and historical causes underlying the emergence of the campaigns and provide context for our current study.

Structural Causes for the Emergence of the Campaigns

The inequities faced by First Nations children in Canada today are tied to a history of colonialism and assimilation. The Indian Residential School system, which ran from the 1880s until the last school closed in 1996, was one of the most harmful of all oppressive measures imposed upon Aboriginal peoples (Truth and Reconciliation Commission of Canada, 2012). Children as young as three years old were forced by law to leave their families and communities. Once removed, children were often abused, neglected, and made to feel ashamed of their culture. The removal of children from their family homes into residential schools resulted in widespread disruption of Native culture, a loss of family attachment, and a barrier to the learning of Aboriginal traditions that were passed down through home modeling (Truth and Reconciliation Commission of Canada, 2012). As residential schools began to be phased out, foster care placements, in most instances with non-Aboriginal families, became more common (Auger, 2011). By the late 1960s, in what is known as the “sixties scoop,” extremely high rates of First Nations children were being apprehended from their homes and placed in white foster care settings (Timpson, 1995). Elders from the Wabaseemoong First Nation in north-western Ontario still recount the bus that drove around their reserve picking up children and shuttling them to a waiting plane for a 345 kilometre flight north to Sandy Lake (Humphreys, 2014). These factors have combined to produce multi-generational trauma, and with no resolve and limited funding, the historical effects of trauma appear to be culminating with each generation (Bombay, Matheson, & Anisman, 2014).

Under Section 91 of the *British North America Act, 1867*, the newly created federal government was given constitutional responsibility and authority over First Nation peoples and any land that was to be reserved for them. This set up the federal government with a fiduciary responsibility towards Aboriginal peoples to provide direct funding for education, child welfare, and health services. Over time, many alternative policies and changes to funding models have been implemented, but progress has been slow in addressing inequities in federal funding and service provisions towards First Nations’ children (AANDC, 2014).

Education. Canadian Aboriginal children remain significantly less likely to finish high school than non-Indigenous youth, and are 3 times more likely to not graduate from high school (Canadian Council on Learning, 2010). In a recent study assessing census data for outcomes in education, employment, and income in light of alleged improvements in equity policies for Aboriginal peoples, no improvements were found between the time period of 1981 to 2006, and in education, there was a decline in positive outcomes (Mitrou et al., 2014). Classes for First Nations children are often held in portables, schools lack gymnasiums or libraries, and many are contaminated with toxins and mould that place children and staff at risk (Caring Society, 2013). The Conservative government’s 2014 Action Plan is investing an additional \$1.9 billion to support legislation to reform the on-reserve education system. The First Nations Control of First Nations Education Act is also being implemented to establish the structures and standards for stronger, more accountable education systems on reserves (Government of Canada, 2014). Upon further scrutiny however, it can be seen that First Nations people had little say in the development of this policy, and the funding model is inadequate to address their children’s educational needs (Rae, 2014). The foreseeable increase in the child population on reserve that is entering the education system, the subsequent demand for new schools to be built, the cost of bringing existing schools up to acceptable

standards, the rate of inflation, and the recommended cap on the amount of annual increase (escalators) at 4.5% means that First Nations people may end up with a decrease in educational funding per child (Rae, 2014).

Child welfare. According to the National Household Survey, in 2011, almost half (48%) of all children in care under the age of 14 were Aboriginal (Statistics Canada, 2013). The number of First Nations children in care today is three times the number of children who attended residential schools at the peak of their operation in the 1940s (Blackstock, 2010). First Nations children are six times more likely than non-Aboriginal children to be placed in care, with the primary reasons for coming into care being poverty, poor housing conditions, neglect, substance abuse, and exposure to family violence (AANDC, 2013). This is particularly troubling as it indicates ingrained biases within our systems which continue to perpetuate the foreseeable removal of children as an appropriate measure for families facing structural oppression, while the lack of funding continues to fail to support appropriate levels of in-home care to safely protect children (Blackstock, 2010).

Access to services. Historically, basic services for First Nation children have been denied, delayed, or disrupted due to jurisdictional disputes between federal, provincial, and territorial jurisdictions. Jordan's Principle (Bill 296) was passed unanimously and publicly in the House of Commons in 2007 in an effort to secure timely provision of basic services that are guaranteed for all Canadian children (Blackstock, 2010). However, the principle has rarely been engaged. The Jordan's Principle Working Group (2015) reviewed 300 related government documents and found that since Bill 296 was passed, the internal legislative functions of the government have narrowed the definition to such an extent that the majority of applicants have been excluded. Furthermore, the process designed to enact the Principle has been time-consuming and complex to execute. For these reasons, Jordan's Principle has rarely, if ever, been carried out in practice.

Assessing the Campaigns

Reconciliation and Social Justice

The Caring Society initiatives are rooted in principles of reconciliation such as fairness, equity and understanding. The term reconciliation is described as "a dynamic process with an overall goal of peacemaking, whereby everyone's history and reality are validated and respective rights are recognized" (Blackstock, Brown, & Bennett, 2007, p. 64). These principles are shared by the Truth and Reconciliation Commission of Canada (Nickerson, Mengistu, & Riva, 2015), which will hold its closing ceremonies this June, 2015. The Caring Society aims to be inclusive in their work and campaigns, such as with information and events directed towards multiple ages and through encouraging people to make up their own minds on issues of cultural equity.

The Caring Society campaigns also aim to support the transformative experience of reconciliation by providing teachers with lesson plans and forums for children and youth to learn about social justice and participate in acts of citizenship. Intrinsic to teaching social justice in the classroom is combining curriculum, pedagogy, and social action to move beyond surface knowledge and understanding of issues (Dover, 2013). A growing body of literature has documented children's capacity to understand social justice issues and the benefits of teaching active citizenship (e.g., Bennett & Auger, 2013; Larkins, 2014; McCrossin, 2012). The many reported benefits for students have included improved grades, cognitive abilities, critical thinking, empowerment, and application of knowledge and skills to real world issues.

In Montreal, Aboriginal youth have been engaged in civic advocacy through a group called “Find your Voice” (Cullingham, 2013). Through workshops and leadership training, this pilot project aims to help Aboriginal youth in developing skills to become advocates for policy changes and leaders of civic engagement. One of the main challenges was an initial lack of democratic initiative by youth in a system that they did not feel respected their background and/or values. What worked for this project included “adapting workshop materials to an Indigenous audience; building youth awareness of cultural, historical and political context; and effective use of the Internet to organize and coordinate groups” (Cullingham, 2013, p. 73). Organizers reported that often youth began the program feeling cynical and angry, but that this could be channelled into critical awareness and civic engagement.

The Role of Evaluation in Social Justice Initiatives

Borgman-Arboleda and Clarke (2010) suggest that evaluations pose an opportunity to enhance social justice efforts: “If done in ways that are participatory, include sharing knowledge and power, and help clarify what it takes to succeed, then evaluation becomes one more strategy that can change relationships of power and social inequality” (p. 3). Cousins, Whitmore, and Shulha (2013) further argue that collaborative inquiry in evaluation provides benefits in developing relationships between evaluation specialists and non-evaluator stakeholders, and is sensitive to stakeholder interests and contexts while being principle-driven.

The use of a logic model, theory of change, or other strategic framework as part of the planning of social movements may help to build in evaluation (Borgman-Arboleda & Clarke, 2010). Logic models, which are visual representations of program components with specific objectives and measurable outcomes, have become increasingly popular due to their simplicity of use (Rubin & Babbie, 2008). However, it has been argued that traditional logic models of change can limit understanding and interpretation through a false representation of linearity, under-representation of connections, and an artificial reliance on objectivity (Greene, 2013). Exclusive adherence to conventional positivist designs and approaches in impact evaluations tend to privilege rigor over the importance of context, which can lead to less applicable analyses.

Studies assessing the impacts of Indigenous equity movements are emerging in the literature and are helpful in the context of the current study in exploring how reconciliation can be measured or evaluated (e.g., Ramos, 2008; Stolper, Wyatt, & McKenna, 2012; Cullingham, 2013; Nickerson, Mengistu, & Riva, 2015). Stolper et al. (2012) used a survey method to evaluate the impacts of Reconciliatory Action Plans (RAPs) in Australia, which have been implemented in many business environments to contribute to the improvement of relations between Indigenous peoples and other Australians. Using a “Reconciliation Barometer,” the study assessed changes to employee behaviours and attitudes and measured differences between employees of organizations with RAPs and employees of organizations without RAPs. The study provided strong evidence to support the program.

Elements of Successful Movements

A number of variables are closely tied to the level of impact which social movements are able to attain when they draw from diverse populations. Walker and Stepick (2014) found support for the theory that class and ethnicity pose significant challenges for the development of a collective identity and sense of group solidarity. However, religious and interfaith organizations are more successful at managing diversity through being particularly attentive to acknowledge and appreciate the contributions of each unique member (Walker & Stepick, 2014). Ganz (2009) also identifies the compelling power of a narrative that appeals to common values. When applied appropriately, these practices increase unity within movements.

Public policies are influenced by the extent that the government is able to control sources of information available to policy makers (Craft & Howlett, 2012), and successful movements often provide structures that support more voices of dissent to be heard. By increasing the ways that people can voice their objections, it is harder for governments to control the spread of information, and pressure is built up to influence the decisions of policy makers. The Caring Society aims to educate and engage a wide range of people through their social media sites such as Facebook, Twitter, and YouTube. Internationally, the use of social media has been effectively used as a tool to increase awareness and resource mobilization from within movements (Dominguez, 2013). As access and connectivity grow, so does the ability of individuals to inform, engage, connect, and organize without traditional forms of leadership.

This is related to building social and financial capital through the connections and collaboration of many individuals and organizations. Mix (2011) reports many tangible benefits of enhancing social capital in terms of collaboration, a wider and shared public space, and a stronger voice to hold power accountable. Increasing social capital comes at a cost of investing in labour intensive education and the creation of outreach frameworks to enhance communication, networking, and trust-building. Social movements sometimes partner with industries to increase their access to resources, structures, and public influence in return for bolstering the image of the organization (Soule, 2012). Ramos (2008) researched resources and critical events in relation to measures of success in Aboriginal mobilization. Funding from Indian and Northern Affairs Canada (INAC) is one potential resource that increases inter-group contention and facilitates the mainstream political process which is sometimes not on-par with Aboriginal goals. Land claims, on the other hand, reduce contentious actions and support stability in negotiations. The Caring Society does not receive any federal funding (Caring Society, 2013c), so they need to be particularly resourceful in seeking economically and effective ways to raise awareness and conduct meaningful evaluations of their work.

Our Study

This evaluation identifies, on the basis of participatory feedback, the strengths and weaknesses of the campaigns in light of reconciliatory principles and elements which have been identified as contributing to successful movements. While there has been much research on why individuals and organizations engage in social justice movements (e.g., appeal of the narrative, common values and goals, solidarity, collaboration), there has been less recent academic research exploring micro-mobilization from the standpoint of participants. This study is designed to highlight the personal experiences of participation, and whether individuals perceive their acts of citizenship to be influencing social policy. Our study also contributes to the current body of research on teachers' perspectives about teaching an active form of social justice education (Woods, Dooley, Luke, & Exley, 2014; Wiltse, Johnston, & Yang, 2014). Our youth focus group results can further be seen in the context of the benefits of social justice education for children (Bennett & Auger, 2013; Larkin, 2014; Silva-Dias & Menezes 2014; McCrossin, 2012).

Methodology

Data Collection

Data for this study were collected from an online survey and a youth focus group in February and March 2015. Participants in our study were individuals who have been involved with the Caring Society campaigns. Due to resource constraints, our research materials were only available in English so participants needed to be comfortable with the language. Our research protocol was created with the feedback of our advisory committee and cleared by the Research Ethics Board at Carleton University.

Online survey. Considering that the Caring Society is a national organization, an online survey was deemed the most appropriate data collection method to gain insight into the experiences of those who are involved with the campaigns across the country. The survey (see Appendix B) included both closed- and open-ended questions. By combining both types of questions, we hoped to gather information that is wide in scope as well as narrow and deep (van de Sande & Schwartz, 2011). As Tutty, Rothery, and Grinnel (1996) explain, open-ended questions have the potential to capture and communicate the complexities and subtleties of human experiences.

The survey was posted for five weeks in February and March 2015 on LimeService, an online survey platform that offers data storage on Canadian servers. It was expected to take approximately 15 to 20 minutes to complete. At the end of the survey, participants had the option to include their contact information and allow us to contact them for the purpose of seeking clarification and/or further details about their responses. Approximately 60% of participants left their contact information. While it was not necessary to follow up with all of them, this did allow us to clarify and gather more in-depth information about the participants' experiences where needed.

Participants for our online survey were recruited in various ways. Invitations for the survey were distributed widely through the Caring Society's networks, including via e-mail, their website, social media, and community partners. Members from our advisory committee also invited people to participate. Participants who left their contact information after completing the survey were sent a follow-up e-mail inviting them to share our project information with others whom they believed might be interested. Due to the challenge of ensuring parental consent online, our online survey was not distributed to individuals under 16 years of age; a focus group was held to capture their voices.

Youth focus group. Participants for our youth focus group were selected based on recommendations from our advisory committee. We were limited geographically-speaking as our focus group was to be held in Ottawa. While our survey was not distributed online to individuals under 16 years of age, our focus group participants had the opportunity to complete a hard copy of the survey with written parental consent. In addition, the focus group was a valuable opportunity to engage in more in-depth discussions with youth about their experiences with the campaigns. Our discussions centred primarily on five questions (see Appendix C), which participants discussed verbally, in writing, and through drawings. With the permission of the participants and their parents, the focus group was audio-recorded (and later transcribed) and their drawings were scanned.

Data Analysis

To get a sense of the data as a whole, the first step of our analysis was to read through all the responses and notes from the survey and focus groups. We conducted descriptive statistics with the quantitative data (e.g., the mean and range for each “impact” and “delivery” item). Responses to the open-ended questions were read and common themes were identified. Each question was separately analysed by at least two of the three student researchers and compared for accuracy. We shared our preliminary analyses with our advisory committee, incorporated their feedback as we moved into the final stages of analysis, and shared a draft of our report for further feedback before finalizing it.

Limitations

Due to the timeline of our course, we only had two months for the recruitment and data collection stages of our research. This may have limited the number of participants we were able to reach and the responses that we were able to accumulate. Moreover, our sample may be subject to a volunteer bias in that the individuals who responded to the invitation to participate might be more likely to be highly engaged and favourable towards the campaigns. Participants also seemed subject to a fatigue factor, with the majority of comments being made towards the beginning of the survey (or of each section) and dwindling as the questions progressed. While many of our participants consented to being contacted with further questions, our tight deadlines meant that we were not able to follow up with as many participants as we would have liked.

Findings

The findings below are drawn from our survey, including both online respondents (63 participants) and youth from our focus group (5 participants).

68 participants completed our survey

Age	Gender	Aboriginal heritage
Under 16	4 Male	15 Yes
16–24	4 Female	51 (First Nations) (12)
25–33	6 Other	0 (Inuit) (0)
34–42	10 No answer	2 (Métis) (3)
43–59	26	(Other) (1)
60+	17	No 47
No answer	1	No answer 6

Locations of Participants



ON=55	Peterborough	1
	Toronto	7
	Ottawa (incl. focus group)	
	Trenton	1
	North Bay	1
	Carleton Place	1
	Aurora	1
	Georgetown	1
QC=5	Gatineau	1
	Wendake	3
	Montreal	1
NS=2	Porters Lake	1
	Halifax	1
MB=2	Winnipeg Treaty One Territory	1
	Winnipeg	1
	BC=1	Victoria
SK=3	Regina	1
	Saskatoon	1
	Yorkton (BM)	1
AB=1	Edmonton	1

Source: Wikimedia Commons. https://commons.wikimedia.org/wiki/File:Canada_blank_map.svg

How Participants First Heard About the Caring Society

Participants were asked to check off, from a list of options, how they first heard about the Caring Society, and to leave comments where appropriate. The table below presents the frequency of responses in each category.²

Frequency of how participants heard about the campaigns	
Friend	6
Colleague	13
Parent	1
Teacher	18
Community Organization	15
(Religious)	(7)
(First Nations)	(7)
(Other)	(1)
Online	8
Other	4
No answer	3

A common form of introduction to the Caring Society is occurring through word of mouth (20 responses), with six people citing that they heard of the campaigns through friends, one person through a parent, and 13 people through a more formal relationship of “colleague.” Teachers (18 responses) have served to increase awareness in not only children, but also in adult populations. The community organizations mentioned were evenly split between religious and First Nation orientations, which includes the Caring Society itself and larger organizations such as the Assembly of First Nations. Among the eight respondents who cited learning about the Caring Society through online

² A few adjustments were made to the categorization of responses in the “other” category. Three responses citing schools were moved to the category of teachers, one response citing a church and two responses citing First Nations organizations were moved to “community organizations,” and one response citing e-mail was moved to “online.”

information, four referenced Facebook, two were doing online research for projects, one received an e-mail about the Caring Society, and one came across an online speech by Cindy Blackstock (Executive Director of the Caring Society). Other mechanisms referenced by participants include the mass media and seeing Cindy speak in person.

One question of interest to our advisory committee was how the elder population is becoming involved with the campaigns. Among the 17 participants who were 60+ years of age, the most common initial points of contact included friends/colleagues (6) and community organizations (6). Only two became aware of the campaigns through online sources. Elders were also distinguished as having a more even split between males and females, and were more likely to identify themselves as donors for the campaigns.

Participants in our youth focus group identified their schools and families as initial mechanisms for hearing about and getting involved with the Caring Society.

“After we learned about this in French class, I thought it was wrong. I had grown up with very civic minded parents who taught me to be aware [...] I didn’t think that other children should have to live through this and wanted to help in any way that I could.” (Y1)

“I learned a lot about the campaigns from my family actually. I didn’t learn about it too much in school [...] It wasn’t really big then, but now it’s starting to spread a little bit if you take the Native studies.” (Y2)

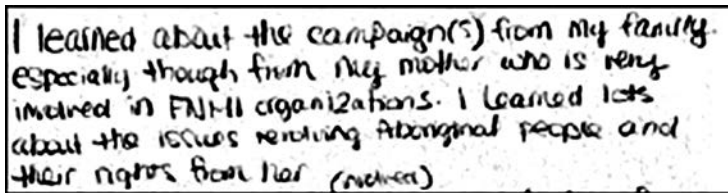


Figure 1 Drawing by Y2

Involvements with the Campaigns

The majority of our participants have been involved with more than one of the campaigns. Of our 68 participants:

- **45** have been involved with **Shannen’s Dream**
- **30** have been involved with **Jordan’s Principle**
- **37** have been involved with **I am a Witness**

Participants have been involved for varying amounts of time, some as early as 2007 and some as recent as 2015.

Number of hours invested into the campaigns	Capacity of involvement*	
	*Participants were able to select all that applied.	
0–10 hrs	17	Youth 3
11–30 hrs	9	Student 9
31–60 hrs	9	Educator (Teacher, Principal, Professor, etc.) 16
61–100 hrs	4	Parent 13
101 hrs and over	14	Politician 1
No answer	15	Member of the general public 25
		Employee of an organization 12

Participants indicated a range of ways with which they have been involved with the campaigns. Of our 68 participants:

- 56 spread the word about the campaigns to people, schools, businesses, and/or organizations
- 45 signed up to support the campaign(s) on the Caring Society website
- 42 wrote a letter to their Member of Parliament (MP) and/or to the Prime Minister
- 39 celebrated **Have a Heart Day**³
- 25 organized or participated in an **Our Dreams Matter Too** walk⁴

Reasons for Becoming Involved with the Campaigns

Participants identified a number of reasons for becoming involved with the campaigns:

Social Justice and Canadian Values

- *“It’s a social justice issue. All Canadians deserve equal opportunities and funding Canadian values” (32)*
- *“It is an important campaign; in a country such as Canada...” (42)*
- *“Belief in the three causes as there are far too many of incidents of disparity of services between Aboriginal and Non-Aboriginal children solely based on geographic location, Canada can do better” (137)*

To Raise Awareness

- *“I supported the cause and wanted to educate others about it” (89)*
- *“To help get the word out about the campaigns and support the families involved...” (40)*
- *“...It sounded very unjust and unfair, and I wanted to do what I could to make a difference and help out the issue.” (Y3)*

Caring and the Importance of the Issues

- *“I care. This is not right and I feel so sad our government is hiding” (44)*
- *“critically important!” (78)*

Prior Experience with First Nations People

- *“I have worked in northern remote communities and have seen the need for southerners to understand these realities. This organization does an excellent job of making sure that happens.” (92)*
- *“I have taught in First Nations Schools” (72)*

3 “Have a Heart Day” and “Our Dreams Matter Too” are annual events that run under the umbrella of the campaigns to increase awareness. “Have a Heart Day” is an annual letter-writing campaign on February 14 where people of all ages can celebrate equity, fairness and love through sending Valentines to elected officials and to host Valentine’s parties.

4 “Our Dreams Matter Too” is an annual peaceful public march on June 11, alongside a letter-writing campaign directed to the Prime Minister and Members of Parliament, to express dissent for inequitable government policies that disadvantage First Nations children and families.

Drawings and Narratives from Youth Participants



Figure 2, Drawing by Y4

"I drew a FN child being taken away from their family. Taken to a status, apparently registered residential school, but then the teachers explain only in English, making the children so they are not allowed to speak their own language and culture. Then moving forward to more recent, broken promises, portables, and they are still not given. Trying to illustrate this funding gap, trying to show how unequal funding is for kids who are living on and off reserves."

"Then this is a kid with a picket sign saying 'I want an education.' Trying to point out how simple this is, just no bureaucracy, just kids just wanting to go to school." (Y4)

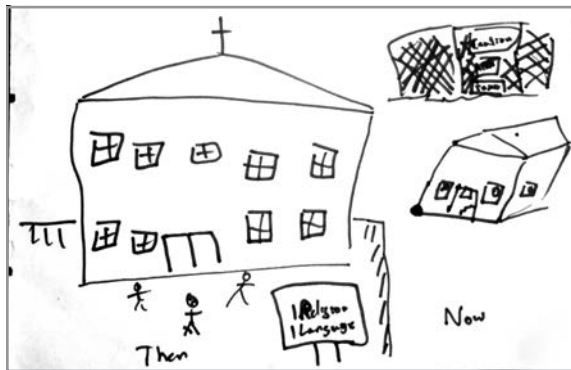


Figure 3, Drawing by Y1

"I drew a then and now – I drew a residential school, with a sign for one religion and one language, and then the now is a portable that's broken down, and behind it there is a fence that's talking about how they're not allowed to go beyond the fence because its toxic, but there's a diesel spill in their own schools grounds." (Y1)

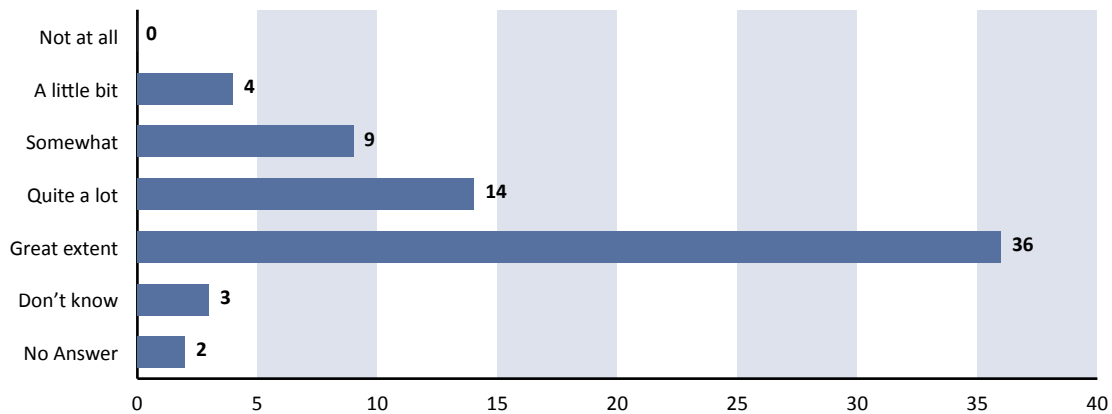


Figure 8, Drawing by Y1

Perceived impacts of the campaigns

Participants were asked to rate on a scale of 1 to 5 (with one being not at all and five being to a great extent), whether they believed the campaigns have improved a number of items. Average scores were calculated based on participants who responded with a score of 1 to 5.

Awareness of First Nation Inequities in Policies



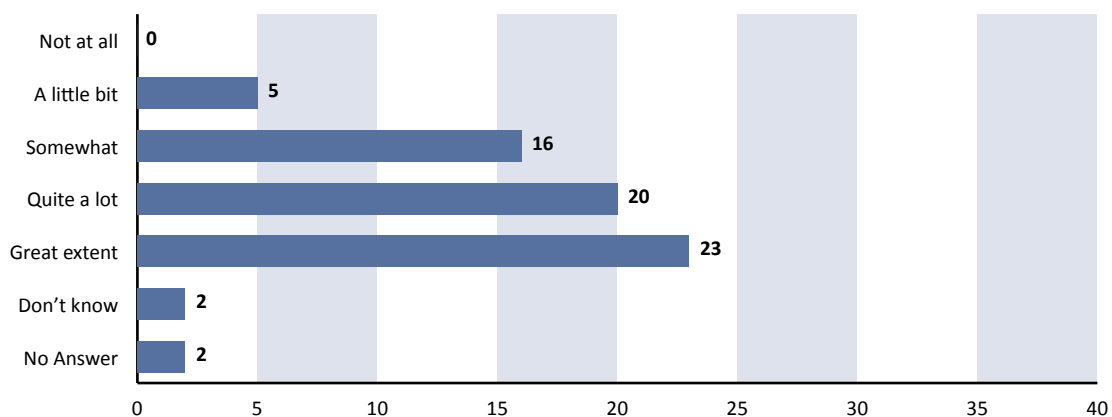
Average: 4.30 | # of comments: 34

Participants mostly commented on how the campaigns challenge ingrained discrimination and provide an active vehicle for those involved to raise the collective awareness of Canadians.

Media attention, court hearings, and speeches by Cindy Blackstock were referenced as helping to raise awareness of inequities.

Key words and themes: collective awareness, knowledge of discriminatory policies, teaching, advocating, Cindy Blackstock, media attention

Awareness of First Nation Cultures and Values



Average: 3.95 | # of comments: 33

Participants commented on *how* First Nations culture was being shared as well as what was being shared.

Formal methods identified for the sharing of culture and values include through the media, schools, and agencies working with the Caring Society. Participants also mentioned communication in the private spheres, including healing circles, conversations

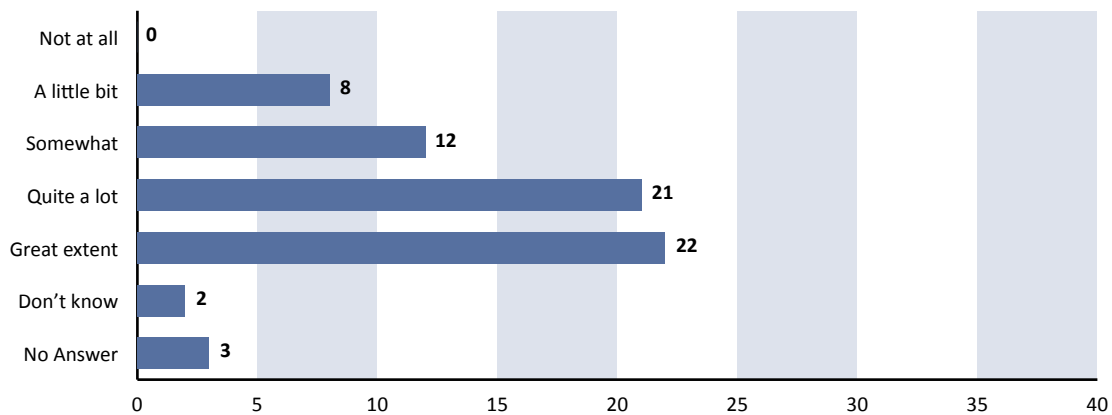
with friends, and the sharing of stories by First Nation elders.

A range of comments focused on content, such as specific worldviews and values: e.g., children, family, sharing, and the Seven grandfather teachings.

Many participants commented on applying these teachings in their own lives, noting, for example, that the campaigns help mainstream textbooks “come alive,” increase awareness of language, and broaden the way that organizations promote inclusiveness.

Key words and themes: worldviews, raising awareness, learning, media, collateral support

Understanding of Canadian History



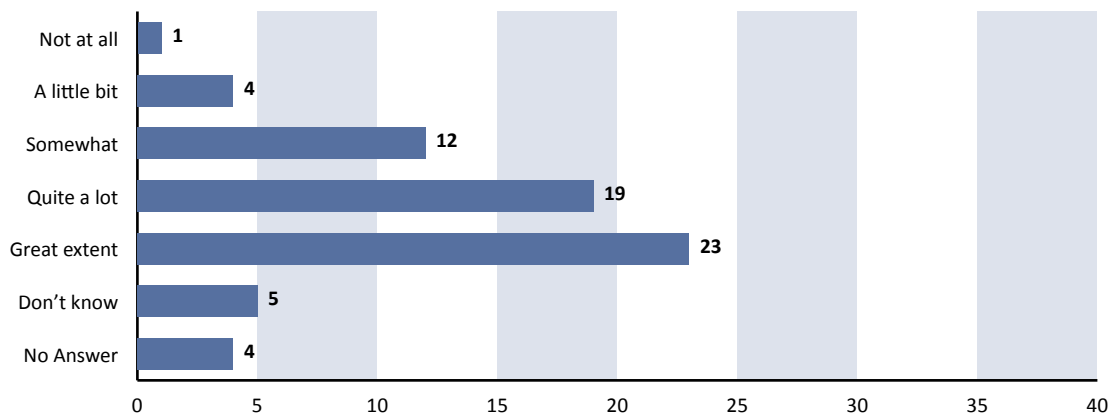
Average: 3.90 | # of comments: 24

The majority of commenters in this section were from teachers (11) and seniors over the age of 60 (11).

Many participants expressed that the campaigns help to present a more balanced, honest, or holistic understanding of Canadian history, such as by the use of maps and by the inclusion of oral stories of the elders. A number of participants mentioned specific areas of knowledge or understanding that they have gained from the campaigns, such as treaty history with First Nations people.

Key words and themes: awareness, understanding, truth telling, specific knowledge

Critical Thinking



Average: 4.00 | # of comments: 28

References in this section delved into the experience of questioning mainstream versions of history and the inherent biases with them.

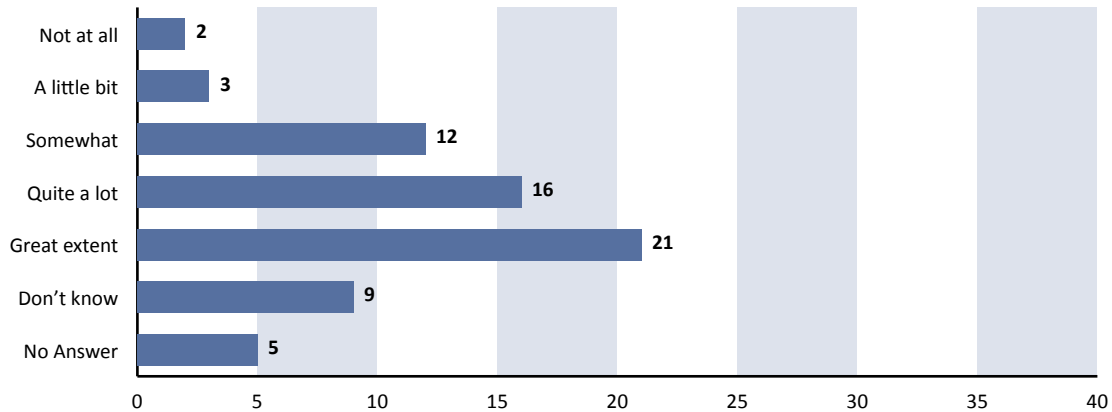
“We ask who’s voice is missing here/ Who’s perspective is not being represented. we ask what is equality. How do

i know education is equal for all. what is missing from my own education. What is inside the Canadian Charter of Rights and freedoms?..." (74)

"Stops and makes you think of how to rethink what we have been taught or not taught over the years and having our children learn the truth" (79)

Key words and themes: learning truth, deeper reflections, asking questions

Citizenship Skills

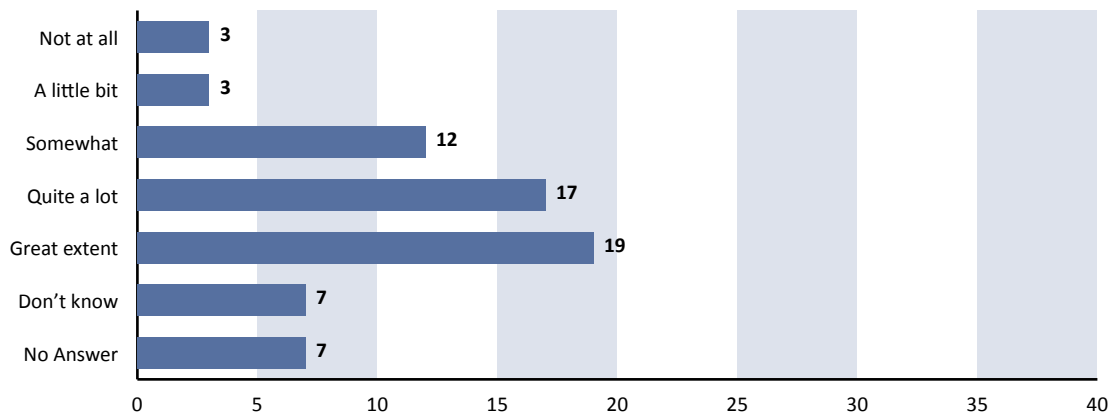


Average: 3.94 | # of comments: 26

The most common theme was to “be responsible for the change you desire.” This was articulated strongly across many responses, supporting a union of people from all races and ages to call for an end to inequitable policies for First Nations children and families.

Key words and themes: collective responsibility, active citizenship, children, engagement

Life Skills (Letter Writing, Expression, etc.)



Average: 3.85 | # of comments: 23

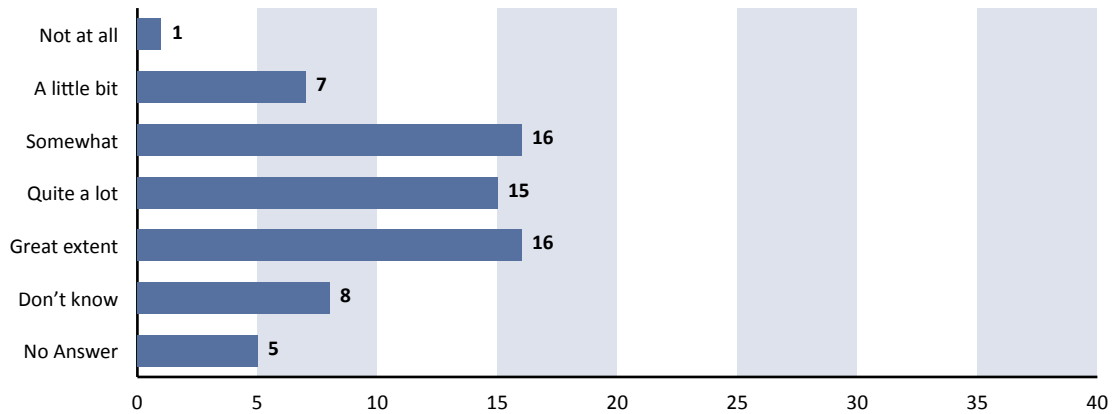
Comments in this section were noticeably shorter than in other areas.

Eleven of the comments were from teachers, most of whom spoke about improvements in students’ skills through letter-writing.

Some adults also commented on the improvements in their own skills (public speaking, writing, etc.) through having an opportunity to join a collective voice.

Key words and themes: letter writing, teachers, events

Creative Expression



Average: 3.69 | **# of comments: 19**

Most responses emphasized children and youth. Almost all respondents cited different ways that the campaigns help promote creative expression: through card-writing, poems, plays, posters, banners, videos, hoop dances, speeches, and round table events. A number of participants highlighted Have a Heart Day as a valuable venue for such expression.

“Writing letters is just one way to make a difference, but Shannen taught the children who know her story that you can make a difference by coming up with all sorts of new ways of advocating and spreading the word...” (142)

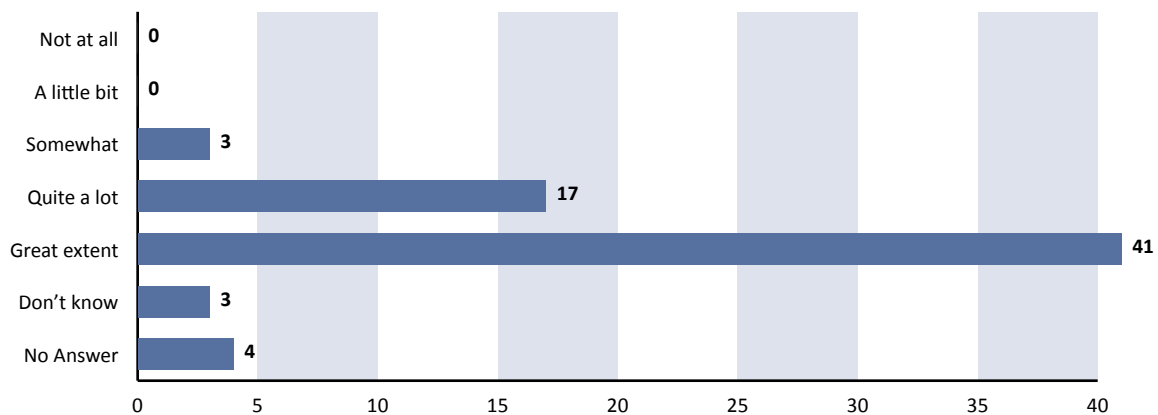
“Allows youth, students, adults to express their passion to help the Aboriginals of Canada...” (124)

Key words and themes: many forms of creative expression

Delivery of the Campaigns

Participants were asked to rate on a scale of 1–5, with 1 being not at all and 5 being to a great extent, whether they perceived the delivery of the campaigns to be successful on a number of aspects.

Supporting reconciliation



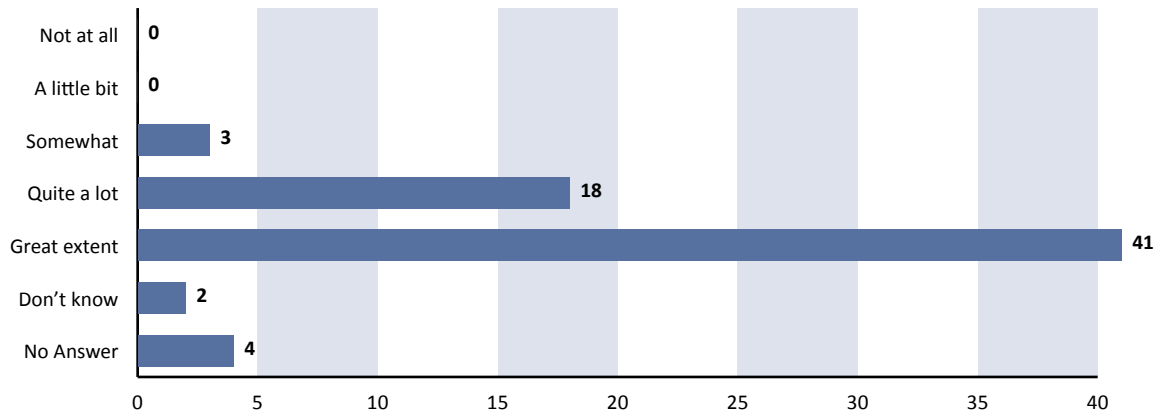
Average: 4.62 | **# of responses: 25**

All respondents agreed that the campaigns are in line with reconciliatory strategies, and a range of reasons were provided. Some responses highlighted the contributions of all age groups and backgrounds, the practice of truth-telling, conversations with friends, and active public demonstrations.

“We are a small drop in the bucket of hope. We are not the ones who will change and make history with heartfelt letters but we are part of a great movement for human rights and respect for the land. We recognize that the apology from the government was important but that we must listen and learn about the stories of survivors of residential schools.”

Key words and themes: contributions, truth telling, active

Being Respectful

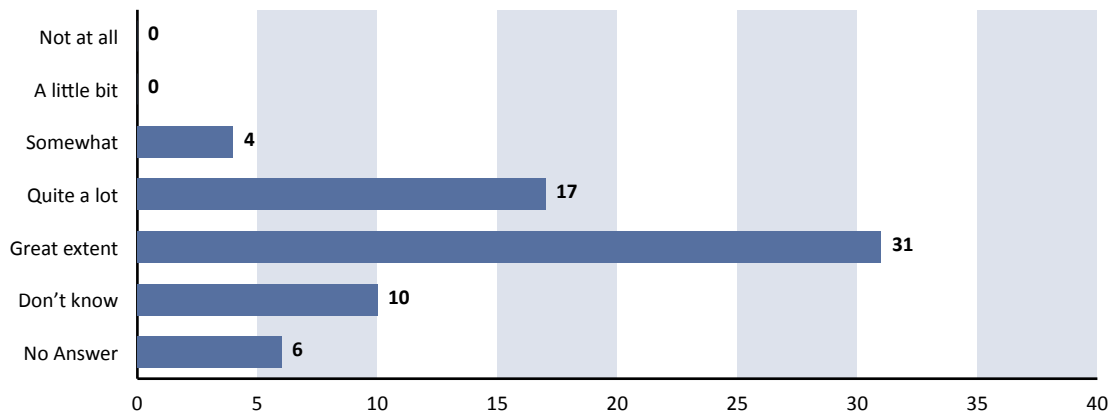


Average: 4.61 | # of comments: 20

All respondents expressed that the campaigns are respectful. This was evidenced through accepting peoples’ rights to self-determination, the use of language, attentiveness to listening, sharing of information, and extending invitations to participate.

Key words and themes: always, language, information

Being Accessible (Low Cost, Easy Downloads, Multiple Languages, etc.)

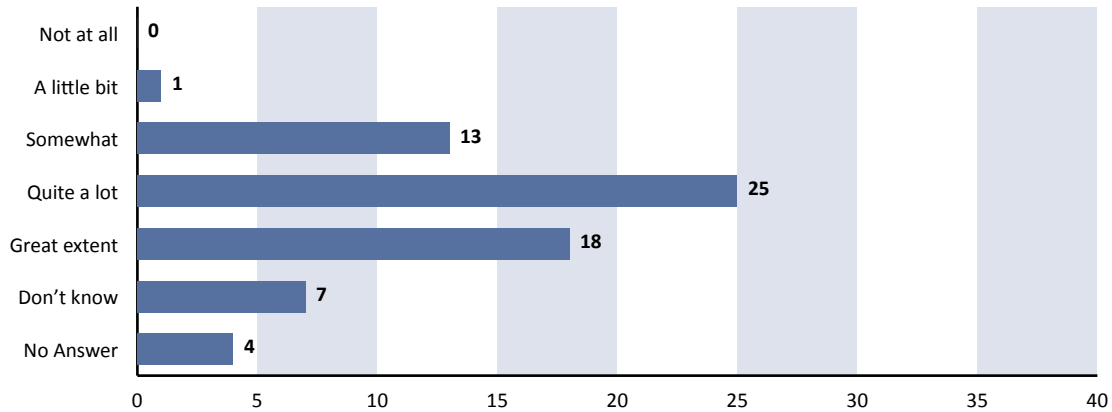


Average: 4.52 | # of comments: 20

Comments in this category were quite short, and all but one respondent expressed that the campaigns are easily accessible through the Caring Society website, the bilingual approach, and the engagement of people of all ages. One challenge that was expressed is that youth sometimes do not have access to a computer and printer and may have challenges in printing out information. One participant suggested that children could assist with translation services to help spread the campaigns outside of English and French populations.

Key words and themes: website, ease of material, children

Being Non-Discriminatory



Average: 4.51 | # of comments: 22

The overwhelming majority of respondents stated that the campaigns are non-discriminatory through the use of respectful language and welcoming everyone to take part in the process of finding solutions.

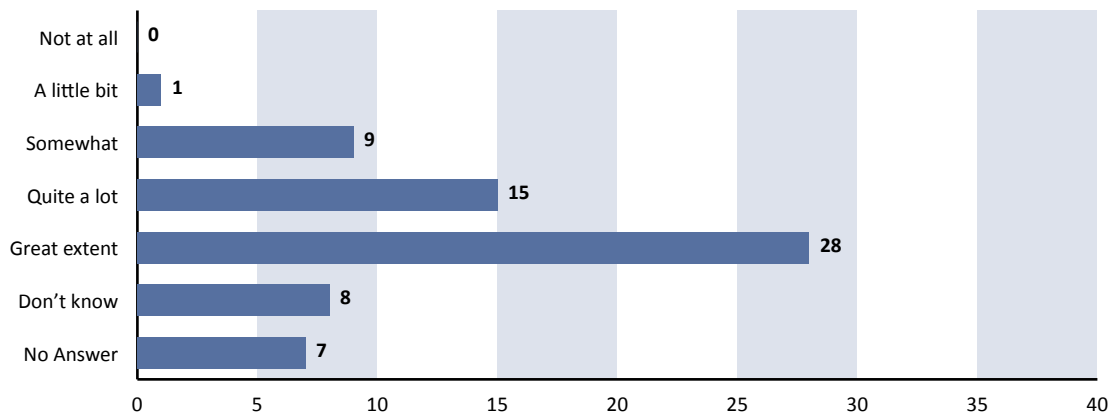
“These programs provide an amazing platform to model appropriate behaviour and to show how that can be successful – even if it takes a long time. Its our way, its the right way. By using it in these projects you are helping us relearn our traditional negotiation methods (culture)” (61)

There was some hesitation voiced as well:

“Hard to explain this one. I always hope the campaign is non-discriminatory. Do others feel included/Do they come out? Can we do more here?” (74)

Key words and themes: everyone, welcoming, diversity

Using Evidence-Based Strategies



Average: 4.32 | # of comments: 22

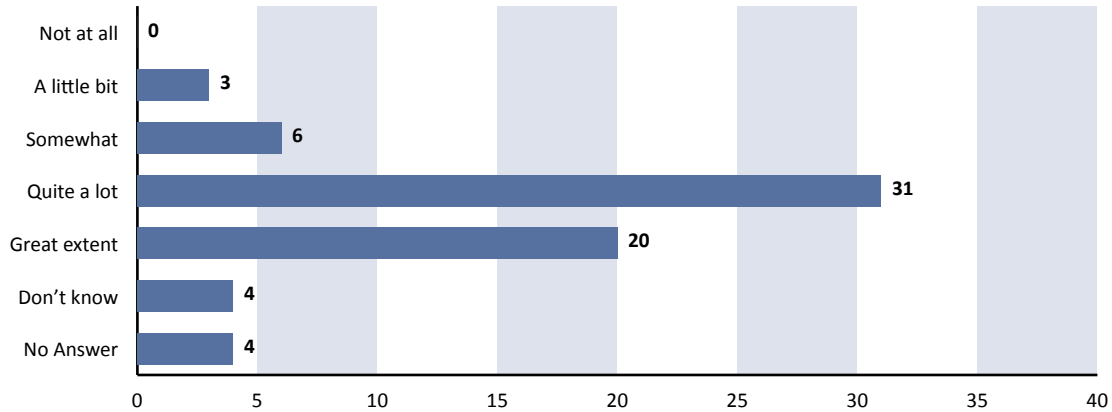
Participants articulated a range of thoughts in this section. Some expressed praise for how evidence is “bringing inequity to light” and assisting in planning for the future. Participants also expressed that Cindy herself has a wealth of information which she shares with people who are interested.

There was also some concern that evidence was being overused at times when other forms of persuasion might be more appropriate.

Lastly, some participants simply said that they were not sure.

Key words and themes: demonstrate inequity, planning, Cindy, too many fact, not sure

Engaging People of All Ages



Average: 4.13 | # of comments: 32

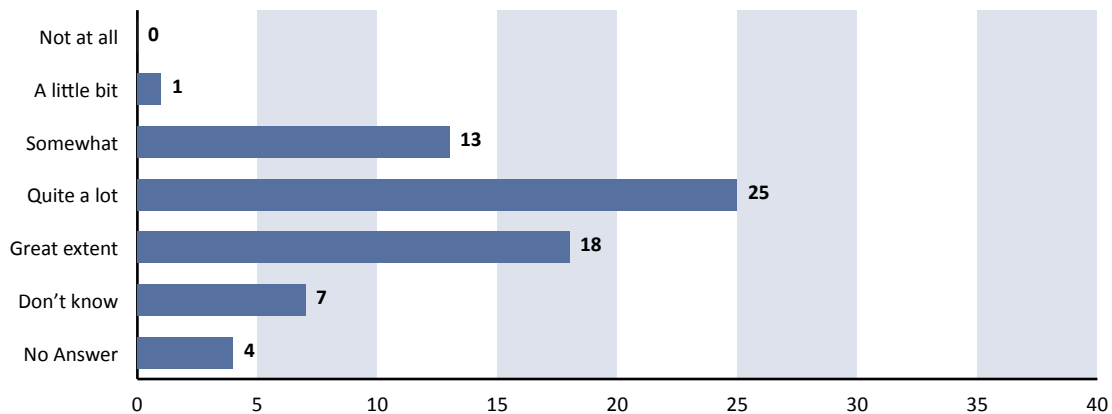
The majority of respondents felt that the campaigns had reached all age groups successfully, and that the age range was well-represented at events.

Some respondents commented that the campaigns engaged children, the elderly, and people of First Nations culture more than other pockets of society.

Lastly, a number of people spoke about the effectiveness of certain organizations in reaching people of different age groups, such as churches and schools.

Key words and themes: people of all ages, children, elderly, churches, schools, FNMI communities, unions

Engaging People of Diverse Backgrounds

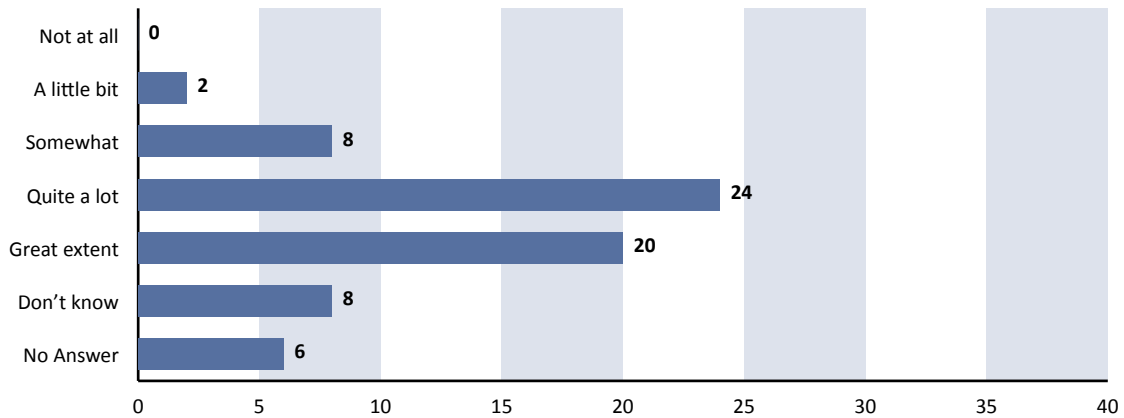


Average: 4.15 | # of comments: 25

Participants shared a number of ways in which they believed the campaigns are inclusive, including the use and appreciation of many different languages, the welcoming of newcomers to Canada, and the teaching of words in First Nation languages such as “miigwetch” and “watchay.”

Key words and themes: language, ethnicity

Providing a Range of Resources



Average: 4.05 | # of comments: 22

The majority of respondents commented on the effectiveness of the Caring Society website, noting that it provides a range of applicable and easy-to-access resources and hand-outs. A second category of responses noted the involvement of the Caring Society in supporting the campaigns by providing tools for the public to raise awareness, enhance education, and organize their own events.

Key words and themes: website, easy access

Discussion

This section of our report is divided into our three research questions. We summarize relevant findings from our survey and focus group in each section. Summaries of our analyses for individual open-ended questions can be found in Appendices D to G.

(1) What are the experiences and knowledge gained by those who are involved with the Shannen’s Dream, Jordan’s Principle, and I am a Witness campaigns?

At the individual level, participants reported experiencing the campaigns as being highly engaging and educational while also encouraging civic responsibility towards improving Canada. The fact that 68 people completed the survey and approximately 60% left their e-mail addresses for follow-up is an indication in and of itself to the high level of engagement. The responses of participants appeared deep-rooted, many commenting extensively on what they have both learned and shared, and how the campaigns have both engaged them and offered them opportunities to engage others.

Many participants explained that the campaigns are important for reasons of social justice, and through them they have learned about the ongoing inequities in policy for First Nation children. The majority of participants felt the campaigns provided a valuable platform to exercise civic duties, which was experienced as positive and empowering. In other words, participants reported the campaigns as serving the necessary function of engaging and educating individuals while supporting civic responsibility towards improving Canada. Indeed, Canada and its derivatives were referenced 95 times throughout all survey responses. Lastly, participants mention the campaigns as an inspiration for involvement in policy advocacy which they relate to personal growth in a number of areas, including improvements in skills such as self-confidence and public speaking.

Participants in our youth focus group also related their involvement in the campaigns as enriching. They were empowered through the creation of opportunities to exercise civic duties and advocate for the betterment of all. Their reported experiences parallel a study by Cullingham (2013) on First Nation youth from Montreal, who reported civic awareness and engagement as being empowering and positive.

As would be predicted by Marshall Ganz (2009), the narratives of the campaigns were found to be highly engaging. In reference to Shannen, one participant wrote, “I was inspired by this courageous, forthright young woman...” (96). Further responses suggest that hearing testimonies from First Nations people helps bring forward shifts in worldviews. For example, one participant shared:



“I drew unhappy people because it’s very negative, how they have been treated and how they are still being treated. Here’s a residential school, and the scale represents the inequality in general they are treated as though they are less than...us.” (Y5)

(The yellow writing in this drawing reads “FREE HEALTH CARE” and “EDUCATION covered by taxes”)

“Testimony from FN families, children and elders has communicated quite clearly that the campaigns are contributing in a fundamental way to hope of change through a generational paradigm shift in thinking about ‘equality’ and what that means in practical terms.” (81)

A form of community seems to have been built from people who are advocating together through the campaigns, and participants report developing new skills and a deeper level of value-based learning from this collective understanding. Regan (2010) notes that one’s method of learning is just as important as the knowledge he or she acquires. A number of participants in our study reported flexing their critical thinking skills to arrive at a more comprehensive understanding of FNMI issues.

“We ask whose voice is missing here/ whose perspective is not being represented. we ask what is equality. How do i know education is equal for all. what is missing from my own education.” (74)

(2) What is the reach and impacts of the campaigns?

We can look at the reach of the campaigns in a number of ways. Our findings show that the campaigns have successfully reached a wide range of age groups, from children in kindergarten (reported from teachers and focus groups) to adults well into the 60+ age range (as found through our survey responses). While the majority of our responses were school or educationally affiliated, we also received participation from people involved through community organizations and unions, and from the general public who follow the work of the Caring Society online. Our survey participants included considerably less, if any, people from the political, legal, child welfare, and medical communities. The campaigns can also be described as having reached each of the private, professional, and public domains – although perhaps to varying extents. For example, participants reported engaging in discussions with friends and family members about what they learned from the campaigns (i.e., private), becoming involved in the campaigns through their workplace and/or applying principles of reconciliation in their work (i.e., professional), and participating in public activities and awareness-raising initiatives (i.e., public).

Similarly, the impacts of the campaigns can be assessed at various levels or spheres. The primary reported impact at the community levels is a raised consciousness of inequities for First Nations children, and the uplifting effect of the hopeful nature of the campaigns. In terms of tangible benefits, participants reported the establishment of a new school in Attawapiskat but also expressed that such changes are not apparent in other communities. Participants identified challenges in achieving impact at the structural level, such as in funding policies, due to the lack of government interest and the perception of ingrained systemic problems for First Nations people being perceived as unavoidable or normal. These findings are consistent with the literature on social movement impact theory, which recognizes that movements create change in many forms (e.g., individual, institutional, cultural, and political), with some being more difficult to achieve than others (Kania & Kramer, 2011).

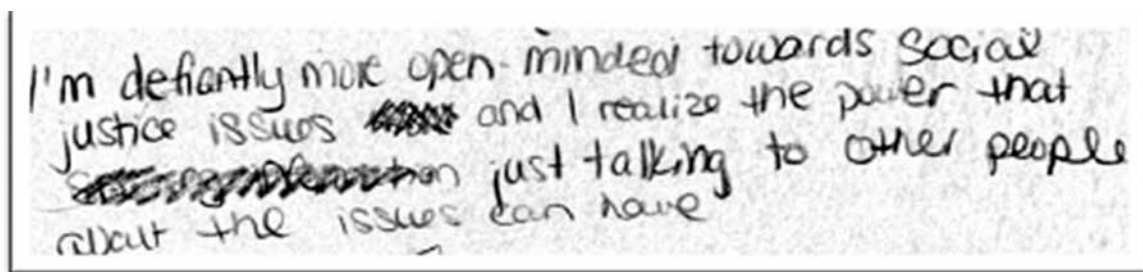


Figure 6 Drawing by Y2

A

number of our survey respondents noted launching their own programs under the umbrella of the campaigns: a youth speakers' bureau, educational lectures on social justice, Church retreats, and newspaper articles. This speaks to one of the roles of the campaigns in building social capital and community capacity, and an incremental shift or growth from individual campaigns to a more holistic and encompassing movement. For example, we learned that a group of teachers has combined with activists from the KAIROS "Right Relations" network to organize a Youth Speakers Bureau which could be called upon for presentations at conferences and symposiums. A number of youth from this Bureau participated in the KAIROS "Covenant Chain Links V" Education Conference held in October, 2014, and a second project was then planned with the youth for a Project of Heart workshop to be delivered to adults. Project of Heart is an Indian Residential School Commemoration Project that honours the lives of the children who never made it home (<http://projectofheart.ca/>). These public speaking opportunities have been growing, and in June 2015 the Youth Speakers Bureau is planning to take part in the Project of Heart at Education Day during the closing ceremonies of the Truth and Reconciliation Commission.

Many respondents from our survey mentioned the role of media in relation to both the reach and impacts of the campaigns. Participants referred to media coverage as having been important for expanding the reach of the campaigns (i.e., a sign of success); at the same time, they noted that getting media attention is a challenge and that there is a need for much greater coverage. Wilkes, Corrigan-Brown, and Myers (2010) found that mass media coverage of Canadian Indigenous protests increases due to the amount of disruption caused, with stand-offs being particularly salient. However, this may not be positive attention and it may hinder progress on some levels. The media is only one of the many mediums of influence available to the equity campaigns. Participants in our study have identified websites, church groups, classrooms, and public events as being vastly influential in creating collective impacts.

(3) Are the campaigns in line with the Caring Society's strategic directions?

The campaigns were found to be in line with the Caring Society's strategic directions in a number of ways.

The first direction involves "ensuring the safety and well being of First Nations children, young people and families by facilitating the transfer of traditional knowledge to guide and support families about the care of this generation of First Nations children and young people, and those that follow" (Caring Society, 2013a, p. 1). Participants in our study spoke about receiving this transfer and also participating in transferring knowledge onwards. Indeed, the wide reach of the campaigns suggest a far-extending transfer of knowledge. The accessibility of the campaigns and of the information was identified as being key in the process.

The second direction involves "supporting reconciliation in ways that honor, respect and uplift First Nations children, young people, families and Nations and other peoples living in Canada" (Caring Society, 2013a, p. 2). Participants often referred to the respectful, participatory, non-divisive, and hopeful nature of the campaigns. Indeed, supporting reconciliation, being respectful, being accessible, and being non-discriminatory had the highest scores out of all the scored questions.

“...it’s a joint school, and then here’s a kid thinking about their plan for the future – because they have proper schooling, they go on to university and then they get the job that they want to get, not the job that they have to get to support their families. I guess, I think it’s important for First Nations children and families, because we want all of our citizens to be well educated and healthy in Canada.”



Figure 6 Drawing by Y4

The third direction involves “addressing the evidence-based causes of disadvantage for First Nations children and young people by building on cultural strengths and supporting evidence-based solutions” (Caring Society, 2013a, p. 2). Participants spoke of the systemic and structural causes of disadvantage for First Nations children. Many participants explained their engagement in public education and awareness-raising in this respect and in supporting solutions for change. Some participants expressed uncertainty with the meaning of “evidence” or its relevance. In hindsight, we realize that it might have been helpful to explore this concept further and be clearer in our survey question as we did not provide a definition of the term. It might be of interest to the Caring Society to engage the community in what evidence means to them and its roles in supporting the well-being of First Nations children and families.

Lastly, the fourth direction involves “valuing the support from First Nations children, young people, families and Nations, our members and the many caring children, young people, adults, professionals and organizations that work with [the Caring Society]” (Caring Society, 2013a, p. 2). Participants praised the inclusivity of the campaigns and expressed a strong belief that all contributions are appreciated. One participant shared:

“Cindy always puts up and advertizes the good words and good actions (and drawings, etc) that students and older people do. These ‘learners,’ no matter what age, know that their contributions are making a difference and are making Canada a better place to live – for everyone!” (24)

Valuing the support of those involved can have positive effects for the campaigns. For example, it is often observed that diversity within social movements can create challenges for maintaining a collective identity, but Walker and Stepick (2014) found that this effect can be minimised through acknowledging the small and large contributions that everyone is able to make.

Recommendations

While we did not directly ask for recommendations in the survey, many participants included some in their answers to the other questions.

- “The campaign is strong. To reach beyond the school populations to get at engrained racist views, other campaigns such as Idle No More are needed.” (21)
- “need **regional reps** to ensure campaign is strong” (58)
- “need **effective Aboriginal speakers and media** to convey the truthful message to Canadians.” (87)
- “The slow moving achievement of satisfactory resolutions. An **ombudsman** is needed to monitor and push for the implementation of government support (Jordan’s Principle)” (89)
- “Cindy’s voice is powerful, but there need to be others with some clout or profile to join with her.” (89)
- “people need more than Facebook posts to keep them motivated. I would suggest **video**.” (98)
- “**More open discussion in public forum through national media**. Not every Canadian watches APTN; reads Up Here; Yukon, travels north or shared life on The Land with FNMI peoples” (113)
- “...Unfortunately, the events were poorly reported by the media. The School of Journalism at Carleton University should be brought into this discussion.” (134)
- “I think the campaign should heighten it’s use of language **tying in First Nation struggles with the general Canadian dream** – it is the Canadian dream to look out for each other, to pick one another up when we are down, and we want to be a part of that dream. We are Canadians. ...The problem right now, is that ‘mainstream’ Canada has marginalized First Nation people, treating them like an ‘other,’ but really they just deserve to be treating like all Canadians – ... This will help resonate with more conservative members of society.” (117)

Recommendations from Elder Participants

- Work with parent committees at schools
- Cindy is a compelling speaker and her speeches across the country need to be heard
- Getting major banks to spread awareness
- Increase use of social media
- Connecting supportive Mayors from urban areas to bring campaigns to city halls simultaneously so that publicity spreads
- Engage charity organizations that work with “grandparents” such as grandmothersadvocacy.org
- Increased effort to reach the media to impress upon them the importance of giving a voice to First Nations children
- Encourage people to approach the media with their stories, e.g., letters to editors, open letters to parliamentarians, media publicity of the Caring Society and campaign web sites

Recommendations from Youth

- Gear separate activities and messages towards high school students

- Messages need to be strong and empowering to appeal to youth who would otherwise not become engaged
- Arrange a second Parliament Hill march, geared towards high school students, ensuring that the timing will not conflict with exam schedules
- Organize a group of teens to speak at other schools (similar to the Speakers Bureau but directed towards peers)

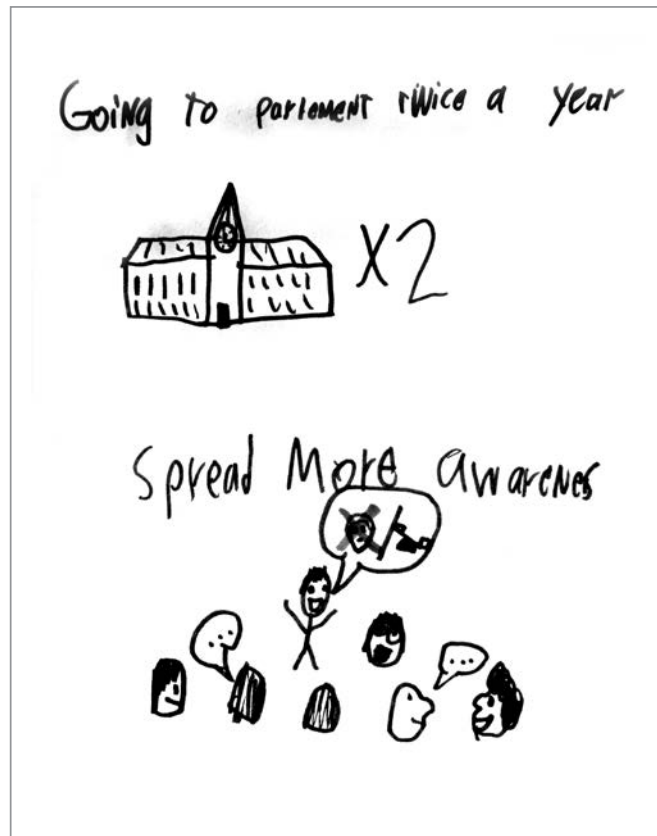


Figure 9 Drawing by Y4

Closing Comments and Thoughts

In light of the significant contribution of our many survey participants, we thought it would be appropriate to close this report with their comments. Our last survey question was “Do you have any other comments or thoughts that you would like to share about the campaign(s)?” Listed below is a summary of the vast number of responses which came under the theme of “Thank you.”

- “I am very grateful for the existence of such important campaigns.” (66)
- “Niawen for all your work. For being role models. For helping to create a social movement – rather than just fixing the symptoms.” (61)
- “I appreciate all the work, support and education the Caring Society is doing on these issues.” (77)
- “Thanks” (78)
- “These campaigns have breathed life into the subjects that I teach at my school. The students who are involved know that they’re learning for ‘life’ – not for ‘the test.’ I am grateful to the Caring Society for all the opportunities it has created for the learners in my school and in my community.” (24)
- “I’d just like to say thank you to Cindy and the FN society for educating me. It has lead to an incredible personal and professional journey which has changed my life.” (26)
- “Thank you for not giving up. We so need all of us to continue and believe. I am a school teacher who works on a daily basis to ensure my students understand that it is not because it is happening to one single person across the world that it does not matter.” (44)
- “Bravo and thank you to those in the spotlight, like the inspiring Cindy Blackstock, and to all working tirelessly behind the scenes.” (94)
- “Thank you so much for caring!” (96)
- “Meegwetch” (122)
- “I really appreciate the work all the people at the Caring Society and others have done.” (154)

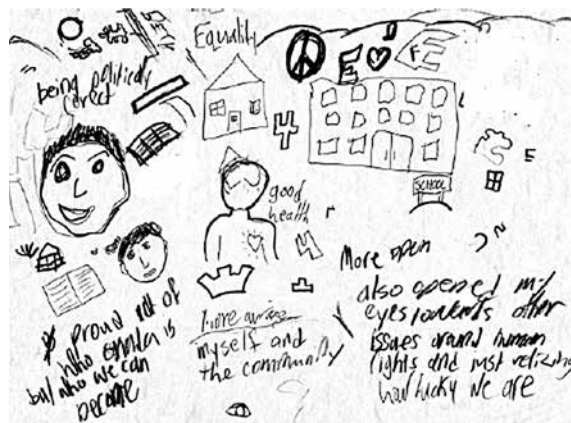


Figure 9 Drawing by Y4

References

- Aboriginal Affairs and Northern Development Canada (AANDC). (2013). *Frequently asked questions*. Retrieved from <http://www.aadnc-aandc.gc.ca/eng/1334326697754/1334326744598>
- Aboriginal Affairs and Northern Development Canada (AANDC). (2014). *Chronology of First Nations education*. Retrieved from <http://www.aadnc-aandc.gc.ca/eng/1358799301258/1358799341720>
- Auger, A. (2011). Moving toward reconciliation in indigenous child welfare. *Child Welfare, 91*(3), 31–45.
- Bennett, M. (2004). A review of the literature on the benefits and drawbacks of participatory action research. *First Nations Child and Family Review, 1*(1), 19–32.
- Bennett, M., & Auger, A. (2013). Improving First Nations Children’s health with social justice education for all children. *Child, Youth and Family Health*. National Collaborating Centre for Aboriginal Health.
- Blackstock, C. (2010). The Canadian human rights tribunal on First Nations child welfare: Why if Canada wins, equality and justice lose. In *Children and Youth Services Review, 33*(1), 187–194.
- Blackstock, C., Brown, I., & Bennett, M. (2007). Reconciliation: Rebuilding the Canadian child welfare system to better serve aboriginal children and youth. In I. Brown, F. Chaze, D. Fuchs, J. Lafrance, S. McKay & S. Thomas Prokop (Eds.), *Putting a human face on child welfare: Voices from the prairies*. (pp. 59–87). Canada: Prairie Child Welfare Consortium; Center of Excellence for Child Welfare. Retrieved May 5, 2015 from <http://cwrp.ca/publications/1012>.
- Blackstock, C., Cross, T., Brown, I., George, J., & Formsma, J. (2006). *Reconciliation in child welfare: Touchstones of Hope for Indigenous children, youth and families*. Ottawa, ON: First Nations Child and Family Caring Society of Canada.
- Bombay, A., Matheson, K., & Anisman, H. (2014). The intergenerational effects of Indian Residential Schools: Implications for the concept of historical trauma. *Transcultural Psychiatry, 51*(3), 320–338.
- Borgman-Arboleda, C., & Clarke, H. (2010). Considering evaluation: Thoughts for social change and movement building. In A. Dichter & E. Nauen, *Process is powerful: Planning and evaluation for media*. Center for International Media Action.
- Canadian Council on Learning. (2010). *Taking stock of Lifelong Learning in Canada: Progress or Complacency?* Canadian Council on Learning. Ottawa.
- Cousins, J. B., Whitmore, E., & Shulha, L. (2013). Arguments for a common set of principles for collaborative inquiry in evaluation. *American Journal of Evaluation, 34*(1), 7–22.
- Craft, J., & Howlett, M. (2012). Policy formulation, governance shifts and policy influence: Location and content in policy advisory systems. *Journal of Public Policy, 32*(2), 79–98.
- Cullingham, H. (2013). Apathy is boring engages the rage. In *Leading together: Indigenous youth in community partnerships* (pp. 70–73). Journalism for Human Rights, The J. W. McConnell Family Foundation, Tyee Solutions Society. Retrieved from <http://philanthropyandaboriginalpeoples.ca/wp-content/uploads/2013/11/MCF-Learning-Together-web-full-1.pdf>
- Dominguez, C. (2013). Grassroots goes viral. *The Diplomatic Courier, 7*(5), 104–106.
- Dover, A. G. (2013). Getting “Up to Code”: Preparing for and confronting challenges when teaching for social justice in standards-based classrooms. *Action in Teacher Education, 35*(2), 89–102.
- Elliott, B., Jayatilaka, D., Brown, C., Varley, L., & Corbett, K. K. (2012). “We are not being heard”: Aboriginal perspectives on traditional foods access and food security. In *Journal of Environmental and Public Health, 2012*, 1–9.
- First Nations Centre. (2005). *Ownership, Control, Access, and Possession (OCAP) or self-determination applied to research: A critical analysis of contemporary First Nations research and some options for First Nations communities*. Ottawa, ON: National Aboriginal Health Organization. Retrieved from http://www.naho.ca/documents/fnc/english/FNC_OCAPCriticalAnalysis.pdf
- First Nations Child and Family Caring Society of Canada (Caring Society). (2013a). *The Caring Society – Strategic directions 2012–2017*. Retrieved on April 25, 2015 from <http://www.fncaringsociety.com/caring-society-strategic-directions-2012-2017>
- First Nations Child and Family Caring Society of Canada (Caring Society). (2013b). *The Shannen’s Dream, Jordan’s Principle and I am a witness campaigns*. Ottawa, ON: First Nations Child and Family Caring Society.
- First Nations Child and Family Caring Society of Canada (Caring Society). (2013c). *The Caring Society – Who we are*. Retrieved on April 25, 2015 from <http://www.fncaringsociety.com/who-we-are>
- Ganz, M. (2009). *Why David sometimes wins: Leadership, organization, and strategy in the California farm worker movement*. New York, NY: Oxford University Press.

- Government of Canada. (2014). *First Nations Education Act, Canada's economic action plan*. Retrieved from <http://actionplan.gc.ca/en/initiative/first-nations-education-act>
- Greene, J. C. (2013). Logic and evaluation theory. *Evaluation and Program Planning, 38*, 71–73.
- Humphreys, A. (2014, December 15). "A lost tribe": Child welfare system accused of repeating residential school history. *The National Post*. Retrieved from <http://news.nationalpost.com/2014/12/15/a-lost-tribe-child-welfare-system-accused-of-repeating-residential-school-history-sapping-aboriginal-kids-from-their-homes/>
- The Jordan's Principle Working Group. (2015). *Without denial, delay, or disruption: Ensuring First Nations children's access to equitable services through Jordan's Principle*. Ottawa, ON: Assembly of First Nations.
- Kania, J. & Kramer, M. (2011). Collective Impact [blog post]. *Stanford Social Innovation*. http://www.ssireview.org/articles/entry/collective_impact (electronic resource).
- Larkins, C. (2014). Enacting children's citizenship: Developing understandings of how children enact themselves as citizens through actions and acts of citizenship. *Childhood, 21*(1), 7–21. doi:10.1177/0907568213481815
- McCrossin, J. (2012). Children for Social Justice. *First Peoples Child & Family Review, 7*(1), 40–51.
- Mitrou, F., Cooke, M., Lawrence, D., Povah, D., Mobilia, E., Guimond, E., & Zubrick, S. R. (2014). Gaps in Indigenous disadvantage not closing: a census cohort study of social determinants of health in Australia, Canada, and New Zealand from 1981–2006. *BMC Public Health, 14*(1), 201.
- Mix, T. L. (2011). Rally the people: Building local-environmental justice grassroots coalitions and enhancing social capital. *Sociological Inquiry, 81*(2), 174–194.
- Nickerson, A., Mengistu, F. Riva, L. (Eds). (2015). *Reconciliation Canada. 2-Year Impact Report 2013–2014: 'Namwayut we are all one*. Reconciliation Canada. Vancouver.
- Ramos, H. (2008). Opportunity for whom? Political opportunity and critical events in Canadian Aboriginal mobilization, 1951–2000. *Social Forces, 97*, 795–823.
- Rae, J. (2014, February 14). *Behind the numbers: Harper's new funding of the First Nations Education Act* [Web log post]. Retrieved from: <http://www.oktlaw.com/blog/behind-the-numbers-harper39s-new-funding-of-the-first-nations-education-act/>
- Regan, P. (2010). *Unsettling the settler within: Indian residential schools, truth telling, and reconciliation in Canada*. Vancouver, BC: UBC Press.
- Rubin, A., & Babbie, E. R. (2008). *Research methods for social work* (6th ed.). Belmont, CA: Thompson Higher Education.
- Silva Dias, T., & Menezes, I. (2014). Children and adolescents as political actors: Collective visions of politics and citizenship. *Journal of Moral Education, 43*(3), 250–268. doi:10.1080/03057240.2014.918875
- Soule, S. A. (2012). Social movements and markets, industries, and firms. *Organization Studies, 33*(12), 1715–1733.
- Statistics Canada. (2014). *Aboriginal peoples in Canada: First Nations people, Métis and Inuit*. Catalogue no. 99-011-X2011001. Retrieved from <http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x2011001-eng.cfm>
- Stolper, D., Wyatt, N., & McKenna, C. (2012). *Evaluating the effectiveness of Reconciliation Action Plans*. Reconciliation Australia.
- Timpson, J. (1995). Four decades of literature on Native Canadian child welfare: Changing themes. *Child Welfare, 74*(3), 525–546.
- Truth and Reconciliation Commission of Canada. (2012). *Canada, Aboriginal Peoples and Residential Schools: They Came for the Children*. Winnipeg, Manitoba. Truth and Reconciliation Commission of Canada.
- Tutty, L., Rothery, M., & Grinnell, R., Jr. (1996). *Qualitative research for social workers: Phases, steps, & tasks*. Boston, MA: Allyn & Bacon.
- van de Sande, A., & Schwartz, K. (2011). *Research for social justice: A community-based approach*. Halifax, NS: Fernwood Publishing.
- Walker, E. T., & Stepick, L. M. (2014). Strength in Diversity? Group heterogeneity in the mobilization of grassroots organizations. *Sociology Compass, 8*(7), 959–975.
- Wilkes, R., Corrigan-Brown, C., Myers, D. (2010). Packaging protest: Media coverage of indigenous people's collective action. *Canadian Review of Sociology/Revue canadienne de sociologie, 47*(4), 327–357.
- Wiltse, L., Johnston, I., & Yang, K. (2014). Pushing comfort zones: Promoting social justice through the teaching of Aboriginal Canadian literature. *Changing English, 21*(3), 264–277.
- Woods, A., Dooley, K., Luke, A., & Exley, B. (2014). School leadership, literacy and social justice: The place of local school curriculum planning and reform. In *International Handbook of Educational Leadership and Social (In) Justice* (pp. 509–520). New York, NY: Springer.

APPENDIX A

The Caring Society Campaign Descriptions



Shannen's Dream. Shannen Koostchin was a youth advocate from Attawapiskat First Nation in Ontario. With First Nation schools receiving less funding than provincial and territorial schools, her school, among other First Nation schools, had become run down and unsafe. Her and her community called on the federal government requesting that it provides safe, comfortable learning environments rooted in culture for First Nation students. Tragically, in 2010, Shannen passed away in a car accident at the age of 15. The campaign, named in her memory and honour, aims to raise awareness of the inequities in education between Aboriginal and non-Aboriginal students. It aims to take action towards ensuring that all children receive a proper education that is inclusive of their language and culture.



Jordan's Principle. Jordan River Anderson was from Norway House Cree Nation in Manitoba. He was born in 1999 with severe medical issues. After spending over the first two years of his life in hospital, doctors agreed that he could be released to be cared for in a family home. Due to disputes between the provincial and federal governments about who would pay for his home care, Jordan spent over another two years in hospital unnecessarily. Jordan passed away at the age of five never having spent a day at home. Jordan's Principle was created to ensure that the organization of first contact be responsible for paying the bill of any child in need, and that arguments between governmental levels be fought thereafter. With much public support, this bill, Motion 296, was unanimously passed in 2007 in the House of Commons (Blackstock, 2010).



I am a Witness. This campaign is an invitation for all people to follow a human rights complaint which was filed in 2007 by the Caring Society and the Assembly of First Nations (AFN) against the Government of Canada, alleging that its "failure to provide equitable and culturally based child welfare services to First Nations children on-reserve amounts to discrimination on the basis of race and ethnic origin" and is a significant contributor the number of First Nations children in foster care. The Canadian Human Rights Tribunal heard the closing arguments in October 2014 and the final ruling is expected to be announced this year (in 2015).

For more information on the campaigns, please visit <http://www.fncaresociety.com/>

APPENDIX B

Online Survey Questions

1. How did you first hear about the First Nations Child and Family Caring Society?

- Friend Parent Teacher Colleague
- Community organization, please specify: _____
- Online, please specify: _____
- Other, please specify: _____
- I have not heard of the First Nations Caring Society.

2. What is your geographical location?

Province/Territory: _____ City: _____

3. What is your age?

- 16-24 25-33 34-42 43-59 60 and over

4. What is your gender?

- Male Female Other

5. Do you identify yourself as having Aboriginal heritage? Yes No

If yes, do you identify as: Metis First Nations Inuit
Other: _____

6. For each of the campaigns you are/were involved with, please indicate the time period and if you plan to continue.

	From (month/year)	To (month/year)	Do you plan to continue? (Y/N)
Shannen’s Dream	_____	_____	_____
Jordan’s Principle	_____	_____	_____
I am a Witness	_____	_____	_____

7. How many hours (roughly) have you invested into the campaign(s) to date?

- 0-10 hrs 11-30 hrs 31-60 hrs 60-100 hrs 101 hrs and over

8. In what capacity are/were you involved with the campaign(s)?

- Youth
- Student
- Educator (Teacher, Principal, Professor, etc.)
- Parent
- Politician
- Member of the general public
- Employee of an organization

(pull down) Sector: _____

- Religious
- Educational
- Legal
- Health
- Political
- Child centered
- Charity
- Private industry
- Other: _____

Other, please specify: _____

9. Why did you become involved with the campaign(s)?

10. In what ways have you been involved with the campaign(s)? Check all that apply.

- Signed up to support the campaign(s) on the Caring Society website
- Wrote a letter to your Member of Parliament (MP) and/or to the Prime Minister
- Spread the word to other people, schools, businesses, and/or organisations
- Celebrated *Have a Heart Day*
- Organized or participated in an *Our Dreams Matter Too* walk
- Other: _____

Please explain, and if applicable, also comment on any involvement that was not captured in the list above:

11. On a scale of 1-5, with one being not at all and five being to a great extent, please rate whether you perceive the campaign(s) has/have improved:

Wherever possible, please describe briefly how the campaign(s) has/have improved and/or share examples to illustrate.

	Not at all	A little bit	Some-what	Quite a bit	Great extent	
<i>Awareness of First Nations cultures and values</i> Please explain:	1	2	3	4	5	Don't know
<i>Awareness of First Nations inequities in policies</i> Please explain:	1	2	3	4	5	Don't know
<i>Understanding of Canadian history</i> Please explain:	1	2	3	4	5	Don't know
<i>Critical thinking</i> Please explain:	1	2	3	4	5	Don't know
<i>Citizenship skills</i> Please explain:	1	2	3	4	5	Don't know
<i>Life skills (letter writing, expression, etc.)</i> Please explain:	1	2	3	4	5	Don't know
<i>Creative expression</i> Please explain:	1	2	3	4	5	Don't know

12. In your opinion, to what extent has the delivery of the campaign(s) been successful in:

	Not at all	A little bit	Some-what	Quite a bit	Great extent	
<i>Engaging people of all ages</i> Please explain:	1	2	3	4	5	Don't know
<i>Engaging people of diverse backgrounds</i> Please explain:	1	2	3	4	5	Don't know
<i>Providing a range of resources for the campaigns</i> Please explain:	1	2	3	4	5	Don't know
<i>Being non-discriminatory</i> Please explain:	1	2	3	4	5	Don't know
<i>Using evidence-based strategies</i> Please explain:	1	2	3	4	5	Don't know
<i>Being respectful</i> Please explain:	1	2	3	4	5	Don't know
<i>Supporting reconciliation</i> Please explain:	1	2	3	4	5	Don't know
<i>Being accessible (low cost, easy downloads, multiple languages, etc.)</i> Please explain:	1	2	3	4	5	Don't know

13. What do you see as the strengths of the campaign(s)?

14. What do you see as the weaknesses or challenges of the campaign(s)?

15. Do you think that the campaign(s) is/are making a difference for First Nations children and families? If so, how? If not, why not?

16. Have you personally learned anything from your involvement with the campaign(s)? If so, what have you learned?

17. Do you have any other comments or thoughts that you would like to share about the campaign(s)?

18. The research team may wish to seek clarification or further details on responses to the open-ended questions in this survey. Would you allow us to contact you by e-mail if we have any questions?

Please note that if you provide your name and contact information below, they will be linked to your survey responses for the purpose of the follow-up. No identifying information will be published in the final report or other presentations of research results.

Yes, the research team can follow up with me.

Name: _____

E-mail address: _____

No, I would not like the research team to follow up with me.

APPENDIX C

Focus Group Questions

The following questions were brainstormed to help guide discussions during the focus group.

Overview

- What were your initial reasons for becoming involved with the campaigns?
- In what ways have you been involved?
- What has been your experiences with the campaigns?
- Thinking back over all your involvement with the campaigns, what is one of your most enjoyable experiences?
- What type of things have you learned/gained through involvement?

Impact and Reach of Campaigns

Based on your experiences...

- What kind of impacts (if any) have the campaigns had on you?
- What adjectives would you use to describe how the campaigns have impacted you?
- Have you noticed any changes in your friends or colleagues since they became involved with the campaigns?
- How do you think the campaigns impact the community, and our social policies?
- Do the campaigns reach out to people of different ages and backgrounds?
- How could we extend the reach and impact of the campaigns?

Reconciliation

- What does reconciliation mean to you? How is it important?
- Has your involvement with the campaigns shaped or changed how you understand reconciliation?
- What have you learned about the history of child welfare and Indigenous peoples that has helped you to better understand how to support Indigenous children and families?
- Have you started any conversations with people about this history and the way it shapes current practice with Indigenous children, young people and families?
- Why do you think equity in education, child welfare and health care is important to the safety and well-being of Indigenous children, young people and families?

Touchstone Principles

- Are you familiar with the Caring Society's "Touchstone of Hope" principles?
- Have you applied any of these principles through your involvement with the campaigns?
- If so, what have your experiences been like?

Due to time constraints, we ended up focusing on the following five questions:

1. What were your initial reasons for becoming involved with the campaign(s)?
2. Have you noticed any changes in yourself, your friends, or your community since becoming involved with the campaign(s)?
3. What have you learned about the treatment of children and Indigenous peoples through these campaign(s)?
4. Why do you think fair treatment in education, child welfare, and health care is important the safety and wellbeing of Indigenous children and families?
5. What ideas do you have that you feel could enhance the campaigns?

APPENDIX D

Strengths of the Campaigns

The following are the strengths that were most frequently identified by participants, along with some examples:

- **Accessibility and inclusivity**

- Age

“There are many ways for people of all ages to become engaged in and support the campaigns” (151)

- Forms of involvement

“user friendly – allows supporter to engage in a variety of ways/ways that are suitable for what the person can do at the time (whether that involves signing a petition, or going to parliament hill)” (144)

- Delivery of information

“The strengths of the campaigns are that they provide easy ability and understanding for the issues (either policy or discriminatory based) in Canada.” (124)

“There’s more petitions, stuff on social media, things that you can ‘like.’” (Y5)

- **Children/Youth**

- While the involvement of children and youth were referenced as examples of the accessibility and inclusivity of the campaigns, it was also seen to be a strength in of itself.

“For Shannen’s Dream, having it student lead. For Jordan’s Principle, having the focus on children. For Have a Heart Day, getting the children involved” (39)

“There are so many children involved!” (45)

- **Sharing truths in collaborative and respectful ways**

“bringing the issues to light showing how the general population can give support to First Nations. Gives opportunities to hear realities of conditions of First Nations ...” (21)

“... The truths that have been hidden for so long are being exposed. So I guess I see honesty as being an integral strength of the campaigns ...” (24)

“It has opened up the suffering of aboriginal people.” (109)

- **Supporting Canada**

“... The campaign is not adversarial, but very focused on the health and well-being of all of Canada’s children and families. It is not a separatist movement, but one to bring all of us together as Canadians.” (134)

“...it’s a Canadian campaign, we don’t usually think of Canada as like a ‘third world’ kind of thing, but it’s not out there in Africa, it’s going on in our backyard, and these issues are really important.” (Y2)

- **Hopeful nature**

“The positive hopeful nature that we can change this injustice by working together.” (77)

“... and the hope that prevails (that Canadians can and DO care about justice).” (24)

- **Leadership and Cindy Blackstock**

“Cindy’s involvement is critical. She may be the the first and only First Nations person participants are exposed to. She immediately begins to breakdown myths and build a favourable impression.” (69)

“Cindy Blackstock: respectful, humble, quietly detmined” (72)

“accessible information supported by great leadership” (78)

- **Narratives**

“centre on real people so it is tangible. having kids tell their stories. children to children communication” (126)

“When we first heard about it, there was of course hearing about Shannen’s: experience when she first went to parliament. She spoke ... and he said something along the lines of ‘You’re not a priority’ for us. And that of course is not right.” (Y3).

APPENDIX E

Weaknesses and Challenges of the Campaigns

The following are the weaknesses and challenges that were most frequently identified by participants, along with some examples:

- **Extending the reach of the campaigns, especially beyond those who are already involved**

“Getting the information out to more adults, engaging adults” (39)

“The challenges are to reach people other than those who are interested in these issues to reach all Canadians especially youth.” (107)

“being able to reach out beyond the ‘natural’ constituency” (156)

- **Disengaged public**

“...but at the same time can have the challenge of figuring out how to make them resonate loudly to the average working canadian, who is facing his or her own issues in his or her workplace, life, or even new life in canada.” (32)

“The difficulties with getting Canadians to engage in FNMI topics.” (61)

“i think that the majority of canadians don’t care about such matters and don’t accept such realities. it will be a great challange to win their interest and acceptance.” (66)

“... The challenge of hitting people’s hearts is always there, because we live in a highly individualized, competitive world and privilege doesn’t always want to be acknowledged.” (24)

“...there’s a lot of racism in Canada. Part of that is because they don’t know, is it ignorance? They’re not aware.” (Y2)

- **Mainstream media (need for coverage and challenges in gaining that)**

“Mainstream media is hard to get” (27)

“I don’t see enough coverage, it needs to gain more mainstream momentum” (33)

- **Government**

“Unfortunately our government is NOT AT ALL listening” (44)

“the current government” (55)

“The slowness of making real change happen in government.” (77)

- **Limited resources and funding**

“...The Society could do with a much bigger budget.” (60)

“...More funding might allow the Caring Society to hire more staff across the country” (37)

“limited resources to get the word out” (126)

- **Complexity of policy issues**

“Because of the way funding is done in Canada, with Federal govt having jurisdiction over certain things and the province having jurisdiction over education and health; changes in policy and resulting financial resources is a challenge...” (134)

- **Challenges relating to school settings**

“The information is not mandatory teaching for teachers. Teachers who feel uncomfortable or like they don’t know enough avoid teaching it because it’s controversial. It should be worked into the curriculum!” (45)

“School administrators can view the campaigns as advancing or promoting a ‘political’ agenda. I believe this is mainly due to fear and a lack of understanding.” (26)

“Sometimes I feel as if the few classroom teachers who have started with SD have overshadowed or not been as open to engaging others in other schools with the initiative. I know some teachers have felt like if they don’t/can’t go to the hill, they can’t participate.” (92)

“After five years some students say they become bored and do not want to participate any longer. It is difficult to address this issue as it is an issue of distracted youth and our busy lifestyles. If we can maintain a core of dedicated, passionate individuals we can change the world...” (74)

“I know some people who were involved when in like Grade 5 or 6, and it’s something they ‘did’ in elementary school, but later, in like high school it’s uncool, and it’s mostly younger kids, so it doesn’t have much appeal, it doesn’t help your image or whatever it is they are thinking about.” (Y4)

“In high school, when there are clubs at school, they may not know what the issue is, but they also don’t have the drive to learn about the issue and find out.” (Y1)

APPENDIX F

Benefits of the Campaigns for First Nations Children and Families

The majority of participants expressed a strong belief that the campaigns are making a positive difference for First Nations children and families. Many participants explained that the campaigns help to spread information, raise awareness, and mobilise support. A number of participants gave examples of the campaigns being used in court decisions and of the new school in Attawapiskat, although it was also noted that such tangible changes are not apparent in other communities.

Participants described believing that the campaigns were helping First Nations by reducing the remoteness of their issues and providing support for change:

- *“I think it is to some extent. If only by knowing that many Canadians care about them and are appalled by inequities that they live with and trying to change that reality for them.” (37)*
- *“Yes. In my own classes, I have many First Nations students who come to my school because of inequitable education on their reserves. THEY HAVE LIVED the stories that we are talking about. When they realise that other people know what is going on in their communities, they are deeply touched.” (26)*
- *“I am guessing it is important to First Nations children and families that other people in Canada are taking up their cause in support of initiatives led by First Nations people. And it has got to send a strong message to the government that this is becoming a priority for more and more Canadians.” (94)*

A few participants said that they hoped so, but that they were not sure. With First Nations communities being so removed, it was difficult to really know with any degree of certainty.

Two Aboriginal participants expressed:

- *“Yes, it helped me become who I am today. Stronger, able to speak about the issues and I know it has done the same for others.” (33)*
- *“Yes make them prouds” (57)*

APPENDIX G

What Participants Have Personally Learned from the Campaigns

Participants expressed that the campaigns helped them learn about:

- **Present and historical inequities for Aboriginal peoples**

“I have learned about the stories of inequity. I have begun to learn the language of reconciliation...”
I am interested in and follow aboriginal issues and concerns in the CDN news, APTN, and via books: Inconvenient Indian, Blanket Exercise, conferences with KAIROS.” (141)

- **Perseverance and persistence**

“...the power of persistence and faith in calling for justice. I have learned how very powerful and gifted children are in taking leadership.” (60)

- **Themselves (their skills, strengths, values)**

“...that activism and reconciliation are my life’s work...” (26)

“...how using different mediums can allow and aid in facilitating change faster and more efficiently for all ages” (124)

“How to assert yourself traditionally, without anger so everyone can move forward together in a good way” (61)

- **The importance of youth in taking leadership**

“...students WANT to be part of the change. They WANT their contributions to BE meaningful, and they want to be a part of something that’s bigger than the sum of its parts.” (24)

- **Being a civic minded Canadian**

Note: Canada and its derivatives were mentioned 94 times across survey responses

“...how to be a good Canadian; someone who knows and cares about the diversity of this country and who knows how to participate in community engagement as a participant and a leader, learns how to appropriately be an advocate as well as a friend.” (134)

“I drew a scale and a happy face – which represents Canada. I think that if we invest equally in all the groups, being the diverse Nation that it is, it’s not only good for them, to have equal opportunities, as everyone else does, but it’s good for the country if all the citizens can contribute, and have the capabilities to contribute, whether it be civic duties, or advancement of science, or knowledge, or something.” (Y1)

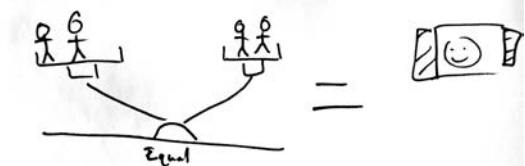


Figure 11 Drawing by Y5

“I think this has like opened my eyes, towards being conscious of human rights and how lucky we are to have proper access to education and health care. It’s really showed me that I’m not always proud of who Canada is, but I feel like Canada can become something we can be proud of. The campaigns have enlightened me, but they also give me hope that this kind of stuff doesn’t have to continue.” (Y4)