

<https://www.youtube.com/watch?v=aW3kZXHc7uI>

1) The TRC Calls to Action are a *survivors' work plan*

Cindy Blackstock frames the 94 Calls as the country's marching orders, authored through survivor testimony "through their tears," so future kids don't endure:

- unnecessary family separation
- inferior education
- inferior health care

The reason Calls 1–5 lead is simple: residential schools were a child-targeting system, so reconciliation starts by preventing the next version of that system.

Her most brutal metric is the "kid's-eye view":

- not "overrepresentation," but "how many nights do I see my mom?"
- 66+ million nights spent away from family (1989–2011) for First Nations kids in foster care (as she describes it)

Her argument is direct: this is preventable with equitable, culturally grounded supports.

2) The Calls to Action are about SYSTEMS (not vibes)

Kathleen's cleanest line here: *every call is about systems* — child welfare, justice, education, health, media, private sector, banks, government.

The point: Indigenous people didn't just suffer individual harm. They were hit by stacked systems engineered to work against them.

And she's explicit: implementation isn't only federal. Provinces, municipalities, corporations, schools, hospitals, banks all have homework.

3) Education is the lever that moves everything

They repeat Murray Sinclair's idea: problems began with education; the "cure" is education.

But note the nuance: the session defines progress as curriculum + exposure + normalization, like:

- kids learning about treaties/residential schools early (even if still shallow)
- language immersion schools growing
- universities changing admissions, hiring, scholarships
- law schools teaching Indigenous law (and even dual-degree models like UVic)

That's reconciliation at the "systems wiring" level.

4) Language = sovereignty infrastructure

Phil's language section is a warning siren:

- language carries customs, history, law, identity
- residential schools were "successful" at language disruption
- even the "strong" languages are still threatened

Then he hits with funding inequity as the proof Canada isn't serious:

- \$380M/year for English/French preservation vs about \$9M for Indigenous languages (as cited in the session)
- and a stark per-capita contrast in Nunavut (as described)

Core message: if Canada funded it like it mattered, it would survive.

5) The justice system calls are numerous because the system is powerful
Kathleen's legal point is sharp:

- law is the strongest system; it controls behavior
- if law discriminates against the first peoples of the country, something is “organically wrong”

She also shares a revealing TRC negotiation detail:

- 80 lawyers showed up for personal injury money
- almost nobody showed up for truth/healing/culture remedies
- because law schools didn't teach those remedies — meaning the legal profession itself was under-trained for reconciliation

That's a devastating indictment of professional culture.

6) Health care: “treatment” isn't always “healing”

They push a hybrid view:

- Western medicine can treat
- Indigenous healing addresses the whole person (spirit, story, trauma, community)

They compare it to how Chinese medicine became integrated over time.

They point to practical progress like:

- Indigenous patient supports/elders in hospitals
- Indigenous health authorities (BC cited; Manitoba “moving”)

Then the racism note lands: the system must confront discriminatory care directly with accountability tools and Indigenous-designed prevention.

7) Racism: ignorance → education → persistence

Phil's take is pragmatic:

- racism is often ignorance
- education and deliberate outreach beat “imposition”
- it's slow, uncomfortable work

He also gives a real-world example of “polite racism” — the businessperson who thinks stereotypes are “analysis.”

The core metaphor that ends the series: “What about the cow?”

Kathleen's South Africa story is the final thesis of the whole course:
A thief takes Tabo's cow. It devastates his family.
Years later, the thief says: "This isn't about the cow. This is reconciliation."
Kathleen's point:
Real reconciliation must include the material reality — land, resources, wealth, power, poverty.
Otherwise it's tea-and-hugs while the theft stays intact.
So when non-Indigenous people ask "what can I do?", her answer is:
Ask, in your job and your institution:
What about the cow?
Who benefits? Who lost? What is owed? What changes hands? What changes structurally?

Phil's closing "how to move forward"
His personal arc matters:

- he led with anger, learned it wasn't sustainable
- learned respect is more effective than aggression (even against government)

His final prescription is simple and difficult:

- be open-minded
- accept difference with respect and truthfulness
- stay in the work, don't bail because you "didn't cause it"