

action.<sup>116</sup> In a digital world, where students have ready access to a barrage of information concerning Treaties, Aboriginal rights, or historical wrongs such as residential schools, they must know how to assess the credibility of these sources for themselves. As active citizens, they must be able to engage in debates on these issues, armed with real knowledge and deepened understanding about the past.

Understanding the ethical dimension of history is especially important. Students must be able to make ethical judgments about the actions of their ancestors while recognizing that the moral sensibilities of the past may be quite different from their own in present times. They must be able to make informed decisions about what responsibility today's society has to address historical injustices.<sup>117</sup> This will ensure that tomorrow's citizens are both knowledgeable and caring about the injustices of the past, as these relate to their own futures.

### **Gathering new knowledge: Research on reconciliation**

For reconciliation to thrive in the coming years, it will also be necessary for federal, provincial, and territorial governments, universities, and funding agencies to invest in and support new research on reconciliation. Over the course of the Commission's work, a wide range of research projects across the country have examined the meaning, concepts, and practices of reconciliation. Yet, there remains much to learn about the circumstances and conditions in which reconciliation either fails or flourishes. Equally important, there are rich insights into healing and reconciliation that emerge from the research process itself. Two research projects sponsored by the Commission illustrate this point.

Through a TRC-sponsored project at the Centre for Youth & Society at the University of Victoria, seven Aboriginal youth researchers embarked on a digital storytelling project, "Residential Schools Resistance Narratives: Strategies and Significance for Indigenous Youth." The project enabled youth researchers to learn about the critical role that resistance and resilience played in the residential schools and beyond, but also allowed them to reflect on their own identities and roles within their families and communities. One youth researcher said that "what started as a research job turned into a personal hunt for knowledge of my own family's history with residential schools." Others noted the importance of respecting and incorporating ceremony and protocols in their digital storytelling projects. Asma Antoine, the project coordinator, reported that the group learned the importance of

knowing that when speaking to a Survivor ... you have to hear their past before you can hear their understanding of resistance. This project allowed the group [to have] a learning process that weaves [together] traditional [Indigenous] and Western knowledge to build our stories of resistance.... This research project has ignited a fire that shows in each digital story. The passion of resistance that validates the survival