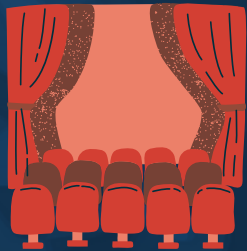


# L'ANCÊTRE QUI ÉVEILLE DIALOGUE AVEC L'ENSEIGNANTE QUI ESSAYE AN INVITATION INTO DISRUPTIVE TREATY SCRIPTING\*

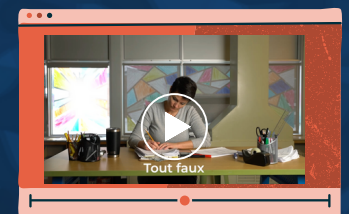


## THE PROJECT

Anchored and humbled by six-years of re/research of Indigenous perspectives and inspired by Augusto Boal's (1974) *Theatre of the Oppressed* and David Diamond's (2007) *Theatre for Living*, these inner-dialogues between *AncestryAnybody* and *TryingTeacher* aim to connect with, unsettle, and incite teachers to push through the fear of wrongdoing currently paralyzing the enactment of their responsibilities in the TRC's (2015) Calls to Action in Ontario's classrooms.

## THIS EPISODE

In this vignette, *AncestryAnybody* invokes the shameful memory in *TryingTeacher* of the time when she chose to not intervene in a parents' racist conversation in the school lobby regarding the 'lazy, freeloading Indians'. Today, after listening to Indigenous perspectives, would *TryingTeacher* speak up and engage? Would you?



## YOUR NEW SCRIPT

After the episode, you are invited to try saying any one of these treaty-inspired responses\* in order to practice interrupting some of the damaging discourse that can be heard in our Ontario schools.

“As long as one side sees it as an act of benevolence and the other as an issue of rights, there can be no reconciliation.”

- Mizhana Cheezhik  
The Honourable Justice Murray Sinclair

“Wow, I really don't agree with your conversation. What has prompted your views? Did you know that the Government did not allow Indigenous People to use the same farming tools as settlers?”

“Your conversation makes me really uncomfortable. There are so many instances where the Government actually made Indigenous People less productive and dependant. It is still like this today.”

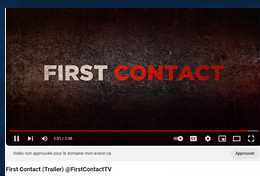
“In 1857 The Gradual Civilization Act was passed. This Act would eventually be absorbed into the Indian Act. It required Status Indians and Métis to take another name, speak English or French and gave land to 'sufficiently advanced' males. It removed their Treaty rights. Poof, just like that, the Government starts eroding your rights enshrined in law.”

“When a Dene First Nation tried to use welfare money to incite its communities members to do work around the community, the Government stopped payments because people were working for the money.”

(RCAP, 1996)



## QUICK RESOURCES FOR FURTHER LEARNING



VIGNETTE 4  
ADMIT ONE