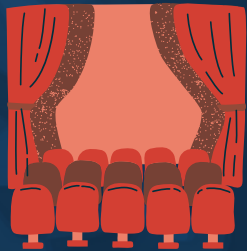


L'ANCÊTRE QUI ÉVEILLE DIALOGUE AVEC L'ENSEIGNANTE QUI ESSAYE AN INVITATION INTO DISRUPTIVE TREATY SCRIPTING*



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* takes *TryingTeacher* back to a conversation with a colleague who couldn't understand all the 'fuss' over all this 'reconciliation stuff' these days... Her mother had been beaten in school too, so what? 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.

"I am so sorry to hear about your mother's experience in school. My parents were also beaten in school by the nuns and couldn't understand English when they were forced to go in high school. However horrible that was, I think that the Residential school system was particularly cruel in that it was created to 'kill the Indian in the child'. Many children died or were very seriously abused in those schools and were sent away from their families for years. All their rights, language and culture were erased there. The schools were opened and made mandatory as the Government tried to expand access to the Land."



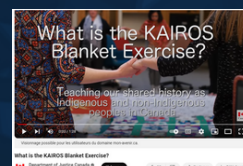
“As long as one side sees it as an act of benevolence and the other as an issue of rights, there can be no reconciliation.”

- Mizhana Gheezhik
The Honourable Justice Murray Sinclair

“The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources. If every Aboriginal person had been ‘absorbed into the body politic,’ there would be no reserves, no Treaties, and no Aboriginal rights.”

indigenouspeoplesatlasofcanada.ca
History of residential schools

QUICK RESOURCES FOR FURTHER LEARNING



**VIGNETTE 6
ADMIT ONE**