

Indigenous Peoples: Education and Social Services

Indigenous communities in Canada face tremendous obstacles in accessing educational and other social services. The high cost of food and housing in remote areas exacerbates the vulnerability of the population.

Subject Matter Experts

[Danielle Harris](#)

MA Sustainability Studies Candidate
Trent University

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Director of First Peoples House of Learning
Trent University

What does equity mean in education?

Discussion Overview

While everyone agrees that the residential school system of the past was deplorable, few have paid attention to the problem today of providing viable options for acquiring a good education in Canada's Indigenous communities. Schools are underfunded, instruction is offered in non-native languages, and standard textbooks offer little.

[Stephanie Dotto](#) • March 7, 2017 at 05:47 pm

To get us started, I thought I'd post the recommendations pertaining to education from the Truth and Reconciliation Commission. There is a link to all 94 recommendations, in both English and French, in the resources section for this topic. If the government is serious about achieving educational equity for Indigenous students, it seems to me they could start by taking these recommendations seriously:

"6. We call upon the Government of Canada to repeal Section 43 of the Criminal Code of Canada.

7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.

9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.

10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles: i. Providing sufficient funding to close identified educational achievement gaps within one generation. ii. Improving education

attainment levels and success rates. iii. Developing culturally appropriate curricula. iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses. v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems. vi. Enabling parents to fully participate in the education of their children. vii. Respecting and honouring Treaty relationships.

11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.

12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families."

- Post Awarded 15 DR

[Danielle Harris](#) (Subject Matter Expert) • March 7, 2017 at 09:43 pm

Hello, My name is Danielle. I am a settler Canadian graduate student studying at Trent University. I am excited to participate in this conversation and look forward to learn from the postings and discussion shared by participants in this forum. I will share knowledge I have gathered throughout my journey, and I encourage participants to share their knowledge and personal and professional experiences.

Thank you Stephanie for your posting. The TRC Report is a very relevant and current document that serves as a strong point of departure for our discussion on "Education and Social Services". The 94 TRC Calls to Action cover a number of different steps towards reconciliation of Aboriginal people. I noticed the Calls to Action 10 and 12 mention "Culture". To me, this represents the most important component of Education and Social Services. But I do not see culture being present in the western "solutions" of federal payment transfers, lump sum payments for economic development projects, aboriginal employment quotas, or emergency crisis interventions, to name a few. These seem to address symptoms of the issues, and do not speak to the underlying causes.

What role does culture play in education and social services? How can the TRC Calls to Action make a difference? How is the TRC different from other reports, proclamations, promises? What are some success stories we can learn from?

These are questions I am curious about. Do you agree or have a different interpretation?

- Post Awarded 5 DR

[Danielle Harris](#) (Subject Matter Expert) • March 11, 2017 at 05:41 pm

Hello everyone, I was curious, what do you think "equity in education" means? Are there some terms or concepts that come to mind?

For me equity in education means children across Canada have access to learning environments that are not limited by geography or proximity to urban centres. To me it means providing education that is culturally appropriate allows the students to learn from teachers that empower individuals and that provide tools for success. Regardless of where the student lives, they can learn, grow, develop and acquire the competencies necessary to become an active and vital part of their community.

What is important to you? What components of "equity in education" do you see as necessary?

- Post Awarded 5 DR

[Heather Nicol](#) • March 12, 2017 at 03:00 pm

Hi Danielle I think the question of what equity means is very important. To date we have not had a system which has really examined that idea. There are so many problems with the way in which education has been envisioned and delivered to indigenous peoples, and yet we continue to follow down the same road. The fact that there is a discrepancy in funding is only one issue, however, and I think you are getting to this in your comment about culture. I think a similar issue is innovation. How can we draw upon and support the many innovative ideas and culturally-relevant proposals for reinventing educational programs for indigenous children that have been proposed by the communities themselves. Maybe Pitseolak can comment on how many Nunavut communities have made significant strides in conceptualizing what an appropriate education might look like for primary aged kids, for example and how that initiative is faring.

- Post Awarded 5 DR

[Dawn Lavell Harvard](#) (Subject Matter Expert) • April 6, 2017 at 09:47 pm

Greetings. Chief Plenty Coups once said that 'education is your most powerful weapon... with education you are the white mans equal, without education you are his victim' (late 1800's). Tragically indigenous peoples have not yet seen the promised benefits of education, at least the education that has been offered to our children for generations now. As an Indigenous woman, a mother, and a teacher I believe we must understand that equity is not synonymous with equality. Equality demands that each student/classroom/school/ or community receives the same as any another, while equity demands that each student receives according to their needs (which may indeed be greater or more complex) thereby affording true opportunity to achieve success and the promise of education. While equality of educational provisions would be a significant improvement over the blatant discriminatory funding practices still employed by the federal government (who have jurisdiction over First Nations Education funding), practices that serve to disadvantage our children, it is not enough to close the educational achievement gap between Indigenous and non- indigenous children. Although we recognize that money isn't the answer to everything it is still a significant barrier, how can we expect children to achieve in communities without proper schools, libraries without books, and classrooms without resources. As we have seen in the TRC, education has long been used as a weapon against our people but the time has come for our young people to stand up, hold their heads high and become the warriors we need in the war against racism and sexism and oppression. We have seen that an education based on Indigenous pedagogies, knowledges, and practices is empowering for Indigenous students (as compared to the damaging stultifying impact of assimilationist colonial models) but we must also acknowledge that such an education has the potential to benefit all students as we seek to find new paradigms and explore alternatives to the capitalist/colonial/western ideologies that have brought us to the verge of environmental destruction. Indigenous education is not just important for Indigenous students. It's important for the world !

- Post Awarded 15 DR

[Darren Gregory](#) • April 22, 2017 at 07:58 pm

There is a good course for those who wish to ally with our First Peoples on this issue. It's sponsored by UBC, and is available on the Edx platform:

<https://www.edx.org/course/reconciliation-through-indigenous-ubcx-indeedu200x-2>

The next round is scheduled for October.

I agree with what Stephanie shared: The TRC has delivered a comprehensive report. Within the report (as Stephanie graciously shares) are key recommendations directly relative to education.

"Reconciliation Matters To Me" is a catch phrase that came out of the work of the TRC. I'll share why it matters to me personally:

I uncovered through family history study that my ancestor, Peter Fidler, map-maker for the Hudson's Bay Company historically, came to Canada as a labourer, likely not aware of the consequences of his participation in surveying the areas in which he travelled that would befall Indigenous Peoples of Canada via the Indian Act.

It was my Great-Great-Gran who ultimately chose assimilation, accepting \$160 in scrip to give up all rights as are evident in the Act. I say 'rights' tongue-in-cheek. The outcome of the TRC study and report point out clearly that there was conspiracy to commit genocide, culturally or otherwise, this is the reality of history we failed to take note of.

Equity: For me? This means now working with our standing Government Institutions on the whole to work through Reconciliation as Settlers from the standpoint of hope. That hope, for me, translates to ending all forms of structural violence and continued acts of oppression.

First Nations Communities, in many cases, remain closed-societies. Entering into a First Nations community uninvited, is difficult, and rightfully so. Trust issues persist. This inability to trust is completely understandable, given the history, and our years of willful blindness used by far too many of us to continue the narrative of history we were taught in schools.

To achieve equity?

That's really on us now as Settlers. The pain of trauma is owned by Indigenous Peoples deeply. That trauma is an outcome of the abuses handed out like so much tainted wine.

To heal from trauma is a personal responsibility ultimately. (I'm also one of the many from Public Safety (paramedic-former) with PTSD). Settlers, however, can make or break healing outcomes by how we choose to collectively respond to the issues raised for us to examine by the TRC and report.

Although Settlers will be engaged in Indigenous Communities now as helpers. I think it's important for any who are directly engaged to be sure to do some personal, inner-work.

Equity means acceptance of any other as though she is our-self.

If I were the one who lost, or nearly so, all means of cultural expression?

I would ask those now supporting me to view me as needing deeply to have that restored.

This translates to education-needs. It's my view that in terms of language, culture, spiritual practices, and world-view: we find our way to allowing and empowering an Indigenous-Led Process. Meaning: Working with Elders directly, and with their guidance, develop within the education system a way to not only support restoration for Indigenous Peoples; but, also, to expose Settlers, directly, to the education, oral traditions, cultural expressions, spiritual practices, and hear directly from Elders, who could well assist in helping us revamp education.

Our history is one of Settlers taking over all that was ever Indigenous and castrating the culture in the process.

What if we could find way to reverse that?

Reversal: Finding way to have Indigenous Peoples teach US (Settlers) for a change?

To that end, it would be nice if we could gather Indigenous, Elder Voice to input into this discussion.

- Post Awarded 5 DR

[Danielle Harris](#) (Subject Matter Expert) • April 23, 2017 at 10:16 am

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Hi Darren, Thank you for sharing your personal story with us. As a settler Canadian I too have had to explore what that means, how I am situated within the conversation of reconciliation and what actions I can take in the reconciliation process. I really found the TRC Calls to Action http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf to be a good starting place for me to understand way in which I can work towards reconciliation in my personal life and professional career.

What about instead of reversing the "teaching" of settlers by Indigenous peoples, we remove the idea of one group against the other altogether and instead focus on working together in partnership? To work towards equity I believe we should work together in a way that respects the duality of two distinct and

equal knowledge systems. Instead of having the Western Science dominated knowledge system prioritized and valued over Indigenous knowledge, culture and beliefs, we explore ways to have them respectfully co-exist and influence our decisions and actions towards equity. The Haudenosaunee Two Row wampum belt <http://honorthetworow.org/learn-more/history/> offers a powerful guide for knowledge integration. The teachings of this wampum promote peace, friendship, and collaboration; values important to our search for equity. I realize I have not suggested specific approaches to achieving equity in this post, but I have done this on purpose. I am suggesting a different way of thinking will in turn, result in stronger partnerships between stakeholders and Indigenous voices. In doing so, the actions that are taken will be informed by both Western Science and Indigenous knowledge systems and will translate in to informative and meaningful initiatives. Again, the TRC Calls to action provide insight into ways we can move towards reconciliation, but until we integrate IK into these actions, they will not result in equity for Indigenous peoples.

[Darren Gregory](#) • April 23, 2017 at 02:49 pm

Danielle Harris wrote on April 23:

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I think this is a wonderful approach. Pooling knowledge is something that I think lends well to not only improving relationship: working together we'll likely learn that we're discussing world-views using language that's unique to culture (Indigenous and Settler) but common ground can be found that both groups can then perhaps accept together as being universal knowledge.

In a discussion yesterday on religion, I asked the fellow chatting with me what makes us believe that the Genesis Creation story of the Israelites is any more relevant as a teaching myth of creation than is the Ktunaxa Creation Story?

I think we know the answer-dominance of one group over another; insistence of a dominant group that the Israelite story is the one-and-only as we were indoctrinated to believe as Western Christians (religiously speaking).

Culturally? The relevance of each story is important to the culture of the tribes individually. Accepting both stories as references to creation from ancient religious perspective in both groups, for me, does feel like a partnership and sharing based on mutual acceptance that both stories are as important as the other.

So, yes, I agree with you. Prevailing, dominant world-view doesn't necessarily have to now take a back-seat. So long as we are willing, open, and collaborative towards a goal of achieving equity via sharing knowledge together. Rather than attempting to set things right by pushing the prevailing knowledge base away as we hope to reconcile, we learn together the value of knowledge of all.

Thus, allowing reconciliation to happen in partnership-establishing equity.

An "All Lives Matter" approach.

Have I understood your points correctly?

[Darren Gregory](#) • April 23, 2017 at 02:55 pm

I so loved this story today: <http://www.cbc.ca/2017/how-pickin-cans-with-my-dad-shaped-my-view-of-canada-1.4069337?cmp=abfb>

[Trent Team \(Discussion Moderator\)](#) • April 29, 2017 at 03:59 pm

After a very successful series of 30 open discussions, the current interactive Canadian Difference website is coming to a close on April 30, 2017.

We want to thank everyone for expressing interest and, as such, recognizing the importance of an environment where insightful national discussions can take place on issues important to Canada and on the role of Mutual Accommodation.

As the Canadian Difference project moves into its next phase, keep your eye on the website over the summer for announcements, events, and resources.

-The Trent Team

[Danielle Harris](#) (Subject Matter Expert) • April 29, 2017 at 10:00 pm

Darren Gregory wrote on April 23:

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An "All Lives Matter" approach.

Have I understood your points correctly?

Hi Darren, Thank you for sharing your thoughts and personal exploration of this topic with the forum. Your contributions are appreciated.

You mentioned, an "All Lives Matter" approach. I have been struggling with this concept when compared to the "Black Lives Matter" statement. I am hesitant to co-op or repurpose the "All Lives Matter" phrase, as it is a movement that distinctly advocates for the recognition that in fact, all lives do NOT matter. From what I understand, the point of the phrase "Black Lives Matter" is to very blatantly make a statement that brings attention to this reality. There is a wide range of racist policies, attitudes and prejudices towards minorities from the disproportionate representation of incarcerated Indigenous and black men to the Global South/third world living conditions of remote First Nations communities. If I understand you correctly, you are connecting "All Lives Matter" with equitable valuation and respect of knowledge systems and cultures.

Perhaps I am being too specific in my point, but I think it is important to remember that "Black Lives Matter" is a phrase specific to a distinct movement. How do you feel about this distinction? Is it too

academic and pie in the sky? Or is it an important distinction? How might we articulate the importance of a Two-eyed Seeing approach?

How can equity be achieved in welfare and health?

Discussion Overview

Indigenous communities, particularly those in the North, face greater problems of access to social and health services than non-Indigenous communities. In these areas, suicide, diabetes, cardiovascular disease, respiratory problems, asthma, and cancer may pose real challenges.

[Danielle Harris](#) (Subject Matter Expert) • April 4, 2017 at 03:02 pm

Thank you for joining the conversation. What about the topic interested you and lead you to click on this discussion? What does equity mean to you? Why is it important to be having this discussion? Do you have personal or professional experiences that you would like to share? How has the Federal budget by the Liberals addressed or failed to address issues of equity in welfare and health? What have you been hearing in the news lately?

I look forward to some ideas, insights and questions.

[Danielle Harris](#) (Subject Matter Expert) • April 9, 2017 at 03:19 pm

It would be insightful to hear from those that have experience within aboriginal education and social services. Whether it be through personal or professional lived experiences, your input would be welcomed. There are conversations occurring in the media and news channels, but sometimes it feels as though people with personal stories and experiences are not offered able to share their voice. Do you have a story or experience to share?

What are some questions you have? Are there concepts or ideas you have been looking to explore further when it comes to the education and social services of First Nations communities?

[Dawn Lavell Harvard](#) (Subject Matter Expert) • April 10, 2017 at 04:10 pm

I think it's important for people to know at the very core of this discussion on education and social services is the issue Cindy Blackstock took to the human rights tribunal - the issue of historical discrimination. It is tempting to blame the victims - looking at native child welfare services, or band controlled First Nations schools and their continued inability to improve outcomes for our people.

Although I think such beliefs are short-sighted I do wonder what do people think about the often voiced notion that indigenous people - especially those in more remote areas - are choosing their poor outcomes, choosing to accept the lack of access because they choose to stay in "unsustainable" or "non-viable" communities? Do indigenous peoples, or does anyone, have the right to expect equity in services if they 'choose' to remain in remote locations? (If we can ignore the assumption that there is a choice being made, or can we ignore the lack of real choice? Is this even an issue?)

[Scott Smith](#) • April 11, 2017 at 02:28 pm

Danielle Harris wrote on April 9:

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What are some questions you have? Are there concepts or ideas you have been looking to explore further when it comes to the education and social services of First Nations communities?

I am all for providing the required resources to achieve equity for education and social services. But tell me, whose standards of equity are we hoping to achieve? Are we to hand out resources with no oversight or accountability? Does insisting on oversight or accountability raise complaints of cultural interference? This is a very complex matter that will probably never be resolved in my lifetime. And just throwing money at it is not a solution; I feel it actually exacerbates the problem.

• Post Awarded 5 DR

[Stephanie Dotto](#) • April 11, 2017 at 03:40 pm

Scott Smith wrote on April 11:

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I'm not sure anybody is suggesting that throwing money at the issue is the solution, although I think there is a misperception that the Canadian government has been throwing money at the issues, when in fact there has been systemic under-funding of FN populations. The Human Rights Tribunal's ruling on the underfunding of FN children using welfare services is just one recent and ongoing example. Similarly, when Stephen Harper justified his inaction during the 2011 Attawapiskat crisis by emphasizing the amount of money his government was sending to the reserve, he neglected to add that that amount was far less per member than any settler urban citizen receives in combined municipal, federal, and provincial spending. (http://www.huffingtonpost.ca/charlie-angus/attawapiskat-reserve_b_1126595.html)

I think standards of oversight and accountability have to be developed with the communities, as opposed to being imposed from above. After all, there have been plenty of examples of corruption within the government, especially in regards to its treatment of Indigenous communities, so reasons for mistrust are numerous.

• Post Awarded 5 DR

[Connie Deiter](#) • April 20, 2017 at 05:31 pm

Dawn Lavell Harvard wrote on April 10:

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Although I think such beliefs are short-sighted I do wonder what do people think about the often voiced notion that indigenous people - especially those in more remote areas - are choosing their poor outcomes, choosing to accept the lack of access because they choose to stay in "unsustainable" or "non-viable" communities? Do indigenous peoples, or does anyone, have the right to expect equity in services if they 'choose' to remain in remote locations? (If we can ignore the assumption that there is a choice being made, or can we ignore the lack of real choice? Is this even an issue?)

I want to investigate how social services has turned First Nations children into an industry. In Saskatchewan, the last budget boldly stated "this is the largest social services budget in history." We up to 1.6 billion which employs thousands, social workers, analysts, and staff from 60 to 80 NGO's ..and the federal government has to pay because of federal transfer agreements. I would like to see some criteria set for this money regarding child apprehension and accountability and liability for NGO's..Ka ching catch a baby by the toe, employ another 4 workers.

[Bruce Bauer](#) • April 21, 2017 at 10:08 am

Danielle Harris wrote on April 9:

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What are some questions you have? Are there concepts or ideas you have been looking to explore further when it comes to the education and social services of First Nations communities?

How are we supposed to ensure equitable housing, education and medical treatment when the Indigenous live in such inhospitable areas? Furthermore not all small towns and cities in Canada have medical facilities and their citizens travel to larger towns and cities for services. Granted the distances traveled may be minor compared to up north but then again that is where they choose to live.

Housing is another issue that is very contentious. There have been news reports that the Indigenous strip the houses for any material they can sell. Also news reports of houses sitting vacant because the chief cannot decide who gets to live in one.

Again, concerning education are we supposed to build and staff schools in each and every Indigenous community? And what about colleges and universities are they expected to open campuses on each community?

Canada is supposed to be all about inclusiveness but I see none from the Indigenous people.

[Dawn Lavell Harvard](#) (Subject Matter Expert) • April 21, 2017 at 03:51 pm

I think all of the comments about accountability and transparency for the dollars spent in the Indigenous community are completely valid, and I doubt anyone at the community level would disagree. Increased transparency and efficiency is good for everyone in any community, and as someone who has worked in an Indigenous organization for over 20 years I can guarantee that we strive for increased accountability

as we struggle to achieve much with very little resources. The notion that Indigenous communities are somehow rife with corruption or waste is completely unfounded - Indigenous communities are no worse and sadly also no better than any other community in this regard (I won't get into extended discussion about the number of First Nations that were taken advantage of by the "third Party managers" assigned). Waste and corruption comes in all communities - it just hurts more and it is more obvious in our community as we have so little to start with.

In fact if there was greater transparency people would see that an overwhelming amount of dollars that are purportedly spent for Indigenous communities never leave Ottawa, it would become immediately obvious to everyone, and as Connie pointed out such a comparison would highlight the gross inequity in funding for schools, shelters and health services in our communities. People would be able to see that the federal government provides significantly less funding (anywhere from 30-50%) for the education of an Indigenous child on-reserve as they would provide for the education of that same child if he or she went to school a mile or two away in a provincial (off-reserve) school. This is not a question of the high costs of living in remote areas (although that should also be taken into account) this is straight discrimination as the schools in question are often only miles apart.

While I cannot, and would not, defend the actions of anyone who supposedly

[Dawn Lavell Harvard](#) (Subject Matter Expert) • April 21, 2017 at 03:59 pm

Yes I do believe we have an obligation to provide schools and teachers in each and every community in Canada. That is a basic right, and I don't think anyone has actually ever suggested that we want colleges or universities in each little community. What we do object to is small non-indigenous towns of a few hundred people that have nice schools, and the adjacent First Nation has a population in the thousands and they don't have schools, or comparable schools, and our kids are put in buses and spend hours each day to go to schools when there is more than enough population in our community to fill a school. We do object to our kids getting less, and our schools getting less simply because they are First Nations.

[Dawn Lavell Harvard](#) (Subject Matter Expert) • April 21, 2017 at 04:15 pm

I did not see the "news reports" about Indigenous peoples stripping houses to sell what they can, so I cannot comment on whether it was real news or not (and it may well have been), but what I can say is that I have heard the exact same complaints from housing managers in non-native housing programs of all kinds. The real question we should be asking ourselves is how can we make a change so that people are not pushed into situations where they have to strip things out of their home in order to buy food, or pay for heat etc. It is sadly a sign of extreme poverty and lack of options.

Having said that I would love to refer you to the manager of residences at any university, for an accounting of what items are stripped out of our residences and cafeterias every year by students of all races, creeds and genders. I admit I was astonished by the sheer volume of stuff that was stripped from our halls and clearly this is not an "First Nations Problem."

[Dawn Lavell Harvard](#) (Subject Matter Expert) • April 21, 2017 at 04:31 pm

With regard to the houses that sit vacant because the Chief cannot decide who gets the house, again not sure where this happened so no point debating if it occurred but as anyone who has ever applied for social housing can tell you this is problem that is not unique to First Nations. Red tape is abundant

everywhere, sometimes policies and procedures block timely decisions no matter where you live. Anyone who works in the area of social housing can tell you stories that would break your heart about having to make moms with babies wait while they struggle through the red tape.

I hope that out there somewhere are those who will share their stories of such experiences.....

[Trent Team \(Discussion Moderator\)](#) • April 29, 2017 at 04:00 pm

After a very successful series of 30 open discussions, the current interactive Canadian Difference website is coming to a close on April 30, 2017.

We want to thank everyone for expressing interest and, as such, recognizing the importance of an environment where insightful national discussions can take place on issues important to Canada and on the role of Mutual Accommodation.

As the Canadian Difference project moves into its next phase, keep your eye on the website over the summer for announcements, events, and resources.

The Trent Team

[Danielle Harris](#) (Subject Matter Expert) • April 29, 2017 at 09:37 pm

Thank you everyone for your questions and conversation. This has been a learning experience for me and I appreciate your contributions. The conversations are archived after the closing of this discussion forum, and they may be a reminder of conversations that we can build upon and a signifier of where we there is opportunities for further engagement of the topic. I am fortunate to be a part of the Trent University and Peterborough community where we have chances to continue these kinds of conversations outside of the Canada 150 initiatives and this Canadian Difference platform. I encourage those you to find places in your community where the dialogue can continue.

[Danielle Harris](#) (Subject Matter Expert) • April 30, 2017 at 03:42 pm

Thank you everyone for your participation in questions and conversation with regards to "How can equity be achieved in welfare and health?"

This has been a learning experience for me and I appreciate your contributions. The conversations are archived after the closing of this discussion forum, and they may be a reminder of conversations that we can build upon and a signifier of where we there is opportunities for further engagement of the topic. I am fortunate to be a part of the Trent University and Peterborough community where we have chances to continue these kinds of conversations outside of the Canada 150 initiatives and this Canadian Difference platform. I encourage those you to find places in your community where the dialogue can continue.

Miigwech, thank you, Danielle