

**Keira Featherstone**  
**Assembly of First Nations**  
**AFN**

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Dear King's MUN 2023 delegates,

I am truly honoured as this year's Secretary General of King'sMUN to welcome you to our 9th annual conference and our first in-person conference since the COVID-19 pandemic. The secretariat has been working hard throughout this school year to deliver you an incredible conference with a creative list of committees, experienced chairs, and an overall successful day of debate.

MUN is a reenactment of United Nations conferences at the high school and university level, where representatives from all over come together to discuss the most pressing issues that plague our world today. Students take on the positions of various countries, characters, or business & political figures in order to create resolutions for both real and fictional issues and crises.

Throughout my time participating in Model United Nations, I have developed many valuable skills that I will take with me throughout my life. It has improved my confidence when public speaking as well as my ability to problem solve. Furthermore, MUN is valuable to me as it promotes lifelong connections with new people as you meet many other delegates who share your passions while in committee sessions. I truly believe that skills that you will learn through your participation in MUN will help you throughout your high school journey, in everyday life, and beyond.

Contrary to popular belief, MUN is truly for everyone. At King'sMUN, we provide a variety of committees to ensure that we have something that everyone will enjoy debating about. From the world's most pressing issues discussed in UNSC and UN Women to Indigenous affairs and from the gods on Mount Olympus to the prohibition in the 1920s, we strive to ensure that we can appeal to the passions of a variety of delegates. Everyone is welcome at King'sMUN, whether you have no experience or have been to a multitude of conferences, there is a place for you here.

Once again, I am thrilled to welcome all delegates, new or returning, back in person to King'sMUN. I, as well as the rest of the secretariat, are looking very forward to seeing you on Saturday, February 25. Whether this is your first conference or your last, I hope you are able to engage in fruitful debate and have an amazing time at King'sMUN 2023.

Sincerely,

Athena Ponte  
Secretary General  
King'sMUN 2023



## The AFN

The Assembly of First Nations is an organization created to properly advocate for, and represent the many First Nations citizens still living in Canada that seek, yet lack a voice in the government. There are over 630 First Nations communities in Canada that the organization recognizes, and implements calls to action under the Truth and Reconciliation Act implementation from 2007. The AFN was based on the Charter of the Assembly of Nations which was adopted in July of 1985. The organization continuously works towards correction and action related to past, and current injustices in the Canadian First Nations community. Moving forward in addressing land and resource issues, as well as culture stripping and abusive behaviours in residential schools. In addition to justice movements, the AFN works towards binding barriers such as languages, literacy connections, health, housing, social development differences, economic developments, education, property claims, environmental issues, and more concerns in relation to First Nations communities and Canadian Reserves. To ensure accurate and personal advocacy, the AFN collaborates with chiefs in various First Nation community leaders to ensure a heard voice of representation.

## The Issue

First Nations communities in Canada have experienced oppression since the destruction and overcoming of their land beginning in the late 15th century. They have been oppressed, abused, and shut out for centuries. They have not been publicly recognized as being oppressed until President Stephen Harper apologized on air in March of 1991. Churches apologized for residential school abuse, but did not acknowledge the extent of their involvement. Residential schools were set up for Indian children between the ages of 4-16. The intent was to “westernize” indigenous children. After the closure of residential schools, the oppression did not stop. The land of reserves still remains owned by the government. Their communities often do not have a connective economy to the rest of Canada. The lack of connection to the wider world and generations of loss has resulted in high suicide rates and alcoholism in many Indigenous communities. With the lack of incentive, opportunity, education, healthcare, and cultural upheaval, many communities remain repressed compared to the rest of Canada.

The 94 Calls to Action aim to resolve many of the struggles First Nations peoples have long suffered. It attempts to reconcile and rebuild grudges between First Nations and Indigenous communities in Canada. The Truth and Reconciliation Act was made active as of 2008, and published the 94 calls to action in order to effectively implement and build true reconciliation.



The intention for these calls were to; provide transparency, implement youth centres, ensure media reconciliation, justice, child welfare, education accesses, health, commemoration, and more. The general consensus is that very little progress has been made in the following: Justice, Royal Proclamation & Covenant of Reconciliation, Settlement Agreement Parties & the United Nations Declaration, Equity in the Legal System, National Council for Reconciliation, Church Apologies and Reconciliation, Education for Reconciliation, Business & Reconciliation, and National Centre for Truth and Reconciliation.



**According to AFN Chief, Rosanne Archibald, only 10 of 94 calls to action have been effectively implemented in 6 years**

## TOPIC 1

### *Reconciling the History of Residential Schools*

Residential schools operated for more than 160 years within Canada, and had more than 150 000 children passed through their doors. The Canadian government operated Indian residential schools in partnership with the Anglican, Catholic, Methodist, and Presbyterian churches, with the intent to “Westernize” Indigenous children, which included separation from their families. With the help of finances from the government, these church schools were able to effectively run for 160 years.

Indian residential schools operated in all Canadian provinces and territories except Prince Edward Island, New Brunswick, and Newfoundland. In the entire country, a total of 139 residential schools identified within the Indian Residential School (IRS) Settlement Agreement. The schools stripped children from ages 4-16 of all they knew. It prevented them from speaking their language, wearing their cultural clothes, and tore apart any representation or knowledge of home they had left. The life in an Indian residential school would assimilate the children into the dominant culture. The schools were run by priests and nuns, who we do not know of to have had a background check or proper qualifications. Indian residential schools operated in Canada between the 1870s and the 1990’s, having the last Indian residential

school closed in 1996, even though the official closure was to be in 1978.

Today, the number of residential school related deaths remains unknown due to incomplete records. Though the estimate ranges from 3200 to over 6 000 children who lack proper burial, recognition, and reconciliation from the Canadian Government.

## CTA #58

*“We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools.”*

In addition to a proper apology from the Pope of the Roman Catholic Church, the mandate requires a proper accountability holding for the Canadian Federal government. Yet to be done, the bridges remain unbuilt between the government and indigenous communities until proper action is taken for the TRC.

### *Questions to consider*

1. *How were the nuns and Priests chosen, do we know if they were actually of faith?*
2. *Did locals know residential schools were operating nearby?*
3. *Do churches still need to apologize?*
4. *What specifically was the previous apology for, and what was the fragmentation*

## TOPIC 2

### *Rethinking Education Models for Indigenous Peoples*

An Indian Reserve is defined as a tract of land set aside under the Indian Act and the treaty agreements for the exclusive use of Indian Band. This means the Canadian government is allowing First nations the right to a portion of land to live on, called a reserve. Reserved land is still owned by the Canadian government and has a political structure in place that undermines the needs of land for First Nations in Canada once again. Already lacking in proper education and

economic status, the government time and time again fails the First Nations communities across the nation. Prior to their connection with Europeans, First Nations communities got their education through their spiritual rituals, demonstrations, skill development and oral teachings. The European school style learning was introduced in a forceful and abrupt manner, which distorted and interrupted traditional ways of teaching for Indigenous communities in Canada. While lacking proper access to education that other Canadian citizens have, and lack of traditional learning, indigenous communities are left with very little. The AFN is encouraging the attempts to reintroduce indigenous language based education and bring back traditional ways of learning. Indigenous language based schools seem to encourage their traditions and ensure a model to uphold their beliefs while promoting education in the lacking communities. Currently, many reserves lack any form of education for children and make it nearly impossible to get a post-secondary education, or involve travel or leaving the reserve to do so.

#### **CTA #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:

- Providing sufficient funding to close identified educational achievement gaps within one generation.
- Improving education attainment levels and success rates.
- Developing culturally appropriate curricula.
- Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
- Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
- Enabling parents to fully participate in the education of their children.
- Respecting and honouring Treaty relationships.”

## CTA #11

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

## CTA #12

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

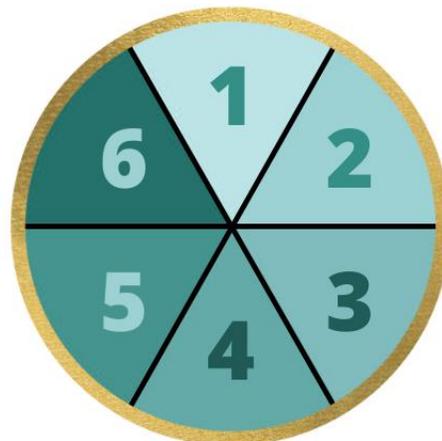
### *Questions to consider*

1. *Where is education seen now for indigenous peoples?*
2. *What type of education system should be implemented?*
3. *Should the European education style still be implemented in reserves?*
4. *What calls to action must still be implemented?*
5. *What political structures are needed to be implemented for a better life on reserves in terms of education?*
6. *How are reserves suppose to ensure their traditions are continued through history?*

**1 Child Welfare**  
Actions 1 through 5

**2 Education**  
Actions 6 through 12

**3 Language and Culture**  
Actions 13 through 17

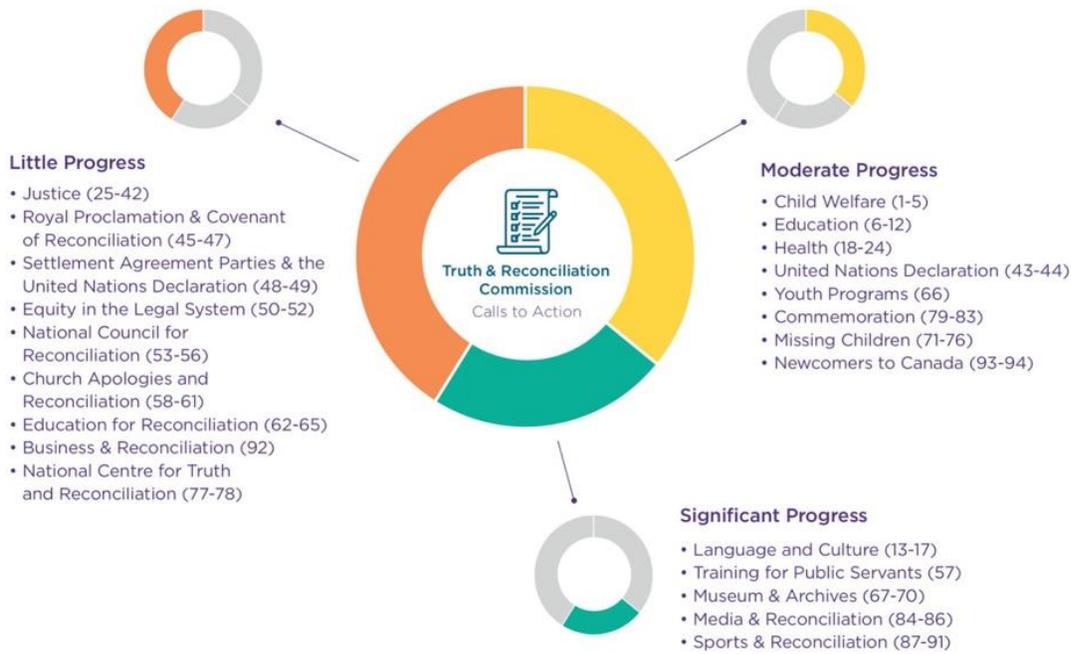


**4 Health**  
Actions 18 through 24

**5 Justice**  
Actions 24 through 42

**6 Reconciliation**  
Actions 43 through 94

## A Helpful graph into the Truth and Reconciliation Calls to Action Progress



## SDG's

It is imperative that the indigenous our communities are not left behind in the progression of SDG goals of 2023. It has been shown that indigenous peoples lag behind on virtually every social, economic, or political indicator considered in the SDGs. With this, the 94 calls to action works alongside the progression of social development in the UN SDGs.



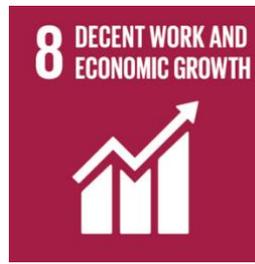
“Ensure Healthy lives and promise well-being for all at all ages”



“Ensure inclusive and equitable quality education and romaine lifelong learning opportunities for all”



“Ensure access to affordable, reliable, sustainable, and modern energy for all”



“promote sustained, inclusive, and sustainable economic growth full and productive employment and decent work for all”



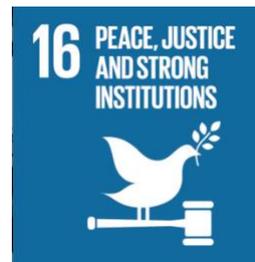
“reduce inequality within and among countries”



“Make cities and human settlements inclusive, safe, resilient and sustainable.”



“take urgent action to combat climate change and it’s impacts”



“Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.”

- *How do the above SDG’s directly correspond to the quality of life for those living on reserves?*
- *Which are we working towards best?*
- *Which need to be worked on more?*
- *How are they directly connected to the 94 calls of action for Indigenous rights?*

## Helpful Sources

<https://www.thecanadianencyclopedia.ca/en/article/assembly-of-first-nations>

<https://www.afn.ca/additions-to-reserve-policy-reform/>

<https://www.afn.ca/special-chiefs-assembly/>



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- “What Are the Truth & Reconciliation Commission's 94 Calls to Action & How Are We Working Toward Achieving Them Today?” *Reconciliation Education*, <https://www.reconciliationeducation.ca/what-are-truth-and-reconciliation-commission-94-calls-to-action>. Accessed 10 January 2023.

