



(Indian Residential School History and Dialogue Centre | Formline Architecture and Urbanism  
<https://www.macleans.ca/longforms/inside-ubcs-indian-residential-school-history-and-dialogue-centre/>)

## The Architectures of Reconciliation

### Course Information

ARCH 520 – F2022

Wednesdays 1:30-4:20pm, Room - ARC 2026

Instructor: Dr. David Fortin, Office - ARC 2014 , [dtfortin@uwaterloo.ca](mailto:dtfortin@uwaterloo.ca)

Office Hours: Tuesdays, 9-11 am EST

### Territorial Acknowledgement

We acknowledge that the School of Architecture is located on the traditional territory of the Neutral, Anishinaabeg and Haudenosaunee peoples. The University is situated on the Haldimand Tract, the land promised to the Six Nations that includes 10 kilometres on each side of the Grand River. (see references here: <https://uwaterloo.ca/engineering/about/territorial-acknowledgement>)

### Course Description

What does it mean to reconcile through design? We currently live and work in an era where colonial atrocities committed against Indigenous peoples in Canada and abroad can no longer be ignored or minimized. There are increasing questions about the role of design in reconciliation and what everyone should and shouldn't be doing along this journey. This course is grounded in the Canadian context, including emphasis on housing and the legacy of the residential schools, each presenting significant challenges to address today. However, the course will also examine internationally relevant examples, bringing a global conversation about reconciliation and design into focus.

### Learning Objectives

By the end of the course, students will be able to:

- better understand the history of Truth and Reconciliation in Canada
- better understand how architecture has been used as a tool for oppression in Canada and abroad
- better understand the role of the contemporary architect along the path towards reconciliation in Canada

- begin to formulate approaches to design and that can better contribute to reconciliation efforts in various contexts as an Indigenous person, an ally, or a guest.

## Required Text

Weekly readings will be uploaded to LEARN.

## Course Requirements and Assessment

### Called to Action Conversations – 10%

You and a partner will be assigned 2 sections of the Truth and Reconciliation Commission's Calls to Action to summarize and reflect on during one class of the semester. You will present the relevant Calls, and then lead a group discussion about the potential implications for architects in Canada moving forward. Some will be easier to directly link to architecture than others, however, the idea here is to have all students consider how the 2015 Calls to Action are transforming relations with Indigenous peoples in Canada, and gain awareness about how architects can better contribute to reconciliation efforts moving forward. Think of questions or activities that might generate discussion and further reflection.

Think carefully about how you will present the Calls. You will not likely have access to Indigenous peoples to discuss your assigned topics with, which is acceptable for this assignment, as the Calls to Action are not directed towards Indigenous peoples. Instead they challenge Canadians in general to respond to the demands of reconciliation moving forward. Please keep in mind that it is not advised to respond to the Calls through paternalistic positions of 'helping' or doing actions 'for' Indigenous peoples (Indigenous peoples often refer to the phrase "Nothing About Us Without Us"). Instead, keep ideas of healing, reciprocity, dialogue, and building respectful relationships as central to your thinking, as well as what mainstream Canadians need to do to alter their own behaviours and attitudes.

### Weekly Reading Reflections – 20%

You are to write a 1-2 page personal reflection (12pt font maximum, single line spaced) on the assigned readings each week. Use key quotes from the reading(s) (and other sources you find relevant) to help frame your thinking. You may include images or sketches as relevant. Consider the reflections as a personal text (flow of conscience written in first-person) but relating your thoughts directly to the texts and lectures (as relevant). They should demonstrate you have read the material thoroughly and thoughtfully, and that you have considered how the topic has encouraged you to think about architecture in a different way. What is your takeaway? It is recommended that you type out key quotes/ideas as you read. Then stitch them together once you have reflected further on them. This will reduce the amount of time you need to spend on these small assignments.

Weeks 1-5 must be completed and uploaded by **Wednesday Oct 19th at 1:30pm est**, with the remaining uploaded prior to the beginning of the last day of class - **Nov 30th at 1:30pm**. Please submit as single PDFs to LEARN. Each submission should have a title and clearly indicate what week and readings you are summarizing. All references must be cited using Chicago Style.

**Assignment One: Term Paper** – 15% for annotated bibliography and detailed outline; 25% for final paper

What is your personal relationship with the idea of reconciliation? For this assignment, students will write an essay about where they are from – but through the critical lens of reconciliation. What is your relationship to the place you consider ‘home’? Are there histories of conflict in that place? Is it where you currently live, or are you currently a guest somewhere else? Who is your host nation? What is the history of perceived “ownership” in that land and were there Indigenous peoples who were relocated, possibly violently, from that land? What are the structures of power currently in this place and has this been impacted by lasting discrimination of political or cultural groups, including previous atrocities committed by dominating such group(s)?

Through the process of answering these questions, this essay will encourage students to deeply consider their roles as architects and citizens ‘at home’ and ‘away’ and what a critically aware path forward might be. ***Rigorous academic research into the history of place*** is critical to this course, as is ***deep personal investment*** into thinking about a relatively new ***professional expectation to understand how to design in an age of reconciliation***. Students will be graded on their investment into these primary areas of focus. Essays must focus on the relationship between ***reconciliation and design*** in the chosen region and include a personal reflection on what this means for you as a student and an emerging designer ***in Canada***? While the focus of the essay may be in geographical areas outside of Canada, the essay ***must thoughtfully relate your research to the Canadian context and how design can inform a path forward for you individually and/or the profession more generally***.

**Annotated bibliography and detailed outline:** DUE Oct 19, 2022 at 1:30pm. Submit PDF to LEARN. (15% of Final Grade). For this deadline you must provide a detailed outline of how you plan on organizing your thoughts related to the topic. Think carefully about each section of your essay, offer various subheadings that help clarify how you plan on organizing your thoughts. You will also include an annotated bibliography that focuses on a minimum of 5 key academic sources that are annotated as per [this reference](#). You should have an additional 3-5 sources listed in addition to these major ones that don't require full annotations. Please use [Chicago Style](#) for all of your writing in this course.

**Final Essay:** DUE Nov 30, 2022 at 1:30pm. (25% of Final Grade)

**Assignment Two: An Artifact of Aspiration** (30% of final grade)

Inspired by your essay, you are to design a thoughtful response to reconciliation. An object. A device. A blanket. A tool. A short film. A graphic design. A room. A website. A bridge. A bench....the assignment is intentionally left open-ended other than it must be presentable to the class. The artifact must also include a 2-page (max) artist's statement about how your project responds to the specific conditions of your chosen location to research in your essay (though you can offer a new or unique context for the artifact as needed). In the spirit of reconciliation, how do you create something grounded in respectful dialogue? How do you openly position yourself in the work in a respectful way? How can reciprocity be conceptually considered in your project? How do you navigate the sensitive areas of cultural stereotyping, cultural appropriation, and anthropological invasiveness? How do you avoid propagating the ongoing settler exploitation of a group of peoples in Canada, and silencing their voices, for your personal benefit given the

terms of this assignment? How does your project challenge you to position your personal agency within this critical discourse? How does your your design support the possibilities for reconciliation in Canada?

**Artist’s statement, presentation and Final Project:** DUE Nov 30, 2022 at 1:30pm. (30% of Final Grade).

note\* - on the final day of class students will each present a very short description of their artifact to the class. We will discuss these presentations closer to the date.

## Topics & Schedule

Date	Topic	Guest(s)	Required Reading(s)	Called to Action Conversations
Week 1 - Sept 7/22	What does Reconciliation Mean for Architects?: Course Introduction		“We are sorry”; “What reconciliation feels like to people ‘locked in the bathroom’ for a century”;	
Week 2 - Sept 14/22	Global Spaces of Conscious	Elder and Adjunct Professor William (Bill) Woodworth; Dr. Christina Cameron, Professor Emeritus, Université de Montreal	“Allegiance to Gratitude”; “World heritage sites of Conscience and Memory”; “World Heritage Sites in Indigenous Peoples’ Territories.” Review <a href="https://www.sitesofconscience.org/en/who-we-are/about-us/">https://www.sitesofconscience.org/en/who-we-are/about-us/</a> ;	
Week 3 - Sept 21/22 *1pm start	Part 1: International Reconciliation 1 (The Holocaust); Part 2: Indigenous Futurity	University Professor, Waterloo Architecture, Robert Jan van Pelt	“The evidence in the Room and the Memory of the Offence”; “War and Architecture”	
Week 4 - Sept 28/22	International Reconciliation 2 (Columbia & Aotearoa)	Marcela Torres Molano, PhD Student, Concordia Univ; Dr. Rebecca Kiddle, Head of Urban Development, Hutt City Council	“From symbolic violence to symbolic reparation”; “Guiding Decolonial Trajectories”;	Gp 1- Child Welfare (1-5); Gp 2 Education (6-12)
Week 5 - Oct 5/22	International Reconciliation 3 (Rwanda & USA)	Dr. Delia Wendel, MIT; Chris Cornelius, Head of Architecture, New Mexico State	“Reconciliation”; “DutureNeza”	Gp 3 - Language and Culture (13-17), Health (18-24), Gp 4 - Justice (25-42)



Date	Topic	Guest(s)	Required Reading(s)	Called to Action Conversations
Week 6	READING WEEK - NO CLASS			
Week 7 - Oct 19/22	Residential Schools and the Genocide of Canada's Indigenous Peoples	Kaila Johnston - National Centre for Truth and Reconciliation; Magdalena Milosz - PhD Student, McGill Univ.; Eladia Smoke - Principal Architect, Smoke Architecture	"Instruments as evidence: An archive of the architecture of assimilation"; "Educating memory: Regarding the remnants of the Indian Residential school."	
Week 8 - Oct 26/22	Home Alienation and the Politics of Domesticity	Dr. Alex Wilson, Univ. Of Saskatchewan, One House Many Nations	"One House Many Nations: Indigenous project-based collaboration"; "Simulated Domesticities";	Gp 5- UNDRIP (43-44), Royal Proclamation (45-47); Settlement Agreement Parties (48-49) Gp 6 - Equity in Legal System (50-52); National Council for Reconciliation (53-56); M
Week 9 - Nov 2/22	Reconciling Space in Ottawa	Natalka Cmoc, Dir General, Science and Policy, Gov of Canada; Reg Parsons, Indigenous Relations, Public Services and Procurement Canada	"The Indigenous Peoples Space: Architecture as Narrative"	Gp 7 - Prof'l Development (57), Church apologies (58-61) Gp 8 - Education for Reconciliation (62-65)
Week 10 - Nov 9/22	The Politics of Reconciliation	Dr. Celeste Pedri-Spade, McGill Univ	"Decolonization is not a metaphor"; "Indigenization in universities and its role in continuing settler-colonialism."	Gp 9 - Youth Programs (66), Museums, Archives (67-70) Gp 10 - Missing Children (71-76)
Week 11 - Nov 16/22	The Indigenous Voice, the Trickster and Design Sovereignty	Prof Jake Chakasim, Carleton Univ	"From Indian to Indigenous Agency"; "#dickdesigner - How not to be one"	Gp 11 - National Centre for T&R (77-78), Commemoration (79-83); Gp 12 - Media (84-86)
Week 12 - Nov 23/22	Land Reconciliation: Cahokia, the Sacred, and the Urban Dilemma	Prof Shawn Bailey, Univ of Manitoba	"Lessons from Cahokia"; " <i>Shkitagen</i> : People of the Seventh Fire"	Gp 13 - Sports and Recreation (87-91); Business (92); Newcomers to Canada (93-94)

Date	Topic	Guest(s)	Required Reading(s)	Called to Action Conversations
Week 13 - Nov 30/22	Student Presentations of Artifacts and Essay Summaries			

### Course Delivery Platforms & Communication

This course will be in-person. To organize materials and communication outside of weekly in-person sessions, we will use the following:

LEARN – Official communication, work submission, and grade recording and release.

MS TEAMS – May be used for supplementary discussions outside of in-person class time. Students will be added to the course team as required.

### COVID-19 Special Statement

Given the on-going situation around COVID-19, students are to refer to the University of Waterloo’s developing information resource page (<https://uwaterloo.ca/coronavirus/>) for up-to-date information on academic updates, health services, important dates, co-op, accommodation rules and other university level responses to COVID-19.

### Fair Contingencies for Emergency Remote Teaching

To provide contingency for unforeseen circumstances, the instructor reserves the right to modify course topics and/or assessments and/or weight and/or deadlines with due and fair notice to students. In the event of such challenges, the instructor will work with the Department/Faculty to find reasonable and fair solutions that respect rights and workloads of students, staff, and faculty.

### Late Work

Assignments that are handed in late will receive an initial penalty of 5% on the first calendar day late and a 5% penalty per calendar day thereafter. After 5 calendar days, the assignment will receive a 0%.

Only in the case of a justified medical or personal reason will these penalties be waived, and only if these have been officially submitted to the [Undergraduate Student Services Co-Ordinator](#) and accepted by the Undergraduate Office.

Students seeking accommodations due to COVID-19, are to follow Covid-19-related accommodations as outlined by the university here: (<https://uwaterloo.ca/coronavirus/academic-information#accommodations>).

### Passing Grades

The standard minimum passing grade in each ARCH course is 50% with the following exceptions: the minimum passing grade is 60% for all studio courses (ARCH 192, ARCH 193, ARCH 292, ARCH 293, ARCH 392, ARCH 393, ARCH 492, and ARCH 493). Grades below the specified passing grade result in a course failure.

### Trauma-related Course Content

This course will be covering material related to conflict and trauma inflicted on various groups of people, including an emphasis on Indigenous people in Canada. Topics include genocide, political oppression,

and violence, and the importance of a healing path moving forward. Please be mindful that if you have been involved in a traumatic situation linked to the course material, this course could be triggering. Please share any concerns you have with your instructor and seek support if you feel this will help you cope (see below). Alternatively students are encouraged to reconsider taking the course if they feel the content might be disruptive to their personal health and/or academic performance.

### Mental Health Support

All of us need a support system. We encourage you to seek out mental health supports when they are needed. Please reach out to Campus Wellness (<https://uwaterloo.ca/campus-wellness/>) and Counselling Services (<https://uwaterloo.ca/campus-wellness/counselling-services>).

We understand that the demands of your studies can be troubling, and that you may need to speak with someone for emotional support. Good2Talk (<https://good2talk.ca/>) is a post-secondary student helpline based in Ontario, Canada that is available to all students.

### Equity, Diversity and Inclusion Commitment

The School of Architecture is committed to foster and support equity, diversity and inclusion. If you experience discrimination, micro-aggression, or other forms of racism, sexism, discrimination against 2SLGBTQ+, or disability, there are several pathways available for addressing this:

A) If you feel comfortable bringing this up directly with the faculty, staff or student who has said or done something offensive, we invite you, or a friend, to speak directly with this person. People make mistakes and dealing with them directly in the present may be the most effective means of addressing the issue.

B) You can reach out to either the [Undergraduate office](#), [Graduate office](#), or Director. If you contact any of these people in confidence, they are bound to preserve your anonymity and follow up on your report.

C) You can choose to report centrally to the Equity Office. The Equity Office can be reached by emailing [equity@uwaterloo.ca](mailto:equity@uwaterloo.ca). More information on the functions and services of the equity office can be found here: <https://uwaterloo.ca/human-rights-equity-inclusion/about/equity-office>.

D) [Racial Advocacy for Inclusion, Solidarity and Equity \(RAISE\)](#) is a student-led Waterloo Undergraduate Student Association (WUSA) service launched in 2019. RAISE serves to address racism and xenophobia on the University of Waterloo campus with initiatives reflective of RAISE's three pillars of Education and Advocacy, Peer-to-Peer Support, and Community Building. The initiatives include but are not limited to: formal means to report and confront racism, accessible and considerate peer-support, and organization of social events to cultivate both an uplifting and united community. You can report an incident using their [online form](#).

### Academic integrity, grievance, discipline, appeals and note for students with disabilities:

**Academic integrity:** In order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility. [Check [the Office of Academic Integrity](#) for more information.]

**Grievance:** A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read [Policy 70, Student Petitions and Grievances, Section 4](#). When in doubt, please be certain to contact the department's administrative assistant who will provide further assistance.

**Discipline:** A student is expected to know what constitutes academic integrity to avoid committing an academic offence, and to take responsibility for his/her actions. [Check [the Office of Academic Integrity](#) for more information.] A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course instructor, academic advisor, or the undergraduate associate dean. For information on categories of offences and types of penalties, students should refer to [Policy 71, Student Discipline](#). For typical penalties, check [Guidelines for the Assessment of Penalties](#).

**Appeals:** A decision made or penalty imposed under Policy 70, Student Petitions and Grievances (other than a petition) or Policy 71, Student Discipline may be appealed if there is a ground. A student who believes he/she has a ground for an appeal should refer to Policy 72, Student Appeals.

**Note for students with disabilities:** [AccessAbility Services](#), located in Needles Hall, Room 1401, collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with [AccessAbility Services](#) at the beginning of each academic term.

**Turnitin.com:** Text matching software (Turnitin®) may be used to screen assignments in this course. Turnitin® is used to verify that all materials and sources in assignments are documented. Students' submissions are stored on a U.S. server, therefore students must be given an alternative (e.g., scaffolded assignment or annotated bibliography), if they are concerned about their privacy and/or security. Students will be given due notice, in the first week of the term and/or at the time assignment details are provided, about arrangements and alternatives for the use of Turnitin in this course.

It is the responsibility of the student to notify the instructor if they, in the first week of term or at the time assignment details are provided, wish to submit the alternate assignment.

### **Selected Course Bibliography**

Assembly of First Nations. 2018. “Dismantling the Doctrine of Discovery.” Online. Available at <https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf>. Visited August 5, 2022.

Attwood, Bain. “Unsettling pasts: reconciliation and history in settler Australia.” *Postcolonial studies*, 8, 3 (2005): 243-259.

Blackwell, Adrian and Fortin, David. 2021. “c\ a\n\ a\ d\ a, delineating a capitalist nation state.” *Scapegoat 12: Delineating the Nation-State: Fences, blockades, or Taking Care?*

Cameron, Christina. “World heritage sites of Conscience and Memory.” *World Heritage and Cultural Diversity*. Eds. Dieter Offenhäuser, Walther Ch. Zimmerli, and Marie-theres Albert. Cottbus: Druckzone GmbH & CO. KG. 112-119.

Cardinal, Douglas. 1977. *Of the Spirit*. Edmonton: NuWest Press.

Carr, Geoffrey. “Educating memory: Regarding the remnants of the Indian Residential school.” *JSSAC/JSÉAC*, 34, 2 (2009): 87-99.



- Cole, Peter. "aboriginalizing methodology: considering the canoe." *Qualitative studies in education*, 15, 4 (2002): 447-459.
- Craft, Aimée and Regan, Paulette. 2020. *Pathways of reconciliation: Indigenous and settler approaches to implementing the TRC's calls to action*. Winnipeg: University of Manitoba Press.
- Dalla Costa, Wanda. 2018. "Metrics and margins: Envisioning frameworks in Indigenous architecture in Canada." In *The Handbook of Contemporary Indigenous Architecture*. Eds. Grant, Elizabeth, Greenop, Kelly, Glenn, Daniel J., and Refiti, Albert L. Singapore: Springer. 167-177.
- Daigle, Michelle. "The spectacle of reconciliation: On (the) unsettling responsibilities to Indigenous peoples in the academy." *Society and space*, 37, 4 (2019): 703-721.
- Deloria, Vine. 1978. "Civilization and isolation." *The North American Review*, 263:2, 11-14.
- Disko, Stefan. "World Heritage Sites in Indigenous Peoples' Territories." *World Heritage and Cultural Diversity*. Eds. Dieter Offenhäuser, Walther Ch. Zimmerli, and Marie-theres Albert. Cottbus: Druckzone GmbH & CO. KG. 112-119.
- Doxtader, Erik. "Reconciliation – a rhetorical concept/ion." *Quarterly Journal of Speech*, 89, 4 Nov. (2003): 267-292.
- Fortin, David, Surkan, Jason, and Kastelein, Danielle. 2018. "Métis Domestic Thresholds and the Politics of Privacy." *Our Voices: Indigeneity and Architecture*. Eds. Kevin O'Brien, Rebecca Kiddle and luugigyoo Patrick Stewart. Oro: Novato. 82-91.
- Fortin, David. 2020. "From Indian to Indigenous Agency: Opportunities and challenges for architectural design." In *Design and Agency*. Eds. Potvin, John and Marchand, Marie-Éve. London: Bloomsbury Press.
- George, Rachel (YacaaPal). "A move to distract: Mobilizing truth and reconciliation in settler colonial states." In Aimée Craft and Paulette Regan, Eds. *Pathways of reconciliation: Indigenous and settler approaches to implementing the TRC's Calls to Action*. Winnipeg: University of Manitoba Press. 87-116.
- Halliday, Andrew. 2022. "Inside UBC's Indian Residential School History and Dialogue Centre." *Maclean's*. Online: <https://www.macleans.ca/longforms/inside-ubcs-indian-residential-school-history-and-dialogue-centre/?fbclid=IwAR2hIaJ88EEzr06dC8ABuxhsFbGkEiX5GDfAMhi6SGnkxEMgXX6Zn-8euxs>. Accessed August 22, 2022.
- Hodgkin, Marian. "Reconciliation in Rwanda: Education, history and the state." *Journal of International Affairs*, 60, 1 (2006): 199-210.
- Ibhawoh, Bonny. 2019. "So reconciliation commissions heal divided nations?" Online. *theconversation.com*. <https://theconversation.com/do-truth-and-reconciliation-commissions-heal-divided-nations-109925>. Accessed, July 21, 2022.
- Jessee, Erin. 2017. "Reconciliation." In *Macmillan Interdisciplinary Handbook: Gender, War*, Ed. Andrea Petö. New York: Macmillan. 229-246.
- Little Bear, Leroy. 2000. "Jagged worldviews colliding." In Maie Battiste, Ed. *Reclaiming indigenous voice and vision*. Vancouver, UBC Press. 77-85.

- Lindberg, Tracey. 2012. "Contemporary Canadian Resonance of an Imperial Doctrine." In *Discovering Indigenous Lands: The Doctrine of Discovery in the English Colonies*. Eds. Robert J. Miller, Jacinta Ruru, Larissa Behrendt and Tracey Lindberg. Oxford/New York: Oxford University Press. 126-158.
- Kake, Jade, and Paul, Jacqueline. 2021. "Developing Indigenous design principles - lessons from Aotearoa." In *Our Voices II: The de-colonial project*. Eds. Rebecca Kiddle, Luugigyoo Patirck Stewart, and Kevin O'Brien. New York: Oro. 204-221.
- Kiddle, Rebecca, Stewart, Luugigyoo Patrick, and O'Brien, Kevin. 2018. *Our Voices: Indigeneity and architecture*. San Francisco: Oro.
- Kiddle, Rebecca. 2021. "#dickdesigner - How not to be one: Colonisation, and therefore decolonization, is in the detail." In *Our Voices II: The de-colonial project*. Eds. Rebecca Kiddle, Luugigyoo Patirck Stewart, and Kevin O'Brien. New York: Oro. 248-251.
- Kimmerer, Robin W. 2013. *Braiding Sweetgrass: Indigenous wisdom, scientific knowledge, and the teachings of plants*. Minneapolis: Milkweed.
- King, Thomas. 2012. *The Inconvenient Indian: A curious account of Native people in North America*. Toronto: Anchor.
- Martin, Brian and Greenaway, Jeff. 2021. "Guiding decolonize trajectories in design: An Indigenous position." In *Our Voices II: The de-colonial project*. Eds. Rebecca Kiddle, Luugigyoo Patirck Stewart, and Kevin O'Brien. New York: Oro. 240-247.
- McGregor, Deborah. 2018. "From 'Decolonized' to reconciliation research in Canada: Drawing from Indigenous research paradigms." *ACME: An International journal for critical geographies*, 17:3, 810-831.
- Milosz, Magdalena. "Instruments as evidence: An archive of the architecture of assimilation." *JSSAC/JSÉAC*, 41, 2 (2016): 3-10.
- Milosz, Magdalena. "Simulated domesticities: Settings for colonial assimilation in mid-twentieth-century Canada." *RACAR* 45, 2 (2020): 81-96.
- National Centre for Truth and Reconciliation. 2016. *A Knock on the door: The essential history of residential schools from the Truth and Reconciliation Commission of Canada*. Winnipeg: University of Manitoba Press.
- Pedri-Spade, Celeste and Pitawanakwat, Brock. "Indigenization in universities and its role in continuing settler-colonialism." *Janus Unbound: Journal of Critical Studies* 1, 1 (Spring 2022): 12-35.
- Pinnetti, Carlo G. 2006. *The architecture of genocide*. PhD diss., University of Edinburgh.
- Piquard, Brigitte. "From symbolic violence to symbolic reparation. Strengthening resilience and reparation in conflict-affected areas through place-(re)making. Examples from the West Bank and Columbia." *Dearq*, 18 (2016): 68-79.
- Sinclair, Niigaan. 2018. "What reconciliation feels like to people 'locked in the bathroom' for a century." *CBC News*. Online: [https://www.cbc.ca/news/indigenous/opinion-reconciliation-beyond94-1.4578359?fbclid=IwAR0XhHlorkTfMM42o\\_STLnUbvQsJnl6HmWT5iTIm2LEjcyPe4gGgYnyic\\_Q](https://www.cbc.ca/news/indigenous/opinion-reconciliation-beyond94-1.4578359?fbclid=IwAR0XhHlorkTfMM42o_STLnUbvQsJnl6HmWT5iTIm2LEjcyPe4gGgYnyic_Q). Accessed September 1, 2022.

Smoke, Eladia, Fortin, David, and Dalla Costa, Wanda. 2021. "The Indigenous Peoples Space: Architecture as Narrative." *Our Voices 2: The DE-colonial project*. Eds. Kevin O'Brien, Rebecca Kiddle and luugigyoo patrick stewart. Novato: Oro. 130-135.

Stewart, Patrick R. R. 2015. "Indigenous Architecture through Indigenous Knowledge : *Dim sagalts'apkw nisim'* [Together we will build a village]." PhD diss., University of British Columbia.

Tuck, Eve and Wang, K. Wayne. "Decolonization is not a metaphor." *Decolonization: Indigeneity, Education & Society*, 1:1 (2020), 1–40.

United Nations. 2007. *United Nations Declaration on the Rights of Indigenous Peoples*. Online. Available at [https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP\\_E\\_web.pdf](https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf). Visited July 15, 2022.

Wilson, Alex and Mans, Jacob. 2019. "One House Many Nations: Indigenous project-based collaboration." In Matt Henderson, Ed., *Catch a fire: Fuelling inquiry and passion through project-based learning*. Winnipeg: Portage & Main Press. 171-185.

Woods, Lebbeus. 1993. "War and Architecture." *Pamphlet Architecture 15*. New York: Princeton Architectural Press.

van Pelt, Robert Jan. 2016. "The evidence in the Room and the Memory of the Offence." *The Evidence Room*. Eds. Anne Bordeleau, Sascha Hastings, Donald McKay, and Robert Jan van Pelt. Toronto: New Jewish Press. 78-87.