

# **Five Little Indians: An Evening of Debate and Drama**

Prepared for:

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Department of Communication and Media

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Advertising

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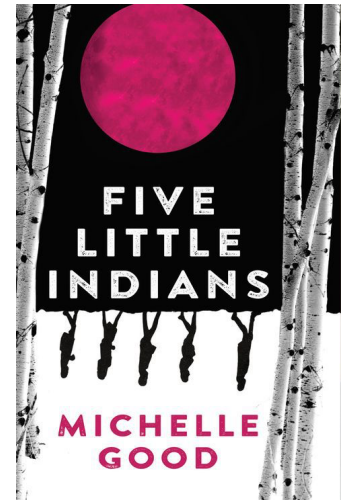
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## Executive Summary

Canadian University Dubai is an educational institution located in the city's vibrant business district, City Walk. CUD continually aims to better establish itself with numerous projects which allow not only enrolled students but also the community to take part in and one such initiative is the CUD READS program. We aim to encourage the CUD student body to read and think critically about world issues. As well as to gain national exposure for CUD. This program has a contest where a new book is selected each year, and the book selected for 2021-2022 is Michelle Good's 'Five Little Indians'.



<sup>1</sup>This paper is based on a campaign that highlights the horrors endured by the Canadian indigenous people in the Catholic Church set up residential schools. The campaign will be put into motion with an event that will be encompassed of two main subevents preceding a presentation to the audience familiarizing them with the topic as well as this paper. The main event will then start off with a dramatization of five powerfully captivating scenes from Michelle Good's 'Five Little Indians' and then will be followed by an engrossing debate discussing the topic, 'Should the Canadian government pay reparations to the students of residential schools?'. The campaign will be segregated into three segments: pre-lunch, lunch, and post-lunch. These three segments are aimed to break down the campaign allowing for an easier, bump-free execution. It will take place over the span of two weeks from the 9th of April 2022 to the 22nd of April 2022. Our communications strategy will include the use of a press release, social media platforms used to highlight the event, in-school posters inviting our audience, and email marketing giving out the details for the event to ensure smooth communication with our audience. Each method of communication is aimed to precisely reach our target audience located in Dubai, mainly City Walk, which is made up of CUD students, faculty and staff as well as self-proclaimed activists as we believe this topic will be of great interest to them.



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<sup>1</sup> The campaign mentioned in this paper is only in theory and has not been actualized due to scheduling issues.

## Company Description

The Canadian University Dubai (CUD) is a private higher education institution in Dubai, United Arab Emirates. It was founded in 2006 and has over fifty international academic partners and over forty accredited programs. CUD's diverse campus represents more than a hundred and twenty different nationalities allowing students to experience the multicultural modern business world.

As stated on CUD's website, their vision is to be "committed to providing students with an international academic experience, guided by the highest educational and corporate ethics, adding value to the personal and professional lives of its graduates, and the communities in which we serve."

Their mission is to promote "Canadian perspectives in learning, research and application, grounded in an appreciation and respect for the diverse culture and values of the UAE."

They aim to construct and support an environment that would allow continual research and advancement to ensure CUD's importance and merit.

With the aid of various events held at the university, CUD maintains a high level of student engagement and involvement. One of CUD's most treasured programs, to promote the arts, is CUD Reads. It focuses on celebrating the works of authors from all around the world who create and present thought-provoking compositions of literature.

The program is currently in its third year 2021- 2022 analyzing and researching the work of Canadian author Michelle Good's book 'Five Little Indians'.

Our company Beyond, aims to emphasize the importance of the arts in an education system. Fostering creativity, individuality and imagination is at the core of our agency. We find that it is of the utmost importance for students to think critically and creatively to function in any professional or social environment. Therefore, working with CUD Reads to encourage students to analyze important issues through the medium of books aligns with our company values.



## **Strategic Focus and Plan**

In order to implement our strategic focus and plan, we will start by analyzing and developing our mission and vision, goals, core competencies and sustainable competitive advantages of the 'Five Little Indians: A Night of Debate and Drama' event.

### Mission and Vision

CUD Reads' mission is to promote and encourage reading among the student community at Canadian University Dubai. To do this, CUD Reads plans events, competitions and interactive activities centered around an annually selected book. This program aims to grow students' passion surrounding books and literature to create a budding arts environment. Furthermore, CUD Reads' vision is to inspire students to explore their creativity and imagination whilst promoting talented writers.

Beyond company's mission is to host an event that combines debate and drama to spread awareness about residential schools using Michelle Good's book 'Five Little Indians'. This CUD Reads event aims to promote education and creativity in an engaging and exciting way. Through dramatizing scenes from the book, we hope to evoke an emotional response from the audience and draw them into the discourse of the debate. Using the debate, we aim to answer the question 'Should the Canadian government pay reparations to the students of residential schools?' Our vision is to leave the audience with a passion to think critically about important world issues and topics.

### Goals

#### Primary Goal

- To promote CUD Reads and subsequently 'Five Little Indians' by Michelle Good

#### Secondary Goals

- To promote reading amongst the CUD community.
- To encourage the CUD student body to think critically about world issues.
- Encourage the audience to analyze the books they read.
- To gain national exposure for CUD.

### Core Competency and Sustainable Competitive Advantages

In terms of core competency, this CUD Reads event aims to encourage the audience to not only read more frequently but to also analyze the books they read and think critically about important topics and issues.

Our main core competency hinges on the fact that this event is being created, planned and hosted by a determined and enthusiastic ensemble of students and faculty. As advertising students in the Media Communication Department, we have had a part in creating numerous advertising campaigns in fulfillment of our Bachelors of Arts in Communication. In addition, our company has worked on a campaign by the name of '[Setsoo's Remedies: Cultural Branding Campaign](#)' inspired by Michelle Good's book 'Five Little Indians'. Meaning that we have first-hand knowledge of the book and the core theme of this event.

Furthermore, CUD has a welcoming environment in which students can hone their creativity through the availability of talented staff members from the Media Communication Department. To translate these core competencies into sustainable advantages we will work closely with leading bookstores and literary organizations within the UAE, university administration, as well as a panel of inspiring Emirati and Canadian authors/influencers.

## **Situation Analysis**

In this section of the situation analysis, we will provide a concise SWOT analysis which would detail the strengths, weaknesses, opportunities, and threats pertaining to our campaign. In addition, we will further analyze our industry, competitors, company, as well as our potential customers.

### Swot Analysis

The table in Figure 1 represents all the internal (strengths, weaknesses) and external (opportunities, threats) factors that will act on this campaign. We will take into consideration what benefits we are afforded internally in terms of management, marketing, personnel and research and development. We will also be looking at the internal vulnerabilities we are facing in the same categories. On the other hand, we will analyze both the external opportunities and

risks we face. These external factors include social, competitive, technological, and regulatory aspects pertaining to this event.

Figure 1: SWOT analysis for CUD-Reads

Internal Factors	Strengths	Weaknesses
<b>Management</b>	Experienced management with knowledge and passion for the arts and literature.	The small size of the management team can be a hindrance.
<b>Marketing</b>	Using the already established CUD media platforms will give us exposure to a large audience of students and staff. Moreover, advertising on CUD's platforms will establish authority and trust in our event.	Marketing on CUD's social media will only allow us to reach a portion of our target audience.
<b>Personnel</b>	Our company is composed of two talented and determined advertising students who have the capabilities to execute a successful campaign/event.	Beyond have only executed campaigns in theory.
<b>R&amp;D (Research and Development)</b>	The research conducted on the industry, company, competitors, and customers will help us optimize our marketing strategy and target market.	Research on the industry, competitors, and customers revealed a decrease of interest since the COVID-19 pandemic.
External Factors	Opportunities	Threats
<b>Social</b>	<ul style="list-style-type: none"> <li>The topic of church-run residential schools recently erupted in news outlets. Example news stories: <ul style="list-style-type: none"> <li><a href="#">In the U.S., reckoning over church-run indigenous boarding schools begins.</a></li> <li><a href="#">Keeseekoose First Nation: More Unmarked Graves of Residential School Victims Found</a></li> </ul> </li> <li>Easy access to social media has created a boom in social and political activism. Example news stories: <ul style="list-style-type: none"> <li><a href="#">The power in activism</a></li> <li><a href="#">TikTok takes on climate as new social activism sweeps the net</a></li> <li><a href="#">Social media is moving beyond 'slacktivism'</a></li> </ul> </li> </ul>	Canadian residential schools are not a topic that many middle easterners are concerned about.
<b>Competitive</b>	Most of the competitors' events are happening exclusively on the 22nd of April, the night of our event.	Most of the competitors' events are more socially established, have higher budgets and are executed by professionals.
<b>Technological</b>	Ability to further grant CUD and CUD Reads' exposure through social media posts advertising this event.	CUD's social media only gives us access to a portion of our target audience.
<b>Regulatory</b>	Permission from university officials to host the event and advertise on CUD social media platforms.	Abiding by social distancing rules in accordance with the COVID-19 guidelines can prove tricky.

### SWOT Analysis Summary

This event ‘An Evening of Debate and Drama’ inspired by Michelle Good’s Book ‘Five Little Indians’, held under the CUD Reads program is aimed to encourage the CUD student body to think critically about world issues. We aim to use CUD’s established platforms in order to gain a higher engagement as their platforms already have a high follower count. Although the small size of our management team as well as the fact that this will be the first time Beyond is going to execute in real life may cause an obstacle.

However, we benefit from the recent media surge of news on the history of residential schools which would have already prepared the audience on the topic and possibly kept them eager to know and learn more. With a minimal to no budget, we may face issues on the scale of the event as well as keeping in mind the Covid-19 gathering rules.

### Industry Analysis: Trends in the Reading and Events Industry

In this section, we will analyze both the reading and activism industries as our event pertains to both. It is important to explore these two industries to determine how to optimize our marketing strategy. This analysis will make our campaign as effective as possible in targeting our main audience.

Common trends for events hosted in Dubai are mainly fashion, sports and art. According to the popular tourism website Holidify below is the list of the top 11 festivals and events held in Dubai:

Event	Logo	Description
1. Dubai Shopping Festival		Dubai Shopping Festival is a month-long event centered around shopping, during which most major retailers offer significant discounts.
2. Art Dubai		Art Dubai is an art gallery that features emerging and leading artists in the field.
3. Dubai International Film Festival.		DIFF presents film lovers with movies from different regions, with different languages and cultures.

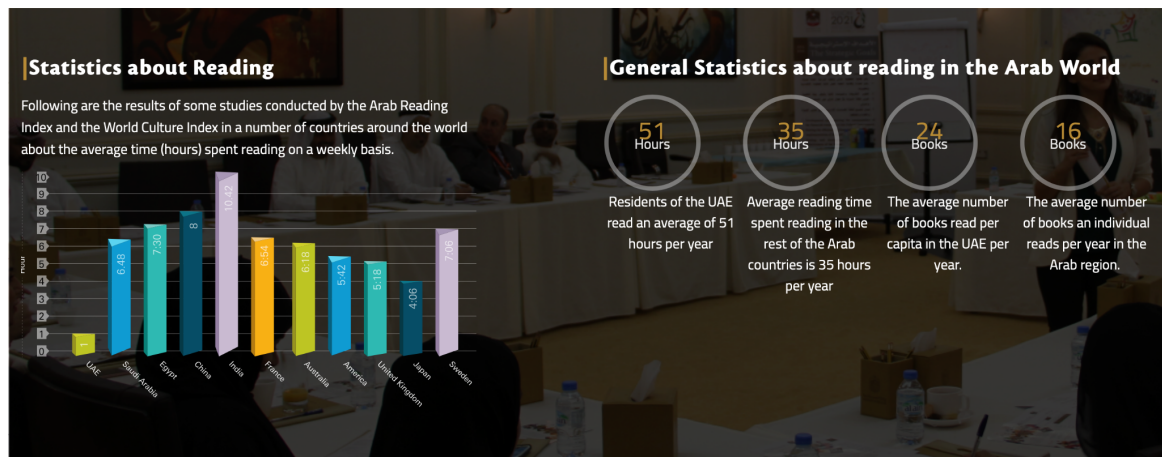
4. Dubai International Jazz Festival.		This festival features Award-winning and critically acclaimed Jazz and Contemporary Music groups and artists.
5. The Dubai Marathon		The Dubai Marathon is the Middle East's largest mass event and attracts participants worldwide.
6. Dubai World Cup		The Dubai World Cup is an annual horse race that hosts the world's best jockeys, trainers and horses.
7. Taste of Dubai		Taste of Dubai is a food festival where you can find celebrity chefs headlining, live cooking demonstrations and some of Dubai's best restaurants serving their signature dishes.
8. Dubai International Boat Show		The Dubai International Boat Show features luxurious yachts from all over the globe. The show also includes live music and entertainment throughout the day.
9. Dhow Race		Al Gaffal Dhow Race features the traditional Emirati boats that were used by fishermen in the past for pearl diving.
10. Swim the Burj		Swim the Burj is a charity event that gives participants the opportunity to view Burj Al Arab up close by racing to swim around it.
11. Emirates Airline Festival of Literature		The Emirates Airline Festival of Literature promotes reading by offering attendees a chance to meet local and world-famous authors, attend literary debates and workshops, and participate in competitions.

### Reading Industry

Since the Covid-19 pandemic hit, reading statistics have improved worldwide. In efforts to escape the reality of lockdowns and quarantines, people have looked to books to immerse themselves in fiction. It was found in a 2020 study done by author Ismail Olatunji Adeyemi on

the pandemic's effect on the reading habits of Nigerians that “the highest distribution of the respondents read for 3 and 4 hours during the COVID-19 lockdown unlike when there was no lockdown where the majority of the respondents read for 1 and 2 hours per day.” (Adeyemi, 2020).

Figure 2.1: UAE reading statistics in 2016.



Source: <https://www.mof.gov.ae/en/Pages/Readingyear.aspx>

What the above figures demonstrate is that the UAE's literacy rate has been going up since the covid-19 pandemic. The UAE has maintained its top place among MENA countries in literacy and reading rates. According to Knoema (2021), “In 2019, the adult literacy rate for the United Arab Emirates was 97.6 %. Adult literacy rate of United Arab Emirates increased from 53.5 % in 1975 to 97.6 % in 2019 growing at an average annual rate of 22.62%.”

### Activism Industry

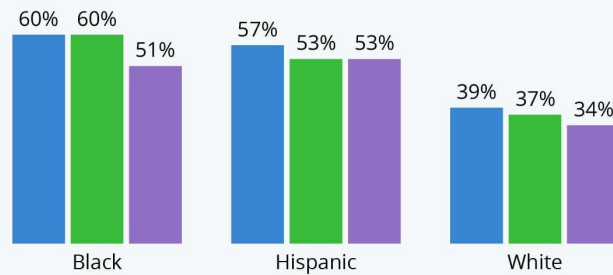
Since our event surrounds a topic that is both social and political, we thought it best to analyze the activism industry, especially in today's digital age. According to Wielk & Standlee (2021), “technological advances in society have become inextricably embedded into the fabric of people's lives, (and) has allowed social media to change the landscape of social movement mobilization.” With role models such as Greta Thunberg and Malala Yousafzai, young people today are more inspired than ever to take charge and change the status quo and social media makes that easy.

Figure 3.1: Social media activism.

## Using Social Media for Political Issues

Percentage of social media users who say each aspect of social media is important to them

- Finding others who share views on important issues
- Getting involved in issues important to them
- Giving them a venue to express political opinions



Survey conducted June 16-22  
Source: Pew Research Center

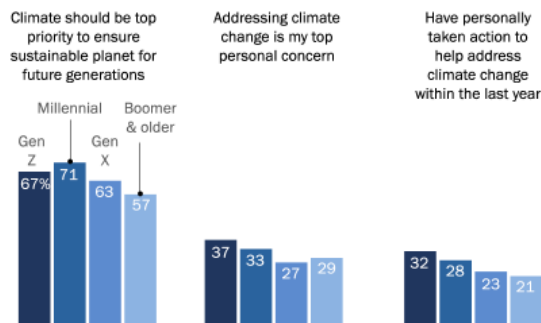


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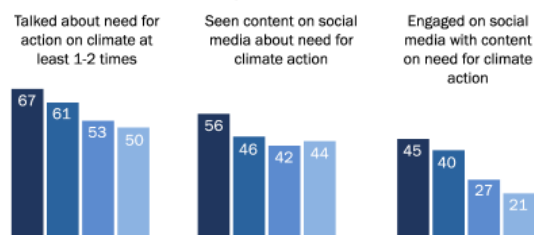
Figure 3.2: Social media youth activism.

### Gen Z, Millennials more active than older generations addressing climate change on- and offline

% of U.S. adults who say ...



In the past few weeks ...



Note: Respondents who gave other responses or did not give an answer are not shown. Seen content on social media and engaged with climate content based on social media users.  
Source: Survey conducted April 20-29, 2021.  
"Gen Z, Millennials Stand Out for Climate Change Activism, Social Media Engagement With Issue"

PEW RESEARCH CENTER

As we can see from the above figures, in North America, social media is a very powerful tool for driving activism, especially among younger generations. This shows that using a social




media campaign to advertise our event would be more effective in reaching our target demographic.

### Competitors in the Events Market

While setting up an event it is important to consider any competition that might cause our customers to withdraw from our event. Dubai is a city that is always busy with events. There are numerous creative events that take place throughout the year.

Our biggest competitor being the Canadian University Dubai itself. CUD holds various events and offers numerous activities that could be distracting and take away potential visitors. Another hurdle that we will face is that our event is going to take place within the holy month of Ramadan which may make them want to celebrate and break their fast at iftar events. Such events may divert our visitor's attention from our event.

Figure 4: Competitive analysis.

Logo	Time Period	Target Audience	Organization Aim	Compelling Benefit	Marketing
 <p><b>CUD READS</b> Five Little Indians: An Evening of Debate and Drama</p>	Academic Year 2021- 2022	CUD faculty and students, Self-proclaimed activists.	To promote social action, critical thinking and critical consciousness through art and storytelling.	Providing the audience with an event to educate themselves on an important and relevant social topic.	- In-campus posters, social media posts, and email-marketing.
 <p><b>CANADIAN UNIVERSITY DUBAI</b> Your portal to Canadian education</p>	Through the semester of Spring 2021–2022	All CUD students.	Various in-campus Club events run by students for students.	Gifts for participants or personal achievements.	-Through posters and stands put up across the university.
	Ending 30th April	Anyone interested in the arts.	To demonstrate the works of Van Gogh in an immersive digital experience.	An immersive audiovisual experience that uses cutting-edge technology for a one-of-a-kind experience.	-On their website -Visit Dubai -Head Out -Virgin



Logo	Time Period	Target Audience	Organization Aim	Compelling Benefit	Marketing
 <b>CUD READS</b> Five Little Indians: An Evening of Debate and Drama	Academic Year 2021- 2022	CUD faculty and students, Self-proclaimed activists.	To promote social action, critical thinking and critical consciousness through art and storytelling.	Providing the audience with an event to educate themselves on an important and relevant social topic.	- In-campus posters, social media posts, and email-marketing.
 <b>CANADIAN UNIVERSITY DUBAI</b> Your portal to Canadian education	Through the semester of Spring 2021–2022	All CUD students.	Various in-campus Club events run by students for students.	Gifts for participants or personal achievements.	-Through posters and stands put up across the university.
 <b>Dubai Opera Iftar</b> 5 April – 1 May 2022, sunset until 9.30pm Join us this Ramadan in our magnificent banquet hall for Iftar	3rd April - 1st May	Anyone observing the month of Ramadan	To conduct an event catering for Iftar.	A more decadent dining experience that can be enjoyed with friends and family.	-Dubai Opera website -Lovin.co
 <b>Open Door, Open Minds</b> Sheikh Mohammed Centre for Cultural Understanding <b>LEARN ABOUT THE SIGNIFICANCE OF RAMADAN</b> <b>JOIN US FOR A CULTURAL IFTAR</b>	21st April	People interested in the history of Islam and the Bedouin culture in the UAE.	To teach the upcoming generations in Dubai and people interested in the history of Islam and the bedouin culture in the UAE.	Offers a deeper cultural understanding of Islam to Muslims and non-Muslims alike. More so, it offers Iftar dinner to attendees.	-Allevants.in

### Competitors Summary

Our event which will be held on the 22nd of April falls during the holy month of Ramadan. As this is an important month there are many events surrounding it such as the Dubai Opera Iftar, and the Ramadan Iftar Program by Open Door, Open Minds, an initiative by Sheikh Mohammed bin Rashid Al Maktoum aimed toward cultural understanding. Apart from this our most prominent competitor will be our university Canadian University Dubai itself as there are ongoing programs and events held by the university and its students.

### Customer Analysis

This section focuses on customer analysis. Determining who our target demographics are is the key to learning how to optimize our social media campaign. By taking a deep dive into

our target audience's psychological attributes we can deliver a much more detailed and effective report to maximize our marketing strategy.

### Demographics

The demographics for this event will consist of:

1. Canadian University Dubai students, both male and female, who are between the ages of 17-24. Around 1,200 possible attendees.
2. Self-proclaimed activists, both male and female, ages 35+, located in Dubai, Sharjah or are willing to travel from nearby Emirates.

### Psychographic

When it comes to psychographics, we are aiming towards individuals who are interested in activism. As the topic that we are targeting for this event is one that is an issue of human rights. Psychographics can be broken down into a few segments. The segments that we are aiming to focus on for this event are:

1. Social media usage- Research tells us that young people spend most of their time on social media. People tend to spend an average time of 6 hours and 54 minutes daily on the internet. At a current point in time, there are 4.20 billion active social media users which are 53.6% of the population according to Hootsuite in Jan 2021.
2. Interests- We aim to attract people who are interested in political and social activism. People who follow politics online, participate in social campaigns and actively share online news about social issues. According to the PEW research center, every time a social issue starts trending on social media there's a sudden rise in the momentum generated by users.

## **Market – Product Focus**

In this section, we will further explain our marketing and our product objectives. Within this, we will break down our target market, our points of difference as well as the positioning of our event.

### Marketing and Product Objectives

CUD Reads' event 'Five Little Indians: An Evening of Debate and Drama' aims to encourage reading, critical thinking and critical consciousness of current global social and political issues among the students of the Canadian University Dubai. This event will focus on promoting CUD Reads and Michelle Good's book 'Five Little Indians' through the three areas below:

- **Current Market:** Our current market is, existing CUD students who know of CUD Reads and are passionate about reading thought-provoking books.
- **New Markets:** CUD students or students from other universities who:
  - Are not familiar with CUD Reads,
  - Are interested in social and political issues
  - Are interested in theater and debates.
- **New Products:** Teaching various disciplines through literature.

### Target Market

For our event, our primary target market will focus on university students who fall between the age group of 17 to 24. We also aim to target people who would identify themselves as self-proclaimed activists mainly above the age of 35. Our target market would most ideally be people currently residing in Dubai (mainly City Walk residents), Sharjah or any neighboring emirate. Our event is aimed towards women and men equally as the issue being discussed is one of equal effect to both genders. We also aim to promote largely to the CUD students which would potentially make them our largest target market with over 1,500 students.

### Points of Difference

The four aspects that make this event, 'Five Little Indians: An Evening of Debate and Drama', unique are:

1. The event promotes social action, critical thinking and critical consciousness.
2. The event encourages social action through art and storytelling.
3. The event is hosted by CUD students in the Department of Communication and Media.
4. The event is a graduation project by Ikhlas Bechri and Kamal Mavalwalla, in partial fulfillment of their Bachelor of Communications in Advertising degree.

### Positioning

'Five Little Indians: An Evening of Debate and Drama' is being positioned as an event that

would shed light on an important world issue. In this case, regarding the horrors that the Canadian indigenous people were subjected to in residential schools and the millions of children that died as a result of the catholic church's assimilation methods. With CUD aiming to extend Canadian values, it would take more of an initiative to highlight and discuss Canadian history. We aim to target university students who typically fall between the ages of 17 to 24. As well as self-proclaimed activists mainly above the age of 35. We will execute this event with debaters who have done extensive research on this topic as well as actors who have read and understood the characters' emotions for the play.

## **Marketing Program**

### Product Strategy

**Product Line:** Our event 'Five Little Indians: An Evening of Debate and Drama' will consist of two subevents. First, a dramatization of five scenes from Michelle Good's 'Five Little Indians' which will use a more emotional appeal. Second, a debate discussing, 'Should the Canadian government pay reparations to the students of residential schools?', which will have a more rational appeal.

**Unique Product Quality:** In hopes of increasing reading and critical consciousness amongst the CUD student body, this event not only raises awareness for the book, 'Five Little Indians', but the social issues indigenous people are facing in Canada today. CUD is giving two of their students a platform to bring light to an important issue.

### Price Strategy

Following the same price strategy as former CUD Reads' events, activities and competitions, attendance for the 'Five Little Indians: An Evening of Debate and Drama' event will be completely free of charge. This is to ensure that the event is accessible to everyone regardless of their financial standing

### Place Strategy

The event will be held on the CUD campus as this event is being held through the CUD READS program and will be free of cost as the campaign is being held by university students for the completion of their degree. Since most of our target audience is CUD staff and students the

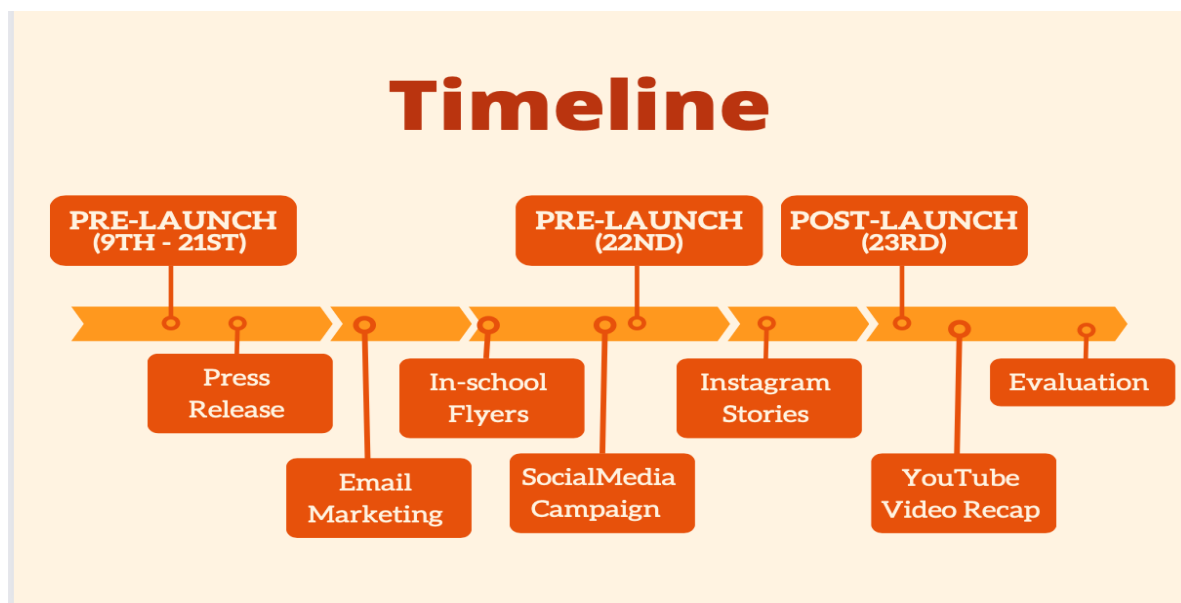
location is ideal as it would be the most convenient for staff and students to attend. There is a metro station nearby as well as large underground parking for audience members who have cars.

### Communication and Media Strategy

For our promotional strategy we plan on utilizing a social media campaign, email marketing, in school posters, as well as a press release to spread information about the event. Pertaining to our debate topic for this event ‘Should the Canadian government pay reparations to the students of residential schools?’, we aim to encourage conversation about worldly political matters. Being a part of Canadian University we truly embody cultural diversity. We aim for our community to get together and discuss important matters by sharing opinions and possibly coming up with solutions.

Our promotional objectives and strategies will include a pre-launch, launch, and post-launch and will span over the course of two weeks from April 9th to 23rd April.

Figure 5: Flowchart (April 9-23, 2022)



**Pre-launch:** The pre-launch will take place from April 9th to April 21st in the campaign's timeline. For this stage of the campaign, our aim is to promote our event and spread awareness about the history of residential schools in Canada. This will include a press release, in-school flyers (which will primarily be targeting CUD students), email marketing, and social media posts highlighting the issue of residential schools and inviting people to our event.

**Launch:** The launch will take place at the end of the second week of our campaign's timeline on the 22nd of April 2022. For this stage of the campaign, we will conduct the event which will consist of the play and the debate. Throughout the event then we will keep posting snippets as Instagram stories to highlight key moments the people that might have missed attending.

**Post-Launch:** The post-launch will also take place on 23rd of April 2022, the day after the event. For this stage of the campaign, we will upload video reviews of the event by the attendees questioning them on what they thought about the entire program and if they had any favorite moments. As well as ask their opinion on our debate topic. A recording of the program will be uploaded on YouTube as our goal is to spread as much awareness as possible about the indigenous communities in Canada.

## **Communication & Media Plan Strategy**

The advertising platforms that we will use to promote our campaign will include print advertising in the form of in-school flyers, email marketing, and social media in the form of Instagram, TikTok, and YouTube.

### Media Mix

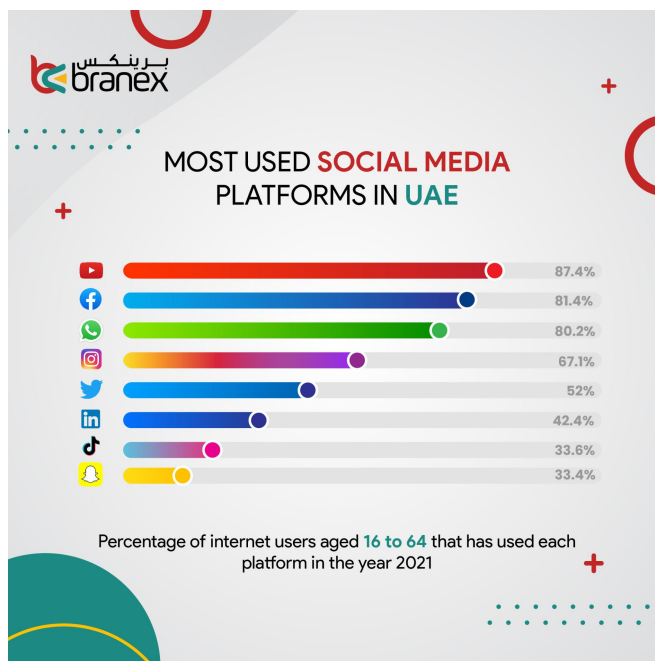
***In-School Flyers:*** Seeing as how this campaign's target audiences are students and staff of the Canadian University Dubai, we will put up eye-catching flyers advertising the event on campus. We will place these flyers consisting of all the necessary information, both in the CUD main building and the CUD Hub building.

***Email-marketing flyers:*** As the Canadian University Dubai has all of our target markets on their mail list, we will utilize email marketing as part of our campaign. The emails will primarily feature visually appealing flyers holding all of the information necessary for the event. Through using email marketing we will notify students and staff of the event and we will increase the campaign's visibility.

**Press Release:** A formal press release will be sent out to our target audience which encompasses Canadian University Dubai students, staff, and faculty, City Walk, and self-proclaimed activists. The release is aimed to notify the targeted establishments.

**Social Media Campaign:** Our main advertising strategy will be the implementation of a social media campaign across CUD's various social media platforms. This social media campaign will target our specific audience of CUD students and staff. The social media platforms that we will be using are Instagram, TikTok and YouTube. We selected these platforms as they are the most used social media platforms in the UAE which is reflected in the figure below.

Figure 6.1: Most used social media platforms in UAE



We also chose these platforms based on the number of followers CUD's social accounts have which are 21.7k on [Instagram](#), 10k on [TikTok](#) and 2.74k on [YouTube](#). On these platforms, we will upload Instagram and TikTok posts and a YouTube video regarding the event.

### Social Media KPI's

In order to estimate the required metrics, we first had to analyze CUD's current performance on their social media platforms to gauge the KPI's such as impressions, views, clicks, and conversions.

Figure 6.2: Social media KPI's

Social Media KPI's Estimations	Impressions	Views	Clicks	Conversions
Instagram	2K	1.5K	200	45%
TikTok	4K	2.5K	100	20%
YouTube (Post Event)	10K	10K	500	25%

Upon research, we have found that CUD's Instagram page @canadianuniversitydubai, currently has over 21.7 thousand followers and on an average their posts receive 200 likes each and roughly 1500 views on each post. CUD's Instagram page uploads images and videos every two days and often every day. They also post Instagram stories on a regular day-to-day basis. CUD's TikTok page @canadianuniversitydubai, currently has over 10 thousand followers and on an average their posts receive 4 thousand views and some viral ones with over 10 thousand views and also receive upwards of 100 likes per post. CUD's TikTok page uploads posts three to four times per week. Taking these figures into consideration we can determine that our main goal for our social media campaign is to manage to increase our awareness and simultaneously increase our engagement with our target audience.

### Scheduling and Timing

**Objective:** The two-week-long campaign has been segregated into three cycles, pre-launch, launch, and post-launch. Different platforms will be utilized throughout the three cycles in an effort to effectively reach our intended target audience. During the pre-launch, we will send out emails and put up campus flyers university-wide inviting students, staff, and faculty to the event. We will also upload Instagram and TikTok posts inviting people as well as sharing information and educating the audience on our topic. For the launch phase of our campaign, we will hold the event and will actively upload Instagram and TikTok stories of the play and the debate so people who could not attend get an insight into the event. For the post-launch phase of our campaign, we will use YouTube to upload the entire event which was videographed, as well as short feedback posts of the attendees on Instagram.

*Figure 6.3: Flow chart of media mix and budget breakdown*



	PRE-LAUNCH											LAUNCH	POST-LAUNCH	Budget Breakdown		
Month	APRIL															
Days	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	
<b>Social media</b>																
Instagram																0 AED
TikTok																0 AED
YouTube																0 AED
<b>Email Marketing</b>																
Press Release																0 AED
Flyers																0 AED
<b>In-school Marketing</b>																
Posters																0 AED
<b>Total</b>																0 AED

The budget for this two-week campaign has amounted to 0 AED as this is a collaboration with CUD. Since we will be using CUD's social media and resources free of cost we would not require any budget.

Figure 6.4: Content calendar (April, 2022)

April						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
				1	2	3
4	5	6	7	8	9	10
					Email press release	
11	12	13	14	15	16	17
Instagram post			Instagram video	Email flyer	TikTok debaters video	
18	19	20	21	22	23	24
Instagram post	TikTok scene video	Email flyer	Instagram post reminder	Instagram stories and TikTok stories of the event.	YouTube video of the event	

## Creative Execution

As part of our creative execution we will create a communication platform that highlights the issue our campaign is addressing, our campaign's communication objective, our target audience, our campaign's compelling benefit and finally our creative strategy. Along with the communication platform, this section holds the various promotional content that we plan on posting during the pre-launch, launch and post-launch phases of our campaign.

### Communication Platform

**Issue to be Addressed:** Most young adults are not interested in reading stories that intellectually challenge them. This event aims to encourage the audience to read books and critically think about their main topics.

**Communication Objective:** Raise awareness to both our event and the issue being discussed in the debate which is 'Should the Canadian government pay reparations to the students of residential schools?'

### **Target Audience:**

#### *Demographics:*

- University students between the ages of 17-24 who attend the Canadian University Dubai.
- Canadian University Dubai staff aged 25+
- Activists above the age of 35, located in Dubai, Abu Dhabi, Sharjah and
- All races and both genders fall into the category for our target market.

#### *Psychographics:*

- People who consider themselves book worms and enjoy reading and discussing literature.
- Self-proclaimed activists who are active social media users that enjoy debating and discussing important social topics online.

**Compelling Benefit:** Providing the audience an event where they can educate themselves on an important and relevant social topic.

### **Creative Strategy:**

- Posters: Our posters will contain a mix of rational and emotional appeal. They will have all of the information necessary for the event along with powerful imagery such as an

indigenous man's skull and a blood-covered page with nuns leading children to school. The visuals used are meant to shock and grab people's attention.

*Figures 7.1 and 7.2: Posters*



**FIVE LITTLE INDIANS:  
AN EVENING OF DEBATE AND DRAMA**

JOIN US  
AT CANADIAN UNIVERSITY DUBAI ON APRIL 22, 5:30 PM

CONTACT US ON +971 50 123 4567 FOR MORE ENQUIRIES



- Videos: There will be a total of three emotionally appealing video adverts posted as a part of this campaign. The first will be a reenactment of a scene from 'Five Little Indians'. The scene will have a serious tone as it portrays a young couple having an argument about the father's inability to commit to his family. The second video will portray a dramatic debate between two of the debaters. The camera would quickly pass between the two as they argue their points giving the scene an exciting and energetic feel. The third video would have the same style as the second but instead of two debaters it would be a scene between two characters.

Sample video: [https://youtu.be/x8Z\\_8D7LH0o](https://youtu.be/x8Z_8D7LH0o)

## Canadian University Dubai Press release

City Walk, Dubai

Phone: (+971) 04 321 9090

[www.cud.ac.ae](http://www.cud.ac.ae)

FOR IMMEDIATE RELEASE

April 9th, 2022

### **CUD Reads presents ‘Five Little Indians: An Evening of Debate and Drama’**

CUD Reads announces an event highlighting the horrors endured by the Canadian indigenous people in the Catholic Church set up residential schools. We aim to encourage reading, critical thinking and critical consciousness of current global social and political issues among the target audience including students of the Canadian University Dubai, residents of City Walk Dubai, as well as self-proclaimed activists.

This CUD Reads event aims to promote education and creativity in an engaging and exciting way. The event will be encompassed of two main subevents preceding a presentation to the audience familiarizing them with the topic. The main event will then start off with a dramatization of five powerfully captivating scenes from Michelle Good’s ‘Five Little Indians’ where we hope to evoke an emotional response from the audience and draw them into the discourse of the debate and then will be followed by an engrossing debate discussing the topic, ‘Should the Canadian government pay reparations to the students of residential schools?’.

###

For More Information:

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Kamal Mavalwalla: [20180006673@students.cud.ac.ae](mailto:20180006673@students.cud.ac.ae)

Figure 7.3: Poster 2





**Passant Attaweya**

*"We believe that reparations must be made to the students of Indian residential schools. Not only is it an initial step towards addressing injustice, it also fulfills a surviving duty towards dead victims whilst implementing long term reforms that ensure future generations won't face systemic tragedies."*

**For:**



**Nadia Altarmanini**

MEET THE  
DEBATERS!

## **FIVE LITTLE INDIANS: AN EVENING OF DEBATE AND DRAMA**

JOIN US AT CANADIAN UNIVERSITY DUBAI ON APRIL 22, 5:30 PM  
CONTACT US ON +971 50 123 4567 FOR MORE ENQUIRIES

**Shantell Nagarajan**



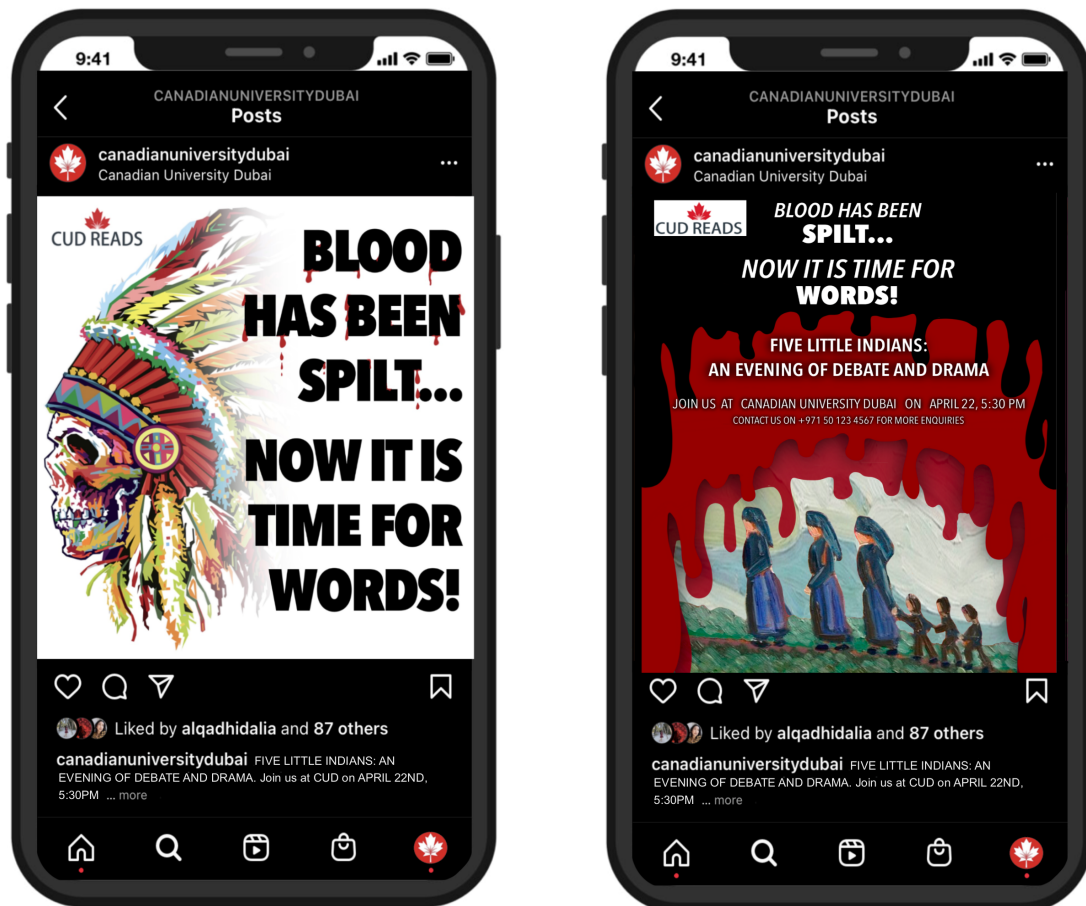
**Against:**

*"We stand against the payment of reparations to the students of Indian residential schools. No amount of money is enough to pay the debt of cultural and generational damage the indigenous people of Canada and their families have had to overcome."*

**Mojoyinoluwa Oke**



Figure 7.4: Instagram posts:





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## Appendix

### Excerpts from ‘Five Little Indians’ by Michelle Good

**Scene I:** At Auntie Mae’s home immediately after celebrating Howie’s sixth birthday celebration when confronted by the Priest and a RCMP (pp. 234-236)

Howie (Sari); Howie’s Mother (Beverley); Howie’s Auntie, Mae (Walaa); The priest (Vishal); an RCMP (Rami).

Howie’s Mother:	“What’s going on?”
The Priest:	“Mae, we’re here to take the boy to school. He’s six. It’s the law.”
Auntie Mae:	“Father, the boy doesn’t live here. He’s going home with his mother tomorrow.”
Howie’s Mother:	“We are going home tomorrow. He will go to school at Red Pheasant.”
The Priest:	“Sorry, ma’am.” ... “He’s here now, and how do I know you are going to take him to school? He’s coming with us.”
Howie’s Mother:	“No! No!” “This is a mistake. He is going to school in Saskatchewan. Our school already has a place for him.”
The RCMP:	“Ma’am, just step out of the way.”
Howie’s Mother:	“No. You can’t take him!”
The RCMP:	“Do you want to go to jail? It’s the law. I’m here to enforce the law. Now get in the house.”
Howie’s Mother:	sobbing—choking out the words: “Just let me hold him. Let me kiss him.”
Auntie Mae:	“Where are you taking him? Where?”

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**Scene II:** A monologue by Howie reflecting back onto all that his mother and he have been through. (pg. 181)

Howie (Ayaan): “... I cradled the piece in my hand, sitting at the edge of the bed, the long, heavy chain wrapped around my fingers. I thought of all the

brutality, the indignity.

I thought of my mother and how all this was really what killed her. Fuck them. How many lives, besides hers and mine, were broken down like garbage in the name of this cross?

I wrapped the cross in one of the hotel towels and stuck it in a paper grocery bag, pulled my jacket on and headed for the pawnshop.”

**Scene III:** A monologue by Howie recollecting what Sister Mary used to put him through. (pg. 238)

Howie (Ayaan): “... I had never once peed the bed at home, but on the first night at the Mission and every night thereafter, I wet the bed. .... And each time, Sister Mary would strip the pissy sheet from my bed and wrap it around my head like a turban. She would walk me through the dorm that way, pointing me and the other offenders down to the laundry room, where we would be given a clean sheet. I always smelled slightly of piss and the kids teased me, called me Pee Pants and Pissy Face. And there were worse things. Things in the night that I tried never to think of, wiping things from my mind altogether. I just tried to stay out from underfoot, to keep to myself, hoping to get through another day, day after day, month after month, year after year.”

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**Scene IV:** An outburst from Kendra upon seeing Kenny return to her sick mother. (pgs. 248-249)

Kenny ( Ode Amaize ), Kendra (Bhumika), Lucy (Nora Barson):

Kendra: “What the hell do you want?”

Kenny: “Is your mom home?”

Lucy: “Is that Kenny?” “Let him in.”

Kendra: “Why don’t you just fuck off and leave her alone?”

Lucy: “Kendra!” Don’t be so rude to your father.”

Kendra: "He's not my father. He's some bum who knocked you up and took off."

Lucy: "Ignore her, Kenny. You're soaked through. Come on in."

Kendra: "So, Mom, how many times did you count the tiles in the bathroom? How many times did you lock and unlock the door this morning before you went out for groceries?... And it's always worse after he leaves. And he leaves every time, Mom. And still, whenever he calls, you jump. And every time he leaves, you go back to rearranging your cupboards in the middle of the night."

Lucy: "Kendra, for chrissake, stop."

Kendra: "No, Mom, you stop. What has he ever done for you but build you up, then run off? It's not right."

Kenny: "She's not wrong."

Lucy: "Stay, It's not like that, Kenny, and you know it."

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**Scene V:** Kendra and Lucy receive Kenny's life insurance money after he died. (pgs. 262-269)  
Lucy (Nora Barson), Kendra (Bhumika):

Kendra: "It's from the bank. I guess he bought some life insurance and named you to get it if he died."

Lucy: ... tears

Kendra: "Ah, Mom. Don't cry."

Lucy: "I know why you had such hard feelings against him, but this is how he always was. Even as a kid. Always caring for other people. Did you know he sent money home to his mother for years until she died?"

Kendra: "No, Mom. I didn't."

Lucy: "I wish you could have seen how kind he was, how good."

Kendra: "Me too, Mom. I just couldn't stand what he always did to you."

Lucy: "No, Kendra. No. Don't make this about me. Love doesn't play out like some cake recipe. Who do you think paid for all the work done on this house? That useless landlord?"

Kendra: "I didn't know."

Lucy: "And those braces you got when all the kids were teasing you at school about your teeth. Who do you think paid for those?"

Kendra: "I just never had a dad, and every time he took off, I knew how hurt you were. And I was hurt, too. Wasn't I enough to make him stay?"

Lucy: "Child, he loved you more than life. Me too. It was himself he couldn't love. They did that to him. Whatever they didn't break in him, they bent."

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**Scene VI:** The sidewalk. It was the afternoon; the weather was nice and warm and the sun was shining. Kenny and Lucy walk hand in hand, pushing Kendra in a stroller.

Narrator: The threesome headed down the sidewalk toward the park, Kenny pushing the stroller and Lucy with her arm through his.

Lucy: You gonna stick around this time, then?

Kenny: Why not? Other people do it. I can find some kinda job.

Lucy: You've taken good care of us, Kenny. I'm thankful I could take time off to be with her.

Kenny: Well, don't want strangers raising our baby.

Narrator: He wondered if she was thinking of the Mission too.

Kenny: I'll get work. We can do it.

Lucy: (Snuggles in closer) You know she is getting older now. She is going to start wondering who you are. She is not going to be hurt because we can't get our shit together. I won't have it.

Narrator: Kendra was swinging her legs, the leather heels of her shoes bouncing against the stroller. Her little singsong voice chimed into the conversation.

Kendra: Dada, Dada.

Lucy: You see! She is going to start learning what a daddy is, and where will you be? Either you're her dad or you're not. You can't just drop in when it works for you.

Kenny: I haven't had a drink in over a week now. You know I love you.

Lucy: Yes. I do know that. But you know how you are, always on the move.  
That is just not good enough anymore. Either you're her dad for real  
or you're not. Simple as that.

Kenny: I can change. You'll see.

## **Debate Script**

**Should the Canadian government pay reparations to the students of residential schools?**

### **For: Passant Attaweya and Nadia Altarmanini**

**Debate statement:** “I believe that reparations must be made to the students of Indian residential schools. Not only is it an initial step towards addressing injustice, it also fulfills a surviving duty towards dead victims whilst implementing long term reforms that ensure future generations won’t face systemic tragedies.”

### **PASSANT ATTAWEYA**

The Indian residential school system in Canada ran from 1894 to 1947 and was a network of boarding schools for Indigenous pupils. These educational systems were established with the aim of assimilating Indigenous students into the dominant Euro-Canadian culture and concealing them from their own native culture, traditions and religion. The network, financed by the Department of Indian Affairs of the Canadian government and managed by Christian churches, operated for more than a century and it’s believed that over 150,000 children were (forcibly) placed into these schools.

The concept of reparations has always centered around making amends and an attempt to compensate for historical wrongs. However, more recently, the term has been used in a broader context to refer to material transfer in terms of land, goods or wealth alongside nonmaterial acts of reparations such as apologies, reconciliation and promoting the truth about the horrid historical events that took place that lead to reparations being needed.

The four points I will discuss during the debate are as follows:

- Financial compensation
- Educational reparations
- Intergenerational poverty
- Canada’s Plans & How the United States can learn from Canada's

Financial Compensation:



Financial compensation is an essential and main form of reparations. Financial reparations are often controversial. Arguments against it state that financial reparations imply all moral wrongdoings and debts to be paid and forgiven and they attempt to bury the past monetarily. However, it's also not always directly about paying victims, but also about funding community initiatives that will aid indigenous survivors in healing. Financial compensation for victims of Indian residential schools does not seem to suggest that all is forgiven but rather it's an initial step towards a long road of acknowledging and repairing injustice.

Financial compensation toward residential school survivors started in Canada with the Aboriginal Healing Foundation (AHF) being founded in January 1988, along with issuing a "statement of reconciliation" to those who were physically or sexually abused while attending the residential schools. The organization received \$350 million to fund community-based healing programs assessing the history of this abuse. In 2005, the Canadian government added \$40 million to the funding of AHF's operations. Unfortunately, the federal financing was terminated by the Stephen Harper (22nd prime minister) government in 2010, rendering 134 national healing-related activities without an operating budget. As AHF ceased operations in 2014, former AHF executive director Mike DeGagne stated that the lack of AHF help left a void and created a gap in dealing with mental health crises such as suicides in the Attawapiskat First Nation.

With the Indian Residential Schools Settlement agreement (IRSSA) being signed on May 8 2006, numerous initiatives and organizations continued to be established over the years to provide survivors with financial reparations. The IRSSA was a contract signed between the Canadian government and approximately 86,000 indigenous individuals previously enrolled as children in the Indian residential school system. The federal government contributed five major reparation initiatives in the IRSSA, the Common Experience Payment (CEP), the Independent Assessment Process (IAP), the Truth and Reconciliation Commission (TRC), Commemoration, and Health and Healing Services.

The Common Experience Payment (CEP), being a part of the settlement agreement, was a step towards a more holistic, comprehensive response to the Indian Residential school history and it totaled around C\$1.9 Billion. With a blanket compensation set, survivors were offered an average sum payment of C\$28,000. For greater cases of abuse, greater payments were offered. Former Indigenous students - such as Métis, First Nations, and Inuit - who attended these

schools were prompted to apply for CEP, where the base payment for each survivor totalled C\$10,000 and an additional C\$3,000 per person per year.

The IRSSA contributed C\$960 million to the Independent Assessment Process (IAP), providing settlement funds to those who experienced serious physical and/or sexual abuse at an Indian Residential School. The maximum compensation was C\$275,000, with claims for genuine income loss receiving an additional C\$250,000. By the end of 2012, the IAP issued around C\$1.7 Billion in total. There were about three times as many applications as expected, and the IAP held hearings until around 2017.

Today, financial reparations continue to be made for victims of Indian Residential Schools. According to a report issued on March 10, 2021, by the Independent Assessment Process (IAP) managing committee, the cost of paying thousands of victims totaled over \$3 billion. Financial compensation should continue to be made due to the impacts the schools had on survivors, their families, their communities and contemporary Canadian Culture as a whole. Not only is it an initial step towards addressing injustice, it also fulfills a surviving duty towards dead victims whilst implementing long term reforms that ensure future generations won't face these systemic tragedies.

#### Educational reparations:

Due to the 200-year history of segregated schooling and how it has harmed possibilities for educational growth, educational compensation is essential. Canada's plan towards educational compensation shows initiatives that set aside funds for scholarships for indigenous individuals and integrate indigenous studies into their curriculum. This seems promising.

The buildings that once housed residential schools are a distressing reminder of the system's history for many communities. In July 2016, the former Mohawk Institute Residential School building was announced to be turned into an educational establishment with displays set regarding the heritage of residential schools. "Its presence will always be a reminder of colonization and the racism of the residential school system; one of the darkest chapters of Canadian history," said David Zimmer, Ontario's Minister of Indigenous Relations and Reconciliation.

Educational reparation measures are also being taken in various Canadian universities. In fact, to recognize the past, learn from the present and move forward, multiple schools and universities such as Ryerson University are currently being renamed. Ryerson University was named after Egerton Ryerson who was an architect of Indian Residential schools and advocated for different educational systems for Indigenous and Non-Indigenous pupils – his work influenced the development of the appalling residential school system. On August 26, 2021, Ryerson University's President Mohamed Lachemi announced the acceptance of 22 suggestions detailed in the Standing Strong Task Force's final report, one of which was to rename the university. Currently, Ryerson is undergoing the renaming process and taking suggestions from its student body through surveys to determine a new name for the university and other measures to take. It's important to note that the Task Force report, which included an in-depth historical study project and two-month community participation phase, also included other suggestions such as incorporating Indigenous history studies, enhancing chances to study about Indigenous-colonial connections and increasing funding for Indigenous and Black-led research.

Lakehead University and the University of Winnipeg made Indigenous culture and history a required subject for all undergraduate students in 2015. That year, the University of Saskatchewan also organized a two-day national discussion in which Canadian university administrators, researchers, and Indigenous community members addressed how Canadian institutions should react to the Truth and Reconciliation Commission of Canada's final report and how they can implement calls to action. Sean Carleton, an assistant professor in history and native studies at the University of Manitoba, stated that "What's going on now is actually a reckoning with the reality that the way most non-Indigenous people learn about history is a white-washed, sanitized, overly celebratory account of Canada's history."

The "Reconciliation Pole," a 17-meter pole, was built on the grounds of the University of British Columbia (UBC) Vancouver campus on April 1, 2017. The pole portrays the history of the residential school system before, during, and after its existence with thousands of copper nails representing those who died in Canadian residential schools. It also included contributions made by residential school survivors, carved by Indigenous artists such as Canadian Inuk director Zacharias Kunuk, Maliseet artist Shane Perley-Dutcher, and Musqueam Coast Salish artist Susan Point.

Educational compensation points towards the establishment of institutions, as well as the modification of existing Canadian schools and universities, to integrate victims of residential schools and their culture. Even a measure as simple as including studies and courses on social justice and the mistreatment of aboriginal individuals sets up building blocks for citizens to acknowledge the past and inspires the creation of funds, projects and initiatives – especially (Indigenous) youth-led initiatives- that attempt to compensate for past actions.

Intergenerational Poverty:

The Indian Residential School system has detrimentally impacted generations of Indigenous Canadians, leading to intergenerational poverty. There is no doubt that the Residential School system was a chronic source and perpetuator of poverty amongst Indigenous individuals. Families were torn apart as children were removed from their parents and forced to assimilate into a culture that's not theirs. Indigenous individuals were excluded from the Canadian culture and also excluded from their own culture that they were forced to abandon. This caused loss of language and culture, which was exacerbated by the schools' inadequate methods of "teaching" indigenous individuals, making upward social mobility nearly impossible for indigenous individuals.

Hundreds of thousands of Indigenous individuals are still detained by the state's child welfare and correctional institutions. The Truth and Reconciliation commissions' final report points out that Aboriginal children, teens, and adults continue to be overrepresented in state systems, largely because of the continued poverty in Indigenous communities.

The 1.4 million Aboriginal people in Canada, who make up around 4% of the population, face greater rates of poverty and imprisonment, as well as a shorter life expectancy than other Canadians. Indigenous adults face far larger levels of poverty than their non-Indigenous counterparts, with the average income of indigenous individuals often being much lower. In fact, although First Nations are becoming the fastest growing demographic group in Canada, their unemployment rates are (at least) three times greater than the national average. As revealed by the Canadian Center for Policy Alternatives, the average unemployment rate in general is 50%, but for Indigenous individuals it goes as high as 90%. Aboriginal individuals earn 30% less than non-indigenous individuals which stretches the economic gap further and further.

Inuit, First Nations, and Metis communities continue to remain concerned about food security. Food insecurity affects nearly half of impoverished Indigenous households (46%) and 69% of Inuit adults in Nunavut, which is six times greater than the national average in Canada. The housing conditions in Aboriginal communities are horrendous: 73% of on-reserve drinking water treatment systems are at high or medium risk, 50.9% of on-reserve residences are mold and mildew-infested, and 23.4% of homes are overcrowded.

There were several suggestions developed by New Brunswick Indigenous Communities First Nation leaders to break the cycle of poverty:

1. Creating partnerships and opportunities for economic leaders, with plans for a First Nations Economic Summit
2. Offering the dignity of work and training to those of age
3. Attacking the root causes of poverty for the next generation of First Nation leaders, where a First Nations community Education Act is put in place, an early learning curriculum is developed, a First Nations Governance Institute is established and meaningful social assistance reform is undertaken

The Indian residential school systems perpetuated Indigenous social exclusion which in turn led to them being stuck in a poverty trap as the social support that's needed to help people move out of poverty is lacking. The poverty trap is difficult to escape from as society is rarely meritocratic. With all these factors coming into play, supporting Indigenous communities through reparations becomes essential. Reparations are needed to close the poverty gap. Now's the time for Canada to take nationwide comprehensive actions and develop an effective anti-poverty strategy. Through reparations and adequate government funding for this strategy, Indigenous individuals can have access to income security, housing, food security, education and employment.

The Canadian government recognized this and over the next few years plans on spending \$18 billion to improve the quality of life of indigenous individuals and create new opportunities for Indigenous communities. The government has been adamant on reducing poverty levels since October 2015 and on August 21, 2018, the Canadian government launched Canada's First

Poverty Reduction strategy titled ‘Opportunity for All.’ The Opportunity for All strategy is based on 3 main pillars:

- Dignity: Lift Canadians out of poverty through ensuring basic needs (such as food security, affordable safe housing and healthcare) are met
- Opportunity and Inclusion: Promote full participation in society and equality of opportunity by helping Canadians join the middle class
- Resilience and Security: Support the middle class through protection of Canadians from falling into poverty and promoting income security

To truly gain a better understanding of poverty, the strategy was developed with recommendations from Indigenous Individuals (First nations, Inuit and Métis) along with government officials, researchers, and Canadian citizens coming from a wide range of social, cultural and economic backgrounds who have lived through and/or are currently experiencing poverty. Reducing poverty is a priority, therefore the strategy sets clear objectives, transparent indicators and specific measures to take. Furthermore, the strategy introduced Canada’s first official poverty line along with objectives to reduce poverty by 20% by 2020 and 50% by 2030 relative to 2015 poverty levels, and government funded investments of \$22 billion since 2015 to promote socio-economic wellbeing of all Canadian citizens. On March 5th 2020, Prime Minister Trudeau revealed that government initiatives set to reduce poverty since 2015 helped lift more than 1 million Canadian citizens out of poverty, including 334,000 children and 73,000 seniors. There’s no doubt that a reduction in poverty will take place at an even faster rate with the current implementation of the Opportunity for All strategy. The strategy is already proving to be effective. Between July 2018 and June 2019, approximately 3.7 million Canadian families received yearly Child Benefit payments totaling nearly \$24 billion. The Canadian government also unveiled a \$55 billion 10-year National Housing Strategy to aid in reducing homelessness and increasing housing availability and quality for Canadians in need. The strategy has explicit objectives to house 530,000 Canadians and minimize poverty. Housing, clean water, health, transportation, access to educational opportunities, skills and employment are all areas where the Canadian government is making long-term investments to tackle numerous elements of poverty.

## Canada's Plans & How the United States can learn from Canada:

While Canada and the United States share many things - a border, similar political systems, a history of injustice and mistreatment of Indigenous individuals – their approaches to reparations differ on a large scale.

Historically, their policies regarding Indigenous populations are distinct; while the United States implemented policies that upheld systems of separation, sovereignty for citizens and focused less on social welfare measures, the Canadian system advocated for the assimilation of Indigenous populations and their integration into Euro-Canadian culture. This means that their current political climate regarding indigenous rights also differs. However, despite the distinctions and variations, Canada is the frontrunner in implementing tangible changes and policies to compensate for the country's history, while the United States' debates over reparations for slavery have reached a plateau in congress.

In Canada, a variety of precipitating events have driven political conversations regarding Indigenous rights, and a political culture that theoretically favors inclusivity and openness and is actively working towards reparations. The same cannot be said about the United States where the concept of reparations for slavery is still on standby to a large extent and most attempts to highlight the history of American slavery and its aftermath, such as the 1619 Project, greatly misconstrue the reality and gravity of racial oppression and slavery.

Various initiatives and investigations have been funded by the Canadian government such as the Truth and Reconciliation Commission from 2007 to 2015, and the National Inquiry into Missing Women and Girls funded from 2017 to 2019. The inaugural National Truth and Reconciliation Day was commemorated on September 30th in Canada to recognize the suffering of victims and survivors of the residential school system. The introduction of this holiday comes as the Canadian public reflects on the country's history of maltreatment of Indigenous peoples and examines the social consequences of Indian Residential schools. With increased worldwide focus on issues of systemic racism and historical injustices in recent investigations, Indigenous protections and reparations are becoming a more prominent topic in Canadian politics. On January 4 2022, the Canadian government announced reaching the biggest settlement in Canadian history: 40 Billion Canadian dollars set aside for Indigenous individuals harmed by the Canadian Child welfare system and separated from their families in

the foster system in the last three decades. This is an important acknowledgement of the long-term impacts and aftermath the residential schools had on Canadian institutions even after their closure, as the welfare system continued removing Indigenous children from their families and assimilating them into a Canadian family and culture.

In contrast, initiatives set by the United States over the years were fewer, and those that were set, such as the Alyce Spotted Bear and Walter Soboleff Commission on Native Children, were not as well publicized as Canadian efforts. While protests by Native groups occurred in both countries, Canada was more keen on listening to suggestions and implementing measures for reparations while the U.S. actions were limited. Despite the United States Commission on Civil

Rights discovering in 2018 that Native American social welfare services are "chronically underfunded" and don't provide appropriate support, little action was taken to fix the system, and this maintained structural disparities and institutional discrimination. Moreover, while both the United States and Canada signed the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), the declaration is yet to be officially adopted into U.S. law thus has no legal standing.

Canada's progress is slow, but its far better in comparison to other nations that have yet to address systemic discrimination. While both the United States and Canada have had discussions about structural racism, the rhetoric in the United States has not transferred directly to Indigenous rights issues. It was only recently that Evanston, Illinois became the first US city to implement a policy of reparations for its African American residents. Moreover, while American history is still commonly taught from a whitewashed and widely inaccurate historical perspective, there are some changes that are being implemented into educational institutions. Private institutions are starting to form programs that benefit the descendants of American slaves, especially in universities like Georgetown which have a history of profiting from slavery. It is very likely that the changes in Canadian laws, actions and policies and increasing visibility of Canadian Indigenous individuals are influencing these newfound changes and discourse surrounding reparations in the United States and other nations. As discussions regarding reparational plans in Canada become more transparent and open, more nations will be influenced to take part in these discussions, address their own historical injustices and follow suit.



## **NADIA ALTARMANINI**

### Reparations for Residential schools in Canada

Ladies and Gentlemen, the students and Families have suffered enough through the events that have taken place at the Indian Residential Schools located in Canada. It is time for justice to be served to an extent by the Canadian Government. My name is Nadia Al Tarmanini and I am with the motion for the government to go ahead and present reparations to the victims and their families.

For the motion of the Canadian government paying reparations to the families/students of Indian residential schools.

The points I will be discussing to support my motion are the following:

- Sense of Relief, Remorse
- Reconciliation for the actions of the Canadian Government
- The destruction of language and culture
- The rise of Traumas and Mental Health issue due to the events

#### 1). Sense of Relief; Show remorse

The Residential school political agreement presents an unprecedented policy shift for Canada. Only former students that were considered victims of sexual and physical abuse are going to take monetary reparation. In a previous agreement activists mentioned that the damage that was done was disregarded by the schools suppressing the culture and the native language of those indigenous people. The system itself was intended to eradicate the spiritual beliefs and traditions of indigenous children to take them into Canadian Society.

More than 150,000 First Nations, Metis, and Inuit children attended schools run by the church between their establishment in the 1870s and the closure of the final school in the middle of the 1990s. In addition to the social and cultural effects that led them to be forcefully displaced, they were dealing with multiple health problems, including mortality/ suicide rates, crime rates, and the disintegration of many communities and families. Furthermore, those residential

schools were actually underfunded presenting the children there with extremely poor living and nutrition conditions which gradually is leading to sickness and more likely death. Doing all this damage and expecting people to remain silent is impossible, so even though monetary reparations won't bring back those who were lost, at least it will prove a point and show that the government feels remorse for what they have caused of the suffering of many families.

## 2). Reconciliation

Looking back towards the 90s, there have been multiple lawsuits that were filed against the Canadian Government and Christian on behalf of more than 12,000 indigenous people for the mistreatment that they suffered from the residential schools. The schools are operated by four religious groups and financed by the government. The ultimate suit cost can go way up to billions of dollars and the offenses that were charged included physical and sexual abuse. The following case can be taken as a model for action in different parts of the world by people going through a similar situation where they were attracted or forced to attend schools imported by colonialists that gained control over native populations.

Before we go deeper, we need to understand what reconciliation means, and it mentions the improvement of relations among parties that were formerly at odds with each other. Bhargava defends the weak conception when it comes to reconciliation and puts importance on the significance of achieving coexistence in peace can be considered the aftermath of many atrocities. Political Reconciliation reflects concern on containing ideal political relationships but as well with non-ideal facts about the societies that are falling apart due to acts of injustice and violence.

There are some processes of Reconciliation, and they were designed in order to contribute to the improvements of relationships that were damaged or ruined as a result of wrongdoings. One of the main processes mentioned is "Forgetting" which states that whatever happened in the past cannot be changed so any wrongdoing can't just be undone. The argument made with this process is that there is only one way to overcome the events that took place in the past and that is through suppressing the memory of it. Theorists that are supportive of political and moral values are against and reject the claim of forgetting but instead, they believe that knowledge and acknowledgment of wrongdoing and recognizing the victims that were affected is quite crucial to achieve successful reconciliation.

### 3). Destruction of language and Culture

The main aim of Residential schools and their policies was to “assimilate” the indigenous people however, it denies people from that era to speak their language and keep it alive which therefore leads to them losing the culture and traditions they have been raised by throughout their lives. The Canadian Residential School Policy ripped the foundation of identity many generations back as well of the indigenous people. As we know one’s identity is considered as something that is a part of them and they hold on to it looking back all the way to the time of their ancestors so, the destruction of language and culture and the loss of one’s identity will not be given back to them easily but can be made up for with the reparations that are to individuals affected by the Canadian Government.

### 4). Trauma and Mental Health Issues (Psychological)

The effects of colonization are pretty apparent in all aspects when it comes to the health and well-being of the indigenous people. The effects go way beyond the physical and leaps onto mental and emotional health problems in addition to spiritual wellness. Everyone is aware that these poor indigenous people have suffered and experienced a disproportionate burden of ill health when compared to non-indigenous people. The health disparities that have arisen along the years are a result of the government policies that were implemented to assimilate the Indigenous in the Europe-Canadian ways of life. Thanks to the policies that were brought up, emotional and physical harm to children, lower education attainment, and disconnection of family structures all occurred because of it. Looking slightly deeper into the health aspect, many of the illnesses such as cardiovascular diseases, diabetes, and obesity have therefore been attributed to be the lasting effects of colonialism.

Although we can differentiate between the specific outcomes that result from intergenerational and personal experiences of residential schooling, we must understand that these outcomes do not take place independently but rather come in place in complex relationships with other effect as well which may include, “medical and psychosomatic conditions, mental health issues and post-traumatic stress disorder, cultural effects such as changes to spiritual practices, diminishment of languages and traditional knowledge, social effects such as violence, suicide, and effects on gender roles, childrearing, and family relationships.”

The result characteristics of studies mentioned residential schools in Canada and the health effects among survivors, communities, and their families. Many of the sample sizes of the studies that were done involving children, youth often included individuals of both genders, a number of indigenous identities, different geographical locations and attendance of both familial and personal in residential schools.

### **Against: Shantell Nagarajan And Mojoyinoluwa Oke**

**Debate Statement:** “I stand against the payment of reparations to the students of Indian residential schools. No amount of money is enough to pay the debt of cultural and generational damage the indigenous people of Canada and their families have had to overcome.”

### **MOJOYINOLUWA OKE**

In the case of reparations[DOA1] , one must consider through the methodology by which these reparations are to be gained as well as the intentions of those who claim to altruistically be the championing the cause of the lowly natives. It is also necessary at the same time to put in perspective the idea of enforcement of Western education upon people that would rather just be left alone and to themselves. For this reason, there are four major points to be buttressed in order to flesh out this topic. These are;

- Who shall pay it? For the intended purpose of this resolve, one must ask who is to pick up the bill for the actions of a select few. Are we in all justification going to lay the blame on someone who is decades away from the event.
- whom shall it be paid to and to what level is the price tag for trauma- what is the price tag for trauma and who are we to label it at a dollar or more
- Weaponized compassion. The position of reparations seems to tally heavily with the necessities of political theater and elections in which a political party or party member uses the issue to win cheap point of virtue signaling
- Leave em it seems a better case that making a mockery of the struggles and ailments of the Indigenous people by offering them monetary value for their trauma, we just leave them and let them decide for themselves what they wish

## SHANTELL NAGARAJAN

Should the Canadian government pay reparations to the students of Indian residential schools?  
[DOA2]

### **Points against paying reparations:**

1. **Money can't fix cultural damage:** How does the Canadian government determine a price for emotional damage, the loss of culture, tradition and language. Over 20,000 Canadian aboriginal people were displaced from their homes only to be abused in a residential school that they were forced to go to. Reparations are not going to fix that kind of generational trauma. [DOA3]
2. **History should be returned to the victims instead of a pay-off:** Mike Benson, Executive Director of the National Residential School Survivor Society said, "Reparations don't address all the artifacts, records, and archival records that the Churches and government has. The archives should be turned over to survivors and survivors' organizations."
3. **Acceptance of federal responsibility:** The Canadian government should accept criminal responsibility for their crimes to allow for true justice towards the aboriginal community. Surviving perpetrators should pay for their crimes in federal prison for a time that is deemed fit by the surviving victims.
4. **Reparations don't console the dead:** The victims that died because of the abuse of the Indian Residential Schools don't receive any benefit from reparations. A national funeral/memorial service along with a public apology from the Canadian government should be administered to the deceased victims.