Unfinished Business:
Human Rights Issues in the 21st Century

Research Roundtable
Tuesday, May 4, 2010
Faculty of Law
University of Manitoba
UNFINISHED BUSINESS: HUMAN RIGHTS ISSUES IN THE 21ST CENTURY

8:00-8:30 Registration and Coffee

8:30-8:50 Welcome by Janice Ristock (AVP (Research) and introductions of all participants.

8:50-9:30 Victoria Dickenson (CKO, CMHR), The Conceptual Design of the CMHR: Where We Are Now.

9:30-10:30 PANEL 1: WHERE DO WE START?
• Chris Powell (Sociology), Universal Rights and Persistent Cultural Difference.
• Katherine Starzyk (Psychology), Towards Understanding Differences in Reactions to Historical Harms and Reparations.

10:30-11:00 Refreshments

11:00-12:15 PANEL 2: LOST AND FOUND VOICES
• Nancy Hansen (Disability Studies), Uncovering the Absent Voices and Hidden Histories of Disabled Peoples.
• Tom Nesmith (History), The Evidence: A Primary Human Rights Issue.
• Debra Parkes (Law), Human Rights Enforcement in Places of Detention: The Challenge of Meaningful Oversight and Accountability.
• Laara Fitznor and Marlene Atleo (Education), Human Rights to SocioHistorial Integrity in Education: Grafted Onto Indigenous History and Territory.
UNFINISHED BUSINESS: HUMAN RIGHTS ISSUES IN THE 21ST CENTURY

12:15-1:30  Lunch  (Faculty members may want to take CMHR staff members on a campus walkabout during this time.)

1:30-2:30  PANEL 3: GIMME SHELTER (HEALTHCARE, FOOD AND MONEY)
- Ryan Cardwell (Agriculture), The Right to Adequate Food: Policy Options and Obligations.
- Lorna Turnbull (Law), Women's Economic Inequality.
- Richard Milgrom (City Planning), City Planning and Human Rights.

2:30-2:45  Refreshments

2:45-3:45  PANEL 4: HEARING THE INNOCENT
- David Asper (Law), Wrongful Convictions and Human Rights.
- Anne McGillivray (Law), Joan Durrant (Human Ecology), Stephanie Yamniuk, (Education), The Child's Right to be Heard.

3:45-4:30  A ROUNDTABLE DISCUSSION
PANEL 1: WHERE DO WE START?


- Chris Powell (Sociology), Universal Rights and Persistent Cultural Difference

- Katherine Starzyk (Psychology), Towards Understanding Differences in Reactions to Historical Harms and Reparations.

Most Canadians know very little about Indigenous peoples, or their histories. Most Canadians have never given much thought to the topic of colonization - how Europeans (il)legally justified their occupation of Indian lands. Most have no knowledge of the treaties and what those treaties mean to Indigenous nations and their citizens (past, present and future). Similarly, most have never contemplated the attempted destruction of Indigenous nations or how their governments willfully pursued policies that have been aptly described as nothing less than a genocide; albeit often 'only' a political genocide, a spiritual genocide and/or a cultural genocide. Despite this lack of knowledge and Canada's complicit ignorance, there is little doubt that Indigenous histories, rights and the lasting political legacies of colonialism are perhaps the most significant human rights issues of the 21st century (in Canada and beyond). That such matters have not always been at the forefront of human rights discourses in Canada and internationally, does not mean that these are emerging issues. Rather, in the past, such issues have simply been ignored or justified with reference to European superiority.

Though the larger issues of colonialism, law and Indigenous rights (Aboriginal or treaty rights) need to be examined and analyzed within the rubric of human rights and the mandate of the museum, this paper will necessarily be more narrowly focused with the hope of sparking further research, dialogue and thinking within both the academy and the museum. As such, it will focus on the rather problematic concept of political genocide to explore the near destruction of Indigenous nations as nations within their own right with their own systems of governments and political traditions. It will also explore how the rekindling of these nations and political traditions is being cast as a Indigenous right, and how as an emerging human rights issue the museum can play a role in educating Canadians about their history and their colonial pasts (and presents) thereby making space for a dialogue about Indigenous nations and their political rights.

Dr. Kiera Ladner is an Associate Professor and Canada Research Chair in Indigenous Politics and Governance in the Department of Political Studies at the University of Manitoba. She has just completed a edited collection on Oka@20 with Leanne Simpson entitled This is an Honour Song: Twenty Years Since the Blockades (Arbeiter Ring Press, 2010) and is currently writing a book on Indigenous constitutions and constitutional politics. Her current research interests involve political reconciliation and decolonization in Canada and Hawaii.

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Dr. Christopher Powell, Universal Rights and Persistent Cultural Difference.

Since its origins in European Enlightenment, the idea of universal human rights has gained energy from the global expansion of the Western civilizational model. By reacting against authoritarian traditionalism in Europe's own history, advocates of natural rights and human rights have tended also to put themselves in opposition to the cultural traditions of non-European Others. However strongly human rights activists have criticized the evils of colonialism, they have inevitably done so in terms drawn from the culture of the colonizing powers. This has left human rights discourse open to the accusation of being, itself, a subtle form of cultural imperialism.

Sometimes this accusation is obviously a tactic of the powerful seeking to protect their own impunity and privilege. But sometimes it comes from those who would seem to have the most to gain from human rights. The issue of Female Genital Cutting in North Africa provides a case in point, as do the complex struggles around sati in India and the wearing of the burqa in Middle Eastern countries. In each of these issues, some of the people who seem the most oppressed by their lack of human rights reject the solutions offered them by human rights advocates.

The global geopolitical dominance of the United States is waning, and many analysts agree that this wane is likely to be permanent. This shift in the balance of power opens up new opportunities for human rights, such as the hope of making U.S. policymakers accountable to the International Criminal Court in The Hague. However, it also brings with it a general decline in Western cultural influence. If the expansionist forces that have fuelled the universalizing aspirations of human rights discourse are losing energy, and if many of those who ostensibly stand to benefit from human rights remain unconvinced of its universal applicability, then how will the project of human rights stay relevant and effective?

One response that human rights advocates must pursue, to which the Canadian Museum of Human Rights is eminently well-situated to contribute, is a self-reflexive examination of the specific social contexts that have produced the ideals of human rights and made them so relevant to so many. When and where has human rights appealed, and to whom, and why? What problems does it solve? What direct and concrete benefits does it provide? From the Mayan villages of Guatemala to the conference rooms of the United Nations, the answers to these questions will vary. But answering them will help clarify how human rights advocates can respond to communities that so far have remained skeptical. Paradoxically, examining human rights as particular responses to particular social struggles will help to extend their universal appeal.
Dr. Christopher Powell is Assistant Professor in the Department of Sociology at the University of Manitoba. He is the author of “What Do Genocides Kill? A Relational Conception of Genocide”, in the Journal of Genocide Research (2007), “The Wound at the Heart of the World”, in Evoking Genocide: Scholars and Activists Describe the Works that Shaped Their Lives (2009), and “Genocidal Moralities: A Critique” in the forthcoming New Directions in Genocide Research (2010). His book project, Civilization and Genocide, examines how the normal institutions of Western civilization sometimes produce genocide, not by breaking down, but through their very expansion.

Dr. Katherine Starzyk, Towards Understanding Differences in Reactions to Historical Harms and Reparations.

People who visit the Canadian Museum for Human Rights will have many things in common. If asked what qualities they share, few would say that they are members of a historical victim or perpetrator group, whether actual or symbolic. However, a history of intergroup conflict is most certainly ubiquitous. For some groups, historical harms are safely in the past. For others, this is not so. As William Faulkner once wrote, “The past is not dead. In fact, it’s not even past.”

We live in an interesting era — in the “age of apology” as Brooks (1999) suggested. In a manner unlike any other in history, groups around the world, including various Aboriginal groups in Canada, are seeking reparations (e.g., apology, financial compensation) for “historical” harms. I say “historical” because, for historical victim group members, the events they seek reparations for, though having occurred decades or centuries ago, feel current — in some cases, as if they happened just yesterday. In contrast, people belonging to outside groups, particularly members of historical perpetrator groups, feel past harms are ancient history. Such perceptual differences are real and cause people to react differently to historical harms, reparations for historical harms, and, perhaps most importantly, each other. In recent years, Aboriginal, Black (former Africville residents), Chinese, English (“Home Children”), Sikh, and Ukrainian Canadians have sought reparations for harms that happened decades, and sometimes over a century, ago. Many have received an apology, financial compensation, or both. Despite these reconciliatory efforts, a number of intergroup harms remain unresolved. Moreover, discrepancies in reactions to major intergroup harms may continue to exist, even after reparations are provided — how people remember history may remain disparate (e.g., Aboriginal Canadian harms), especially if the historical harm is still ongoing.

I propose that the Canadian Museum for Human Rights should help transform how people from
conflicting groups interact with each other by demonstrating how social-psychological processes may contribute to differences in reactions to historical harms and reparations. The Museum can do this through dynamic research and interactive education. I envision that, on entry to the museum, or at least early in the experience, people could indicate how they feel about particular harms. Depending on resources, they could then get immediate feedback on how their responses compare to others, illustrating to them how people belonging to other social groups view the harms similarly or differently. More powerfully, I suggest the museum design an interactive exhibit in which participants could "step into the shoes" of people belonging to various groups to understand how memory for and responses to harms differ, and why. There could be both an online and in-person version. By engaging people in this way, it is my hope that members of conflicting groups could come to understand the powerful social-psychological processes that lead to different understandings. I also hope that people will come to understand that history is not always deliberately misrepresented (though that is sometimes the case). Such exhibits could help "humanize the other," an important element to reconciliation, according to Ervin Staub, a world renowned expert in peace and the prevention of violence. Furthermore, I believe the Museum could create day, weekend, or week long camps for kids, similar to what is provided through Seeds of Peace. Participation would provide children with a greater appreciation of history as well as a sense of community. Whatever the Museum chooses to do, it should have a transformative effect on those who come through its doors, particularly by helping to develop shared histories, for, as George Orwell once said, "Who controls the past controls the future: Who controls the present controls the past."

Dr. Katherine Starzyk is an Assistant Professor of Psychology and Director of the Personality and Justice Laboratory. In her research, funded by the Social Sciences and Humanities Research Council, Dr. Starzyk primarily focuses on understanding how different groups respond to reparations for significant intergroup harms that happened long ago. Understanding what leads people to respond positively to such requests is important because a failure to deal with past harms may fuel resentment and impair group relations. Dr. Starzyk is also investigating the consequences and causes of system justification (endorsement of the status quo). She was previously a SSHRC Postdoctoral Fellow, with Dr. Michael Ross, at the University of Waterloo in Social-Personality Psychology.
PANEL 2: LOST AND FOUND VOICES

• Nancy Hansen (Disability Studies), Uncovering the Absent Voices and Hidden Histories of Disabled Peoples.

• Tom Nesmith (History), The Evidence: A Primary Human Rights Issue.

• Debra Parkes (Law), Human Rights Enforcement in Places of Detention: The Challenge of Meaningful Oversight and Accountability.

• Laara Fitznor and Marlene Atleo (Education), Human Rights to SocioHistorial Integrity in Education: Grafted Onto Indigenous History and Territory.
Dr. Nancy Hansen, Uncovering the Absent Voices and Hidden Histories of Disabled Peoples.

There are an estimated 500 million people with disabilities worldwide. Over fifteen percent of Canada's population has some form of disability, whose history is unmarked and unknown. As with other marginalized groups largely deemed unworthy of record. Uncovering the absent voices and hidden histories of disabled people is key to the acquisition of full citizenship.

(Museums in Canada presently contain no representation of the presence or history of people with disabilities. This cultural invisibility and symbolic violence (Bourdieu) must be challenged as part of breaking down the social exclusion disabled people face in contemporary society.

The cohort of people with disabilities in Canada (at present scope of study Winnipeg) who were educated and 'cared for' through the special school systems and/or in communal institutions is aging rapidly. Their histories and experiences and the lessons those contain for the design of policy and provision in the future in relation to disability will be extinguished over the next decade. This action research project sets out to provide archeology of this knowledge (Foucault) recording and recovering these experiences before they are extinguished.

Museums and Provincial Archives have material relevant to the retrieval of hidden history of disability and the welfare state. There are few if any professionals in Museum service in Canada with expertise or interest in the subject of disability and vice versa i.e. few disability community development workers with an interest in culture and social history. The action research project proposed here would import those skills for a year. It would leave behind an enduring legacy of capability building and skills in addition to several permanent outputs of lasting substantive significance.

The project builds on the potential of community arts and community history as forms of community development and new methodologies of collective action. It is at the forefront of both public historical, social political and scholarly activity. The central practical element is an interdisciplinary knowledge exchange process between the Disability Studies Program at the University of Manitoba and other human rights related disciplines such as Law and Peace and Conflict Studies coupled with other provincial, national and international Disability Studies Program.

Dr. Nancy Hansen is the Director of the Interdisciplinary Master's Program in Disability Studies at the University of Manitoba. Nancy obtained her PhD from the University of Glasgow. Her thesis
examined the impact of education and social policy on the employment experiences of women with physical disabilities. Nancy's Post-Doctoral Research also at University Glasgow examined women with disabilities access to primary health care. Nancy received an Einstein Research Fellowship examining Disability Studies and the Legacy of Nazi Eugenics. She is past president of the Canadian Disability Studies Association (CDSA). In June 2006, she was Awarded Ireland Canada University Foundation Sprott Asset Management Scholarship to examine the history of People with Disabilities in Ireland. Research interests include: Disability history (eugenics and bioethics); Geography of disability; Disabled women's issues; Disabled People's access to primary health care; and Disability and the media.

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**Dr. Tom Nesmith, The Evidence: A Primary Human Rights Issue.**

One key emerging issue in human rights work and studies is the increasingly problematic nature of the very evidence for both documenting past human rights abuses and building capacity to prevent (or hold more clearly accountable those responsible for) possible future abuses. The centrality and power of this evidence is now clear. In Canada and elsewhere, human rights activists are stressing the importance of documenting abuses. And many recent major human rights abuses, such as the Chinese head tax, Japanese-Canadian redress, and Aboriginal residential schools in Canada, or, internationally, the pursuit of Nazi war criminals and the investigation of apartheid by the South African Truth and Reconciliation Commission, have been addressed using historical records. Indeed, beyond use of past records in archives, the creation of a new archives for the history of the residential schools is one principal mandate of the Canadian Truth and Reconciliation Commission. Here personal storytelling and its archiving for posterity are integral parts of restorative justice. Despite the legal, social justice, and historical importance of this varied evidence, it has often been in great jeopardy — lost, hidden, forgotten, damaged, held back from access, poorly identified and intentionally misidentified, widely dispersed, destroyed, and, more ominously, deliberately not created in order to avoid leaving a documentary trail. The advent of digital communication adds to these challenges as it readily lends itself to manipulation, misplacement, and destruction due to technological fragility and obsolescence, unless archiving measures are taken early.

The creation of the Canadian Museum for Human Rights gives the University of Manitoba and the Museum an opportunity to distinguish themselves in a significant way by working together to address these problems. The Museum's work depends heavily on locating and interpreting the varied forms of evidence that support its programs. Human rights scholarship at the University will also depend heavily on a strong evidence base. The University can play a distinctive role in human rights research and teaching by basing this work on in-depth knowledge and use of these materials, since very few
universities have made that a focus of their human rights research and teaching.

A research program undertaken by the Museum and University aimed at these problems would be central to achieving these Museum and University goals. It would involve identifying records related to human rights in Canadian archives, related ones elsewhere, and other human rights evidence of various kinds outside conventional archives. This involves complex research into historical and contemporary human rights activities to identify those who have generated the evidence, and further contextual research into how the evidence was actually made, organized, distributed, used and possibly misused, and archived. In other words, a multifaceted history of the evidence itself is needed in order to locate it and assess its meaning and value for Museum purposes and academic research. The Museum’s researchers and a wide variety of University researchers could be involved in this research. The Archival Studies program, the staff of the University of Manitoba Archives, and the Museum’s archivists could play valuable roles. The ultimate aim would be to build various pathways to the evidence that would help the Museum locate and interpret it for display and educational purposes, enable researchers at the University to find new materials for research and teaching, and to allow both to share this knowledge with other scholars, institutions, and citizens who need it.

**Dr. Tom Nesmith** is an Associate Professor and founder and director of the University of Manitoba’s master’s program in archival studies in the Department of History. He was also an Associate Dean of the Faculty of Arts at the University of Manitoba (2001 to 2004). His Ph.D. is in Canadian history. He was an archivist at the then National Archives of Canada from 1978 to 1990. He served as general editor of Archivaria from 1984 to 1986. He received the Association of Canadian Archivists’ W. Kaye Lamb Prize for 2005 for the Archivaria article that most advanced archival scholarship in Canada. He has published widely on archival education and on archival theory and practice.

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**Professor Debra Parkes, Human Rights Enforcement in Places of Detention: The Challenge of Meaningful Oversight and Accountability.**

In 2002, the year the Canadian Charter of Rights and Freedoms marked its 20th anniversary, the Supreme Court of Canada decided a landmark case called Sauvé v. Canada in which it struck down as unconstitutional a law that barred prisoners serving two years or more from voting in federal elections. A majority of the Court held that prisoners are not second-class citizens and that the government is not permitted to make them “temporary outcasts from our system of rights and democracy.” In a constitutional democracy, the abstract case for prisoners’ rights is not difficult to make (although even
the notion of prisoners as rights-bearers may be contested among members of the public: prisoners are human beings and, as such, they retain certain fundamental rights.

However, the abstract case for prisoners' rights does not tell us anything about how those rights should be enforced. On the ground, meaningful oversight and accountability of Canada's prisons and jails remains an unfulfilled Charter promise, prompting Justice Louise Arbour to conclude in her 1996 inquiry report into the strip-searching of women prisoners by a male emergency response team that “[t]he Rule of Law is absent, although rules are everywhere”. Any society committed to human rights must wrestle with how to implement workable, accessible mechanisms for the oversight and accountability of places of detention. The range of options includes internal and external complaint systems, access to the courts, and prison inspection systems. I am currently in the midst of a multi-year funded study of human rights enforcement in Canada's provincial jails which examines existing processes for oversight and accountability of corrections in Manitoba, while also drawing upon the experiences in other jurisdictions, including for example, the model of Her Majesty's Inspectorate of Prisons for England and Wales. I have also published widely on matters such as prisoner voting rights, the impact of the Charter in prisons, and the human rights of women prisoners.

The Canadian Museum for Human Rights will be uniquely situated to encourage important conversations among Canadians and international visitors about enforcing human rights in places of detention. In particular there are interesting possibilities for:

1. raising awareness of human rights issues in places of detention (for example, through highlighting the role of media attention to human rights issues in prisons: the Arbour inquiry into the events at the Prison for Women in the early 1990s was prompted by public reaction to a video of the strip-searching which was shown on the Fifth Estate documentary program);
2. making connections to international human rights law (for example, through introducing the United Nations' Standard Minimum Rules on the Treatment of Prisoners and the plight of prisoners around the world);
3. presenting the unique challenges of human rights enforcement in institutions that have as their raison d'être the denial of liberty (for example, through case studies of some of the challenging issues that arise regularly, including long-term detention in “solitary confinement” and addressing safety issues associated with illicit drug use in prisons);
4. providing a window on the workings of various oversight and accountability models (for example, through conducting a 'virtual inspection' of a prison); and
5. joining with university, community and government partners to bring together scholars,
correctional officials, advocates, and policy makers to discuss options for human rights enforcement in places of detention.

**Professor Debra Parkes** is an Associate Professor in the Faculty of Law. She teaches and researchers in a variety of areas related to constitutional and human rights law, criminal law, employment and labour law, and penal law and policy. Her research examines the challenges and possibilities of framing and adjudicating human rights claims in a variety of venues and contexts, with a particular focus on equality rights, social and economic rights, and prisoners' rights. She is President of the Canadian Law & Society Association, a national association of scholars from many disciplines who are interested in the place of law in social, political, economic and cultural life. She has delivered judicial education seminars on equality rights and is often called upon to comment in the media about constitutional and human rights issues. In recognition of her human rights work, Debra Parkes has received the University of Manitoba Outreach Award (2005) and the Manitoba Bar Association Equality Rights Award (2008).

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**Dr. Laara Fitznor and Dr. Marlene Atleo, Human Rights to SocioHistorical Integrity in Education: Grafted onto Indigenous History and Territory.**

Indian/Aboriginal residential schools were tools of colonization and nation building in Canada beginning in New France with the Récollets and continuing through a succession of French and English colonial and national administrations until the last Indian residential school was officially closed in 1996 (Miller, 1997, Milloy, 1999). These residential schools played a significant role over the last several hundred years in the settlement of Canada and its nation building. While the nature of nation building strategies have changed over time, the fact that the Indian/Aboriginal Residential schools were used by the state through policy to shape the Indigenous peoples of Canada, is not to be denied (RCAP, 1996). The historical purpose of this project, to impose an education that promised eternal redemption (Titley, 1993) and civilization (RCAP, 1996) as a means of nation building has been called into question as ill founded and still a failure after all these years. What truths will be part of the reconciliation of Aboriginal people and the people and governments of Canada around the issues arising in human rights in education from the Indian/Aboriginal Residential School legacy? An examination of the genesis of the Truth and Reconciliation process is inspected with a view to understanding what important nation building processes can transform our current realities with a particular focus on Aboriginal education. This paper examines the potential for shifting from what Neal (1995) has called “apraxia”, in which the intentional system of Canadian society has somehow been forgotten or suppressed in the performance of
that system to one in which in the process of education these are explicated to reduce the apraxia with respect to Aboriginal peoples in education. Thus provides the potential for individual and institutional level praxis in a Canada where many truths are tolerated and reconciliation can be a working project.

**Dr. Laara Fitznor** began her academic career with the University of Manitoba Access Program in 1982, where she was first an Academic Counsellor then Director. From 1992 to 1998 she joined the Faculty of Education teaching Cross-Cultural/Aboriginal Education Education. She then joined the Ontario Institute for Studies in Education in the fall of 1998, University of Toronto in a newly established position of Aboriginal Education to develop that focus. She returned to the Faculty of Education University of Manitoba in 2003 to teach Aboriginal Education. Areas of specialization include: Aboriginal and Indigenous Education; Access and Equity Issues in Education; Anti-Racism in Education; Aboriginal and Diversity perspectives in program/curriculum/institutional planning; Cross-Cultural Education; and Adult Education and Community Development.

**Dr. Marlene Atleo** returned to higher education as a grandmother, a refugee from the declining West Coast Fishing Industry. As a member of the Ahousaht First Nation, she had already conducted adult education programming in her community; thus, formalizing her skills and bringing them home for community and institutional development was the first step on her academic journey. Using those skills to develop programming for infrastructure development was the next step. The opportunity to conduct research with diverse and non-traditional community needs in the academy (especially through adult education) is her current application of a passion for lifelong learning as a philosophy. Areas of specialization include diversity; non-traditional education; adult education; and institutional and community development.

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PANEL 3: GIMME SHELTER (HEALTHCARE, FOOD AND MONEY).

- Ryan Cardwell (Agriculture), The Right to Adequate Food: Policy Options and Obligations.

- Lorna Turnbull (Law), Women’s Economic Inequality.

- Richard Milgrom (City Planning), City Planning and Human Rights.
Dr. Ryan Cardwell, The Right to Adequate Food: Policy Options and Obligations.

Food security has become a prominent public policy issue over the past two years. Governments, NGOs and charitable organisations scrambled to ensure that vulnerable populations had access to sufficient quantities of food as grain commodity prices spiked in 2007 and 2008. The "global food crisis" of 2008 provides an excellent opportunity to reflect on Article 25 of the United Nations Universal Declaration of Human Rights, commonly referred to as "the right to adequate food."

The right to adequate food is not so much an "emerging" human rights issue (it was enshrined in the UN's 1948 Universal Declaration of Human Rights) as it is a re-emerging issue. After several years of decline, the number of undernourished and food insecure people in the world has increased over the past 15 years (FAO/WFP, 2009). Though data on the acute crisis of 2008 are not yet available, it is likely that more people were pushed into situations of food insecurity during that period.

Governments in both developing and developed countries were faced with difficult policy decisions on domestic support, trade and foreign aid over the past few years. Several governments in developing countries that are net grain exporting countries implemented export quotas or bans in efforts to curtail domestic food price inflation. Other governments in countries with vulnerable populations implemented a range of domestic programmes including price controls, cash transfers and food subsidies. Governments in developed countries responded with aid increases and policy changes. The Canadian government made three significant contributions. First, all Canadian food aid was untied in 2008. This eliminated the long-term policy of requiring large portions of Canadian-donated food aid to be procured in Canada (usually from the Canadian Wheat Board) instead of in, or near, recipient regions. This policy change will improve the efficiency of Canadian food aid. The Canadian government also contributed US$ 163 million to the World Food Programme's 2008 appeal, making Canada the third largest donor after the US and Saudi Arabia. More recently, The Minister of International Cooperation announced the new Canadian International Food Security Research Fund. This fund includes allowances for food aid, agricultural development and research/extension activities.

The universal right to adequate food has not been achieved in the 70 years since the UN declaration, and it is important to evaluate how Canadian policies affect food security. The Canadian Museum for Human Rights can play a vital role in educating the public about the effects of Canadian food, agricultural, aid and trade policies on food insecure populations. The three contributions described above were targeted at improving food security, however the long-term effects of these policies and Canada's other agricultural
and trade policies are complicated functions of several factors and do not necessarily improve food security. The general public often receive no more or better information than grand pronouncements from government or the press on the effects of public policies. The CMHR can fill the void by providing a forum for teaching the public about the potential effects of Canadian food, trade and aid policies beyond our borders.

**Dr. Ryan Cardwell** is with the Department of Agribusiness and Agricultural Economics, and has research interests in development economics and international trade policy. He has published research on issues related to food aid, the effects of international trade agreements on food markets and the protection of agricultural intellectual property rights.

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**Dr. Lorna Turnbull, Women’s Economic Inequality.**

While it would be entirely inaccurate to describe (social and) economic rights as "emerging" since they have been clearly articulated in human rights documents since the middle of the last century, few societies in the world have fully supported these fundamental rights of their citizens. Furthermore, poverty touches different members of our communities differently, and in particular women the world over experience economic inequality relative to men. The unpaid work that primarily women perform, especially the work of caring for children, contributes to this inequality. Thus, the emerging issue is really this: How can we promote women's economic security and the social inclusion that such economic security can help to insure, in a way that takes account of the work of caring for children (or other dependents)?

In Canada, poverty is a significant problem. There is a growing gap between the richest 20% and the poorest 20% of the population in Canada. The richest receive nearly ten times the average after-tax income of the poorest citizens. The OECD has reported that income inequality grew in Canada much more rapidly than in other OECD countries in the period from 1995 to 2005. Women are more frequently represented among the poor and experience greater depths of poverty than men. The average annual pre-tax income in 2003 of women aged 16 years and older from all sources is a mere 62% of the figure for men. Compounding this are other disadvantages experienced by many women in Canada. Aboriginal women, women with disabilities, immigrant women, and women of colour all experience even deeper poverty, a fact that was noted and roundly condemned by the United Nations Committee on the Elimination of all forms of Discrimination Against Women in 2003 and again in 2008. The most recent Global Gender Gap Report of the World Economic Forum which considers the economic participation and opportunities, educational attainment, political empowerment and health and survival of women in countries around the globe ranked Canada 25th in 2009, down from 18th in 2007 and 13th in 2006 and behind countries such
as the Philippines, Latvia, Lithuania, Sri Lanka and Croatia.

For women with children the gap between them and men is even greater. The major factor contributing to the wage gap is the presence of children, not age, marital status or education. The “motherhood earnings gap” shows that average hourly earnings of mothers are about 12% lower than those of women who do not have children, yet three quarters of all women with children under 16 years living at home participate in the paid labour force, three quarters of these full time. Even in the 21st century women still perform the lion's share of domestic tasks on top of their paid hours in the workforce, resulting in a gendered division of paid and unpaid work. The allocation of time to non-market as opposed to market work limits the household income that women control directly and also contributes to women having less paid work experience, and/or more interruptions to their paid employment, factors which often translate into lower earnings overall. The effects of such inequities during their working years follow women into their senior years. More than sixty percent of women do not have private workplace pensions, and their earnings from the Canada Pension Plan are much lower than are men's.

The challenge for the CMHR, as indeed for the societies that strive to address these inequalities, revolves around the difficulty of portraying a human rights issue that is massively complex, intersects with many other inequalities and around which many (economically) powerful interests are resistant to change as the ideology of individualism is resistant to the collective resolutions that are likely required in this area. A challenge here for the Museum, as it will be in almost all of the human rights topics it “showcases,” will be to show that resolution to complex human rights problems lies in creating mechanisms for concerns to be raised and responded to that cannot be shut down and through which rights claimants can be heard and included, in a truly complex and integrated way (not just “add woman and stir”). The challenge facing the Museum, Canada, and the world, is how to make diversity a strength.

Dr. Lorna Turnbull is a graduate of the International School of Geneva (Switzerland), Queen’s University, the University of Ottawa and Columbia University in New York City. Dr. Lorna Turnbull has taught and published in both law and women’s studies. She is currently Acting Dean in the Faculty of Law at the University of Manitoba. She recently contributed a chapter to Justice Bertha Wilson: One Woman's Difference published by UBC Press. She has also published Double Jeopardy: Motherwork and the Law which is recognized nationally and internationally as "essential reading" on motherhood and law. In addition to teaching and academic writing, Dr. Turnbull has been involved in social development at the grassroots level for most of her life. She has been involved as part of an advisory group on gender equality claims being litigated before Canadian courts and has worked with the UN Platform for Action Committee promoting gender sensitive budgeting to the Government of Manitoba.
Dr. Richard Milgrom, City Planning and Human Rights.

At the turn of the 21st century, there is increasing concern that the design of cities – both in their configuration and in the processes that determine their development – have implication on the health and well-being of their inhabitants. Activists and academics are recognizing that these are issues of equity and rights – asking questions about who is privileged and who is deprived in urban environments and how who benefits from the unequal distribution of resources. For academics, the last few years have seen the development of a discourse about the “just city,” and has sparked spirited debates at academic conference. This activity is reflected in recent publications like Searching for the Just City.

On the activist front, this is evident in the activities of community-based organizations, particularly in the poorer neighbourhoods, as governments have withdrawn from the provision of services. But there are also broader initiatives, like the “Right to the City” movement in the US (www.rttc.org) that takes inspiration from the work of French theorist Henri Lefebvre. This overlaps with activities of organizations like Planners Network (PN) that takes defines its primary concerns as social and environmental justice, rather than the typical economic development approach embraced by most conventional planning (see www.plannersnetwork.org and www.pnmb.org). Similar concerns can be found with the International Network of Urban Research and Action (INURA) in its efforts to “develop and promote the interaction of social and environmental urban movements with research and theoretical analysis” (www.inura.org).

For the roundtable discussion, I can draw on concrete examples of segregation and exclusion in urban environments, including Winnipeg, illustrating how the unequal distribution of resources has negative impacts on the lives of local residents and hinders the abilities of residents to live to their full potential.

Dr. Richard Milgrom is an Associate Professor and the Head of the Department of City Planning at the University of Manitoba. He is a long-serving member of the Planner Network Steering Committee and former co-chair, and has been working on public education initiatives with the Manitoba chapter. He is also an active member of INURA.

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PANEL 4: HEARING THE INNOCENT

- David Asper (Law), Wrongful Convictions and Human Rights.

- Anne McGillivray (Law), Joan Durrant (Human Ecology), Stephanie Yamnuik, (Education), The Child’s Right to be Heard.

Professor David Asper, Wrongful Convictions and Human Rights.

Canada justifiably takes great pride in the integrity of its system of criminal justice. Processing roughly half a million criminal cases per year, all participants in the system perform an invaluable service in assuring Canadians that the Criminal law is applied fairly and appropriately to offenders.

However, among all of those cases over the entire history of our country, it is inevitable that mistakes will be made. In fact, such mistakes have been made and over the past twenty five years, a growing body of law illustrates the tragic consequences when the system does not function properly.

Innocent people get sent to prison, often for very long periods of time. Their fundamental right to liberty is extinguished in error. Their path to redemption is extremely difficult, yet several Canadians have overcome the odds to set the record straight and win back their freedom and status as innocents.

But, inevitable as it is that mistakes were made in the past is the probability that they will continue to occur in the future. Six Commissions of Inquiry have been held in Canada and in one way or another whether directly or indirectly, each extols the virtue of education as a means by which the incidence of wrongful convictions might be reduced.

While much of this educational focus has been toward those directly involved in the criminal justice system, perhaps not enough attention has been paid to the role of the public. Canadians serve on juries. They consume media which often sensationalizes crimes and thereby places enormous pressure on law enforcement and prosecution officials to act hastily. They influence politicians who oversee the legislative and regulatory framework of criminal justice in Canada. The public is often unforgiving when a conviction is obtained and extremely wary of the possibility that profound systemic failure can occur in wrongful conviction cases.

Our research would be designed to make the problem of wrongful convictions accessible to the public in a meaningful way. We intend to tell the stories both from a systemic as well as human perspective including the possibility of incorporating oral histories from the mouths of those who were wrongly sent to prison. In so doing we will be fulfilling one of the central unifying themes from the Commissions of Inquiry and serving the mission of the Museum by animating a problem that hits at the heart of human rights.

Professor David Asper joined Robson Hall as Assistant Professor of Law in September 2009. He currently teaches Criminal Law and The Legal Profession and Professional Responsibility.
Bruce MacFarlane QC he is developing enhanced and expanded education modules for wrongful convictions. Prior to joining the faculty Mr. Asper was Executive Vice President of Canwest Global Communications. During that time he also served on Canwest’s Board of Directors and was Chairman of the National Post. A lawyer by training, Mr. Asper practiced primarily in the area of criminal defense litigation. He played an integral role in the David Milgaard wrongful conviction case from 1986 to 1992, culminating in Milgaard’s freedom being granted by the Supreme Court of Canada. In 2007 he earned an LLM at the University of Toronto and rekindled his relationship with the law, with focused research on various aspects of legal history and wrongful convictions. His thesis argued the need for mandatory continuing professional education as the basis for core competency in wrongful conviction representation. Mr. Asper has published over 100 columns in various newspapers covering a wide area of public interest and is currently researching a peculiar murder case from Prince Edward Island.

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Anne McGillivray, Joan Durrant Stephanie Yamniuk, The Child’s Right to be Heard.

‘Children’s rights’ articulates human rights in ways that accommodate children’s developing capacity and competence, and their comparative lack of power. As one of the newest areas to emerge on the world’s rights stage, children’s rights are set out in the 1989 UN Convention on the Rights of the Child (CRC), signed by more states in a shorter time than any other convention. The CRC encompasses protection, provision, and participation rights. Participation rights are the least understood and most poorly accommodated in Canada.

The right to be heard — and listened to — is a participation right of fundamental importance. It has been recognized since Roman times and is protected by the Charter. For children, the right is often barren. Canadian law gives children the right to be heard as young offenders, in custody matters if the child is over 12, and in medical matters if the child is mature. In most areas of children’s lives, the right may be unrecognized or denied, or there may be significant barriers to its exercise.

The right to be heard is based on and promotes human dignity and respect. It is linked with the rights to freedom of expression, thought, conscience and religion set out in the CRC and protected by the Charter. It serves the practical needs of children and adults for information, education, protection, and the proper functioning of social and legal institutions — classrooms, schools, families, child-caring places, family and criminal courts; and public spaces — museums, galleries, malls, theatres, parks. To exclude children from shaping the institutions of which they are an integral part is unjustifiable.
The CRC requires that the child's views be given weight according to age and maturity and that states parties "assure to a child who is capable of forming his or her own views the right not only to express those views freely in all matters affecting the child, but also to have those views taken into consideration." As an emergent area of human rights, the child's right to be heard is not part of the ordinary understanding of rights. To make the right a reality and to encourage institutional reform, Canada needs sustained public education and continuing dialogue with children.

The Canadian Museum for Human Rights can promote the child's right to be heard through special exhibits, tied exhibits, and exhibit interpretation; programming for rights education; and providing opportunities for dialogue and public speaking. Above all, the Museum can include children as advisers in its planning, programming and curatorial processes.

Children are not all the same. Voices that need to be heard include those of Aboriginal and First Nations children, refugee children and child soldiers, children with visible and less visible special needs, children in care and in detention, and sexually, physically and economically exploited children. Children are important witnesses to the violation of the rights of others as well as their own. To be witnesses, they need rights education and a protected forum in which to speak. As members of Canadian society, children can make a rich and strong contribution. Rights education and child-friendly forums will help to realize this potential. The Canadian Museum for Human Rights is the ideal space in which to make manifest the child's right to be heard.

**Professor Anne McGillivray**

Teaching & Research Areas: joined the Faculty of Law, University of Manitoba in 1990 and was made Professor of Law in 1999. Her research focuses on childhood, children's rights and the child's right to live free of violence including physical punishment and abuse, sexual abuse and exploitation, and partner violence. Her publications include Black Eyes All of the Time: Intimate Violence, Aboriginal Women and the Justice System (with Brenda Comaskey, University of Toronto Press, 1999) and Governing Childhood (ed., Aldershot: Dartmouth, 1997) and some 50 chapters, articles and reports on children's rights, parens patriae and childhood, governing childhood, the Aboriginal child in European history, child protection and First Nations, the child witness, intimate violence, transracial adoption, elder abuse, criminal law, and law and literature. She has presented her research at conferences in Canada, Australia, the United States and the United Kingdom. Her work is cited in seven judgments of the Supreme Court of Canada and in appellate, Queens Bench and provincial court judgments. She served on the 1997 CIDA Children's Rights Delegation to Cuba and the Health Canada Steering Committee for the Canadian Incidence Study on Child Abuse and Neglect Part II, and continues to serve on the boards of the International Journal of Children's Rights and Mosaic, a Journal for the Interdisciplinary
Study of Literature. She has advised Senate committees and federal and provincial Justice committees on children’s rights, young offender law, the law of correction, and violence against women and the elderly; and the Canadian Foundation for Children, Youth and the Law on its constitutional challenge of s. 43 of the Criminal Code. Her current research includes children’s rights in the Supreme Court of Canada, and law as myth in literature for children. She received the University of Manitoba Merit Award for publications in 1999.

Dr. Joan Durrant is a Child-Clinical Psychologist and Professor of Family Social Sciences at the University of Manitoba, where she has taught courses on children’s developmental health for 20 years. Her research focuses on the role of public policy in upholding children’s right to protection — in particular, the role of law, human rights frameworks and public education. She was the principal researcher and co-author of the “Joint Statement on Physical Punishment of Children and Youth”; a member of the “Research Advisory Committee of the United Nations Secretary-General’s Study on Violence against Children”; a member of the American Psychological Association’s Task Force on corporal Punishment; and a co-editor of “Eliminating Corporal Punishment: The Way Forward to Constructive Discipline” (UNESCO). She has been active in public education on child maltreatment prevention in Canada and internationally, and has written books for parents and teachers on discipline from a child rights perspective. She is a member of the Editorial Advisory Board of the Encyclopedia on Early Childhood Development.

Stephanie Yamniuk, MA, is an interdisciplinary Ph.D. student in the Faculties of Education and Human Ecology, studying refugee resettlement issues related to education and war affected children. Her MA is in English, with a focus on Interarts Theory and Media Theory. She has worked as Regional Director for UNICEF Canada, and as Planned Giving Manager for the Canadian Red Cross. She has taught elementary and high school in the US, and has worked at the White House. She will be teaching a course she has developed called “Teaching Human Rights”, which looks at relational and pedagogical practices with young people, their families, and the broader community. Areas of specialization include: Globalization and Education; Development and Displacement issues and the effects on the family unit; Human Rights Education. She also works at the University of Manitoba in the International Centre for Students.
Professor Karen Busby, Difference and Accommodation in Religious Practices

I write this proposal while staring uncomfortably at a Globe and Mail headline “[Immigration] minister calls niqab and burka ‘ambulatory prisons.’” The article explains that a Muslim woman was forced out of French language school because she would not remove a face covering in class. The Quebec government justified the action stating that it needs to protect Quebec secularism and the equality of men and women through an expectation of assimilation.

Statistics Canada has recently reported that, “by 2031, 1 in 3 people living in Canada will be a visible minority and 1 in 4 Canadian residents will be foreign-born. The number of people having a non-Christian religion in Canada would almost double from 8% of the population in 2006 to 14% in 2031. The proportion with a Christian religion would decline from 75% to about 65%. The share with no religion would rise from about 17% to 21%. Within the population having a non-Christian religion, about one-half would be a Muslim by 2031, up from 35% in 2006.” If trends such as large family expectations within some religious communities continue, coupled with the relative youth of non-Christian populations, these increases will become more substantial as the century goes on. Historic Canadian cleavages of French/English and Catholic/Protestant will be eclipsed by racial and religious cleavages that much more profound.

Religious beliefs compel the observant to act in a certain way with exceptions permitted, if at all, only for emergencies. As the Supreme Court of Canada has noted, “freedom of religion cases ... often present this all or nothing dilemma. Compromising religious beliefs is something adherents may understandably be unwilling to do.” Thus there is little room for compromise or accommodation regarding practices that a divine being has dictated. It is also worth noting that religious differences are at the heart of many violent confrontations around the world including the wars in Iraq and Afghanistan, and they are fuelled by a belief—on both sides—that God is with them. We have to figure out how to ask principled questions about how to accommodate, embrace or even reject religious beliefs that translate into acted-upon practices that do not fit, even uncomfortably, into Canadian norms of democracy, liberalism and equality. More specifically, we need to ask hard questions about what room there is in Canadian society for religious beliefs and associated practices such as the Christian compulsion to convert; Mormon celestial or plural marriages; the Hindu caste system; and the Islamic jihad.

Religious differences will also give rise to difficult public policy questions in Canada (and elsewhere) in the 21st century given the massive expected change to religious demography and an anticipated rise in religious fundamentalism. Here is but one example: religious conservatives defined criminality as...
problem of individual immorality and personal failing rather than a response to the lack of social and economic opportunity. Therefore a faith response (which in the American context means an evangelical Christian response) best addresses personal immorality. Faith-based services also fit other conservative agendas including reducing government responsibilities for social welfare and getting government out of whatever businesses it can including the “business” of running prisons. This approach has proven so popular in the United States that, for example, Florida recently passed a criminal rehabilitation bill that refers to “faith-based” programming 55 times in a 23 page text. It requires the establishment of privately-run faith-based prisons as politicians claim that such institutions will be more effective in achieving personal transformation and result in financial saving.

The CMHR seeks to encourage reflection and dialogue and is committed to taking action against hate and oppression. As a defining feature of the 21st century will the accommodation of religious difference and the impact of religious fundamentalism on policy making, the CMHR will need to find ways to participate actively in this discussion.

Karen Busby has been at the Faculty of Law, University of Manitoba for more than 20 years. She teaches Constitutional Law, Administrative Law and Gender and the Law. Her human rights research interests relate to laws on gender, sex, sexuality, sexual violence, sexual expression and reproduction. Her current work is on what happens when religious freedoms clash with sexuality rights claims. She was on the National Legal Committee of Women’s Legal Education and Action (LEAF) and worked on numerous cases and law reform projects throughout the 1990s. As a member of the National Board of Egale Canada from 2002-2008 she worked projects associated with LGBT-based discrimination including the equal marriage campaign. Her community service has been recognized by the Canadian Bar Association, the Manitoba Bar Association, the YM-YWCA (Woman of Distinction) and she was nominated for the Governor General’s Award in Recognition of the Persons Case.
The Research, Content and Scholarship Team
at the Canadian Museum for Human Rights
Victoria Dickenson, Chief Knowledge Officer, was formerly Executive Director, McCord Museum of Canadian History in Montreal from 1998-2009. She is a graduate of the Master in Museum Studies Programme at the University of Toronto and has over thirty-five years experience working in the Canadian and international museum communities.

Dr. Dickenson has worked on the collections and research side of the museum world, and on the public programs side, at both provincial and national levels. She has been involved with the development of numerous exhibitions and interpretive projects, within the museum community and in the private sector. She is also an acknowledged leader in the application of information technology to museum practice. She also works and writes on the relationship between museums and communities, particularly in the related contexts of diversity and globalization. In 2003, she was chosen by the Canadian Museums Association as one of the recipients of The Commemorative Medal for the Golden Jubilee, in recognition of her significant contribution to the museum community in Canada. In 2005 she was named a Fellow of the Canadian Museums Association.

Victoria Dickenson is also recognized for her innovative research in Canadian History. She obtained her Ph.D. in Canadian history from Carleton University in 1995. Her thesis on the role of visual imagery in early science was published by University of Toronto Press in 1998 as Drawn from Life, Science and Art in the Portrayal of the New World, and was a nominee for the prestigious Klibansky Prize. Her current scholarly work continues to focus on issues around visualization and knowledge, and on the understanding of novelty. She also continues her interests in the history of natural history and has written on both botanical exchange and foodways in early modern Europe. She is Adjunct Research Professor of History at both Carleton and at University of Manitoba, and has taught history of science in early modern Europe and material culture at McGill.

Judith Dueck, Director: Research, Content and Scholarship, has been engaged in innovative human rights projects since the early 80's as a manager, researcher, consultant, board member, project worker, educator, and volunteer. Judith is an award winning researcher, author of a book on censorship, and co-author of 4 practical books on human rights documentation. She has made presentations on information access, technology, education and human rights in many parts of the world, and has trained peacekeepers and international NGOs in human rights documentation and human rights education in civil society. She is currently an Amnesty international Canada board member, has done consultancies with the OSCE (Organisation for Security and Cooperation in Europe), and was the administrative director of a branch of the International Commission of Jurists in the Middle East. As an award-winning librarian with 15 years' experience, a university lecturer on library management and a key contributor to
human rights database design and search engines, she has a solid grounding in procedures of resource acquisition, organization and maintenance. Judith oversees research on human rights and related issues for the purpose of generating original content and information that will be showcased at the CMHR. She also oversees the acquisition, organization and maintenance of a core collection of information resources, the oral memoirs collection, the archives and other museum materials.

**Rhonda Hinther**, Head: Exhibit Research, is responsible for leading the exhibit research team. For the last five years, Rhonda has held the position of Curator, Western Canadian History, at the Canadian Museum of Civilization in Gatineau, where she was responsible for overseeing various collections and including the Canadian Sexualities Collection, Toles School/Prairie Black History Collection, and the Winnipeg General Strike Collection, and for curating exhibits based on these collections. Prior to joining the Canadian Museum of Civilization, she was instructor at various institutions for many years including the University of Winnipeg, the University of Manitoba, the Royal Military College, and McMaster University. Dr Hinther was also an Oral Historian and Researcher for the Canadian Society for Ukrainian Labour Research. Her educational background includes a PhD in Canadian History from McMaster University and a Master's in History from the University of Winnipeg and the University of Manitoba. Her areas of specialization include labour history, women's and gender history, children's history, social movements, immigration, sexuality and other topics.

**Sharif Islam Khandaker**, Head of Archives, Library and Collections comes to us from the Bank of Canada where he provided library, archival and information management support. His previous experience has also included 10 years as a university lecturer in Bangladesh; work as an archivist with the City of Thunder Bay Archives; Manager of Media Library and Archives with US Government International Broadcasting; and Media Librarian/Archivist at CPAC- Canada's Political Affairs Channel /Canadian Parliament Channel, TLN (Teletatino Television Network). Sharif has a PhD degree in Public Administration and teaching experience in Human Rights. He also has a Master's of Library and Information Studies degree with a concentration in Archival Studies. He is published in politics and public administration and has a strong interest in poverty and human rights as well as human rights in natural disasters. In his new role, he will oversee the development, management and operation of the Museum archives, library and collections.

**Heather Pitcher**, Archivist started her career as an intern/archivist for the Hudson's Bay Company Archives. She worked as an archivist in both private and government records at the Archives of Manitoba before moving to the East Coast to work as an archivist for Nova Scotia Archives and Records Management. She returned to Manitoba in the fall of 2008 to assume the role of archivist for the Archives
of Manitoba and currently holds the position of acting Manager for the Government Records Centre. She has a Master’s in Archival Studies from the University of Manitoba as well as a Master’s degree in Ethnomusicology. She is a Director-at-Large for the Association of Canadian Archivists. In her new role, she will be responsible for the administration and supervision of the Archives including acquisition and ensuring accessibility of archival materials. She will also be involved with a project to record the oral history of people who have contributed in a significant way to Canadian and global human rights culture.

**Clint Curle.** Researcher, comes from Carleton University where he taught graduate and undergraduate courses in Human Rights and Transnational Law, Controversies in Rights Theory, and Research Methodology. He has taught on the International Criminal Court (ICC) and Convention on the Elimination of Discrimination Against Women (CEDAW) and is currently teaching an advanced course on genocide. Since 2007, Clint has served as the Executive Director at World Hope International Canada (an international humanitarian aid organization) and is currently directing a project for human rights enhancement in Sierra Leone. Dr. Curle's current research interests include the history of human rights, human rights as hope, legal transitions in Eastern Europe, immigration and cross-border trafficking of humans as well as human rights in China. He also has focused on the Canadian contribution to the international human rights movement and has published a book called Humanité: John Humphrey's alternative account of human rights. Clint's educational background includes a PhD in Political Science, an LLB, MA (theology), MA (Legal Studies) and other credentials.

**Tricia Logan.** Researcher. Tricia is currently in the UK working towards her PhD in the department of Human Rights and Genocide studies at Kingston University, where her focus is on Residential Schools in Canada. She also holds an MA in Native Studies. Since 2000, Tricia has worked with organizations such as the Manitoba Métis Federation, Solicitor General Canada, Métis Centre, and the National Aboriginal Health Organization. In her work experience, she has worked with Aboriginal Elders to collect their oral histories and traditional knowledge, conducted research on aboriginal policing policies, and researched Métis population health issues. Her current interests include Métis history, Aboriginal land and the environment, genocide and holocaust studies, as well as Mischif language and language revitalization. She has published articles on Truth and Reconciliation, Métis scholarship and Mischif language and Learning. Tricia will join us in May.

**Armando Perla.** Researcher, has just completed a Master's Program in International Human Rights Law (LLM) at Lund University and the Raoul Wallenberg Institute for Human Rights and Humanitarian Law. He also has a Bachelor of Laws from Université Laval in Quebec City. These studies included work on Canadian Charter of Rights and Freedoms and La Charte Québécoise des Droits et Libertés de la Personne.
Previously, Armando attended law school in his home country of El Salvador where he co-founded a non-profit legal office, pro bono. Armando has been with organizations such as the Manitoba Interfaith Immigration Council, the Covenant House Guatemala, and the Centre for Justice and Internal Law, and Lund University as a Human Rights Advisor/Researcher for international training programs funded by the Swedish International Development Agency. Throughout the years, he has researched human rights topics such as exploitation of children in Central America, racial discrimination, human rights education as a tool for programming, trafficking and sexual slavery, immigration and refugees, poverty as well as the use of human rights indicators in the monitoring and evaluation for development programs.

**Catherine-Lune Grayson.** Researcher. She has recently returned to Montreal after spending many years working on the protection of human rights in Burundi, Chad, the Horn of Africa and Yemen with the United Nations High Commission for Refugees (UNHCR), the Office for the Coordination of Humanitarian Affairs (OCHA) and the Danish Refugee Council. Her responsibilities included researching migration and human rights violations, developing advocacy strategies, documenting refugee and returnees issues, and reporting on humanitarian and political developments. Prior to becoming a humanitarian worker, she worked as a journalist and covered social and human rights issues such as migration, refugees, post-genocide justice, and sexual violence. She worked for the radio of Radio-Canada and published articles in French and Canadian publications such as Liberation, La Presse, and Voir. Her educational background includes an MA in International Relations (Summa cum laude) from Institut D'Études Politiques De Paris, as well as a BA in Journalism from Université du Québec à Montreal.

**Pauline Tennent,** Research Assistant, recently completed her Master's of Social Science Degree (with merit) from the University of Glasgow in Scotland. Her main focuses were social justice, sustainability, human rights, and global movements. She wrote her dissertation on Youth Perspectives of Multiculturalism in Canada. She obtained her Bachelor of Arts, Advanced Program (with distinction) from the Global Political Economy programme at the University of Manitoba. Previously, Pauline was a Research Assistant at the Arthur V. Mauro Centre for Peace and Justice, University of Manitoba. She also administered the PhD. Program in Peace and Conflict Studies, the Summer Institute in Storytelling for Peace and Renewing Community, managed an international student exchange project, and coordinated numerous community events including the Winnipeg International Storytelling Festival: Storytelling on the Path to Peace. Pauline's main research focuses include forced migration, social justice, globalization, grassroots movements, peace building, and sustainability.

**Catherine Carlyle,** Assistant: Resources and Policy Development. Catherine holds a Master of Information Science from University of Western Ontario and a B.A. Honours in Art History (Highest
Honors and Dean's Honors List from Carleton University. She comes to the Canadian Museum for Human Rights with reference and research skills honed at the Civic Centre Reference Library in London UK, along with experience in other archives, libraries and museums including the Canadian War Museum and the National Gallery of Canada. She is experienced in electronic databases and information technology with particular expertise in indexing tools. Catherine has worked in multicultural environments both in Canada and abroad. Her role at the museum includes database development, reference support along with other archives and library work.