



Centre for
Human Rights and
Restorative Justice

HISTORY REFERENCES

Canada Truth Commission

Abstract

Notes on discussions of history, as well as a list of coding themes and references to history in the Canada Truth Commission.

Chelsea Barranger

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Researcher Notes

Report details:

- published 2015
- pdf is 1016 pages
- report has a separate section dedicated to history
 - this section is 99 pages
- according to NVivo's text search, the word history (using stems) is referenced 605 times, representing 0.84% coverage
- after deleting references from the bibliography, notes or headers, there are **255 broad references to history** in the content of the report
- detailed discussions of the history of the residential school system (e.g., creation, functioning, education programs, and abuse conducted within them)

History is referenced in the report in the following ways:

- history as historical fact or things that happened
- invoking history as something to learn from / do not make the mistakes of the past
- different kinds of history (e.g., oral, text,)
- history education and the importance of sharing the past with the next generation
- correcting established history / inserting a forgotten or neglected voice / challenging status quo / fixing an inaccurate history
- details about the functioning of residential schools, teachers, and crimes committed in them
- history institutions (museums and archives) as sites of historical creation and authority
- history as commemoration – the importance of commemoration and how we need to rethink who we commemorate and that we need to commemorate the victims of the residential school system
- not a thing of the past but rather a living ongoing history with lingering effects
- need to listen to and engage with the lost voices of history
- invoking other countries pasts/mistakes
- idea that our understanding of history is not genuine
- the legacy of colonialism and the residential school system on Indigenous Peoples
- discussions of reconciliation efforts (e.g., educate about residential schools)
- lists and discussions of historical human rights violations
- we need to rethink how we commemorate the past
- the need for apologies for historical mistreatment

History and truth are discussed in the following ways:

- discussions of true, genuine, or accurate history
- the need to get at and reveal the true history and legacy of residential schools

- need to move away from just reports and archival documents and incorporate the true stories of survivors
- need to reveal a silenced past
- need to challenge the current national history and the tendency of Canadians to forget or ignore violence and unpleasant parts of Canada's history
- historical institutions (e.g., archives and museums) sanitize the past and promote the State's version of historical events

*References of history and truth appear under the highlighted coding theme/section **True or Accurate** starting on page 222

Links to Data Visualization

This section contains links to all data visualization for the Canada report.

Word Frequency Cloud

- [word frequency cloud](#)
- [excel sheet of word frequency cloud findings](#)

Word Trees

- [history](#)
- [women](#)
- [children](#)
- [youth](#)
- [forgive](#)
- [victim](#)
- [truth](#)
- [reconciliation](#)
- [land](#)

*NVivo software can only edit word trees by changing the central search term and branch sizes. Word trees includes references from bibliography, headers, and notes that cannot be edited out using NVivo software. Researchers will need to manually remove unsightly branches using editing software (e.g., paint, photoshop, etc.)

History Hierarchy Coding

- [history hierarchy coding chart](#)
- [excel sheet of history hierarchy coding chart results](#)

History Coding for the Canada Report

The following chart breakdowns the child nodes used for coding history references based on themes and discussions surrounding history in the Canada report.

History	All references or discussions of history in the Canada report
Archives and Museums	References or discussions of archives and museums.
Calls to Action	References or discussions of calls to action involving the term history or the use of historical education.
Colonialism	References or discussions of the history and effects of colonialism.
Residential Schools	References or discussions of the history of residential schools.
Commemoration	References or discussions of historical commemoration, public memory, heritage efforts
Education	References or discussions of how history is or should be taught by educators and in schools, or the education system and history curricula
Human Rights	References or discussions of history and human rights.
Identity or Community	References or discussions of history and community or identity
Invoking Others	References or discussions that mentioned other countries or people's histories.
Legacy	References or discussions of the legacy, impact, or lingering effects of historical events on various communities.
Methods	References or discussions of historical methodology, the different ways that history is conducted and/or understood, and the incorporation of traditional knowledge into the discipline of history.
Nation(nal)	References or discussions of the nation, nation's or national history.
Public	References or discussions of public history and memory or how the general public is taught and/or understands the past.
Reclaiming	References or discussions about the reclaiming or asserting of lost histories, voices or stories.
Reconciliation	References or discussions of the role of history in reconciliation
Apology or Acknowledgement	References or discussions of apologies for or acknowledgement of historical wrong doings, atrocities, crimes, etc. or compensation paid

True or Accurate

References to creating or having a true, accurate or genuine history, challenging existing history or fleshing out the whole history

History References

This section contains all references to history from the Canada report.

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 255
references coded [2.82% Coverage]

Reference 1 - 0.02% Coverage

in order to minimize and weaken family ties and cultural linkages, and to indoctrinate children into a new culture—the culture of the legally dominant Euro-Christian Canadian society, led by Canada’s first prime minister, Sir John A. Macdonald. The schools were in existence for well over 100 years, and many successive generations of children from the same communities and families endured the experience of them. That experience was hidden for most of Canada’s history, until Survivors of the system were finally able to find the strength, courage, and support to bring their experiences to light in several thousand court cases that ultimately led to the largest class-action lawsuit in Canada’s history. The Truth and Reconciliation Commission of Canada was a commission like no other in Canada. Constituted and created by the Indian Residential Schools Settlement Agreement, which settled the class actions, the Commission spent six years travelling to all parts of Canada to hear from the Aboriginal people who had been taken from their families as children, forcibly if necessary, and placed for much of their childhoods in residential schools. This volume is a summary of the discussion and findings contained in the

Reference 2 - 0.01% Coverage

many Canadians still do not know the history of Aboriginal peoples’ contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past. As Commissioners, we understood from the start that although reconciliation could

Reference 3 - 0.01% Coverage

ences at trc events in every region of this country have launched a much-needed dialogue about what is necessary to heal themselves, their families, communities, and the nation. Canadians have much to benefit from listening to the voices, experiences, and wisdom of Survivors, Elders, and Traditional Knowledge Keepers—and much more to learn about reconciliation. Aboriginal peoples have an important contribution to make to reconciliation. Their knowledge systems, oral histories, laws, and connections to the land have vitally informed the reconciliation process to date, and are essential to its ongoing progress. At a Traditional Knowledge Keepers Forum sponsored by the trc, Anishinaabe

Reference 4 - 0.01% Coverage

[There must be] a change in perspective about the way in which Aboriginal peoples would be engaged with Canadian society in the quest for reconciliation.... [We cannot] perpetuate the

paternalistic concept that only Aboriginal peoples are in need of healing.... The perpetrators are wounded and marked by history in

Reference 5 - 0.01% Coverage

not only the truth revealed in government and church residential school documents, but also the truth of lived experiences as told to us by Survivors and others in their statements to this Commission. Together, these public testimonies constitute a new oral history record, one based on Indigenous legal traditions and the practice of witnessing.³²

Reference 6 - 0.01% Coverage

I think all Canadians need to stop and take a look and not look away. Yeah, it's embarrassing, yeah, it's an ugly part of our history. We don't want to know about it. What I want to see from the Commission is to rewrite the history books so that other generations will understand and not go through the same thing that we're going through now, like it never happened.³⁶

Reference 7 - 0.01% Coverage

in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 8 - 0.02% Coverage

harms using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.⁴⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the coun-

Reference 9 - 0.02% Coverage

oral history traditions, and practices have much to teach us about how to establish respectful relationships among peoples and with the land and all living things. Learning how to live together in a good way happens through sharing stories and practising reconciliation in our everyday lives. When we talk about the concept of reconciliation, I think about some of the stories that I've heard in our culture and stories are important.... These stories are so important as

theories but at the same time stories are important to oral cultures. So when we talk about stories, we talk about defining our environment and how we look at authorities that come from the land and how that land, when we talk about our relationship with the land, how we look at forgiveness and reconciliation is so important when we look at it historically. We have stories in our culture about our superheroes, how we treat each other, stories about how animals and plants give us authorities and privileges to use plants as healing, but we also have stories about practices. How would we practise reconciliation? How would we practise getting together to talk about reconciliation in an oral perspective? And those practices are so important.⁴⁷

Reference 10 - 0.01% Coverage

post-secondary institutions played in training the teachers who taught in the schools. They have pledged to change educational practices and curriculum to be more inclusive of Aboriginal knowledge and history. Artists shared their ideas and feelings about truth and reconciliation through songs, paintings, dance, film, and other media. Corporations provided resources to bring Survivors to events, and, in some cases, some of their own staff and managers. For non-Aboriginal Canadians who came to bear witness to Survivors' life stories,

Reference 11 - 0.02% Coverage

ing themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich

Reference 12 - 0.01% Coverage

history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together.

Reference 13 - 0.01% Coverage

- reveal to Canadians the complex truth about the history and the ongoing legacy of the church-run residential schools, in a manner that fully documents the individual and collective harms perpetrated against Aboriginal peoples, and honours the resilience and courage of former students, their families, and communities; and

Reference 14 - 0.01% Coverage

the Commission's six-year mandate. As well as offering a forum for Survivors and their families, the National Events raised public awareness of the history and legacy of residential schools. They also built momentum for the collective journey towards national healing and reconciliation—a journey that will need to continue well beyond the Commission's closing ceremony. Traditional knowledge and practice guided much of the Commission's work.

Reference 15 - 0.01% Coverage

with findings and recommendations, along with a short history of residential schools, entitled *They Came for the Children*. Because recommendations in the Interim Report dealt with gaps in school curricula, the Commission made it a priority to meet with provincial and territorial education ministers to advocate for the development of

Reference 16 - 0.01% Coverage

- Survivors and their families have access to their own history;
- educators can share the residential school history with new generations of students;

Reference 17 - 0.01% Coverage

- the history and legacy of the residential school system are never forgotten. The search to understand the truth about Indian residential schools has taken the

Reference 18 - 0.01% Coverage

it to report on “the history, purpose, operation and supervision” of Canada's residential schools. These schools were part of a process that brought European states and Christian churches together in a complex and powerful manner. The history of

Reference 19 - 0.01% Coverage

of the Roman Catholic residential schools in Canada. They could not have done this work without the support of a number of female religious orders, most particularly the Sisters of Charity (the Grey Nuns), the Sisters of Providence, the Sisters of St. Anne, and the Missionary Oblate Sisters of the Sacred Heart and of Mary Immaculate. The British-based Church Missionary Society was also a global enterprise. By the middle of the nineteenth century, this Anglican society had missions across the globe in such places as India, New Zealand, West and East Africa, China, and the Middle East. The society's Highbury College in London provided missionaries with several years of training in arithmetic, grammar, history, geography, religion, education, and the administration of schools.⁷¹

Reference 20 - 0.01% Coverage

In 1847, Egerton Ryerson, the superintendent of schools for Upper Canada, recommended the establishment of residential schools in which Aboriginal students would be given instruction in “English language, arithmetic, elementary geometry, or knowledge of forms, geography and the

elements of general history, natural history and agricultural chemistry, writing, drawing and vocal music, book-keeping (especially in reference to farmers' accounts) religion and morals.”⁸²

Reference 21 - 0.01% Coverage

territories, the per capita impact of the schools in the North is higher than anywhere else in the country. And, because the history of these schools is so recent, not only are there many living Survivors today, but there are also many living parents of Survivors. For these reasons, both the intergenerational impacts and the legacy of the schools, the good and the bad, are particularly strongly felt in the North.

Reference 22 - 0.01% Coverage

ties. Because of the government's lengthy history of underfunding residential schools, many of the schools were in poor repair. Between 1995 and 1998, the last seven residences in southern Canada were closed.¹⁸⁸ Starting in the 1970s, territorial governments, in which former residential school

Reference 23 - 0.01% Coverage

when the Mohawk Institute first took in boarders, the system had been in operation for over 160 years. The closing of the schools did not mark the end of the history of residential schooling in Canada. By the 1990s, former students had begun to make Canadians aware of the tremendous harm that the residential school experience had caused to Aboriginal people and Aboriginal communities.

The history • 71 The classroom in the Moose Factory, Ontario, school. General Synod Archives, Anglican Church of Canada, P7538-970.

Reference 24 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, “The preparation of school texts is an extremely difficult matter.” It was his opinion that “there are other needs which can be met more easily and should be undertaken first.”²²⁷

Reference 25 - 0.01% Coverage

lished a National Residential School Student Death Register. The creation of this register marks the first effort in Canadian history to properly record the number of students who died in residential schools. The register is made of up three sub-registers:

Reference 26 - 0.01% Coverage

out the system's history, children who died at school were buried in school or mission cemeteries, often in poorly marked graves. The closing of the schools has led, in many cases, to the abandonment of these cemeteries.

Reference 27 - 0.01% Coverage

abuse of children for the entire history of the residential school system. Complaints often were ignored. In some cases where allegations were made against a school principal, the only measure that Indian Affairs took was to contact the principal.⁴³⁵

Reference 28 - 0.01% Coverage

The staff: "My aim was to do something good." For most of their history, residential schools were staffed by individuals who were

Reference 29 - 0.01% Coverage

crusade. In her history of the McDougall Orphanage, the predecessor of the Morley school in Alberta, Mrs. J. McDougall described the work of the mission and orphanage as "going out after the wild and ignorant and bringing them into a Christian home and blessing the body, culturing the mind and trying to raise spiritual vision."⁵⁸¹ Staff members were often motivated by a spirit of adventure as well as a reli-

Reference 30 - 0.01% Coverage

job at the Methodist residential school in Kitamaat, British Columbia.⁵⁸⁵ This mix of motivations continued throughout the system's history. Lorraine Arbez,

Reference 31 - 0.01% Coverage

ing and living conditions were difficult, turnover was high throughout the system's history. From 1882 to 1894, there was what amounted to an annual full turnover of teachers at the Fort Simpson (now Port Simpson), British Columbia, school. At one point, all the teaching was being done by the local Methodist missionary Thomas Crosby, his wife, Emma, and the school matron.⁶⁰⁵

Reference 32 - 0.01% Coverage

much of the discussion of the history of residential schools has overlooked both the positive intent with which many staff members approached their work, and the positive accomplishments of the school system. Although they certainly believed the system was underfunded, they also believed that they and their parents devoted much of their lives to educating and caring for Aboriginal children. Most of the staff members did not make a career in residential schools, spending

Reference 33 - 0.01% Coverage

both the broader history of the relations between the churches and Aboriginal peoples, and the specific history of the residential schools. Many church organizations provided support to Aboriginal campaigns on such issues as land and Treaty rights. In the 1980s, the churches began to issue apologies to Aboriginal people. One of the first of these, issued in 1986 by the United Church of Canada, focused on the destructive impact that church missionary work had on Aboriginal culture.⁶⁵⁸ offered an apology in 1991 that referred to the residential schools.⁶⁵⁹

Reference 34 - 0.03% Coverage

eral government agreed to enter into a process intended to negotiate a settlement to the growing number of class-action suits. The Indian Residential Schools Settlement Agreement (irssa) was reached in 2006 and approved by the courts in the following year. The irssa has five main components: 1) a Common Experience Payment; 2) an Independent Assessment Process; 3) support for the Aboriginal Health Foundation; 4) support for residential school commemoration; and 5) the establishment of a Truth and Reconciliation Commission of Canada. Through the Common Experience Payment, former students would receive a payment of \$10,000 for the first year that they attended a residential school, and an additional \$3,000 for each additional year or partial year of attendance. The Independent Assessment Process adjudicated and compensated the claims of those students who were physically or sexually abused at the schools. Funding was also provided to the Aboriginal Healing Foundation to support initiatives addressing the residential school legacy. The Settlement Agreement committed the federal government to funding initiatives to commemorate the residential school experience. The Truth and Reconciliation Commission of Canada was mandated to tell Canadians about the history of residential schools and the impact those schools had on Aboriginal peoples, and to guide a process of reconciliation. The court approval of the irssa in 2007 was followed in June 2008 with Prime

Reference 35 - 0.01% Coverage

Métis National Council, noted that he had attended a residential school, and pointed out that many issues regarding the relationship between Métis people and residential schools still were not resolved. He said, “I also feel deeply conflicted, because there is still misunderstanding about the situation of the Métis Nation, our history and our contemporary situation.”⁶⁷³

Reference 36 - 0.02% Coverage

The history • 133 The history of residential schools presented in this report commenced by placing the schools in the broader history of the global European colonization of Indigenous peoples and their lands. Residential schooling was only a part of the colonization of Aboriginal people. The policy of colonization suppressed Aboriginal culture and languages, disrupted Aboriginal government, destroyed Aboriginal economies, and confined Aboriginal people to marginal and often unproductive land. When that policy resulted in hunger, disease, and poverty, the federal government failed to meet its obligations to Aboriginal people. That policy was dedicated to

eliminating Aboriginal peoples as distinct political and cultural entities and must be described for what it was: a policy of cultural genocide. Despite being subjected to aggressive assimilation policies for nearly 200 years,

Reference 37 - 0.01% Coverage

I want Canadians to understand that [the legacy of the residential schools] does not just affect the lives of the person who actually attended the school, but family members, such as spouses and children, are also very deeply affected about this sad legacy in history.

Reference 38 - 0.01% Coverage

residential schools are a tragic part of Canada's history. But they cannot simply be consigned to history. The legacy from the schools and the political and legal policies and mechanisms surrounding their history continue to this day.

Reference 39 - 0.01% Coverage

stressors are major factors in child-welfare investigations involving Aboriginal families. Aboriginal parents were more likely to experience a host of serious risk factors, including domestic violence, alcohol abuse, lack of social supports, drug or solvent abuse, and a history of living in foster care or group homes.¹⁹

Reference 40 - 0.01% Coverage

iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.

Reference 41 - 0.01% Coverage

assumptions about the intellectual and cultural inferiority of Aboriginal people—the belief that Aboriginal children were incapable of attaining anything more than a rudimentary elementary-level or vocational education. Consequently, for most of the system's history, the majority of students never progressed beyond elementary school. The government and church officials who operated the residential schools ignored the positive emphasis that the Treaties and many Aboriginal families placed on education. Instead, they created dangerous and frightening institutions that provided little learning. In their mission to 'civilize' and Christianize, the school staff relied on corporal

Reference 42 - 0.02% Coverage

transmit Aboriginal languages in Article 13:1, which recognizes that "Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons." Article 14 provides for educational language rights of the type that Canadians already know and experience, with respect to anglophone and

francophone minorities. Article 14:1 provides similarly that “Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning,” and Article 14:3 provides: “States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.” Article 16 provides that Indigenous peoples “have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without

Reference 43 - 0.01% Coverage

understand an Aboriginal language. Sabrina Williams, an intergenerational Survivor from British Columbia, expressed that need. I didn’t realize until taking this language class how much we have lost—all the things that are attached to language: it’s family connections, it’s oral history, it’s traditions, it’s ways of being, it’s ways of knowing, it’s medicine, it’s song, it’s dance, it’s memory. It’s everything, including the land.... And unless we inspire our kids to love our culture, to love our language ... our languages are continually going to be eroded over time. So, that is daunting. Yeah. So, to me that’s part of what reconciliation looks like.⁹⁵

Reference 44 - 0.01% Coverage

24) We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 45 - 0.01% Coverage

civil lawsuits were a difficult experience for Survivors. The courtroom experience was made worse by the fact that many lawyers did not have adequate cultural, historical, or psychological knowledge to deal with the painful memories that the Survivors were forced to reveal. The lack of sensitivity that lawyers often demonstrated in dealing with residential school Survivors resulted, in some cases, in the Survivors’ not receiving appropriate legal service. These experiences prove the need for lawyers to develop a greater understanding of Aboriginal history and culture as well as the multi-faceted legacy of residential schools.

Reference 46 - 0.02% Coverage

27) We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

28) We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 47 - 0.01% Coverage

beginning their transition back into the community. For many Aboriginal inmates seeking parole, their criminal history is a major factor held against them. Although some research has concluded that criminal history is a reliable risk predictor for both Aboriginal and non-Aboriginal inmates, systemic discrimination related to poverty and the legacy of residential schools undoubtedly disadvantages Aboriginal offenders.¹⁵⁴

Reference 48 - 0.01% Coverage

Canadian history. This victimization of children has carried profound and long-lasting effects. Ruby Firth, a former student at Stringer Hall, told the Commission, All through my, residential school ... I was a victim. They put me in that frame of mind where I was a victim. I was four years old being a victim. Five years old, couldn't stop it. Six years old, couldn't stop it. Seven years old, couldn't stop it. So at some point my brain is going to say, "This is never going to stop!" So that's what I was doing in my adult life too because it didn't stop in my childhood, I was doing that in my adult, "This is never going to stop."¹⁶¹

Reference 49 - 0.01% Coverage

Canada has a long history of colonialism in relation to Aboriginal peoples. That history and its policies of cultural genocide and assimilation have left deep scars on the lives of many Aboriginal people, on Aboriginal communities,

Reference 50 - 0.02% Coverage

resolve the ongoing conflicts between Aboriginal peoples and institutions of the country, but also in order for Canada to remove a stain from its past and be able to maintain its claim to be a leader in the protection of human rights among the nations of the world. Canada's historical development, as well as the view held strongly by some that the history of that development is accurate and beneficent, raises significant barriers to reconciliation in the twenty-first century. No Canadian can take pride in this country's treatment of Aboriginal peoples, and, for that reason, all Canadians have a critical role to play in advancing reconciliation in ways that honour and revitalize the nation-to-nation Treaty relationship. At the Truth and Reconciliation Commission of Canada's (trc) Traditional Knowledge Keepers Forum held in June 2014, Chief Ian Campbell said, "Our history is

Reference 51 - 0.01% Coverage

your history, as Canada ... until Canada accepts that ... this society will never flourish to its full potential.”¹ The history and destructive legacy of the residential school system is a powerful

Reference 52 - 0.01% Coverage

There can be no doubt that the founders of Canada somehow lost their moral compass in their relations with the people who occupied and possessed the land.... While we cannot change history, we can learn from it and we can use it to shape our common future.... This effort is crucial in realizing the vision of creating a compassionate and humanitarian society, the society that our ancestors, the Aboriginal, the French and the English peoples, envisioned so many years ago—our home, Canada.²

Reference 53 - 0.01% Coverage

with early Canadians. That relationship of mutual support, respect, and assistance was confirmed by the Royal Proclamation of 1763 and the Treaties with the Crown that were negotiated in good faith by their leaders. That memory, confirmed by historical analysis and passed down through Indigenous oral histories, has sustained Aboriginal peoples in their long political struggle to live with dignity as self-determining peoples with their own cultures, laws, and connections to the land. The destructive impacts of residential schools, the Indian Act, and the Crown’s fail-

Reference 54 - 0.01% Coverage

aged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Reconciliation not only requires apologies, reparations, the relearning of Canada’s national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue

Reference 55 - 0.04% Coverage

that they want to know the truth about the history and legacy of residential schools. They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people. They want to learn about the rich contributions that Aboriginal peoples have made to this country. They understand that reconciliation involves a conversation not only about residential schools, but also about all other aspects of the relationship between Aboriginal and non-Aboriginal peoples. As Commissioners, we believe that reconciliation is about respect. That includes

both self-respect for Aboriginal people and mutual respect among all Canadians. All young people need to know who they are and from where they come. Aboriginal children and youth, searching for their own identities and places of belonging, need to know and take pride in their Indigenous roots. They need to know the answers to some very basic questions. Who are my people? What is our history? How are we unique? Where do I belong? Where is my homeland? What is my language and how does it connect me to my nation’s spiritual beliefs, cultural practices, and ways of being in the world? They also need to know why things are the way they are today. That requires an understanding of the history of colonization, including the residential

school system and how it has affected their families, communities, their people, and themselves. Of equal importance, non-Aboriginal children and youth need to comprehend how their own identities and family histories have been shaped by a version of Canadian history that has marginalized Aboriginal peoples' history and experience. They need to know how notions of European superiority and Aboriginal inferiority have tainted mainstream society's ideas about, and attitudes towards, Aboriginal peoples in ways that have been profoundly disrespectful and damaging. They too need to understand Canada's history as a settler society and how assimilation policies have affected Aboriginal peoples. This knowledge and understanding will lay the groundwork for establishing mutually respectful relationships.

Reference 56 - 0.01% Coverage

Declaration. It joined the United States, Australia, and New Zealand in doing so. It is not coincidence that all these nations have a common history as part of the British Empire. The historical treatment of Aboriginal peoples in these other countries has strong parallels to what happened to Aboriginal peoples in Canada. Specifically, Canada objected to the Declaration's

Reference 57 - 0.01% Coverage

of Discovery and the concept of terra nullius (lands belonging to no one) to justify empire building and the colonization of Aboriginal peoples and their lands in North America and across the globe. Far from being ancient history with no relevance for reconciliation today, the Doctrine of Discovery underlies the legal basis on which British Crown officials claimed sovereignty over Indigenous peoples and justified the extinguishment of their inherent rights to their territories, lands, and resources. Speaking at the Manitoba National Event in 2010, former day school student, polit-

Reference 58 - 0.01% Coverage

The highest court of Canada has recognized the need for reconciliation of "preexisting aboriginal sovereignty with assumed Crown sovereignty." The Supreme Court has taken judicial notice of "such matters as colonialism, displacement and residential schools," which demonstrate how "assumed" sovereign powers were abused throughout history. The root cause of such abuse leads back to the Doctrine of Discovery and other related fictitious constructs which must therefore be addressed.³⁰

Reference 59 - 0.02% Coverage

structive history lesson for the future. The Treaties are a model for how Canadians, as diverse peoples, can live respectfully and peacefully together on these lands we now share. The Royal Proclamation of 1763 and Treaty of Niagara, 1764 The history of Treaty making in Canada is contentious. Aboriginal peoples and the Crown have interpreted the spirit and intent of the Treaties quite differently. Generally, government officials have viewed the Treaties as legal mechanisms by which Aboriginal peoples ceded and surrendered their lands to the Crown. In contrast, First Nations, Inuit, and Métis peoples understand Treaties as a sacred obligation that commits both parties to maintain

respectful relationships and share lands and resources equitably. Indigenous peoples have kept the history and ongoing relevance of the Treaties alive in their own oral histories and legal traditions. Without their perspectives on the history of Treaty making, Canadians know only one side of this country's history. This story cannot simply be told as the story of how Crown officials unilaterally imposed Treaties on Aboriginal peoples; they were also active participants in Treaty negotiations.³³ The history and interpretation of Treaties and the Aboriginal–Crown rela-

Reference 60 - 0.02% Coverage

On October 7, 2013, Canada marked the 250th anniversary of the Royal Proclamation of 1763. The governor general of Canada, His Excellency the Right Honourable David Johnston, spoke about the proclamation's importance. This extraordinary document is part of the legal foundation of Canada. It is enshrined in the Constitution Act of 1982, and it sets out a framework of values or principles that have given us a navigational map over the course of the past two-and-a-half centuries.... Its guiding principles—of peace, fairness and respect—established the tradition of treaty-making, laid the basis for the recognition of First Nations rights, and defined the relationship between First Nations peoples and the Crown.... All history reverberates through the ages, but the Royal Proclamation is uniquely alive in the present-day. Not only is it a living constitutional document, its principles are of great relevance to our situation today, in 2013, and to our shared future.... Without a doubt, we have faced, and are facing challenges, and we have much hard work to do on the road to reconciliation, but it is a road we must travel together. In modern time, the successful conclusion of comprehensive land claims agreements are an example of the principles of the Royal Proclamation in action.³⁹

Reference 61 - 0.01% Coverage

supporters gathered in Gatineau, Québec, at the Canadian Museum of Civilization, to commemorate the Royal Proclamation as part of a national and international day of action. One of the organizers, Clayton Thomas-Muller, said, "We are using this founding document of this country and its anniversary to usher in a new era of reconciliation of Canada's shameful colonial history, to turn around centuries of neglect and abuse of our sacred and diverse nations."⁴¹

Reference 62 - 0.01% Coverage

The Commission believes that Survivors, who took action to bring the history and

Reference 63 - 0.01% Coverage

tial to restore human dignity and empower victims to decide whether they accept an apology or forgive a perpetrator. Where there has been no apology, or one that victims believe tries to justify the behaviour of perpetrators and evade responsibility, reconciliation is difficult, if not impossible, to achieve. The official apologies from Canada and the churches sent an important message to all Canadians that Aboriginal peoples had suffered grievous harms at the hands of the state and church institutions in the schools, and that, as the parties responsible for those harms, the state and the churches accepted their measure of responsibility. The apologies were a

necessary first step in the process of reconciliation. The history and destructive legacy of residential schools is a sober reminder that

Reference 64 - 0.01% Coverage

deep wounds of history. Words of apology alone are insufficient; concrete actions on both symbolic and material fronts are required. Reparations for historical injustices must include not only apology, financial redress, legal reform, and policy change, but also the rewriting of national history and public commemoration.

Reference 65 - 0.01% Coverage

since first contact and that the rights claimed over the territory continued from then to the present. The Commission believes that there is good reason to question this requirement, particularly in view of the fact that much of the record upon which courts rely is documentary proof or oral testimony from acknowledged Elder experts. History shows that for many years after Confederation, Aboriginal claimants were precluded from accessing legal advice or the courts in order to assert their claims, and that many of their best Elder experts have passed on without having had an opportunity to record their evidence. The Commission believes that it is manifestly unfair for Aboriginal claimants to be

Reference 66 - 0.01% Coverage

57) We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 67 - 0.01% Coverage

59) We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

Reference 68 - 0.01% Coverage

should be able to resolve this for themselves in whatever way they can, including with the assistance of trusted church allies. However, the dilemma of spiritual conflict is more than a personal one to Survivors. It is one that extends to their children and their grandchildren, who, in these modern times, realize that there is much more to their personal histories than what they have inherited from residential schools and Canadian society. They realize that each Indigenous nation also has its own history and that such histories are part of who they are. Young First Nations, Inuit, and Métis people today are searching for their identities, which include their own

languages and cultures. Aboriginal parents want their children raised in a community environment that

Reference 69 - 0.01% Coverage

and a follow-up report, “Reviewing Partnership in the Context of Empire,” was issued in 2009. The report’s theological reflection noted: Our development of the partnership model was an attempt to move beyond the paternalism and colonialism of 19th century missions. The current work to develop right relations with Aboriginal peoples is an attempt to move beyond a history of colonization and racism. This ongoing struggle to move beyond empire involves the recognition that our theology and biblical interpretation have often supported sexism, racism, colonialism, and the exploitation of creation.... Theologies of empire have understood God and men as separate from and superior to women, Indigenous peoples, and nature.⁸⁹

Reference 70 - 0.01% Coverage

In humility, the Church acknowledges its complicity in the degradation of Aboriginal wisdom and spirituality, and offers the following statements from its recent history. In doing so, the Church recognizes with pain that this is a complex and sensitive issue for some within Aboriginal communities of faith, who as a result of our Christianizing work, and the legacy of colonialism, are on a journey to restore harmony and spiritual balance....

Reference 71 - 0.01% Coverage

60) We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

Reference 72 - 0.02% Coverage

inal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations. Despite that history, or, perhaps more correctly, because of its potential, the Commission believes that education is also the key to reconciliation. Educating Canadians for reconciliation involves not only schools and post-secondary institutions, but also dialogue forums and public history institutions such as museums and archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance and racism. But education for reconciliation must do even more. Survivors told us that Canadians must learn about the history and legacy of residential schools in ways that change both minds and hearts. At the Manitoba National Event in Winnipeg, Allan Sutherland said,

Reference 73 - 0.01% Coverage

I would like to see action taken as a result of the findings of this Commission. I would like to see the history of the residential school system be part of the school curriculum across Canada. I want my grandchildren and the future generations of our society to know the whole truth behind Canada's residential school policy and how it destroyed generations of our people. It is my hope that by sharing the

Reference 74 - 0.03% Coverage

nities, but they have almost no idea how those problems developed. There is little understanding of how the federal government contributed to that reality through residential schools and the policies and laws in place during their existence. Our education system, through omission or commission, has failed to teach this. It bears a large share of the responsibility for the current state of affairs. It became clear over the course of the Commission's work that most adult Canadians have been taught little or nothing about the residential schools. More typically, they were taught that the history of Canada began when the first European explorers set foot in the New World. Nation building has been the main theme of Canada's history curricula for a long time, and Aboriginal peoples, with a few notable exceptions, have been portrayed as bystanders, if not obstacles, to that enterprise. Prior to 1970, school textbooks across the country depicted Aboriginal peoples as

being either savage warriors or onlookers who were irrelevant to the more important history of Canada: the story of European settlement. Beginning in the 1980s, the history of Aboriginal people was sometimes cast in a more positive light, but the poverty and social dysfunction in Aboriginal communities were emphasized without any historical context to help students understand how or why these happened. This has left most Canadians with the view that Aboriginal people were and are to blame for the situations in which they find themselves, as though there were no external causes. Aboriginal peoples have therefore been characterized as a social and economic problem that must be solved. By the 1990s, textbooks emphasized the role of Aboriginal peoples as protestors,

Reference 75 - 0.01% Coverage

the past three decades, the role of Aboriginal people in Canadian history during much of the twentieth century remains invisible. Students learn something about Aboriginal peoples prior to contact, and during the exploration, fur-trade, and settlement periods. They learn about Métis resistance in the 1880s, and the signing of Treaties. Then, Aboriginal peoples virtually disappear until the 1960s and 1970s, when they resurface as political and social justice activists. The defining period in between remains largely unmentioned.¹⁰⁷

Reference 76 - 0.01% Coverage

own eyes, is still missing from Canadian history. In the Commission's view, all students—Aboriginal and non-Aboriginal—need to learn that the history of this country did not begin with the arrival of Jacques Cartier on the banks of the St. Lawrence River. They need to learn about the Indigenous

Reference 77 - 0.01% Coverage

Recommendation 6: The Commission recommends that each provincial and territorial government work with the Commission to develop public education campaigns to inform the general public about the history and impact of residential schools in their respective jurisdictions.

Reference 78 - 0.01% Coverage

agreed to additional pan-Canadian work in Aboriginal education to take place over the next two years, which will focus on four key directional ideas: support for Aboriginal students interested in pursuing teaching as a career; development of learning resources on Canadian history and the legacy of Indian Residential Schools that could be used by teacher training programs; sharing of promising practices in Aboriginal education; and ongoing promotion of learning about Indian Residential Schools in K–12 education systems.¹⁰⁹

Reference 79 - 0.01% Coverage

63) We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including: i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

Reference 80 - 0.02% Coverage

lum about residential schools must be part of a broader history education that integrates First Nations, Inuit, and Métis voices, perspectives, and experiences; and builds common ground between Aboriginal and non-Aboriginal peoples. The education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect.¹¹² This is consistent with the United Nations Declaration on the Rights of Indigenous Peoples, which articulates the state's responsibility with regard to public education and the promotion of respectful relationships between citizens, as follows: Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. [Article 15:1] States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society. [Article 15:2]

Reference 81 - 0.01% Coverage

will ensure that Aboriginal children and youth see themselves and their cultures, languages, and histories respectfully reflected in the classroom. Non-Aboriginal learners will benefit, as well. Taught in this way, all students, both Aboriginal and non-Aboriginal, gain historical knowledge while also developing respect and empathy for each other. Both elements will be vital to

supporting reconciliation in the coming years. Developing respect for, and understanding of, the situation of others is an import-

Reference 82 - 0.03% Coverage

Feathers of Hope began as a First Nations youth forum but it quickly [became] a movement of hope, healing, and positive change within northern Ontario's First Nations communities. You spoke passionately about wanting to learn about the past, and said that First Nations and non-First Nations people alike need to understand our history, and the impacts it still has on everything around us.... First Nations and non-First Nations people need to understand how colonization, racism, that residential schools still continue to negatively impact the quality of life in our communities.

Everyone, especially the young people ... need to learn of Canada's history, of our past, to truly try and understand our present. This needs to be taught in school, but it also needs to be heard first-hand from our family, our friends, and our other community members. This will begin the journey of healing together as a family or as a community because we can no longer live [with] a silence that hides our pain. So while youth want to know of their past, they are ready to move forward. They understand they need positive change, but they don't want to do this alone. We all need to come together so we can share, so we can grow, and then we can uplift one another, because that's what reconciliation is about.¹¹⁵

Learning about the residential schools history is crucial to reconciliation, but can be effective only if Canadians also learn from this history in terms of repairing broken trust, strengthening a sense of civic responsibility, and spurring remedial and constructive action.¹¹⁶

Reference 83 - 0.01% Coverage

of information concerning Treaties, Aboriginal rights, or historical wrongs such as residential schools, they must know how to assess the credibility of these sources for themselves. As active citizens, they must be able to engage in debates on these issues, armed with real knowledge and deepened understanding about the past. Understanding the ethical dimension of history is especially important. Students

Reference 84 - 0.03% Coverage

of Victoria, seven Aboriginal youth researchers embarked on a digital storytelling project, "Residential Schools Resistance Narratives: Strategies and Significance for Indigenous Youth." The project enabled youth researchers to learn about the critical role that resistance and resilience played in the residential schools and beyond, but also allowed them to reflect on their own identities and roles within their families and communities. One youth researcher said that "what started as a research job turned into a personal hunt for knowledge of my own family's history with residential schools." Others noted the importance of respecting and incorporating ceremony and protocols in their digital storytelling projects. Asma Antoine, the project coordinator, reported that the group learned the importance of knowing that when speaking to a Survivor ... you have to hear their past before you can hear their understanding of resistance. This project allowed the group [to have] a learning process that weaves [together] traditional [Indigenous] and Western knowledge to build our stories of resistance.... This research project has ignited a

fire that shows in each digital story. The passion of resistance that validates the survival and resiliency of First Nations people and communities provides hope for healing and reconciliation over the next seven generations.¹¹⁸

Reference 85 - 0.02% Coverage

voice in developing reconciliation policy, programs, and practices into the future. It is therefore vital to develop appropriate public education strategies to support the ongoing involvement of children and youth in age-appropriate reconciliation initiatives and projects at community, regional, and national levels. Through direct participation in the trc's National Events, thousands of young people and their teachers across the country had the opportunity to learn about the residential schools and think about their own role and responsibility in reconciliation. The trc's Education Days were designed specifically for elementary and high school students and their teachers. Young people had the opportunity to listen to, and interact with, Elders and Survivors. They attended interactive workshops where they learned about the residential school history, resilience, and healing through the arts—painting, carving, storytelling, music, and film. They visited the Learning Places to walk through the Legacy of Hope Foundation display, “One Hundred Years of Loss,” and to see posters and archival photographs of the residential schools from their own region. Education Days were well attended. For example, at the British Columbia National

Reference 86 - 0.02% Coverage

about the past. They understand that knowing the whole story about Canada's history is relevant for today and crucial for their future. This was evident, for example, in an expression of reconciliation made to the trc at the Alberta National Event on March 27, 2014, by a group of Aboriginal and non-Aboriginal youth from the Centre for Global Education in Edmonton. One of the non-Aboriginal youth, Hanshi Liu, told us about the project. First, the group—made up of youth from First Nations reserves, the rural communities of High Prairie and Fort MacLeod, and the city of Edmonton—spent a month studying and talking about residential schools and their shared history. They then held a virtual town hall where over 300 students talked about their vision for reconciliation. Emerald Blesse from Little River Cree Nation told us that “youth believe that rec-

Reference 87 - 0.01% Coverage

Role of Canada's museums and archives in education for reconciliation Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada, New Zealand, Australia, and the United States have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience. Museums have traditionally been thought of as places where a nation's history is presented in neutral, objective terms. Yet, as history that had formerly been silenced was revealed, it became evident that Canada's museums had told only part of the story.¹³⁰

Reference 88 - 0.01% Coverage

past, museums and archives have been gradually transforming from institutions of colony and empire into more inclusive institutions that better reflect the full richness of Canadian history. Political and legal developments on international and national fronts have con-

Reference 89 - 0.01% Coverage

1982, which recognizes and affirms existing Aboriginal and Treaty rights, and various court rulings related to Aboriginal rights have fundamentally altered the landscape in Canada's public history institutions. In light of court decisions that have declared that the principle of the honour of the Crown must be upheld by the state in all its dealings with Aboriginal peoples and that Aboriginal peoples' oral history must be "placed on an equal footing" with written historical documents, national museums and archives have been compelled to respond accordingly.¹³³

Reference 90 - 0.01% Coverage

e) Repatriating, on request, objects that are sacred or integral to the history and continuity of particular nations and communities;

Reference 91 - 0.01% Coverage

nation's past with little regard for the histories of First Nations, Inuit, and Métis peoples are slowly transforming. Although dialogue between museums and Aboriginal peoples has improved substantially since the 1980s, the broader debate continues over whose history is told and how it is interpreted. Here, we focus on two national museums, the Canadian Museum of History (formerly the Canadian Museum of Civilization)¹³⁸

Reference 92 - 0.02% Coverage

tory institutions, they bear a particular responsibility to retell the story of Canada's past so that it reflects not only diverse cultures, history, and experiences of First Nations, Inuit, and Métis peoples, but also the collective violence and historical injustices that they have suffered at the hands of the state. It is instructive to examine how these two public history institutions plan to interpret the history of Aboriginal peoples and address historical injustices in the coming years. Canadian Museum of History Appearing before the House of Commons Standing Committee on Canadian

Heritage in June 2013, Mark O'Neill, president and chief executive officer of the Canadian Museum of Civilization Corporation, acknowledged that many important aspects and milestones of Canadian history—including residential schools—have been missing from the museum.

Reference 93 - 0.01% Coverage

century. Colonization as a term or concept is not mentioned in Canada Hall. This is something we intend to correct. Canadians made it very clear to us during the public engagement process that the voices and the experiences of First Peoples must have a place in any narrative of

Canadian history.... Canadians want us to be comprehensive, frank and fair in our presentation of their history. They want us to examine both the good and the bad from our past. We were urged to foster a sense of national pride without ignoring our failings, mistakes and controversies.¹³⁹

Reference 94 - 0.02% Coverage

connections to history,” the Canadian Museum of History said that it intended to “explore the realities of contemporary life for Canada’s First Peoples [including] cultural engagements with modernity, environmental change, and globalization, evolving concepts of tradition, political mobilization, and new avenues of social expression ... [and] the impact of rapid change in Canada’s North, especially for Inuit.”¹⁴¹ key research theme is “First Peoples,” with a particular focus on Aboriginal histories.

The histories and cultures of Aboriginal peoples are central to all Canadians’ understanding of their shared past. Respectful exploration of the interwoven, often difficult histories of Aboriginal and non-Aboriginal Peoples is a responsible, timely contribution to contemporary Canada, and to global understanding of Aboriginal Peoples.... There are four principal objectives in exploring and sharing Aboriginal narratives.... 1) Represent Aboriginal histories and cultures within broader Canadian narratives ... 2) Explore intercultural engagement and its continuing impacts ... 3) Broaden understanding of Aboriginal history before European contact ... [and] 4) Deepen efforts to support First Peoples’ stewardship.¹⁴²

Reference 95 - 0.01% Coverage

emphasizes is consistent with our own findings: Canadians, including youth and teachers, think they should learn about the history and legacy of residential schools and Aboriginal history more broadly. We take particular note of the prominence given to presenting both the positive and negative aspects of Canada’s history, demonstrating the relevance of the past to the present, including marginalized voices and

Reference 96 - 0.01% Coverage

perspectives, encouraging collaboration, and making connections between personal and public history.

The Canadian Museum for Human Rights As a national public history institution, the new Canadian Museum for Human

Reference 97 - 0.02% Coverage

in Vancouver on March 3, 2011, cmhr President and Chief Executive Officer Stuart Murray talked about the museum’s vision for, and role in, national reconciliation. He emphasized the prominent role of the cmhr’s First Nations, Inuit, and Métis advisors, as well as the Elders Advisory Council, Aboriginal Youth Council, and the broader Aboriginal community, in the planning and programs developed by the museum.¹⁴⁴ Given the deep controversies that exist regarding the history of the residential

school system, it is perhaps not surprising that the cmhr was criticized by the Southern Chiefs Organization in Manitoba in June of 2013, after media reports that the museum would not “label

human rights violations against First Nations as genocide.” From the Southern Chiefs Organization’s perspective, the museum was “sanitizing the true history of Canada’s shameful treatment of First Nations.”¹⁴⁵ ment on July 26, 2013, clarifying the museum’s position.

Reference 98 - 0.02% Coverage

In the Museum, we will examine the gross and systemic human rights violation of Indigenous peoples. This will include information about the efforts of the Aboriginal community, and others, to gain recognition of these violations as genocide—and we will use that word. We will look at the ways this recognition can occur when people combat denial and work to break the silence surrounding such horrific abuses.... We have chosen, at present, not to use the word “genocide” in the title for one of the exhibits about this experience, but will be using the term in the exhibit itself when describing community efforts for this recognition. Historical fact and emerging information will be presented to help visitors reach their own conclusions. While a museum does not have the power to make declarations of genocide, we can certainly encourage—through ongoing partnership with the Indigenous community itself—an honest examination of Canada’s human rights history, in hopes that respect and reconciliation will prevail.¹⁴⁶

Reference 99 - 0.01% Coverage

education venue for teaching all Canadians to think more critically about the history of human rights violations against Aboriginal peoples. Speaking about the forthcoming 2017 commemoration of Canada’s Confederation, Murray observed that Canada’s human rights record is not unblemished, and that

Reference 100 - 0.02% Coverage

national reconciliation is the most suitable framework to guide commemoration of this significant historical benchmark in Canada’s history. This intended celebration can be an opportunity for Canadians to take stock of the past, celebrating the country’s accomplishments without shirking responsibility for its failures. Fostering more inclusive public discourse about the past through a reconciliation lens would open up new and exciting possibilities for a future in which Aboriginal peoples take their rightful place in Canada’s history as founding nations who have strong and unique contributions to make to this country. In the Commission’s view, there is an urgent need in Canada to develop historically literate citizens who understand why and how the past is relevant to their own lives and the future of the country. Museums have an ethical responsibility to foster national reconciliation, and not simply tell one party’s version of the past. This can be accomplished by representing the history of residential schools and of Aboriginal peoples in ways that invite multiple, sometimes conflicting, perspectives, yet ultimately facilitate empathy, mutual respect, and a desire for reconciliation that is rooted in justice. The Canadian Museum of History and the Canadian Museum for Human Rights,

Reference 101 - 0.03% Coverage

Canada's national archives: Sharing Aboriginal history versus keeper of state records As Canada's national archives, Library and Archives Canada (lac) has a dual function with regard to its holdings on Aboriginal peoples. It is both a public history institution tasked with making documents relevant to Aboriginal history accessible to the public, and it is the custodian of federal government departmental historical records. In 2005, lac issued a "Collection Development Framework," which set out the principles and practices that would guide the institution's acquisitions and preservation of its holdings. The framework made specific commitments regarding materials related to Aboriginal peoples. lac recognizes the contributions of Aboriginal peoples to the documentary heritage of Canada, and realizes that, in building its collection of materials, it must take into account the diversity of Aboriginal cultures, the relationship the Government of Canada has with Aboriginal peoples, and the unique needs and realities of Aboriginal communities. The development of a national strategy will be done in consultation and collaboration with Aboriginal communities and organizations, and will respect the ways in which indigenous knowledge and heritage is preserved or ought to be preserved and protected within or outside of Aboriginal communities.¹⁴⁸

Reference 102 - 0.01% Coverage

public education mandate to work collaboratively with Aboriginal peoples to document their cultural and social history versus its legal obligation to serve the state. This tension is most evident where archived documents are relevant to various historical injustices involving Aboriginal peoples. Historical records housed in lac have been

Reference 103 - 0.01% Coverage

own understanding of the history of government policy and practice in relation to Aboriginal peoples in general and residential schools in particular. But it has also been necessary to fulfilling our mandate obligation to ensure ongoing public access to the records through the National Centre for Truth and Reconciliation. The Commission's attempts to obtain records were frustrated by a series of bureaucratic and legal roadblocks. In April 2012, the Commission was compelled to file a "Request for Direction"

Reference 104 - 0.03% Coverage

I therefore conclude that given their meaning, the language in section 11 of Schedule N does not exclude documents archived at lac from Canada's obligation to the trc. The context in which the Settlement Agreement was created provides further important support for that conclusion in several ways. [para. 71] First, telling the history of Indian Residential Schools was clearly seen as a central aspect of the mandate of the trc when the Settlement Agreement was made. Since Canada played a vital role in the irs [Indian Residential School] system, Canada's documents wherever they were held, would have been understood as a very important historical resource for this purpose. [para. 72] Second, the Settlement Agreement charged the trc with compiling an historical record of the irs system to be accessible to the public in the future. Here too, Canada's documents, wherever housed, would have been seen to be vital to this task. [para. 73] Third, the story of the history and the historical record to be compiled cover over 100 years and dates back to the nineteenth century. In light of this time span, it would have been understood at the time of

the Settlement Agreement that much of the relevant documentary record in Canada's possession would be archived in lac and would no longer be in the active or semi-active files of the departments of the Government of Canada. [para. 74] Fourth, it would have been obvious that the experienced staff at lac would have vastly more ability to identify and organize the relevant documents at lac than would the newly hired staff of the newly formed trc. It would have made little sense to give that task to the latter rather than the former, particularly given its importance to the trc's mandate. [para. 75]156

Reference 105 - 0.01% Coverage

Joinet-Orentlicher Principles, which set out remedial measures that states must undertake to satisfy their duty to guard against impunity from past human rights violations and prevent their reoccurrence. This includes victims' right to know the truth about what happened to them and their missing family members. Society at large also has the right to know the truth about what happened in the past and what circumstances led to mass human rights violations. The state has a duty to safeguard this knowledge and to ensure that proper documentation is preserved in archives and history books. The Joinet-Orentlicher Principles state, "The full and effective exercise of the right to

Reference 106 - 0.01% Coverage

that in many countries, including Canada, the access to, and protection of, historical records have been instrumental in advancing the rights of Indigenous peoples and documenting the state's wrongful actions. In the wake of the South African and other truth commissions, some archivists have come to see themselves not simply as neutral custodians of national history, but also as professionals who are responsible for ensuring that records documenting past injustices are preserved and used to strengthen government accountability and support justice.¹⁶²

Reference 107 - 0.01% Coverage

about the children who never came home from residential school. The question of what happened to their loved ones and where they were laid to rest has haunted families and communities. Throughout the history of Canada's residential school system, there was no effort to record across the entire system the number of students who died while attending the schools each year. The National Residential School Student Death Register, established by the Truth and Reconciliation Commission of Canada, represents the first national effort to record the names of the students who died at school. The register is far from complete: there are, for example, many relevant documents that have yet to be received, collected, and reviewed. Some of these records have been located in provincial records. In June 2012, at

Reference 108 - 0.02% Coverage

tacted offices of provincial vital statistics across the country. At the Alberta National Event, Assistant Deputy Minister Peter Cunningham, from the Ministry of Aboriginal Relations and Reconciliation in British Columbia, offered a flash drive in a small, carved, bentwood box, as an expression of reconciliation. He said, I think it's incredibly important that all of the information

comes out about what was a very deeply dark and disturbing event in Canadian history ... residential schools.... I'm here today to add to that body of knowledge on behalf of the government of British Columbia and the Vital Statistics Agency of bc.... The information on this flash drive is information about Aboriginal children between the ages of 4 and 19 years of age who died in British Columbia between the years 1870 and 1984.163

Reference 109 - 0.02% Coverage

A working group was formed to organize the first [commemoration] feast, which was held at Fort Normandeau, on June 30, 2010. As the more than 325 names of students were read, a hush fell over the crowd.... Since then the collaboration [has] continued, with First Nations Treaty 6 and 7, Métis Nation of Alberta, United Church members, the Red Deer Museum and Art Gallery, the City and County [of Red Deer], the [Indian] Friendship Centre, and school boards. This led to the formation of the Remembering the Children Society in 2011.... Our society's objectives include: continued support for recovering Indian residential school cemeteries and histories in Alberta; educating the public about the same; honouring the Survivors, and those who died in the schools; as well as identifying the unmarked graves. Each year for the next three years, a commemorative feast was held. At the third gathering, many descendants shared stories of the impact on them, their parents, and grandparents, because they attended the Red Deer Industrial School.

Reference 110 - 0.01% Coverage

The Society has worked with the museum in developing a new standing exhibit and with the Waskasoo Park administration in the preparation of new interpretive signage at Fort Normandeau regarding the school history. We are grateful for the truth spoken of a painful shared history, the friendships we have formed, and the healing that has happened as a result of working together for over five years. We will continue to remember the children of the past and present. In the Bentwood Box, as symbols of our work together, we place a program of the first ceremony, a dvd from the museum display, flower and ribbon pins from the third feast, and a copy of guidelines we have published of our experience, for those who wish to undertake a similar recovery of a residential school cemetery.165

Reference 111 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 112 - 0.01% Coverage

tial school records. Other records that are relevant to the history and legacy of the residential school system are scattered across the country in provincial, territorial,

Reference 113 - 0.01% Coverage

municipal, and local archives, as well as in government departments and agencies that were not parties to the Settlement Agreement. All this has made it extremely difficult for Survivors, their families, and communities to access the very records that hold such critical pieces of information about their own lives and the history of their communities. The Settlement Agreement church archives, to varying degrees, have endeavoured

Reference 114 - 0.01% Coverage

Church of Canada has made all its residential school photographs and school histories available online to make them more accessible to Survivors and others, and “as a form of repatriation to First Nations communities.”¹⁶⁷

Reference 115 - 0.02% Coverage

of Survivors, their families, and communities. What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the collective memory of Survivors and others whose lives were touched by the history and legacy of the residential school system. With this understanding, the trc mandate called for the establishment of a new

National Research Centre (nrc) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This nrc, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (nctr), is an evolving, Survivor-centred model of education for reconciliation. Implementing a new approach to public education, research, and record keeping, the centre will serve as a public memory “site of conscience,” bearing permanent witness to Survivors’ testimonies and the history and legacy of the residential school system.¹⁶⁹

Reference 116 - 0.01% Coverage

many years, Survivors and their supporters called for a centre that would be their lasting legacy to their own history and to Canada’s national memory. In March 2011, the trc hosted an international forum in Vancouver, “Sharing Truth: Creating a National Research Centre on Residential Schools,” to study how records and other materials from truth and reconciliation commissions around the world have been archived.¹⁷⁰

Reference 117 - 0.02% Coverage

Several speakers talked about their vision for the nctr. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation, said, Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit; a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will

be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.¹⁷¹

Reference 118 - 0.02% Coverage

ensuring that historic harms, and Treaty, constitutional, and human rights violations, against Aboriginal peoples are not repeated. As a highly visible site of conscience, it will serve as an intervention in the country's public memory and national history. The centre is independent from government. It is guided by a Governing Circle, the majority of whose members must be Aboriginal and which includes Survivor representatives. Among its various responsibilities, this governing body will make decisions and provide advice on ceremonies and protocols, and establish a Survivors' Circle.¹⁷² The centre will house trc records, including Survivors' oral history statements, art-works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and communities to have access to their own history. The centre has committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools. Once the centre is fully operational, it will be well positioned to take a leadership

Reference 119 - 0.01% Coverage

especially important to ensure that communities are able to access the centre's holdings and resources in order to produce histories of their own residential school experiences and their involvement in the truth, healing, and reconciliation process. The centre will be a living legacy, a teaching and learning place for public education to promote understanding and reconciliation through ongoing statement gathering, new research, commemoration ceremonies, dialogues on reconciliation, and celebrations of Indigenous cultures, oral histories, and legal traditions.¹⁸⁰

Reference 120 - 0.01% Coverage

77) We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.

78) We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

Reference 121 - 0.01% Coverage

Survivors have found ways to restore those connections. They believe that reconciliation with other Canadians calls for changing the country's collective, national history so that it is based on the truth about what happened to them as children, and to their families, communities, and nations. Public memory is important. It is especially important to recognize that the trans-

Reference 122 - 0.01% Coverage

Reshaping national history is a public process, one that happens through discus-

Reference 123 - 0.01% Coverage

logues, artistic expressions, and commemorations emerge. Public memory, much like national history, is often contentious. Although public memory can simply reinforce

Reference 124 - 0.02% Coverage

the colonial story of how Canada began with European settlement and became a nation, the process of remembering the past together also invites people to question this limited version of history. Unlike some truth and reconciliation commissions that have focused on individual victims of human rights violations committed over a short period of time, this Commission has examined both the individual and collective harms perpetrated against Aboriginal families, communities, and nations for well over a century, as well as the preconditions that enabled such violence and oppression to occur. Of course, previously inaccessible archival documents are critically important to correcting the historical record, but we have given equal weight and greater voice to Indigenous oral-based history, legal traditions, and memory practices in our work and in this final report, since these represent the previously unheard and unrecorded versions of history, knowledge, and wisdom.¹⁸⁴

Reference 125 - 0.02% Coverage

Settlement Agreement for the harms they have experienced, and an official apology, they have also continued to advise the Commission as it has implemented its mandate. Guided by Elders, Knowledge Keepers, and the members of the trc Survivor Committee, the Commission has made Aboriginal oral history, legal traditions, and memory practices—ceremony, protocols, and the rituals of storytelling and testimonial witnessing—central to the trc's National Events, Community Hearings, forums, and dialogues. The Commission's proceedings themselves constitute an oral history record, duly witnessed by all those in attendance. Working with local communities in each region, sacred ceremonies and protocols were performed and followed at all trc events. Elders and traditional healers ensured that a safe environment was created for truth sharing, apology, healing, and acts of reconciliation.

Reference 126 - 0.02% Coverage

ble quality that moves us from our heads to our hearts. They teach us about ourselves, our histories, and our lives. Ceremony and ritual have played an important role in various conflict and peace-building settings across the globe, including North America, where Indigenous nations

have their own long histories of diplomacy and peacemaking. Ceremonial rituals have three functions in the peacemaking process. First, they create a safe space for people to interact and learn as they take part in the ceremony. Second, they enable people to communicate non-verbally and process their emotions. Third, ceremonies create an environment where change is made possible; world views, identities, and relationships with others are transformed.¹⁸⁶ Those in attendance at trc events learned to acknowledge and respect Indigenous

Reference 127 - 0.01% Coverage

the truth and be able to tell the full and complete story of residential schools in this country, it was fundamentally important to the Commission's work to be able to hear the stories of Survivors and their families. It was also important to hear the stories of those who worked in the schools—the teachers, the administrators, the cooks, the janitors—as well as their family members. Canada's national history must reflect this complex truth so that 50 or 100 years from now, our children's children and their children will know what happened. They will inherit the responsibility of ensuring that it never happens again. Regardless of the different individual experiences that children had as students in

Reference 128 - 0.03% Coverage

as members of intergenerational communities of memory. They remembered so that their families could understand what happened. They remembered so that their cultures, histories, laws, and nations can once again thrive for the benefit of future generations. They remembered so that Canada will know the truth and never forget. The residential school story is complicated. Stories of abuse stand in sharp contradiction to the happier memories of some Survivors. The statements of former residential school staff also varied. Some were remorseful while others were defensive. Some were proud of their students and their own efforts to support them while others were critical of their own school and government authorities for their lack of attention, care, and resources. The stories of government and church officials involved acknowledgement, apology, and promises not to repeat history. Some non-Aboriginal Canadians expressed outrage at what had happened in the schools and shared their feelings of guilt and shame that they had not known this. Others denied or minimized the destructive impacts of residential schools. These conflicting stories, based on different experiences, locations, time periods, and perspectives, all feed into a national historical narrative. Developing this narrative through public dialogue can strengthen civic capacity

Reference 129 - 0.01% Coverage

explained that although he did not want to remember his residential school experiences, he came forward because “we’ve got to let other people hear our voices.” When he was asked how, given the history of the residential schools, Canada could be a better place, he replied that we must “listen to the people.”¹⁹¹

Reference 130 - 0.02% Coverage

was to educate their own children and grandchildren by publicly sharing their life stories with them. The effect of this on intergenerational Survivors was significant. At the Manitoba National Event, Desarae Eashappie said, I have sat through this week having the honour of listening to the stories from Survivors. And I just feel—I just really want to acknowledge everybody in this room, you know, all of our Elders, all of our Survivors, all of our intergenerational Survivors.... We are all sitting here in solidarity right now ... and we are all on our own journey, and [yet we are] sitting here together ... with so much strength in this room, it really is phenomenal. And I just want to acknowledge that and thank everybody here. And to be given this experience, this opportunity, you know, to sit here ... and to listen to other people and listen to their stories and their experiences, you know, it has really humbled me as a person in such a way that is indescribable.... And I can take this home with me now and I can take it into my own home. Because my dad is a residential school Survivor, I have lived the traumas, but I have lived the history without the context.¹⁹⁴

Reference 131 - 0.01% Coverage

issues, including residential schools, through the act of witnessing Survivors' testimonies, they learned about this history in a different way. At the Saskatchewan National Event, a former prime minister, the Right Honourable Joe Clark, said that the Saskatchewan National Event gave him a better understanding of the intergenerational impacts of the residential schools, and a better sense of the challenges and opportunities for reconciliation with the rest of Canada. When I came to take my place this morning, I knew the storyline, if you will. I knew what had happened. I had some idea of the consequences it [the

Reference 132 - 0.01% Coverage

residential school system] involved, but I had no real idea because I had not been able to witness it before ... the multi-generational emotion that is involved in what has happened to so many of the victims of the residential schools.... [Today] I heard, "We are only as sick as our secrets." That is an incentive to all that have kept these emotions and this history too secret, too long, to show the courage that so many of you have shown, and let those facts be known....

Reference 133 - 0.01% Coverage

Honourable Andy Scott, was inducted as an Honorary Witness at the 2012 Atlantic National Event in Halifax. He then served to welcome new inductees to the Honorary Witness circle at the Saskatchewan National Event, and to reflect on his experience. His comments reinforce the Commission's conviction that relationship-based learning and ways of remembering lead to a deeper knowledge and understanding of the links between the Survivors' experiences and community memory and our collective responsibility and need to re-envision Canada's national history, identity, and future. He told us,

Reference 134 - 0.01% Coverage

Reconciliation is about Survivors speaking about their experiences, being heard and being believed, but it's also about a national shared history. As Canadians, we must be part of

reconciling what we have done collectively with who we believe we are. To do that with integrity and to restore our honour, we must all know the history so we can reunite these different Canadas. 203

Reference 135 - 0.02% Coverage

We need to have an accurate record of history.... As long as there are some that are in denial of what really happened, as long as we don't have the full picture of what happened, we really can't move forward in that spirit of reconciliation.... I want to acknowledge these stories as gifts, a hand towards reconciliation. I think it's amazing that after all that has passed, after all that you've experienced, that you would be willing to share your pain with the rest of Canada in this spirit of openness and reconciliation and in this faith that the government of Canada and non-Aboriginal Canadians will receive them in a way that will lead to a better relationship in the future. That you have that faith to share your stories in that spirit is amazing and it's humbling and it's inspiring and I just want to thank Survivors for that.204

At the 2010 Manitoba National Event, Ginelle Giacomini, a high school history teacher from Winnipeg who served as a private statement gatherer at the event, said, "I was talking to a few students before I came this week to do this, and they said, 'Well, what do you mean there are Survivors? That was a long time ago. That was hundreds of years ago.'" To them, this is a page in a history book.... So, I'm

Reference 136 - 0.02% Coverage

so blessed to have spent the past week sitting down one-on-one with Survivors and listening to their stories. And I have heard horrific things and the emotions. It's been very hard to hear. But what every single person I've spoken to has said is that "we are strong." And the strength is one thing that I'll carry with me when I leave. You carry on, and that's something that I want to bring back to my classrooms, is the strength of everyone that I spoke to and their stories. And it is so important for high school students, and all students in Canada, to be talking about this a lot more than they are. I just want to thank everyone involved for doing this, for educating me. I have a history degree in Canadian history. I learned more in the past five days about Canada than I have in three years of that degree.205

Reference 137 - 0.02% Coverage

ing Survivors' memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood's *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie*, Nova Scotia (1992), to the more recent works of Agnes Grant's *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin's *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine's *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars's *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo's *Up Ghost River: A Chief's Journey*

through the *Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author's own life experiences), such

Reference 138 - 0.01% Coverage

to resist and challenge the cultural understandings of settler-dominated versions of Canada's past and its present reality. Sharing intercultural dialogue about history, responsibility, and transformation through the arts is potentially healing and transformative for both Aboriginal and non-Aboriginal peoples.²⁰⁸

Reference 139 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, "Practicing Reconciliation: A Collaborative

Reference 140 - 0.01% Coverage

We should begin by echoing what many of our interview and artist subjects have repeatedly said: that the act of reconciliation is itself deeply complicated, and that success should not be measured by achieving a putative [commonly accepted or supposed] reconciliation, but by movement towards these lofty goals. Indeed, it could be proposed that full reconciliation is both mercurial and impossible, and that the efforts of theorists, artists, survivors, and the various publics engaged in this difficult process are best focused on working collaboratively for better understanding our histories, our traumas, and ourselves.²¹⁵

Reference 141 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope. The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the Commission's activities, commemoration projects across the country were funded under the

terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 142 - 0.03% Coverage

neighbours. The scope, breadth, and creativity of the projects were truly impressive. Projects ranged from traditional and virtual quilts, monuments and memorials, traditional medicine gardens, totem pole and canoe carving, oral history, community ceremonies and feasts, land-based culture and language camps, cemetery restoration, film and digital storytelling, commemorative walking trails, and theatre or dance productions.²¹⁶ The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process that were seen as being essential to supporting long-term reconciliation. First, the projects were to be Survivor-driven; that is, their success was contingent upon the advice, recommendations, and active participation of Survivors. Second, commemoration projects would forge new connections that linked Aboriginal family and community memory to Canada's public memory and national history. Third, incorporating Indigenous oral history and memory practices into commemoration projects would ensure that the processes of remembering places, reclaiming identity, and revitalizing cultures were consistent with the principle of self-determination. Commemorating the life stories of Survivors strengthens the bonds of family and community memory that have been disrupted but not destroyed. Families grieve for all that was lost and can never be recovered. The act of commemoration remembers and honours those who are no longer living and comforts those for whom a history of injustice and oppression is still very much alive. Commemorations can also symbolize hope, signifying cultural revitalization and the reclaiming of history and identity. Even as they grieve, families envision a better future for children and youth and for generations yet unborn. The collective memory of Aboriginal peoples lives in places: in their traditional

Reference 143 - 0.01% Coverage

Elders, and others in Kenora, Ontario, for a final ceremony to mark commemorations that were held earlier at each site of the five residential schools that were located in the territory. Monuments had been placed at each of the sites. Richard Green, who coordinated the two-year memorial project, said, "This is a commemoration for all the sites together. This meeting is about honouring all the children and is part of remembering the legacy. Lest we forget, as they say. We can probably forgive, but we can never forget our history." He explained that the monuments "have been a big success with plenty of positive feedback. Now we have a physical place where people can go and commemorate."²¹⁸

Reference 144 - 0.01% Coverage

tial school in the 1950s and 1960s demonstrates how recognizing and respecting Indigenous protocols and practices of ceremony, testimony, and witnessing can breathe life, healing, and transformation into public memory making through dialogue, the arts, and commemoration. The story has deep roots within the family histories of the Survivors and in the oral history and community memory of the Nuuchah-nulth peoples. The paintings from the Alberni residential school are part of a larger collection of

Reference 145 - 0.02% Coverage

Alberni residential school. Aller also donated to the university his private papers, and hundreds of photographs, slides, and archival documents that detail his teaching philosophy and approach to art. Aller did not agree with the philosophy behind the residential schools. He saw art as a way to free students from their everyday environment and as a way for them to express their creativity, through either traditionally inspired works, or paintings that used the theories and ideas of the contemporary art world. The paintings from the Alberni residential school portray images of landscapes, people, animals, masks, and traditional stories, as well as some images of the school itself. Most of the artists signed their paintings, putting their age next to their name. In this sense, the children stand out; the anonymity that depersonalizes so much of the residential school history is removed. In 2010, University of Victoria's Dr. Andrea Walsh, who was in the early stages of a

Reference 146 - 0.01% Coverage

exhibit, *To Reunite, To Honour, To Witness*, at the Legacy Art Gallery at the University of Victoria. Survivors, Elders, and community members continue to work with Walsh and Qwul'sih'yah'maht to document the story of the creation and return of the children's paintings as part of reconnecting individual, family, and community memory, and educating the public about a previously unknown part of the history and legacy of the residential schools. In September 2013, the paintings returned once again to the Learning Place at

Reference 147 - 0.02% Coverage

oration initiative, which was described as an "expression of reconciliation" when it was publicly announced at the Atlantic National Event in 2011. It is a specially commissioned stained-glass window entitled *Giniigaaniimenaaning* or *Looking Ahead*, designed by Métis artist Christi Belcourt. Its two-sided imagery depicts the history of the residential schools, the cultural resilience of Aboriginal peoples, and hope for the future. The window was permanently installed in the Centre Block of the federal parliament buildings, and unveiled in a dedication ceremony on November 26, 2012.²²¹ Putting this window in such a prominent public place helps to make the history and legacy of residential schools more visible to the Canadian public and the world at large, while also acknowledging the federal government's responsibility in establishing the residential school system. At the dedication ceremony, artist Christi Belcourt said that her inspiration for the

Reference 148 - 0.01% Coverage

create openings for dialogue about what happened, why, and what can be learned from this history. Through dialogue, citizens can strengthen their ability to “accommodate difference, acknowledge injustice, and demonstrate a willingness to share authority over the past.”²²⁴

Reference 149 - 0.01% Coverage

ciliation, the Commission believes that the federal government must do more to ensure that national commemoration of the history and legacy of residential schools becomes an integral part of Canadian heritage and national history. Under the Historic Sites and Monuments Act (1985), the minister responsible for Parks Canada has the authority to designate historic sites of national significance and approve commemorative monuments or plaques.²²⁵

Reference 150 - 0.01% Coverage

that celebrate Canada’s past are common, but commemorating those aspects of our national history that reveal cultural genocide, human rights violations, racism, and injustice are more problematic.

Reference 151 - 0.01% Coverage

A people’s knowledge of the history of its oppression is part of its heritage and, as such, must be preserved by appropriate measures in fulfillment of the State’s duty to remember.... On a collective basis, symbolic measures intended to provide moral reparation, such as formal public recognition by the State of its responsibility, or official declarations aimed at restoring victims’ dignity, commemorative ceremonies, naming of public thoroughfares or the erection of monuments, help to discharge the duty of remembrance.²²⁸

Reference 152 - 0.01% Coverage

issued a report on memorialization processes in countries where victims and their families, working collaboratively with artists and various civic society groups, have commemorated their experiences in unofficial ways that may run counter to state-sanctioned versions of national history.²²⁹

Reference 153 - 0.01% Coverage

orations of Indigenous peoples’ experience—both their oppression and their positive contributions to society—that have occurred in many countries, including Canada, have not been state-driven initiatives. Rather, they have been initiated by Indigenous peoples themselves. In Canada, a memorial to indigenous veterans from the First World War was built at the request of indigenous peoples, integrating many elements of indigenous cultures. This recognition took place at a later stage in history, however, and in a different venue to the main memorial

established for other Canadian soldiers. Commemoration projects are also taking place ... regarding the history of Indian residential schools.²³⁰

Reference 154 - 0.01% Coverage

consistent with our own findings on the residential schools commemoration projects. These Survivor-driven, community-based initiatives revealed the importance of integrating Indigenous knowledge and revitalizing Indigenous memory practices in commemorating the history and legacy of residential schools. They demonstrated the critical role that artists play in healing and commemoration. The Commission believes that Canada's national heritage network also has a vital

Reference 155 - 0.01% Coverage

values, policies, and practices that focus on conservation and continue to exclude Indigenous history, heritage values, and memory practices, which prioritize healing and the reclaiming of culture in public commemoration.²⁴⁰

Reference 156 - 0.01% Coverage

families, and communities have provided a wealth of information and best practices for commemorating the history and legacy of the residential school system. These can inform and enrich the National Program of Historical Commemoration and the work of the Historic Sites and Monuments Board of Canada to ensure that Canada's heritage and commemoration legislation, programs, policies, and practices contribute constructively to the reconciliation process in the years ahead.

Reference 157 - 0.02% Coverage

ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80) We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.

Reference 158 - 0.01% Coverage

iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation process.

Reference 159 - 0.01% Coverage

process require journalists to be well informed about the history of Aboriginal peoples and the issues that affect their lives. As we have seen, this is not necessarily the case. Studies of media coverage of conflicts involving Aboriginal peoples have borne this out. In the conflict between some of the descendants of members of the Stony Point Reserve and their supporters and the Ontario Provincial Police in Ipperwash Provincial Park in 1995, which resulted in the death of Dudley George, journalism professor John Miller concluded,

Reference 160 - 0.02% Coverage

With respect to the history and legacy of residential schools, all the major radio and television networks and newspapers covered the events and activities of the Commission. The trc provided regular information briefings to the media who attended the National Events. We discussed earlier how students must not only learn the truth about what happened in residential schools, but also understand the ethical dimensions of this history. So too must journalists. Many of the reporters who covered the National Events were themselves deeply affected by what they heard from Survivors and their families. Some required the assistance of health-support workers. Some told us in off-the-record conversations that their perspectives and understanding of the impacts of residential schools, and the need for healing and reconciliation, had changed, based on their observations and experiences at the National Events.

Reference 161 - 0.01% Coverage

86) We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the

Reference 162 - 0.01% Coverage

a copy of the documentary *FrontRunners*, which she produced for aptn, about some residential school athletes who had made history. She said, In 1967, ten teenage First Nations boys, all good students and great runners, ran with the 1967 Pan Am Games torch, from St. Paul, Minnesota, to Winnipeg, a distance of 800 kilometres, which they did successfully.... But the young men who delivered that torch to the stadium were turned away at the door. They were not allowed in to watch those games. They were not allowed to run that last 400 metres. One of them told me that he remembered being turned around, [and] put back on the bus to residential school.... In 1999, Winnipeg hosted the Pan Am Games again and the organizers realized what had happened. They tracked

Reference 163 - 0.01% Coverage

Such stories are indicative of the need for the rich history of Aboriginal peoples' contributions to sport to become part of Canadian sport history. On November 18, 2014, we attended an event hosted by the Law Society of Upper

Reference 164 - 0.01% Coverage

87) We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

Reference 165 - 0.02% Coverage

ditional territories of the Squamish, Musqueam, Tsleil-Waututh, and Lil'wat peoples, and they were an integral part of the event. In the spirit of reconciliation, which aligns easily with the spirit of the games themselves, the Four Host First Nations and the Vancouver Olympic Committee formed a partnership that ensured that Indigenous peoples were full participants in the decision-making process—a first in Olympic history. At the opening ceremonies and throughout the games, territorial protocols were respected, and the Four Host First Nations and other Indigenous peoples from across the province were a highly visible presence at various Olympic venues. 91) We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

Reference 166 - 0.01% Coverage

iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 167 - 0.02% Coverage

My grandmother and grandfather lived through things in their twenties that I can't even begin to imagine ... for my people, this history is still an open wound ... what can I tell you that will give you understanding of this? ... It's always been part of my life.... Because the Holocaust was at such a widespread global level ... who is the perpetrator? Every day, people were implicated ... and there were systems and nations involved ... so there's no one person I can accept an apology from. The German government has apologized. It's about the reconciliation of trust in humanity that this kind of persecution won't happen again to the Jews or globally.... Reconciliation is about making sure that none of our communities suffer that persecution again ... for me it's about guarding our institutions to make sure they aren't continuing this kind of persecution ... we've had the apology from the government but how are we checking in to see how we're

Reference 168 - 0.03% Coverage

violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them. The Commission believes there is an urgent

need for more dialogue between Aboriginal peoples and new Canadians. At a forum, “From Remembrance to Reconciliation,” co-sponsored by the Ontario Human Rights Commission, Colour of Poverty, Colour of Change, and the Metro Toronto Chinese and South-East Asian Legal Clinic, and attended by the trc Commissioners, participants reflected on how their own histories shaped their understanding of violence, oppression, and racism, the stereotypes they learned about Aboriginal peoples in Canada, and the challenges and opportunities of building alliances together. Akua Benjamin, who came from the Caribbean, with its history of slavery, said, How is it that our histories ... [have] so many similarities in terms of violence? The violence of slavery is the violence of destruction in Aboriginal communities.... These are societies that are shaped by violence.... My grandmother talked about working in the fields and being beaten ... my mother carried coal on her head as a child ... so we have a lot in common.... How do we reconcile? How do we have those difficult conversations that say that you are implicated in my struggle? You have privilege that I don’t. You have an education that I was not privy to.... This is a safe place for us to really have those difficult conversations.296

Reference 169 - 0.02% Coverage

Many Canadians feel that Canadian identity and cultural identity is somehow defined by this universal humanism. On the flip side, we have Prime Minister Harper who says Canada has no history of colonialism. They do the same thing. They deny colonialism and racism and [attitudes of] white superiority ... whose legacy we continue to see today.... It’s a very toxic legacy.... One of the truths about Canada is that it was created as a white man’s country and this term was used over and over again.... Twenty years ago, I became a Canadian citizen and one of the things that wasn’t made clear to me ... was that when we took that oath [of allegiance] we would become party to the Treaties that were signed.... We were given this very uplifting lecture on the rights of Canadian citizenship but what was excluded was [information] on our responsibility and obligations ... as now being parties to these Treaties.297

Reference 170 - 0.01% Coverage

I was born in Hong Kong and came to Canada in 1968.... I landed in Victoria, bc, the oldest Chinatown in the country.... It has been a journey for me as a person of colour, as a person of the non-Indigenous communities ... to learn about the history of this Native land and my own social location and privilege as a member of the newer arrival communities.... From the [Chinese] labour of the cpr, to the head tax and the Chinese Exclusion Act ... the Chinese, along with Indigenous children, were secluded in the education system for so many years ... there’s been a constant narrative of systemic racism, exclusion, and exploitation.... I think [we need to talk about] remembrance, resistance, and reconciliation.298

Reference 171 - 0.01% Coverage

93) We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples

Reference 172 - 0.01% Coverage

of Canada, including information about the Treaties and the history of residential schools.

Reference 173 - 0.01% Coverage

They need to learn how to speak to, and about, each other respectfully. They need to learn how to speak knowledgeably about the history of this country. And they need to ensure that their children learn how to do so as well. Reconciliation calls for group action. The 2012 Vancouver Olympics Organizing

Reference 174 - 0.01% Coverage

iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.

Reference 175 - 0.01% Coverage

24) We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 176 - 0.02% Coverage

27) We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
28) We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 177 - 0.01% Coverage

57) We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and

Reference 178 - 0.02% Coverage

59) We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

60) We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

Reference 179 - 0.01% Coverage

63) We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including: i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

Reference 180 - 0.01% Coverage

77) We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.

78) We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

Reference 181 - 0.02% Coverage

ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80) We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.

Reference 182 - 0.01% Coverage

iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation process.

Reference 183 - 0.01% Coverage

86) We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal– Crown relations.

Reference 184 - 0.01% Coverage

87) We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

Reference 185 - 0.01% Coverage

iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skillsbased training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 186 - 0.01% Coverage

93) We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.

Reference 187 - 0.01% Coverage

experience including: the history, purpose, operation and supervision of the IRS system, the effect and consequences of IRS (including systemic harms, intergenerational consequences and the impact on human dignity) and the ongoing legacy of the residential schools;

Reference 188 - 0.01% Coverage

our history. For more than a century, Indian Residential Schools separated over 150,000

Reference 189 - 0.02% Coverage

Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us. God bless all of you. God bless our land.

Reference 190 - 0.01% Coverage

of its history. Forced assimilation of Aboriginal peoples was carried out through the residential

Reference 191 - 0.01% Coverage

haunted by this tragic and painful heritage from those First Nations, Métis and Inuit children, from their families and their communities, a dark and painful heritage that all Canadians must accept as a part of our history. For too long, Canadian governments chose denial over truth, and when confronted

Reference 192 - 0.01% Coverage

still horrifying to think of these things. Children were torn from their parents' arms to be assimilated. They were taken away and raised by people who had but one goal: to "kill the Indian in the child." Forced to unlearn their languages, these children could no longer communicate with their own parents. All of these things really happened, and they are a part of our collective history. Between 1934 and 1962, six residential schools were established in Quebec: two in

Reference 193 - 0.01% Coverage

a Parliament, as a country, take responsibility for one of the most shameful periods in our history. It is the moment for us to finally apologize. It is the moment when we will start to build a shared future, a future based on equality and built on mutual respect and truth. It was this Parliament that enacted, 151 years ago, the racist legislation that estab-

Reference 194 - 0.01% Coverage

must bear the scar, the blame for this horrendous period in Canadian history. But the truth is, we are the bearers of many blessings from our ancestors, and therefore, we must also bear their burdens." Our burdens include dishonouring the depths of the struggles of First Nations peoples and the richness of your gifts. We seek God's forgiveness and healing grace as we take steps toward building respectful, compassionate, and loving relationships with First Nations peoples.

We are in the midst of a long and painful journey as we reflect on the cries that we did not or would not hear, and how we have behaved as a church. As we travel this

Reference 195 - 0.01% Coverage

and fifty years of being with and ministering to the Native people of Canada, to offer an apology for certain aspects of that presence and ministry. A number of historical circumstances make this moment in history most oppor-

Reference 196 - 0.01% Coverage

sary of the arrival of Europeans on the shores of America. As large scale celebrations are being prepared to mark this occasion, the Oblates of Canada wish, through this apology, to show solidarity with many Native people in Canada whose history has been adversely affected by this event. Anthropological and sociological insights of the late 20th

Reference 197 - 0.01% Coverage

of physical and sexual abuse within these schools call for such an apology. Given this history, Native peoples and other groups alike are realizing that a certain healing needs to take place before a new and more truly cooperative phase of history

Reference 198 - 0.01% Coverage

of Native religious tradition. We broke some of your peace pipes and we considered some of your sacred practices as pagan and superstitious. This, too, had its origins in the colonial mentality, our European superiority complex which was grounded in a particular view of history. We apologize for this blindness and disrespect. One qualification is, however, in order. As we publicly acknowledge a certain blind-

Reference 199 - 0.03% Coverage

present is an exact and often cruel science. When Christopher Columbus set sail for the Americas, with the blessing of the Christian Church, Western civilization lacked the insights it needed to appreciate what Columbus met upon the shores of America. The cultural, linguistic, and ethical traditions of Europe were caught up in the naïve belief that they were inherently superior to those found in other parts of the world. Without excusing this superiority complex, it is necessary to name it. Sincerity alone does not set people above their place in history. Thousands of persons operated out of this mentality and gave their lives in dedication to an ideal that, while sincere in its intent, was, at one point, naively linked to a certain cultural, religious, linguistic, and ethnic superiority complex. These men and women sincerely believed that their vocations and actions were serving both God and the best interests of the Native peoples to whom they were ministering. History has, partially, rendered a cruel judgment on their efforts, showing how, despite much sincerity and genuine dedication, their actions were sometimes naïve and disrespectful in that they violated the sacred and cherished traditions of others. Hence, even as we apologize for some of the effects of their actions, we want at the same time to affirm their

sincerity, the goodness of their intent, and the goodness, in many cases, of their actions. Recognizing that within every sincere apology there is implicit the promise of con-

Reference 200 - 0.01% Coverage

this terrible chapter in Canadian history to share their stories. You heard one of those stories today. To those of you who suffered tragedies at residential schools we are very sorry for your experience. Healing has begun in many communities as you heard today, a testament that is a testament to the strength and tenacity of Aboriginal people and Aboriginal communities. Canadians can never forget what happened and they never should. The RCMP is

Reference 201 - 0.01% Coverage

mandate was to “witness, support, promote and facilitate truth and reconciliation events at both the national and community levels.” Witnessing in this context refers to the traditional and continuing Aboriginal practice of calling forth witnesses to validate moments of great historic significance. Their role is to recall, remember, and care for the history witnessed and experienced, to share it more widely once they are back home, and to carry the knowledge of it with others into the future.

Reference 202 - 0.01% Coverage

Supporting Aboriginal peoples’ cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.

Reference 203 - 0.01% Coverage

Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society. The following pages outline the Commission’s central conclusions about the history

Reference 204 - 0.02% Coverage

report on “the history, purpose, operation and supervision” of Canada’s residential schools. These schools were part of a process that brought European states and Christian churches together in a complex and powerful manner. The history of the schools can be best understood in the context of this relationship between the growth of global, European-based empires and the Christian churches. Starting in the sixteenth century, European states gained control of Indigenous peoples’ lands throughout the world. It was an era of mass migration. Millions of Europeans arrived as colonial settlers in nearly every part of the world. Millions of Africans were transported in the European-led slave trade, in which coastal Africans collaborated. Traders from India and China spread throughout the Red Sea and Indian Ocean, bringing with them indentured servants whose lives were little different from those of slaves.⁴⁴

Reference 205 - 0.01% Coverage

schools in Canada. They could not have done this work without the support of a number of female religious orders, most particularly the Sisters of Charity (the Grey Nuns), the Sisters of Providence, the Sisters of St. Anne, and the Missionary Oblate Sisters of the Sacred Heart and of Mary Immaculate. The British-based Church Missionary Society was also a global enterprise. By the middle of the nineteenth century, this Anglican society had missions across the globe in such places as India, New Zealand, West and East Africa, China, and the Middle East. The society's Highbury College in London provided missionaries with several years of training in arithmetic, grammar, history, geography, religion, education, and the administration of schools.⁷¹

Reference 206 - 0.01% Coverage

students would be given instruction in "English language, arithmetic, elementary geometry, or knowledge of forms, geography and the elements of general history, natural history and agricultural chemistry, writing, drawing and vocal music, book-keeping (especially in reference to farmers' accounts) religion and morals."⁸² This he thought of as "a plain English education adapted to the working farmer and

Reference 207 - 0.01% Coverage

tories, the per capita impact of the schools in the North is higher than anywhere else in the country. And, because the history of these schools is so recent, not only are there many living Survivors today, but there are also many living parents of Survivors. For these reasons, both the intergenerational impacts and the legacy of the schools, the good and the bad, are particularly strongly felt in the North.

The history • 39

Reference 208 - 0.01% Coverage

Because of the government's lengthy history of underfunding residential schools, many of the schools were in poor repair. Between 1995 and 1998, the last seven residences in southern Canada were closed.¹⁸⁸ Starting in the 1970s, territorial governments, in which former residential school stu-

Reference 209 - 0.01% Coverage

If one dates the residential school system back to the early 1830s, when the Mohawk Institute first took in boarders, the system had been in operation for over 160 years. The closing of the schools did not mark the end of the history of residential schooling in Canada. By the 1990s, former students had begun to make Canadians aware of the tremendous harm that the residential school experience had caused to Aboriginal people and Aboriginal communities.

Reference 210 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, "The preparation of school texts is an extremely difficult matter." It was his opinion that "there are other needs which can be met more easily and should be undertaken first."²²⁷

Reference 211 - 0.01% Coverage

a National Residential School Student Death Register. The creation of this register marks the first effort in Canadian history to properly record the number of students who died in residential schools. The register is made of up three sub-registers:

Reference 212 - 0.01% Coverage

history, children who died at school were buried in school or mission cemeteries, often in poorly marked graves. The closing of the schools has led, in many cases, to the abandonment of these cemeteries.

Reference 213 - 0.01% Coverage

of children for the entire history of the residential school system. Complaints often were ignored. In some cases where allegations were made against a school principal, the only measure that Indian Affairs took was to contact the principal.⁴³⁵

Reference 214 - 0.01% Coverage

The staff: "My aim was to do something good." For most of their history, residential schools were staffed by individuals who were

Reference 215 - 0.01% Coverage

sade. In her history of the McDougall Orphanage, the predecessor of the Morley school in Alberta, Mrs. J. McDougall described the work of the mission and orphanage as "going out after the wild and ignorant and bringing them into a Christian home and blessing the body, culturing the mind and trying to raise spiritual vision."⁵⁸¹

Reference 216 - 0.01% Coverage

and living conditions were difficult, turnover was high throughout the system's history. From 1882 to 1894, there was what amounted to an annual full turnover of teachers at the Fort Simpson (now Port Simpson), British Columbia, school. At one point, all the teaching

Reference 217 - 0.01% Coverage

much of the discussion of the history of residential schools has overlooked both the positive intent with which many staff members approached their work, and the positive accomplishments of the school system. Although they certainly believed the system was underfunded, they also believed that they and their parents devoted much of their lives to educating and caring for Aboriginal children. Most of the staff members did not make a career in residential schools, spending only a

Reference 218 - 0.01% Coverage

the broader history of the relations between the churches and Aboriginal peoples, and the specific history of the residential schools. Many church organizations provided support to Aboriginal campaigns on such issues as land and Treaty rights. In the 1980s, the churches began to issue apologies to Aboriginal people. One of the first of these, issued in 1986 by the United Church of Canada, focused on the destructive impact that church missionary work had on Aboriginal culture.⁶⁵⁸

Reference 219 - 0.03% Coverage

process intended to negotiate a settlement to the growing number of class-action suits. The Indian Residential Schools Settlement Agreement (irssa) was reached in 2006 and approved by the courts in the following year. The irssa has five main components: 1) a Common Experience Payment; 2) an Independent Assessment Process; 3) support for the Aboriginal Health Foundation; 4) support for residential school commemoration; and 5) the establishment of a Truth and Reconciliation Commission of Canada. Through the Common Experience Payment, former students would receive a payment of \$10,000 for the first year that they attended a residential school, and an additional \$3,000 for each additional year or partial year of attendance. The Independent Assessment Process adjudicated and compensated the claims of those students who were physically or sexually abused at the schools. Funding was also provided to the Aboriginal Healing Foundation to support initiatives addressing the residential school legacy. The Settlement Agreement committed the federal government to funding initiatives to commemorate the residential school experience. The Truth and Reconciliation Commission of Canada was mandated to tell Canadians about the history of residential schools and the impact those schools had on Aboriginal peoples, and to guide a process of reconciliation. The court approval of the irssa in 2007 was followed in June 2008 with Prime Minister

Reference 220 - 0.01% Coverage

Tapiriit Kanatami, said, in tackling the hard work that remained to be done, “Let us now join forces with the common goal of working together to ensure that this apology opens the door to a new chapter in our lives as aboriginal peoples and in our place in Canada.”⁶⁷² Clem Chartier, President of the Métis National Council, noted that he had attended a residential school, and pointed out that many issues regarding the relationship between Métis people and residential schools still were not resolved. He said, “I also feel deeply conflicted, because there is still misunderstanding about the situation of the Métis Nation, our history and our contemporary situation.”⁶⁷³

Reference 221 - 0.02% Coverage

102 • Truth & Reconciliation Commission The history of residential schools presented in this report commenced by placing the schools in the broader history of the global European colonization of Indigenous peoples and their lands. Residential schooling was only a part of the colonization of Aboriginal people. The policy of colonization suppressed Aboriginal culture and languages, disrupted Aboriginal government, destroyed Aboriginal economies, and confined Aboriginal people to marginal and often unproductive land. When that policy resulted in hunger, disease, and poverty, the federal government failed to meet its obligations to Aboriginal people. That policy was dedicated to eliminating Aboriginal peoples as distinct political and cultural entities and must be described for what it was: a policy of cultural genocide. Despite being subjected to aggressive assimilation policies for nearly 200 years,

Reference 222 - 0.01% Coverage

not know the history of Aboriginal peoples' contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past. As Commissioners, we understood from the start that although reconciliation could not

Reference 223 - 0.01% Coverage

at trc events in every region of this country have launched a much-needed dialogue about what is necessary to heal themselves, their families, communities, and the nation. Canadians have much to benefit from listening to the voices, experiences, and wisdom of Survivors, Elders, and Traditional Knowledge Keepers—and much more to learn about reconciliation. Aboriginal peoples have an important contribution to make to reconciliation. Their knowledge systems, oral histories, laws, and connections to the land have vitally informed the reconciliation process to date, and are essential to its ongoing progress. At a Traditional Knowledge Keepers Forum sponsored by the trc, Anishinaabe Elder

Reference 224 - 0.01% Coverage

[There must be] a change in perspective about the way in which Aboriginal peoples would be engaged with Canadian society in the quest for reconciliation.... [We cannot] perpetuate the paternalistic concept that only Aboriginal peoples are in need of healing.... The perpetrators are wounded and marked by history in ways that are different from the victims, but both groups require healing.... How can a conversation about reconciliation take place if all involved do not adopt an attitude of humility and

Reference 225 - 0.01% Coverage

only the truth revealed in government and church residential school documents, but also the truth of lived experiences as told to us by Survivors and others in their statements to this Commission. Together, these public testimonies constitute a new oral history record, one based on Indigenous legal traditions and the practice of witnessing.¹²

Reference 226 - 0.01% Coverage

I think all Canadians need to stop and take a look and not look away. Yeah, it's embarrassing, yeah, it's an ugly part of our history. We don't want to know about it. What I want to see from the Commission is to rewrite the history books so that other generations will understand and not go through the same thing that we're going through now, like it never happened.¹⁶

Reference 227 - 0.01% Coverage

To determine the truth and to tell the full and complete story of residential schools in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 228 - 0.02% Coverage

using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.²⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the country, each

Reference 229 - 0.01% Coverage

history traditions, and practices have much to teach us about how to establish respectful relationships among peoples and with the land and all living things. Learning how to live together in a good way happens through sharing stories and practising reconciliation in our everyday lives. When we talk about the concept of reconciliation, I think about some of the stories that I've heard in our culture and stories are important.... These stories are so important as theories but at the same time stories are important to oral cultures. So when we talk about stories, we talk about defining our environment and how we look at

Reference 230 - 0.01% Coverage

have pledged to change educational practices and curriculum to be more inclusive of Aboriginal knowledge and history. Artists shared their ideas and feelings about truth and reconciliation through songs, paintings, dance, film, and other media. Corporations provided resources to bring Survivors to events, and, in some cases, some of their own staff and managers. For non-Aboriginal Canadians who came to bear witness to Survivors' life stories, the

Reference 231 - 0.01% Coverage

8) Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.

Reference 232 - 0.01% Coverage

10) Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.

Reference 233 - 0.02% Coverage

themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together.

Reference 234 - 0.01% Coverage

For most of the system's history, the federal government had no clear policy on discipline. Students were not only strapped and humiliated, but in some schools, they were also handcuffed, manacled, beaten, locked in cellars and other makeshift jails, or displayed in stocks. Overcrowding and a high student-staff ratio meant that even those children who were not subject to physical discipline grew up in an atmosphere of neglect.

Reference 235 - 0.01% Coverage

For most of the history of residential schools, teachers' wages in those schools were far below those offered to other teachers, making the recruitment and retention of teachers an ongoing issue. Although many remarkable people devoted their lives to these institutions, the churches did not require the same level of teacher training as was expected by the Canadian public school system.

Reference 236 - 0.01% Coverage

In the 1980s, various members of Canadian society began to undertake a reassessment of the residential school experience. Starting in 1986, Canadian churches began to issue apologies for attempting to impose European culture and values on Aboriginal people. Apologies specific to the residential schools were to follow in the 1990s. Former students began to speak out publicly about their experiences, leading to both criminal charges against some sexual abusers and the launching of class-action lawsuits against the churches and the federal government. The cases were eventually resolved in the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history, which was reached in 2006 and came into effect in 2007.

Reference 237 - 0.01% Coverage

A Survivor is not just someone who “made it through” the schools, or “got by” or was “making do.” A Survivor is a person who persevered against and overcame adversity. The word came to mean someone who emerged victorious, though not unscathed, whose head was “bloody but unbowed.” It referred to someone who had taken all that could be thrown at them and remained standing at the end. It came to mean someone who could legitimately say “I am still here!” For that achievement, Survivors deserve our highest respect. But, for that achievement, we also owe them the debt of doing the right thing. Reconciliation is the right thing to do, coming out of this history.

Reference 238 - 0.01% Coverage

and reports of the people who organized and ran the system. These documents describe the goals and methods of the federal government that founded and funded the schools, and of the religious organizations that operated them. Their written records contain the rationales for continued residential school operation, as well as internal, and occasionally public, criticisms of the schools. These have provided the basis for valuable histories. Over the past thirty years, a growing number of former students have published their

Reference 239 - 0.01% Coverage

given a central place in any history of the schools. Since statement gathering has been an ongoing process throughout the Commission's mandate, it has not been possible to undertake a complete assessment and analysis of all the statements. This volume is based on a survey of the statements gathered from all parts of the country between 2009 and 2014. Almost all the statements come from individuals who attended schools after 1940. The volume begins with the students' lives prior to attending residential school, and then describes their arrival at the schools,

and their experiences studying, working, and living in the schools. Commentary and interpretation have been kept to a minimum to allow the students to speak for themselves.

Reference 240 - 0.01% Coverage

and Protestant missionaries had a long history of learning and encouraging the use of Aboriginal languages in religious settings. At the Beauval, Saskatchewan, school, Albert Fiddler recalled, Aboriginal languages were restricted to use in religious classes. But that's the only thing they allow is learning how to pray in Cree. They won't allow us to talk to each other, and they make sure that we don't, we don't talk to each other in Cree either. We only, they only teach us how to pray in Cree in catechisms in the classroom, but not to talk to each other because it's un-polite for somebody that doesn't understand Cree.¹⁵⁸

Reference 241 - 0.01% Coverage

Students also noted that the curriculum itself was racist. Lorna Cochrane recalled an illustration from her Canadian history textbook.

But I remember what it is like reading history. I think it was social studies that made a huge impact on me. We were studying about the 'savage Indian.' There was a picture of two Jesuits laying in the snow, they were murdered by these two 'savages.' And they had this what we call 'a blood curdling look' on their faces is how I remember that picture.⁴³⁶

The study of Canadian history led Pierre Papatie to become ashamed of his Aboriginal ancestry. The textbooks he said were full of "images that were telling us that, that the Elders

Reference 242 - 0.01% Coverage

were, savages who massacred missionaries. It was written in, it was in all, we were seeing that in the images in the history of Canada. That's what hurt me. That's what made me hate my father, even my father. Even all the Natives, I hated them all."⁴³⁷ Specific teachers were remembered with gratitude. Madeleine Dion Stout, who

Reference 243 - 0.01% Coverage

iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.

Reference 244 - 0.01% Coverage

24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 245 - 0.02% Coverage

27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

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Reference 246 - 0.01% Coverage

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skillsbased training in intercultural competency, conflict resolution, human rights, and anti-racism.

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59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

Reference 248 - 0.01% Coverage

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including: i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.

ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

Reference 249 - 0.01% Coverage

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.

78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

Reference 250 - 0.02% Coverage

ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.

Reference 251 - 0.01% Coverage

including the history and legacy of residential schools and the reconciliation process.

Reference 252 - 0.01% Coverage

86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations.

Reference 253 - 0.01% Coverage

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

Reference 254 - 0.01% Coverage

iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Reference 255 - 0.01% Coverage

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including

History Child Node References

The following section contains history references from the Canada report organized by the child nodes outlined in History Coding for the Canada Report. Some references appear under several subheadings since they contained discussions of multiple themes.

Archives and Museums

References or discussions of archives and museums.

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 27
references coded [0.36% Coverage]

Reference 1 - 0.02% Coverage

inal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations. Despite that history, or, perhaps more correctly, because of its potential, the Commission believes that education is also the key to reconciliation. Educating Canadians for reconciliation involves not only schools and post-secondary institutions, but also dialogue forums and public history institutions such as museums and archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance and racism. But education for reconciliation must do even more. Survivors told us that Canadians must learn about the history and legacy of residential schools in ways that change both minds and hearts. At the Manitoba National Event in Winnipeg, Allan Sutherland said,

Reference 2 - 0.01% Coverage

Role of Canada's museums and archives in education for reconciliation Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada, New Zealand, Australia, and the United States have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience. Museums have traditionally been thought of as places where a nation's history is presented in neutral, objective terms. Yet, as history that had formerly been silenced was revealed, it became evident that Canada's museums had told only part of the story.¹³⁰

Reference 3 - 0.01% Coverage

past, museums and archives have been gradually transforming from institutions of colony and empire into more inclusive institutions that better reflect the full richness of Canadian history. Political and legal developments on international and national fronts have con-

Reference 4 - 0.01% Coverage

1982, which recognizes and affirms existing Aboriginal and Treaty rights, and various court rulings related to Aboriginal rights have fundamentally altered the landscape in Canada's public

history institutions. In light of court decisions that have declared that the principle of the honour of the Crown must be upheld by the state in all its dealings with Aboriginal peoples and that Aboriginal peoples' oral history must be "placed on an equal footing" with written historical documents, national museums and archives have been compelled to respond accordingly.¹³³

Reference 5 - 0.01% Coverage

e) Repatriating, on request, objects that are sacred or integral to the history and continuity of particular nations and communities;

Reference 6 - 0.01% Coverage

nation's past with little regard for the histories of First Nations, Inuit, and Métis peoples are slowly transforming. Although dialogue between museums and Aboriginal peoples has improved substantially since the 1980s, the broader debate continues over whose history is told and how it is interpreted. Here, we focus on two national museums, the Canadian Museum of History (formerly the Canadian Museum of Civilization)¹³⁸

Reference 7 - 0.02% Coverage

tory institutions, they bear a particular responsibility to retell the story of Canada's past so that it reflects not only diverse cultures, history, and experiences of First Nations, Inuit, and Métis peoples, but also the collective violence and historical injustices that they have suffered at the hands of the state. It is instructive to examine how these two public history institutions plan to interpret the history of Aboriginal peoples and address historical injustices in the coming years. Canadian Museum of History Appearing before the House of Commons Standing Committee on Canadian

Heritage in June 2013, Mark O'Neill, president and chief executive officer of the Canadian Museum of Civilization Corporation, acknowledged that many important aspects and milestones of Canadian history—including residential schools—have been missing from the museum.

Reference 8 - 0.01% Coverage

century. Colonization as a term or concept is not mentioned in Canada Hall. This is something we intend to correct. Canadians made it very clear to us during the public engagement process that the voices and the experiences of First Peoples must have a place in any narrative of Canadian history.... Canadians want us to be comprehensive, frank and fair in our presentation of their history. They want us to examine both the good and the bad from our past. We were urged to foster a sense of national pride without ignoring our failings, mistakes and controversies.¹³⁹

Reference 9 - 0.02% Coverage

connections to history," the Canadian Museum of History said that it intended to "explore the realities of contemporary life for Canada's First Peoples [including] cultural engagements with modernity, environmental change, and globalization, evolving concepts of tradition, political mobilization, and new avenues of social expression ... [and] the impact of

rapid change in Canada's North, especially for Inuit."141 key research theme is "First Peoples," with a particular focus on Aboriginal histories.

The histories and cultures of Aboriginal peoples are central to all Canadians' understanding of their shared past. Respectful exploration of the interwoven, often difficult histories of Aboriginal and non-Aboriginal Peoples is a responsible, timely contribution to contemporary Canada, and to global understanding of Aboriginal Peoples.... There are four principal objectives in exploring and sharing Aboriginal narratives.... 1) Represent Aboriginal histories and cultures within broader Canadian narratives ... 2) Explore intercultural engagement and its continuing impacts ... 3) Broaden understanding of Aboriginal history before European contact ... [and] 4) Deepen efforts to support First Peoples' stewardship.142

Reference 10 - 0.01% Coverage

perspectives, encouraging collaboration, and making connections between personal and public history.

The Canadian Museum for Human Rights As a national public history institution, the new Canadian Museum for Human

Reference 11 - 0.02% Coverage

in Vancouver on March 3, 2011, cmhr President and Chief Executive Officer Stuart Murray talked about the museum's vision for, and role in, national reconciliation. He emphasized the prominent role of the cmhr's First Nations, Inuit, and Métis advisors, as well as the Elders Advisory Council, Aboriginal Youth Council, and the broader Aboriginal community, in the planning and programs developed by the museum.144 Given the deep controversies that exist regarding the history of the residential

school system, it is perhaps not surprising that the cmhr was criticized by the Southern Chiefs Organization in Manitoba in June of 2013, after media reports that the museum would not "label human rights violations against First Nations as genocide." From the Southern Chiefs Organization's perspective, the museum was "sanitizing the true history of Canada's shameful treatment of First Nations."145 ment on July 26, 2013, clarifying the museum's position.

Reference 12 - 0.02% Coverage

In the Museum, we will examine the gross and systemic human rights violation of Indigenous peoples. This will include information about the efforts of the Aboriginal community, and others, to gain recognition of these violations as genocide—and we will use that word. We will look at the ways this recognition can occur when people combat denial and work to break the silence surrounding such horrific abuses.... We have chosen, at present, not to use the word "genocide" in the title for one of the exhibits about this experience, but will be using the term in the exhibit itself when describing community efforts for this recognition. Historical fact and emerging information will be presented to help visitors reach their own conclusions. While a museum does not have the power to make declarations of genocide, we can certainly encourage—through ongoing partnership with the Indigenous community itself—an honest examination of Canada's human rights history, in hopes that respect and reconciliation will prevail.146

Reference 13 - 0.02% Coverage

national reconciliation is the most suitable framework to guide commemoration of this significant historical benchmark in Canada's history. This intended celebration can be an opportunity for Canadians to take stock of the past, celebrating the country's accomplishments without shirking responsibility for its failures. Fostering more inclusive public discourse about the past through a reconciliation lens would open up new and exciting possibilities for a future in which Aboriginal peoples take their rightful place in Canada's history as founding nations who have strong and unique contributions to make to this country. In the Commission's view, there is an urgent need in Canada to develop historically literate citizens who understand why and how the past is relevant to their own lives and the future of the country. Museums have an ethical responsibility to foster national reconciliation, and not simply tell one party's version of the past. This can be accomplished by representing the history of residential schools and of Aboriginal peoples in ways that invite multiple, sometimes conflicting, perspectives, yet ultimately facilitate empathy, mutual respect, and a desire for reconciliation that is rooted in justice. The Canadian Museum of History and the Canadian Museum for Human Rights,

Reference 14 - 0.03% Coverage

Canada's national archives: Sharing Aboriginal history versus keeper of state records As Canada's national archives, Library and Archives Canada (lac) has a dual function with regard to its holdings on Aboriginal peoples. It is both a public history institution tasked with making documents relevant to Aboriginal history accessible to the public, and it is the custodian of federal government departmental historical records. In 2005, lac issued a "Collection Development Framework," which set out the principles and practices that would guide the institution's acquisitions and preservation of its holdings. The framework made specific commitments regarding materials related to Aboriginal peoples. lac recognizes the contributions of Aboriginal peoples to the documentary heritage of Canada, and realizes that, in building its collection of materials, it must take into account the diversity of Aboriginal cultures, the relationship the Government of Canada has with Aboriginal peoples, and the unique needs and realities of Aboriginal communities. The development of a national strategy will be done in consultation and collaboration with Aboriginal communities and organizations, and will respect the ways in which indigenous knowledge and heritage is preserved or ought to be preserved and protected within or outside of Aboriginal communities.¹⁴⁸

Reference 15 - 0.01% Coverage

public education mandate to work collaboratively with Aboriginal peoples to document their cultural and social history versus its legal obligation to serve the state. This tension is most evident where archived documents are relevant to various historical injustices involving Aboriginal peoples. Historical records housed in lac have been

Reference 16 - 0.01% Coverage

own understanding of the history of government policy and practice in relation to Aboriginal peoples in general and residential schools in particular. But it has also been necessary to fulfilling our mandate obligation to ensure ongoing public access to the records through the National Centre for Truth and Reconciliation. The Commission's attempts to obtain records were frustrated by a series of bureaucratic and legal roadblocks. In April 2012, the Commission was compelled to file a "Request for Direction"

Reference 17 - 0.03% Coverage

I therefore conclude that given their meaning, the language in section 11 of Schedule N does not exclude documents archived at lac from Canada's obligation to the trc. The context in which the Settlement Agreement was created provides further important support for that conclusion in several ways. [para. 71] First, telling the history of Indian Residential Schools was clearly seen as a central aspect of the mandate of the trc when the Settlement Agreement was made. Since Canada played a vital role in the irs [Indian Residential School] system, Canada's documents wherever they were held, would have been understood as a very important historical resource for this purpose. [para. 72] Second, the Settlement Agreement charged the trc with compiling an historical record of the irs system to be accessible to the public in the future. Here too, Canada's documents, wherever housed, would have been seen to be vital to this task. [para. 73] Third, the story of the history and the historical record to be compiled cover over 100 years and dates back to the nineteenth century. In light of this time span, it would have been understood at the time of the Settlement Agreement that much of the relevant documentary record in Canada's possession would be archived in lac and would no longer be in the active or semi-active files of the departments of the Government of Canada. [para. 74] Fourth, it would have been obvious that the experienced staff at lac would have vastly more ability to identify and organize the relevant documents at lac than would the newly hired staff of the newly formed trc. It would have made little sense to give that task to the latter rather than the former, particularly given its importance to the trc's mandate. [para. 75]156

Reference 18 - 0.01% Coverage

Joinet-Orentlicher Principles, which set out remedial measures that states must undertake to satisfy their duty to guard against impunity from past human rights violations and prevent their reoccurrence. This includes victims' right to know the truth about what happened to them and their missing family members. Society at large also has the right to know the truth about what happened in the past and what circumstances led to mass human rights violations. The state has a duty to safeguard this knowledge and to ensure that proper documentation is preserved in archives and history books. The Joinet-Orentlicher Principles state, "The full and effective exercise of the right to

Reference 19 - 0.01% Coverage

that in many countries, including Canada, the access to, and protection of, historical records have been instrumental in advancing the rights of Indigenous peoples and documenting the state's wrongful actions. In the wake of the South African and other truth commissions, some archivists have come to see themselves not simply as neutral custodians of national history, but also as

professionals who are responsible for ensuring that records documenting past injustices are preserved and used to strengthen government accountability and support justice.¹⁶²

Reference 20 - 0.01% Coverage

The Society has worked with the museum in developing a new standing exhibit and with the Waskasoo Park administration in the preparation of new interpretive signage at Fort Normandeau regarding the school history. We are grateful for the truth spoken of a painful shared history, the friendships we have formed, and the healing that has happened as a result of working together for over five years. We will continue to remember the children of the past and present. In the Bentwood Box, as symbols of our work together, we place a program of the first ceremony, a dvd from the museum display, flower and ribbon pins from the third feast, and a copy of guidelines we have published of our experience, for those who wish to undertake a similar recovery of a residential school cemetery.¹⁶⁵

Reference 21 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 22 - 0.01% Coverage

tial school records. Other records that are relevant to the history and legacy of the residential school system are scattered across the country in provincial, territorial,

Reference 23 - 0.01% Coverage

municipal, and local archives, as well as in government departments and agencies that were not parties to the Settlement Agreement. All this has made it extremely difficult for Survivors, their families, and communities to access the very records that hold such critical pieces of information about their own lives and the history of their communities. The Settlement Agreement church archives, to varying degrees, have endeavoured

Reference 24 - 0.01% Coverage

Church of Canada has made all its residential school photographs and school histories available online to make them more accessible to Survivors and others, and “as a form of repatriation to First Nations communities.”¹⁶⁷

Reference 25 - 0.02% Coverage

Several speakers talked about their vision for the nctr. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing

Foundation, said, Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit; a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.¹⁷¹

Reference 26 - 0.02% Coverage

the colonial story of how Canada began with European settlement and became a nation, the process of remembering the past together also invites people to question this limited version of history. Unlike some truth and reconciliation commissions that have focused on individual victims of human rights violations committed over a short period of time, this Commission has examined both the individual and collective harms perpetrated against Aboriginal families, communities, and nations for well over a century, as well as the preconditions that enabled such violence and oppression to occur. Of course, previously inaccessible archival documents are critically important to correcting the historical record, but we have given equal weight and greater voice to Indigenous oral-based history, legal traditions, and memory practices in our work and in this final report, since these represent the previously unheard and unrecorded versions of history, knowledge, and wisdom.¹⁸⁴

Reference 27 - 0.02% Coverage

Alberni residential school. Aller also donated to the university his private papers, and hundreds of photographs, slides, and archival documents that detail his teaching philosophy and approach to art. Aller did not agree with the philosophy behind the residential schools. He saw art as a way to free students from their everyday environment and as a way for them to express their creativity, through either traditionally inspired works, or paintings that used the theories and ideas of the contemporary art world. The paintings from the Alberni residential school portray images of landscapes, people, animals, masks, and traditional stories, as well as some images of the school itself. Most of the artists signed their paintings, putting their age next to their name. In this sense, the children stand out; the anonymity that depersonalizes so much of the residential school history is removed. In 2010, University of Victoria's Dr. Andrea Walsh, who was in the early stages of a

Calls to Action

References or discussions of calls to action involving the term history or the use of historical education.

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 43
references coded [0.37% Coverage]

Reference 1 - 0.01% Coverage

iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.

Reference 2 - 0.01% Coverage

24) We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

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colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

Reference 6 - 0.01% Coverage

Recommendation 6: The Commission recommends that each provincial and territorial government work with the Commission to develop public education campaigns to inform the general public about the history and impact of residential schools in their respective jurisdictions.

Reference 7 - 0.01% Coverage

63) We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including: i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

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Reference 10 - 0.02% Coverage

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Reference 11 - 0.01% Coverage

iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians, including the history and legacy of residential schools and the reconciliation process.

Reference 12 - 0.01% Coverage

86) We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the

Reference 13 - 0.01% Coverage

87) We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

Reference 14 - 0.01% Coverage

91) We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

Reference 15 - 0.01% Coverage

iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

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Reference 21 - 0.02% Coverage

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- 63) We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
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 - ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
 - iii

Reference 23 - 0.01% Coverage

- 77) We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
- 78) We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.
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Reference 24 - 0.02% Coverage

- ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.
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Reference 25 - 0.01% Coverage

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Reference 26 - 0.01% Coverage

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88

Reference 28 - 0.01% Coverage

iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skillsbased training in intercultural competency, conflict resolution, human rights, and anti-racism.

Ne

Reference 29 - 0.01% Coverage

93) We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.

Reference 30 - 0.01% Coverage

8) Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.

9)

Reference 31 - 0.01% Coverage

10) Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.

Reference 32 - 0.01% Coverage

iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.

iv

Reference 33 - 0.01% Coverage

24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Ju

Reference 34 - 0.02% Coverage

27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and antiracism.

29.

Reference 35 - 0.01% Coverage

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skillsbased training in intercultural competency, conflict resolution, human rights, and anti-racism.

Ch

Reference 36 - 0.02% Coverage

59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families

and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

61.

Reference 37 - 0.01% Coverage

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including: i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.

ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

iii

Reference 38 - 0.01% Coverage

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.

78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

Com

Reference 39 - 0.02% Coverage

ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.

Reference 40 - 0.01% Coverage

86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal– Crown relations.

Sp

Reference 41 - 0.01% Coverage

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

88

Reference 42 - 0.01% Coverage

iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Ne

Reference 43 - 0.01% Coverage

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including

Colonialism

References or discussions of the history and effects of colonialism

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 23
references coded [0.29% Coverage]

Reference 1 - 0.02% Coverage

harms using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.⁴⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the coun-

Reference 2 - 0.01% Coverage

Canada has a long history of colonialism in relation to Aboriginal peoples. That history and its policies of cultural genocide and assimilation have left deep scars on the lives of many Aboriginal people, on Aboriginal communities,

Reference 3 - 0.01% Coverage

Declaration. It joined the United States, Australia, and New Zealand in doing so. It is not coincidence that all these nations have a common history as part of the British Empire. The historical treatment of Aboriginal peoples in these other countries has strong parallels to what happened to Aboriginal peoples in Canada. Specifically, Canada objected to the Declaration's

Reference 4 - 0.01% Coverage

of Discovery and the concept of terra nullius (lands belonging to no one) to justify empire building and the colonization of Aboriginal peoples and their lands in North America and across the globe. Far from being ancient history with no relevance for reconciliation today, the Doctrine of Discovery underlies the legal basis on which British Crown officials claimed sovereignty over Indigenous peoples and justified the extinguishment of their inherent rights to their territories, lands, and resources. Speaking at the Manitoba National Event in 2010, former day school student, polit-

Reference 5 - 0.01% Coverage

supporters gathered in Gatineau, Québec, at the Canadian Museum of Civilization, to commemorate the Royal Proclamation as part of a national and international day of action. One

of the organizers, Clayton Thomas-Muller, said, “We are using this founding document of this country and its anniversary to usher in a new era of reconciliation of Canada’s shameful colonial history, to turn around centuries of neglect and abuse of our sacred and diverse nations.”⁴¹

Reference 6 - 0.01% Coverage

and a follow-up report, “Reviewing Partnership in the Context of Empire,” was issued in 2009. The report’s theological reflection noted: Our development of the partnership model was an attempt to move beyond the paternalism and colonialism of 19th century missions. The current work to develop right relations with Aboriginal peoples is an attempt to move beyond a history of colonization and racism. This ongoing struggle to move beyond empire involves the recognition that our theology and biblical interpretation have often supported sexism, racism, colonialism, and the exploitation of creation.... Theologies of empire have understood God and men as separate from and superior to women, Indigenous peoples, and nature.⁸⁹

Reference 7 - 0.01% Coverage

Role of Canada’s museums and archives in education for reconciliation Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada, New Zealand, Australia, and the United States have interpreted the past in ways that have excluded or marginalized Aboriginal peoples’ cultural perspectives and historical experience. Museums have traditionally been thought of as places where a nation’s history is presented in neutral, objective terms. Yet, as history that had formerly been silenced was revealed, it became evident that Canada’s museums had told only part of the story.¹³⁰

Reference 8 - 0.01% Coverage

past, museums and archives have been gradually transforming from institutions of colony and empire into more inclusive institutions that better reflect the full richness of Canadian history. Political and legal developments on international and national fronts have con-

Reference 9 - 0.02% Coverage

tory institutions, they bear a particular responsibility to retell the story of Canada’s past so that it reflects not only diverse cultures, history, and experiences of First Nations, Inuit, and Métis peoples, but also the collective violence and historical injustices that they have suffered at the hands of the state. It is instructive to examine how these two public history institutions plan to interpret the history of Aboriginal peoples and address historical injustices in the coming years. Canadian Museum of History Appearing before the House of Commons Standing Committee on Canadian Heritage in June 2013, Mark O’Neill, president and chief executive officer of the Canadian Museum of Civilization Corporation, acknowledged that many important aspects and milestones of Canadian history—including residential schools—have been missing from the museum.

Reference 10 - 0.01% Coverage

century. Colonization as a term or concept is not mentioned in Canada Hall. This is something we intend to correct. Canadians made it very clear to us during the public engagement process that the voices and the experiences of First Peoples must have a place in any narrative of Canadian history.... Canadians want us to be comprehensive, frank and fair in our presentation of their history. They want us to examine both the good and the bad from our past. We were urged to foster a sense of national pride without ignoring our failings, mistakes and controversies.¹³⁹

Reference 11 - 0.02% Coverage

In the Museum, we will examine the gross and systemic human rights violation of Indigenous peoples. This will include information about the efforts of the Aboriginal community, and others, to gain recognition of these violations as genocide—and we will use that word. We will look at the ways this recognition can occur when people combat denial and work to break the silence surrounding such horrific abuses.... We have chosen, at present, not to use the word “genocide” in the title for one of the exhibits about this experience, but will be using the term in the exhibit itself when describing community efforts for this recognition. Historical fact and emerging information will be presented to help visitors reach their own conclusions. While a museum does not have the power to make declarations of genocide, we can certainly encourage—through ongoing partnership with the Indigenous community itself—an honest examination of Canada’s human rights history, in hopes that respect and reconciliation will prevail.¹⁴⁶

Reference 12 - 0.01% Coverage

that in many countries, including Canada, the access to, and protection of, historical records have been instrumental in advancing the rights of Indigenous peoples and documenting the state’s wrongful actions. In the wake of the South African and other truth commissions, some archivists have come to see themselves not simply as neutral custodians of national history, but also as professionals who are responsible for ensuring that records documenting past injustices are preserved and used to strengthen government accountability and support justice.¹⁶²

Reference 13 - 0.02% Coverage

the colonial story of how Canada began with European settlement and became a nation, the process of remembering the past together also invites people to question this limited version of history. Unlike some truth and reconciliation commissions that have focused on individual victims of human rights violations committed over a short period of time, this Commission has examined both the individual and collective harms perpetrated against Aboriginal families, communities, and nations for well over a century, as well as the preconditions that enabled such violence and oppression to occur. Of course, previously inaccessible archival documents are critically important to correcting the historical record, but we have given equal weight and greater voice to Indigenous oral-based history, legal traditions, and memory practices in our work and in this final report, since these represent the previously unheard and unrecorded versions of history, knowledge, and wisdom.¹⁸⁴

Reference 14 - 0.01% Coverage

to resist and challenge the cultural understandings of settler-dominated versions of Canada's past and its present reality. Sharing intercultural dialogue about history, responsibility, and transformation through the arts is potentially healing and transformative for both Aboriginal and non-Aboriginal peoples.²⁰⁸

Reference 15 - 0.01% Coverage

that celebrate Canada's past are common, but commemorating those aspects of our national history that reveal cultural genocide, human rights violations, racism, and injustice are more problematic.

Reference 16 - 0.03% Coverage

violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them. The Commission believes there is an urgent need for more dialogue between Aboriginal peoples and new Canadians. At a forum, "From Remembrance to Reconciliation," co-sponsored by the Ontario Human Rights Commission, Colour of Poverty, Colour of Change, and the Metro Toronto Chinese and South-East Asian Legal Clinic, and attended by the trc Commissioners, participants reflected on how their own histories shaped their understanding of violence, oppression, and racism, the stereotypes they learned about Aboriginal peoples in Canada, and the challenges and opportunities of building alliances together. Akua Benjamin, who came from the Caribbean, with its history of slavery, said, How is it that our histories ... [have] so many similarities in terms of violence? The violence of slavery is the violence of destruction in Aboriginal communities.... These are societies that are shaped by violence.... My grandmother talked about working in the fields and being beaten ... my mother carried coal on her head as a child ... so we have a lot in common.... How do we reconcile? How do we have those difficult conversations that say that you are implicated in my struggle? You have privilege that I don't. You have an education that I was not privy to.... This is a safe place for us to really have those difficult conversations.²⁹⁶

Reference 17 - 0.02% Coverage

Many Canadians feel that Canadian identity and cultural identity is somehow defined by this universal humanism. On the flip side, we have Prime Minister Harper who says Canada has no history of colonialism. They do the same thing. They deny colonialism and racism and [attitudes of] white superiority ... whose legacy we continue to see today.... It's a very toxic legacy.... One of the truths about Canada is that it was created as a white man's country and this term was used over and over again.... Twenty years ago, I became a Canadian citizen and one of the things that wasn't made clear to me ... was that when we took that oath [of allegiance] we would become party to the Treaties that were signed.... We were given this very uplifting lecture on the rights of Canadian citizenship but what was excluded was [information] on our responsibility and obligations ... as now being parties to these Treaties.²⁹⁷

Reference 18 - 0.01% Coverage

I was born in Hong Kong and came to Canada in 1968.... I landed in Victoria, bc, the oldest Chinatown in the country.... It has been a journey for me as a person of colour, as a person of the non-Indigenous communities ... to learn about the history of this Native land and my own social location and privilege as a member of the newer arrival communities.... From the [Chinese] labour of the cpr, to the head tax and the Chinese Exclusion Act ... the Chinese, along with Indigenous children, were secluded in the education system for so many years ... there's been a constant narrative of systemic racism, exclusion, and exploitation.... I think [we need to talk about] remembrance, resistance, and reconciliation.²⁹⁸

Reference 19 - 0.01% Coverage

of Native religious tradition. We broke some of your peace pipes and we considered some of your sacred practices as pagan and superstitious. This, too, had its origins in the colonial mentality, our European superiority complex which was grounded in a particular view of history. We apologize for this blindness and disrespect. One qualification is, however, in order. As we publicly acknowledge a certain blind-

Reference 20 - 0.03% Coverage

present is an exact and often cruel science. When Christopher Columbus set sail for the Americas, with the blessing of the Christian Church, Western civilization lacked the insights it needed to appreciate what Columbus met upon the shores of America. The cultural, linguistic, and ethical traditions of Europe were caught up in the naïve belief that they were inherently superior to those found in other parts of the world. Without excusing this superiority complex, it is necessary to name it. Sincerity alone does not set people above their place in history. Thousands of persons operated out of this mentality and gave their lives in dedication to an ideal that, while sincere in its intent, was, at one point, naively linked to a certain cultural, religious, linguistic, and ethnic superiority complex. These men and women sincerely believed that their vocations and actions were serving both God and the best interests of the Native peoples to whom they were ministering. History has, partially, rendered a cruel judgment on their efforts, showing how, despite much sincerity and genuine dedication, their actions were sometimes naïve and disrespectful in that they violated the sacred and cherished traditions of others. Hence, even as we apologize for some of the effects of their actions, we want at the same time to affirm their sincerity, the goodness of their intent, and the goodness, in many cases, of their actions. Recognizing that within every sincere apology there is implicit the promise of con-

Reference 21 - 0.02% Coverage

using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.²⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality,

cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the country, each

Reference 22 - 0.01% Coverage

Students also noted that the curriculum itself was racist. Lorna Cochrane recalled an illustration from her Canadian history textbook.

But I remember what it is like reading history. I think it was social studies that made a huge impact on me. We were studying about the ‘savage Indian.’ There was a picture of two Jesuits laying in the snow, they were murdered by these two ‘savages.’ And they had this what we call ‘a blood curdling look’ on their faces is how I remember that picture.⁴³⁶

The study of Canadian history led Pierre Papatie to become ashamed of his Aboriginal ancestry. The textbooks he said were full of “images that were telling us that, that the Elders

Reference 23 - 0.01% Coverage

were, savages who massacred missionaries. It was written in, it was in all, we were seeing that in the images in the history of Canada. That’s what hurt me. That’s what made me hate my father, even my father. Even all the Natives, I hated them all.”⁴³⁷ Specific teachers were remembered with gratitude. Madeleine Dion Stout, who

Residential Schools

References or discussions of the history of residential schools

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_Report-FULL> - § 117
references coded [1.35% Coverage]

Reference 1 - 0.02% Coverage

in order to minimize and weaken family ties and cultural linkages, and to indoctrinate children into a new culture—the culture of the legally dominant Euro-Christian Canadian society, led by Canada’s first prime minister, Sir John A. Macdonald. The schools were in existence for well over 100 years, and many successive generations of children from the same communities and families endured the experience of them. That experience was hidden for most of Canada’s history, until Survivors of the system were finally able to find the strength, courage, and support to bring their experiences to light in several thousand court cases that ultimately led to the largest class-action lawsuit in Canada’s history. The Truth and Reconciliation Commission of Canada was a commission like no other in Canada. Constituted and created by the Indian Residential Schools Settlement Agreement, which settled the class actions, the Commission spent six years travelling to all parts of Canada to hear from the Aboriginal people who had been taken from their families as children, forcibly if necessary, and placed for much of their childhoods in residential schools. This volume is a summary of the discussion and findings contained in the

Reference 2 - 0.01% Coverage

not only the truth revealed in government and church residential school documents, but also the truth of lived experiences as told to us by Survivors and others in their statements to this Commission. Together, these public testimonies constitute a new oral history record, one based on Indigenous legal traditions and the practice of witnessing.³²

Reference 3 - 0.01% Coverage

in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 4 - 0.01% Coverage

post-secondary institutions played in training the teachers who taught in the schools. They have pledged to change educational practices and curriculum to be more inclusive of Aboriginal knowledge and history. Artists shared their ideas and feelings about truth and reconciliation through songs, paintings, dance, film, and other media. Corporations provided resources to bring Survivors to events, and, in some cases, some of their own staff and managers. For non-Aboriginal Canadians who came to bear witness to Survivors' life stories,

Reference 5 - 0.02% Coverage

ing themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich

Reference 6 - 0.01% Coverage

- reveal to Canadians the complex truth about the history and the ongoing legacy of the church-run residential schools, in a manner that fully documents the individual and collective harms perpetrated against Aboriginal peoples, and honours the resilience and courage of former students, their families, and communities; and

Reference 7 - 0.01% Coverage

the Commission's six-year mandate. As well as offering a forum for Survivors and their families, the National Events raised public awareness of the history and legacy of residential schools. They also built momentum for the collective journey towards national healing and reconciliation—a journey that will need to continue well beyond the Commission's closing ceremony. Traditional knowledge and practice guided much of the Commission's work.

Reference 8 - 0.01% Coverage

with findings and recommendations, along with a short history of residential schools, entitled *They Came for the Children*. Because recommendations in the Interim Report dealt with gaps in school curricula, the Commission made it a priority to meet with provincial and territorial education ministers to advocate for the development of

Reference 9 - 0.01% Coverage

- Survivors and their families have access to their own history;
- educators can share the residential school history with new generations of students;

Reference 10 - 0.01% Coverage

- the history and legacy of the residential school system are never forgotten. The search to understand the truth about Indian residential schools has taken the

Reference 11 - 0.01% Coverage

it to report on “the history, purpose, operation and supervision” of Canada's residential schools. These schools were part of a process that brought European states and Christian churches together in a complex and powerful manner. The history of

Reference 12 - 0.01% Coverage

of the Roman Catholic residential schools in Canada. They could not have done this work without the support of a number of female religious orders, most particularly the Sisters of Charity (the Grey Nuns), the Sisters of Providence, the Sisters of St. Anne, and the Missionary Oblate Sisters of the Sacred Heart and of Mary Immaculate. The British-based Church Missionary Society was also a global enterprise. By the middle of the nineteenth century, this Anglican society had missions across the globe in such places as India, New Zealand, West and East Africa, China, and the Middle East. The society's Highbury College in London provided missionaries with several years of training in arithmetic, grammar, history, geography, religion, education, and the administration of schools.⁷¹

Reference 13 - 0.01% Coverage

In 1847, Egerton Ryerson, the superintendent of schools for Upper Canada, recommended the establishment of residential schools in which Aboriginal students would be given instruction in “English language, arithmetic, elementary geometry, or knowledge of forms, geography and the

elements of general history, natural history and agricultural chemistry, writing, drawing and vocal music, book-keeping (especially in reference to farmers' accounts) religion and morals.”⁸²

Reference 14 - 0.01% Coverage

territories, the per capita impact of the schools in the North is higher than anywhere else in the country. And, because the history of these schools is so recent, not only are there many living Survivors today, but there are also many living parents of Survivors. For these reasons, both the intergenerational impacts and the legacy of the schools, the good and the bad, are particularly strongly felt in the North.

Reference 15 - 0.01% Coverage

ties. Because of the government's lengthy history of underfunding residential schools, many of the schools were in poor repair. Between 1995 and 1998, the last seven residences in southern Canada were closed.¹⁸⁸ Starting in the 1970s, territorial governments, in which former residential school

Reference 16 - 0.01% Coverage

when the Mohawk Institute first took in boarders, the system had been in operation for over 160 years. The closing of the schools did not mark the end of the history of residential schooling in Canada. By the 1990s, former students had begun to make Canadians aware of the tremendous harm that the residential school experience had caused to Aboriginal people and Aboriginal communities.

The history • 71 The classroom in the Moose Factory, Ontario, school. General Synod Archives, Anglican Church of Canada, P7538-970.

Reference 17 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, “The preparation of school texts is an extremely difficult matter.” It was his opinion that “there are other needs which can be met more easily and should be undertaken first.”²²⁷

Reference 18 - 0.01% Coverage

lished a National Residential School Student Death Register. The creation of this register marks the first effort in Canadian history to properly record the number of students who died in residential schools. The register is made of up three sub-registers:

Reference 19 - 0.01% Coverage

out the system's history, children who died at school were buried in school or mission cemeteries, often in poorly marked graves. The closing of the schools has led, in many cases, to the abandonment of these cemeteries.

Reference 20 - 0.01% Coverage

abuse of children for the entire history of the residential school system. Complaints often were ignored. In some cases where allegations were made against a school principal, the only measure that Indian Affairs took was to contact the principal.⁴³⁵

Reference 21 - 0.01% Coverage

The staff: "My aim was to do something good." For most of their history, residential schools were staffed by individuals who were

Reference 22 - 0.01% Coverage

crusade. In her history of the McDougall Orphanage, the predecessor of the Morley school in Alberta, Mrs. J. McDougall described the work of the mission and orphanage as "going out after the wild and ignorant and bringing them into a Christian home and blessing the body, culturing the mind and trying to raise spiritual vision."⁵⁸¹ Staff members were often motivated by a spirit of adventure as well as a reli-

Reference 23 - 0.01% Coverage

job at the Methodist residential school in Kitamaat, British Columbia.⁵⁸⁵ This mix of motivations continued throughout the system's history. Lorraine Arbez,

Reference 24 - 0.01% Coverage

ing and living conditions were difficult, turnover was high throughout the system's history. From 1882 to 1894, there was what amounted to an annual full turnover of teachers at the Fort Simpson (now Port Simpson), British Columbia, school. At one point, all the teaching was being done by the local Methodist missionary Thomas Crosby, his wife, Emma, and the school matron.⁶⁰⁵

Reference 25 - 0.01% Coverage

much of the discussion of the history of residential schools has overlooked both the positive intent with which many staff members approached their work, and the positive accomplishments of the school system. Although they certainly believed the system was underfunded, they also believed that they and their parents devoted much of their lives to educating and caring for Aboriginal children. Most of the staff members did not make a career in residential schools, spending

Reference 26 - 0.01% Coverage

both the broader history of the relations between the churches and Aboriginal peoples, and the specific history of the residential schools. Many church organizations provided support to Aboriginal campaigns on such issues as land and Treaty rights. In the 1980s, the churches began to issue apologies to Aboriginal people. One of the first of these, issued in 1986 by the United Church of Canada, focused on the destructive impact that church missionary work had on Aboriginal culture.⁶⁵⁸ offered an apology in 1991 that referred to the residential schools.⁶⁵⁹

Reference 27 - 0.03% Coverage

eral government agreed to enter into a process intended to negotiate a settlement to the growing number of class-action suits. The Indian Residential Schools Settlement Agreement (irssa) was reached in 2006 and approved by the courts in the following year. The irssa has five main components: 1) a Common Experience Payment; 2) an Independent Assessment Process; 3) support for the Aboriginal Health Foundation; 4) support for residential school commemoration; and 5) the establishment of a Truth and Reconciliation Commission of Canada. Through the Common Experience Payment, former students would receive a payment of \$10,000 for the first year that they attended a residential school, and an additional \$3,000 for each additional year or partial year of attendance. The Independent Assessment Process adjudicated and compensated the claims of those students who were physically or sexually abused at the schools. Funding was also provided to the Aboriginal Healing Foundation to support initiatives addressing the residential school legacy. The Settlement Agreement committed the federal government to funding initiatives to commemorate the residential school experience. The Truth and Reconciliation Commission of Canada was mandated to tell Canadians about the history of residential schools and the impact those schools had on Aboriginal peoples, and to guide a process of reconciliation. The court approval of the irssa in 2007 was followed in June 2008 with Prime

Reference 28 - 0.01% Coverage

Métis National Council, noted that he had attended a residential school, and pointed out that many issues regarding the relationship between Métis people and residential schools still were not resolved. He said, “I also feel deeply conflicted, because there is still misunderstanding about the situation of the Métis Nation, our history and our contemporary situation.”⁶⁷³

Reference 29 - 0.02% Coverage

The history • 133 The history of residential schools presented in this report commenced by placing the schools in the broader history of the global European colonization of Indigenous peoples and their lands. Residential schooling was only a part of the colonization of Aboriginal people. The policy of colonization suppressed Aboriginal culture and languages, disrupted Aboriginal government, destroyed Aboriginal economies, and confined Aboriginal people to marginal and often unproductive land. When that policy resulted in hunger, disease, and poverty, the federal government failed to meet its obligations to Aboriginal people. That policy was dedicated to

eliminating Aboriginal peoples as distinct political and cultural entities and must be described for what it was: a policy of cultural genocide. Despite being subjected to aggressive assimilation policies for nearly 200 years,

Reference 30 - 0.01% Coverage

I want Canadians to understand that [the legacy of the residential schools] does not just affect the lives of the person who actually attended the school, but family members, such as spouses and children, are also very deeply affected about this sad legacy in history.

Reference 31 - 0.01% Coverage

esidential schools are a tragic part of Canada's history. But they cannot simply be consigned to history. The legacy from the schools and the political and legal policies and mechanisms surrounding their history continue to this day.

Reference 32 - 0.01% Coverage

assumptions about the intellectual and cultural inferiority of Aboriginal people—the belief that Aboriginal children were incapable of attaining anything more than a rudimentary elementary-level or vocational education. Consequently, for most of the system's history, the majority of students never progressed beyond elementary school. The government and church officials who operated the residential schools ignored the positive emphasis that the Treaties and many Aboriginal families placed on education. Instead, they created dangerous and frightening institutions that provided little learning. In their mission to 'civilize' and Christianize, the school staff relied on corporal

Reference 33 - 0.01% Coverage

beginning their transition back into the community. For many Aboriginal inmates seeking parole, their criminal history is a major factor held against them. Although some research has concluded that criminal history is a reliable risk predictor for both Aboriginal and non-Aboriginal inmates, systemic discrimination related to poverty and the legacy of residential schools undoubtedly disadvantages Aboriginal offenders.¹⁵⁴

Reference 34 - 0.01% Coverage

Canadian history. This victimization of children has carried profound and long-lasting effects. Ruby Firth, a former student at Stringer Hall, told the Commission, All through my, residential school ... I was a victim. They put me in that frame of mind where I was a victim. I was four years old being a victim. Five years old, couldn't stop it. Six years old, couldn't stop it. Seven years old, couldn't stop it. So at some point my brain is going to say, "This is never going to stop!" So that's what I was doing in my adult life too because it didn't stop in my childhood, I was doing that in my adult, "This is never going to stop."¹⁶¹

Reference 35 - 0.01% Coverage

your history, as Canada ... until Canada accepts that ... this society will never flourish to its full potential.”¹ The history and destructive legacy of the residential school system is a powerful

Reference 36 - 0.01% Coverage

with early Canadians. That relationship of mutual support, respect, and assistance was confirmed by the Royal Proclamation of 1763 and the Treaties with the Crown that were negotiated in good faith by their leaders. That memory, confirmed by historical analysis and passed down through Indigenous oral histories, has sustained Aboriginal peoples in their long political struggle to live with dignity as self-determining peoples with their own cultures, laws, and connections to the land. The destructive impacts of residential schools, the Indian Act, and the Crown’s fail-

Reference 37 - 0.04% Coverage

that they want to know the truth about the history and legacy of residential schools. They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people. They want to learn about the rich contributions that Aboriginal peoples have made to this country. They understand that reconciliation involves a conversation not only about residential schools, but also about all other aspects of the relationship between Aboriginal and non-Aboriginal peoples. As Commissioners, we believe that reconciliation is about respect. That includes

both self-respect for Aboriginal people and mutual respect among all Canadians. All young people need to know who they are and from where they come. Aboriginal children and youth, searching for their own identities and places of belonging, need to know and take pride in their Indigenous roots. They need to know the answers to some very basic questions. Who are my people? What is our history? How are we unique? Where do I belong? Where is my homeland? What is my language and how does it connect me to my nation’s spiritual beliefs, cultural practices, and ways of being in the world? They also need to know why things are the way they are today. That requires an understanding of the history of colonization, including the residential school system and how it has affected their families, communities, their people, and themselves. Of equal importance, non-Aboriginal children and youth need to comprehend how their own identities and family histories have been shaped by a version of Canadian history that has marginalized Aboriginal peoples’ history and experience. They need to know how notions of European superiority and Aboriginal inferiority have tainted mainstream society’s ideas about, and attitudes towards, Aboriginal peoples in ways that have been profoundly disrespectful and damaging. They too need to understand Canada’s history as a settler society and how assimilation policies have affected Aboriginal peoples. This knowledge and understanding will lay the groundwork for establishing mutually respectful relationships.

Reference 38 - 0.01% Coverage

The Commission believes that Survivors, who took action to bring the history and

Reference 39 - 0.01% Coverage

tial to restore human dignity and empower victims to decide whether they accept an apology or forgive a perpetrator. Where there has been no apology, or one that victims believe tries to justify the behaviour of perpetrators and evade responsibility, reconciliation is difficult, if not impossible, to achieve. The official apologies from Canada and the churches sent an important message to all Canadians that Aboriginal peoples had suffered grievous harms at the hands of the state and church institutions in the schools, and that, as the parties responsible for those harms, the state and the churches accepted their measure of responsibility. The apologies were a necessary first step in the process of reconciliation. The history and destructive legacy of residential schools is a sober reminder that

Reference 40 - 0.01% Coverage

should be able to resolve this for themselves in whatever way they can, including with the assistance of trusted church allies. However, the dilemma of spiritual conflict is more than a personal one to Survivors. It is one that extends to their children and their grandchildren, who, in these modern times, realize that there is much more to their personal histories than what they have inherited from residential schools and Canadian society. They realize that each Indigenous nation also has its own history and that such histories are part of who they are. Young First Nations, Inuit, and Métis people today are searching for their identities, which include their own languages and cultures. Aboriginal parents want their children raised in a community environment that

Reference 41 - 0.02% Coverage

inal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations. Despite that history, or, perhaps more correctly, because of its potential, the Commission believes that education is also the key to reconciliation. Educating Canadians for reconciliation involves not only schools and post-secondary institutions, but also dialogue forums and public history institutions such as museums and archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance and racism. But education for reconciliation must do even more. Survivors told us that Canadians must learn about the history and legacy of residential schools in ways that change both minds and hearts. At the Manitoba National Event in Winnipeg, Allan Sutherland said,

Reference 42 - 0.01% Coverage

I would like to see action taken as a result of the findings of this Commission. I would like to see the history of the residential school system be part of the school curriculum across Canada. I want my grandchildren and the future generations of our society to know the whole truth behind Canada's residential school policy and how it destroyed generations of our people. It is my hope that by sharing the

Reference 43 - 0.03% Coverage

nities, but they have almost no idea how those problems developed. There is little understanding of how the federal government contributed to that reality through residential schools and the

policies and laws in place during their existence. Our education system, through omission or commission, has failed to teach this. It bears a large share of the responsibility for the current state of affairs. It became clear over the course of the Commission's work that most adult Canadians have been taught little or nothing about the residential schools. More typically, they were taught that the history of Canada began when the first European explorers set foot in the New World. Nation building has been the main theme of Canada's history curricula for a long time, and Aboriginal peoples, with a few notable exceptions, have been portrayed as bystanders, if not obstacles, to that enterprise. Prior to 1970, school textbooks across the country depicted Aboriginal peoples as being either savage warriors or onlookers who were irrelevant to the more important history of Canada: the story of European settlement. Beginning in the 1980s, the history of Aboriginal people was sometimes cast in a more positive light, but the poverty and social dysfunction in Aboriginal communities were emphasized without any historical context to help students understand how or why these happened. This has left most Canadians with the view that Aboriginal people were and are to blame for the situations in which they find themselves, as though there were no external causes. Aboriginal peoples have therefore been characterized as a social and economic problem that must be solved. By the 1990s, textbooks emphasized the role of Aboriginal peoples as protestors,

Reference 44 - 0.01% Coverage

agreed to additional pan-Canadian work in Aboriginal education to take place over the next two years, which will focus on four key directional ideas: support for Aboriginal students interested in pursuing teaching as a career; development of learning resources on Canadian history and the legacy of Indian Residential Schools that could be used by teacher training programs; sharing of promising practices in Aboriginal education; and ongoing promotion of learning about Indian Residential Schools in K-12 education systems.¹⁰⁹

Reference 45 - 0.02% Coverage

lum about residential schools must be part of a broader history education that integrates First Nations, Inuit, and Métis voices, perspectives, and experiences; and builds common ground between Aboriginal and non-Aboriginal peoples. The education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect.¹¹² This is consistent with the United Nations Declaration on the Rights of Indigenous Peoples, which articulates the state's responsibility with regard to public education and the promotion of respectful relationships between citizens, as follows: Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. [Article 15:1] States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society. [Article 15:2]

Reference 46 - 0.03% Coverage

Feathers of Hope began as a First Nations youth forum but it quickly [became] a movement of hope, healing, and positive change within northern Ontario's First Nations communities. You spoke passionately about wanting to learn about the past, and said that First Nations and non-First Nations people alike need to understand our history, and the impacts it still has on everything around us.... First Nations and non-First Nations people need to understand how colonization, racism, that residential schools still continue to negatively impact the quality of life in our communities.

Everyone, especially the young people ... need to learn of Canada's history, of our past, to truly try and understand our present. This needs to be taught in school, but it also needs to be heard first-hand from our family, our friends, and our other community members. This will begin the journey of healing together as a family or as a community because we can no longer live [with] a silence that hides our pain. So while youth want to know of their past, they are ready to move forward. They understand they need positive change, but they don't want to do this alone. We all need to come together so we can share, so we can grow, and then we can uplift one another, because that's what reconciliation is about.¹¹⁵

Learning about the residential schools history is crucial to reconciliation, but can be effective only if Canadians also learn from this history in terms of repairing broken trust, strengthening a sense of civic responsibility, and spurring remedial and constructive action.¹¹⁶

Reference 47 - 0.01% Coverage

of information concerning Treaties, Aboriginal rights, or historical wrongs such as residential schools, they must know how to assess the credibility of these sources for themselves. As active citizens, they must be able to engage in debates on these issues, armed with real knowledge and deepened understanding about the past. Understanding the ethical dimension of history is especially important. Students

Reference 48 - 0.02% Coverage

voice in developing reconciliation policy, programs, and practices into the future. It is therefore vital to develop appropriate public education strategies to support the ongoing involvement of children and youth in age-appropriate reconciliation initiatives and projects at community, regional, and national levels. Through direct participation in the trc's National Events, thousands of young people and their teachers across the country had the opportunity to learn about the residential schools and think about their own role and responsibility in reconciliation. The trc's Education Days were designed specifically for elementary and high school students and their teachers. Young people had the opportunity to listen to, and interact with, Elders and Survivors. They attended interactive workshops where they learned about the residential school history, resilience, and healing through the arts—painting, carving, storytelling, music, and film. They visited the Learning Places to walk through the Legacy of Hope Foundation display, "One Hundred Years of Loss," and to see posters and archival photographs of the residential schools from their own region. Education Days were well attended. For example, at the British Columbia National

Reference 49 - 0.02% Coverage

about the past. They understand that knowing the whole story about Canada's history is relevant for today and crucial for their future. This was evident, for example, in an expression of reconciliation made to the trc at the Alberta National Event on March 27, 2014, by a group of Aboriginal and non-Aboriginal youth from the Centre for Global Education in Edmonton. One of the non-Aboriginal youth, Hanshi Liu, told us about the project. First, the group—made up of youth from First Nations reserves, the rural communities of High Prairie and Fort MacLeod, and the city of Edmonton—spent a month studying and talking about residential schools and their shared history. They then held a virtual town hall where over 300 students talked about their vision for reconciliation. Emerald Blesse from Little River Cree Nation told us that “youth believe that rec-

Reference 50 - 0.01% Coverage

emphasizes is consistent with our own findings: Canadians, including youth and teachers, think they should learn about the history and legacy of residential schools and Aboriginal history more broadly. We take particular note of the prominence given to presenting both the positive and negative aspects of Canada's history, demonstrating the relevance of the past to the present, including marginalized voices and

Reference 51 - 0.02% Coverage

in Vancouver on March 3, 2011, cmhr President and Chief Executive Officer Stuart Murray talked about the museum's vision for, and role in, national reconciliation. He emphasized the prominent role of the cmhr's First Nations, Inuit, and Métis advisors, as well as the Elders Advisory Council, Aboriginal Youth Council, and the broader Aboriginal community, in the planning and programs developed by the museum.¹⁴⁴ Given the deep controversies that exist regarding the history of the residential school system, it is perhaps not surprising that the cmhr was criticized by the Southern Chiefs Organization in Manitoba in June of 2013, after media reports that the museum would not “label human rights violations against First Nations as genocide.” From the Southern Chiefs Organization's perspective, the museum was “sanitizing the true history of Canada's shameful treatment of First Nations.”¹⁴⁵ ment on July 26, 2013, clarifying the museum's position.

Reference 52 - 0.01% Coverage

own understanding of the history of government policy and practice in relation to Aboriginal peoples in general and residential schools in particular. But it has also been necessary to fulfilling our mandate obligation to ensure ongoing public access to the records through the National Centre for Truth and Reconciliation. The Commission's attempts to obtain records were frustrated by a series of bureaucratic and legal roadblocks. In April 2012, the Commission was compelled to file a “Request for Direction”

Reference 53 - 0.03% Coverage

I therefore conclude that given their meaning, the language in section 11 of Schedule N does not exclude documents archived at lac from Canada's obligation to the trc. The context in which the

Settlement Agreement was created provides further important support for that conclusion in several ways. [para. 71] First, telling the history of Indian Residential Schools was clearly seen as a central aspect of the mandate of the trc when the Settlement Agreement was made. Since Canada played a vital role in the irs [Indian Residential School] system, Canada's documents wherever they were held, would have been understood as a very important historical resource for this purpose. [para. 72] Second, the Settlement Agreement charged the trc with compiling an historical record of the irs system to be accessible to the public in the future. Here too, Canada's documents, wherever housed, would have been seen to be vital to this task. [para. 73] Third, the story of the history and the historical record to be compiled cover over 100 years and dates back to the nineteenth century. In light of this time span, it would have been understood at the time of the Settlement Agreement that much of the relevant documentary record in Canada's possession would be archived in lac and would no longer be in the active or semi-active files of the departments of the Government of Canada. [para. 74] Fourth, it would have been obvious that the experienced staff at lac would have vastly more ability to identify and organize the relevant documents at lac than would the newly hired staff of the newly formed trc. It would have made little sense to give that task to the latter rather than the former, particularly given its importance to the trc's mandate. [para. 75]156

Reference 54 - 0.01% Coverage

about the children who never came home from residential school. The question of what happened to their loved ones and where they were laid to rest has haunted families and communities. Throughout the history of Canada's residential school system, there was no effort to record across the entire system the number of students who died while attending the schools each year. The National Residential School Student Death Register, established by the Truth and Reconciliation Commission of Canada, represents the first national effort to record the names of the students who died at school. The register is far from complete: there are, for example, many relevant documents that have yet to be received, collected, and reviewed. Some of these records have been located in provincial records. In June 2012, at

Reference 55 - 0.02% Coverage

tacted offices of provincial vital statistics across the country. At the Alberta National Event, Assistant Deputy Minister Peter Cunningham, from the Ministry of Aboriginal Relations and Reconciliation in British Columbia, offered a flash drive in a small, carved, bentwood box, as an expression of reconciliation. He said, I think it's incredibly important that all of the information comes out about what was a very deeply dark and disturbing event in Canadian history ... residential schools.... I'm here today to add to that body of knowledge on behalf of the government of British Columbia and the Vital Statistics Agency of bc.... The information on this flash drive is information about Aboriginal children between the ages of 4 and 19 years of age who died in British Columbia between the years 1870 and 1984.163

Reference 56 - 0.02% Coverage

A working group was formed to organize the first [commemoration] feast, which was held at Fort Normandeau, on June 30, 2010. As the more than 325 names of students were read, a hush

fell over the crowd.... Since then the collaboration [has] continued, with First Nations Treaty 6 and 7, Métis Nation of Alberta, United Church members, the Red Deer Museum and Art Gallery, the City and County [of Red Deer], the [Indian] Friendship Centre, and school boards. This led to the formation of the Remembering the Children Society in 2011.... Our society's objectives include: continued support for recovering Indian residential school cemeteries and histories in Alberta; educating the public about the same; honouring the Survivors, and those who died in the schools; as well as identifying the unmarked graves. Each year for the next three years, a commemorative feast was held. At the third gathering, many descendants shared stories of the impact on them, their parents, and grandparents, because they attended the Red Deer Industrial School.

Reference 57 - 0.01% Coverage

The Society has worked with the museum in developing a new standing exhibit and with the Waskasoo Park administration in the preparation of new interpretive signage at Fort Normandeau regarding the school history. We are grateful for the truth spoken of a painful shared history, the friendships we have formed, and the healing that has happened as a result of working together for over five years. We will continue to remember the children of the past and present. In the Bentwood Box, as symbols of our work together, we place a program of the first ceremony, a dvd from the museum display, flower and ribbon pins from the third feast, and a copy of guidelines we have published of our experience, for those who wish to undertake a similar recovery of a residential school cemetery.¹⁶⁵

Reference 58 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 59 - 0.01% Coverage

tial school records. Other records that are relevant to the history and legacy of the residential school system are scattered across the country in provincial, territorial,

Reference 60 - 0.01% Coverage

Church of Canada has made all its residential school photographs and school histories available online to make them more accessible to Survivors and others, and "as a form of repatriation to First Nations communities."¹⁶⁷

Reference 61 - 0.02% Coverage

of Survivors, their families, and communities. What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the

collective memory of Survivors and others whose lives were touched by the history and legacy of the residential school system. With this understanding, the trc mandate called for the establishment of a new

National Research Centre (nrc) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This nrc, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (nctr), is an evolving, Survivor-centred model of education for reconciliation. Implementing a new approach to public education, research, and record keeping, the centre will serve as a public memory “site of conscience,” bearing permanent witness to Survivors’ testimonies and the history and legacy of the residential school system.¹⁶⁹

Reference 62 - 0.01% Coverage

many years, Survivors and their supporters called for a centre that would be their lasting legacy to their own history and to Canada’s national memory. In March 2011, the trc hosted an international forum in Vancouver, “Sharing Truth: Creating a National Research Centre on Residential Schools,” to study how records and other materials from truth and reconciliation commissions around the world have been archived.¹⁷⁰

Reference 63 - 0.02% Coverage

ensuring that historic harms, and Treaty, constitutional, and human rights violations, against Aboriginal peoples are not repeated. As a highly visible site of conscience, it will serve as an intervention in the country’s public memory and national history. The centre is independent from government. It is guided by a Governing Circle, the majority of whose members must be Aboriginal and which includes Survivor representatives. Among its various responsibilities, this governing body will make decisions and provide advice on ceremonies and protocols, and establish a Survivors’ Circle.¹⁷² The centre will house trc records, including Survivors’ oral history statements, art-

works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and communities to have access to their own history. The centre has committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools. Once the centre is fully operational, it will be well positioned to take a leadership

Reference 64 - 0.01% Coverage

especially important to ensure that communities are able to access the centre’s holdings and resources in order to produce histories of their own residential school experiences and their involvement in the truth, healing, and reconciliation process. The centre will be a living legacy, a teaching and learning place for public education to promote understanding and reconciliation through ongoing statement gathering, new research, commemoration ceremonies, dialogues on reconciliation, and celebrations of Indigenous cultures, oral histories, and legal traditions.¹⁸⁰

Reference 65 - 0.03% Coverage

as members of intergenerational communities of memory. They remembered so that their families could understand what happened. They remembered so that their cultures, histories, laws, and nations can once again thrive for the benefit of future generations. They remembered so that Canada will know the truth and never forget. The residential school story is complicated. Stories of abuse stand in sharp contradiction to the happier memories of some Survivors. The statements of former residential school staff also varied. Some were remorseful while others were defensive. Some were proud of their students and their own efforts to support them while others were critical of their own school and government authorities for their lack of attention, care, and resources. The stories of government and church officials involved acknowledgement, apology, and promises not to repeat history. Some non-Aboriginal Canadians expressed outrage at what had happened in the schools and shared their feelings of guilt and shame that they had not known this. Others denied or minimized the destructive impacts of residential schools. These conflicting stories, based on different experiences, locations, time periods, and perspectives, all feed into a national historical narrative. Developing this narrative through public dialogue can strengthen civic capacity

Reference 66 - 0.01% Coverage

explained that although he did not want to remember his residential school experiences, he came forward because “we’ve got to let other people hear our voices.” When he was asked how, given the history of the residential schools, Canada could be a better place, he replied that we must “listen to the people.”¹⁹¹

Reference 67 - 0.02% Coverage

was to educate their own children and grandchildren by publicly sharing their life stories with them. The effect of this on intergenerational Survivors was significant. At the Manitoba National Event, Desarae Eashappie said, I have sat through this week having the honour of listening to the stories from Survivors. And I just feel—I just really want to acknowledge everybody in this room, you know, all of our Elders, all of our Survivors, all of our intergenerational Survivors.... We are all sitting here in solidarity right now ... and we are all on our own journey, and [yet we are] sitting here together ... with so much strength in this room, it really is phenomenal. And I just want to acknowledge that and thank everybody here. And to be given this experience, this opportunity, you know, to sit here ... and to listen to other people and listen to their stories and their experiences, you know, it has really humbled me as a person in such a way that is indescribable.... And I can take this home with me now and I can take it into my own home. Because my dad is a residential school Survivor, I have lived the traumas, but I have lived the history without the context.¹⁹⁴

Reference 68 - 0.01% Coverage

issues, including residential schools, through the act of witnessing Survivors’ testimonies, they learned about this history in a different way. At the Saskatchewan National Event, a former prime minister, the Right Honourable Joe Clark, said that the Saskatchewan National Event gave

him a better understanding of the intergenerational impacts of the residential schools, and a better sense of the challenges and opportunities for reconciliation with the rest of Canada. When I came to take my place this morning, I knew the storyline, if you will. I knew what had happened. I had some idea of the consequences it [the

Reference 69 - 0.01% Coverage

residential school system] involved, but I had no real idea because I had not been able to witness it before ... the multi-generational emotion that is involved in what has happened to so many of the victims of the residential schools.... [Today] I heard, "We are only as sick as our secrets." That is an incentive to all that have kept these emotions and this history too secret, too long, to show the courage that so many of you have shown, and let those facts be known....

Reference 70 - 0.02% Coverage

ing Survivors' memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood's *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia* (1992), to the more recent works of Agnes Grant's *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin's *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine's *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars's *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo's *Up Ghost River: A Chief's Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author's own life experiences), such

Reference 71 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, "Practicing Reconciliation: A Collaborative

Reference 72 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and

cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope. The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the Commission's activities, commemoration projects across the country were funded under the terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 73 - 0.01% Coverage

Elders, and others in Kenora, Ontario, for a final ceremony to mark commemorations that were held earlier at each site of the five residential schools that were located in the territory. Monuments had been placed at each of the sites. Richard Green, who coordinated the two-year memorial project, said, "This is a commemoration for all the sites together. This meeting is about honouring all the children and is part of remembering the legacy. Lest we forget, as they say. We can probably forgive, but we can never forget our history." He explained that the monuments "have been a big success with plenty of positive feedback. Now we have a physical place where people can go and commemorate."²¹⁸

Reference 74 - 0.01% Coverage

tial school in the 1950s and 1960s demonstrates how recognizing and respecting Indigenous protocols and practices of ceremony, testimony, and witnessing can breathe life, healing, and transformation into public memory making through dialogue, the arts, and commemoration. The story has deep roots within the family histories of the Survivors and in the oral history and community memory of the Nuuchah-nulth peoples. The paintings from the Alberni residential school are part of a larger collection of

Reference 75 - 0.02% Coverage

Alberni residential school. Aller also donated to the university his private papers, and hundreds of photographs, slides, and archival documents that detail his teaching philosophy and approach to art. Aller did not agree with the philosophy behind the residential schools. He saw art as a way to free students from their everyday environment and as a way for them to express their

creativity, through either traditionally inspired works, or paintings that used the theories and ideas of the contemporary art world. The paintings from the Alberni residential school portray images of landscapes, people, animals, masks, and traditional stories, as well as some images of the school itself. Most of the artists signed their paintings, putting their age next to their name. In this sense, the children stand out; the anonymity that depersonalizes so much of the residential school history is removed. In 2010, University of Victoria's Dr. Andrea Walsh, who was in the early stages of a

Reference 76 - 0.02% Coverage

oration initiative, which was described as an "expression of reconciliation" when it was publicly announced at the Atlantic National Event in 2011. It is a specially commissioned stained-glass window entitled Giniigaaniimenaaning or Looking Ahead, designed by Métis artist Christi Belcourt. Its two-sided imagery depicts the history of the residential schools, the cultural resilience of Aboriginal peoples, and hope for the future. The window was permanently installed in the Centre Block of the federal parliament buildings, and unveiled in a dedication ceremony on November 26, 2012.²²¹ Putting this window in such a prominent public place helps to make the history and legacy of residential schools more visible to the Canadian public and the world at large, while also acknowledging the federal government's responsibility in establishing the residential school system. At the dedication ceremony, artist Christi Belcourt said that her inspiration for the

Reference 77 - 0.01% Coverage

ciliation, the Commission believes that the federal government must do more to ensure that national commemoration of the history and legacy of residential schools becomes an integral part of Canadian heritage and national history. Under the Historic Sites and Monuments Act (1985), the minister responsible for Parks Canada has the authority to designate historic sites of national significance and approve commemorative monuments or plaques.²²⁵

Reference 78 - 0.01% Coverage

orations of Indigenous peoples' experience—both their oppression and their positive contributions to society—that have occurred in many countries, including Canada, have not been state-driven initiatives. Rather, they have been initiated by Indigenous peoples themselves. In Canada, a memorial to indigenous veterans from the First World War was built at the request of indigenous peoples, integrating many elements of indigenous cultures. This recognition took place at a later stage in history, however, and in a different venue to the main memorial established for other Canadian soldiers. Commemoration projects are also taking place ... regarding the history of Indian residential schools.²³⁰

Reference 79 - 0.01% Coverage

consistent with our own findings on the residential schools commemoration projects. These Survivor-driven, community-based initiatives revealed the importance of integrating Indigenous knowledge and revitalizing Indigenous memory practices in commemorating the history and

legacy of residential schools. They demonstrated the critical role that artists play in healing and commemoration. The Commission believes that Canada's national heritage network also has a vital

Reference 80 - 0.01% Coverage

families, and communities have provided a wealth of information and best practices for commemorating the history and legacy of the residential school system. These can inform and enrich the National Program of Historical Commemoration and the work of the Historic Sites and Monuments Board of Canada to ensure that Canada's heritage and commemoration legislation, programs, policies, and practices contribute constructively to the reconciliation process in the years ahead.

Reference 81 - 0.02% Coverage

With respect to the history and legacy of residential schools, all the major radio and television networks and newspapers covered the events and activities of the Commission. The trc provided regular information briefings to the media who attended the National Events. We discussed earlier how students must not only learn the truth about what happened in residential schools, but also understand the ethical dimensions of this history. So too must journalists. Many of the reporters who covered the National Events were themselves deeply affected by what they heard from Survivors and their families. Some required the assistance of health-support workers. Some told us in off-the-record conversations that their perspectives and understanding of the impacts of residential schools, and the need for healing and reconciliation, had changed, based on their observations and experiences at the National Events.

Reference 82 - 0.01% Coverage

a copy of the documentary FrontRunners, which she produced for aptn, about some residential school athletes who had made history. She said, In 1967, ten teenage First Nations boys, all good students and great runners, ran with the 1967 Pan Am Games torch, from St. Paul, Minnesota, to Winnipeg, a distance of 800 kilometres, which they did successfully.... But the young men who delivered that torch to the stadium were turned away at the door. They were not allowed in to watch those games. They were not allowed to run that last 400 metres. One of them told me that he remembered being turned around, [and] put back on the bus to residential school.... In 1999, Winnipeg hosted the Pan Am Games again and the organizers realized what had happened. They tracked

Reference 83 - 0.02% Coverage

My grandmother and grandfather lived through things in their twenties that I can't even begin to imagine ... for my people, this history is still an open wound ... what can I tell you that will give you understanding of this? ... It's always been part of my life.... Because the Holocaust was at such a widespread global level ... who is the perpetrator? Every day, people were implicated ... and there were systems and nations involved ... so there's no one person I can accept an apology from. The German government has apologized. It's about the reconciliation of trust in humanity

that this kind of persecution won't happen again to the Jews or globally.... Reconciliation is about making sure that none of our communities suffer that persecution again ... for me it's about guarding our institutions to make sure they aren't continuing this kind of persecution ... we've had the apology from the government but how are we checking in to see how we're

Reference 84 - 0.01% Coverage

Canada, including information about the Treaties and the history of residential schools.

Reference 85 - 0.01% Coverage

experience including: the history, purpose, operation and supervision of the IRS system, the effect and consequences of IRS (including systemic harms, intergenerational consequences and the impact on human dignity) and the ongoing legacy of the residential schools;

Reference 86 - 0.01% Coverage

our history. For more than a century, Indian Residential Schools separated over 150,000

Reference 87 - 0.02% Coverage

Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us. God bless all of you. God bless our land.

Reference 88 - 0.01% Coverage

of its history. Forced assimilation of Aboriginal peoples was carried out through the residential

Reference 89 - 0.01% Coverage

haunted by this tragic and painful heritage from those First Nations, Métis and Inuit children, from their families and their communities, a dark and painful heritage that all Canadians must accept as a part of our history. For too long, Canadian governments chose denial over truth, and when confronted

Reference 90 - 0.01% Coverage

still horrifying to think of these things. Children were torn from their parents' arms to be assimilated. They were taken away and raised by people who had but one goal: to "kill the Indian in the child." Forced to unlearn their languages, these children could no longer communicate with their own parents. All of these things really happened, and they are a part of our collective history. Between 1934 and 1962, six residential schools were established in Quebec: two in

Reference 91 - 0.02% Coverage

report on "the history, purpose, operation and supervision" of Canada's residential schools. These schools were part of a process that brought European states and Christian churches together in a complex and powerful manner. The history of the schools can be best understood in the context of this relationship between the growth of global, European-based empires and the Christian churches. Starting in the sixteenth century, European states gained control of Indigenous peoples' lands throughout the world. It was an era of mass migration. Millions of Europeans arrived as colonial settlers in nearly every part of the world. Millions of Africans were transported in the European-led slave trade, in which coastal Africans collaborated. Traders from India and China spread throughout the Red Sea and Indian Ocean, bringing with them indentured servants whose lives were little different from those of slaves.⁴⁴

Reference 92 - 0.01% Coverage

schools in Canada. They could not have done this work without the support of a number of female religious orders, most particularly the Sisters of Charity (the Grey Nuns), the Sisters of Providence, the Sisters of St. Anne, and the Missionary Oblate Sisters of the Sacred Heart and of Mary Immaculate. The British-based Church Missionary Society was also a global enterprise. By the middle of the nineteenth century, this Anglican society had missions across the globe in such places as India, New Zealand, West and East Africa, China, and the Middle East. The society's Highbury College in London provided missionaries with several years of training in arithmetic, grammar, history, geography, religion, education, and the administration of schools.⁷¹

Reference 93 - 0.01% Coverage

students would be given instruction in "English language, arithmetic, elementary geometry, or knowledge of forms, geography and the elements of general history, natural history and agricultural chemistry, writing, drawing and vocal music, book-keeping (especially in reference to farmers' accounts) religion and morals."⁸² This he thought of as "a plain English education adapted to the working farmer and

Reference 94 - 0.01% Coverage

tories, the per capita impact of the schools in the North is higher than anywhere else in the country. And, because the history of these schools is so recent, not only are there many living Survivors today, but there are also many living parents of Survivors. For these reasons, both the intergenerational impacts and the legacy of the schools, the good and the bad, are particularly strongly felt in the North.

The history • 39

Reference 95 - 0.01% Coverage

Because of the government's lengthy history of underfunding residential schools, many of the schools were in poor repair. Between 1995 and 1998, the last seven residences in southern Canada were closed.¹⁸⁸ Starting in the 1970s, territorial governments, in which former residential school students

Reference 96 - 0.01% Coverage

If one dates the residential school system back to the early 1830s, when the Mohawk Institute first took in boarders, the system had been in operation for over 160 years. The closing of the schools did not mark the end of the history of residential schooling in Canada. By the 1990s, former students had begun to make Canadians aware of the tremendous harm that the residential school experience had caused to Aboriginal people and Aboriginal communities.

Reference 97 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, "The preparation of school texts is an extremely difficult matter." It was his opinion that "there are other needs which can be met more easily and should be undertaken first."²²⁷

Reference 98 - 0.01% Coverage

a National Residential School Student Death Register. The creation of this register marks the first effort in Canadian history to properly record the number of students who died in residential schools. The register is made of up three sub-registers:

Reference 99 - 0.01% Coverage

history, children who died at school were buried in school or mission cemeteries, often in poorly marked graves. The closing of the schools has led, in many cases, to the abandonment of these cemeteries.

Reference 100 - 0.01% Coverage

of children for the entire history of the residential school system. Complaints often were ignored. In some cases where allegations were made against a school principal, the only measure that Indian Affairs took was to contact the principal.⁴³⁵

Reference 101 - 0.01% Coverage

The staff: “My aim was to do something good.” For most of their history, residential schools were staffed by individuals who were

Reference 102 - 0.01% Coverage

sade. In her history of the McDougall Orphanage, the predecessor of the Morley school in Alberta, Mrs. J. McDougall described the work of the mission and orphanage as “going out after the wild and ignorant and bringing them into a Christian home and blessing the body, culturing the mind and trying to raise spiritual vision.”⁵⁸¹

Reference 103 - 0.01% Coverage

and living conditions were difficult, turnover was high throughout the system’s history. From 1882 to 1894, there was what amounted to an annual full turnover of teachers at the Fort Simpson (now Port Simpson), British Columbia, school. At one point, all the teaching

Reference 104 - 0.01% Coverage

much of the discussion of the history of residential schools has overlooked both the positive intent with which many staff members approached their work, and the positive accomplishments of the school system. Although they certainly believed the system was underfunded, they also believed that they and their parents devoted much of their lives to educating and caring for Aboriginal children. Most of the staff members did not make a career in residential schools, spending only a

Reference 105 - 0.01% Coverage

the broader history of the relations between the churches and Aboriginal peoples, and the specific history of the residential schools. Many church organizations provided support to Aboriginal campaigns on such issues as land and Treaty rights. In the 1980s, the churches began to issue apologies to Aboriginal people. One of the first of these, issued in 1986 by the United Church of Canada, focused on the destructive impact that church missionary work had on Aboriginal culture.⁶⁵⁸

Reference 106 - 0.03% Coverage

process intended to negotiate a settlement to the growing number of class-action suits. The Indian Residential Schools Settlement Agreement (irssa) was reached in 2006 and approved by the courts in the following year. The irssa has five main components: 1) a Common Experience Payment; 2) an Independent Assessment Process; 3) support for the Aboriginal Health Foundation; 4) support for residential school commemoration; and 5) the establishment of a Truth and Reconciliation Commission of Canada. Through the Common Experience Payment, former students would receive a payment of \$10,000 for the first year that they attended a residential school, and an additional \$3,000 for each additional year or partial year of attendance.

The Independent Assessment Process adjudicated and compensated the claims of those students who were physically or sexually abused at the schools. Funding was also provided to the Aboriginal Healing Foundation to support initiatives addressing the residential school legacy. The Settlement Agreement committed the federal government to funding initiatives to commemorate the residential school experience. The Truth and Reconciliation Commission of Canada was mandated to tell Canadians about the history of residential schools and the impact those schools had on Aboriginal peoples, and to guide a process of reconciliation. The court approval of the irssa in 2007 was followed in June 2008 with Prime Minister

Reference 107 - 0.01% Coverage

Tapiriit Kanatami, said, in tackling the hard work that remained to be done, “Let us now join forces with the common goal of working together to ensure that this apology opens the door to a new chapter in our lives as aboriginal peoples and in our place in Canada.”⁶⁷² Clem Chartier, President of the Métis National Council, noted that he had attended a residential school, and pointed out that many issues regarding the relationship between Métis people and residential schools still were not resolved. He said, “I also feel deeply conflicted, because there is still misunderstanding about the situation of the Métis Nation, our history and our contemporary situation.”⁶⁷³

Reference 108 - 0.02% Coverage

102 • Truth & Reconciliation Commission The history of residential schools presented in this report commenced by placing the schools in the broader history of the global European colonization of Indigenous peoples and their lands. Residential schooling was only a part of the colonization of Aboriginal people. The policy of colonization suppressed Aboriginal culture and languages, disrupted Aboriginal government, destroyed Aboriginal economies, and confined Aboriginal people to marginal and often unproductive land. When that policy resulted in hunger, disease, and poverty, the federal government failed to meet its obligations to Aboriginal people. That policy was dedicated to eliminating Aboriginal peoples as distinct political and cultural entities and must be described for what it was: a policy of cultural genocide. Despite being subjected to aggressive assimilation policies for nearly 200 years

Reference 109 - 0.01% Coverage

only the truth revealed in government and church residential school documents, but also the truth of lived experiences as told to us by Survivors and others in their statements to this Commission. Together, these public testimonies constitute a new oral history record, one based on Indigenous legal traditions and the practice of witnessing.¹²

Reference 110 - 0.02% Coverage

themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic

culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together.

Reference 111 - 0.01% Coverage

For most of the system's history, the federal government had no clear policy on discipline. Students were not only strapped and humiliated, but in some schools, they were also handcuffed, manacled, beaten, locked in cellars and other makeshift jails, or displayed in stocks. Overcrowding and a high student-staff ratio meant that even those children who were not subject to physical discipline grew up in an atmosphere of neglect.

Reference 112 - 0.01% Coverage

For most of the history of residential schools, teachers' wages in those schools were far below those offered to other teachers, making the recruitment and retention of teachers an ongoing issue. Although many remarkable people devoted their lives to these institutions, the churches did not require the same level of teacher training as was expected by the Canadian public school system.

Reference 113 - 0.01% Coverage

In the 1980s, various members of Canadian society began to undertake a reassessment of the residential school experience. Starting in 1986, Canadian churches began to issue apologies for attempting to impose European culture and values on Aboriginal people. Apologies specific to the residential schools were to follow in the 1990s. Former students began to speak out publicly about their experiences, leading to both criminal charges against some sexual abusers and the launching of class-action lawsuits against the churches and the federal government. The cases were eventually resolved in the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history, which was reached in 2006 and came into effect in 2007.

Reference 114 - 0.01% Coverage

and reports of the people who organized and ran the system. These documents describe the goals and methods of the federal government that founded and funded the schools, and of the religious organizations that operated them. Their written records contain the rationales for continued residential school operation, as well as internal, and occasionally public, criticisms of the schools. These have provided the basis for valuable histories. Over the past thirty years, a growing number of former students have published their

Reference 115 - 0.01% Coverage

given a central place in any history of the schools. Since statement gathering has been an ongoing process throughout the Commission's mandate, it has not been possible to undertake a complete assessment and analysis of all the statements. This volume is based on a survey of the statements gathered from all parts of the country between 2009 and 2014. Almost all the statements come from individuals who attended schools after 1940. The volume begins with the students' lives prior to attending residential school, and then describes their arrival at the schools, and their experiences studying, working, and living in the schools. Commentary and interpretation have been kept to a minimum to allow the students to speak for themselves.

Reference 116 - 0.01% Coverage

and Protestant missionaries had a long history of learning and encouraging the use of Aboriginal languages in religious settings. At the Beauval, Saskatchewan, school, Albert Fiddler recalled, Aboriginal languages were restricted to use in religious classes. But that's the only thing they allow is learning how to pray in Cree. They won't allow us to talk to each other, and they make sure that we don't, we don't talk to each other in Cree either. We only, they only teach us how to pray in Cree in catechisms in the classroom, but not to talk to each other because it's un-polite for somebody that doesn't understand Cree.¹⁵⁸

Reference 117 - 0.01% Coverage

including the history and legacy of residential schools and the reconciliation process.

Commemoration

References or discussions of historical commemoration, public memory, heritage efforts

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references coded [0.49% Coverage]

Reference 1 - 0.01% Coverage

in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 2 - 0.01% Coverage

- the history and legacy of the residential school system are never forgotten. The search to understand the truth about Indian residential schools has taken the

Reference 3 - 0.01% Coverage

supporters gathered in Gatineau, Québec, at the Canadian Museum of Civilization, to commemorate the Royal Proclamation as part of a national and international day of action. One of the organizers, Clayton Thomas-Muller, said, "We are using this founding document of this country and its anniversary to usher in a new era of reconciliation of Canada's shameful colonial history, to turn around centuries of neglect and abuse of our sacred and diverse nations."⁴¹

Reference 4 - 0.01% Coverage

deep wounds of history. Words of apology alone are insufficient; concrete actions on both symbolic and material fronts are required. Reparations for historical injustices must include not only apology, financial redress, legal reform, and policy change, but also the rewriting of national history and public commemoration.

Reference 5 - 0.02% Coverage

national reconciliation is the most suitable framework to guide commemoration of this significant historical benchmark in Canada's history. This intended celebration can be an opportunity for Canadians to take stock of the past, celebrating the country's accomplishments without shirking responsibility for its failures. Fostering more inclusive public discourse about the past through a reconciliation lens would open up new and exciting possibilities for a future in which Aboriginal peoples take their rightful place in Canada's history as founding nations who have strong and unique contributions to make to this country. In the Commission's view, there is an urgent need in Canada to develop historically

literate citizens who understand why and how the past is relevant to their own lives and the future of the country. Museums have an ethical responsibility to foster national reconciliation, and not simply tell one party's version of the past. This can be accomplished by representing the history of residential schools and of Aboriginal peoples in ways that invite multiple, sometimes conflicting, perspectives, yet ultimately facilitate empathy, mutual respect, and a desire for reconciliation that is rooted in justice. The Canadian Museum of History and the Canadian Museum for Human Rights,

Reference 6 - 0.03% Coverage

Canada's national archives: Sharing Aboriginal history versus keeper of state records As Canada's national archives, Library and Archives Canada (lac) has a dual function with regard to its holdings on Aboriginal peoples. It is both a public history institution tasked with making documents relevant to Aboriginal history accessible to the public, and it is the custodian of federal government departmental historical records. In 2005, lac issued a "Collection Development Framework," which set out the principles and practices that would guide the institution's acquisitions and preservation of its holdings. The framework made specific commitments regarding materials related to Aboriginal peoples. lac recognizes the contributions of Aboriginal peoples to the documentary heritage of Canada, and realizes that, in building its collection of materials, it must take into account the diversity of Aboriginal cultures, the relationship the Government of Canada has with Aboriginal peoples, and the unique needs and realities of Aboriginal communities. The development of a national strategy will be done in consultation and collaboration with Aboriginal communities and organizations, and will respect the ways in which indigenous knowledge and heritage is preserved or ought to be preserved and protected within or outside of Aboriginal communities.¹⁴⁸

Reference 7 - 0.02% Coverage

A working group was formed to organize the first [commemoration] feast, which was held at Fort Normandeau, on June 30, 2010. As the more than 325 names of students were read, a hush fell over the crowd.... Since then the collaboration [has] continued, with First Nations Treaty 6 and 7, Métis Nation of Alberta, United Church members, the Red Deer Museum and Art Gallery, the City and County [of Red Deer], the [Indian] Friendship Centre, and school boards. This led to the formation of the Remembering the Children Society in 2011.... Our society's objectives include: continued support for recovering Indian residential school cemeteries and histories in Alberta; educating the public about the same; honouring the Survivors, and those who died in the schools; as well as identifying the unmarked graves. Each year for the next three years, a commemorative feast was held. At the third gathering, many descendants shared stories of the impact on them, their parents, and grandparents, because they attended the Red Deer Industrial School.

Reference 8 - 0.01% Coverage

The Society has worked with the museum in developing a new standing exhibit and with the Waskasoo Park administration in the preparation of new interpretive signage at Fort Normandeau regarding the school history. We are grateful for the truth spoken of a painful shared history, the

friendships we have formed, and the healing that has happened as a result of working together for over five years. We will continue to remember the children of the past and present. In the Bentwood Box, as symbols of our work together, we place a program of the first ceremony, a dvd from the museum display, flower and ribbon pins from the third feast, and a copy of guidelines we have published of our experience, for those who wish to undertake a similar recovery of a residential school cemetery.165

Reference 9 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 10 - 0.02% Coverage

of Survivors, their families, and communities. What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the collective memory of Survivors and others whose lives were touched by the history and legacy of the residential school system. With this understanding, the trc mandate called for the establishment of a new

National Research Centre (nrc) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This nrc, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (nctr), is an evolving, Survivor-centred model of education for reconciliation. Implementing a new approach to public education, research, and record keeping, the centre will serve as a public memory “site of conscience,” bearing permanent witness to Survivors’ testimonies and the history and legacy of the residential school system.169

Reference 11 - 0.02% Coverage

Several speakers talked about their vision for the nctr. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation, said, Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit; a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.171

Reference 12 - 0.02% Coverage

ensuring that historic harms, and Treaty, constitutional, and human rights violations, against Aboriginal peoples are not repeated. As a highly visible site of conscience, it will serve as an intervention in the country's public memory and national history. The centre is independent from government. It is guided by a Governing Circle, the majority of whose members must be Aboriginal and which includes Survivor representatives. Among its various responsibilities, this governing body will make decisions and provide advice on ceremonies and protocols, and establish a Survivors' Circle.¹⁷² The centre will house trc records, including Survivors' oral history statements, art-works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and communities to have access to their own history. The centre has committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools. Once the centre is fully operational, it will be well positioned to take a leadership

Reference 13 - 0.01% Coverage

Survivors have found ways to restore those connections. They believe that reconciliation with other Canadians calls for changing the country's collective, national history so that it is based on the truth about what happened to them as children, and to their families, communities, and nations. Public memory is important. It is especially important to recognize that the trans-

Reference 14 - 0.01% Coverage

logues, artistic expressions, and commemorations emerge. Public memory, much like national history, is often contentious. Although public memory can simply reinforce

Reference 15 - 0.03% Coverage

as members of intergenerational communities of memory. They remembered so that their families could understand what happened. They remembered so that their cultures, histories, laws, and nations can once again thrive for the benefit of future generations. They remembered so that Canada will know the truth and never forget. The residential school story is complicated. Stories of abuse stand in sharp contradiction to the happier memories of some Survivors. The statements of former residential school staff also varied. Some were remorseful while others were defensive. Some were proud of their students and their own efforts to support them while others were critical of their own school and government authorities for their lack of attention, care, and resources. The stories of government and church officials involved acknowledgement, apology, and promises not to repeat history. Some non-Aboriginal Canadians expressed outrage at what had happened in the schools and shared their feelings of guilt and shame that they had not known this. Others denied or minimized the destructive impacts of residential schools. These conflicting stories, based on different experiences, locations, time periods, and perspectives, all feed into a national historical narrative. Developing this narrative through public dialogue can strengthen civic capacity

Reference 16 - 0.01% Coverage

explained that although he did not want to remember his residential school experiences, he came forward because “we’ve got to let other people hear our voices.” When he was asked how, given the history of the residential schools, Canada could be a better place, he replied that we must “listen to the people.”¹⁹¹

Reference 17 - 0.02% Coverage

We need to have an accurate record of history.... As long as there are some that are in denial of what really happened, as long as we don’t have the full picture of what happened, we really can’t move forward in that spirit of reconciliation.... I want to acknowledge these stories as gifts, a hand towards reconciliation. I think it’s amazing that after all that has passed, after all that you’ve experienced, that you would be willing to share your pain with the rest of Canada in this spirit of openness and reconciliation and in this faith that the government of Canada and non-Aboriginal Canadians will receive them in a way that will lead to a better relationship in the future. That you have that faith to share your stories in that spirit is amazing and it’s humbling and it’s inspiring and I just want to thank Survivors for that.²⁰⁴

At the 2010 Manitoba National Event, Ginelle Giacomini, a high school history teacher from Winnipeg who served as a private statement gatherer at the event, said, I was talking to a few students before I came this week to do this, and they said, “Well, what do you mean there are Survivors? That was a long time ago. That was hundreds of years ago.” To them, this is a page in a history book.... So, I’m

Reference 18 - 0.02% Coverage

ing Survivors’ memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood’s *Out of the Depths: The Experiences of Mi’kmaq Children at the Indian Residential School at Shubenacadie*, Nova Scotia (1992), to the more recent works of Agnes Grant’s *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin’s *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine’s *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars’s *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo’s *Up Ghost River: A Chief’s Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author’s own life experiences), such

Reference 19 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential

schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope. The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the Commission's activities, commemoration projects across the country were funded under the terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 20 - 0.03% Coverage

neighbours. The scope, breadth, and creativity of the projects were truly impressive. Projects ranged from traditional and virtual quilts, monuments and memorials, traditional medicine gardens, totem pole and canoe carving, oral history, community ceremonies and feasts, land-based culture and language camps, cemetery restoration, film and digital storytelling, commemorative walking trails, and theatre or dance productions.²¹⁶ The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process that were seen as being essential to supporting long-term reconciliation. First, the projects were to be Survivor-driven; that is, their success was contingent upon the advice, recommendations, and active participation of Survivors. Second, commemoration projects would forge new connections that linked Aboriginal family and community memory to Canada's public memory and national history. Third, incorporating Indigenous oral history and memory practices into commemoration projects would ensure that the processes of remembering places, reclaiming identity, and revitalizing cultures were consistent with the principle of self-determination. Commemorating the life stories of Survivors strengthens the bonds of family and community memory that have been disrupted but not destroyed. Families grieve for all that was lost and can never be recovered. The act of commemoration remembers and honours those who are no longer living and comforts those for whom a history of injustice and oppression is still very much alive. Commemorations can also symbolize hope, signifying cultural revitalization and the reclaiming of history and identity. Even as they grieve, families envision a better future for children and youth and for generations yet unborn. The collective memory of Aboriginal peoples lives in places: in their traditional

Reference 21 - 0.01% Coverage

Elders, and others in Kenora, Ontario, for a final ceremony to mark commemorations that were held earlier at each site of the five residential schools that were located in the territory. Monuments had been placed at each of the sites. Richard Green, who coordinated the two-year memorial project, said, “This is a commemoration for all the sites together. This meeting is about honouring all the children and is part of remembering the legacy. Lest we forget, as they say. We can probably forgive, but we can never forget our history.” He explained that the monuments “have been a big success with plenty of positive feedback. Now we have a physical place where people can go and commemorate.”²¹⁸

Reference 22 - 0.02% Coverage

Alberni residential school. Aller also donated to the university his private papers, and hundreds of photographs, slides, and archival documents that detail his teaching philosophy and approach to art. Aller did not agree with the philosophy behind the residential schools. He saw art as a way to free students from their everyday environment and as a way for them to express their creativity, through either traditionally inspired works, or paintings that used the theories and ideas of the contemporary art world. The paintings from the Alberni residential school portray images of landscapes, people, animals, masks, and traditional stories, as well as some images of the school itself. Most of the artists signed their paintings, putting their age next to their name. In this sense, the children stand out; the anonymity that depersonalizes so much of the residential school history is removed. In 2010, University of Victoria’s Dr. Andrea Walsh, who was in the early stages of a

Reference 23 - 0.01% Coverage

exhibit, *To Reunite, To Honour, To Witness*, at the Legacy Art Gallery at the University of Victoria. Survivors, Elders, and community members continue to work with Walsh and Qwul’sih’yah’maht to document the story of the creation and return of the children’s paintings as part of reconnecting individual, family, and community memory, and educating the public about a previously unknown part of the history and legacy of the residential schools. In September 2013, the paintings returned once again to the Learning Place at

Reference 24 - 0.01% Coverage

ciliation, the Commission believes that the federal government must do more to ensure that national commemoration of the history and legacy of residential schools becomes an integral part of Canadian heritage and national history. Under the Historic Sites and Monuments Act (1985), the minister responsible for Parks Canada has the authority to designate historic sites of national significance and approve commemorative monuments or plaques.²²⁵

Reference 25 - 0.01% Coverage

that celebrate Canada's past are common, but commemorating those aspects of our national history that reveal cultural genocide, human rights violations, racism, and injustice are more problematic.

Reference 26 - 0.01% Coverage

A people's knowledge of the history of its oppression is part of its heritage and, as such, must be preserved by appropriate measures in fulfillment of the State's duty to remember.... On a collective basis, symbolic measures intended to provide moral reparation, such as formal public recognition by the State of its responsibility, or official declarations aimed at restoring victims' dignity, commemorative ceremonies, naming of public thoroughfares or the erection of monuments, help to discharge the duty of remembrance.²²⁸

Reference 27 - 0.01% Coverage

issued a report on memorialization processes in countries where victims and their families, working collaboratively with artists and various civic society groups, have commemorated their experiences in unofficial ways that may run counter to state-sanctioned versions of national history.²²⁹

Reference 28 - 0.01% Coverage

orations of Indigenous peoples' experience—both their oppression and their positive contributions to society—that have occurred in many countries, including Canada, have not been state-driven initiatives. Rather, they have been initiated by Indigenous peoples themselves. In Canada, a memorial to indigenous veterans from the First World War was built at the request of indigenous peoples, integrating many elements of indigenous cultures. This recognition took place at a later stage in history, however, and in a different venue to the main memorial established for other Canadian soldiers. Commemoration projects are also taking place ... regarding the history of Indian residential schools.²³⁰

Reference 29 - 0.01% Coverage

consistent with our own findings on the residential schools commemoration projects. These Survivor-driven, community-based initiatives revealed the importance of integrating Indigenous knowledge and revitalizing Indigenous memory practices in commemorating the history and legacy of residential schools. They demonstrated the critical role that artists play in healing and commemoration. The Commission believes that Canada's national heritage network also has a vital

Reference 30 - 0.01% Coverage

values, policies, and practices that focus on conservation and continue to exclude Indigenous history, heritage values, and memory practices, which prioritize healing and the reclaiming of culture in public commemoration.²⁴⁰

Reference 31 - 0.01% Coverage

families, and communities have provided a wealth of information and best practices for commemorating the history and legacy of the residential school system. These can inform and enrich the National Program of Historical Commemoration and the work of the Historic Sites and Monuments Board of Canada to ensure that Canada's heritage and commemoration legislation, programs, policies, and practices contribute constructively to the reconciliation process in the years ahead.

Reference 32 - 0.01% Coverage

a copy of the documentary *FrontRunners*, which she produced for aptn, about some residential school athletes who had made history. She said, In 1967, ten teenage First Nations boys, all good students and great runners, ran with the 1967 Pan Am Games torch, from St. Paul, Minnesota, to Winnipeg, a distance of 800 kilometres, which they did successfully.... But the young men who delivered that torch to the stadium were turned away at the door. They were not allowed in to watch those games. They were not allowed to run that last 400 metres. One of them told me that he remembered being turned around, [and] put back on the bus to residential school.... In 1999, Winnipeg hosted the Pan Am Games again and the organizers realized what had happened. They tracked

Reference 33 - 0.01% Coverage

Such stories are indicative of the need for the rich history of Aboriginal peoples' contributions to sport to become part of Canadian sport history. On November 18, 2014, we attended an event hosted by the Law Society of Upper

Reference 34 - 0.01% Coverage

I was born in Hong Kong and came to Canada in 1968.... I landed in Victoria, bc, the oldest Chinatown in the country.... It has been a journey for me as a person of colour, as a person of the non-Indigenous communities ... to learn about the history of this Native land and my own social location and privilege as a member of the newer arrival communities.... From the [Chinese] labour of the cpr, to the head tax and the Chinese Exclusion Act ... the Chinese, along with Indigenous children, were secluded in the education system for so many years ... there's been a constant narrative of systemic racism, exclusion, and exploitation.... I think [we need to talk about] remembrance, resistance, and reconciliation.²⁹⁸

Reference 35 - 0.01% Coverage

[There must be] a change in perspective about the way in which Aboriginal peoples would be engaged with Canadian society in the quest for reconciliation.... [We cannot] perpetuate the paternalistic concept that only Aboriginal peoples are in need of healing.... The perpetrators are wounded and marked by history in ways that are different from the victims, but both groups require healing.... How can a conversation about reconciliation take place if all involved do not adopt an attitude of humility and

Reference 36 - 0.01% Coverage

To determine the truth and to tell the full and complete story of residential schools in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Education

References or discussions of how history is or should be taught by educators and in schools, or the education system and history curricula

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 49
references coded [0.65% Coverage]

Reference 1 - 0.01% Coverage

post-secondary institutions played in training the teachers who taught in the schools. They have pledged to change educational practices and curriculum to be more inclusive of Aboriginal knowledge and history. Artists shared their ideas and feelings about truth and reconciliation through songs, paintings, dance, film, and other media. Corporations provided resources to bring Survivors to events, and, in some cases, some of their own staff and managers. For non-Aboriginal Canadians who came to bear witness to Survivors' life stories,

Reference 2 - 0.02% Coverage

ing themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich

Reference 3 - 0.01% Coverage

with findings and recommendations, along with a short history of residential schools, entitled *They Came for the Children*. Because recommendations in the Interim Report dealt with gaps in school curricula, the Commission made it a priority to meet with provincial and territorial education ministers to advocate for the development of

Reference 4 - 0.01% Coverage

- Survivors and their families have access to their own history;
- educators can share the residential school history with new generations of students;

Reference 5 - 0.01% Coverage

of the Roman Catholic residential schools in Canada. They could not have done this work without the support of a number of female religious orders, most particularly the Sisters of Charity (the Grey Nuns), the Sisters of Providence, the Sisters of St. Anne, and the Missionary Oblate Sisters of the Sacred Heart and of Mary Immaculate. The British-based Church

Missionary Society was also a global enterprise. By the middle of the nineteenth century, this Anglican society had missions across the globe in such places as India, New Zealand, West and East Africa, China, and the Middle East. The society's Highbury College in London provided missionaries with several years of training in arithmetic, grammar, history, geography, religion, education, and the administration of schools.⁷¹

Reference 6 - 0.01% Coverage

In 1847, Egerton Ryerson, the superintendent of schools for Upper Canada, recommended the establishment of residential schools in which Aboriginal students would be given instruction in "English language, arithmetic, elementary geometry, or knowledge of forms, geography and the elements of general history, natural history and agricultural chemistry, writing, drawing and vocal music, book-keeping (especially in reference to farmers' accounts) religion and morals."⁸²

Reference 7 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, "The preparation of school texts is an extremely difficult matter." It was his opinion that "there are other needs which can be met more easily and should be undertaken first."²²⁷

Reference 8 - 0.01% Coverage

iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.

Reference 9 - 0.02% Coverage

transmit Aboriginal languages in Article 13:1, which recognizes that "Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons." Article 14 provides for educational language rights of the type that Canadians already know and experience, with respect to anglophone and francophone minorities. Article 14:1 provides similarly that "Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning," and Article 14:3 provides: "States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language." Article 16 provides that Indigenous peoples "have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without

Reference 10 - 0.01% Coverage

understand an Aboriginal language. Sabrina Williams, an intergenerational Survivor from British Columbia, expressed that need. I didn't realize until taking this language class how much we have lost—all the things that are attached to language: it's family connections, it's oral history, it's traditions, it's ways of being, it's ways of knowing, it's medicine, it's song, it's dance, it's memory. It's everything, including the land... And unless we inspire our kids to love our culture, to love our language ... our languages are continually going to be eroded over time. So, that is daunting. Yeah. So, to me that's part of what reconciliation looks like.⁹⁵

Reference 11 - 0.01% Coverage

civil lawsuits were a difficult experience for Survivors. The courtroom experience was made worse by the fact that many lawyers did not have adequate cultural, historical, or psychological knowledge to deal with the painful memories that the Survivors were forced to reveal. The lack of sensitivity that lawyers often demonstrated in dealing with residential school Survivors resulted, in some cases, in the Survivors' not receiving appropriate legal service. These experiences prove the need for lawyers to develop a greater understanding of Aboriginal history and culture as well as the multi-faceted legacy of residential schools.

Reference 12 - 0.01% Coverage

aged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Reconciliation not only requires apologies, reparations, the relearning of Canada's national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue

Reference 13 - 0.02% Coverage

inal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations. Despite that history, or, perhaps more correctly, because of its potential, the Commission believes that education is also the key to reconciliation. Educating Canadians for reconciliation involves not only schools and post-secondary institutions, but also dialogue forums and public history institutions such as museums and archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance and racism. But education for reconciliation must do even more. Survivors told us that Canadians must learn about the history and legacy of residential schools in ways that change both minds and hearts. At the Manitoba National Event in Winnipeg, Allan Sutherland said,

Reference 14 - 0.01% Coverage

I would like to see action taken as a result of the findings of this Commission. I would like to see the history of the residential school system be part of the school curriculum across Canada. I want my grandchildren and the future generations of our society to know the whole truth behind

Canada's residential school policy and how it destroyed generations of our people. It is my hope that by sharing the

Reference 15 - 0.03% Coverage

nities, but they have almost no idea how those problems developed. There is little understanding of how the federal government contributed to that reality through residential schools and the policies and laws in place during their existence. Our education system, through omission or commission, has failed to teach this. It bears a large share of the responsibility for the current state of affairs. It became clear over the course of the Commission's work that most adult Canadians have been taught little or nothing about the residential schools. More typically, they were taught that the history of Canada began when the first European explorers set foot in the New World. Nation building has been the main theme of Canada's history curricula for a long time, and Aboriginal peoples, with a few notable exceptions, have been portrayed as bystanders, if not obstacles, to that enterprise. Prior to 1970, school textbooks across the country depicted Aboriginal peoples as being either savage warriors or onlookers who were irrelevant to the more important history of Canada: the story of European settlement. Beginning in the 1980s, the history of Aboriginal people was sometimes cast in a more positive light, but the poverty and social dysfunction in Aboriginal communities were emphasized without any historical context to help students understand how or why these happened. This has left most Canadians with the view that Aboriginal people were and are to blame for the situations in which they find themselves, as though there were no external causes. Aboriginal peoples have therefore been characterized as a social and economic problem that must be solved. By the 1990s, textbooks emphasized the role of Aboriginal peoples as protestors,

Reference 16 - 0.01% Coverage

the past three decades, the role of Aboriginal people in Canadian history during much of the twentieth century remains invisible. Students learn something about Aboriginal peoples prior to contact, and during the exploration, fur-trade, and settlement periods. They learn about Métis resistance in the 1880s, and the signing of Treaties. Then, Aboriginal peoples virtually disappear until the 1960s and 1970s, when they resurface as political and social justice activists. The defining period in between remains largely unmentioned.¹⁰⁷

Reference 17 - 0.01% Coverage

own eyes, is still missing from Canadian history. In the Commission's view, all students—Aboriginal and non-Aboriginal—need to learn that the history of this country did not begin with the arrival of Jacques Cartier on the banks of the St. Lawrence River. They need to learn about the Indigenous

Reference 18 - 0.01% Coverage

agreed to additional pan-Canadian work in Aboriginal education to take place over the next two years, which will focus on four key directional ideas: support for Aboriginal students interested

in pursuing teaching as a career; development of learning resources on Canadian history and the legacy of Indian Residential Schools that could be used by teacher training programs; sharing of promising practices in Aboriginal education; and ongoing promotion of learning about Indian Residential Schools in K–12 education systems.¹⁰⁹

Reference 19 - 0.02% Coverage

lum about residential schools must be part of a broader history education that integrates First Nations, Inuit, and Métis voices, perspectives, and experiences; and builds common ground between Aboriginal and non-Aboriginal peoples. The education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect.¹¹² This is consistent with the United Nations Declaration on the Rights of Indigenous Peoples, which articulates the state's responsibility with regard to public education and the promotion of respectful relationships between citizens, as follows: Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. [Article 15:1] States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society. [Article 15:2]

Reference 20 - 0.01% Coverage

will ensure that Aboriginal children and youth see themselves and their cultures, languages, and histories respectfully reflected in the classroom. Non-Aboriginal learners will benefit, as well. Taught in this way, all students, both Aboriginal and non-Aboriginal, gain historical knowledge while also developing respect and empathy for each other. Both elements will be vital to supporting reconciliation in the coming years. Developing respect for, and understanding of, the situation of others is an import-

Reference 21 - 0.02% Coverage

voice in developing reconciliation policy, programs, and practices into the future. It is therefore vital to develop appropriate public education strategies to support the ongoing involvement of children and youth in age-appropriate reconciliation initiatives and projects at community, regional, and national levels. Through direct participation in the trc's National Events, thousands of young people and their teachers across the country had the opportunity to learn about the residential schools and think about their own role and responsibility in reconciliation. The trc's Education Days were designed specifically for elementary and high school students and their teachers. Young people had the opportunity to listen to, and interact with, Elders and Survivors. They attended interactive workshops where they learned about the residential school history, resilience, and healing through the arts—painting, carving, storytelling, music, and film. They visited the Learning Places to walk through the Legacy of Hope Foundation display, “One Hundred Years of Loss,” and to see posters and archival photographs of the residential schools from their own region. Education Days were well attended. For example, at the British Columbia National

Reference 22 - 0.02% Coverage

about the past. They understand that knowing the whole story about Canada's history is relevant for today and crucial for their future. This was evident, for example, in an expression of reconciliation made to the trc at the Alberta National Event on March 27, 2014, by a group of Aboriginal and non-Aboriginal youth from the Centre for Global Education in Edmonton. One of the non-Aboriginal youth, Hanshi Liu, told us about the project. First, the group—made up of youth from First Nations reserves, the rural communities of High Prairie and Fort MacLeod, and the city of Edmonton—spent a month studying and talking about residential schools and their shared history. They then held a virtual town hall where over 300 students talked about their vision for reconciliation. Emerald Blesse from Little River Cree Nation told us that “youth believe that rec-

Reference 23 - 0.01% Coverage

emphasizes is consistent with our own findings: Canadians, including youth and teachers, think they should learn about the history and legacy of residential schools and Aboriginal history more broadly. We take particular note of the prominence given to presenting both the positive and negative aspects of Canada's history, demonstrating the relevance of the past to the present, including marginalized voices and

Reference 24 - 0.01% Coverage

education venue for teaching all Canadians to think more critically about the history of human rights violations against Aboriginal peoples. Speaking about the forthcoming 2017 commemoration of Canada's Confederation, Murray observed that Canada's human rights record is not unblemished, and that

Reference 25 - 0.01% Coverage

public education mandate to work collaboratively with Aboriginal peoples to document their cultural and social history versus its legal obligation to serve the state. This tension is most evident where archived documents are relevant to various historical injustices involving Aboriginal peoples. Historical records housed in lac have been

Reference 26 - 0.02% Coverage

A working group was formed to organize the first [commemoration] feast, which was held at Fort Normandeau, on June 30, 2010. As the more than 325 names of students were read, a hush fell over the crowd.... Since then the collaboration [has] continued, with First Nations Treaty 6 and 7, Métis Nation of Alberta, United Church members, the Red Deer Museum and Art Gallery, the City and County [of Red Deer], the [Indian] Friendship Centre, and school boards. This led to the formation of the Remembering the Children Society in 2011.... Our society's objectives include: continued support for recovering Indian residential school cemeteries and histories in Alberta; educating the public about the same; honouring the Survivors, and those who died in the

schools; as well as identifying the unmarked graves. Each year for the next three years, a commemorative feast was held. At the third gathering, many descendants shared stories of the impact on them, their parents, and grandparents, because they attended the Red Deer Industrial School.

Reference 27 - 0.02% Coverage

of Survivors, their families, and communities. What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the collective memory of Survivors and others whose lives were touched by the history and legacy of the residential school system. With this understanding, the trc mandate called for the establishment of a new

National Research Centre (nrc) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This nrc, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (nctr), is an evolving, Survivor-centred model of education for reconciliation. Implementing a new approach to public education, research, and record keeping, the centre will serve as a public memory “site of conscience,” bearing permanent witness to Survivors’ testimonies and the history and legacy of the residential school system.¹⁶⁹

Reference 28 - 0.02% Coverage

Several speakers talked about their vision for the nctr. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation, said, Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit; a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.¹⁷¹

Reference 29 - 0.01% Coverage

the truth and be able to tell the full and complete story of residential schools in this country, it was fundamentally important to the Commission’s work to be able to hear the stories of Survivors and their families. It was also important to hear the stories of those who worked in the schools—the teachers, the administrators, the cooks, the janitors—as well as their family members. Canada’s national history must reflect this complex truth so that 50 or 100 years from now, our children’s children and their children will know what happened. They will inherit the responsibility of ensuring that it never happens again. Regardless of the different individual experiences that children had as students in

Reference 30 - 0.02% Coverage

was to educate their own children and grandchildren by publicly sharing their life stories with them. The effect of this on intergenerational Survivors was significant. At the Manitoba National Event, Desarae Eashappie said, I have sat through this week having the honour of listening to the stories from Survivors. And I just feel—I just really want to acknowledge everybody in this room, you know, all of our Elders, all of our Survivors, all of our intergenerational Survivors.... We are all sitting here in solidarity right now ... and we are all on our own journey, and [yet we are] sitting here together ... with so much strength in this room, it really is phenomenal. And I just want to acknowledge that and thank everybody here. And to be given this experience, this opportunity, you know, to sit here ... and to listen to other people and listen to their stories and their experiences, you know, it has really humbled me as a person in such a way that is indescribable.... And I can take this home with me now and I can take it into my own home. Because my dad is a residential school Survivor, I have lived the traumas, but I have lived the history without the context.¹⁹⁴

Reference 31 - 0.02% Coverage

We need to have an accurate record of history.... As long as there are some that are in denial of what really happened, as long as we don't have the full picture of what happened, we really can't move forward in that spirit of reconciliation.... I want to acknowledge these stories as gifts, a hand towards reconciliation. I think it's amazing that after all that has passed, after all that you've experienced, that you would be willing to share your pain with the rest of Canada in this spirit of openness and reconciliation and in this faith that the government of Canada and non-Aboriginal Canadians will receive them in a way that will lead to a better relationship in the future. That you have that faith to share your stories in that spirit is amazing and it's humbling and it's inspiring and I just want to thank Survivors for that.²⁰⁴

At the 2010 Manitoba National Event, Ginelle Giacomini, a high school history teacher from Winnipeg who served as a private statement gatherer at the event, said, I was talking to a few students before I came this week to do this, and they said, "Well, what do you mean there are Survivors? That was a long time ago. That was hundreds of years ago." To them, this is a page in a history book.... So, I'm

Reference 32 - 0.02% Coverage

so blessed to have spent the past week sitting down one-on-one with Survivors and listening to their stories. And I have heard horrific things and the emotions. It's been very hard to hear. But what every single person I've spoken to has said is that "we are strong." And the strength is one thing that I'll carry with me when I leave. You carry on, and that's something that I want to bring back to my classrooms, is the strength of everyone that I spoke to and their stories. And it is so important for high school students, and all students in Canada, to be talking about this a lot more than they are. I just want to thank everyone involved for doing this, for educating me. I have a history degree in Canadian history. I learned more in the past five days about Canada than I have in three years of that degree.²⁰⁵

Reference 33 - 0.01% Coverage

Quilt Project,” which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women’s and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, “Practicing Reconciliation: A Collaborative

Reference 34 - 0.02% Coverage

Alberni residential school. Aller also donated to the university his private papers, and hundreds of photographs, slides, and archival documents that detail his teaching philosophy and approach to art. Aller did not agree with the philosophy behind the residential schools. He saw art as a way to free students from their everyday environment and as a way for them to express their creativity, through either traditionally inspired works, or paintings that used the theories and ideas of the contemporary art world. The paintings from the Alberni residential school portray images of landscapes, people, animals, masks, and traditional stories, as well as some images of the school itself. Most of the artists signed their paintings, putting their age next to their name. In this sense, the children stand out; the anonymity that depersonalizes so much of the residential school history is removed. In 2010, University of Victoria’s Dr. Andrea Walsh, who was in the early stages of a

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exhibit, To Reunite, To Honour, To Witness, at the Legacy Art Gallery at the University of Victoria. Survivors, Elders, and community members continue to work with Walsh and Qwul’sih’yah’maht to document the story of the creation and return of the children’s paintings as part of reconnecting individual, family, and community memory, and educating the public about a previously unknown part of the history and legacy of the residential schools. In September 2013, the paintings returned once again to the Learning Place at

Reference 36 - 0.01% Coverage

process require journalists to be well informed about the history of Aboriginal peoples and the issues that affect their lives. As we have seen, this is not necessarily the case. Studies of media coverage of conflicts involving Aboriginal peoples have borne this out. In the conflict between some of the descendants of members of the Stony Point Reserve and their supporters and the Ontario Provincial Police in Ipperwash Provincial Park in 1995, which resulted in the death of Dudley George, journalism professor John Miller concluded,

Reference 37 - 0.02% Coverage

With respect to the history and legacy of residential schools, all the major radio and television networks and newspapers covered the events and activities of the Commission. The trc provided regular information briefings to the media who attended the National Events. We discussed earlier how students must not only learn the truth about what happened in

residential schools, but also understand the ethical dimensions of this history. So too must journalists. Many of the reporters who covered the National Events were themselves deeply affected by what they heard from Survivors and their families. Some required the assistance of health-support workers. Some told us in off-the-record conversations that their perspectives and understanding of the impacts of residential schools, and the need for healing and reconciliation, had changed, based on their observations and experiences at the National Events.

Reference 38 - 0.01% Coverage

a copy of the documentary *FrontRunners*, which she produced for aptn, about some residential school athletes who had made history. She said, In 1967, ten teenage First Nations boys, all good students and great runners, ran with the 1967 Pan Am Games torch, from St. Paul, Minnesota, to Winnipeg, a distance of 800 kilometres, which they did successfully.... But the young men who delivered that torch to the stadium were turned away at the door. They were not allowed in to watch those games. They were not allowed to run that last 400 metres. One of them told me that he remembered being turned around, [and] put back on the bus to residential school.... In 1999, Winnipeg hosted the Pan Am Games again and the organizers realized what had happened. They tracked

Reference 39 - 0.01% Coverage

Such stories are indicative of the need for the rich history of Aboriginal peoples' contributions to sport to become part of Canadian sport history. On November 18, 2014, we attended an event hosted by the Law Society of Upper

Reference 40 - 0.03% Coverage

violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them. The Commission believes there is an urgent need for more dialogue between Aboriginal peoples and new Canadians. At a forum, "From Remembrance to Reconciliation," co-sponsored by the Ontario Human Rights Commission, Colour of Poverty, Colour of Change, and the Metro Toronto Chinese and South-East Asian Legal Clinic, and attended by the trc Commissioners, participants reflected on how their own histories shaped their understanding of violence, oppression, and racism, the stereotypes they learned about Aboriginal peoples in Canada, and the challenges and opportunities of building alliances together. Akua Benjamin, who came from the Caribbean, with its history of slavery, said, How is it that our histories ... [have] so many similarities in terms of violence? The violence of slavery is the violence of destruction in Aboriginal communities.... These are societies that are shaped by violence.... My grandmother talked about working in the fields and being beaten ... my mother carried coal on her head as a child ... so we have a lot in common.... How do we reconcile? How do we have those difficult conversations that say that you are implicated in my struggle? You have privilege that I don't. You have an education that I was not privy to.... This is a safe place for us to really have those difficult conversations.²⁹⁶

Reference 41 - 0.02% Coverage

Many Canadians feel that Canadian identity and cultural identity is somehow defined by this universal humanism. On the flip side, we have Prime Minister Harper who says Canada has no history of colonialism. They do the same thing. They deny colonialism and racism and [attitudes of] white superiority ... whose legacy we continue to see today.... It's a very toxic legacy.... One of the truths about Canada is that it was created as a white man's country and this term was used over and over again.... Twenty years ago, I became a Canadian citizen and one of the things that wasn't made clear to me ... was that when we took that oath [of allegiance] we would become party to the Treaties that were signed.... We were given this very uplifting lecture on the rights of Canadian citizenship but what was excluded was [information] on our responsibility and obligations ... as now being parties to these Treaties.²⁹⁷

Reference 42 - 0.01% Coverage

I was born in Hong Kong and came to Canada in 1968.... I landed in Victoria, bc, the oldest Chinatown in the country.... It has been a journey for me as a person of colour, as a person of the non-Indigenous communities ... to learn about the history of this Native land and my own social location and privilege as a member of the newer arrival communities.... From the [Chinese] labour of the cpr, to the head tax and the Chinese Exclusion Act ... the Chinese, along with Indigenous children, were secluded in the education system for so many years ... there's been a constant narrative of systemic racism, exclusion, and exploitation.... I think [we need to talk about] remembrance, resistance, and reconciliation.²⁹⁸

Reference 43 - 0.01% Coverage

They need to learn how to speak to, and about, each other respectfully. They need to learn how to speak knowledgeably about the history of this country. And they need to ensure that their children learn how to do so as well. Reconciliation calls for group action. The 2012 Vancouver Olympics Organizing

Reference 44 - 0.02% Coverage

Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us. God bless all of you. God bless our land.

Reference 45 - 0.01% Coverage

schools in Canada. They could not have done this work without the support of a number of female religious orders, most particularly the Sisters of Charity (the Grey Nuns), the Sisters of Providence, the Sisters of St. Anne, and the Missionary Oblate Sisters of the Sacred Heart and of Mary Immaculate. The British-based Church Missionary Society was also a global enterprise. By the middle of the nineteenth century, this Anglican society had missions across the globe in such places as India, New Zealand, West and East Africa, China, and the Middle East. The society's Highbury College in London provided missionaries with several years of training in arithmetic, grammar, history, geography, religion, education, and the administration of schools.⁷¹

Reference 46 - 0.01% Coverage

students would be given instruction in “English language, arithmetic, elementary geometry, or knowledge of forms, geography and the elements of general history, natural history and agricultural chemistry, writing, drawing and vocal music, book-keeping (especially in reference to farmers’ accounts) religion and morals.”⁸² This he thought of as “a plain English education adapted to the working farmer and

Reference 47 - 0.01% Coverage

[There must be] a change in perspective about the way in which Aboriginal peoples would be engaged with Canadian society in the quest for reconciliation.... [We cannot] perpetuate the paternalistic concept that only Aboriginal peoples are in need of healing.... The perpetrators are wounded and marked by history in ways that are different from the victims, but both groups require healing.... How can a conversation about reconciliation take place if all involved do not adopt an attitude of humility and

Reference 48 - 0.01% Coverage

have pledged to change educational practices and curriculum to be more inclusive of Aboriginal knowledge and history. Artists shared their ideas and feelings about truth and reconciliation through songs, paintings, dance, film, and other media. Corporations provided resources to bring Survivors to events, and, in some cases, some of their own staff and managers. For non-Aboriginal Canadians who came to bear witness to Survivors’ life stories, the

Reference 49 - 0.01% Coverage

Students also noted that the curriculum itself was racist. Lorna Cochrane recalled an illustration from her Canadian history textbook.

But I remember what it is like reading history. I think it was social studies that made a huge impact on me. We were studying about the ‘savage Indian.’ There was a picture of two Jesuits laying in the snow, they were murdered by these two ‘savages.’ And they had this what we call ‘a blood curdling look’ on their faces is how I remember that picture.⁴³⁶

The study of Canadian history led Pierre Papatie to become ashamed of his Aboriginal ancestry. The textbooks he said were full of “images that were telling us that, that the Elders

Human Rights

References or discussions of history and human rights.

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 2
references coded [0.02% Coverage]

Reference 1 - 0.01% Coverage

Joinet-Orentlicher Principles, which set out remedial measures that states must undertake to satisfy their duty to guard against impunity from past human rights violations and prevent their reoccurrence. This includes victims' right to know the truth about what happened to them and their missing family members. Society at large also has the right to know the truth about what happened in the past and what circumstances led to mass human rights violations. The state has a duty to safeguard this knowledge and to ensure that proper documentation is preserved in archives and history books. The Joinet-Orentlicher Principles state, "The full and effective exercise of the right to

Reference 2 - 0.01% Coverage

that celebrate Canada's past are common, but commemorating those aspects of our national history that reveal cultural genocide, human rights violations, racism, and injustice are more problematic.

Identity or Community

References or discussions of history and community or identity

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 46
references coded [0.65% Coverage]

Reference 1 - 0.02% Coverage

harms using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.⁴⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the coun-

Reference 2 - 0.01% Coverage

history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together.

Reference 3 - 0.01% Coverage

- reveal to Canadians the complex truth about the history and the ongoing legacy of the church-run residential schools, in a manner that fully documents the individual and collective harms perpetrated against Aboriginal peoples, and honours the resilience and courage of former students, their families, and communities; and

Reference 4 - 0.01% Coverage

- Survivors and their families have access to their own history;
- educators can share the residential school history with new generations of students;

Reference 5 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey

commented, “The preparation of school texts is an extremely difficult matter.” It was his opinion that “there are other needs which can be met more easily and should be undertaken first.”²²⁷

Reference 6 - 0.01% Coverage

Métis National Council, noted that he had attended a residential school, and pointed out that many issues regarding the relationship between Métis people and residential schools still were not resolved. He said, “I also feel deeply conflicted, because there is still misunderstanding about the situation of the Métis Nation, our history and our contemporary situation.”⁶⁷³

Reference 7 - 0.01% Coverage

I want Canadians to understand that [the legacy of the residential schools] does not just affect the lives of the person who actually attended the school, but family members, such as spouses and children, are also very deeply affected about this sad legacy in history.

Reference 8 - 0.01% Coverage

understand an Aboriginal language. Sabrina Williams, an intergenerational Survivor from British Columbia, expressed that need. I didn’t realize until taking this language class how much we have lost—all the things that are attached to language: it’s family connections, it’s oral history, it’s traditions, it’s ways of being, it’s ways of knowing, it’s medicine, it’s song, it’s dance, it’s memory. It’s everything, including the land.... And unless we inspire our kids to love our culture, to love our language ... our languages are continually going to be eroded over time. So, that is daunting. Yeah. So, to me that’s part of what reconciliation looks like.⁹⁵

Reference 9 - 0.01% Coverage

with early Canadians. That relationship of mutual support, respect, and assistance was confirmed by the Royal Proclamation of 1763 and the Treaties with the Crown that were negotiated in good faith by their leaders. That memory, confirmed by historical analysis and passed down through Indigenous oral histories, has sustained Aboriginal peoples in their long political struggle to live with dignity as self-determining peoples with their own cultures, laws, and connections to the land. The destructive impacts of residential schools, the Indian Act, and the Crown’s fail-

Reference 10 - 0.04% Coverage

that they want to know the truth about the history and legacy of residential schools. They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people. They want to learn about the rich contributions that Aboriginal peoples have made to this country. They understand that reconciliation involves a conversation not only about residential schools, but also about all other aspects of the relationship between Aboriginal and non-Aboriginal peoples. As Commissioners, we believe that reconciliation is about respect. That includes

both self-respect for Aboriginal people and mutual respect among all Canadians. All young people need to know who they are and from where they come. Aboriginal children and youth,

searching for their own identities and places of belonging, need to know and take pride in their Indigenous roots. They need to know the answers to some very basic questions. Who are my people? What is our history? How are we unique? Where do I belong? Where is my homeland? What is my language and how does it connect me to my nation's spiritual beliefs, cultural practices, and ways of being in the world? They also need to know why things are the way they are today. That requires an understanding of the history of colonization, including the residential school system and how it has affected their families, communities, their people, and themselves. Of equal importance, non-Aboriginal children and youth need to comprehend how their own identities and family histories have been shaped by a version of Canadian history that has marginalized Aboriginal peoples' history and experience. They need to know how notions of European superiority and Aboriginal inferiority have tainted mainstream society's ideas about, and attitudes towards, Aboriginal peoples in ways that have been profoundly disrespectful and damaging. They too need to understand Canada's history as a settler society and how assimilation policies have affected Aboriginal peoples. This knowledge and understanding will lay the groundwork for establishing mutually respectful relationships.

Reference 11 - 0.01% Coverage

should be able to resolve this for themselves in whatever way they can, including with the assistance of trusted church allies. However, the dilemma of spiritual conflict is more than a personal one to Survivors. It is one that extends to their children and their grandchildren, who, in these modern times, realize that there is much more to their personal histories than what they have inherited from residential schools and Canadian society. They realize that each Indigenous nation also has its own history and that such histories are part of who they are. Young First Nations, Inuit, and Métis people today are searching for their identities, which include their own languages and cultures. Aboriginal parents want their children raised in a community environment that

Reference 12 - 0.01% Coverage

I would like to see action taken as a result of the findings of this Commission. I would like to see the history of the residential school system be part of the school curriculum across Canada. I want my grandchildren and the future generations of our society to know the whole truth behind Canada's residential school policy and how it destroyed generations of our people. It is my hope that by sharing the

Reference 13 - 0.01% Coverage

will ensure that Aboriginal children and youth see themselves and their cultures, languages, and histories respectfully reflected in the classroom. Non-Aboriginal learners will benefit, as well. Taught in this way, all students, both Aboriginal and non-Aboriginal, gain historical knowledge while also developing respect and empathy for each other. Both elements will be vital to supporting reconciliation in the coming years. Developing respect for, and understanding of, the situation of others is an import-

Reference 14 - 0.03% Coverage

Feathers of Hope began as a First Nations youth forum but it quickly [became] a movement of hope, healing, and positive change within northern Ontario's First Nations communities. You spoke passionately about wanting to learn about the past, and said that First Nations and non-First Nations people alike need to understand our history, and the impacts it still has on everything around us.... First Nations and non-First Nations people need to understand how colonization, racism, that residential schools still continue to negatively impact the quality of life in our communities.

Everyone, especially the young people ... need to learn of Canada's history, of our past, to truly try and understand our present. This needs to be taught in school, but it also needs to be heard first-hand from our family, our friends, and our other community members. This will begin the journey of healing together as a family or as a community because we can no longer live [with] a silence that hides our pain. So while youth want to know of their past, they are ready to move forward. They understand they need positive change, but they don't want to do this alone. We all need to come together so we can share, so we can grow, and then we can uplift one another, because that's what reconciliation is about.¹¹⁵

Learning about the residential schools history is crucial to reconciliation, but can be effective only if Canadians also learn from this history in terms of repairing broken trust, strengthening a sense of civic responsibility, and spurring remedial and constructive action.¹¹⁶

Reference 15 - 0.03% Coverage

of Victoria, seven Aboriginal youth researchers embarked on a digital storytelling project, "Residential Schools Resistance Narratives: Strategies and Significance for Indigenous Youth." The project enabled youth researchers to learn about the critical role that resistance and resilience played in the residential schools and beyond, but also allowed them to reflect on their own identities and roles within their families and communities. One youth researcher said that "what started as a research job turned into a personal hunt for knowledge of my own family's history with residential schools." Others noted the importance of respecting and incorporating ceremony and protocols in their digital storytelling projects. Asma Antoine, the project coordinator, reported that the group learned the importance of knowing that when speaking to a Survivor ... you have to hear their past before you can hear their understanding of resistance. This project allowed the group [to have] a learning process that weaves [together] traditional [Indigenous] and Western knowledge to build our stories of resistance.... This research project has ignited a fire that shows in each digital story. The passion of resistance that validates the survival and resiliency of First Nations people and communities provides hope for healing and reconciliation over the next seven generations.¹¹⁸

Reference 16 - 0.02% Coverage

about the past. They understand that knowing the whole story about Canada's history is relevant for today and crucial for their future. This was evident, for example, in an expression of reconciliation made to the trc at the Alberta National Event on March 27, 2014, by a group of Aboriginal and non-Aboriginal youth from the Centre for Global Education in Edmonton. One of the non-Aboriginal youth, Hanshi Liu, told us about the project. First, the group—made up of youth from First Nations reserves, the rural communities of High Prairie and Fort MacLeod, and

the city of Edmonton— spent a month studying and talking about residential schools and their shared history. They then held a virtual town hall where over 300 students talked about their vision for reconciliation. Emerald Blesse from Little River Cree Nation told us that “youth believe that rec-

Reference 17 - 0.01% Coverage

Joinet-Orentlicher Principles, which set out remedial measures that states must undertake to satisfy their duty to guard against impunity from past human rights violations and prevent their reoccurrence. This includes victims’ right to know the truth about what happened to them and their missing family members. Society at large also has the right to know the truth about what happened in the past and what circumstances led to mass human rights violations. The state has a duty to safeguard this knowledge and to ensure that proper documentation is preserved in archives and history books. The Joinet-Orentlicher Principles state, “The full and effective exercise of the right to

Reference 18 - 0.01% Coverage

about the children who never came home from residential school. The question of what happened to their loved ones and where they were laid to rest has haunted families and communities. Throughout the history of Canada’s residential school system, there was no effort to record across the entire system the number of students who died while attending the schools each year. The National Residential School Student Death Register, established by the Truth and Reconciliation Commission of Canada, represents the first national effort to record the names of the students who died at school. The register is far from complete: there are, for example, many relevant documents that have yet to be received, collected, and reviewed. Some of these records have been located in provincial records. In June 2012, at

Reference 19 - 0.02% Coverage

A working group was formed to organize the first [commemoration] feast, which was held at Fort Normandeau, on June 30, 2010. As the more than 325 names of students were read, a hush fell over the crowd.... Since then the collaboration [has] continued, with First Nations Treaty 6 and 7, Métis Nation of Alberta, United Church members, the Red Deer Museum and Art Gallery, the City and County [of Red Deer], the [Indian] Friendship Centre, and school boards. This led to the formation of the Remembering the Children Society in 2011.... Our society’s objectives include: continued support for recovering Indian residential school cemeteries and histories in Alberta; educating the public about the same; honouring the Survivors, and those who died in the schools; as well as identifying the unmarked graves. Each year for the next three years, a commemorative feast was held. At the third gathering, many descendants shared stories of the impact on them, their parents, and grandparents, because they attended the Red Deer Industrial School.

Reference 20 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 21 - 0.01% Coverage

municipal, and local archives, as well as in government departments and agencies that were not parties to the Settlement Agreement. All this has made it extremely difficult for Survivors, their families, and communities to access the very records that hold such critical pieces of information about their own lives and the history of their communities. The Settlement Agreement church archives, to varying degrees, have endeavoured

Reference 22 - 0.01% Coverage

especially important to ensure that communities are able to access the centre's holdings and resources in order to produce histories of their own residential school experiences and their involvement in the truth, healing, and reconciliation process. The centre will be a living legacy, a teaching and learning place for public education to promote understanding and reconciliation through ongoing statement gathering, new research, commemoration ceremonies, dialogues on reconciliation, and celebrations of Indigenous cultures, oral histories, and legal traditions.¹⁸⁰

Reference 23 - 0.01% Coverage

Survivors have found ways to restore those connections. They believe that reconciliation with other Canadians calls for changing the country's collective, national history so that it is based on the truth about what happened to them as children, and to their families, communities, and nations. Public memory is important. It is especially important to recognize that the trans-

Reference 24 - 0.02% Coverage

ble quality that moves us from our heads to our hearts. They teach us about ourselves, our histories, and our lives. Ceremony and ritual have played an important role in various conflict and peace-building settings across the globe, including North America, where Indigenous nations have their own long histories of diplomacy and peacemaking. Ceremonial rituals have three functions in the peacemaking process. First, they create a safe space for people to interact and learn as they take part in the ceremony. Second, they enable people to communicate non-verbally and process their emotions. Third, ceremonies create an environment where change is made possible; world views, identities, and relationships with others are transformed.¹⁸⁶ Those in attendance at trc events learned to acknowledge and respect Indigenous

Reference 25 - 0.01% Coverage

the truth and be able to tell the full and complete story of residential schools in this country, it was fundamentally important to the Commission's work to be able to hear the stories of Survivors and their families. It was also important to hear the stories of those who worked in the schools—the teachers, the administrators, the cooks, the janitors—as well as their family members. Canada's national history must reflect this complex truth so that 50 or 100 years from now, our children's children and their children will know what happened. They will inherit the responsibility of ensuring that it never happens again. Regardless of the different individual experiences that children had as students in

Reference 26 - 0.03% Coverage

as members of intergenerational communities of memory. They remembered so that their families could understand what happened. They remembered so that their cultures, histories, laws, and nations can once again thrive for the benefit of future generations. They remembered so that Canada will know the truth and never forget. The residential school story is complicated. Stories of abuse stand in sharp contradiction to the happier memories of some Survivors. The statements of former residential school staff also varied. Some were remorseful while others were defensive. Some were proud of their students and their own efforts to support them while others were critical of their own school and government authorities for their lack of attention, care, and resources. The stories of government and church officials involved acknowledgement, apology, and promises not to repeat history. Some non-Aboriginal Canadians expressed outrage at what had happened in the schools and shared their feelings of guilt and shame that they had not known this. Others denied or minimized the destructive impacts of residential schools. These conflicting stories, based on different experiences, locations, time periods, and perspectives, all feed into a national historical narrative. Developing this narrative through public dialogue can strengthen civic capacity

Reference 27 - 0.01% Coverage

explained that although he did not want to remember his residential school experiences, he came forward because “we’ve got to let other people hear our voices.” When he was asked how, given the history of the residential schools, Canada could be a better place, he replied that we must “listen to the people.”¹⁹¹

Reference 28 - 0.02% Coverage

was to educate their own children and grandchildren by publicly sharing their life stories with them. The effect of this on intergenerational Survivors was significant. At the Manitoba National Event, Desarae Eashappie said, I have sat through this week having the honour of listening to the stories from Survivors. And I just feel—I just really want to acknowledge everybody in this room, you know, all of our Elders, all of our Survivors, all of our intergenerational Survivors.... We are all sitting here in solidarity right now ... and we are all on our own journey, and [yet we are] sitting here together ... with so much strength in this room, it really is phenomenal. And I just want to acknowledge that and thank everybody here. And to be given this experience, this opportunity, you know, to sit here ... and to listen to other people and listen to their stories and their experiences, you know, it has really humbled me as a person in such a way that is

indescribable.... And I can take this home with me now and I can take it into my own home. Because my dad is a residential school Survivor, I have lived the traumas, but I have lived the history without the context.194

Reference 29 - 0.01% Coverage

Reconciliation is about Survivors speaking about their experiences, being heard and being believed, but it's also about a national shared history. As Canadians, we must be part of reconciling what we have done collectively with who we believe we are. To do that with integrity and to restore our honour, we must all know the history so we can reunite these different Canadas. 203

Reference 30 - 0.02% Coverage

so blessed to have spent the past week sitting down one-on-one with Survivors and listening to their stories. And I have heard horrific things and the emotions. It's been very hard to hear. But what every single person I've spoken to has said is that "we are strong." And the strength is one thing that I'll carry with me when I leave. You carry on, and that's something that I want to bring back to my classrooms, is the strength of everyone that I spoke to and their stories. And it is so important for high school students, and all students in Canada, to be talking about this a lot more than they are. I just want to thank everyone involved for doing this, for educating me. I have a history degree in Canadian history. I learned more in the past five days about Canada than I have in three years of that degree.205

Reference 31 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope. The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the Commission's activities, commemoration projects across the country were funded under the terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering

the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 32 - 0.03% Coverage

neighbours. The scope, breadth, and creativity of the projects were truly impressive. Projects ranged from traditional and virtual quilts, monuments and memorials, traditional medicine gardens, totem pole and canoe carving, oral history, community ceremonies and feasts, land-based culture and language camps, cemetery restoration, film and digital storytelling, commemorative walking trails, and theatre or dance productions.²¹⁶ The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process that were seen as being essential to supporting long-term reconciliation. First, the projects were to be Survivor-driven; that is, their success was contingent upon the advice, recommendations, and active participation of Survivors. Second, commemoration projects would forge new connections that linked Aboriginal family and community memory to Canada's public memory and national history. Third, incorporating Indigenous oral history and memory practices into commemoration projects would ensure that the processes of remembering places, reclaiming identity, and revitalizing cultures were consistent with the principle of self-determination. Commemorating the life stories of Survivors strengthens the bonds of family and community memory that have been disrupted but not destroyed. Families grieve for all that was lost and can never be recovered. The act of commemoration remembers and honours those who are no longer living and comforts those for whom a history of injustice and oppression is still very much alive. Commemorations can also symbolize hope, signifying cultural revitalization and the reclaiming of history and identity. Even as they grieve, families envision a better future for children and youth and for generations yet unborn. The collective memory of Aboriginal peoples lives in places: in their traditional

Reference 33 - 0.01% Coverage

tial school in the 1950s and 1960s demonstrates how recognizing and respecting Indigenous protocols and practices of ceremony, testimony, and witnessing can breathe life, healing, and transformation into public memory making through dialogue, the arts, and commemoration. The story has deep roots within the family histories of the Survivors and in the oral history and community memory of the Nuuchah-nulth peoples. The paintings from the Alberni residential school are part of a larger collection of

Reference 34 - 0.01% Coverage

exhibit, To Reunite, To Honour, To Witness, at the Legacy Art Gallery at the University of Victoria. Survivors, Elders, and community members continue to work with Walsh and Qwul'sih'yah'maht to document the story of the creation and return of the children's paintings as

part of reconnecting individual, family, and community memory, and educating the public about a previously unknown part of the history and legacy of the residential schools. In September 2013, the paintings returned once again to the Learning Place at

Reference 35 - 0.01% Coverage

families, and communities have provided a wealth of information and best practices for commemorating the history and legacy of the residential school system. These can inform and enrich the National Program of Historical Commemoration and the work of the Historic Sites and Monuments Board of Canada to ensure that Canada's heritage and commemoration legislation, programs, policies, and practices contribute constructively to the reconciliation process in the years ahead.

Reference 36 - 0.02% Coverage

My grandmother and grandfather lived through things in their twenties that I can't even begin to imagine ... for my people, this history is still an open wound ... what can I tell you that will give you understanding of this? ... It's always been part of my life.... Because the Holocaust was at such a widespread global level ... who is the perpetrator? Every day, people were implicated ... and there were systems and nations involved ... so there's no one person I can accept an apology from. The German government has apologized. It's about the reconciliation of trust in humanity that this kind of persecution won't happen again to the Jews or globally.... Reconciliation is about making sure that none of our communities suffer that persecution again ... for me it's about guarding our institutions to make sure they aren't continuing this kind of persecution ... we've had the apology from the government but how are we checking in to see how we're

Reference 37 - 0.02% Coverage

Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us. God bless all of you. God bless our land.

Reference 38 - 0.01% Coverage

still horrifying to think of these things. Children were torn from their parents' arms to be assimilated. They were taken away and raised by people who had but one goal: to "kill the Indian in the child." Forced to unlearn their languages, these children could no longer communicate

with their own parents. All of these things really happened, and they are a part of our collective history. Between 1934 and 1962, six residential schools were established in Quebec: two in

Reference 39 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, “The preparation of school texts is an extremely difficult matter.” It was his opinion that “there are other needs which can be met more easily and should be undertaken first.”²²⁷

Reference 40 - 0.01% Coverage

at trc events in every region of this country have launched a much-needed dialogue about what is necessary to heal themselves, their families, communities, and the nation. Canadians have much to benefit from listening to the voices, experiences, and wisdom of Survivors, Elders, and Traditional Knowledge Keepers—and much more to learn about reconciliation. Aboriginal peoples have an important contribution to make to reconciliation. Their knowledge systems, oral histories, laws, and connections to the land have vitally informed the reconciliation process to date, and are essential to its ongoing progress. At a Traditional Knowledge Keepers Forum sponsored by the trc, Anishinaabe Elder

Reference 41 - 0.01% Coverage

To determine the truth and to tell the full and complete story of residential schools in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada’s national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children’s children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 42 - 0.02% Coverage

using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.²⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can

work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the country, each

Reference 43 - 0.02% Coverage

themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together.

Reference 44 - 0.01% Coverage

A Survivor is not just someone who "made it through" the schools, or "got by" or was "making do." A Survivor is a person who persevered against and overcame adversity. The word came to mean someone who emerged victorious, though not unscathed, whose head was "bloody but unbowed." It referred to someone who had taken all that could be thrown at them and remained standing at the end. It came to mean someone who could legitimately say "I am still here!" For that achievement, Survivors deserve our highest respect. But, for that achievement, we also owe them the debt of doing the right thing. Reconciliation is the right thing to do, coming out of this history.

Reference 45 - 0.01% Coverage

and Protestant missionaries had a long history of learning and encouraging the use of Aboriginal languages in religious settings. At the Beauval, Saskatchewan, school, Albert Fiddler recalled, Aboriginal languages were restricted to use in religious classes. But that's the only thing they allow is learning how to pray in Cree. They won't allow us to talk to each other, and they make sure that we don't, we don't talk to each other in Cree either. We only, they only teach us how to pray in Cree in catechisms in the classroom, but not to talk to each other because it's un-polite for somebody that doesn't understand Cree.¹⁵⁸

Reference 46 - 0.01% Coverage

were, savages who massacred missionaries. It was written in, it was in all, we were seeing that in the images in the history of Canada. That's what hurt me. That's what made me hate my father, even my father. Even all the Natives, I hated them all."⁴³⁷ Specific teachers were remembered with gratitude. Madeleine Dion Stout, who

Invoking Others

References or discussions that mentioned other countries or people's histories.

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 5
references coded [0.07% Coverage]

Reference 1 - 0.01% Coverage

Declaration. It joined the United States, Australia, and New Zealand in doing so. It is not coincidence that all these nations have a common history as part of the British Empire. The historical treatment of Aboriginal peoples in these other countries has strong parallels to what happened to Aboriginal peoples in Canada. Specifically, Canada objected to the Declaration's

Reference 2 - 0.01% Coverage

that in many countries, including Canada, the access to, and protection of, historical records have been instrumental in advancing the rights of Indigenous peoples and documenting the state's wrongful actions. In the wake of the South African and other truth commissions, some archivists have come to see themselves not simply as neutral custodians of national history, but also as professionals who are responsible for ensuring that records documenting past injustices are preserved and used to strengthen government accountability and support justice.¹⁶²

Reference 3 - 0.01% Coverage

issued a report on memorialization processes in countries where victims and their families, working collaboratively with artists and various civic society groups, have commemorated their experiences in unofficial ways that may run counter to state-sanctioned versions of national history.²²⁹

Reference 4 - 0.02% Coverage

My grandmother and grandfather lived through things in their twenties that I can't even begin to imagine ... for my people, this history is still an open wound ... what can I tell you that will give you understanding of this? ... It's always been part of my life.... Because the Holocaust was at such a widespread global level ... who is the perpetrator? Every day, people were implicated ... and there were systems and nations involved ... so there's no one person I can accept an apology from. The German government has apologized. It's about the reconciliation of trust in humanity that this kind of persecution won't happen again to the Jews or globally.... Reconciliation is about making sure that none of our communities suffer that persecution again ... for me it's about guarding our institutions to make sure they aren't continuing this kind of persecution ... we've had the apology from the government but how are we checking in to see how we're

Reference 5 - 0.03% Coverage

violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them. The Commission believes there is an urgent need for more dialogue between Aboriginal peoples and new Canadians. At a forum, “From Remembrance to Reconciliation,” co-sponsored by the Ontario Human Rights Commission, Colour of Poverty, Colour of Change, and the Metro Toronto Chinese and South-East Asian Legal Clinic, and attended by the trc Commissioners, participants reflected on how their own histories shaped their understanding of violence, oppression, and racism, the stereotypes they learned about Aboriginal peoples in Canada, and the challenges and opportunities of building alliances together. Akua Benjamin, who came from the Caribbean, with its history of slavery, said, How is it that our histories ... [have] so many similarities in terms of violence? The violence of slavery is the violence of destruction in Aboriginal communities.... These are societies that are shaped by violence.... My grandmother talked about working in the fields and being beaten ... my mother carried coal on her head as a child ... so we have a lot in common.... How do we reconcile? How do we have those difficult conversations that say that you are implicated in my struggle? You have privilege that I don't. You have an education that I was not privy to.... This is a safe place for us to really have those difficult conversations.²⁹⁶

Legacy

References or discussions of the legacy, impact, or lingering effects of historical events on various communities

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 68
references coded [0.82% Coverage]

Reference 1 - 0.01% Coverage

[There must be] a change in perspective about the way in which Aboriginal peoples would be engaged with Canadian society in the quest for reconciliation.... [We cannot] perpetuate the paternalistic concept that only Aboriginal peoples are in need of healing.... The perpetrators are wounded and marked by history in

Reference 2 - 0.01% Coverage

- reveal to Canadians the complex truth about the history and the ongoing legacy of the church-run residential schools, in a manner that fully documents the individual and collective harms perpetrated against Aboriginal peoples, and honours the resilience and courage of former students, their families, and communities; and

Reference 3 - 0.01% Coverage

the Commission's six-year mandate. As well as offering a forum for Survivors and their families, the National Events raised public awareness of the history and legacy of residential schools. They also built momentum for the collective journey towards national healing and reconciliation—a journey that will need to continue well beyond the Commission's closing ceremony. Traditional knowledge and practice guided much of the Commission's work.

Reference 4 - 0.01% Coverage

territories, the per capita impact of the schools in the North is higher than anywhere else in the country. And, because the history of these schools is so recent, not only are there many living Survivors today, but there are also many living parents of Survivors. For these reasons, both the intergenerational impacts and the legacy of the schools, the good and the bad, are particularly strongly felt in the North.

Reference 5 - 0.01% Coverage

when the Mohawk Institute first took in boarders, the system had been in operation for over 160 years. The closing of the schools did not mark the end of the history of residential schooling in Canada. By the 1990s, former students had begun to make Canadians aware of the tremendous harm that the residential school experience had caused to Aboriginal people and Aboriginal communities.

The history • 71 The classroom in the Moose Factory, Ontario, school. General Synod Archives, Anglican Church of Canada, P7538-970.

Reference 6 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, "The preparation of school texts is an extremely difficult matter." It was his opinion that "there are other needs which can be met more easily and should be undertaken first."²²⁷

Reference 7 - 0.01% Coverage

lished a National Residential School Student Death Register. The creation of this register marks the first effort in Canadian history to properly record the number of students who died in residential schools. The register is made of up three sub-registers:

Reference 8 - 0.01% Coverage

out the system's history, children who died at school were buried in school or mission cemeteries, often in poorly marked graves. The closing of the schools has led, in many cases, to the abandonment of these cemeteries.

Reference 9 - 0.01% Coverage

abuse of children for the entire history of the residential school system. Complaints often were ignored. In some cases where allegations were made against a school principal, the only measure that Indian Affairs took was to contact the principal.⁴³⁵

Reference 10 - 0.01% Coverage

much of the discussion of the history of residential schools has overlooked both the positive intent with which many staff members approached their work, and the positive accomplishments of the school system. Although they certainly believed the system was underfunded, they also believed that they and their parents devoted much of their lives to educating and caring for Aboriginal children. Most of the staff members did not make a career in residential schools, spending

Reference 11 - 0.03% Coverage

eral government agreed to enter into a process intended to negotiate a settlement to the growing number of class-action suits. The Indian Residential Schools Settlement Agreement (irssa) was reached in 2006 and approved by the courts in the following year. The irssa has five main components: 1) a Common Experience Payment; 2) an Independent Assessment Process; 3) support for the Aboriginal Health Foundation; 4) support for residential school commemoration;

and 5) the establishment of a Truth and Reconciliation Commission of Canada. Through the Common Experience Payment, former students would receive a payment of \$10,000 for the first year that they attended a residential school, and an additional \$3,000 for each additional year or partial year of attendance. The Independent Assessment Process adjudicated and compensated the claims of those students who were physically or sexually abused at the schools. Funding was also provided to the Aboriginal Healing Foundation to support initiatives addressing the residential school legacy. The Settlement Agreement committed the federal government to funding initiatives to commemorate the residential school experience. The Truth and Reconciliation Commission of Canada was mandated to tell Canadians about the history of residential schools and the impact those schools had on Aboriginal peoples, and to guide a process of reconciliation. The court approval of the irssa in 2007 was followed in June 2008 with Prime

Reference 12 - 0.01% Coverage

Métis National Council, noted that he had attended a residential school, and pointed out that many issues regarding the relationship between Métis people and residential schools still were not resolved. He said, “I also feel deeply conflicted, because there is still misunderstanding about the situation of the Métis Nation, our history and our contemporary situation.”⁶⁷³

Reference 13 - 0.02% Coverage

The history • 133 The history of residential schools presented in this report commenced by placing the schools in the broader history of the global European colonization of Indigenous peoples and their lands. Residential schooling was only a part of the colonization of Aboriginal people. The policy of colonization suppressed Aboriginal culture and languages, disrupted Aboriginal government, destroyed Aboriginal economies, and confined Aboriginal people to marginal and often unproductive land. When that policy resulted in hunger, disease, and poverty, the federal government failed to meet its obligations to Aboriginal people. That policy was dedicated to eliminating Aboriginal peoples as distinct political and cultural entities and must be described for what it was: a policy of cultural genocide. Despite being subjected to aggressive assimilation policies for nearly 200 years,

Reference 14 - 0.01% Coverage

I want Canadians to understand that [the legacy of the residential schools] does not just affect the lives of the person who actually attended the school, but family members, such as spouses and children, are also very deeply affected about this sad legacy in history.

Reference 15 - 0.01% Coverage

esidential schools are a tragic part of Canada’s history. But they cannot simply be consigned to history. The legacy from the schools and the political and legal policies and mechanisms surrounding their history continue to this day.

Reference 16 - 0.01% Coverage

stressors are major factors in child-welfare investigations involving Aboriginal families. Aboriginal parents were more likely to experience a host of serious risk factors, including domestic violence, alcohol abuse, lack of social supports, drug or solvent abuse, and a history of living in foster care or group homes.¹⁹

Reference 17 - 0.01% Coverage

iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.

Reference 18 - 0.01% Coverage

assumptions about the intellectual and cultural inferiority of Aboriginal people—the belief that Aboriginal children were incapable of attaining anything more than a rudimentary elementary-level or vocational education. Consequently, for most of the system’s history, the majority of students never progressed beyond elementary school. The government and church officials who operated the residential schools ignored the positive emphasis that the Treaties and many Aboriginal families placed on education. Instead, they created dangerous and frightening institutions that provided little learning. In their mission to ‘civilize’ and Christianize, the school staff relied on corporal

Reference 19 - 0.01% Coverage

civil lawsuits were a difficult experience for Survivors. The courtroom experience was made worse by the fact that many lawyers did not have adequate cultural, historical, or psychological knowledge to deal with the painful memories that the Survivors were forced to reveal. The lack of sensitivity that lawyers often demonstrated in dealing with residential school Survivors resulted, in some cases, in the Survivors’ not receiving appropriate legal service. These experiences prove the need for lawyers to develop a greater understanding of Aboriginal history and culture as well as the multi-faceted legacy of residential schools.

Reference 20 - 0.01% Coverage

beginning their transition back into the community. For many Aboriginal inmates seeking parole, their criminal history is a major factor held against them. Although some research has concluded that criminal history is a reliable risk predictor for both Aboriginal and non-Aboriginal inmates, systemic discrimination related to poverty and the legacy of residential schools undoubtedly disadvantages Aboriginal offenders.¹⁵⁴

Reference 21 - 0.01% Coverage

Canadian history. This victimization of children has carried profound and long-lasting effects. Ruby Firth, a former student at Stringer Hall, told the Commission, All through my, residential school ... I was a victim. They put me in that frame of mind where I was a victim. I was four

years old being a victim. Five years old, couldn't stop it. Six years old, couldn't stop it. Seven years old, couldn't stop it. So at some point my brain is going to say, "This is never going to stop!" So that's what I was doing in my adult life too because it didn't stop in my childhood, I was doing that in my adult, "This is never going to stop."161

Reference 22 - 0.01% Coverage

your history, as Canada ... until Canada accepts that ... this society will never flourish to its full potential."1 The history and destructive legacy of the residential school system is a powerful

Reference 23 - 0.01% Coverage

with early Canadians. That relationship of mutual support, respect, and assistance was confirmed by the Royal Proclamation of 1763 and the Treaties with the Crown that were negotiated in good faith by their leaders. That memory, confirmed by historical analysis and passed down through Indigenous oral histories, has sustained Aboriginal peoples in their long political struggle to live with dignity as self-determining peoples with their own cultures, laws, and connections to the land. The destructive impacts of residential schools, the Indian Act, and the Crown's fail-

Reference 24 - 0.04% Coverage

that they want to know the truth about the history and legacy of residential schools. They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people. They want to learn about the rich contributions that Aboriginal peoples have made to this country. They understand that reconciliation involves a conversation not only about residential schools, but also about all other aspects of the relationship between Aboriginal and non-Aboriginal peoples. As Commissioners, we believe that reconciliation is about respect. That includes

both self-respect for Aboriginal people and mutual respect among all Canadians. All young people need to know who they are and from where they come. Aboriginal children and youth, searching for their own identities and places of belonging, need to know and take pride in their Indigenous roots. They need to know the answers to some very basic questions. Who are my people? What is our history? How are we unique? Where do I belong? Where is my homeland? What is my language and how does it connect me to my nation's spiritual beliefs, cultural practices, and ways of being in the world? They also need to know why things are the way they are today. That requires an understanding of the history of colonization, including the residential school system and how it has affected their families, communities, their people, and themselves. Of equal importance, non-Aboriginal children and youth need to comprehend how their own identities and family histories have been shaped by a version of Canadian history that has marginalized Aboriginal peoples' history and experience. They need to know how notions of European superiority and Aboriginal inferiority have tainted mainstream society's ideas about, and attitudes towards, Aboriginal peoples in ways that have been profoundly disrespectful and damaging. They too need to understand Canada's history as a settler society and how assimilation policies have affected Aboriginal peoples. This knowledge and understanding will lay the groundwork for establishing mutually respectful relationships.

Reference 25 - 0.02% Coverage

On October 7, 2013, Canada marked the 250th anniversary of the Royal Proclamation of 1763. The governor general of Canada, His Excellency the Right Honourable David Johnston, spoke about the proclamation's importance. This extraordinary document is part of the legal foundation of Canada. It is enshrined in the Constitution Act of 1982, and it sets out a framework of values or principles that have given us a navigational map over the course of the past two-and-a-half centuries.... Its guiding principles—of peace, fairness and respect—established the tradition of treaty-making, laid the basis for the recognition of First Nations rights, and defined the relationship between First Nations peoples and the Crown.... All history reverberates through the ages, but the Royal Proclamation is uniquely alive in the present-day. Not only is it a living constitutional document, its principles are of great relevance to our situation today, in 2013, and to our shared future.... Without a doubt, we have faced, and are facing challenges, and we have much hard work to do on the road to reconciliation, but it is a road we must travel together. In modern time, the successful conclusion of comprehensive land claims agreements are an example of the principles of the Royal Proclamation in action.³⁹

Reference 26 - 0.01% Coverage

supporters gathered in Gatineau, Québec, at the Canadian Museum of Civilization, to commemorate the Royal Proclamation as part of a national and international day of action. One of the organizers, Clayton Thomas-Muller, said, "We are using this founding document of this country and its anniversary to usher in a new era of reconciliation of Canada's shameful colonial history, to turn around centuries of neglect and abuse of our sacred and diverse nations."⁴¹

Reference 27 - 0.01% Coverage

deep wounds of history. Words of apology alone are insufficient; concrete actions on both symbolic and material fronts are required. Reparations for historical injustices must include not only apology, financial redress, legal reform, and policy change, but also the rewriting of national history and public commemoration.

Reference 28 - 0.02% Coverage

inal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations. Despite that history, or, perhaps more correctly, because of its potential, the Commission believes that education is also the key to reconciliation. Educating Canadians for reconciliation involves not only schools and post-secondary institutions, but also dialogue forums and public history institutions such as museums and archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance and racism. But education for reconciliation must do even more. Survivors told us that Canadians must learn about the history and legacy of residential schools in ways that change both minds and hearts. At the Manitoba National Event in Winnipeg, Allan Sutherland said,

Reference 29 - 0.03% Coverage

nities, but they have almost no idea how those problems developed. There is little understanding of how the federal government contributed to that reality through residential schools and the policies and laws in place during their existence. Our education system, through omission or commission, has failed to teach this. It bears a large share of the responsibility for the current state of affairs. It became clear over the course of the Commission's work that most adult Canadians have been taught little or nothing about the residential schools. More typically, they were taught that the history of Canada began when the first European explorers set foot in the New World. Nation building has been the main theme of Canada's history curricula for a long time, and Aboriginal peoples, with a few notable exceptions, have been portrayed as bystanders, if not obstacles, to that enterprise. Prior to 1970, school textbooks across the country depicted Aboriginal peoples as being either savage warriors or onlookers who were irrelevant to the more important history of Canada: the story of European settlement. Beginning in the 1980s, the history of Aboriginal people was sometimes cast in a more positive light, but the poverty and social dysfunction in Aboriginal communities were emphasized without any historical context to help students understand how or why these happened. This has left most Canadians with the view that Aboriginal people were and are to blame for the situations in which they find themselves, as though there were no external causes. Aboriginal peoples have therefore been characterized as a social and economic problem that must be solved. By the 1990s, textbooks emphasized the role of Aboriginal peoples as protestors,

Reference 30 - 0.01% Coverage

agreed to additional pan-Canadian work in Aboriginal education to take place over the next two years, which will focus on four key directional ideas: support for Aboriginal students interested in pursuing teaching as a career; development of learning resources on Canadian history and the legacy of Indian Residential Schools that could be used by teacher training programs; sharing of promising practices in Aboriginal education; and ongoing promotion of learning about Indian Residential Schools in K–12 education systems.¹⁰⁹

Reference 31 - 0.03% Coverage

Feathers of Hope began as a First Nations youth forum but it quickly [became] a movement of hope, healing, and positive change within northern Ontario's First Nations communities. You spoke passionately about wanting to learn about the past, and said that First Nations and non-First Nations people alike need to understand our history, and the impacts it still has on everything around us.... First Nations and non-First Nations people need to understand how colonization, racism, that residential schools still continue to negatively impact the quality of life in our communities.

Everyone, especially the young people ... need to learn of Canada's history, of our past, to truly try and understand our present. This needs to be taught in school, but it also needs to be heard first-hand from our family, our friends, and our other community members. This will begin the journey of healing together as a family or as a community because we can no longer live [with] a silence that hides our pain. So while youth want to know of their past, they are ready to move forward. They understand they need positive change, but they don't want to do this alone. We all

need to come together so we can share, so we can grow, and then we can uplift one another, because that's what reconciliation is about.¹¹⁵

Learning about the residential schools history is crucial to reconciliation, but can be effective only if Canadians also learn from this history in terms of repairing broken trust, strengthening a sense of civic responsibility, and spurring remedial and constructive action.¹¹⁶

Reference 32 - 0.01% Coverage

emphasizes is consistent with our own findings: Canadians, including youth and teachers, think they should learn about the history and legacy of residential schools and Aboriginal history more broadly. We take particular note of the prominence given to presenting both the positive and negative aspects of Canada's history, demonstrating the relevance of the past to the present, including marginalized voices and

Reference 33 - 0.02% Coverage

In the Museum, we will examine the gross and systemic human rights violation of Indigenous peoples. This will include information about the efforts of the Aboriginal community, and others, to gain recognition of these violations as genocide—and we will use that word. We will look at the ways this recognition can occur when people combat denial and work to break the silence surrounding such horrific abuses.... We have chosen, at present, not to use the word “genocide” in the title for one of the exhibits about this experience, but will be using the term in the exhibit itself when describing community efforts for this recognition. Historical fact and emerging information will be presented to help visitors reach their own conclusions. While a museum does not have the power to make declarations of genocide, we can certainly encourage—through ongoing partnership with the Indigenous community itself—an honest examination of Canada's human rights history, in hopes that respect and reconciliation will prevail.¹⁴⁶

Reference 34 - 0.01% Coverage

public education mandate to work collaboratively with Aboriginal peoples to document their cultural and social history versus its legal obligation to serve the state. This tension is most evident where archived documents are relevant to various historical injustices involving Aboriginal peoples. Historical records housed in lac have been

Reference 35 - 0.01% Coverage

about the children who never came home from residential school. The question of what happened to their loved ones and where they were laid to rest has haunted families and communities. Throughout the history of Canada's residential school system, there was no effort to record across the entire system the number of students who died while attending the schools each year. The National Residential School Student Death Register, established by the Truth and Reconciliation Commission of Canada, represents the first national effort to record the names of the students who died at school. The register is far from complete: there are, for example, many relevant documents that have yet to be received, collected, and reviewed. Some of these records have been located in provincial records. In June 2012, at

Reference 36 - 0.02% Coverage

tacted offices of provincial vital statistics across the country. At the Alberta National Event, Assistant Deputy Minister Peter Cunningham, from the Ministry of Aboriginal Relations and Reconciliation in British Columbia, offered a flash drive in a small, carved, bentwood box, as an expression of reconciliation. He said, I think it's incredibly important that all of the information comes out about what was a very deeply dark and disturbing event in Canadian history ... residential schools.... I'm here today to add to that body of knowledge on behalf of the government of British Columbia and the Vital Statistics Agency of bc.... The information on this flash drive is information about Aboriginal children between the ages of 4 and 19 years of age who died in British Columbia between the years 1870 and 1984.¹⁶³

Reference 37 - 0.02% Coverage

A working group was formed to organize the first [commemoration] feast, which was held at Fort Normandeau, on June 30, 2010. As the more than 325 names of students were read, a hush fell over the crowd.... Since then the collaboration [has] continued, with First Nations Treaty 6 and 7, Métis Nation of Alberta, United Church members, the Red Deer Museum and Art Gallery, the City and County [of Red Deer], the [Indian] Friendship Centre, and school boards. This led to the formation of the Remembering the Children Society in 2011.... Our society's objectives include: continued support for recovering Indian residential school cemeteries and histories in Alberta; educating the public about the same; honouring the Survivors, and those who died in the schools; as well as identifying the unmarked graves. Each year for the next three years, a commemorative feast was held. At the third gathering, many descendants shared stories of the impact on them, their parents, and grandparents, because they attended the Red Deer Industrial School.

Reference 38 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 39 - 0.01% Coverage

tial school records. Other records that are relevant to the history and legacy of the residential school system are scattered across the country in provincial, territorial,

Reference 40 - 0.02% Coverage

of Survivors, their families, and communities. What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the collective memory of Survivors and others whose lives were touched by the history and legacy

of the residential school system. With this understanding, the trc mandate called for the establishment of a new

National Research Centre (nrc) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This nrc, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (nctr), is an evolving, Survivor-centred model of education for reconciliation. Implementing a new approach to public education, research, and record keeping, the centre will serve as a public memory “site of conscience,” bearing permanent witness to Survivors’ testimonies and the history and legacy of the residential school system.¹⁶⁹

Reference 41 - 0.01% Coverage

many years, Survivors and their supporters called for a centre that would be their lasting legacy to their own history and to Canada’s national memory. In March 2011, the trc hosted an international forum in Vancouver, “Sharing Truth: Creating a National Research Centre on Residential Schools,” to study how records and other materials from truth and reconciliation commissions around the world have been archived.¹⁷⁰

Reference 42 - 0.02% Coverage

ensuring that historic harms, and Treaty, constitutional, and human rights violations, against Aboriginal peoples are not repeated. As a highly visible site of conscience, it will serve as an intervention in the country’s public memory and national history. The centre is independent from government. It is guided by a Governing Circle, the majority of whose members must be Aboriginal and which includes Survivor representatives. Among its various responsibilities, this governing body will make decisions and provide advice on ceremonies and protocols, and establish a Survivors’ Circle.¹⁷² The centre will house trc records, including Survivors’ oral history statements, art-works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and communities to have access to their own history. The centre has committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools. Once the centre is fully operational, it will be well positioned to take a leadership

Reference 43 - 0.02% Coverage

the colonial story of how Canada began with European settlement and became a nation, the process of remembering the past together also invites people to question this limited version of history. Unlike some truth and reconciliation commissions that have focused on individual victims of human rights violations committed over a short period of time, this Commission has examined both the individual and collective harms perpetrated against Aboriginal families, communities, and nations for well over a century, as well as the preconditions that enabled such violence and oppression to occur. Of course, previously inaccessible archival documents are critically important to correcting the historical record, but we have given equal weight and greater voice to Indigenous oral-based history, legal traditions, and memory practices in our

work and in this final report, since these represent the previously unheard and unrecorded versions of history, knowledge, and wisdom.¹⁸⁴

Reference 44 - 0.03% Coverage

as members of intergenerational communities of memory. They remembered so that their families could understand what happened. They remembered so that their cultures, histories, laws, and nations can once again thrive for the benefit of future generations. They remembered so that Canada will know the truth and never forget. The residential school story is complicated. Stories of abuse stand in sharp contradiction to the happier memories of some Survivors. The statements of former residential school staff also varied. Some were remorseful while others were defensive. Some were proud of their students and their own efforts to support them while others were critical of their own school and government authorities for their lack of attention, care, and resources. The stories of government and church officials involved acknowledgement, apology, and promises not to repeat history. Some non-Aboriginal Canadians expressed outrage at what had happened in the schools and shared their feelings of guilt and shame that they had not known this. Others denied or minimized the destructive impacts of residential schools. These conflicting stories, based on different experiences, locations, time periods, and perspectives, all feed into a national historical narrative. Developing this narrative through public dialogue can strengthen civic capacity

Reference 45 - 0.01% Coverage

issues, including residential schools, through the act of witnessing Survivors' testimonies, they learned about this history in a different way. At the Saskatchewan National Event, a former prime minister, the Right Honourable Joe Clark, said that the Saskatchewan National Event gave him a better understanding of the intergenerational impacts of the residential schools, and a better sense of the challenges and opportunities for reconciliation with the rest of Canada. When I came to take my place this morning, I knew the storyline, if you will. I knew what had happened. I had some idea of the consequences it [the

Reference 46 - 0.01% Coverage

residential school system] involved, but I had no real idea because I had not been able to witness it before ... the multi-generational emotion that is involved in what has happened to so many of the victims of the residential schools.... [Today] I heard, "We are only as sick as our secrets." That is an incentive to all that have kept these emotions and this history too secret, too long, to show the courage that so many of you have shown, and let those facts be known....

Reference 47 - 0.02% Coverage

so blessed to have spent the past week sitting down one-on-one with Survivors and listening to their stories. And I have heard horrific things and the emotions. It's been very hard to hear. But what every single person I've spoken to has said is that "we are strong." And the strength is one thing that I'll carry with me when I leave. You carry on, and that's something that I want to bring back to my classrooms, is the strength of everyone that I spoke to and their stories. And it is so

important for high school students, and all students in Canada, to be talking about this a lot more than they are. I just want to thank everyone involved for doing this, for educating me. I have a history degree in Canadian history. I learned more in the past five days about Canada than I have in three years of that degree.²⁰⁵

Reference 48 - 0.02% Coverage

ing Survivors' memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood's *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia* (1992), to the more recent works of Agnes Grant's *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin's *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine's *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars's *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo's *Up Ghost River: A Chief's Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author's own life experiences), such

Reference 49 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, "Practicing Reconciliation: A Collaborative

Reference 50 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope. The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the

Commission's activities, commemoration projects across the country were funded under the terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 51 - 0.01% Coverage

ciliation, the Commission believes that the federal government must do more to ensure that national commemoration of the history and legacy of residential schools becomes an integral part of Canadian heritage and national history. Under the Historic Sites and Monuments Act (1985), the minister responsible for Parks Canada has the authority to designate historic sites of national significance and approve commemorative monuments or plaques.²²⁵

Reference 52 - 0.01% Coverage

consistent with our own findings on the residential schools commemoration projects. These Survivor-driven, community-based initiatives revealed the importance of integrating Indigenous knowledge and revitalizing Indigenous memory practices in commemorating the history and legacy of residential schools. They demonstrated the critical role that artists play in healing and commemoration. The Commission believes that Canada's national heritage network also has a vital

Reference 53 - 0.01% Coverage

families, and communities have provided a wealth of information and best practices for commemorating the history and legacy of the residential school system. These can inform and enrich the National Program of Historical Commemoration and the work of the Historic Sites and Monuments Board of Canada to ensure that Canada's heritage and commemoration legislation, programs, policies, and practices contribute constructively to the reconciliation process in the years ahead.

Reference 54 - 0.02% Coverage

With respect to the history and legacy of residential schools, all the major radio and television networks and newspapers covered the events and activities of the Commission. The trc provided regular information briefings to the media who attended the National Events. We discussed earlier how students must not only learn the truth about what happened in residential schools, but also understand the ethical dimensions of this history. So too must journalists. Many of the reporters who covered the National Events were themselves deeply

affected by what they heard from Survivors and their families. Some required the assistance of health-support workers. Some told us in off-the-record conversations that their perspectives and understanding of the impacts of residential schools, and the need for healing and reconciliation, had changed, based on their observations and experiences at the National Events.

Reference 55 - 0.02% Coverage

My grandmother and grandfather lived through things in their twenties that I can't even begin to imagine ... for my people, this history is still an open wound ... what can I tell you that will give you understanding of this? ... It's always been part of my life.... Because the Holocaust was at such a widespread global level ... who is the perpetrator? Every day, people were implicated ... and there were systems and nations involved ... so there's no one person I can accept an apology from. The German government has apologized. It's about the reconciliation of trust in humanity that this kind of persecution won't happen again to the Jews or globally.... Reconciliation is about making sure that none of our communities suffer that persecution again ... for me it's about guarding our institutions to make sure they aren't continuing this kind of persecution ... we've had the apology from the government but how are we checking in to see how we're

Reference 56 - 0.01% Coverage

experience including: the history, purpose, operation and supervision of the IRS system, the effect and consequences of IRS (including systemic harms, intergenerational consequences and the impact on human dignity) and the ongoing legacy of the residential schools;

Reference 57 - 0.01% Coverage

of its history. Forced assimilation of Aboriginal peoples was carried out through the residential

Reference 58 - 0.01% Coverage

haunted by this tragic and painful heritage from those First Nations, Métis and Inuit children, from their families and their communities, a dark and painful heritage that all Canadians must accept as a part of our history. For too long, Canadian governments chose denial over truth, and when confronted

Reference 59 - 0.01% Coverage

still horrifying to think of these things. Children were torn from their parents' arms to be assimilated. They were taken away and raised by people who had but one goal: to "kill the Indian in the child." Forced to unlearn their languages, these children could no longer communicate with their own parents. All of these things really happened, and they are a part of our collective history. Between 1934 and 1962, six residential schools were established in Quebec: two in

Reference 60 - 0.01% Coverage

of physical and sexual abuse within these schools call for such an apology. Given this history, Native peoples and other groups alike are realizing that a certain healing needs to take place before a new and more truly cooperative phase of history

Reference 61 - 0.01% Coverage

Aboriginal students were subjected to an education that demeaned their history, ignored their current situation, and did not even recognize them or their families as citizens. This was one of the reasons for the growing Aboriginal hostility to the Indian Affairs integration policy. An examination of the treatment of Aboriginal people in provincially approved textbooks reveals a serious and deep-rooted problem. In response to a 1956 recommendation that textbooks be developed that were relevant to Aboriginal students, Indian Affairs official R. F. Davey commented, "The preparation of school texts is an extremely difficult matter." It was his opinion that "there are other needs which can be met more easily and should be undertaken first."²²⁷

Reference 62 - 0.01% Coverage

a National Residential School Student Death Register. The creation of this register marks the first effort in Canadian history to properly record the number of students who died in residential schools. The register is made of up three sub-registers:

Reference 63 - 0.01% Coverage

history, children who died at school were buried in school or mission cemeteries, often in poorly marked graves. The closing of the schools has led, in many cases, to the abandonment of these cemeteries.

Reference 64 - 0.02% Coverage

102 • Truth & Reconciliation Commission The history of residential schools presented in this report commenced by placing the schools in the broader history of the global European colonization of Indigenous peoples and their lands. Residential schooling was only a part of the colonization of Aboriginal people. The policy of colonization suppressed Aboriginal culture and languages, disrupted Aboriginal government, destroyed Aboriginal economies, and confined Aboriginal people to marginal and often unproductive land. When that policy resulted in hunger, disease, and poverty, the federal government failed to meet its obligations to Aboriginal people. That policy was dedicated to eliminating Aboriginal peoples as distinct political and cultural entities and must be described for what it was: a policy of cultural genocide. Despite being subjected to aggressive assimilation policies for nearly 200 years

Reference 65 - 0.01% Coverage

For most of the system's history, the federal government had no clear policy on discipline. Students were not only strapped and humiliated, but in some schools, they were also handcuffed, manacled, beaten, locked in cellars and other makeshift jails, or displayed in stocks.

Overcrowding and a high student–staff ratio meant that even those children who were not subject to physical discipline grew up in an atmosphere of neglect.

Reference 66 - 0.01% Coverage

and Protestant missionaries had a long history of learning and encouraging the use of Aboriginal languages in religious settings. At the Beauval, Saskatchewan, school, Albert Fiddler recalled, Aboriginal languages were restricted to use in religious classes. But that's the only thing they allow is learning how to pray in Cree. They won't allow us to talk to each other, and they make sure that we don't, we don't talk to each other in Cree either. We only, they only teach us how to pray in Cree in catechisms in the classroom, but not to talk to each other because it's un-polite for somebody that doesn't understand Cree.¹⁵⁸

Reference 67 - 0.01% Coverage

Students also noted that the curriculum itself was racist. Lorna Cochrane recalled an illustration from her Canadian history textbook.

But I remember what it is like reading history. I think it was social studies that made a huge impact on me. We were studying about the 'savage Indian.' There was a picture of two Jesuits laying in the snow, they were murdered by these two 'savages.' And they had this what we call 'a blood curdling look' on their faces is how I remember that picture.⁴³⁶

The study of Canadian history led Pierre Papatie to become ashamed of his Aboriginal ancestry. The textbooks he said were full of "images that were telling us that, that the Elders

Reference 68 - 0.01% Coverage

including the history and legacy of residential schools and the reconciliation process.

Methods

References or discussions of historical methodology, the different ways that history is conducted and/or understood, and the incorporation of traditional knowledge into the discipline of history

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references coded [0.44% Coverage]

Reference 1 - 0.01% Coverage

ences at trc events in every region of this country have launched a much-needed dialogue about what is necessary to heal themselves, their families, communities, and the nation. Canadians have much to benefit from listening to the voices, experiences, and wisdom of Survivors, Elders, and Traditional Knowledge Keepers—and much more to learn about reconciliation. Aboriginal peoples have an important contribution to make to reconciliation. Their knowledge systems, oral histories, laws, and connections to the land have vitally informed the reconciliation process to date, and are essential to its ongoing progress. At a Traditional Knowledge Keepers Forum sponsored by the trc, Anishinaabe

Reference 2 - 0.01% Coverage

not only the truth revealed in government and church residential school documents, but also the truth of lived experiences as told to us by Survivors and others in their statements to this Commission. Together, these public testimonies constitute a new oral history record, one based on Indigenous legal traditions and the practice of witnessing.³²

Reference 3 - 0.02% Coverage

harms using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.⁴⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the coun-

Reference 4 - 0.02% Coverage

oral history traditions, and practices have much to teach us about how to establish respectful relationships among peoples and with the land and all living things. Learning how to live together in a good way happens through sharing stories and practising reconciliation in our everyday lives. When we talk about the concept of reconciliation, I think about some of the stories that I've heard in our culture and stories are important.... These stories are so important as theories but at the same time stories are important to oral cultures. So when we talk about stories,

we talk about defining our environment and how we look at authorities that come from the land and how that land, when we talk about our relationship with the land, how we look at forgiveness and reconciliation is so important when we look at it historically. We have stories in our culture about our superheroes, how we treat each other, stories about how animals and plants give us authorities and privileges to use plants as healing, but we also have stories about practices. How would we practise reconciliation? How would we practise getting together to talk about reconciliation in an oral perspective? And those practices are so important.⁴⁷

Reference 5 - 0.01% Coverage

post-secondary institutions played in training the teachers who taught in the schools. They have pledged to change educational practices and curriculum to be more inclusive of Aboriginal knowledge and history. Artists shared their ideas and feelings about truth and reconciliation through songs, paintings, dance, film, and other media. Corporations provided resources to bring Survivors to events, and, in some cases, some of their own staff and managers. For non-Aboriginal Canadians who came to bear witness to Survivors' life stories,

Reference 6 - 0.01% Coverage

the Commission's six-year mandate. As well as offering a forum for Survivors and their families, the National Events raised public awareness of the history and legacy of residential schools. They also built momentum for the collective journey towards national healing and reconciliation—a journey that will need to continue well beyond the Commission's closing ceremony. Traditional knowledge and practice guided much of the Commission's work.

Reference 7 - 0.02% Coverage

transmit Aboriginal languages in Article 13:1, which recognizes that "Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons." Article 14 provides for educational language rights of the type that Canadians already know and experience, with respect to anglophone and francophone minorities. Article 14:1 provides similarly that "Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning," and Article 14:3 provides: "States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language." Article 16 provides that Indigenous peoples "have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without

Reference 8 - 0.01% Coverage

with early Canadians. That relationship of mutual support, respect, and assistance was confirmed by the Royal Proclamation of 1763 and the Treaties with the Crown that were negotiated in good

faith by their leaders. That memory, confirmed by historical analysis and passed down through Indigenous oral histories, has sustained Aboriginal peoples in their long political struggle to live with dignity as self-determining peoples with their own cultures, laws, and connections to the land. The destructive impacts of residential schools, the Indian Act, and the Crown's fail-

Reference 9 - 0.02% Coverage

structive history lesson for the future. The Treaties are a model for how Canadians, as diverse peoples, can live respectfully and peacefully together on these lands we now share. The Royal Proclamation of 1763 and Treaty of Niagara, 1764 The history of Treaty making in Canada is contentious. Aboriginal peoples and the Crown have interpreted the spirit and intent of the Treaties quite differently. Generally, government officials have viewed the Treaties as legal mechanisms by which Aboriginal peoples ceded and surrendered their lands to the Crown. In contrast, First Nations, Inuit, and Métis peoples understand Treaties as a sacred obligation that commits both parties to maintain respectful relationships and share lands and resources equitably. Indigenous peoples have kept the history and ongoing relevance of the Treaties alive in their own oral histories and legal traditions. Without their perspectives on the history of Treaty making, Canadians know only one side of this country's history. This story cannot simply be told as the story of how Crown officials unilaterally imposed Treaties on Aboriginal peoples; they were also active participants in Treaty negotiations.³³ The history and interpretation of Treaties and the Aboriginal-Crown rela-

Reference 10 - 0.01% Coverage

of information concerning Treaties, Aboriginal rights, or historical wrongs such as residential schools, they must know how to assess the credibility of these sources for themselves. As active citizens, they must be able to engage in debates on these issues, armed with real knowledge and deepened understanding about the past. Understanding the ethical dimension of history is especially important. Students

Reference 11 - 0.03% Coverage

of Victoria, seven Aboriginal youth researchers embarked on a digital storytelling project, "Residential Schools Resistance Narratives: Strategies and Significance for Indigenous Youth." The project enabled youth researchers to learn about the critical role that resistance and resilience played in the residential schools and beyond, but also allowed them to reflect on their own identities and roles within their families and communities. One youth researcher said that "what started as a research job turned into a personal hunt for knowledge of my own family's history with residential schools." Others noted the importance of respecting and incorporating ceremony and protocols in their digital storytelling projects. Asma Antoine, the project coordinator, reported that the group learned the importance of knowing that when speaking to a Survivor ... you have to hear their past before you can hear their understanding of resistance. This project allowed the group [to have] a learning process that weaves [together] traditional [Indigenous] and Western knowledge to build our stories of resistance.... This research project has ignited a fire that shows in each digital story. The passion of resistance that validates the survival and

resiliency of First Nations people and communities provides hope for healing and reconciliation over the next seven generations.¹¹⁸

Reference 12 - 0.02% Coverage

voice in developing reconciliation policy, programs, and practices into the future. It is therefore vital to develop appropriate public education strategies to support the ongoing involvement of children and youth in age-appropriate reconciliation initiatives and projects at community, regional, and national levels. Through direct participation in the trc's National Events, thousands of young people and their teachers across the country had the opportunity to learn about the residential schools and think about their own role and responsibility in reconciliation. The trc's Education Days were designed specifically for elementary and high school students and their teachers. Young people had the opportunity to listen to, and interact with, Elders and Survivors. They attended interactive workshops where they learned about the residential school history, resilience, and healing through the arts—painting, carving, storytelling, music, and film. They visited the Learning Places to walk through the Legacy of Hope Foundation display, “One Hundred Years of Loss,” and to see posters and archival photographs of the residential schools from their own region. Education Days were well attended. For example, at the British Columbia National

Reference 13 - 0.01% Coverage

1982, which recognizes and affirms existing Aboriginal and Treaty rights, and various court rulings related to Aboriginal rights have fundamentally altered the landscape in Canada's public history institutions. In light of court decisions that have declared that the principle of the honour of the Crown must be upheld by the state in all its dealings with Aboriginal peoples and that Aboriginal peoples' oral history must be “placed on an equal footing” with written historical documents, national museums and archives have been compelled to respond accordingly.¹³³

Reference 14 - 0.03% Coverage

Canada's national archives: Sharing Aboriginal history versus keeper of state records As Canada's national archives, Library and Archives Canada (lac) has a dual function with regard to its holdings on Aboriginal peoples. It is both a public history institution tasked with making documents relevant to Aboriginal history accessible to the public, and it is the custodian of federal government departmental historical records. In 2005, lac issued a “Collection Development Framework,” which set out the principles and practices that would guide the institution's acquisitions and preservation of its holdings. The framework made specific commitments regarding materials related to Aboriginal peoples. lac recognizes the contributions of Aboriginal peoples to the documentary heritage of Canada, and realizes that, in building its collection of materials, it must take into account the diversity of Aboriginal cultures, the relationship the Government of Canada has with Aboriginal peoples, and the unique needs and realities of Aboriginal communities. The development of a national strategy will be done in consultation and collaboration with Aboriginal communities and organizations, and will respect the ways in which indigenous knowledge and heritage is preserved or ought to be preserved and protected within or outside of Aboriginal communities.¹⁴⁸

Reference 15 - 0.01% Coverage

that in many countries, including Canada, the access to, and protection of, historical records have been instrumental in advancing the rights of Indigenous peoples and documenting the state's wrongful actions. In the wake of the South African and other truth commissions, some archivists have come to see themselves not simply as neutral custodians of national history, but also as professionals who are responsible for ensuring that records documenting past injustices are preserved and used to strengthen government accountability and support justice.¹⁶²

Reference 16 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 17 - 0.02% Coverage

of Survivors, their families, and communities. What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the collective memory of Survivors and others whose lives were touched by the history and legacy of the residential school system. With this understanding, the trc mandate called for the establishment of a new

National Research Centre (nrc) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This nrc, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (nctr), is an evolving, Survivor-centred model of education for reconciliation. Implementing a new approach to public education, research, and record keeping, the centre will serve as a public memory “site of conscience,” bearing permanent witness to Survivors’ testimonies and the history and legacy of the residential school system.¹⁶⁹

Reference 18 - 0.02% Coverage

ensuring that historic harms, and Treaty, constitutional, and human rights violations, against Aboriginal peoples are not repeated. As a highly visible site of conscience, it will serve as an intervention in the country's public memory and national history. The centre is independent from government. It is guided by a Governing Circle, the majority of whose members must be Aboriginal and which includes Survivor representatives. Among its various responsibilities, this governing body will make decisions and provide advice on ceremonies and protocols, and establish a Survivors’ Circle.¹⁷² The centre will house trc records, including Survivors’ oral history statements, art-works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and communities to have access to their own history. The centre has

committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools. Once the centre is fully operational, it will be well positioned to take a leadership

Reference 19 - 0.01% Coverage

especially important to ensure that communities are able to access the centre's holdings and resources in order to produce histories of their own residential school experiences and their involvement in the truth, healing, and reconciliation process. The centre will be a living legacy, a teaching and learning place for public education to promote understanding and reconciliation through ongoing statement gathering, new research, commemoration ceremonies, dialogues on reconciliation, and celebrations of Indigenous cultures, oral histories, and legal traditions.¹⁸⁰

Reference 20 - 0.02% Coverage

the colonial story of how Canada began with European settlement and became a nation, the process of remembering the past together also invites people to question this limited version of history. Unlike some truth and reconciliation commissions that have focused on individual victims of human rights violations committed over a short period of time, this Commission has examined both the individual and collective harms perpetrated against Aboriginal families, communities, and nations for well over a century, as well as the preconditions that enabled such violence and oppression to occur. Of course, previously inaccessible archival documents are critically important to correcting the historical record, but we have given equal weight and greater voice to Indigenous oral-based history, legal traditions, and memory practices in our work and in this final report, since these represent the previously unheard and unrecorded versions of history, knowledge, and wisdom.¹⁸⁴

Reference 21 - 0.02% Coverage

Settlement Agreement for the harms they have experienced, and an official apology, they have also continued to advise the Commission as it has implemented its mandate. Guided by Elders, Knowledge Keepers, and the members of the trc Survivor Committee, the Commission has made Aboriginal oral history, legal traditions, and memory practices—ceremony, protocols, and the rituals of storytelling and testimonial witnessing—central to the trc's National Events, Community Hearings, forums, and dialogues. The Commission's proceedings themselves constitute an oral history record, duly witnessed by all those in attendance. Working with local communities in each region, sacred ceremonies and protocols were performed and followed at all trc events. Elders and traditional healers ensured that a safe environment was created for truth sharing, apology, healing, and acts of reconciliation.

Reference 22 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their

coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, “Practicing Reconciliation: A Collaborative

Reference 23 - 0.03% Coverage

neighbours. The scope, breadth, and creativity of the projects were truly impressive. Projects ranged from traditional and virtual quilts, monuments and memorials, traditional medicine gardens, totem pole and canoe carving, oral history, community ceremonies and feasts, land-based culture and language camps, cemetery restoration, film and digital storytelling, commemorative walking trails, and theatre or dance productions.²¹⁶ The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process that were seen as being essential to supporting long-term reconciliation. First, the projects were to be Survivor-driven; that is, their success was contingent upon the advice, recommendations, and active participation of Survivors. Second, commemoration projects would forge new connections that linked Aboriginal family and community memory to Canada’s public memory and national history. Third, incorporating Indigenous oral history and memory practices into commemoration projects would ensure that the processes of remembering places, reclaiming identity, and revitalizing cultures were consistent with the principle of self-determination. Commemorating the life stories of Survivors strengthens the bonds of family and community memory that have been disrupted but not destroyed. Families grieve for all that was lost and can never be recovered. The act of commemoration remembers and honours those who are no longer living and comforts those for whom a history of injustice and oppression is still very much alive. Commemorations can also symbolize hope, signifying cultural revitalization and the reclaiming of history and identity. Even as they grieve, families envision a better future for children and youth and for generations yet unborn. The collective memory of Aboriginal peoples lives in places: in their traditional

Reference 24 - 0.01% Coverage

tial school in the 1950s and 1960s demonstrates how recognizing and respecting Indigenous protocols and practices of ceremony, testimony, and witnessing can breathe life, healing, and transformation into public memory making through dialogue, the arts, and commemoration. The story has deep roots within the family histories of the Survivors and in the oral history and community memory of the Nuuchah-nulth peoples. The paintings from the Alberni residential school are part of a larger collection of

Reference 25 - 0.01% Coverage

at trc events in every region of this country have launched a much-needed dialogue about what is necessary to heal themselves, their families, communities, and the nation. Canadians have much to benefit from listening to the voices, experiences, and wisdom of Survivors, Elders, and Traditional Knowledge Keepers—and much more to learn about reconciliation. Aboriginal peoples have an important contribution to make to reconciliation. Their knowledge systems, oral histories, laws, and connections to the land have vitally informed the reconciliation process to

date, and are essential to its ongoing progress. At a Traditional Knowledge Keepers Forum sponsored by the trc, Anishinaabe Elder

Reference 26 - 0.01% Coverage

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Reference 27 - 0.01% Coverage

history traditions, and practices have much to teach us about how to establish respectful relationships among peoples and with the land and all living things. Learning how to live together in a good way happens through sharing stories and practising reconciliation in our everyday lives. When we talk about the concept of reconciliation, I think about some of the stories that I've heard in our culture and stories are important.... These stories are so important as theories but at the same time stories are important to oral cultures. So when we talk about stories, we talk about defining our environment and how we look at

Reference 28 - 0.01% Coverage

have pledged to change educational practices and curriculum to be more inclusive of Aboriginal knowledge and history. Artists shared their ideas and feelings about truth and reconciliation through songs, paintings, dance, film, and other media. Corporations provided resources to bring Survivors to events, and, in some cases, some of their own staff and managers. For non-Aboriginal Canadians who came to bear witness to Survivors' life stories, the

Reference 29 - 0.01% Coverage

given a central place in any history of the schools. Since statement gathering has been an ongoing process throughout the Commission's mandate, it has not been possible to undertake a complete assessment and analysis of all the statements. This volume is based on a survey of the statements gathered from all parts of the country between 2009 and 2014. Almost all the statements come from individuals who attended schools after 1940. The volume begins with the students' lives prior to attending residential school, and then describes their arrival at the schools, and their experiences studying, working, and living in the schools. Commentary and interpretation have been kept to a minimum to allow the students to speak for themselves.

Nation

References or discussions of the nation, nation's or national history.

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references coded [0.62% Coverage]

Reference 1 - 0.01% Coverage

in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 2 - 0.02% Coverage

ing themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich

Reference 3 - 0.01% Coverage

ties. Because of the government's lengthy history of underfunding residential schools, many of the schools were in poor repair. Between 1995 and 1998, the last seven residences in southern Canada were closed.¹⁸⁸ Starting in the 1970s, territorial governments, in which former residential school

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your history, as Canada ... until Canada accepts that ... this society will never flourish to its full potential."¹ The history and destructive legacy of the residential school system is a powerful

Reference 5 - 0.01% Coverage

There can be no doubt that the founders of Canada somehow lost their moral compass in their relations with the people who occupied and possessed the land.... While we cannot change history, we can learn from it and we can use it to shape our common future.... This effort is crucial in realizing the vision of creating a compassionate and humanitarian society, the society

that our ancestors, the Aboriginal, the French and the English peoples, envisioned so many years ago—our home, Canada.²

Reference 6 - 0.01% Coverage

with early Canadians. That relationship of mutual support, respect, and assistance was confirmed by the Royal Proclamation of 1763 and the Treaties with the Crown that were negotiated in good faith by their leaders. That memory, confirmed by historical analysis and passed down through Indigenous oral histories, has sustained Aboriginal peoples in their long political struggle to live with dignity as self-determining peoples with their own cultures, laws, and connections to the land. The destructive impacts of residential schools, the Indian Act, and the Crown's fail-

Reference 7 - 0.01% Coverage

aged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Reconciliation not only requires apologies, reparations, the relearning of Canada's national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue

Reference 8 - 0.04% Coverage

that they want to know the truth about the history and legacy of residential schools. They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people. They want to learn about the rich contributions that Aboriginal peoples have made to this country. They understand that reconciliation involves a conversation not only about residential schools, but also about all other aspects of the relationship between Aboriginal and non-Aboriginal peoples. As Commissioners, we believe that reconciliation is about respect. That includes both self-respect for Aboriginal people and mutual respect among all Canadians. All young people need to know who they are and from where they come. Aboriginal children and youth, searching for their own identities and places of belonging, need to know and take pride in their Indigenous roots. They need to know the answers to some very basic questions. Who are my people? What is our history? How are we unique? Where do I belong? Where is my homeland? What is my language and how does it connect me to my nation's spiritual beliefs, cultural practices, and ways of being in the world? They also need to know why things are the way they are today. That requires an understanding of the history of colonization, including the residential school system and how it has affected their families, communities, their people, and themselves. Of equal importance, non-Aboriginal children and youth need to comprehend how their own identities and family histories have been shaped by a version of Canadian history that has marginalized Aboriginal peoples' history and experience. They need to know how notions of European superiority and Aboriginal inferiority have tainted mainstream society's ideas about, and attitudes towards, Aboriginal peoples in ways that have been profoundly disrespectful and damaging. They too need to understand Canada's history as a settler society and how assimilation policies have affected Aboriginal peoples. This knowledge and understanding will lay the groundwork for establishing mutually respectful relationships.

Reference 9 - 0.02% Coverage

structive history lesson for the future. The Treaties are a model for how Canadians, as diverse peoples, can live respectfully and peacefully together on these lands we now share. The Royal Proclamation of 1763 and Treaty of Niagara, 1764 The history of Treaty making in Canada is contentious. Aboriginal peoples and the Crown have interpreted the spirit and intent of the Treaties quite differently. Generally, government officials have viewed the Treaties as legal mechanisms by which Aboriginal peoples ceded and surrendered their lands to the Crown. In contrast, First Nations, Inuit, and Métis peoples understand Treaties as a sacred obligation that commits both parties to maintain respectful relationships and share lands and resources equitably. Indigenous peoples have kept the history and ongoing relevance of the Treaties alive in their own oral histories and legal traditions. Without their perspectives on the history of Treaty making, Canadians know only one side of this country's history. This story cannot simply be told as the story of how Crown officials unilaterally imposed Treaties on Aboriginal peoples; they were also active participants in Treaty negotiations.³³ The history and interpretation of Treaties and the Aboriginal–Crown rela-

Reference 10 - 0.02% Coverage

On October 7, 2013, Canada marked the 250th anniversary of the Royal Proclamation of 1763. The governor general of Canada, His Excellency the Right Honourable David Johnston, spoke about the proclamation's importance. This extraordinary document is part of the legal foundation of Canada. It is enshrined in the Constitution Act of 1982, and it sets out a framework of values or principles that have given us a navigational map over the course of the past two-and-a-half centuries.... Its guiding principles—of peace, fairness and respect—established the tradition of treaty-making, laid the basis for the recognition of First Nations rights, and defined the relationship between First Nations peoples and the Crown.... All history reverberates through the ages, but the Royal Proclamation is uniquely alive in the present-day. Not only is it a living constitutional document, its principles are of great relevance to our situation today, in 2013, and to our shared future.... Without a doubt, we have faced, and are facing challenges, and we have much hard work to do on the road to reconciliation, but it is a road we must travel together. In modern time, the successful conclusion of comprehensive land claims agreements are an example of the principles of the Royal Proclamation in action.³⁹

Reference 11 - 0.01% Coverage

supporters gathered in Gatineau, Québec, at the Canadian Museum of Civilization, to commemorate the Royal Proclamation as part of a national and international day of action. One of the organizers, Clayton Thomas-Muller, said, "We are using this founding document of this country and its anniversary to usher in a new era of reconciliation of Canada's shameful colonial history, to turn around centuries of neglect and abuse of our sacred and diverse nations."⁴¹

Reference 12 - 0.01% Coverage

deep wounds of history. Words of apology alone are insufficient; concrete actions on both symbolic and material fronts are required. Reparations for historical injustices must include not only apology, financial redress, legal reform, and policy change, but also the rewriting of national history and public commemoration.

Reference 13 - 0.01% Coverage

since first contact and that the rights claimed over the territory continued from then to the present. The Commission believes that there is good reason to question this requirement, particularly in view of the fact that much of the record upon which courts rely is documentary proof or oral testimony from acknowledged Elder experts. History shows that for many years after Confederation, Aboriginal claimants were precluded from accessing legal advice or the courts in order to assert their claims, and that many of their best Elder experts have passed on without having had an opportunity to record their evidence. The Commission believes that it is manifestly unfair for Aboriginal claimants to be

Reference 14 - 0.03% Coverage

nities, but they have almost no idea how those problems developed. There is little understanding of how the federal government contributed to that reality through residential schools and the policies and laws in place during their existence. Our education system, through omission or commission, has failed to teach this. It bears a large share of the responsibility for the current state of affairs. It became clear over the course of the Commission's work that most adult Canadians have been taught little or nothing about the residential schools. More typically, they were taught that the history of Canada began when the first European explorers set foot in the New World. Nation building has been the main theme of Canada's history curricula for a long time, and Aboriginal peoples, with a few notable exceptions, have been portrayed as bystanders, if not obstacles, to that enterprise. Prior to 1970, school textbooks across the country depicted Aboriginal peoples as being either savage warriors or onlookers who were irrelevant to the more important history of Canada: the story of European settlement. Beginning in the 1980s, the history of Aboriginal people was sometimes cast in a more positive light, but the poverty and social dysfunction in Aboriginal communities were emphasized without any historical context to help students understand how or why these happened. This has left most Canadians with the view that Aboriginal people were and are to blame for the situations in which they find themselves, as though there were no external causes. Aboriginal peoples have therefore been characterized as a social and economic problem that must be solved. By the 1990s, textbooks emphasized the role of Aboriginal peoples as protestors,

Reference 15 - 0.01% Coverage

the past three decades, the role of Aboriginal people in Canadian history during much of the twentieth century remains invisible. Students learn something about Aboriginal peoples prior to contact, and during the exploration, fur-trade, and settlement periods. They learn about Métis resistance in the 1880s, and the signing of Treaties. Then, Aboriginal peoples virtually disappear

until the 1960s and 1970s, when they resurface as political and social justice activists. The defining period in between remains largely unmentioned.¹⁰⁷

Reference 16 - 0.01% Coverage

Role of Canada's museums and archives in education for reconciliation Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada, New Zealand, Australia, and the United States have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience. Museums have traditionally been thought of as places where a nation's history is presented in neutral, objective terms. Yet, as history that had formerly been silenced was revealed, it became evident that Canada's museums had told only part of the story.¹³⁰

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past, museums and archives have been gradually transforming from institutions of colony and empire into more inclusive institutions that better reflect the full richness of Canadian history. Political and legal developments on international and national fronts have con-

Reference 18 - 0.01% Coverage

1982, which recognizes and affirms existing Aboriginal and Treaty rights, and various court rulings related to Aboriginal rights have fundamentally altered the landscape in Canada's public history institutions. In light of court decisions that have declared that the principle of the honour of the Crown must be upheld by the state in all its dealings with Aboriginal peoples and that Aboriginal peoples' oral history must be "placed on an equal footing" with written historical documents, national museums and archives have been compelled to respond accordingly.¹³³

Reference 19 - 0.01% Coverage

nation's past with little regard for the histories of First Nations, Inuit, and Métis peoples are slowly transforming. Although dialogue between museums and Aboriginal peoples has improved substantially since the 1980s, the broader debate continues over whose history is told and how it is interpreted. Here, we focus on two national museums, the Canadian Museum of History (formerly the Canadian Museum of Civilization)¹³⁸

Reference 20 - 0.01% Coverage

century. Colonization as a term or concept is not mentioned in Canada Hall. This is something we intend to correct. Canadians made it very clear to us during the public engagement process that the voices and the experiences of First Peoples must have a place in any narrative of Canadian history.... Canadians want us to be comprehensive, frank and fair in our presentation of their history. They want us to examine both the good and the bad from our past. We were urged to foster a sense of national pride without ignoring our failings, mistakes and controversies.¹³⁹

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national reconciliation is the most suitable framework to guide commemoration of this significant historical benchmark in Canada's history. This intended celebration can be an opportunity for Canadians to take stock of the past, celebrating the country's accomplishments without shirking responsibility for its failures. Fostering more inclusive public discourse about the past through a reconciliation lens would open up new and exciting possibilities for a future in which Aboriginal peoples take their rightful place in Canada's history as founding nations who have strong and unique contributions to make to this country. In the Commission's view, there is an urgent need in Canada to develop historically literate citizens who understand why and how the past is relevant to their own lives and the future of the country. Museums have an ethical responsibility to foster national reconciliation, and not simply tell one party's version of the past. This can be accomplished by representing the history of residential schools and of Aboriginal peoples in ways that invite multiple, sometimes conflicting, perspectives, yet ultimately facilitate empathy, mutual respect, and a desire for reconciliation that is rooted in justice. The Canadian Museum of History and the Canadian Museum for Human Rights,

Reference 22 - 0.01% Coverage

that in many countries, including Canada, the access to, and protection of, historical records have been instrumental in advancing the rights of Indigenous peoples and documenting the state's wrongful actions. In the wake of the South African and other truth commissions, some archivists have come to see themselves not simply as neutral custodians of national history, but also as professionals who are responsible for ensuring that records documenting past injustices are preserved and used to strengthen government accountability and support justice.¹⁶²

Reference 23 - 0.02% Coverage

Several speakers talked about their vision for the nctr. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation, said, Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit; a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.¹⁷¹

Reference 24 - 0.02% Coverage

ensuring that historic harms, and Treaty, constitutional, and human rights violations, against Aboriginal peoples are not repeated. As a highly visible site of conscience, it will serve as an intervention in the country's public memory and national history. The centre is independent from government. It is guided by a Governing Circle, the majority of whose members must be Aboriginal and which includes Survivor representatives. Among its various responsibilities, this governing body will make decisions and provide advice on ceremonies and protocols, and establish a Survivors' Circle.¹⁷² The centre will house trc records, including Survivors' oral history statements, art-works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and communities to have access to their own history. The centre has committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools. Once the centre is fully operational, it will be well positioned to take a leadership

Reference 25 - 0.01% Coverage

Survivors have found ways to restore those connections. They believe that reconciliation with other Canadians calls for changing the country's collective, national history so that it is based on the truth about what happened to them as children, and to their families, communities, and nations. Public memory is important. It is especially important to recognize that the trans-

Reference 26 - 0.01% Coverage

logues, artistic expressions, and commemorations emerge. Public memory, much like national history, is often contentious. Although public memory can simply reinforce

Reference 27 - 0.02% Coverage

the colonial story of how Canada began with European settlement and became a nation, the process of remembering the past together also invites people to question this limited version of history. Unlike some truth and reconciliation commissions that have focused on individual victims of human rights violations committed over a short period of time, this Commission has examined both the individual and collective harms perpetrated against Aboriginal families, communities, and nations for well over a century, as well as the preconditions that enabled such violence and oppression to occur. Of course, previously inaccessible archival documents are critically important to correcting the historical record, but we have given equal weight and greater voice to Indigenous oral-based history, legal traditions, and memory practices in our work and in this final report, since these represent the previously unheard and unrecorded versions of history, knowledge, and wisdom.¹⁸⁴

Reference 28 - 0.01% Coverage

the truth and be able to tell the full and complete story of residential schools in this country, it was fundamentally important to the Commission's work to be able to hear the stories of Survivors and their families. It was also important to hear the stories of those who worked in the

schools—the teachers, the administrators, the cooks, the janitors—as well as their family members. Canada’s national history must reflect this complex truth so that 50 or 100 years from now, our children’s children and their children will know what happened. They will inherit the responsibility of ensuring that it never happens again. Regardless of the different individual experiences that children had as students in

Reference 29 - 0.03% Coverage

as members of intergenerational communities of memory. They remembered so that their families could understand what happened. They remembered so that their cultures, histories, laws, and nations can once again thrive for the benefit of future generations. They remembered so that Canada will know the truth and never forget. The residential school story is complicated. Stories of abuse stand in sharp contradiction to the happier memories of some Survivors. The statements of former residential school staff also varied. Some were remorseful while others were defensive. Some were proud of their students and their own efforts to support them while others were critical of their own school and government authorities for their lack of attention, care, and resources. The stories of government and church officials involved acknowledgement, apology, and promises not to repeat history. Some non-Aboriginal Canadians expressed outrage at what had happened in the schools and shared their feelings of guilt and shame that they had not known this. Others denied or minimized the destructive impacts of residential schools. These conflicting stories, based on different experiences, locations, time periods, and perspectives, all feed into a national historical narrative. Developing this narrative through public dialogue can strengthen civic capacity

Reference 30 - 0.01% Coverage

Honourable Andy Scott, was inducted as an Honorary Witness at the 2012 Atlantic National Event in Halifax. He then served to welcome new inductees to the Honorary Witness circle at the Saskatchewan National Event, and to reflect on his experience. His comments reinforce the Commission’s conviction that relationship-based learning and ways of remembering lead to a deeper knowledge and understanding of the links between the Survivors’ experiences and community memory and our collective responsibility and need to re-envision Canada’s national history, identity, and future. He told us,

Reference 31 - 0.01% Coverage

Reconciliation is about Survivors speaking about their experiences, being heard and being believed, but it’s also about a national shared history. As Canadians, we must be part of reconciling what we have done collectively with who we believe we are. To do that with integrity and to restore our honour, we must all know the history so we can reunite these different Canadas. 203

Reference 32 - 0.01% Coverage

to resist and challenge the cultural understandings of settler-dominated versions of Canada’s past and its present reality. Sharing intercultural dialogue about history, responsibility, and

transformation through the arts is potentially healing and transformative for both Aboriginal and non-Aboriginal peoples.²⁰⁸

Reference 33 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope. The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the Commission's activities, commemoration projects across the country were funded under the terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 34 - 0.03% Coverage

neighbours. The scope, breadth, and creativity of the projects were truly impressive. Projects ranged from traditional and virtual quilts, monuments and memorials, traditional medicine gardens, totem pole and canoe carving, oral history, community ceremonies and feasts, land-based culture and language camps, cemetery restoration, film and digital storytelling, commemorative walking trails, and theatre or dance productions.²¹⁶ The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process that were seen as being essential to supporting long-term reconciliation. First, the projects were to be Survivor-driven; that is, their success was contingent upon the advice, recommendations, and active participation of Survivors. Second, commemoration projects would forge new connections that linked Aboriginal family and community memory to Canada's public memory and national history. Third, incorporating Indigenous oral history and memory practices into commemoration projects would ensure that the processes of remembering places, reclaiming identity, and revitalizing cultures were

consistent with the principle of self-determination. Commemorating the life stories of Survivors strengthens the bonds of family and community memory that have been disrupted but not destroyed. Families grieve for all that was lost and can never be recovered. The act of commemoration remembers and honours those who are no longer living and comforts those for whom a history of injustice and oppression is still very much alive. Commemorations can also symbolize hope, signifying cultural revitalization and the reclaiming of history and identity. Even as they grieve, families envision a better future for children and youth and for generations yet unborn. The collective memory of Aboriginal peoples lives in places: in their traditional

Reference 35 - 0.01% Coverage

ciliation, the Commission believes that the federal government must do more to ensure that national commemoration of the history and legacy of residential schools becomes an integral part of Canadian heritage and national history. Under the Historic Sites and Monuments Act (1985), the minister responsible for Parks Canada has the authority to designate historic sites of national significance and approve commemorative monuments or plaques.²²⁵

Reference 36 - 0.01% Coverage

that celebrate Canada's past are common, but commemorating those aspects of our national history that reveal cultural genocide, human rights violations, racism, and injustice are more problematic.

Reference 37 - 0.01% Coverage

issued a report on memorialization processes in countries where victims and their families, working collaboratively with artists and various civic society groups, have commemorated their experiences in unofficial ways that may run counter to state-sanctioned versions of national history.²²⁹

Reference 38 - 0.01% Coverage

orations of Indigenous peoples' experience—both their oppression and their positive contributions to society—that have occurred in many countries, including Canada, have not been state-driven initiatives. Rather, they have been initiated by Indigenous peoples themselves. In Canada, a memorial to indigenous veterans from the First World War was built at the request of indigenous peoples, integrating many elements of indigenous cultures. This recognition took place at a later stage in history, however, and in a different venue to the main memorial established for other Canadian soldiers. Commemoration projects are also taking place ... regarding the history of Indian residential schools.²³⁰

Reference 39 - 0.01% Coverage

values, policies, and practices that focus on conservation and continue to exclude Indigenous history, heritage values, and memory practices, which prioritize healing and the reclaiming of culture in public commemoration.²⁴⁰

Reference 40 - 0.02% Coverage

Many Canadians feel that Canadian identity and cultural identity is somehow defined by this universal humanism. On the flip side, we have Prime Minister Harper who says Canada has no history of colonialism. They do the same thing. They deny colonialism and racism and [attitudes of] white superiority ... whose legacy we continue to see today.... It's a very toxic legacy.... One of the truths about Canada is that it was created as a white man's country and this term was used over and over again.... Twenty years ago, I became a Canadian citizen and one of the things that wasn't made clear to me ... was that when we took that oath [of allegiance] we would become party to the Treaties that were signed.... We were given this very uplifting lecture on the rights of Canadian citizenship but what was excluded was [information] on our responsibility and obligations ... as now being parties to these Treaties.²⁹⁷

Reference 41 - 0.03% Coverage

present is an exact and often cruel science. When Christopher Columbus set sail for the Americas, with the blessing of the Christian Church, Western civilization lacked the insights it needed to appreciate what Columbus met upon the shores of America. The cultural, linguistic, and ethical traditions of Europe were caught up in the naïve belief that they were inherently superior to those found in other parts of the world. Without excusing this superiority complex, it is necessary to name it. Sincerity alone does not set people above their place in history. Thousands of persons operated out of this mentality and gave their lives in dedication to an ideal that, while sincere in its intent, was, at one point, naively linked to a certain cultural, religious, linguistic, and ethnic superiority complex. These men and women sincerely believed that their vocations and actions were serving both God and the best interests of the Native peoples to whom they were ministering. History has, partially, rendered a cruel judgment on their efforts, showing how, despite much sincerity and genuine dedication, their actions were sometimes naïve and disrespectful in that they violated the sacred and cherished traditions of others. Hence, even as we apologize for some of the effects of their actions, we want at the same time to affirm their sincerity, the goodness of their intent, and the goodness, in many cases, of their actions. Recognizing that within every sincere apology there is implicit the promise of con-

Reference 42 - 0.01% Coverage

not know the history of Aboriginal peoples' contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past. As Commissioners, we understood from the start that although reconciliation could not

Reference 43 - 0.01% Coverage

To determine the truth and to tell the full and complete story of residential schools in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 44 - 0.01% Coverage

For most of the system's history, the federal government had no clear policy on discipline. Students were not only strapped and humiliated, but in some schools, they were also handcuffed, manacled, beaten, locked in cellars and other makeshift jails, or displayed in stocks. Overcrowding and a high student-staff ratio meant that even those children who were not subject to physical discipline grew up in an atmosphere of neglect.

Reference 45 - 0.01% Coverage

were, savages who massacred missionaries. It was written in, it was in all, we were seeing that in the images in the history of Canada. That's what hurt me. That's what made me hate my father, even my father. Even all the Natives, I hated them all."⁴³⁷ Specific teachers were remembered with gratitude. Madeleine Dion Stout, who

Public

References or discussions of public history and memory or how the general public is taught and/or understands the past

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many Canadians still do not know the history of Aboriginal peoples' contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past. As Commissioners, we understood from the start that although reconciliation could

Reference 2 - 0.01% Coverage

I think all Canadians need to stop and take a look and not look away. Yeah, it's embarrassing, yeah, it's an ugly part of our history. We don't want to know about it. What I want to see from the Commission is to rewrite the history books so that other generations will understand and not go through the same thing that we're going through now, like it never happened.³⁶

Reference 3 - 0.01% Coverage

I want Canadians to understand that [the legacy of the residential schools] does not just affect the lives of the person who actually attended the school, but family members, such as spouses and children, are also very deeply affected about this sad legacy in history.

Reference 4 - 0.01% Coverage

civil lawsuits were a difficult experience for Survivors. The courtroom experience was made worse by the fact that many lawyers did not have adequate cultural, historical, or psychological knowledge to deal with the painful memories that the Survivors were forced to reveal. The lack of sensitivity that lawyers often demonstrated in dealing with residential school Survivors resulted, in some cases, in the Survivors' not receiving appropriate legal service. These experiences prove the need for lawyers to develop a greater understanding of Aboriginal history and culture as well as the multi-faceted legacy of residential schools.

Reference 5 - 0.02% Coverage

resolve the ongoing conflicts between Aboriginal peoples and institutions of the country, but also in order for Canada to remove a stain from its past and be able to maintain its claim to be a leader in the protection of human rights among the nations of the world. Canada's historical development, as well as the view held strongly by some that the history of that development is accurate and beneficent, raises significant barriers to reconciliation in the twenty-first century. No Canadian can take pride in this country's treatment of Aboriginal peoples, and,

for that reason, all Canadians have a critical role to play in advancing reconciliation in ways that honour and revitalize the nation-to-nation Treaty relationship. At the Truth and Reconciliation Commission of Canada's (trc) Traditional Knowledge Keepers Forum held in June 2014, Chief Ian Campbell said, "Our history is

Reference 6 - 0.01% Coverage

tial to restore human dignity and empower victims to decide whether they accept an apology or forgive a perpetrator. Where there has been no apology, or one that victims believe tries to justify the behaviour of perpetrators and evade responsibility, reconciliation is difficult, if not impossible, to achieve. The official apologies from Canada and the churches sent an important message to all Canadians that Aboriginal peoples had suffered grievous harms at the hands of the state and church institutions in the schools, and that, as the parties responsible for those harms, the state and the churches accepted their measure of responsibility. The apologies were a necessary first step in the process of reconciliation. The history and destructive legacy of residential schools is a sober reminder that

Reference 7 - 0.03% Coverage

Feathers of Hope began as a First Nations youth forum but it quickly [became] a movement of hope, healing, and positive change within northern Ontario's First Nations communities. You spoke passionately about wanting to learn about the past, and said that First Nations and non-First Nations people alike need to understand our history, and the impacts it still has on everything around us.... First Nations and non-First Nations people need to understand how colonization, racism, that residential schools still continue to negatively impact the quality of life in our communities.

Everyone, especially the young people ... need to learn of Canada's history, of our past, to truly try and understand our present. This needs to be taught in school, but it also needs to be heard first-hand from our family, our friends, and our other community members. This will begin the journey of healing together as a family or as a community because we can no longer live [with] a silence that hides our pain. So while youth want to know of their past, they are ready to move forward. They understand they need positive change, but they don't want to do this alone. We all need to come together so we can share, so we can grow, and then we can uplift one another, because that's what reconciliation is about.¹¹⁵

Learning about the residential schools history is crucial to reconciliation, but can be effective only if Canadians also learn from this history in terms of repairing broken trust, strengthening a sense of civic responsibility, and spurring remedial and constructive action.¹¹⁶

Reference 8 - 0.01% Coverage

1982, which recognizes and affirms existing Aboriginal and Treaty rights, and various court rulings related to Aboriginal rights have fundamentally altered the landscape in Canada's public history institutions. In light of court decisions that have declared that the principle of the honour of the Crown must be upheld by the state in all its dealings with Aboriginal peoples and that Aboriginal peoples' oral history must be "placed on an equal footing" with written historical documents, national museums and archives have been compelled to respond accordingly.¹³³

Reference 9 - 0.01% Coverage

century. Colonization as a term or concept is not mentioned in Canada Hall. This is something we intend to correct. Canadians made it very clear to us during the public engagement process that the voices and the experiences of First Peoples must have a place in any narrative of Canadian history.... Canadians want us to be comprehensive, frank and fair in our presentation of their history. They want us to examine both the good and the bad from our past. We were urged to foster a sense of national pride without ignoring our failings, mistakes and controversies.¹³⁹

Reference 10 - 0.02% Coverage

connections to history,” the Canadian Museum of History said that it intended to “explore the realities of contemporary life for Canada’s First Peoples [including] cultural engagements with modernity, environmental change, and globalization, evolving concepts of tradition, political mobilization, and new avenues of social expression ... [and] the impact of rapid change in Canada’s North, especially for Inuit.”¹⁴¹ key research theme is “First Peoples,” with a particular focus on Aboriginal histories.

The histories and cultures of Aboriginal peoples are central to all Canadians’ understanding of their shared past. Respectful exploration of the interwoven, often difficult histories of Aboriginal and non-Aboriginal Peoples is a responsible, timely contribution to contemporary Canada, and to global understanding of Aboriginal Peoples.... There are four principal objectives in exploring and sharing Aboriginal narratives.... 1) Represent Aboriginal histories and cultures within broader Canadian narratives ... 2) Explore intercultural engagement and its continuing impacts ... 3) Broaden understanding of Aboriginal history before European contact ... [and] 4) Deepen efforts to support First Peoples’ stewardship.¹⁴²

Reference 11 - 0.01% Coverage

emphasizes is consistent with our own findings: Canadians, including youth and teachers, think they should learn about the history and legacy of residential schools and Aboriginal history more broadly. We take particular note of the prominence given to presenting both the positive and negative aspects of Canada’s history, demonstrating the relevance of the past to the present, including marginalized voices and

Reference 12 - 0.02% Coverage

of Survivors, their families, and communities. What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the collective memory of Survivors and others whose lives were touched by the history and legacy of the residential school system. With this understanding, the trc mandate called for the establishment of a new

National Research Centre (nrc) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This nrc, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (nctr), is an evolving, Survivor-centred model of education

for reconciliation. Implementing a new approach to public education, research, and record keeping, the centre will serve as a public memory “site of conscience,” bearing permanent witness to Survivors’ testimonies and the history and legacy of the residential school system.¹⁶⁹

Reference 13 - 0.02% Coverage

Several speakers talked about their vision for the nctr. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation, said, Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit; a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.¹⁷¹

Reference 14 - 0.01% Coverage

the truth and be able to tell the full and complete story of residential schools in this country, it was fundamentally important to the Commission’s work to be able to hear the stories of Survivors and their families. It was also important to hear the stories of those who worked in the schools—the teachers, the administrators, the cooks, the janitors—as well as their family members. Canada’s national history must reflect this complex truth so that 50 or 100 years from now, our children’s children and their children will know what happened. They will inherit the responsibility of ensuring that it never happens again. Regardless of the different individual experiences that children had as students in

Reference 15 - 0.02% Coverage

ing Survivors’ memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood’s *Out of the Depths: The Experiences of Mi’kmaq Children at the Indian Residential School at Shubenacadie*, Nova Scotia (1992), to the more recent works of Agnes Grant’s *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin’s *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine’s *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars’s *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo’s *Up Ghost River: A Chief’s Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author’s own life experiences), such

Reference 16 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope. The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the Commission's activities, commemoration projects across the country were funded under the terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 17 - 0.03% Coverage

neighbours. The scope, breadth, and creativity of the projects were truly impressive. Projects ranged from traditional and virtual quilts, monuments and memorials, traditional medicine gardens, totem pole and canoe carving, oral history, community ceremonies and feasts, land-based culture and language camps, cemetery restoration, film and digital storytelling, commemorative walking trails, and theatre or dance productions.²¹⁶ The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process that were seen as being essential to supporting long-term reconciliation. First, the projects were to be Survivor-driven; that is, their success was contingent upon the advice, recommendations, and active participation of Survivors. Second, commemoration projects would forge new connections that linked Aboriginal family and community memory to Canada's public memory and national history. Third, incorporating Indigenous oral history and memory practices into commemoration projects would ensure that the processes of remembering places, reclaiming identity, and revitalizing cultures were consistent with the principle of self-determination. Commemorating the life stories of Survivors strengthens the bonds of family and

community memory that have been disrupted but not destroyed. Families grieve for all that was lost and can never be recovered. The act of commemoration remembers and honours those who are no longer living and comforts those for whom a history of injustice and oppression is still very much alive. Commemorations can also symbolize hope, signifying cultural revitalization and the reclaiming of history and identity. Even as they grieve, families envision a better future for children and youth and for generations yet unborn. The collective memory of Aboriginal peoples lives in places: in their traditional

Reference 18 - 0.01% Coverage

exhibit, To Reunite, To Honour, To Witness, at the Legacy Art Gallery at the University of Victoria. Survivors, Elders, and community members continue to work with Walsh and Qwul'sih'yah'maht to document the story of the creation and return of the children's paintings as part of reconnecting individual, family, and community memory, and educating the public about a previously unknown part of the history and legacy of the residential schools. In September 2013, the paintings returned once again to the Learning Place at

Reference 19 - 0.03% Coverage

violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them. The Commission believes there is an urgent need for more dialogue between Aboriginal peoples and new Canadians. At a forum, "From Remembrance to Reconciliation," co-sponsored by the Ontario Human Rights Commission, Colour of Poverty, Colour of Change, and the Metro Toronto Chinese and South-East Asian Legal Clinic, and attended by the trc Commissioners, participants reflected on how their own histories shaped their understanding of violence, oppression, and racism, the stereotypes they learned about Aboriginal peoples in Canada, and the challenges and opportunities of building alliances together. Akua Benjamin, who came from the Caribbean, with its history of slavery, said, How is it that our histories ... [have] so many similarities in terms of violence? The violence of slavery is the violence of destruction in Aboriginal communities.... These are societies that are shaped by violence.... My grandmother talked about working in the fields and being beaten ... my mother carried coal on her head as a child ... so we have a lot in common.... How do we reconcile? How do we have those difficult conversations that say that you are implicated in my struggle? You have privilege that I don't. You have an education that I was not privy to.... This is a safe place for us to really have those difficult conversations.²⁹⁶

Reference 20 - 0.02% Coverage

Many Canadians feel that Canadian identity and cultural identity is somehow defined by this universal humanism. On the flip side, we have Prime Minister Harper who says Canada has no history of colonialism. They do the same thing. They deny colonialism and racism and [attitudes of] white superiority ... whose legacy we continue to see today.... It's a very toxic legacy.... One of the truths about Canada is that it was created as a white man's country and this term was used over and over again.... Twenty years ago, I became a Canadian citizen and one of the things that wasn't made clear to me ... was that when we took that oath [of allegiance] we would

become party to the Treaties that were signed.... We were given this very uplifting lecture on the rights of Canadian citizenship but what was excluded was [information] on our responsibility and obligations ... as now being parties to these Treaties.²⁹⁷

Reference 21 - 0.01% Coverage

They need to learn how to speak to, and about, each other respectfully. They need to learn how to speak knowledgeably about the history of this country. And they need to ensure that their children learn how to do so as well. Reconciliation calls for group action. The 2012 Vancouver Olympics Organizing

Reference 22 - 0.02% Coverage

Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us. God bless all of you. God bless our land.

Reference 23 - 0.01% Coverage

not know the history of Aboriginal peoples' contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past. As Commissioners, we understood from the start that although reconciliation could not

Reference 24 - 0.01% Coverage

I think all Canadians need to stop and take a look and not look away. Yeah, it's embarrassing, yeah, it's an ugly part of our history. We don't want to know about it. What I want to see from the Commission is to rewrite the history books so that other generations will understand and not go through the same thing that we're going through now, like it never happened.¹⁶

Reclaiming

References or discussions about the reclaiming or asserting of lost histories, voices or stories

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references coded [0.54% Coverage]

Reference 1 - 0.01% Coverage

lished a National Residential School Student Death Register. The creation of this register marks the first effort in Canadian history to properly record the number of students who died in residential schools. The register is made of up three sub-registers:

Reference 2 - 0.02% Coverage

transmit Aboriginal languages in Article 13:1, which recognizes that “Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.” Article 14 provides for educational language rights of the type that Canadians already know and experience, with respect to anglophone and francophone minorities. Article 14:1 provides similarly that “Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning,” and Article 14:3 provides: “States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.” Article 16 provides that Indigenous peoples “have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without

Reference 3 - 0.01% Coverage

understand an Aboriginal language. Sabrina Williams, an intergenerational Survivor from British Columbia, expressed that need. I didn’t realize until taking this language class how much we have lost—all the things that are attached to language: it’s family connections, it’s oral history, it’s traditions, it’s ways of being, it’s ways of knowing, it’s medicine, it’s song, it’s dance, it’s memory. It’s everything, including the land.... And unless we inspire our kids to love our culture, to love our language ... our languages are continually going to be eroded over time. So, that is daunting. Yeah. So, to me that’s part of what reconciliation looks like.⁹⁵

Reference 4 - 0.02% Coverage

structive history lesson for the future. The Treaties are a model for how Canadians, as diverse peoples, can live respectfully and peacefully together on these lands we now share. The Royal Proclamation of 1763 and Treaty of Niagara, 1764 The history of Treaty making in Canada is contentious. Aboriginal peoples and

the Crown have interpreted the spirit and intent of the Treaties quite differently. Generally, government officials have viewed the Treaties as legal mechanisms by which Aboriginal peoples ceded and surrendered their lands to the Crown. In contrast, First Nations, Inuit, and Métis peoples understand Treaties as a sacred obligation that commits both parties to maintain respectful relationships and share lands and resources equitably. Indigenous peoples have kept the history and ongoing relevance of the Treaties alive in their own oral histories and legal traditions. Without their perspectives on the history of Treaty making, Canadians know only one side of this country's history. This story cannot simply be told as the story of how Crown officials unilaterally imposed Treaties on Aboriginal peoples; they were also active participants in Treaty negotiations.³³ The history and interpretation of Treaties and the Aboriginal–Crown rela-

Reference 5 - 0.01% Coverage

The Commission believes that Survivors, who took action to bring the history and

Reference 6 - 0.01% Coverage

deep wounds of history. Words of apology alone are insufficient; concrete actions on both symbolic and material fronts are required. Reparations for historical injustices must include not only apology, financial redress, legal reform, and policy change, but also the rewriting of national history and public commemoration.

Reference 7 - 0.03% Coverage

Feathers of Hope began as a First Nations youth forum but it quickly [became] a movement of hope, healing, and positive change within northern Ontario's First Nations communities. You spoke passionately about wanting to learn about the past, and said that First Nations and non-First Nations people alike need to understand our history, and the impacts it still has on everything around us.... First Nations and non-First Nations people need to understand how colonization, racism, that residential schools still continue to negatively impact the quality of life in our communities.

Everyone, especially the young people ... need to learn of Canada's history, of our past, to truly try and understand our present. This needs to be taught in school, but it also needs to be heard first-hand from our family, our friends, and our other community members. This will begin the journey of healing together as a family or as a community because we can no longer live [with] a silence that hides our pain. So while youth want to know of their past, they are ready to move forward. They understand they need positive change, but they don't want to do this alone. We all need to come together so we can share, so we can grow, and then we can uplift one another, because that's what reconciliation is about.¹¹⁵

Learning about the residential schools history is crucial to reconciliation, but can be effective only if Canadians also learn from this history in terms of repairing broken trust, strengthening a sense of civic responsibility, and spurring remedial and constructive action.¹¹⁶

Reference 8 - 0.03% Coverage

of Victoria, seven Aboriginal youth researchers embarked on a digital storytelling project, “Residential Schools Resistance Narratives: Strategies and Significance for Indigenous Youth.” The project enabled youth researchers to learn about the critical role that resistance and resilience played in the residential schools and beyond, but also allowed them to reflect on their own identities and roles within their families and communities. One youth researcher said that “what started as a research job turned into a personal hunt for knowledge of my own family’s history with residential schools.” Others noted the importance of respecting and incorporating ceremony and protocols in their digital storytelling projects. Asma Antoine, the project coordinator, reported that the group learned the importance of knowing that when speaking to a Survivor ... you have to hear their past before you can hear their understanding of resistance. This project allowed the group [to have] a learning process that weaves [together] traditional [Indigenous] and Western knowledge to build our stories of resistance.... This research project has ignited a fire that shows in each digital story. The passion of resistance that validates the survival and resiliency of First Nations people and communities provides hope for healing and reconciliation over the next seven generations.¹¹⁸

Reference 9 - 0.02% Coverage

about the past. They understand that knowing the whole story about Canada’s history is relevant for today and crucial for their future. This was evident, for example, in an expression of reconciliation made to the trc at the Alberta National Event on March 27, 2014, by a group of Aboriginal and non-Aboriginal youth from the Centre for Global Education in Edmonton. One of the non-Aboriginal youth, Hanshi Liu, told us about the project. First, the group—made up of youth from First Nations reserves, the rural communities of High Prairie and Fort MacLeod, and the city of Edmonton—spent a month studying and talking about residential schools and their shared history. They then held a virtual town hall where over 300 students talked about their vision for reconciliation. Emerald Blesse from Little River Cree Nation told us that “youth believe that rec-

Reference 10 - 0.01% Coverage

1982, which recognizes and affirms existing Aboriginal and Treaty rights, and various court rulings related to Aboriginal rights have fundamentally altered the landscape in Canada’s public history institutions. In light of court decisions that have declared that the principle of the honour of the Crown must be upheld by the state in all its dealings with Aboriginal peoples and that Aboriginal peoples’ oral history must be “placed on an equal footing” with written historical documents, national museums and archives have been compelled to respond accordingly.¹³³

Reference 11 - 0.01% Coverage

e) Repatriating, on request, objects that are sacred or integral to the history and continuity of particular nations and communities;

Reference 12 - 0.02% Coverage

in Vancouver on March 3, 2011, cmhr President and Chief Executive Officer Stuart Murray talked about the museum's vision for, and role in, national reconciliation. He emphasized the prominent role of the cmhr's First Nations, Inuit, and Métis advisors, as well as the Elders Advisory Council, Aboriginal Youth Council, and the broader Aboriginal community, in the planning and programs developed by the museum.¹⁴⁴ Given the deep controversies that exist regarding the history of the residential school system, it is perhaps not surprising that the cmhr was criticized by the Southern Chiefs Organization in Manitoba in June of 2013, after media reports that the museum would not "label human rights violations against First Nations as genocide." From the Southern Chiefs Organization's perspective, the museum was "sanitizing the true history of Canada's shameful treatment of First Nations."¹⁴⁵ ment on July 26, 2013, clarifying the museum's position.

Reference 13 - 0.02% Coverage

In the Museum, we will examine the gross and systemic human rights violation of Indigenous peoples. This will include information about the efforts of the Aboriginal community, and others, to gain recognition of these violations as genocide—and we will use that word. We will look at the ways this recognition can occur when people combat denial and work to break the silence surrounding such horrific abuses.... We have chosen, at present, not to use the word "genocide" in the title for one of the exhibits about this experience, but will be using the term in the exhibit itself when describing community efforts for this recognition. Historical fact and emerging information will be presented to help visitors reach their own conclusions. While a museum does not have the power to make declarations of genocide, we can certainly encourage—through ongoing partnership with the Indigenous community itself—an honest examination of Canada's human rights history, in hopes that respect and reconciliation will prevail.¹⁴⁶

Reference 14 - 0.02% Coverage

national reconciliation is the most suitable framework to guide commemoration of this significant historical benchmark in Canada's history. This intended celebration can be an opportunity for Canadians to take stock of the past, celebrating the country's accomplishments without shirking responsibility for its failures. Fostering more inclusive public discourse about the past through a reconciliation lens would open up new and exciting possibilities for a future in which Aboriginal peoples take their rightful place in Canada's history as founding nations who have strong and unique contributions to make to this country. In the Commission's view, there is an urgent need in Canada to develop historically literate citizens who understand why and how the past is relevant to their own lives and the future of the country. Museums have an ethical responsibility to foster national reconciliation, and not simply tell one party's version of the past. This can be accomplished by representing the history of residential schools and of Aboriginal peoples in ways that invite multiple, sometimes conflicting, perspectives, yet ultimately facilitate empathy, mutual respect, and a desire for reconciliation that is rooted in justice. The Canadian Museum of History and the Canadian Museum for Human Rights,

Reference 15 - 0.01% Coverage

about the children who never came home from residential school. The question of what happened to their loved ones and where they were laid to rest has haunted families and communities. Throughout the history of Canada's residential school system, there was no effort to record across the entire system the number of students who died while attending the schools each year. The National Residential School Student Death Register, established by the Truth and Reconciliation Commission of Canada, represents the first national effort to record the names of the students who died at school. The register is far from complete: there are, for example, many relevant documents that have yet to be received, collected, and reviewed. Some of these records have been located in provincial records. In June 2012, at

Reference 16 - 0.02% Coverage

A working group was formed to organize the first [commemoration] feast, which was held at Fort Normandeau, on June 30, 2010. As the more than 325 names of students were read, a hush fell over the crowd.... Since then the collaboration [has] continued, with First Nations Treaty 6 and 7, Métis Nation of Alberta, United Church members, the Red Deer Museum and Art Gallery, the City and County [of Red Deer], the [Indian] Friendship Centre, and school boards. This led to the formation of the Remembering the Children Society in 2011.... Our society's objectives include: continued support for recovering Indian residential school cemeteries and histories in Alberta; educating the public about the same; honouring the Survivors, and those who died in the schools; as well as identifying the unmarked graves. Each year for the next three years, a commemorative feast was held. At the third gathering, many descendants shared stories of the impact on them, their parents, and grandparents, because they attended the Red Deer Industrial School.

Reference 17 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 18 - 0.02% Coverage

of Survivors, their families, and communities. What Aboriginal peoples required was a centre of their own—a cultural space that would serve as both an archives and a museum to hold the collective memory of Survivors and others whose lives were touched by the history and legacy of the residential school system. With this understanding, the trc mandate called for the establishment of a new

National Research Centre (nrc) to hold all the historical and newly created documents and oral statements related to residential schools, and to make them accessible for the future. This nrc, as created by the Truth and Reconciliation Commission of Canada, and now renamed the National Centre for Truth and Reconciliation (nctr), is an evolving, Survivor-centred model of education for reconciliation. Implementing a new approach to public education, research, and record

keeping, the centre will serve as a public memory “site of conscience,” bearing permanent witness to Survivors’ testimonies and the history and legacy of the residential school system.¹⁶⁹

Reference 19 - 0.02% Coverage

the colonial story of how Canada began with European settlement and became a nation, the process of remembering the past together also invites people to question this limited version of history. Unlike some truth and reconciliation commissions that have focused on individual victims of human rights violations committed over a short period of time, this Commission has examined both the individual and collective harms perpetrated against Aboriginal families, communities, and nations for well over a century, as well as the preconditions that enabled such violence and oppression to occur. Of course, previously inaccessible archival documents are critically important to correcting the historical record, but we have given equal weight and greater voice to Indigenous oral-based history, legal traditions, and memory practices in our work and in this final report, since these represent the previously unheard and unrecorded versions of history, knowledge, and wisdom.¹⁸⁴

Reference 20 - 0.02% Coverage

ble quality that moves us from our heads to our hearts. They teach us about ourselves, our histories, and our lives. Ceremony and ritual have played an important role in various conflict and peace-building settings across the globe, including North America, where Indigenous nations have their own long histories of diplomacy and peacemaking. Ceremonial rituals have three functions in the peacemaking process. First, they create a safe space for people to interact and learn as they take part in the ceremony. Second, they enable people to communicate non-verbally and process their emotions. Third, ceremonies create an environment where change is made possible; world views, identities, and relationships with others are transformed.¹⁸⁶ Those in attendance at trc events learned to acknowledge and respect Indigenous

Reference 21 - 0.02% Coverage

ing Survivors’ memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood’s *Out of the Depths: The Experiences of Mi’kmaw Children at the Indian Residential School at Shubenacadie*, Nova Scotia (1992), to the more recent works of Agnes Grant’s *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin’s *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine’s *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars’s *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo’s *Up Ghost River: A Chief’s Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author’s own life experiences), such

Reference 22 - 0.01% Coverage

to resist and challenge the cultural understandings of settler-dominated versions of Canada's past and its present reality. Sharing intercultural dialogue about history, responsibility, and transformation through the arts is potentially healing and transformative for both Aboriginal and non-Aboriginal peoples.²⁰⁸

Reference 23 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, "Practicing Reconciliation: A Collaborative

Reference 24 - 0.03% Coverage

neighbours. The scope, breadth, and creativity of the projects were truly impressive. Projects ranged from traditional and virtual quilts, monuments and memorials, traditional medicine gardens, totem pole and canoe carving, oral history, community ceremonies and feasts, land-based culture and language camps, cemetery restoration, film and digital storytelling, commemorative walking trails, and theatre or dance productions.²¹⁶ The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process that were seen as being essential to supporting long-term reconciliation. First, the projects were to be Survivor-driven; that is, their success was contingent upon the advice, recommendations, and active participation of Survivors. Second, commemoration projects would forge new connections that linked Aboriginal family and community memory to Canada's public memory and national history. Third, incorporating Indigenous oral history and memory practices into commemoration projects would ensure that the processes of remembering places, reclaiming identity, and revitalizing cultures were consistent with the principle of self-determination. Commemorating the life stories of Survivors strengthens the bonds of family and community memory that have been disrupted but not destroyed. Families grieve for all that was lost and can never be recovered. The act of commemoration remembers and honours those who are no longer living and comforts those for whom a history of injustice and oppression is still very much alive. Commemorations can also symbolize hope, signifying cultural revitalization and the reclaiming of history and identity. Even as they grieve, families envision a better future for children and youth and for generations yet unborn. The collective memory of Aboriginal peoples lives in places: in their traditional

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exhibit, To Reunite, To Honour, To Witness, at the Legacy Art Gallery at the University of Victoria. Survivors, Elders, and community members continue to work with Walsh and Qwul'sih'yah'maht to document the story of the creation and return of the children's paintings as part of reconnecting individual, family, and community memory, and educating the public about

a previously unknown part of the history and legacy of the residential schools. In September 2013, the paintings returned once again to the Learning Place at

Reference 26 - 0.02% Coverage

oration initiative, which was described as an “expression of reconciliation” when it was publicly announced at the Atlantic National Event in 2011. It is a specially commissioned stained-glass window entitled Giniigaaniimenaaning or Looking Ahead, designed by Métis artist Christi Belcourt. Its two-sided imagery depicts the history of the residential schools, the cultural resilience of Aboriginal peoples, and hope for the future. The window was permanently installed in the Centre Block of the federal parliament buildings, and unveiled in a dedication ceremony on November 26, 2012.²²¹ Putting this window in such a prominent public place helps to make the history and legacy of residential schools more visible to the Canadian public and the world at large, while also acknowledging the federal government’s responsibility in establishing the residential school system. At the dedication ceremony, artist Christi Belcourt said that her inspiration for the

Reference 27 - 0.01% Coverage

orations of Indigenous peoples’ experience—both their oppression and their positive contributions to society—that have occurred in many countries, including Canada, have not been state-driven initiatives. Rather, they have been initiated by Indigenous peoples themselves. In Canada, a memorial to indigenous veterans from the First World War was built at the request of indigenous peoples, integrating many elements of indigenous cultures. This recognition took place at a later stage in history, however, and in a different venue to the main memorial established for other Canadian soldiers. Commemoration projects are also taking place ... regarding the history of Indian residential schools.²³⁰

Reference 28 - 0.01% Coverage

Such stories are indicative of the need for the rich history of Aboriginal peoples’ contributions to sport to become part of Canadian sport history. On November 18, 2014, we attended an event hosted by the Law Society of Upper

Reference 29 - 0.02% Coverage

Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong

communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us. God bless all of you. God bless our land.

Reference 30 - 0.01% Coverage

mandate was to “witness, support, promote and facilitate truth and reconciliation events at both the national and community levels.” Witnessing in this context refers to the traditional and continuing Aboriginal practice of calling forth witnesses to validate moments of great historic significance. Their role is to recall, remember, and care for the history witnessed and experienced, to share it more widely once they are back home, and to carry the knowledge of it with others into the future.

Reference 31 - 0.01% Coverage

a National Residential School Student Death Register. The creation of this register marks the first effort in Canadian history to properly record the number of students who died in residential schools. The register is made of up three sub-registers:

Reference 32 - 0.01% Coverage

not know the history of Aboriginal peoples’ contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past. As Commissioners, we understood from the start that although reconciliation could not

Reference 33 - 0.02% Coverage

using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.²⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the country, each

Reference 34 - 0.02% Coverage

themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions

within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together.

Reference 35 - 0.01% Coverage

In the 1980s, various members of Canadian society began to undertake a reassessment of the residential school experience. Starting in 1986, Canadian churches began to issue apologies for attempting to impose European culture and values on Aboriginal people. Apologies specific to the residential schools were to follow in the 1990s. Former students began to speak out publicly about their experiences, leading to both criminal charges against some sexual abusers and the launching of class-action lawsuits against the churches and the federal government. The cases were eventually resolved in the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history, which was reached in 2006 and came into effect in 2007.

Reference 36 - 0.01% Coverage

A Survivor is not just someone who "made it through" the schools, or "got by" or was "making do." A Survivor is a person who persevered against and overcame adversity. The word came to mean someone who emerged victorious, though not unscathed, whose head was "bloody but unbowed." It referred to someone who had taken all that could be thrown at them and remained standing at the end. It came to mean someone who could legitimately say "I am still here!" For that achievement, Survivors deserve our highest respect. But, for that achievement, we also owe them the debt of doing the right thing. Reconciliation is the right thing to do, coming out of this history.

Reference 37 - 0.01% Coverage

and reports of the people who organized and ran the system. These documents describe the goals and methods of the federal government that founded and funded the schools, and of the religious organizations that operated them. Their written records contain the rationales for continued residential school operation, as well as internal, and occasionally public, criticisms of the schools. These have provided the basis for valuable histories. Over the past thirty years, a growing number of former students have published their

Reconciliation

References or discussions of the role of history in reconciliation

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references coded [0.78% Coverage]

Reference 1 - 0.01% Coverage

many Canadians still do not know the history of Aboriginal peoples' contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past. As Commissioners, we understood from the start that although reconciliation could

Reference 2 - 0.01% Coverage

ences at trc events in every region of this country have launched a much-needed dialogue about what is necessary to heal themselves, their families, communities, and the nation. Canadians have much to benefit from listening to the voices, experiences, and wisdom of Survivors, Elders, and Traditional Knowledge Keepers—and much more to learn about reconciliation. Aboriginal peoples have an important contribution to make to reconciliation. Their knowledge systems, oral histories, laws, and connections to the land have vitally informed the reconciliation process to date, and are essential to its ongoing progress. At a Traditional Knowledge Keepers Forum sponsored by the trc, Anishinaabe

Reference 3 - 0.01% Coverage

[There must be] a change in perspective about the way in which Aboriginal peoples would be engaged with Canadian society in the quest for reconciliation.... [We cannot] perpetuate the paternalistic concept that only Aboriginal peoples are in need of healing.... The perpetrators are wounded and marked by history in

Reference 4 - 0.02% Coverage

harms using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.⁴⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the coun-

Reference 5 - 0.02% Coverage

oral history traditions, and practices have much to teach us about how to establish respectful relationships among peoples and with the land and all living things. Learning how to live together in a good way happens through sharing stories and practising reconciliation in our everyday lives. When we talk about the concept of reconciliation, I think about some of the stories that I've heard in our culture and stories are important.... These stories are so important as theories but at the same time stories are important to oral cultures. So when we talk about stories, we talk about defining our environment and how we look at authorities that come from the land and how that land, when we talk about our relationship with the land, how we look at forgiveness and reconciliation is so important when we look at it historically. We have stories in our culture about our superheroes, how we treat each other, stories about how animals and plants give us authorities and privileges to use plants as healing, but we also have stories about practices. How would we practise reconciliation? How would we practise getting together to talk about reconciliation in an oral perspective? And those practices are so important.⁴⁷

Reference 6 - 0.01% Coverage

post-secondary institutions played in training the teachers who taught in the schools. They have pledged to change educational practices and curriculum to be more inclusive of Aboriginal knowledge and history. Artists shared their ideas and feelings about truth and reconciliation through songs, paintings, dance, film, and other media. Corporations provided resources to bring Survivors to events, and, in some cases, some of their own staff and managers. For non-Aboriginal Canadians who came to bear witness to Survivors' life stories,

Reference 7 - 0.01% Coverage

history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together.

Reference 8 - 0.01% Coverage

understand an Aboriginal language. Sabrina Williams, an intergenerational Survivor from British Columbia, expressed that need. I didn't realize until taking this language class how much we have lost—all the things that are attached to language: it's family connections, it's oral history, it's traditions, it's ways of being, it's ways of knowing, it's medicine, it's song, it's dance, it's memory. It's everything, including the land.... And unless we inspire our kids to love our culture, to love our language ... our languages are continually going to be eroded over time. So, that is daunting. Yeah. So, to me that's part of what reconciliation looks like.⁹⁵

Reference 9 - 0.02% Coverage

resolve the ongoing conflicts between Aboriginal peoples and institutions of the country, but also in order for Canada to remove a stain from its past and be able to maintain its claim to be a leader in the protection of human rights among the nations of the world. Canada's historical development, as well as the view held strongly by some that the history of that development is

accurate and beneficent, raises significant barriers to reconciliation in the twenty-first century. No Canadian can take pride in this country's treatment of Aboriginal peoples, and, for that reason, all Canadians have a critical role to play in advancing reconciliation in ways that honour and revitalize the nation-to-nation Treaty relationship. At the Truth and Reconciliation Commission of Canada's (trc) Traditional Knowledge Keepers Forum held in June 2014, Chief Ian Campbell said, "Our history is

Reference 10 - 0.01% Coverage

There can be no doubt that the founders of Canada somehow lost their moral compass in their relations with the people who occupied and possessed the land.... While we cannot change history, we can learn from it and we can use it to shape our common future.... This effort is crucial in realizing the vision of creating a compassionate and humanitarian society, the society that our ancestors, the Aboriginal, the French and the English peoples, envisioned so many years ago—our home, Canada.²

Reference 11 - 0.01% Coverage

with early Canadians. That relationship of mutual support, respect, and assistance was confirmed by the Royal Proclamation of 1763 and the Treaties with the Crown that were negotiated in good faith by their leaders. That memory, confirmed by historical analysis and passed down through Indigenous oral histories, has sustained Aboriginal peoples in their long political struggle to live with dignity as self-determining peoples with their own cultures, laws, and connections to the land. The destructive impacts of residential schools, the Indian Act, and the Crown's fail-

Reference 12 - 0.01% Coverage

aged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Reconciliation not only requires apologies, reparations, the relearning of Canada's national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue

Reference 13 - 0.04% Coverage

that they want to know the truth about the history and legacy of residential schools. They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people. They want to learn about the rich contributions that Aboriginal peoples have made to this country. They understand that reconciliation involves a conversation not only about residential schools, but also about all other aspects of the relationship between Aboriginal and non-Aboriginal peoples. As Commissioners, we believe that reconciliation is about respect. That includes both self-respect for Aboriginal people and mutual respect among all Canadians. All young people need to know who they are and from where they come. Aboriginal children and youth, searching for their own identities and places of belonging, need to know and take pride in their Indigenous roots. They need to know the answers to some very basic questions. Who are my people? What is our history? How are we unique? Where do I belong? Where is my homeland?

What is my language and how does it connect me to my nation's spiritual beliefs, cultural practices, and ways of being in the world? They also need to know why things are the way they are today. That requires an understanding of the history of colonization, including the residential school system and how it has affected their families, communities, their people, and themselves. Of equal importance, non-Aboriginal children and youth need to comprehend how their own identities and family histories have been shaped by a version of Canadian history that has marginalized Aboriginal peoples' history and experience. They need to know how notions of European superiority and Aboriginal inferiority have tainted mainstream society's ideas about, and attitudes towards, Aboriginal peoples in ways that have been profoundly disrespectful and damaging. They too need to understand Canada's history as a settler society and how assimilation policies have affected Aboriginal peoples. This knowledge and understanding will lay the groundwork for establishing mutually respectful relationships.

Reference 14 - 0.01% Coverage

The highest court of Canada has recognized the need for reconciliation of "preexisting aboriginal sovereignty with assumed Crown sovereignty." The Supreme Court has taken judicial notice of "such matters as colonialism, displacement and residential schools," which demonstrate how "assumed" sovereign powers were abused throughout history. The root cause of such abuse leads back to the Doctrine of Discovery and other related fictitious constructs which must therefore be addressed.³⁰

Reference 15 - 0.01% Coverage

supporters gathered in Gatineau, Québec, at the Canadian Museum of Civilization, to commemorate the Royal Proclamation as part of a national and international day of action. One of the organizers, Clayton Thomas-Muller, said, "We are using this founding document of this country and its anniversary to usher in a new era of reconciliation of Canada's shameful colonial history, to turn around centuries of neglect and abuse of our sacred and diverse nations."⁴¹

Reference 16 - 0.01% Coverage

tial to restore human dignity and empower victims to decide whether they accept an apology or forgive a perpetrator. Where there has been no apology, or one that victims believe tries to justify the behaviour of perpetrators and evade responsibility, reconciliation is difficult, if not impossible, to achieve. The official apologies from Canada and the churches sent an important message to all Canadians that Aboriginal peoples had suffered grievous harms at the hands of the state and church institutions in the schools, and that, as the parties responsible for those harms, the state and the churches accepted their measure of responsibility. The apologies were a necessary first step in the process of reconciliation. The history and destructive legacy of residential schools is a sober reminder that

Reference 17 - 0.02% Coverage

inal Canadians is attributable to educational institutions and what they have taught, or failed to teach, over many generations. Despite that history, or, perhaps more correctly, because of its

potential, the Commission believes that education is also the key to reconciliation. Educating Canadians for reconciliation involves not only schools and post-secondary institutions, but also dialogue forums and public history institutions such as museums and archives. Education must remedy the gaps in historical knowledge that perpetuate ignorance and racism. But education for reconciliation must do even more. Survivors told us that Canadians must learn about the history and legacy of residential schools in ways that change both minds and hearts. At the Manitoba National Event in Winnipeg, Allan Sutherland said,

Reference 18 - 0.02% Coverage

lum about residential schools must be part of a broader history education that integrates First Nations, Inuit, and Métis voices, perspectives, and experiences; and builds common ground between Aboriginal and non-Aboriginal peoples. The education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect.¹¹² This is consistent with the United Nations Declaration on the Rights of Indigenous Peoples, which articulates the state's responsibility with regard to public education and the promotion of respectful relationships between citizens, as follows: Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. [Article 15:1] States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society. [Article 15:2]

Reference 19 - 0.01% Coverage

will ensure that Aboriginal children and youth see themselves and their cultures, languages, and histories respectfully reflected in the classroom. Non-Aboriginal learners will benefit, as well. Taught in this way, all students, both Aboriginal and non-Aboriginal, gain historical knowledge while also developing respect and empathy for each other. Both elements will be vital to supporting reconciliation in the coming years. Developing respect for, and understanding of, the situation of others is an import-

Reference 20 - 0.03% Coverage

Feathers of Hope began as a First Nations youth forum but it quickly [became] a movement of hope, healing, and positive change within northern Ontario's First Nations communities. You spoke passionately about wanting to learn about the past, and said that First Nations and non-First Nations people alike need to understand our history, and the impacts it still has on everything around us.... First Nations and non-First Nations people need to understand how colonization, racism, that residential schools still continue to negatively impact the quality of life in our communities.

Everyone, especially the young people ... need to learn of Canada's history, of our past, to truly try and understand our present. This needs to be taught in school, but it also needs to be heard first-hand from our family, our friends, and our other community members. This will begin the journey of healing together as a family or as a community because we can no longer live [with] a

silence that hides our pain. So while youth want to know of their past, they are ready to move forward. They understand they need positive change, but they don't want to do this alone. We all need to come together so we can share, so we can grow, and then we can uplift one another, because that's what reconciliation is about.¹¹⁵

Learning about the residential schools history is crucial to reconciliation, but can be effective only if Canadians also learn from this history in terms of repairing broken trust, strengthening a sense of civic responsibility, and spurring remedial and constructive action.¹¹⁶

Reference 21 - 0.03% Coverage

of Victoria, seven Aboriginal youth researchers embarked on a digital storytelling project, "Residential Schools Resistance Narratives: Strategies and Significance for Indigenous Youth." The project enabled youth researchers to learn about the critical role that resistance and resilience played in the residential schools and beyond, but also allowed them to reflect on their own identities and roles within their families and communities. One youth researcher said that "what started as a research job turned into a personal hunt for knowledge of my own family's history with residential schools." Others noted the importance of respecting and incorporating ceremony and protocols in their digital storytelling projects. Asma Antoine, the project coordinator, reported that the group learned the importance of knowing that when speaking to a Survivor ... you have to hear their past before you can hear their understanding of resistance. This project allowed the group [to have] a learning process that weaves [together] traditional [Indigenous] and Western knowledge to build our stories of resistance.... This research project has ignited a fire that shows in each digital story. The passion of resistance that validates the survival and resiliency of First Nations people and communities provides hope for healing and reconciliation over the next seven generations.¹¹⁸

Reference 22 - 0.02% Coverage

voice in developing reconciliation policy, programs, and practices into the future. It is therefore vital to develop appropriate public education strategies to support the ongoing involvement of children and youth in age-appropriate reconciliation initiatives and projects at community, regional, and national levels. Through direct participation in the trc's National Events, thousands of young people and their teachers across the country had the opportunity to learn about the residential schools and think about their own role and responsibility in reconciliation. The trc's Education Days were designed specifically for elementary and high school students and their teachers. Young people had the opportunity to listen to, and interact with, Elders and Survivors. They attended interactive workshops where they learned about the residential school history, resilience, and healing through the arts—painting, carving, storytelling, music, and film. They visited the Learning Places to walk through the Legacy of Hope Foundation display, "One Hundred Years of Loss," and to see posters and archival photographs of the residential schools from their own region. Education Days were well attended. For example, at the British Columbia National

Reference 23 - 0.01% Coverage

Role of Canada's museums and archives in education for reconciliation Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada, New Zealand, Australia, and the United States have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience. Museums have traditionally been thought of as places where a nation's history is presented in neutral, objective terms. Yet, as history that had formerly been silenced was revealed, it became evident that Canada's museums had told only part of the story.¹³⁰

Reference 24 - 0.01% Coverage

perspectives, encouraging collaboration, and making connections between personal and public history.

The Canadian Museum for Human Rights As a national public history institution, the new Canadian Museum for Human

Reference 25 - 0.02% Coverage

in Vancouver on March 3, 2011, cmhr President and Chief Executive Officer Stuart Murray talked about the museum's vision for, and role in, national reconciliation. He emphasized the prominent role of the cmhr's First Nations, Inuit, and Métis advisors, as well as the Elders Advisory Council, Aboriginal Youth Council, and the broader Aboriginal community, in the planning and programs developed by the museum.¹⁴⁴ Given the deep controversies that exist regarding the history of the residential school system, it is perhaps not surprising that the cmhr was criticized by the Southern Chiefs Organization in Manitoba in June of 2013, after media reports that the museum would not "label human rights violations against First Nations as genocide." From the Southern Chiefs Organization's perspective, the museum was "sanitizing the true history of Canada's shameful treatment of First Nations."¹⁴⁵ ment on July 26, 2013, clarifying the museum's position.

Reference 26 - 0.02% Coverage

national reconciliation is the most suitable framework to guide commemoration of this significant historical benchmark in Canada's history. This intended celebration can be an opportunity for Canadians to take stock of the past, celebrating the country's accomplishments without shirking responsibility for its failures. Fostering more inclusive public discourse about the past through a reconciliation lens would open up new and exciting possibilities for a future in which Aboriginal peoples take their rightful place in Canada's history as founding nations who have strong and unique contributions to make to this country. In the Commission's view, there is an urgent need in Canada to develop historically literate citizens who understand why and how the past is relevant to their own lives and the future of the country. Museums have an ethical responsibility to foster national reconciliation, and not simply tell one party's version of the past. This can be accomplished by representing the history of residential schools and of Aboriginal peoples in ways that invite multiple, sometimes conflicting, perspectives, yet ultimately facilitate empathy, mutual respect, and a desire for

reconciliation that is rooted in justice. The Canadian Museum of History and the Canadian Museum for Human Rights,

Reference 27 - 0.02% Coverage

tacted offices of provincial vital statistics across the country. At the Alberta National Event, Assistant Deputy Minister Peter Cunningham, from the Ministry of Aboriginal Relations and Reconciliation in British Columbia, offered a flash drive in a small, carved, bentwood box, as an expression of reconciliation. He said, I think it's incredibly important that all of the information comes out about what was a very deeply dark and disturbing event in Canadian history ... residential schools.... I'm here today to add to that body of knowledge on behalf of the government of British Columbia and the Vital Statistics Agency of bc.... The information on this flash drive is information about Aboriginal children between the ages of 4 and 19 years of age who died in British Columbia between the years 1870 and 1984.¹⁶³

Reference 28 - 0.01% Coverage

died in residential schools; locating unmarked graves; and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and communities to reconstruct their family and community histories. Yet, accessing such holdings is not without problems.

Reference 29 - 0.01% Coverage

Church of Canada has made all its residential school photographs and school histories available online to make them more accessible to Survivors and others, and "as a form of repatriation to First Nations communities."¹⁶⁷

Reference 30 - 0.01% Coverage

many years, Survivors and their supporters called for a centre that would be their lasting legacy to their own history and to Canada's national memory. In March 2011, the trc hosted an international forum in Vancouver, "Sharing Truth: Creating a National Research Centre on Residential Schools," to study how records and other materials from truth and reconciliation commissions around the world have been archived.¹⁷⁰

Reference 31 - 0.02% Coverage

ensuring that historic harms, and Treaty, constitutional, and human rights violations, against Aboriginal peoples are not repeated. As a highly visible site of conscience, it will serve as an intervention in the country's public memory and national history. The centre is independent from government. It is guided by a Governing Circle, the majority of whose members must be Aboriginal and which includes Survivor representatives. Among its various responsibilities, this governing body will make decisions and provide advice on ceremonies and protocols, and

establish a Survivors' Circle.¹⁷² The centre will house trc records, including Survivors' oral history statements, art-works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and communities to have access to their own history. The centre has committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools. Once the centre is fully operational, it will be well positioned to take a leadership

Reference 32 - 0.01% Coverage

especially important to ensure that communities are able to access the centre's holdings and resources in order to produce histories of their own residential school experiences and their involvement in the truth, healing, and reconciliation process. The centre will be a living legacy, a teaching and learning place for public education to promote understanding and reconciliation through ongoing statement gathering, new research, commemoration ceremonies, dialogues on reconciliation, and celebrations of Indigenous cultures, oral histories, and legal traditions.¹⁸⁰

Reference 33 - 0.01% Coverage

Survivors have found ways to restore those connections. They believe that reconciliation with other Canadians calls for changing the country's collective, national history so that it is based on the truth about what happened to them as children, and to their families, communities, and nations. Public memory is important. It is especially important to recognize that the trans-

Reference 34 - 0.01% Coverage

Honourable Andy Scott, was inducted as an Honorary Witness at the 2012 Atlantic National Event in Halifax. He then served to welcome new inductees to the Honorary Witness circle at the Saskatchewan National Event, and to reflect on his experience. His comments reinforce the Commission's conviction that relationship-based learning and ways of remembering lead to a deeper knowledge and understanding of the links between the Survivors' experiences and community memory and our collective responsibility and need to re-envision Canada's national history, identity, and future. He told us,

Reference 35 - 0.01% Coverage

Reconciliation is about Survivors speaking about their experiences, being heard and being believed, but it's also about a national shared history. As Canadians, we must be part of reconciling what we have done collectively with who we believe we are. To do that with integrity and to restore our honour, we must all know the history so we can reunite these different Canadas. ²⁰³

Reference 36 - 0.02% Coverage

We need to have an accurate record of history.... As long as there are some that are in denial of what really happened, as long as we don't have the full picture of what happened, we really can't move forward in that spirit of reconciliation.... I want to acknowledge these stories as gifts, a hand towards reconciliation. I think it's amazing that after all that has passed, after all that you've experienced, that you would be willing to share your pain with the rest of Canada in this spirit of openness and reconciliation and in this faith that the government of Canada and non-Aboriginal Canadians will receive them in a way that will lead to a better relationship in the future. That you have that faith to share your stories in that spirit is amazing and it's humbling and it's inspiring and I just want to thank Survivors for that.²⁰⁴

At the 2010 Manitoba National Event, Ginelle Giacomini, a high school history teacher from Winnipeg who served as a private statement gatherer at the event, said, "I was talking to a few students before I came this week to do this, and they said, 'Well, what do you mean there are Survivors? That was a long time ago. That was hundreds of years ago.'" To them, this is a page in a history book.... So, I'm

Reference 37 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, "Practicing Reconciliation: A Collaborative

Reference 38 - 0.01% Coverage

We should begin by echoing what many of our interview and artist subjects have repeatedly said: that the act of reconciliation is itself deeply complicated, and that success should not be measured by achieving a putative [commonly accepted or supposed] reconciliation, but by movement towards these lofty goals. Indeed, it could be proposed that full reconciliation is both mercurial and impossible, and that the efforts of theorists, artists, survivors, and the various publics engaged in this difficult process are best focused on working collaboratively for better understanding our histories, our traumas, and ourselves.²¹⁵

Reference 39 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope.

The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the Commission's activities, commemoration projects across the country were funded under the terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 40 - 0.01% Coverage

A people's knowledge of the history of its oppression is part of its heritage and, as such, must be preserved by appropriate measures in fulfillment of the State's duty to remember.... On a collective basis, symbolic measures intended to provide moral reparation, such as formal public recognition by the State of its responsibility, or official declarations aimed at restoring victims' dignity, commemorative ceremonies, naming of public thoroughfares or the erection of monuments, help to discharge the duty of remembrance.²²⁸

Reference 41 - 0.01% Coverage

families, and communities have provided a wealth of information and best practices for commemorating the history and legacy of the residential school system. These can inform and enrich the National Program of Historical Commemoration and the work of the Historic Sites and Monuments Board of Canada to ensure that Canada's heritage and commemoration legislation, programs, policies, and practices contribute constructively to the reconciliation process in the years ahead.

Reference 42 - 0.02% Coverage

With respect to the history and legacy of residential schools, all the major radio and television networks and newspapers covered the events and activities of the Commission. The trc provided regular information briefings to the media who attended the National Events. We discussed earlier how students must not only learn the truth about what happened in residential schools, but also understand the ethical dimensions of this history. So too must journalists. Many of the reporters who covered the National Events were themselves deeply affected by what they heard from Survivors and their families. Some required the assistance of health-support workers. Some told us in off-the-record conversations that their perspectives and understanding of the impacts of residential schools, and the need for healing and reconciliation, had changed, based on their observations and experiences at the National Events.

Reference 43 - 0.02% Coverage

ditional territories of the Squamish, Musqueam, Tsleil-Waututh, and Lil'wat peoples, and they were an integral part of the event. In the spirit of reconciliation, which aligns easily with the spirit of the games themselves, the Four Host First Nations and the Vancouver Olympic Committee formed a partnership that ensured that Indigenous peoples were full participants in the decision-making process—a first in Olympic history. At the opening ceremonies and throughout the games, territorial protocols were respected, and the Four Host First Nations and other Indigenous peoples from across the province were a highly visible presence at various Olympic venues. 91) We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

Reference 44 - 0.02% Coverage

My grandmother and grandfather lived through things in their twenties that I can't even begin to imagine ... for my people, this history is still an open wound ... what can I tell you that will give you understanding of this? ... It's always been part of my life.... Because the Holocaust was at such a widespread global level ... who is the perpetrator? Every day, people were implicated ... and there were systems and nations involved ... so there's no one person I can accept an apology from. The German government has apologized. It's about the reconciliation of trust in humanity that this kind of persecution won't happen again to the Jews or globally.... Reconciliation is about making sure that none of our communities suffer that persecution again ... for me it's about guarding our institutions to make sure they aren't continuing this kind of persecution ... we've had the apology from the government but how are we checking in to see how we're

Reference 45 - 0.03% Coverage

violence, racism, and oppression, finding common ground as Treaty people involves learning about the history of Aboriginal peoples and finding ways to build stronger relationships of solidarity with them. The Commission believes there is an urgent need for more dialogue between Aboriginal peoples and new Canadians. At a forum, "From Remembrance to Reconciliation," co-sponsored by the Ontario Human Rights Commission, Colour of Poverty, Colour of Change, and the Metro Toronto Chinese and South-East Asian Legal Clinic, and attended by the trc Commissioners, participants reflected on how their own histories shaped their understanding of violence, oppression, and racism, the stereotypes they learned about Aboriginal peoples in Canada, and the challenges and opportunities of building alliances together. Akua Benjamin, who came from the Caribbean, with its history of slavery, said, How is it that our histories ... [have] so many similarities in terms of violence? The violence of slavery is the violence of destruction in Aboriginal communities.... These are societies that are shaped by violence.... My grandmother talked about working in the fields and being beaten ... my mother carried coal on her head as a child ... so we have a lot in common.... How do we reconcile? How do we have those difficult conversations that say that you are

implicated in my struggle? You have privilege that I don't. You have an education that I was not privy to.... This is a safe place for us to really have those difficult conversations.²⁹⁶

Reference 46 - 0.01% Coverage

I was born in Hong Kong and came to Canada in 1968.... I landed in Victoria, bc, the oldest Chinatown in the country.... It has been a journey for me as a person of colour, as a person of the non-Indigenous communities ... to learn about the history of this Native land and my own social location and privilege as a member of the newer arrival communities.... From the [Chinese] labour of the cpr, to the head tax and the Chinese Exclusion Act ... the Chinese, along with Indigenous children, were secluded in the education system for so many years ... there's been a constant narrative of systemic racism, exclusion, and exploitation.... I think [we need to talk about] remembrance, resistance, and reconciliation.²⁹⁸

Reference 47 - 0.01% Coverage

They need to learn how to speak to, and about, each other respectfully. They need to learn how to speak knowledgeably about the history of this country. And they need to ensure that their children learn how to do so as well. Reconciliation calls for group action. The 2012 Vancouver Olympics Organizing

Reference 48 - 0.01% Coverage

mandate was to "witness, support, promote and facilitate truth and reconciliation events at both the national and community levels." Witnessing in this context refers to the traditional and continuing Aboriginal practice of calling forth witnesses to validate moments of great historic significance. Their role is to recall, remember, and care for the history witnessed and experienced, to share it more widely once they are back home, and to carry the knowledge of it with others into the future.

Reference 49 - 0.01% Coverage

Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.

Reference 50 - 0.01% Coverage

Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society. The following pages outline the Commission's central conclusions about the history

Reference 51 - 0.03% Coverage

process intended to negotiate a settlement to the growing number of class-action suits. The Indian Residential Schools Settlement Agreement (irssa) was reached in 2006 and approved by the courts in the following year. The irssa has five main components: 1) a Common Experience Payment; 2) an Independent Assessment Process; 3) support for the Aboriginal Health Foundation; 4) support for residential school commemoration; and 5) the establishment of a Truth and Reconciliation Commission of Canada. Through the Common Experience Payment, former students would receive a payment of \$10,000 for the first year that they attended a residential school, and an additional \$3,000 for each additional year or partial year of attendance. The Independent Assessment Process adjudicated and compensated the claims of those students who were physically or sexually abused at the schools. Funding was also provided to the Aboriginal Healing Foundation to support initiatives addressing the residential school legacy. The Settlement Agreement committed the federal government to funding initiatives to commemorate the residential school experience. The Truth and Reconciliation Commission of Canada was mandated to tell Canadians about the history of residential schools and the impact those schools had on Aboriginal peoples, and to guide a process of reconciliation. The court approval of the irssa in 2007 was followed in June 2008 with Prime Minister

Reference 52 - 0.01% Coverage

not know the history of Aboriginal peoples' contributions to Canada, or understand that by virtue of the historical and modern Treaties negotiated by our government, we are all Treaty people. History plays an important role in reconciliation; to build for the future, Canadians must look to, and learn from, the past. As Commissioners, we understood from the start that although reconciliation could not

Reference 53 - 0.01% Coverage

at trc events in every region of this country have launched a much-needed dialogue about what is necessary to heal themselves, their families, communities, and the nation. Canadians have much to benefit from listening to the voices, experiences, and wisdom of Survivors, Elders, and Traditional Knowledge Keepers—and much more to learn about reconciliation. Aboriginal peoples have an important contribution to make to reconciliation. Their knowledge systems, oral histories, laws, and connections to the land have vitally informed the reconciliation process to date, and are essential to its ongoing progress. At a Traditional Knowledge Keepers Forum sponsored by the trc, Anishinaabe Elder

Reference 54 - 0.02% Coverage

using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation across this land.²⁴ As First Nations, Inuit, and Métis communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada, and to recognize and respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can

work together to forge a new covenant of reconciliation. Despite the ravages of colonialism, every Indigenous nation across the country, each

Reference 55 - 0.01% Coverage

A Survivor is not just someone who “made it through” the schools, or “got by” or was “making do.” A Survivor is a person who persevered against and overcame adversity. The word came to mean someone who emerged victorious, though not unscathed, whose head was “bloody but unbowed.” It referred to someone who had taken all that could be thrown at them and remained standing at the end. It came to mean someone who could legitimately say “I am still here!” For that achievement, Survivors deserve our highest respect. But, for that achievement, we also owe them the debt of doing the right thing. Reconciliation is the right thing to do, coming out of this history.

Reference 56 - 0.01% Coverage

including the history and legacy of residential schools and the reconciliation process.

Apology or Acknowledgment

References or discussions of apologies for or acknowledgement of historical wrong doings, atrocities, crimes, etc. or compensation paid

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 26
references coded [0.29% Coverage]

Reference 1 - 0.01% Coverage

I think all Canadians need to stop and take a look and not look away. Yeah, it’s embarrassing, yeah, it’s an ugly part of our history. We don’t want to know about it. What I want to see from the Commission is to rewrite the history books so that other generations will understand and not go through the same thing that we’re going through now, like it never happened.³⁶

Reference 2 - 0.01% Coverage

both the broader history of the relations between the churches and Aboriginal peoples, and the specific history of the residential schools. Many church organizations provided support to Aboriginal campaigns on such issues as land and Treaty rights. In the 1980s, the churches began to issue apologies to Aboriginal people. One of the first of these, issued in 1986 by the United Church of Canada, focused on the destructive impact that church missionary work had on Aboriginal culture.⁶⁵⁸ offered an apology in 1991 that referred to the residential schools.⁶⁵⁹

Reference 3 - 0.03% Coverage

eral government agreed to enter into a process intended to negotiate a settlement to the growing number of class-action suits. The Indian Residential Schools Settlement Agreement (irssa) was reached in 2006 and approved by the courts in the following year. The irssa has five main

components: 1) a Common Experience Payment; 2) an Independent Assessment Process; 3) support for the Aboriginal Health Foundation; 4) support for residential school commemoration; and 5) the establishment of a Truth and Reconciliation Commission of Canada. Through the Common Experience Payment, former students would receive a payment of \$10,000 for the first year that they attended a residential school, and an additional \$3,000 for each additional year or partial year of attendance. The Independent Assessment Process adjudicated and compensated the claims of those students who were physically or sexually abused at the schools. Funding was also provided to the Aboriginal Healing Foundation to support initiatives addressing the residential school legacy. The Settlement Agreement committed the federal government to funding initiatives to commemorate the residential school experience. The Truth and Reconciliation Commission of Canada was mandated to tell Canadians about the history of residential schools and the impact those schools had on Aboriginal peoples, and to guide a process of reconciliation. The court approval of the irssa in 2007 was followed in June 2008 with Prime

Reference 4 - 0.01% Coverage

esidential schools are a tragic part of Canada's history. But they cannot simply be consigned to history. The legacy from the schools and the political and legal policies and mechanisms surrounding their history continue to this day.

Reference 5 - 0.02% Coverage

resolve the ongoing conflicts between Aboriginal peoples and institutions of the country, but also in order for Canada to remove a stain from its past and be able to maintain its claim to be a leader in the protection of human rights among the nations of the world. Canada's historical development, as well as the view held strongly by some that the history of that development is accurate and beneficent, raises significant barriers to reconciliation in the twenty-first century. No Canadian can take pride in this country's treatment of Aboriginal peoples, and, for that reason, all Canadians have a critical role to play in advancing reconciliation in ways that honour and revitalize the nation-to-nation Treaty relationship. At the Truth and Reconciliation Commission of Canada's (trc) Traditional Knowledge Keepers Forum held in June 2014, Chief Ian Campbell said, "Our history is

Reference 6 - 0.01% Coverage

aged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Reconciliation not only requires apologies, reparations, the relearning of Canada's national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue

Reference 7 - 0.01% Coverage

tial to restore human dignity and empower victims to decide whether they accept an apology or forgive a perpetrator. Where there has been no apology, or one that victims believe tries to justify the behaviour of perpetrators and evade responsibility, reconciliation is difficult, if not

impossible, to achieve. The official apologies from Canada and the churches sent an important message to all Canadians that Aboriginal peoples had suffered grievous harms at the hands of the state and church institutions in the schools, and that, as the parties responsible for those harms, the state and the churches accepted their measure of responsibility. The apologies were a necessary first step in the process of reconciliation. The history and destructive legacy of residential schools is a sober reminder that

Reference 8 - 0.01% Coverage

deep wounds of history. Words of apology alone are insufficient; concrete actions on both symbolic and material fronts are required. Reparations for historical injustices must include not only apology, financial redress, legal reform, and policy change, but also the rewriting of national history and public commemoration.

Reference 9 - 0.01% Coverage

In humility, the Church acknowledges its complicity in the degradation of Aboriginal wisdom and spirituality, and offers the following statements from its recent history. In doing so, the Church recognizes with pain that this is a complex and sensitive issue for some within Aboriginal communities of faith, who as a result of our Christianizing work, and the legacy of colonialism, are on a journey to restore harmony and spiritual balance....

Reference 10 - 0.01% Coverage

60) We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.

Reference 11 - 0.01% Coverage

century. Colonization as a term or concept is not mentioned in Canada Hall. This is something we intend to correct. Canadians made it very clear to us during the public engagement process that the voices and the experiences of First Peoples must have a place in any narrative of Canadian history.... Canadians want us to be comprehensive, frank and fair in our presentation of their history. They want us to examine both the good and the bad from our past. We were urged to foster a sense of national pride without ignoring our failings, mistakes and controversies.¹³⁹

Reference 12 - 0.02% Coverage

Settlement Agreement for the harms they have experienced, and an official apology, they have also continued to advise the Commission as it has implemented its mandate. Guided by Elders,

Knowledge Keepers, and the members of the trc Survivor Committee, the Commission has made Aboriginal oral history, legal traditions, and memory practices—ceremony, protocols, and the rituals of storytelling and testimonial witnessing—central to the trc’s National Events, Community Hearings, forums, and dialogues. The Commission’s proceedings themselves constitute an oral history record, duly witnessed by all those in attendance. Working with local communities in each region, sacred ceremonies and protocols were performed and followed at all trc events. Elders and traditional healers ensured that a safe environment was created for truth sharing, apology, healing, and acts of reconciliation.

Reference 13 - 0.03% Coverage

as members of intergenerational communities of memory. They remembered so that their families could understand what happened. They remembered so that their cultures, histories, laws, and nations can once again thrive for the benefit of future generations. They remembered so that Canada will know the truth and never forget. The residential school story is complicated. Stories of abuse stand in sharp contradiction to the happier memories of some Survivors. The statements of former residential school staff also varied. Some were remorseful while others were defensive. Some were proud of their students and their own efforts to support them while others were critical of their own school and government authorities for their lack of attention, care, and resources. The stories of government and church officials involved acknowledgement, apology, and promises not to repeat history. Some non-Aboriginal Canadians expressed outrage at what had happened in the schools and shared their feelings of guilt and shame that they had not known this. Others denied or minimized the destructive impacts of residential schools. These conflicting stories, based on different experiences, locations, time periods, and perspectives, all feed into a national historical narrative. Developing this narrative through public dialogue can strengthen civic capacity

Reference 14 - 0.02% Coverage

oration initiative, which was described as an “expression of reconciliation” when it was publicly announced at the Atlantic National Event in 2011. It is a specially commissioned stained-glass window entitled Giniigaaniimenaaning or Looking Ahead, designed by Métis artist Christi Belcourt. Its two-sided imagery depicts the history of the residential schools, the cultural resilience of Aboriginal peoples, and hope for the future. The window was permanently installed in the Centre Block of the federal parliament buildings, and unveiled in a dedication ceremony on November 26, 2012.²²¹ Putting this window in such a prominent public place helps to make the history and legacy of residential schools more visible to the Canadian public and the world at large, while also acknowledging the federal government’s responsibility in establishing the residential school system. At the dedication ceremony, artist Christi Belcourt said that her inspiration for the

Reference 15 - 0.01% Coverage

haunted by this tragic and painful heritage from those First Nations, Métis and Inuit children, from their families and their communities, a dark and painful heritage that all Canadians must

accept as a part of our history. For too long, Canadian governments chose denial over truth, and when confronted

Reference 16 - 0.01% Coverage

a Parliament, as a country, take responsibility for one of the most shameful periods in our history. It is the moment for us to finally apologize. It is the moment when we will start to build a shared future, a future based on equality and built on mutual respect and truth. It was this Parliament that enacted, 151 years ago, the racist legislation that estab-

Reference 17 - 0.01% Coverage

must bear the scar, the blame for this horrendous period in Canadian history. But the truth is, we are the bearers of many blessings from our ancestors, and therefore, we must also bear their burdens.” Our burdens include dishonouring the depths of the struggles of First Nations peoples and the richness of your gifts. We seek God’s forgiveness and healing grace as we take steps toward building respectful, compassionate, and loving relationships with First Nations peoples. We are in the midst of a long and painful journey as we reflect on the cries that we did not or would not hear, and how we have behaved as a church. As we travel this

Reference 18 - 0.01% Coverage

and fifty years of being with and ministering to the Native people of Canada, to offer an apology for certain aspects of that presence and ministry. A number of historical circumstances make this moment in history most oppor-

Reference 19 - 0.01% Coverage

sary of the arrival of Europeans on the shores of America. As large scale celebrations are being prepared to mark this occasion, the Oblates of Canada wish, through this apology, to show solidarity with many Native people in Canada whose history has been adversely affected by this event. Anthropological and sociological insights of the late 20th

Reference 20 - 0.01% Coverage

of physical and sexual abuse within these schools call for such an apology. Given this history, Native peoples and other groups alike are realizing that a certain healing needs to take place before a new and more truly cooperative phase of history

Reference 21 - 0.01% Coverage

of Native religious tradition. We broke some of your peace pipes and we considered some of your sacred practices as pagan and superstitious. This, too, had its origins in the colonial mentality, our European superiority complex which was grounded in a particular view of history. We apologize for this blindness and disrespect. One qualification is, however, in order. As we publicly acknowledge a certain blind-

Reference 22 - 0.03% Coverage

present is an exact and often cruel science. When Christopher Columbus set sail for the Americas, with the blessing of the Christian Church, Western civilization lacked the insights it needed to appreciate what Columbus met upon the shores of America. The cultural, linguistic, and ethical traditions of Europe were caught up in the naïve belief that they were inherently superior to those found in other parts of the world. Without excusing this superiority complex, it is necessary to name it. Sincerity alone does not set people above their place in history. Thousands of persons operated out of this mentality and gave their lives in dedication to an ideal that, while sincere in its intent, was, at one point, naively linked to a certain cultural, religious, linguistic, and ethnic superiority complex. These men and women sincerely believed that their vocations and actions were serving both God and the best interests of the Native peoples to whom they were ministering. History has, partially, rendered a cruel judgment on their efforts, showing how, despite much sincerity and genuine dedication, their actions were sometimes naïve and disrespectful in that they violated the sacred and cherished traditions of others. Hence, even as we apologize for some of the effects of their actions, we want at the same time to affirm their sincerity, the goodness of their intent, and the goodness, in many cases, of their actions. Recognizing that within every sincere apology there is implicit the promise of con-

Reference 23 - 0.01% Coverage

this terrible chapter in Canadian history to share their stories. You heard one of those stories today. To those of you who suffered tragedies at residential schools we are very sorry for your experience. Healing has begun in many communities as you heard today, a testament that is a testament to the strength and tenacity of Aboriginal people and Aboriginal communities. Canadians can never forget what happened and they never should. The RCMP is

Reference 24 - 0.01% Coverage

the broader history of the relations between the churches and Aboriginal peoples, and the specific history of the residential schools. Many church organizations provided support to Aboriginal campaigns on such issues as land and Treaty rights. In the 1980s, the churches began to issue apologies to Aboriginal people. One of the first of these, issued in 1986 by the United Church of Canada, focused on the destructive impact that church missionary work had on Aboriginal culture.⁶⁵⁸

Reference 25 - 0.01% Coverage

Tapiriit Kanatami, said, in tackling the hard work that remained to be done, “Let us now join forces with the common goal of working together to ensure that this apology opens the door to a new chapter in our lives as aboriginal peoples and in our place in Canada.”⁶⁷² Clem Chartier, President of the Métis National Council, noted that he had attended a residential school, and pointed out that many issues regarding the relationship between Métis people and residential schools still were not resolved. He said, “I also feel deeply conflicted, because there is still

misunderstanding about the situation of the Métis Nation, our history and our contemporary situation.”⁶⁷³

Reference 26 - 0.01% Coverage

I think all Canadians need to stop and take a look and not look away. Yeah, it's embarrassing, yeah, it's an ugly part of our history. We don't want to know about it. What I want to see from the Commission is to rewrite the history books so that other generations will understand and not go through the same thing that we're going through now, like it never happened.¹⁶

True or Accurate

References to creating or having a true, accurate or genuine history, challenging existing history or fleshing out the whole history

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_Report-FULL> - § 34
references coded [0.45% Coverage]

Reference 1 - 0.01% Coverage

not only the truth revealed in government and church residential school documents, but also the truth of lived experiences as told to us by Survivors and others in their statements to this Commission. Together, these public testimonies constitute a new oral history record, one based on Indigenous legal traditions and the practice of witnessing.³²

Reference 2 - 0.01% Coverage

in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 3 - 0.02% Coverage

ing themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich

Reference 4 - 0.01% Coverage

- reveal to Canadians the complex truth about the history and the ongoing legacy of the church-run residential schools, in a manner that fully documents the individual and collective harms perpetrated against Aboriginal peoples, and honours the resilience and courage of former students, their families, and communities; and

Reference 5 - 0.01% Coverage

aged trust and relationships in Aboriginal communities and between Aboriginal and non-Aboriginal peoples. Reconciliation not only requires apologies, reparations, the relearning of

Canada's national history, and public commemoration, but also needs real social, political, and economic change. Ongoing public education and dialogue

Reference 6 - 0.04% Coverage

that they want to know the truth about the history and legacy of residential schools. They want to understand their responsibilities as parties to the same Treaties—in other words, as Treaty people. They want to learn about the rich contributions that Aboriginal peoples have made to this country. They understand that reconciliation involves a conversation not only about residential schools, but also about all other aspects of the relationship between Aboriginal and non-Aboriginal peoples. As Commissioners, we believe that reconciliation is about respect. That includes

both self-respect for Aboriginal people and mutual respect among all Canadians. All young people need to know who they are and from where they come. Aboriginal children and youth, searching for their own identities and places of belonging, need to know and take pride in their Indigenous roots. They need to know the answers to some very basic questions. Who are my people? What is our history? How are we unique? Where do I belong? Where is my homeland? What is my language and how does it connect me to my nation's spiritual beliefs, cultural practices, and ways of being in the world? They also need to know why things are the way they are today. That requires an understanding of the history of colonization, including the residential school system and how it has affected their families, communities, their people, and themselves. Of equal importance, non-Aboriginal children and youth need to comprehend how their own identities and family histories have been shaped by a version of Canadian history that has marginalized Aboriginal peoples' history and experience. They need to know how notions of European superiority and Aboriginal inferiority have tainted mainstream society's ideas about, and attitudes towards, Aboriginal peoples in ways that have been profoundly disrespectful and damaging. They too need to understand Canada's history as a settler society and how assimilation policies have affected Aboriginal peoples. This knowledge and understanding will lay the groundwork for establishing mutually respectful relationships.

Reference 7 - 0.02% Coverage

structive history lesson for the future. The Treaties are a model for how Canadians, as diverse peoples, can live respectfully and peacefully together on these lands we now share. The Royal Proclamation of 1763 and Treaty of Niagara, 1764 The history of Treaty making in Canada is contentious. Aboriginal peoples and the Crown have interpreted the spirit and intent of the Treaties quite differently. Generally, government officials have viewed the Treaties as legal mechanisms by which Aboriginal peoples ceded and surrendered their lands to the Crown. In contrast, First Nations, Inuit, and Métis peoples understand Treaties as a sacred obligation that commits both parties to maintain respectful relationships and share lands and resources equitably. Indigenous peoples have kept the history and ongoing relevance of the Treaties alive in their own oral histories and legal traditions. Without their perspectives on the history of Treaty making, Canadians know only one side of this country's history. This story cannot simply be told as the story of how Crown officials unilaterally imposed Treaties on Aboriginal peoples; they were also active participants in Treaty negotiations.³³

The history and interpretation of Treaties and the Aboriginal–Crown rela-

Reference 8 - 0.01% Coverage

deep wounds of history. Words of apology alone are insufficient; concrete actions on both symbolic and material fronts are required. Reparations for historical injustices must include not only apology, financial redress, legal reform, and policy change, but also the rewriting of national history and public commemoration.

Reference 9 - 0.01% Coverage

I would like to see action taken as a result of the findings of this Commission. I would like to see the history of the residential school system be part of the school curriculum across Canada. I want my grandchildren and the future generations of our society to know the whole truth behind Canada's residential school policy and how it destroyed generations of our people. It is my hope that by sharing the

Reference 10 - 0.02% Coverage

about the past. They understand that knowing the whole story about Canada's history is relevant for today and crucial for their future. This was evident, for example, in an expression of reconciliation made to the trc at the Alberta National Event on March 27, 2014, by a group of Aboriginal and non-Aboriginal youth from the Centre for Global Education in Edmonton. One of the non-Aboriginal youth, Hanshi Liu, told us about the project. First, the group—made up of youth from First Nations reserves, the rural communities of High Prairie and Fort MacLeod, and the city of Edmonton—spent a month studying and talking about residential schools and their shared history. They then held a virtual town hall where over 300 students talked about their vision for reconciliation. Emerald Blesse from Little River Cree Nation told us that “youth believe that rec-

Reference 11 - 0.01% Coverage

Role of Canada's museums and archives in education for reconciliation Museums and archives, as sites of public memory and national history, have a key role to play in national reconciliation. As publicly funded institutions, museums and archives in settler colonial states such as Canada, New Zealand, Australia, and the United States have interpreted the past in ways that have excluded or marginalized Aboriginal peoples' cultural perspectives and historical experience. Museums have traditionally been thought of as places where a nation's history is presented in neutral, objective terms. Yet, as history that had formerly been silenced was revealed, it became evident that Canada's museums had told only part of the story.¹³⁰

Reference 12 - 0.01% Coverage

past, museums and archives have been gradually transforming from institutions of colony and empire into more inclusive institutions that better reflect the full richness of Canadian history. Political and legal developments on international and national fronts have con-

Reference 13 - 0.01% Coverage

century. Colonization as a term or concept is not mentioned in Canada Hall. This is something we intend to correct. Canadians made it very clear to us during the public engagement process that the voices and the experiences of First Peoples must have a place in any narrative of Canadian history.... Canadians want us to be comprehensive, frank and fair in our presentation of their history. They want us to examine both the good and the bad from our past. We were urged to foster a sense of national pride without ignoring our failings, mistakes and controversies.¹³⁹

Reference 14 - 0.01% Coverage

Joinet-Orentlicher Principles, which set out remedial measures that states must undertake to satisfy their duty to guard against impunity from past human rights violations and prevent their reoccurrence. This includes victims' right to know the truth about what happened to them and their missing family members. Society at large also has the right to know the truth about what happened in the past and what circumstances led to mass human rights violations. The state has a duty to safeguard this knowledge and to ensure that proper documentation is preserved in archives and history books. The Joinet-Orentlicher Principles state, "The full and effective exercise of the right to

Reference 15 - 0.02% Coverage

Several speakers talked about their vision for the nctr. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation, said, Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit; a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.¹⁷¹

Reference 16 - 0.01% Coverage

Survivors have found ways to restore those connections. They believe that reconciliation with other Canadians calls for changing the country's collective, national history so that it is based on the truth about what happened to them as children, and to their families, communities, and nations. Public memory is important. It is especially important to recognize that the trans-

Reference 17 - 0.01% Coverage

Reshaping national history is a public process, one that happens through discus-

Reference 18 - 0.02% Coverage

the colonial story of how Canada began with European settlement and became a nation, the process of remembering the past together also invites people to question this limited version of history. Unlike some truth and reconciliation commissions that have focused on individual victims of human rights violations committed over a short period of time, this Commission has examined both the individual and collective harms perpetrated against Aboriginal families, communities, and nations for well over a century, as well as the preconditions that enabled such violence and oppression to occur. Of course, previously inaccessible archival documents are critically important to correcting the historical record, but we have given equal weight and greater voice to Indigenous oral-based history, legal traditions, and memory practices in our work and in this final report, since these represent the previously unheard and unrecorded versions of history, knowledge, and wisdom.¹⁸⁴

Reference 19 - 0.01% Coverage

the truth and be able to tell the full and complete story of residential schools in this country, it was fundamentally important to the Commission's work to be able to hear the stories of Survivors and their families. It was also important to hear the stories of those who worked in the schools—the teachers, the administrators, the cooks, the janitors—as well as their family members. Canada's national history must reflect this complex truth so that 50 or 100 years from now, our children's children and their children will know what happened. They will inherit the responsibility of ensuring that it never happens again. Regardless of the different individual experiences that children had as students in

Reference 20 - 0.01% Coverage

Honourable Andy Scott, was inducted as an Honorary Witness at the 2012 Atlantic National Event in Halifax. He then served to welcome new inductees to the Honorary Witness circle at the Saskatchewan National Event, and to reflect on his experience. His comments reinforce the Commission's conviction that relationship-based learning and ways of remembering lead to a deeper knowledge and understanding of the links between the Survivors' experiences and community memory and our collective responsibility and need to re-envision Canada's national history, identity, and future. He told us,

Reference 21 - 0.01% Coverage

Reconciliation is about Survivors speaking about their experiences, being heard and being believed, but it's also about a national shared history. As Canadians, we must be part of reconciling what we have done collectively with who we believe we are. To do that with integrity and to restore our honour, we must all know the history so we can reunite these different Canadas. ²⁰³

Reference 22 - 0.02% Coverage

We need to have an accurate record of history.... As long as there are some that are in denial of what really happened, as long as we don't have the full picture of what happened, we really can't move forward in that spirit of reconciliation.... I want to acknowledge these stories as gifts, a hand towards reconciliation. I think it's amazing that after all that has passed, after all that you've experienced, that you would be willing to share your pain with the rest of Canada in this spirit of openness and reconciliation and in this faith that the government of Canada and non-Aboriginal Canadians will receive them in a way that will lead to a better relationship in the future. That you have that faith to share your stories in that spirit is amazing and it's humbling and it's inspiring and I just want to thank Survivors for that.²⁰⁴

At the 2010 Manitoba National Event, Ginelle Giacomini, a high school history teacher from Winnipeg who served as a private statement gatherer at the event, said, I was talking to a few students before I came this week to do this, and they said, "Well, what do you mean there are Survivors? That was a long time ago. That was hundreds of years ago." To them, this is a page in a history book.... So, I'm

Reference 23 - 0.02% Coverage

so blessed to have spent the past week sitting down one-on-one with Survivors and listening to their stories. And I have heard horrific things and the emotions. It's been very hard to hear. But what every single person I've spoken to has said is that "we are strong." And the strength is one thing that I'll carry with me when I leave. You carry on, and that's something that I want to bring back to my classrooms, is the strength of everyone that I spoke to and their stories. And it is so important for high school students, and all students in Canada, to be talking about this a lot more than they are. I just want to thank everyone involved for doing this, for educating me. I have a history degree in Canadian history. I learned more in the past five days about Canada than I have in three years of that degree.²⁰⁵

Reference 24 - 0.01% Coverage

to resist and challenge the cultural understandings of settler-dominated versions of Canada's past and its present reality. Sharing intercultural dialogue about history, responsibility, and transformation through the arts is potentially healing and transformative for both Aboriginal and non-Aboriginal peoples.²⁰⁸

Reference 25 - 0.04% Coverage

shape public memory in ways that are potentially transformative for individuals, communities, and national history.

Residential school commemoration projects Commemoration should not put closure to the history and legacy of the residential schools. Rather, it must invite citizens into a dialogue about a contentious past and why this history still matters today. Commemorations and memorials at former school sites and cemeteries are visible reminders of Canada's shame and church complicity. They bear witness to

the suffering and loss that generations of Aboriginal peoples have endured and overcome. The process of remembering the past together is an emotional journey of contradictory feelings: loss and resilience, anger and acceptance, denial and remorse, shame and pride, despair and hope. The Settlement Agreement identified the historic importance and reconciliation potential of such remembering by establishing a special fund for projects that would commemorate the residential school experience, and by assigning a role in the approval of these projects to the Truth and Reconciliation Commission of Canada. As previously noted in this report's section about the Commission's activities, commemoration projects across the country were funded under the terms of the Settlement Agreement. Twenty million dollars were set aside for Aboriginal communities and various partners and organizations to undertake community-based, regional or national projects. The Commission evaluated and made recommendations to the Department of Aboriginal Affairs and Northern Development Canada, which was responsible for administering the funding for the commemoration projects. Unlike more conventional state commemorations, which have tended to reinforce Canada's story as told through colonial eyes, residential school commemorative projects challenged and recast public memory and national history. Many First Nations, Inuit, and Métis communities partnered with regional or national Aboriginal organizations, and involved local churches, governments, and their non-Aboriginal

Reference 26 - 0.03% Coverage

neighbours. The scope, breadth, and creativity of the projects were truly impressive. Projects ranged from traditional and virtual quilts, monuments and memorials, traditional medicine gardens, totem pole and canoe carving, oral history, community ceremonies and feasts, land-based culture and language camps, cemetery restoration, film and digital storytelling, commemorative walking trails, and theatre or dance productions.²¹⁶ The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process that were seen as being essential to supporting long-term reconciliation. First, the projects were to be Survivor-driven; that is, their success was contingent upon the advice, recommendations, and active participation of Survivors. Second, commemoration projects would forge new connections that linked Aboriginal family and community memory to Canada's public memory and national history. Third, incorporating Indigenous oral history and memory practices into commemoration projects would ensure that the processes of remembering places, reclaiming identity, and revitalizing cultures were consistent with the principle of self-determination. Commemorating the life stories of Survivors strengthens the bonds of family and community memory that have been disrupted but not destroyed. Families grieve for all that was lost and can never be recovered. The act of commemoration remembers and honours those who are no longer living and comforts those for whom a history of injustice and oppression is still very much alive. Commemorations can also symbolize hope, signifying cultural revitalization and the reclaiming of history and identity. Even as they grieve, families envision a better future for children and youth and for generations yet unborn. The collective memory of Aboriginal peoples lives in places: in their traditional

Reference 27 - 0.01% Coverage

exhibit, To Reunite, To Honour, To Witness, at the Legacy Art Gallery at the University of Victoria. Survivors, Elders, and community members continue to work with Walsh and Qwul'sih'yah'maht to document the story of the creation and return of the children's paintings as part of reconnecting individual, family, and community memory, and educating the public about a previously unknown part of the history and legacy of the residential schools. In September 2013, the paintings returned once again to the Learning Place at

Reference 28 - 0.01% Coverage

create openings for dialogue about what happened, why, and what can be learned from this history. Through dialogue, citizens can strengthen their ability to “accommodate difference, acknowledge injustice, and demonstrate a willingness to share authority over the past.”²²⁴

Reference 29 - 0.01% Coverage

values, policies, and practices that focus on conservation and continue to exclude Indigenous history, heritage values, and memory practices, which prioritize healing and the reclaiming of culture in public commemoration.²⁴⁰

Reference 30 - 0.01% Coverage

still horrifying to think of these things. Children were torn from their parents' arms to be assimilated. They were taken away and raised by people who had but one goal: to “kill the Indian in the child.” Forced to unlearn their languages, these children could no longer communicate with their own parents. All of these things really happened, and they are a part of our collective history. Between 1934 and 1962, six residential schools were established in Quebec: two in

Reference 31 - 0.01% Coverage

mandate was to “witness, support, promote and facilitate truth and reconciliation events at both the national and community levels.” Witnessing in this context refers to the traditional and continuing Aboriginal practice of calling forth witnesses to validate moments of great historic significance. Their role is to recall, remember, and care for the history witnessed and experienced, to share it more widely once they are back home, and to carry the knowledge of it with others into the future.

Reference 32 - 0.01% Coverage

only the truth revealed in government and church residential school documents, but also the truth of lived experiences as told to us by Survivors and others in their statements to this Commission. Together, these public testimonies constitute a new oral history record, one based on Indigenous legal traditions and the practice of witnessing.¹²

Reference 33 - 0.01% Coverage

To determine the truth and to tell the full and complete story of residential schools in this country, the trc needed to hear from Survivors and their families, former staff, government and church officials, and all those affected by residential schools. Canada's national history in the future must be based on the truth about what happened in the residential schools. One hundred years from now, our children's children and their children must know and still remember this history, because they will inherit from us the responsibility of ensuring that it never happens again.

Reference 34 - 0.02% Coverage

themselves, their communities, and nations, in ways that revitalize individuals as well as Indigenous cultures, languages, spirituality, laws, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment requires atoning for actions within the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know Canada's honest history, including what happened in the residential schools, and to appreciate the rich history and knowledge of Indigenous nations who continue to make such a strong contribution to Canada, including our very name and collective identity as a country. For Canadians from all walks of life, reconciliation offers a new way of living together.