



Centre for
Human Rights and
Restorative Justice

REFERENCES TO SLAVERY OR SLAVES

Canada Truth Commission

Abstract

A list of references to slavery and slaves in the Canada Truth Commission.

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Links to Data Visualization

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

Comparison Charts

- [References to Slavery and Slaves chart](#)
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Word Trees

- [Slavery](#)
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References to Slavery and Slaves

This section contains all references to slavery and slaves from the Canada report.

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_Report-FULL> - § 6 references coded [0.07% Coverage]

Reference 1 - 0.01% Coverage

Archives Canada, NMC8207, e011076405-v8.

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

The activities of explorers, farmers

Reference 2 - 0.02% Coverage

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

Ali Kazimi said,

I came

Reference 3 - 0.02% Coverage

of Canada requires 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 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
The activities of explorers, farmers

Reference 4 - 0.01% Coverage

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Chores “We were like slaves.” Based on the chores that she and other students did at the Blue Quills school, Ilene

Nepoose said, “We kind of

Reference 5 - 0.01% Coverage

were the janitors.”²⁷²

Reflecting

on the work he did at the Roman Catholic school in Kamsack, Saskatchewan, Campbell Papequash also noted that the students provided much of the labour needed to keep the school in operation. I think there was a lot of slave labour in there because we had all the children, they all had to do, we all had our own jobs to do. You know all the residential school children maintained that whole building by cleaning it up and looking after the building. You know some guys worked in the boiler room and the furnace room, in the laundry room and with the dryers and the vegetables and working in the root cellar looking after the vegetables.²⁷³

Ula Hotonami recalled that at

Reference 6 - 0.01% Coverage

Bay school, Isabelle Whitford said,

“We used to clean up in the, in the rectory. There was a long hallway. And then, they had hallways on the side for each rooms. We used to get on our hands and knees to wash the floors and wax them. We were like slaves.”²⁸²

Chores • 81

Emily Kematch said