



## **REFERENCES TO THE WORDS: MEMORIAL and MUSEUM**

### **Reports of the Truth and Reconciliation Commission of Canada**

#### **Abstract**

Notes and References to “Commemorate, Memorial, Monument and Museum”  
in Canada Truth Commission

**Dr. Melike YILMAZ**  
**Research Coordinator**



**THE CONFRONTING  
ATROCITY PROJECT**

## February 2021

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This document is a research project prepared for the Centre for Human Rights and Restorative Justice. It can be downloaded from the research project's web page:

<https://truthcommissions.humanities.mcmaster.ca/>

### **How to cite in APA 7th edition:**

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### **Note on Word Frequency Query:**

Minimum 4 letter words were chosen (rather than 3 letter word length)

4 letter words were preferred so that years (such as 2020, 2021, and so on) can also be found.

### **Note on software:**

The word references analysis was done by NVivo software.

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Commemorate

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Museum

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## **Researcher Notes on Report of the Truth and Reconciliation Commission Details:**

- Pdf has 1008 pages.
- Pdf has four reports, all published in 2015:
  - a. “Honouring the Truth, Reconciling for the Future Summary of the Final Report of the Truth and Reconciliation Commission of Canada”. Pages between 1 and 528 in pdf.
  - b. “What We Have Learned: Principles of Truth and Reconciliation”. Pages between 529 and 728 in pdf.
  - c. “The Survivors Speak”. Pages between 729 and 988 in pages in pdf.
  - d. “Truth and Reconciliation Commission of Canada: Calls to Action”. Pages between 989 and 1008 in pdf.

## Word Frequency Query

## Word Cloud

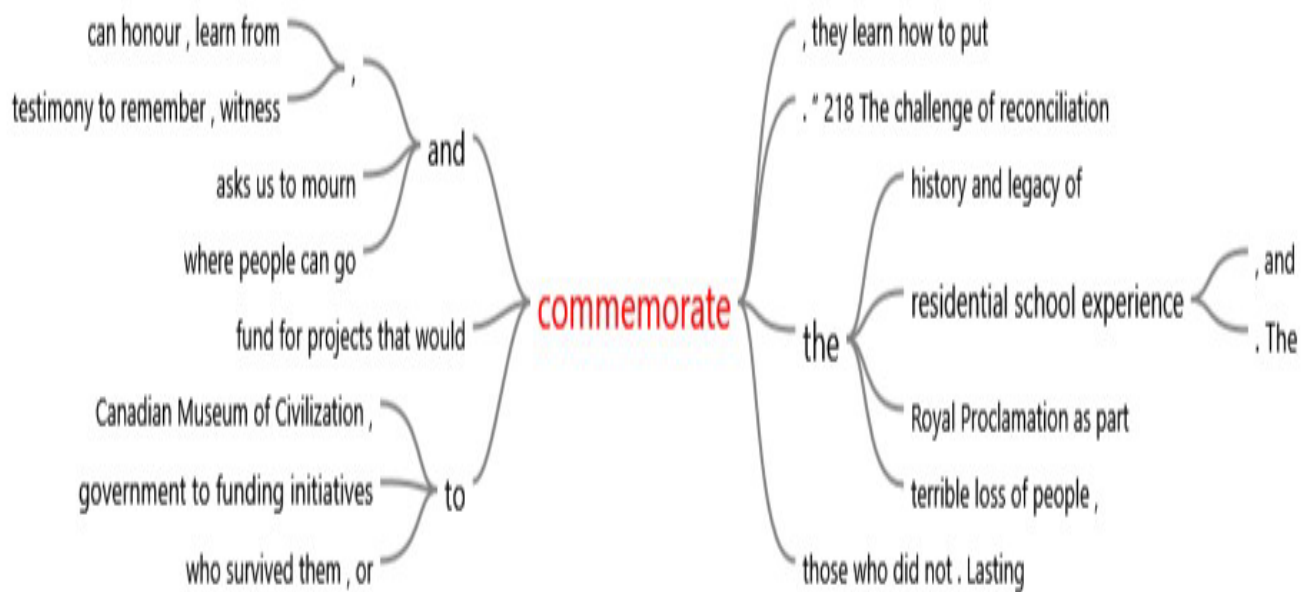


## Tree Map

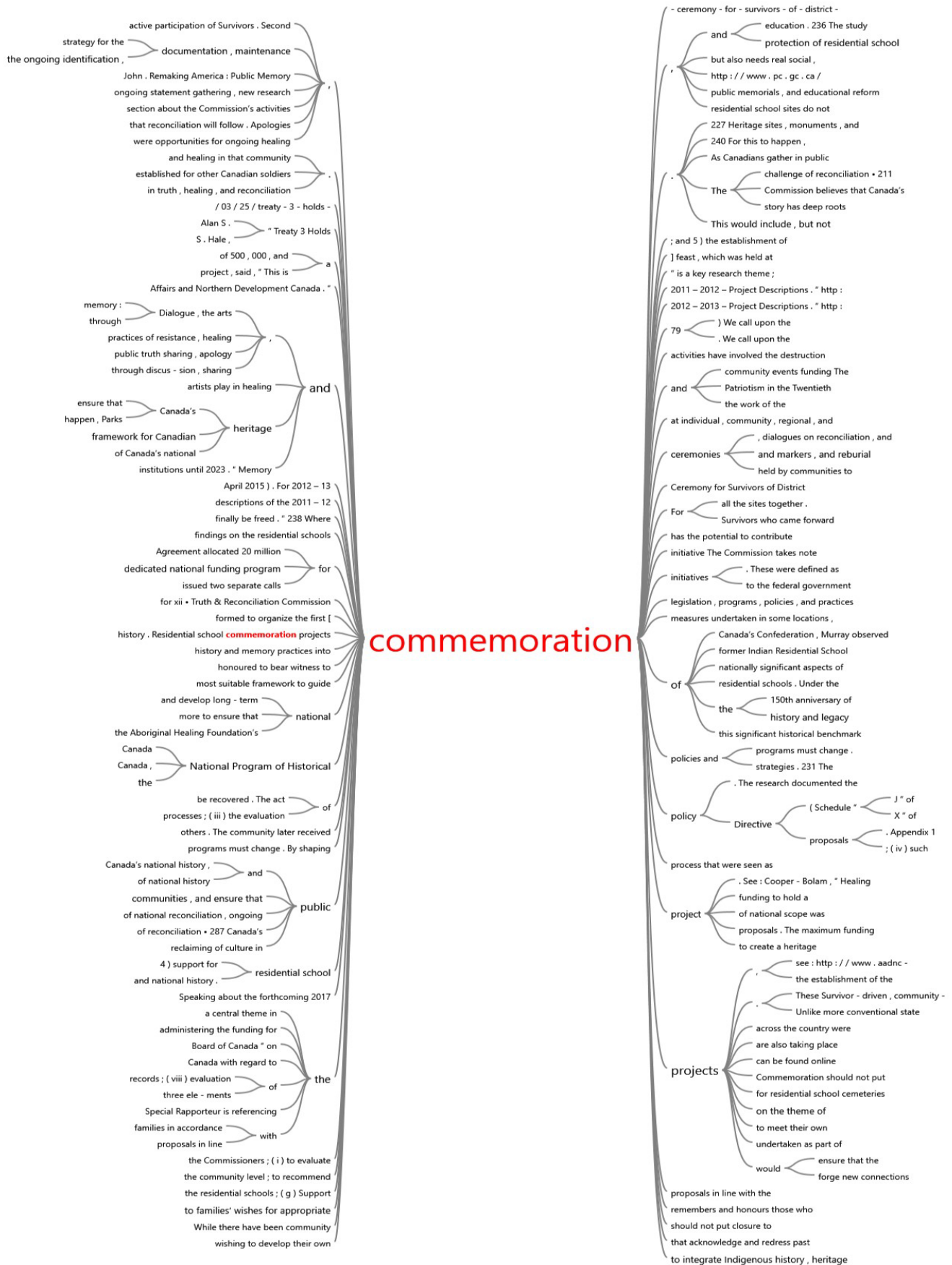
## Word Frequency Query - Canada Report

canada	reconciliation	commission	schools	2011	affairs	governme	part	june	like	many	columbi	annual	2010	rights	federal					
					children	peoples	nations	national	also	call	work	parent	winnip	2013	staff	2012				
				archives			rg10	history	departm	comm	ottawa	language	march	cathol	northw	fort				
										report	know	saskat	public	surviv	abuse	child	comm	genera		
	statement	truth	indian	students			manitoba	educatio	british		system	never	used	october	studen	home				
					volume	library			years	told	anglic	janua	even	must	health	unive				
				aboriginal	residential	number	file	first	people	church	canadia	time	ontario	alberta	away	made	well	back	life	healt
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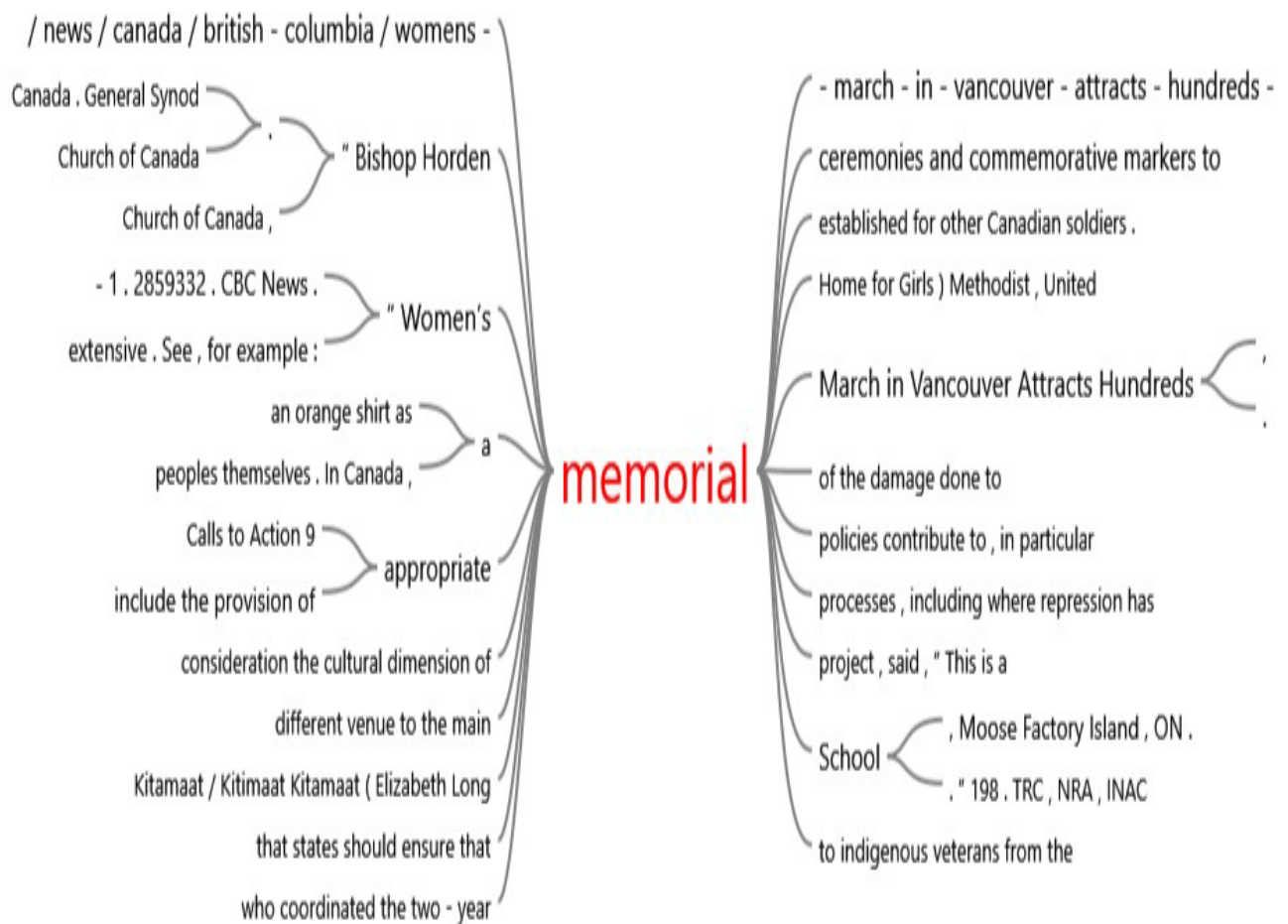
### References to Commemorate in Canada Report - Results Preview



# References to Commemorate in Canada Report - Results Preview

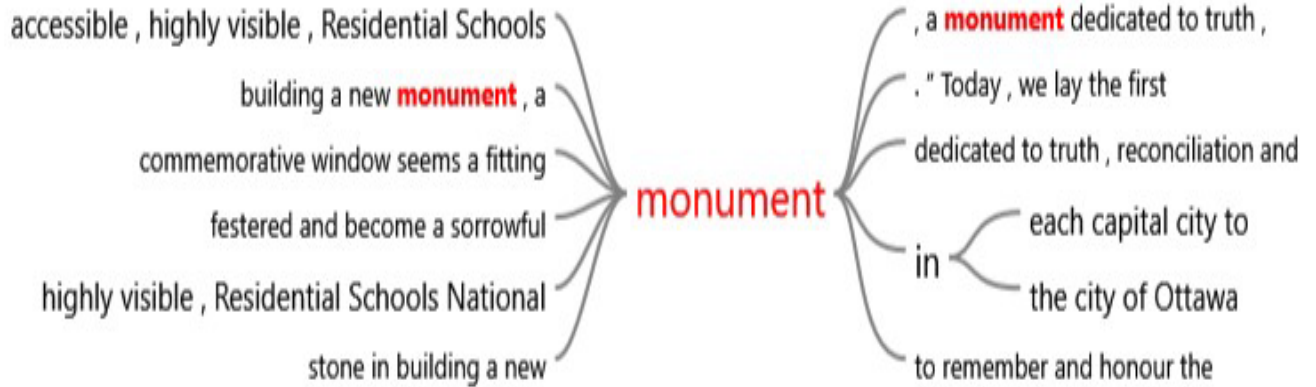


## References to Memorial in Canada Report - Results Preview

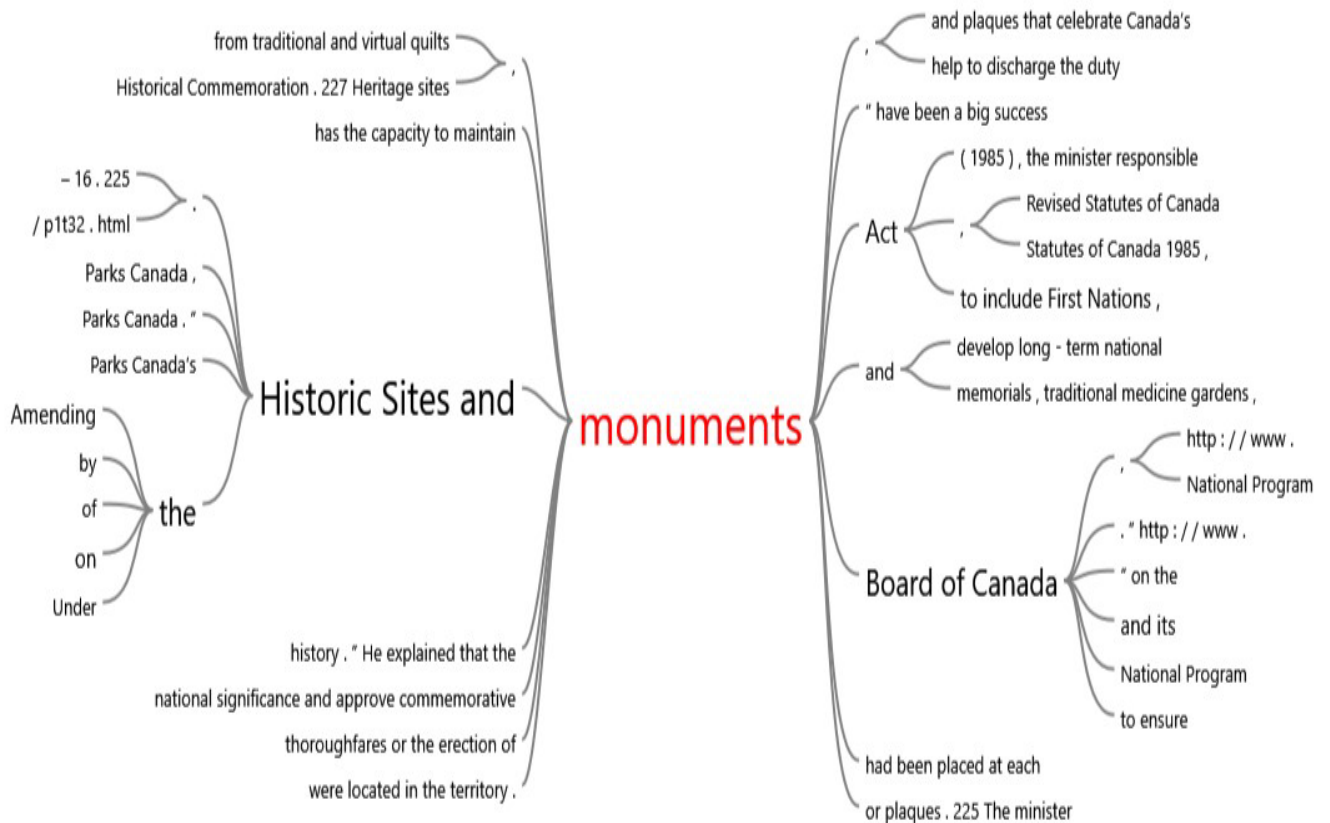




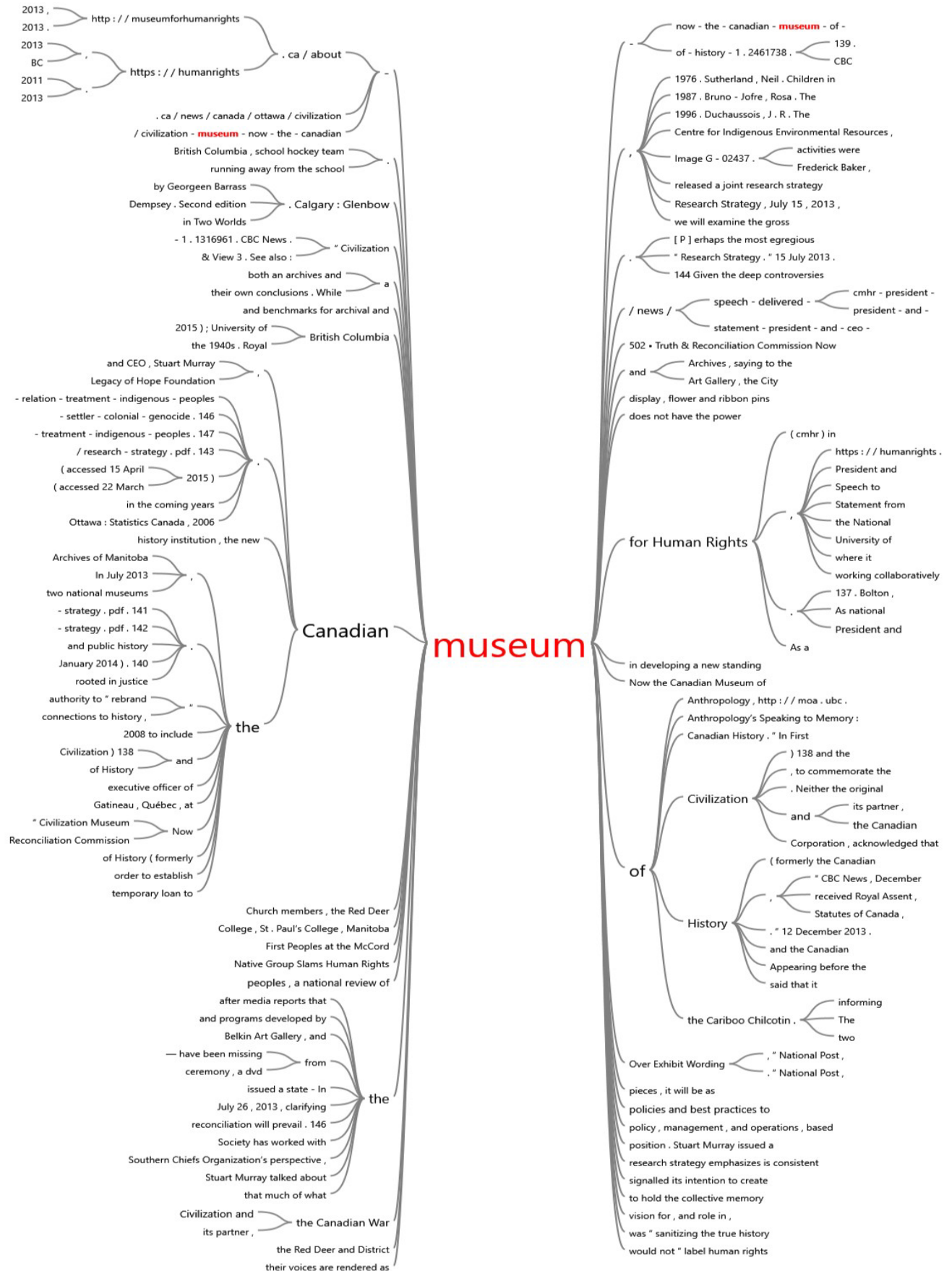
## References to Monument in Canada Report - Results Preview



## References to Monument in Canada Report - Results Preview



# References to Museum in Canada Report - Results Preview



## **Name: References to Commemorate in Canada Report - Results Preview**

<Files\\Canada.TRC\_Report-FULL> - \$ 9 references coded [0.16% Coverage]

### **Reference 1 - 0.03% Coverage**

Within months, the fed-

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

Minister Stephen Harper's apology on

### **Reference 2 - 0.01% Coverage**

that October, Idle No More

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."<sup>41</sup>

### **Reference 3 - 0.01% Coverage**

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

role in forging new directions

#### Reference 4 - 0.01% Coverage

dialogue can strengthen civic capacity

for accountability and so do justice to victims, not just in the legal sense, but also in terms of restoring human dignity, nurturing mutual respect, and supporting healing. As citizens use ceremony and testimony to remember, witness, and commemorate, they learn how to put the principles of accountability, justice, and reconciliation into everyday practice. They become active agents in the truth and reconciliation process. Participants at Commission events learned from the Survivors themselves by inter-acting directly with them. Survivors

#### Reference 5 - 0.02% Coverage

who have been harmed to

revisit painful memories and those who have harmed others—either directly or indirectly—to be accountable for past wrongs. It asks us to mourn and commemorate the terrible loss of people, cultures, and languages, even as we celebrate their survival and revitalization. It asks us to envision a more just and inclusive future, even as we struggle with the living legacies of injustice. As the trc has experienced in every region of the country, creative expression can play a vital role in this national reconciliation, providing alternative voices, vehicles, and venues for expressing historical truths and present hopes. Creative expression supports everyday practices of resistance, healing, and commemoration at individual, community, regional, and national levels. Across the globe, the arts have provided a creative pathway to breaking silences, transforming conflicts, and mending the

#### Reference 6 - 0.02% Coverage

by the Commission also came

to us in artistic formats. Some Survivors said that although it hurt too much to tell their story in the usual way, they had been able to find their voice instead by writing a poem, a song, or a book. Some made a video or audio recording, offered photographs, or produced a theatre performance piece or a film. Others created traditional blankets, quilts, carvings, or paintings to depict residential school experiences, to celebrate those who survived them, or to commemorate those who did not. Lasting public memory of the schools has therefore been produced not only through oral testimonies, but also through this wide range of artistic expressions. The arts have opened up new and critical space for Survivors, artists, curators, and public audiences to explore the complexities of "truth," "healing," and "reconciliation." The Commission funded or supported several arts-related projects. Early in its mandate, the trc sponsored the

#### Reference 7 - 0.03% Coverage

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

#### Reference 8 - 0.01% Coverage

Treaty 3 brought together Survivors, 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."<sup>218</sup>

#### Reference 9 - 0.03% Coverage

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 Minister Stephen Harper's apology on behalf

## **Name: References to Memorial in Canada Report - Results Preview**

<Files\\Canada.TRC\_Report-FULL> - § 17 references coded [0.14% Coverage]

### **Reference 1 - 0.01% Coverage**

#### Call to Action

75) We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.

As infrastructure and resource development

### **Reference 2 - 0.01% Coverage**

Treaty 3 brought together Survivors,

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."<sup>218</sup>

### **Reference 3 - 0.01% Coverage**

Shaheed observed that the commem-

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.<sup>230</sup>

### **Reference 4 - 0.01% Coverage**

to play in the commem-

oration process. The state is responsible for managing public space and has the capacity to maintain monuments and develop long-term national commemoration policies and strategies.<sup>231</sup> The Special Rapporteur further concluded that states should ensure that memorial policies contribute to, in particular ... providing symbolic reparation and public recognition to the victims in ways that respond to the needs of all victims oppressed in a recent or distant past and contribute to their healing ... the development of

reconciliation policies between groups ... [and] promoting civic engagement, critical thinking and stimulating discussions on the representation of the past, as well as contemporary challenges of exclusion and violence.<sup>232</sup>

#### Reference 5 - 0.01% Coverage

that states and relevant stakeholders

promote critical thinking on past events by ensuring that memorialisation processes are complemented by measures fostering historical awareness and support the implementation and outreach of high-quality research projects, cultural interventions that encourage people's direct engagement and educational activities.... States should ensure the availability of public spaces for a diversity of narratives conveyed in artistic expressions and multiply opportunities for such narratives to engage with each other.... [States must also] take into consideration the cultural dimension of memorial processes, including where repression has targeted indigenous peoples.<sup>233</sup>

#### Reference 6 - 0.01% Coverage

in home communities where requested.

75) We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.

#### Reference 7 - 0.01% Coverage

189067 Closing: 197868

Kitamaat/Kitimaat

Kitamaat (Elizabeth Long Memorial Home for Girls)

Methodist, United Church after 1925

#### Reference 8 - 0.01% Coverage

class-action-lawsuit-1.2859332.

CBC News. "Women's Memorial March in Vancouver Attracts Hundreds." 14 February 2015. <http://www.cbc.ca/news/canada/british-columbia/womens-memorial-march-in-vancouver-attracts-hundreds-1.2957930>.

#### Reference 9 - 0.01% Coverage

Anglican Church of Canada. General Synod. "Bishop Horden Memorial School, Moose Factory Island, ON." 2008. <http://www.anglican.ca/relationships/histories/bishop-horden> (accessed 4 April 2015).

#### Reference 10 - 0.01% Coverage

21. For further information on these issues, see the Legacy section below. 22. Media coverage on the call for an inquiry on missing and murdered Aboriginal women has been extensive. See, for example: "Women's Memorial March in Vancouver Attracts Hundreds," CBC

#### Reference 11 - 0.01% Coverage

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News, 14 February 2015, <http://www.cbc.ca/news/canada/british-columbia/womens-memorial-march-in-vancouver-attracts-hundreds-1.2957930>; "Murdered and Missing Aboriginal Women Deserve Inquiry, Rights Group Says," CBC News, 12 January 2015, <http://www.cbc.ca/news/politics/murdered-and-missing-aboriginal-women-deserve-inquiry-rights-group-says-1.2897707>; Ken S. Coates, "Aboriginal Women Deserve Much More than an Inquiry," National Post, 16 February 2015, <http://news.nationalpost.com/2015/02/16/ken-s-coates-aboriginal-women-deservemuch-more-than-an-inquiry/>. On economic development issues, see, for example: Jeff Lewis, "TransCanada CEO Says Canada Needs to Resolve Conflicts over

#### Reference 12 - 0.01% Coverage

195. Canada, Annual Report of the Department of Indian Affairs, 1926, 17. 196. Canada, Annual Report of the Department of Indian Affairs, 1969–1970, 128. 197. General Synod of the Anglican Church of Canada, "Bishop Horden Memorial School." 198. TRC, NRA, INAC – Resolution Sector – IRS Historical Files Collection – Ottawa, file 486/25-13-1, H. B. Rodine to All Program/Section Heads District Supervisor, 8 April 1976. [FTA-000510-0000]

#### Reference 13 - 0.01% Coverage

General Synod of the Anglican Church of Canada. "Bishop Horden Memorial School, Moose Factory Island, ON." 2008. <http://www.anglican.ca/relationships/histories/bishop-horden> (accessed 4 April 2015).

#### Reference 14 - 0.01% Coverage

CBC News. "Women's Memorial March in Vancouver Attracts Hundreds." 14 February 2015. <http://www.cbc.ca/news/canada/british-columbia/womens-memorial-march-in-vancouver-attracts-hundreds-1.2957930>.

#### Reference 15 - 0.01% Coverage

2. Media coverage on the call for an inquiry on missing and murdered Aboriginal women has been extensive. See, for example: "Women's Memorial March in Vancouver Attracts Hundreds," CBC News, 14 February 2015, <http://www.cbc.ca/news/canada/british-columbia/womens-memorial-march-in-vancouver-attracts-hundreds-1.2957930>; "Murdered and Missing Aboriginal Women Deserve Inquiry, Rights Group Says," CBC



News, 12 January 2015, <http://www.cbc.ca/news/politics/murdered-and-missing-aboriginal-women-deserve-inquiry-rights-group-says-1.2897707>; Ken S. Coates, "Aboriginal Women Deserve Much More than an Inquiry," National Post, 16 February 2015, <http://news.nationalpost.com/2015/02/16/ken-s-coates-aboriginal-women-deserve-much-more-than-an-inquiry>

#### Reference 16 - 0.01% Coverage

Much later, her experience became the basis for what has come to be known as "Orange Shirt Day." Organized by the Cariboo Regional District, it was first observed on September 30, 2013. On that day, individuals were encouraged to wear an orange shirt as a memorial of the damage done to children by the residential school system.<sup>107</sup> When Larry Beardy left Churchill, Manitoba, for the Anglican school in Dauphin, he was wearing a "really nice

#### Reference 17 - 0.01% Coverage

of  
Calls to Action| 9  
appropriate memorial ceremonies and commemorative markers to honour the deceased children.

## **Name: References to Monument in Canada Report - Results Preview**

<Files\\Canada.TRC\_Report-FULL> - \$ 23 references coded [0.18% Coverage]

### **Reference 1 - 0.01% 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.<sup>216</sup> The Commission, advised by the trc Survivor Committee, identified three elements of the commemoration process

### **Reference 2 - 0.01% Coverage**

Treaty 3 brought together Survivors, 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."<sup>218</sup>

### **Reference 3 - 0.01% Coverage**

evoked both good and bad memories for Survivors. Thus, a commemorative window seems a fitting monument to remember and honour the children who went to residential schools. Commemorations in highly visible public spaces such as the parliament buildings create openings for dialogue about

### **Reference 4 - 0.01% Coverage**

a significant gesture of reconciliation, 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.<sup>225</sup>

### **Reference 5 - 0.01% Coverage**

is advised by the Historic

Sites and Monuments Board of Canada "on the commemoration of nationally significant aspects of Canada's past, including the designation of national historic sites, persons and events."226

#### Reference 6 - 0.01% Coverage

Program of Historical Commemoration.227  
Heritage sites, monuments, and plaques  
that celebrate Canada's past are

#### Reference 7 - 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 8 - 0.01% Coverage

to play in the commem-  
oration process. The state is responsible for managing public space and has the capacity to maintain monuments and develop long-term national commemoration policies and strategies.231 The Special Rapporteur further concluded that states should ensure that memorial policies contribute to, in particular ... providing symbolic reparation and public recognition to the victims in ways that respond to the needs of all victims oppressed in a recent or distant past and contribute to their healing ... the development of reconciliation policies between groups ... [and] promoting civic engagement, critical thinking and stimulating discussions on the representation of the past, as well as contemporary challenges of exclusion and violence.232

#### Reference 9 - 0.01% Coverage

and based on input from  
Survivors and communities, "the project transformed from what ostensibly had been an IRS [Indian Residential School] site heritage plaque program to a community-oriented public monumental art project."235  
The commemorative markers were not

#### Reference 10 - 0.01% Coverage

exist between the goals of  
Aboriginal peoples and Canada with regard to the commemoration of residential schools. Under the existing policies of Parks Canada's Historic Sites and Monuments Board of Canada National Program of

Historical Commemoration, residential school sites do not meet the program criteria for heritage designation, which is based on Western heritage values of conservation and preservation.<sup>237</sup>

#### Reference 11 - 0.01% Coverage

their own needs, Survivors, their

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 12 - 0.01% Coverage

##### Calls to Action

79) We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to: i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.

#### Reference 13 - 0.01% Coverage

81) We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.

82) We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.

#### Reference 14 - 0.01% Coverage

truth, healing, and reconciliation.

##### Commemoration

79) We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to: i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.

#### Reference 15 - 0.01% Coverage

##### Calls to Action

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82) We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.

#### Reference 16 - 0.01% Coverage

##### 1996 Royal Commission on Aboriginal

Peoples: "With very few exceptions, neither senior departmental officials nor churchmen nor members of Parliament raised their voices against the assumptions that underlay the [residential schools] system or its abusive character. And, of course, the memory did not and has not faded. It has persisted, festered and become a sorrowful monument." Today, we lay the first stone in building a new monument, a monument dedicated

to truth, reconciliation and a

#### Reference 17 - 0.01% Coverage

Canada. Parks Canada. "Historic Sites and Monuments Board of Canada." <http://www.pc.gc.ca/clmhc-hsmbc/comm-board/Transparence-Transparency.aspx>.

#### Reference 18 - 0.01% Coverage

[constitution/lawreg-loireg/p1t32.html](http://constitution.lawreg-loireg/p1t32.html).

Historic Sites and Monuments Act, Statutes of Canada 1985, chapter H4. Museums Act, Statutes of Canada 1990, chapter 3, section 3. Physical Activity and Sport Act, Statutes of Canada 2003, chapter 2. Public Schools Act, Statutes of Manitoba 1954, chapter 215, pages 923–1,114. Safe Streets and Communities Act, Statutes of Canada 2012, chapter 1. Youth Criminal Justice Act, Statutes of Canada 2002, chapter 1, section 38(1).

#### Reference 19 - 0.01% Coverage

[gc.ca/eng/1370615213241/1370615618980](http://gc.ca/eng/1370615213241/1370615618980).

224. Opp and Walsh, Placing Memory, 15–16. 225. Historic Sites and Monuments Act, Revised Statutes of Canada 1985, chapter H-4, <http://laws-lois.justice.gc.ca/PDF/H-4.pdf> (accessed 15 April 2015).

226. Parks Canada, Historic Sites and Monuments Board of Canada, <http://www.pc.gc.ca/clmhc-hsmbc/comm-board/Transparence-Transparency.aspx> (accessed 15 April 2015).

227. Parks Canada, Historic Sites and Monuments Board of Canada, National Program of Historical Commemoration, <http://www.pc.gc.ca/clmhc-hsmbc/ncp-pcn.aspx> (accessed 15 April 2015).

Reference 20 - 0.01% Coverage

to get on the plane.

And that was my experience leaving Aklavik. And it was pretty monumental point in my life, very dramatic I guess. You don't realize this until after, because those times, you just did what the people in charge told you to do.<sup>54</sup>

Reference 21 - 0.01% Coverage

I said that year had a monumental effect on my life and my relationship with my family because I came, spent a year here, went back, everything that I thought I owned was gone and a month or so later my family moved over here because my dad moved with the armed forces, and you know, we lived here. And from that day on, the day we moved here, I never, ever went hunting with my dad again.<sup>368</sup>

Reference 22 - 0.01% Coverage

but not be limited to:

i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.

Reference 23 - 0.01% Coverage

81. We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.

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## **Name:** References to Museum in Canada Report - Results Preview

<Files\\Canada.TRC\_Report-FULL> - § 44 references coded [0.37% Coverage]

### Reference 1 - 0.01% Coverage

University of

Commission activities • 35

British Columbia, the University of Winnipeg, l'Université de St. Boniface, Carleton University, the University of Regina, Lakehead University, University College of the North, Algoma University, Red River College, the Archives of Manitoba, the Canadian Museum for Human Rights, the National Association of Friendship Centres, the Legacy of Hope Foundation, and le Centre du patrimoine. The goal is to create the broadest possible network from coast to coast to coast. Officially opening in the summer of 2015, the nctr will be the permanent home

for all statements, documents, and

### Reference 2 - 0.01% Coverage

Painter Judith Morgan attended the Alberni, British Columbia, school in the 1940s. Royal British Columbia Museum, Image G-02437.

### Reference 3 - 0.01% Coverage

Boys cutting wood at the Williams Lake, British Columbia, school in either the late nineteenth or early twentieth century. In February 1902 Duncan Sticks froze to death after running away from the school. Museum of the Cariboo Chilcotin.

two of which ended in

### Reference 4 - 0.01% Coverage

that October, Idle No More

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."<sup>41</sup>

### Reference 5 - 0.01% Coverage

tell the story of the

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)<sup>138</sup> and the Canadian Museum for Human Rights. As national public history institutions, they bear a

#### Reference 6 - 0.01% Coverage

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 7 - 0.01% Coverage

In July 2013, the Canadian Museum of Civilization and its partner, the Canadian War Museum, released a joint research strategy intended to guide the research activities at both institutions until 2023. "Memory and commemoration" is a key research theme; objectives include the presentation of competing and contentious historical narratives of Confederation and the two world wars, and the use of "selected commemorations to explore concepts of

#### Reference 8 - 0.01% Coverage

valued their "personal and family 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

#### Reference 9 - 0.01% Coverage

We are encouraged to note that much of what the museum's research strategy emphasizes is consistent with our

#### Reference 10 - 0.01% Coverage

between personal and public history. The Canadian Museum for Human Rights As a national public history institution, the new Canadian Museum for Human Rights (cmhr) in Winnipeg is



#### Reference 11 - 0.02% Coverage

on the National Research Centre

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.<sup>144</sup> 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."<sup>145</sup> ment on July 26, 2013, clarifying the museum's position.

#### Reference 12 - 0.02% Coverage

Stuart Murray issued a state-

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.<sup>146</sup>

The museum signalled its intention to create opportunities for Canadians to engage in a much broader and

#### Reference 13 - 0.01% Coverage

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, working collaboratively with Aboriginal peoples

#### Reference 14 - 0.01% Coverage

Reconciliation Commission Calls to Action

67) We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the United Nations Declaration on the Rights of Indigenous Peoples and to make recommendations.

#### Reference 15 - 0.02% Coverage

to bear witness to commemoration

ceremonies held by communities to remember and honour children who died in the residential schools. Such ceremonies have played an important role in the reconciliation process. At the Alberta National Event, the board members of the Remembering the Children Society offered an expression of reconciliation. They spoke about the process they undertook to identify children who had died while attending the Red Deer Industrial School. Richard Lightning said, My father, Albert Lightning, and his younger brother, David, from Samson First Nation, went to the Red Deer Industrial School, which was operated by the Methodist Church from 1893 to 1919. Albert Lightning survived this school experience, but David died of Spanish flu in 1918. In 1986, Albert visited the Red Deer and District Museum and Archives, saying to the staff person, Lyle Keewatin-Richards, "Oh, there you are. You're the one who is going to find my little brother." Lyle learned that along with three other students who had died at the same time, David was buried in the Red Deer City Cemetery. Lyle also became aware of the existence of the school cemetery beside Sylvan Creek.

#### Reference 16 - 0.02% Coverage

the Sunnybrook United Church, continued,

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

School.

Charles Wood then said,

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.<sup>165</sup>

#### Reference 18 - 0.01% Coverage

suited to serve the needs

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

#### Reference 19 - 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.<sup>171</sup>

#### Reference 20 - 0.01% Coverage

positioned to take a leadership

role in forging new directions in residential school- and Indigenous rights-based research, establishing new standards and benchmarks for archival and museum policy, management, and operations, based on Indigenous and Western principles and best practices. The University of Manitoba and its partners<sup>173</sup>

#### Reference 21 - 0.01% Coverage

major art exhibits ran con-

currently with its National Events. During the British Columbia National Event in Vancouver, for example, three major exhibits opened, featuring well-known Aboriginal artists, some of whom were also Survivors or intergenerational Survivors. A number of non-Aboriginal artists were also featured. Their work explored themes of denial, complicity, apology, and government policy. Two of these exhibits were at the University of British Columbia: Witnesses: Art and Canada's Indian Residential Schools at the Morris and Helen Belkin Art Gallery, and the Museum of Anthropology's Speaking to Memory: Images and Voices from the St. Michael's Residential School. Both exhibits

#### Reference 22 - 0.01% Coverage

Museums and Archives

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establishing the legislative authority to “rebrand” the Canadian Museum of Civilization. Neither the original Museums Act nor the amendment made specific reference to Aboriginal peoples. See: <http://www.parl.gc.ca/LegisInfo/BillDetails.aspx?Language=E&Mode=1&billId=6263562&View=3>. See also: “Civilization Museum

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Museum

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147. Canadian Museum for Human Rights, President and CEO Stuart Murray, speech delivered at “2017 Starts Now” forum, May 3, 2013, <https://humanrights.ca/about-museum/news/speech-delivered-cmhr-president-and-ceo-stuart-murray-2017-starts-nowdebute>.

148. Library and Archives Canada

#### Reference 35 - 0.01% Coverage

173. As of April 2015, existing partners included: The National Association of Friendship Centres, Legacy of Hope Foundation, Canadian Museum for Human Rights, University of British Columbia, Lakehead University, University College of the North, University of Winnipeg, Red River College, Archives of Manitoba, University College of the North, L’Université de Saint-Boniface, St. John’s College, St. Paul’s College, Manitoba Museum, Centre for Indigenous Environmental Resources, and the Sandy-Saulteaux Spiritual Centre. It is

anticipated that more partners will be added as the centre develops. See: National Centre for Truth and Reconciliation, Our Partners, <http://umanitoba.ca/centres/nctr/partners.html> (accessed 15 April 2015).

#### Reference 36 - 0.01% Coverage

188. In 2015, the Bentwood Box was on temporary loan to the Canadian Museum for Human Rights, where it was part of a public exhibit.

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Painter Judith Morgan attended the Alberni, British Columbia, school in the 1940s. Royal British Columbia Museum, Image G-02437.

#### Reference 39 - 0.01% Coverage

Boys cutting wood at the Williams Lake, British Columbia, school in either the late nineteenth or early twentieth century. In February 1902 Duncan Sticks froze to death after running away from the school. Museum of the Cariboo Chilcotin.

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#### Reference 43 - 0.01% Coverage

in crowded and makeshift facilities.

Preface • xi Williams Lake, British Columbia, school hockey team. Museum of the Cariboo Chilcotin.

#### Reference 44 - 0.01% Coverage

Museums and Archives

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