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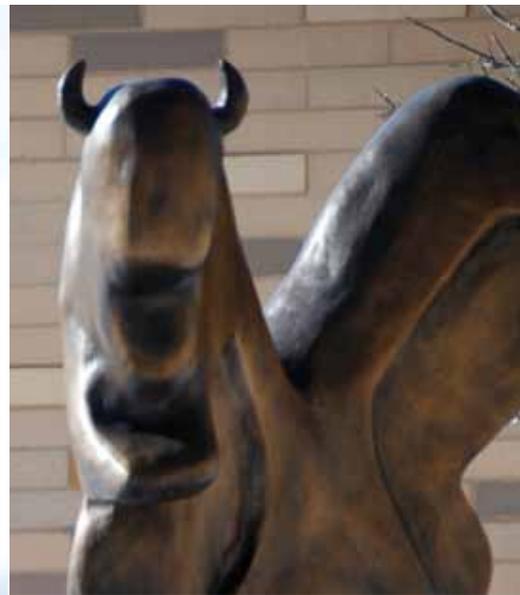
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PROPOSAL

# National Research Centre on Indian Residential Schools



**Submitted to the Truth and Reconciliation Commission  
By the University of Manitoba**

February 16, 2012



UNIVERSITY  
OF MANITOBA





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PHOTOS (OUTSIDE FRONT COVER): MIGIZII AGAMIK SCULPTURE GUARDIANS: SHAMAN'S DREAM BY ABRAHAM ANGHK RUBEN (INUIT), LOUIS RIEL BY MIGUEL JOYAL (METIS) AND THE BUFFALO BY WAYNE STRANGER (CREE AND OJIBWAY).

### Appendices

- History
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- Statement of Apology and Reconciliation
- Canadian Museum for Human Rights
- West Coast Centre
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### Memoranda of Understanding

- Legacy of Hope Foundation
- University of British Columbia
- Lakehead University
- University College of the North
- University of Winnipeg
- Université de Saint-Boniface
- Red River College

### National and Local Support Letters

- National Association of Friendship Centres
- Canadian Museum for Human Rights
- Archives of Manitoba
- Centre du patrimoine
- Manitoba Museum
- Centre for Indigenous Environmental Resources
- St. John's College (Anglican)
- St. Paul's College (Roman Catholic)
- Sandy-Saulteaux Spiritual Centre (United Church)
- Premier of Manitoba

### International Support Letters

- Nelson Mandela Centre of Memory
- Rutgers University, New Jersey
- Institute of Latin American Studies, University of Texas
- Umea University, Sweden



“The goal of a National Research Centre is to take the truth of Canadian historical reality as a learning tool to provide Canadians an opportunity to transform their differences into national assets.”

*~ Residential school survivor and scholar Dr. Richard Atleo*

## VISION

Two decades after the last residential school closed, we imagine the granddaughter of a former student walking through the University of Manitoba campus in search of her history. She stops for a moment in a memorial garden of prairie plants to think of her grandfather before a display of residential school notebooks catches her eye as she heads upstairs in the Dafoe Library. At one end of the room, a family has gathered around a big screen to watch their own relatives relating what life was like in the schools. At the other end, a student sifts through photographs and scribbles notes. The visitor was inspired by one of her children, who came to the campus a few months earlier with a school class to learn about residential schools from an Elder – lessons soon to become available in schools across Canada. “I want to be a keeper of the old words when I get big,” her young child said after touring Migizii-Agamik - Bald Eagle Lodge and spotting a real bald eagle flying over the nearby Red River. Later on the phone to her sister, the visitor explains there’s a similar space devoted to the residential school legacy at the University of British Columbia, or if her sister can’t make it down to Vancouver, there may be a digital access site in her local Friendship Centre where she can locate grandpa’s records.

This is the kind of vision faculty and staff at the University of Manitoba have kept in our minds and hearts over the last two years as we prepared the university’s submission to host the National Research Centre (NRC). This proposal outlines what the University of Manitoba, the University of British Columbia and our initial partners can offer, while highlighting our awareness that the NRC would also need others at the table.

The University of Manitoba is prepared to steward the Truth and Reconciliation Commission’s archives and provide a secure environment to make them widely accessible digitally, subject to privacy law and culturally appropriate access protocols. We would also foster a cross-Canada network in universities and selected Friendship Centres, help educate and find jobs for the next generation of Aboriginal archivists,

provide display space and social support for visitors and encourage indoor and outdoor ceremonial observance. We envision doing this work in collaboration with the National Association of Friendship Centres, the Legacy of Hope Foundation and other Aboriginal organizations and peoples.

At the heart of the NRC would be the testimonies of former residential school students, which along with government, church and family records, would form a unique participatory archive managed with professional stewardship. Innovative digital technologies would enable survivors, scholars and others to use the records to tell many stories: the story of each residential school survivor, of families, of communities, of schools, of regions and of the country. One of our first priorities would be making accessible online 50 to 100 personal testimonies from survivors across the country, plus streaming video from TRC events.

With Aboriginal partners, we are committed to building a system of culturally relevant governance for the NRC. While details would be developed in collaboration, we envision a governing circle with members appointed by the University of Manitoba and partner Aboriginal organizations. The members would be predominately Aboriginal and include Elders and residential school survivors or their descendants. Everyone involved in the NRC's work would be expected to respect the principles of community control of research and maintain the spirit of the TRC's work.

Members of the NRC's nationwide network, including the National Association of Friendship Centres, other Aboriginal organizations and other universities and colleges, would engage survivors and Elders in ensuring the NRC reflects the rich diversity of First Nations, Metis, Inuit and non-status cultures and traditions. Network members would contribute according to their strengths and regional cultures, developing satellite sites across Canada for enhanced regional access to digital archives, while participating in activities such as statement gathering, research, curriculum development, outreach, display of regional artifacts and creation of local memorials.

The network we have begun to build already stretches from the University of British Columbia in Vancouver to the Legacy of Hope Foundation in Ottawa and University College of the North in Manitoba. It includes the University of Winnipeg, Lakehead University and national organizations such as the National Association of Friendship Centres and the Canadian Museum for Human Rights. The University of British Columbia has committed to creating a West Coast Centre that focuses on B.C. materials and to working with the University of Manitoba to develop digital tools for wider use. We are also developing relationships with international Indigenous organizations, research institutions and organizations holding mass atrocity archives, including Yad Vashem in Israel and the Nelson Mandela Centre of Memory in South Africa. This network would enhance the NRC's collaborative research capacity and encourage international exchange of ideas about inspiring models of archives management, education and public outreach.

The TRC Archives may well attract the interest of Aboriginal and other organizations with Aboriginal records, seeking assistance in planning for their own archives. These records could either remain in Aboriginal communities with help from the NRC or be cared for at the University of Manitoba or by other network members. A national Aboriginal archiving program, co-ordinated by the University of Manitoba, would widen the network of archival activity focusing on Aboriginal materials, acquisitions, exhibits, online access and educational tools. First Nations, Metis, Inuit and non-status Aboriginal people would actively participate in such archives, including by training to become professional archivists. This work would greatly expand the new knowledge base created by the TRC's archival work, helping fulfill the goal of reconciliation and societal renewal.



“Who is going to tell my story?”

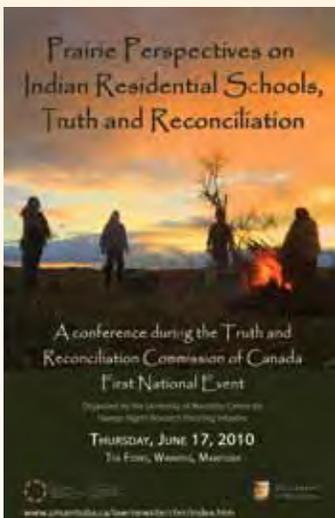
~ A survivor at the NRC Forum in Vancouver



EVA AND TONY DIED AT THE CARCROSS SCHOOL

“Who speaks for the people who ran away and died, who froze to death or drowned?”

~ Survivor, at the NRC Forum in Vancouver



The University of Manitoba would ensure dedicated space for the NRC. We would renovate existing space in buildings such as our main library and Education Building to accommodate the startup needs of the NRC and its new staff. As the NRC grows organically over time, the partnerships mature and the NRC's space needs become clearer, Migizii Agamik - Bald Eagle Lodge could be expanded to house a consolidated NRC. Migizii Agamik on the Fort Garry campus is home to our Aboriginal Student Centre. It is a meeting place for First Nations, Metis, Inuit and non-status students, with a welcoming atmosphere that reflects the linguistic and cultural diversity that thrives in Aboriginal communities. The university has had preliminary discussions with Prairie Architects, who designed Migizii Agamik, about potential expansion. Meanwhile, the University of Winnipeg would develop a satellite site for digital access at its downtown campus.

The University of British Columbia would dedicate space to a West Coast node that would educate the public about the TRC's legacy and Lakehead University would establish a satellite site for enhanced regional access to the digital archives as part of its proposed Aboriginal research institute.

We are aware that many residential school survivors would prefer their testimony and the other records to be cared for by an Aboriginal organization and housed on Aboriginal land. Should the commissioners choose this option, we would welcome collaboration or partnerships with Aboriginal organizations, offering our expertise in digital archiving, archival training, privacy and access law, research projects, statement gathering and curriculum development.

### **What the University of Manitoba has to offer**

The University of Manitoba offers a location for the NRC in the heart of Turtle Island, a strong commitment to Aboriginal students and a powerful educational role in challenging settler attitudes to facilitate reconciliation. The university has world-class research and archival expertise, formal agreements with national Aboriginal organizations and other academic institutions, an association with Winnipeg's new Canadian Museum for Human Rights and is close to the UNESCO-designated Hudson's Bay Company Archives. Institutional commitment to the success of the NRC is solid, including long-term financial stability for archives management and use and working with partners to raise funds for related work. The university's plan entails creating approximately half a dozen new staff positions and raising about \$1 million in annual operating costs.

Our proposal involves collaboration with network members such as the University of British Columbia, which is willing to collect new material and share expertise in archival education, curriculum development, Aboriginal research and oral history.

In October 2011, University of Manitoba President David Barnard issued a statement of apology and reconciliation to former residential school survivors and their descendants. He acknowledged that the University of Manitoba "failed to recognize or challenge the forced assimilation of Aboriginal peoples and the subsequent loss of their language, culture and traditions."

One of the University of Manitoba's strategic objectives is advancing Indigenous achievement and "reinforcing the University of Manitoba's role as a national centre for Aboriginal scholarship." Mindful of our past, we approach this task with humility and openness.

Our history department has one of Canada's leading masters-level archival studies programs and is developing a specialization in Aboriginal archiving. The University Archives and our Access & Privacy office have a full complement of professional and technical staff and include state-of-the-art preservation facilities for digital and analog materials.

The University of Manitoba has more than 100 scholars who work in Aboriginal research and education. The NRC would inspire further research that engages in decolonization and the education of settler-society, fostering reconciliation through increased knowledge and understanding.



A CHURCH 2 KILOMETRES FROM THE KAMLOOPS INDIAN RESIDENTIAL SCHOOL ([www.fallenfeatherproductions.com](http://www.fallenfeatherproductions.com))



U OF M LAW STUDENTS AND AN INSTRUCTOR ANSWER QUESTIONS AT THE TRC'S FIRST NATIONAL EVENT



FORT GARRY CAMPUS

The University of Manitoba has many Indigenous alumni who have contributed to the province's professional workforce.

Since 2001, approximately 1,000 self-declared Aboriginal students have graduated with professional or business degrees, including:

- 322 social workers,
- 209 nurses,
- 198 teachers,
- 42 engineers,
- 41 lawyers,
- 22 architects,
- 20 doctors,
- 14 pharmacists and
- 5 dentists.

## WHO WE ARE

### Aboriginal people are helping shape the university

The University of Manitoba has two large campuses – the Fort Garry campus and the downtown Bannatyne campus – on Treaty One land, the traditional territory of the Anishinaabe Peoples and homeland of the Red River Metis. Winnipeg has long been a meeting place for Anishinaabe, Cree, Oji-Cree and Dakota Nations and the university's name is derived from the word Manito-ahbee, translated as "where the creator sits."

Serving about 28,000 students, the University of Manitoba is the oldest university in Western Canada and the only research-intensive university in Manitoba, attracting more than \$160 million in research funds a year.

More than 125 years ago, the university was enriched by a generous gift from noted Metis educator Alexander Isbister, who provided for the establishment of the university's first library. He specified that scholarships in his name be awarded regardless of sex, race, creed or nationality.

The university founded the Native studies department in 1974 through the efforts of Aboriginal students such as Ovide Mercredi, who later became an Assembly of First Nations national chief. It was one of the first such departments in Canada and now has a master's program and one of only two doctoral programs in the country. Eight students are currently enrolled in the doctoral program.

The University of Manitoba is fostering the next generation of Aboriginal leaders and a workforce that will be vital to the Manitoban and Canadian economies.

*For a brief history of Aboriginal people at the University of Manitoba, see Appendix A.*

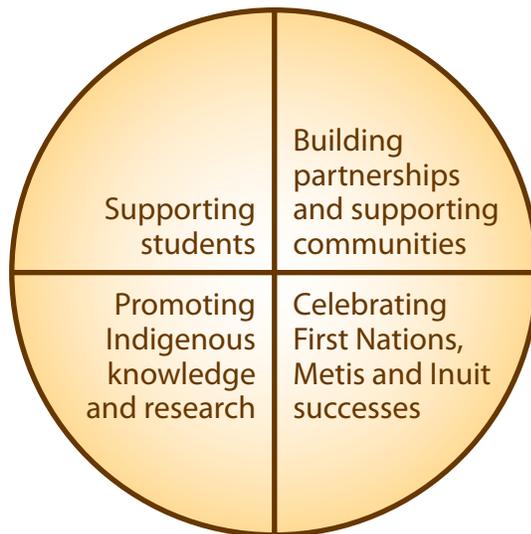
Many of the university's Aboriginal services are housed in a beautiful building known as Migizii Agamik - Bald Eagle Lodge that opened in 2008. The university also has support programs for Aboriginal students in health, engineering, law, education, extended education, graduate studies and business, along with extensive Aboriginal library and archive holdings. The social work program has satellite sites in downtown Winnipeg and Northern Manitoba that allow easier access by Aboriginal students.

The University of Manitoba's strategic plan includes a goal "to make Winnipeg the **national centre of excellence for Aboriginal education.**" The university believes in the success of all its students, including the need to ensure supports are in place for First Nations, Metis, Inuit and non-status students. The university recognizes that partnership building and collaboration with school boards, K-12 schools, government and Aboriginal organizations is critical if improvements are to be made to education outcomes for Aboriginal students of all ages.

For decades, Aboriginal campus leaders and their allies have been working to improve the environment for Aboriginal students. Building on this foundation, the new Executive Lead for Indigenous Achievement, Deborah Young, has developed a comprehensive plan aimed at improved access, recruitment, retention and graduation for First Nations, Metis, non-status and Inuit learners. The University of Manitoba's commitment to Indigenous Achievement and existing Aboriginal expertise on campus – including school curriculum development and trauma support – offer a rich and supportive environment in which a National Research Centre could grow to fulfill its many roles.

*For an overview of the university's Aboriginal programs and services, see the university's new Indigenous Connect website: [umanitoba.ca/admin/indigenous\\_connect](http://umanitoba.ca/admin/indigenous_connect)*

### Pathways to Indigenous Achievement



### Aboriginal enrolment

As of fall 2011, the University of Manitoba had more than 2,000 students who had declared their Aboriginal identity, and the numbers are growing.

#### BY FACULTY/SCHOOL

Agricultural & Food Sciences ....	15
Architecture* .....	14
Art, School of.....	21
Arts .....	261
Business School.....	62
Dental Hygiene* .....	3
Dentistry* .....	5
Education* .....	62
Engineering* .....	77
Environment, Earth, and Resources .....	20
Extended Education .....	167
Graduate Studies* .....	139
Human Ecology.....	30
Kinesiology & Recreation Management .....	29
Law* .....	23
Medical Rehabilitation*.....	11
Medicine* .....	33
Music.....	12
Nursing*.....	124
Pharmacy*.....	10
Post-Graduate Medical Education* .....	6
Science .....	142
Social Work* .....	196
University 1 (first-year undergrad.).....	559
<b>TOTAL .....</b>	<b>2,021</b>

*\*Professional faculties and graduate studies .....* 703

The University of Manitoba lists about 120 Indigenous studies courses, with about half through the Native Studies department (see Appendix B).



BARNARD APOLOGY

“Our institution failed to recognize or challenge the forced assimilation of Aboriginal peoples and the subsequent loss of their language, culture and traditions.

That was a grave mistake. It is our responsibility.  
We are sorry.”

~ President Barnard,  
University of Manitoba

### Research and teaching on Aboriginal issues

Three of the university’s prestigious Canada Research Chair (CRC) positions are devoted to Indigenous issues: Dr. Kiera Ladner in Indigenous politics and governance; Dr. Warren Cariou in narrative, community and Indigenous cultures; and one to be confirmed in Indigenous knowledges and social work. Dr. Adele Perry, CRC in Western Canadian social history, critiques British colonialism. A search is underway for a CRC in Human Rights and Social Justice and another would be allocated to the area of Indian Residential Schools. In addition, the Faculty of Law is raising funds to support a chair in Aboriginal law.

(See biographies of some of the University of Manitoba’s Aboriginal researchers at [umanitoba.ca/admin/indigenous\\_connect/3403.html](http://umanitoba.ca/admin/indigenous_connect/3403.html))

Research centres such as the Centre for Creative Writing and Oral Culture, Mamawipawin, RESOLVE (Research and Education for Solutions to Violence and Abuse), the Manitoba First Nations Centre for Aboriginal Health Research and, more recently, the Centre for Human Rights Research, have been involved in research projects with Aboriginal communities. The projects work to generate new understandings and to effect positive change in the lives of Aboriginal peoples.

The university is developing an Indigenous social work program, a concentration in Aboriginal law in the Juris Doctor program and an Aboriginal specialty in the archival studies MA program.



UOFM’S KEN LETANDER IS A STATEMENT GATHERER



### Commitment to truth and reconciliation

At the Truth and Reconciliation Commission national event in Halifax in October 2011, University of Manitoba President David Barnard issued a Statement of Apology and Reconciliation to former residential school students and their descendants, including First Nations, Metis and Inuit academics and staff working at the University of Manitoba (see Appendix C for full text). Chief Commissioner Murray Sinclair said the university’s apology “is one of the more important gestures we have received as a commission.”

Early in the TRC’s mandate, President Barnard publicly committed the university to “helping the Truth and Reconciliation Commission achieve its objectives in whatever ways we can.”

The university has sponsored seminars and symposiums on TRC issues, assisted with TRC events and statement gathering and offered interim storage for TRC records. Upcoming events include a seminar series organized by the Faculty of Medicine, the *Where are the Children?* and *One Hundred Years of Loss* exhibits, curated by Legacy of Hope, and the *Colonial Genocide and Indigenous North America* workshop tentatively planned for September 2012 (see details in Appendix I).

President Barnard also led a large contingent of University of Manitoba faculty, staff and students to the Vancouver TRC conference in February 2011 to learn about international best practices in managing truth and reconciliation archives.



U OF M FACULTY, STAFF AND STUDENTS PREPARE FOR THE VANCOUVER NRC FORUM.

The University of Manitoba recognizes and supports the critical work of the Truth and Reconciliation Commission, in creating one of the largest oral history archives in Canada. The National Research Centre we envision would ensure that these archives help Aboriginal and non-Aboriginal people understand the conditions that led to systemic injustice and abuse at residential schools and why non-Aboriginal Canadians did little to challenge it. Reconciliation that fulfills the hopes and dreams of survivors can only occur if the truth is known and shared.

### Network members

We envision the NRC as a network of sites across Canada, with support from international organizations with similar mandates. Our goal would be to make as much material as possible accessible close to home for survivors, their families and their non-Aboriginal neighbours, so the testimony and lessons learned continue to be passed down through the generations.

### International:

We have received support from universities and archives eager to work with the NRC on research and outreach strategies, including the Nelson Mandela Centre of Memory in South Africa, Rutgers University in New Jersey and Umea University in Sweden, which is home to the Centre for Sami Research (see attached letters). Yad Vashem in Israel, one of the world's most renowned mass atrocity archives, has offered to host a visit from members of the University of Manitoba's NRC proposal committee. Discussions are also underway with other international archives, research centres and universities, including in New Zealand, Australia and Hawaii, that have an Indigenous or reconciliation focus.

More than 200 Indigenous employees, including more than 30 full-time faculty members, currently work with more than 2,000 First Nations, Metis, non-status and Inuit students at the university.



### NRC proposal committee profile

Co-chair **Dr. Laara Fitznor** (education) has worked as a professional educator since 1983. She is passionate about work on Aboriginal and Indigenous education; access and equity issues in education; anti-racism in education; Aboriginal and diversity perspectives in program, curriculum and institutional planning; and adult education and community development.



THOMAS MOORE, REGINA INDIAN INDUSTRIAL SCHOOL C. 1895. LIBRARY AND ARCHIVES CANADA

“Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic.”

~ Duncan Campbell Scott, 1920, Head of Dep't of Indian Affairs

### National:

The National Association of Friendship Centres has agreed to work with the University of Manitoba as one of the potential governing partners in establishing the NRC (see support letter). We have also signed a memorandum of understanding with the Legacy of Hope Foundation based in Ottawa aimed at “promoting such co-operative activities as would be of mutual benefit to the development of the National Research Centre” (see attached MOU and details below under *Aboriginal Support*).

We have had preliminary discussions with other major national Aboriginal organizations about partnering to develop the NRC and to build archiving capacity in Aboriginal communities. These discussions would continue throughout the work of the NRC as part of an ongoing commitment to ground the research centre in community values (see the “Aboriginal support” section of our submission for more information).

The University of Manitoba’s commitment to scholarship, education and open discourse on issues related to human rights is enriched by its relationship with the Canadian Museum for Human Rights (CMHR), which is scheduled to open in Winnipeg in 2014. In May 2011, the University and the Museum signed a formal memorandum of understanding to collaborate on educational and training programs, research, library and archival collections, conferences and workshops, student internships and the development of exhibitions. That was followed up on July 12 by a letter of support from the Museum for the University of Manitoba’s proposal to house the TRC Archives (attached) and by more recent discussions with CMHR staff on potential joint Indian residential school or reconciliation-related projects. See Appendix D on our ideas about collaboration on research, archives, public engagement and exhibitions.

### Regional:

The University of British Columbia supports the proposal by the University of Manitoba to be the primary site of the National Research Centre and repository of the TRC’s archive (see attached MOU). To support the national mandate of the NRC and meet the needs of West Coast communities, the University of British Columbia and its community partners, including the B.C.-based Indian Residential School Survivors Society, seek to establish a West Coast Centre or node of the National Research Centre (see details in Appendix E).



UNIVERSITY OF BRITISH COLUMBIA LONGHOUSE

Lakehead University has also signed an MOU and supports the proposal by the University of Manitoba for the NRC, while understanding the need for multiple locations across the country for community access to archival and digital materials. Lakehead University is in the planning stages for a new building, the Gichi Kendaasiwin Centre, which will provide a bridge between Lakehead University and Aboriginal communities in northwestern Ontario. This facility will be a multi-faceted, centrally located gathering place that will encourage cultural revival and exchange.

The building plan includes an Aboriginal Research Institute and an art gallery/museum that will work together to establish a regional NRC satellite site. Lakehead University faculty members are currently discussing the establishment of an Indigenous Learning Knowledge Centre containing an oral history resource for community members. Dr. Robert Robson, who is central to these discussions, has worked with students and their family members annually to produce displays on residential schools and contributes to a body of archival materials. Dr. Sandra Wolf has extensive experience interviewing First Nations Elders about their time in residential schools. Most recently, she interviewed Elders from Sand Point First Nation and in prior research she interviewed Elders from Mattagami First Nation and Eabametoong (Fort Hope) First Nation. Dr. Josephine Tan has worked for several years with Aboriginal clients under the Indian Residential Schools Resolution Health Support Program and assisted them in the Independent Assessment Process and Truth and Reconciliation events. There is a strong local and regional need in northwestern Ontario to continue and escalate the work of statement gathering, research and access to local stories to educate community members about residential schools. The NRC would provide expertise and access to materials.

We expect other universities and colleges would want to establish similar regional NRC satellite sites. Other universities and regional organizations will be invited to join the network if our submission to host the TRC Archives is successful. We are especially interested in making connections in the Arctic and on the East Coast to expand the network from coast to coast to coast. The University of the Arctic, which serves Indigenous populations internationally, would be a valuable regional collaborator.

**Local:**

We have signed MOUs with University College of the North based in The Pas and Thompson, as well as the University of Winnipeg, Université de St. Boniface and Red River College in Winnipeg. UCN is especially interested in creating a travelling exhibit of artifacts and audiovisual materials relevant to Northern Manitoba. We anticipate that the St. Boniface relationship and our connection with the Centre du patrimoine (see attached letter) would enhance the NRC's ability to deliver programming in French. The University of Winnipeg would like to develop a satellite on its downtown campus to enhance access for students and community members to digital NRC records.

Over the summer of 2011, we formally discussed our plans for the NRC with several members of the Manitoba government cabinet and with key members of Parliament from Manitoba. All were supportive of the NRC being located in Manitoba and Manitoba Culture, Heritage and Tourism Minister Flor Marcelino offered her staff's assistance (see attached letter from the Archivist of Manitoba).

The University of Manitoba's Anglican and Catholic colleges and the United Church national training school for First Nations ministers have offered their support to the NRC (see attached letters). Their leaders acknowledge the role their churches played in residential school injustice and are eager to be collaborators in reconciliation. The United Church has significant archival material at the University of Winnipeg.



THOMAS MOORE, REGINA INDIAN SCHOOL 1897. LIBRARY AND ARCHIVES CANADA

Genocide is the intent to “destroy a national group...[by] forcibly transferring children of one group to another group.”

~ 1948 Genocide Convention



UOFM'S MIGIZII AGAMIK



National Association  
of Friendship Centres



*Legacy of Hope  
Foundation*

## ABORIGINAL SUPPORT

The National Association of Friendship Centres, Canada's largest infrastructure of Aboriginal service delivery providers, has expressed a desire to be one of the governing partners with the University of Manitoba in developing the NRC. This partnership would facilitate digital access to the TRC Archives through local access sites in key communities across Canada and build capacity among urban Aboriginal people (*see attached support letter*). The association advocates for the needs of urban First Nations, Metis and Inuit peoples and has 127 member organizations from Inuvik to Victoria to Labrador. Details of the partnership remain to be worked out, in collaboration with other potential partners.

The University of Manitoba has also established a relationship with the Legacy of Hope Foundation that has been formalized through a memorandum of understanding (*see attached MOU*). The charitable organization designed to raise awareness of the residential school legacy would assist the NRC with nationwide outreach and education, including through its high school Edu-Kit and bilingual travelling exhibits. Legacy of Hope has excellent connections in Quebec that would facilitate NRC networking in that province (*see support letter and Appendix F*).

We have signed a memorandum of understanding with University College of the North, which is devoted to community and northern development and reflects the Aboriginal reality and cultural diversity of northern Manitoba. Its campuses are located in The Pas and Thompson, and programs and services are delivered through a network of regional centres in 12 northern communities.

The Centre for Indigenous Environmental Resources (CIER) also supports the NRC being based in Winnipeg. CIER has found Winnipeg to be an ideal location for a national Aboriginal organization and looks forward to making use of the archives in its work (*see attached letter*).

The university has had very preliminary discussions with other major national and regional Aboriginal organizations, which are so far reluctant to have an academic institution assume the lead on developing the National Research Centre. Some survivors have expressed concerns about being re-victimized if they have to visit yet another non-Aboriginal learning institution, although others are eager to be part of helping universities change and grow.

Survivors and Aboriginal organizations also raised questions around governance and ownership and control over survivor testimonies. The University of Manitoba acknowledges these are valid concerns and we remain committed to work with survivors and Aboriginal organizations to ensure issues on Aboriginal governance, Aboriginal ownership and Aboriginal control are addressed.

The University of Manitoba remains interested in formalizing working partnerships with interested Aboriginal organizations to either have the NRC housed at our university or help build the capacity of an existing or new Aboriginal organization to house the NRC. In this proposal, we are conveying some of the strengths we can offer as well as our desire to engage in further discussions facilitated by the TRC on how to best ensure that a National Research Centre reflects and honours the experiences of residential school survivors.

### **NRC proposal committee members**

This proposal was developed over two years by a team of scholars, students and staff, many of whom have family members who are survivors, working together as allies on campus. We worked through tough issues to reach common understandings in the spirit of reconciliation.



SOME OF THE PEOPLE WHO HELPED PREPARE U OF M'S SUBMISSION:

BACK ROW, LEFT TO RIGHT: DR. LAARA FITZNOR (EDUCATION), DR. GREG BAK (ARCHIVAL STUDIES), DR. RAINEY GAYWISH (ABORIGINAL FOCUS PROGRAMS).

MIDDLE: DR. KIERA LADNER (POLITICAL STUDIES), DR. SHELLEY SWEENEY (ARCHIVES), DR. MARLENE ATLEO (EDUCATION), DR. TOM NESMITH (ARCHIVAL STUDIES).

FRONT ROW: HELEN FALLDING (CENTRE FOR HUMAN RIGHTS RESEARCH), PROF. KAREN BUSBY (LAW).

“Reframing reconciliation as a decolonizing place of encounter between settlers and Indigenous people ...[makes] a space for collective critical dialogue.”

*~ Dr. Paulette Regan*



BRANDON INDIAN INDUSTRIAL SCHOOL, 1910

“We are invisible in our own land.”

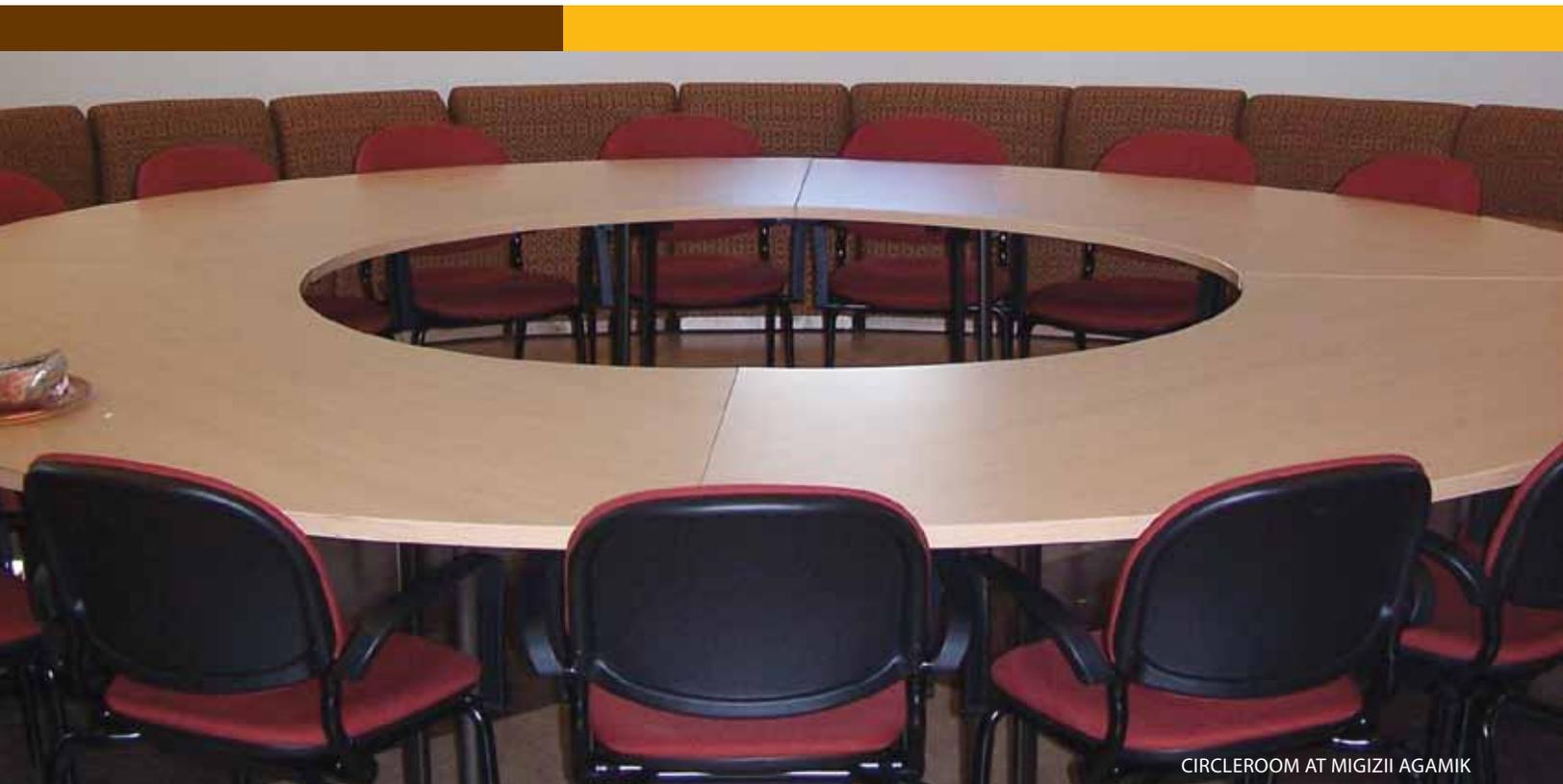
~ Chief Ian Campbell, at the NRC Forum in Vancouver

- Co-chair **Dr. Laara Fitznor** (Nisichawayasihk Cree Nation), education professor
- Co-chair **Dr. Jean Friesen**, history professor
- **Deborah Young** (Cree), executive lead for Indigenous achievement
- **Dr. Marlene Atleo** (Ahousesht First Nation member), education professor
- **Dr. Greg Bak**, professor in the master’s program in archival studies, history department
- **Prof. Karen Busby**, law professor and academic director, Centre for Human Rights Research
- **Camille Callison** (Tahltan), Indigenous services librarian, assisted in the final stages of drafting the submission after joining the University of Manitoba in January 2012. Callison brings her experience in organizing, preserving and providing access to traditional knowledge.
- **Helen Fallding**, manager of the Centre for Human Rights Research
- **Dr. Rainey Gaywish** (Cree-Anishinabe), a program director in Aboriginal Focus and Access Programs
- **Dr. Kiera Ladner** (Cree), Canada Research Chair in Indigenous politics and governance
- **Dr. Tom Nesmith**, professor in the master’s program in archival studies, history department
- **Dr. Fred Shore** (Metis), Native studies professor
- **Kali Storm** (Anishinaabe/Metis), director of the Aboriginal Student Centre
- **Dr. Shelley Sweeney**, head of Archives & Special Collections, the Libraries
- **Prof. Wendy Whitecloud**, (Sioux Valley Dakota Nation) law

In collaboration with Aboriginal architects, the team solicited early input on where residential school survivors and their families would like their stories to be held. The proposal committee held public meetings on campus in early 2011 that were attended by Elders, residential school survivors and Aboriginal students. Some of those stakeholders volunteered on a subcommittee that began to consider some of the social and spatial needs of the community in a National Research Centre.



ST. PAUL'S INDIAN INDUSTRIAL SCHOOL, MIDDLECHURCH, MANITOBA, 1901 (LIBRARY AND ARCHIVES CANADA)



CIRCLEROOM AT MIGIZII AGAMIK

## GOVERNANCE MODEL

The University of Manitoba would like to partner with the National Association of Friendship Centres and other Aboriginal organizations, not yet determined, to establish the National Research Centre (NRC). While the governance terms must be worked out with partners, survivors and the TRC, we favour a shared governance model that includes a Governing Circle made up predominantly of Aboriginal people, plus an active Survivors Circle.

If the University of Manitoba becomes home to the NRC, it would be subject to the *University of Manitoba Act* and bound by university policies on matters such as human resources (including hiring policies, academic freedom and research ethics) and financial matters (such as the budget process, space allocations, financial accountabilities and external relations and fundraising). These policies have been designed to ensure accountability and wise use of resources, which some former residential school students might find reassuring in terms of protecting their legacy. If the University of Manitoba becomes the custodian of the archives, it would have additional statutory obligations under privacy and access legislation. If such an arrangement was not found to be satisfactory for the TRC or Aboriginal organizations, we are open to other models such as a separate legal entity jointly managed and financed as a partnership by participating organizations.

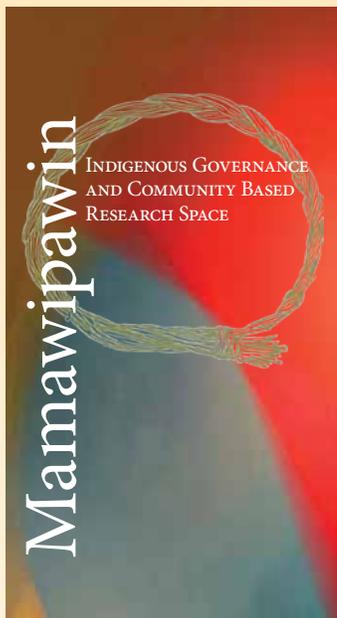
As potential partnerships are yet to be developed, the governance model and partners' specific roles, responsibilities and financial obligations remain to be worked out. There are many ways this could be done, subject to the creativity and aspirations of partner organizations. By way of example only, one partner might be responsible for stewardship of the digital archives (the partner to which they were deeded); another might develop the main memorial and exhibit space (this partner could be deeded or permanently loaned artworks and other artifacts); and another might take

## Canada Research Chair

The Canada Research Chair in Indigenous Politics and Governance, held by Dr. Kiera Ladner in political studies, is designed to have resonance within both the academic and Indigenous communities. By focusing on both theoretical and community-based dialogues, this program of research will deepen our understanding of decolonization, reconciliation, resistance and resurgence both within Canada and internationally. The proposed research involves a multi-pronged strategy: (1) an international project mapping narratives of mobilization and competing visions of decolonization and reconciliation; (2) a community-based project engaging youth in governance research and in dialogues around issues of internal reconciliation and decolonization; (3) a project

**Canada Research Chair  
(continued)**

examining the impact of colonialism on governance and politics, with an emphasis on Indian residential schools; and (4) a project on Indigenist methodology and knowledge mobilization.



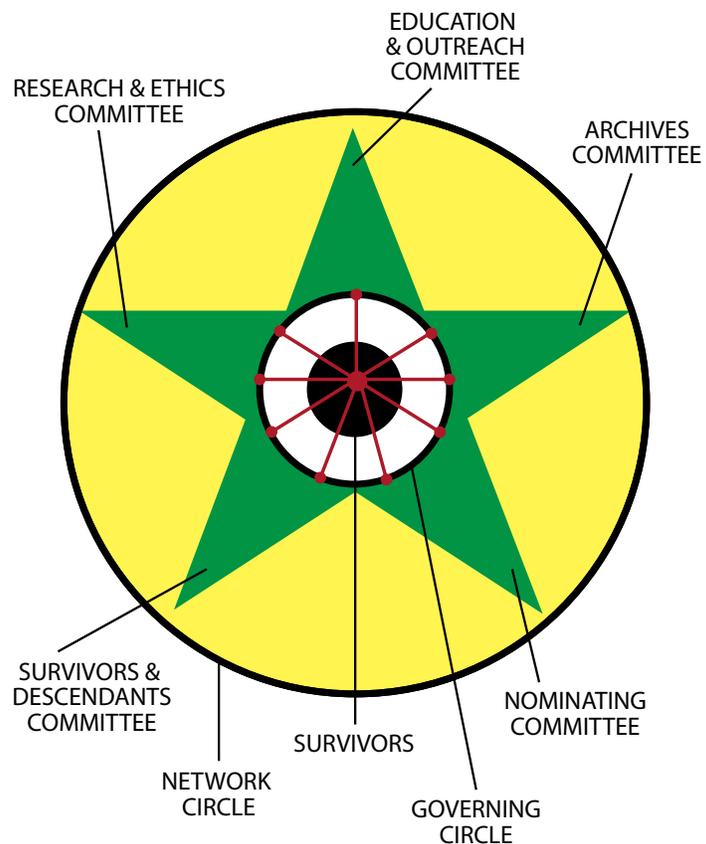
At the new Mamawipawin research space developed by Ladner, she has agreed to assist Manitoba First Nations communities in digitizing community records.

She has also developed a portable lab that can be used in communities to assist with digitizing records related to residential schools, treaties and governance.

responsibility for co-ordinating statement gathering, public engagement, education and research. One partner could be designated as the lead partner responsible for overall co-ordination of the NRC’s work.

**Framework for an NRC governance model**

One potential model is shown in the attached drawing. In this model, the National Research Centre would have a Governing Circle with members drawn from both the university and Aboriginal organizations that are governance partners. Members would be appointed by each governing partner, with size and distribution of seats dependent on the number of organizations that sign on as governing partners and the nature of their contributions. For instance, if there is a lead and three other governing partners, a Governing Circle might have 13 members, with each organization appointing three members and the lead appointing one extra. Members of the Governing Circle would be predominately Aboriginal (at least a majority) and its terms of reference would stipulate minimums for the participation of survivors or their descendants. We are confident that governance, even within the limits of a university setting, can be creative and Indigenist in orientation and spirit.



As described elsewhere in this proposal, we have already established the foundation for the creation of a wider network that would link interested parties and partners such as universities, colleges, regional and international organizations in a non-governing capacity to work on projects of mutual interest, including broad public engagement.

A committee structure could be established with members drawn from the Governing Circle, partners' staff who are involved in NRC work, and members of the network of collaborators, including universities and colleges, Aboriginal organizations such as Legacy of Hope and institutions such as the Canadian Museum for Human Rights. Such a committee system could link the Governing Circle to the network and beyond to broader communities.

One committee could be a Survivors Circle made up of survivors or their descendants. The Survivors Circle would constitute the heart of the governing process, there to guide the NRC and its Governing Circle, as well as other committees, in achieving the NRC's mandate and honouring the vision that survivors had for the TRC and the settlement agreement. In many Aboriginal political systems (Cree, Mohawk, Anishnaabeg, Mi'kmaw, Dene, Blackfoot, Dakota, Nuuchahnulth), it is said that good decisions begin with the Elders. Thus, in an attempt to bring these teachings to life and ground the University of Manitoba's vision of an NRC in Aboriginal philosophy and tradition, we could envision key decisions being guided by and filtered through the Survivors Circle.

Other advisory committees might tackle research and ethics issues (such as drafting the protocols for archives access and use); education and outreach; and nominations to the Governing Circle and to other NRC committees.

The Governing Circle and Survivors Circle would meet in person and by videoconference call.

Everyone involved in the work of the NRC would be expected to respect the well-established principles of Aboriginal community control of research and knowledge and maintain the spirit and intent of the work of the TRC. *(For more detail on these principles and issues related to use and access to the archives, please see the section on Privacy and Access below and Appendix G.)*



ANNUAL U OF M ELDERS AND TRADITIONAL PEOPLES GATHERING

“As a matter of process, the link between the Centre and First Nations communities should be direct, vibrant and continuing.”

~ Richard West at the NRC Forum in Vancouver



U OF M ARCHIVES & SPECIAL COLLECTIONS

“Archives are  
terrible gifts  
to humanity.  
They provide hope  
without consolation.  
They stand as a  
silent witness  
to what happened.”

~ Tom Adami, at the  
NRC Forum in Vancouver

## ARCHIVAL EXPERTISE AND FACILITIES

Stewardship of the TRC’s archives poses enormous challenges, however, the University of Manitoba has the required staff, facilities, relationships, policies and security and preservation infrastructure. We could also facilitate the development of a national Indigenous archiving program.

### Staff and facilities

Since acquiring its first collection in 1963, the University of Manitoba Archives & Special Collections department in Libraries has developed into a world-class institution devoted to professionally acquiring, cataloguing and making accessible private and public archival records.

The University Archives has developed a reputation throughout Canada for the excellence of its service, outreach and collections. Two staff members hold PhDs and a third is completing one.

The University Archives holds one of the largest collections of private records of any non-governmental agency in Western Canada. Major collections include 2.5 million clippings and more than 500,000 photographs and negatives of the *Winnipeg Tribune* (1890 -1980), one of Western Canada’s oldest newspapers. The Henry Kalen photographic archive consists of more than 200,000 slides, photographs and negatives and the recently acquired Frantic Films archive contains more than 28,000 films and videos. The University Archives also holds specialized collections with an international profile, such as the papers of sensory deprivation specialist John Zubek and psychical researchers the Hamilton Family.

Staff also have experience collecting primary research resources related to Aboriginal peoples, including material on residential schools, governance and rights, literature, language, art and dress (*see sidebar for details*).

The University Archives has handled sensitive collections including: the Baker Lake starvation oral histories of Marie Bouchard; the private medical files of physician Dr. David Grewar; the Dr. Joan de Peña anthropological records on the Inuit; the David Reimer manuscript on his forced sex reassignment surgery; and the wrongful conviction files of radio personality Peter Warren. A staff member whose position is shared with the Access & Privacy Office provides expert advice to ensure that personal and collective privacy in such records is both protected legally and handled respectfully.

A complete renovation of the Archives facilities in 2008 to meet new national standards created a wireless reading room, classroom and meeting room, a dedicated special media viewing room, private consultation suites and a state-of-the-art rare book and artifact vault. A special annex was added to the Elizabeth Dafoe Library, where the Archives is housed, to provide climate-controlled, high-density storage for physical materials in the Archives collection. Onsite staff ensure security through controlled access, and efficient retrieval is provided through a storage management system.

The University of Manitoba Libraries provides support to the Archives to digitize a variety of analogue formats and acquire born-digital records through a dedicated Digital Initiatives unit. A commercial firm in Edmonton specializing in migrating sound and moving images for archives in Western Canada ensures that materials receive the best treatment according to the latest standards in migration technology. These specialized facilities and technical support can be provided to the NRC for its digitization, migration and management of electronic records.

Although the TRC Archives would be managed as an administratively separate archives with its own staff, online presence and governance, it would share physical facilities in its initial phase with the University Archives and have permanent access to the technical infrastructure, knowledge and management expertise of the University Archives and University Libraries.

The University of Manitoba has budgeted for the required renovations and overhead costs related to providing administrative support to NRC staff.

### **Best practices for Aboriginal archives**

The University Archives has undertaken international, cross-institutional research to determine best practices related to the acquisition and the management of archives and artifacts related to cultural expressions and “traditional” ways of knowing of First Nations, Metis and Inuit individuals and communities. This knowledge not only includes information regarding ceremonial practices, but also sensitivities embedded in personal histories (including trauma histories), genealogical and medical information. Collections containing the documentation of traditional cultural expressions are fraught with unique intellectual issues that are challenging for the originating communities, researchers and archival repositories – especially those that are operating within a Western paradigm.

The re-evaluation of “ownership” and “intellectual property rights” related to cultural expressions has led to an increased emphasis on the role of the University Archives as a “steward” of such collections rather than outright “owner” as defined by western property laws.

### **Archives by or about Aboriginal peoples held by the University of Manitoba**

Aboriginal Justice Inquiry – held by E. K. Williams Law Library

Algonquian Conferences—  
Linguistics

Jennifer Brown—history professor, effect of the fur trade on Aboriginal peoples

Leah Carrit—Residential School Letter

Centre for Settlement Studies—housing in the North

Henry Bruce Chown—medical professor, studies of blood types

Joan de Peña—anthropology professor, Inuit communities

Charles Cohen—writer and playwright,

Dechene-May Indigenous Languages

Melita & David Ennis—Aboriginal people in Churchill

Marvin Frances—Aboriginal playwright, writer, artist

Aileen Garland—teacher, writer, Aboriginal origins of place names

Helen Glass—nursing professor, Aboriginal nursing associations

Kenneth Hayes—Northwest Rebellion photos

Per Holting—journalist, children’s writer, interviews with Aboriginal peoples

Marion Jean Lewis—medical professor, studies of blood types

Margaret Arnette MacLeod—writer, Metis biography

Eli Mandel—poet and writer, relationship with Aboriginal peoples

## Archives by or about Aboriginal peoples held by the University of Manitoba (continued)

Department of Native Studies

Jill Oakes—anthropology  
professor Aboriginal clothing

Oblates of Western Canada—  
missionaries, relationship to  
Aboriginal peoples

Rick Riewe—zoology professor,  
Aboriginal peoples and wildlife

Ian Ross—Aboriginal playwright

Walter Rudnicki—Government  
bureaucrat, Consultant to  
Aboriginal Organizations,  
governance and rights

Faye Settler—Inuit art dealer

C. Thomas Shay—anthropology  
professor, domestication of food

Nan Shipley—writer, recorder of  
Aboriginal stories

John Smithurst (Henry Budd)—  
early Anglican lay preacher

Margaret Stobie—linguistics  
professor, Bungi, other dialects

George Swinton—art history  
professor, Inuit art

Nick Ternette—activist,  
Aboriginal rights

Charlie Thorson—animator,  
children's author, early depictions  
of Aboriginal peoples

### TOTAL QUANTITY:

more than 137 metres of  
textual records, nearly 10,000  
photographs, 956 audio  
recordings, 17,263 slides, 2,934  
negatives, 27 maps, 25 electronic  
media and 13 moving images.

Our vision of best practices includes obligations to:

- Protect and preserve archival records for current and future generations in a respectful and sensitive manner;
- Provide a welcoming environment and assistance for First Nations, Metis, non-status and Inuit people to access records;
- Seek direction from affected communities on the proper protocols for access to culturally sensitive records;
- Respect the First Nations, Metis and Inuit cultural concept of copyright with regard to Aboriginal history or heritage, which is often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names, and other forms of Indigenous knowledges;
- Provide opportunities and access to training and employment for First Nations, Metis, Inuit and non-status people.

### International alliances

The University Archives has begun to forge alliances with international research centres such as the Guatemalan National Police Archive being co-ordinated with the Institute of Latin American Studies at University of Texas at Austin (*see support letter*). This archive is currently digitizing and making available tens of millions of records of this notorious police organization that resulted in many thousands of disappearances. The University of Manitoba has collegial ties to the Nelson Mandela Centre of Memory archives in South Africa (*see support letter*), and the Forgotten Australians and Former Child Migrants oral history project at the National Library of Australia. We are also establishing a connection with Yad Vashem in Israel. NRC staff would be able to call upon this collective experience and expertise in resolving technical, archival and privacy issues.

### Security and preservation infrastructure

The University of Manitoba has extensive experience in securely administering massive amounts of private and proprietary data, as well as administering complex digital access regimes.

The university:

- securely and accountably manages private data of approximately 36,000 students, faculty and staff across various content management systems.
- administers a complex digital access regime that integrates open access resources with those restricted by copyright or other intellectual property regimes, including limits based on the role of the user (faculty, student or general public), the physical location of the user (off-campus, on-campus or in library buildings) or membership of the user in a virtual community (university students and faculty can access certain types of licensed content from anywhere in the world through the Internet). The proven capacity to administer this sort of access regime is a necessary part of participation in various academic and library consortia and partnerships.
- securely manages many digital repositories for the university community. For example, the library provides ongoing access to student research through its thesis and dissertation repository. The university's recently-instituted, open source Digital

Asset Management System provides a secure and accessible repository for digitized materials from Archives & Special Collections. The Digital Asset Management System and thesis repository are fully integrated with the library catalogue and other mechanisms for description and access.

*See the Technical Excellence section below for details on how we would build on the existing University Archives infrastructure to create even more sophisticated security for archives held by the NRC.*

### **Towards a national Aboriginal archiving program**

The NRC would help to fulfill a too-long-neglected recommendation of the 1996 report of the Royal Commission on Aboriginal Peoples: the establishment of a national documentation centre to research, collect, preserve and disseminate information related to Aboriginal peoples.

We envision the TRC Archives as the gateway to a new and broader Aboriginal archiving program developed by the University of Manitoba, mainly through creation of a wide network of Aboriginal and non-Aboriginal collaborators. The archives network would work with Aboriginal people to encourage archiving of their materials in their communities and organizations, or to find archives suitable to them elsewhere, including at the University of Manitoba. The archives network would also work with Aboriginal people to protect, describe, and make widely available materials about Aboriginal people that may already be in government, religious or other archives.

A new archivist working with both the NRC and the University Archives would co-ordinate development of this broader program, with key collaborators such as Aboriginal communities, the Canadian Museum for Human Rights, Library and Archives Canada, and the Archives of Manitoba, including the Hudson's Bay Company Archives.



CANADIAN MUSEUM FOR HUMAN RIGHTS (CONCEPTUAL DRAWING)

**Executive Lead for Indigenous Achievement,  
Office of the President & Dean, Faculty of Medicine**  
Invites you to attend

## 100 Years of Loss

**The Residential School System in Canada**  
Mobile Exhibit



This bilingual exhibit is designed to raise awareness about the history and legacy of Residential Schools in Canada. 100 Years of Loss strives to sensitize and educate Canadians, while challenging stereotypes and fostering a dialogue between people.

The exhibit is a project of the Legacy of Hope Foundation.

**Exhibit Opening:**  
**Thursday, February 9, 2:00pm**  
Brodie Atrium, 727 McDermot Ave., Bannatyne Campus

**Open for viewing free-of-charge Feb 9-16**  
Everyone is welcome.

For more information, contact:  
Andrea Bilash 480-1473 or  
andrea\_bilash@umanitoba.ca



“[We are] struggling to get our country to understand.”

~ Commissioner Marie Wilson



“And one year  
everything changed.  
There was a plane  
that landed  
by the shore.”

~ Simon Hoyaluk, Survivor from  
Cambridge Bay, Nunavut

## PRIVACY AND ACCESS

*(See Appendix G for more information.)*

The Truth and Reconciliation Commission’s mandate is to create an archive that “shall be preserved and made accessible to the public for future study and use.” Accessibility would end silence and invisibility and promote reconciliation, learning, research, teaching and advocacy. The TRC Archives should be accessible to a person who walks in off the street wanting to see a family member’s statement and related school records, teachers looking online for testimonies to share with their students and academic research teams wanting comprehensive access to statements and records.

The Settlement Agreement also requires, implicitly or explicitly, five types of restrictions on access to these records or materials:

1. The TRC (and by implication the NRC) must restrict “accessibility to the public... in accordance with access and privacy legislation.” This legislation, for example, prohibits release of “personal information” such as a third party’s employment history.
2. Additionally, the settlement sets out more onerous restrictions on use of statements than those that would be imposed by access and privacy legislation alone. For example, a statement giver cannot publicly “name names” of alleged offenders.
3. Some donors have expressly placed conditions on the use of their contributions. For example, 40 percent of statement givers asked to remain anonymous.
4. The archives will contain culturally sensitive information of a secret, sensitive or sacred nature, such as: images of ceremonies or sacred places such as cemeteries; material traditionally restricted based on gender or age, time of day or season; or recordings of songs and religious practices. Different communities have different norms about what information is culturally sensitive and how it is to be cared for.

5. Aboriginal communities have asserted the right to have control over research about them, assertions which academic researchers are now bound to respect and the NRC would strive to honour.



U OF M RESEARCHERS GO ON AIR IN ST. THERESA POINT TO DISCUSS A RESEARCH PROJECT WITH COMMUNITY MEMBERS

A specific NRC Protocol for Access and Use should be developed as soon as possible by a research and ethics committee (*see Governance section*) to establish the principles and process for granting public access. Included in this protocol would be a policy for access by family members. Working with our governance partners, survivors and network members, communities would be engaged using a variety of methods to ensure that their advice is incorporated into the evolving “living” protocol. Such methods could include hosting workshops and forums in

educational institutions and Friendship Centres, and social networking tools to engage community members. The University of Manitoba Centre for Human Rights Research is in the early planning stages for a two-day roundtable in early 2013 on protocols for access and use of Aboriginal archives.

Little of the material gifted to the NRC would have been evaluated for compliance with these restrictions or redacted (edited) prior to receipt. Thus, for example, even if most statement givers have given unconditional consent to public release of their statements, these statements would need to be reviewed before they can be placed in open access. An immediate priority would be to set out a policy for access by family members.

We believe that the first task for the archives stewards would be to categorize records into three groups:

**Public Records:**

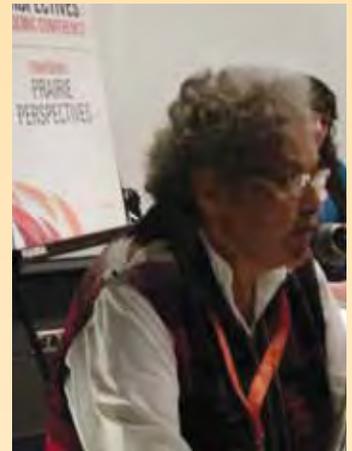
Any records that do not violate personal and collective interests can be made fully accessible to the public, largely as electronic files available through online tools.

**Redacted Public Records:**

Records would be reviewed and portions of them redacted (edited) in order to respect privacy and collective rights. The redacted records would be made fully accessible to the public, largely as electronic files available through online tools. Recordings may undergo an audio and/or visual redaction process, or in some cases be transcribed and undergo a more traditional written redaction.

**Restricted Records:**

This group would include the original (unredacted) version of documents and recordings processed as Redacted Public Records, plus records for which it was impossible or impractical to produce a redacted version that complies with legislation or other aspects of the protocols. Statements for which no consent to release was obtained would also form a large portion of this group of records. Finally, there would be certain records that may be culturally sensitive, or subject to agreements or assurances that limit access.



SURVIVOR ANNA AT THE PRAIRIE PERSPECTIVES CONFERENCE

“If the stories of our people are not accessible to the general public, it will be as if their experiences never happened.”

~ George Erasmus,  
NRC Forum in Vancouver



INUIT COUPLE, 1899 BY ARTHUR CHURCHILL WARREN

“Survivors...  
are carriers of  
expert information,  
keepers of the  
memory of  
what it was like  
to be there.”

~ Commissioner Marie Wilson

We acknowledge, with frustration, that making the archive subject to privacy and access legislation will severely constrain public access. The committee developing the protocols may be able to develop a process to provide greater access to all seeking knowledge. Better yet, perhaps everyone involved would be able to work together to find a legislative solution that more clearly reflects the intention and spirit of the settlement agreement, namely to provide public access.

As much of the archive as possible would be made available to the public. However, given the legislative and other constraints, most records would be treated as Restricted Records until they are properly processed in accordance with the protocol. Generally, the public would be limited to viewing the Public Records and the Redacted Public Records. Only limited access would be available in the first few years, given the size of the collection and time-consuming work of redaction.

Exceptions to legislated restrictions can be granted, in some circumstances, to researchers. As noted, we think a research and ethics committee should be established as soon as possible to create an access and use protocol. This protocol would establish an operational committee – the Archives Access and Use Committee (AAUC) – to consider applications from qualified researchers. They must establish that their research meets the statutory and other conditions to access restricted information and that appropriate agreements have been made with the communities that ought to be engaged in the research because it affects them in some way. As required by the legislation, the AAUC would be advisory only.

When members of the public wish to access Restricted Records, their requests would be judged in accordance with the process to be set out in the NRC Protocol for Access and Use, which must be consistent with legislation. Some access may be permissible, such as individuals seeking access to records about themselves.

### Resources

Some survivors’ testimonies are already available online. Most other records would need to be reviewed and processed, then added incrementally to the appropriate category within the archive. The initial sorting of records would require significant personnel and expertise. The magnitude of this task should not be underestimated.

The University of Manitoba already has a well-staffed and professional Access & Privacy Office that has expertise in making decisions concerning personal privacy and an Office of Research Ethics and Compliance responsible for research quality management. If we become the steward of the records, the University of Manitoba would need to hire at least one full-time permanent employee to act as an access and privacy officer, plus two access and privacy assistants. The assistant positions could be divided into up to 10 part-time positions for law students or masters’ students in history (archival studies), Native studies, education or social work. The assistants would work primarily on initial group placements, under the supervision of the access and privacy officer. We have budgeted for this level of staffing (*see details under Financial Stability*).



## TECHNICAL EXCELLENCE AND INTERACTIVITY

The University of Manitoba would create a technical infrastructure for the TRC Archives that would enable participation, while ensuring secure, long-term access through a planned, adequately resourced and responsibly administered preservation program.

### Digital preservation

The NRC would follow international best practices in digital preservation by establishing itself as a Trusted Digital Repository in accordance with the Open Archival Information Systems Reference Model and validated through the Trustworthy Digital Repositories Audit and Certification Checklist.

Preservation planning within the Trusted Digital Repository model assesses known risks and creates a policy-driven and costed approach to their management.

- Record integrity is managed through the use of checksum hash values that enable the detection of any change, whether through bit-level decay, human intervention or accident.
- Individual digital records are protected through multiple redundancies. Digital holdings are stored at multiple physical and virtual locations to ensure that human, natural or technological interventions, disasters or accidents cannot threaten the records. If a record is corrupted or damaged, a perfect copy can be retrieved from an alternate location.

“We are fortunate to have intuitive technologies which can be adapted to the three dimensional complexity of human experience.”

~ George Erasmus,  
NRC Forum in Vancouver



FIRST STUDENTS AT BLACKFOOT ANGLICAN SCHOOL, 1886

“Brave survivors,  
through the telling  
of their painful  
stories, have stripped  
white supremacy  
of its authority  
and legitimacy.”

~ Phil Fontaine, survivor

- Digital formats obsolescence is managed through a local digital format registry created with reference to international standards to ensure that the NRC manages its holdings in formats that have broad international support.
- Storage media are monitored against decay and degradation. Records are migrated onto new media in advance of bit rot and protected through multiple redundancies.

To become a Trusted Digital Repository is in the first instance a matter of trust. The University of Manitoba would build trust with the many communities that have an interest in the NRC by helping these communities realize their own goals through participatory archiving.

### Participatory archiving

The TRC’s digital archives – with more than a million records and possibly 10,000 statements – must be available to people across the second largest country in the world, and beyond. Their reasons for seeking access will be many and various.

We envision creating a dynamic archive that will last for many generations, even while constantly evolving to meet the needs of Aboriginal communities and Canadian society.

The technology needs to be innovative and inspiring, so the NRC becomes the centre of a network of virtual communities of former residential school students, their families and others from coast to coast to coast. The web presence would include discussion forums, secondary information resources, support networks and other forms of online interactivity. The connections created through these online communities would be a powerful force for reconciliation and healing – linking adoptees or travelers to their home communities, encouraging understanding and friendship across cultural divides and fostering international exchange. Inquiry into the residential schools experience should never be isolating or lonely, even when engaged from an individual computer in a home, library or Friendship Centre.

This philosophy is shared with the Canadian Museum of Human Rights, which expects to develop its own sophisticated online presence. The museum would be a key network member in helping to conceptualize the NRC web presence, assemble the enabling technical infrastructure and create a range of opportunities and incentives for participation in the virtual communities.

NRC partners would create access mechanisms that address the needs and perspectives of particular communities and regions. Equally important, all users could help shape the archives by adding descriptions, arrangements and commentary to the records. Over the years, decades and centuries, the archives would become the record of the emotions, perceptions and research triggered and enabled by the collection.

Arranging the records into specific groups, perhaps reflecting regions, specific schools or specific Aboriginal communities, makes archival searches more fruitful. For example, by bringing together all statements of members of one Aboriginal community, the archive creates a resource on the history of that community.

Creating a single, national archive and overlaying the same records with many such arrangements, descriptions and commentaries, would make the TRC’s records ever more richly described and accessible. It is essential to the vision articulated here that the records be maintained within a single digital archive, and not divided into regional subsets.

The TRC Archives would build upon Canadian and international examples of archives that have successfully extended a participatory role to users. Some examples include:

- In Project Naming, Inuit youth initiated discussions with Elders to identify community members in photographs from Library and Archives Canada. Information from these discussions enhanced record descriptions in the national archives. ([www.collectionscanada.gc.ca/inuit/index-e.html](http://www.collectionscanada.gc.ca/inuit/index-e.html))
- Ara Irititja is a digital archive of the Anangu of Australia. Its web presence offers culturally appropriate information for the general public, while supporting the goals of the Anangu. ([www.irititja.com/index.html](http://www.irititja.com/index.html))
- The Library of Congress Flickr photostream lets users create photo albums, add commentary and discuss the content of archival photos. These activities are used to enrich the Library's catalogue. ([www.flickr.com/photos/library\\_of\\_congress](http://www.flickr.com/photos/library_of_congress))
- The Ohio Memory website transforms users into curators, combining their own commentary with personal selections of digital content. ([www.ohiomemory.org](http://www.ohiomemory.org))

Through creative use of innovative digital technologies, the TRC Archives would become a repository of living records that continue to grow through the addition of new descriptive information and commentary. Thus the TRC Archives would remain accessible and relevant over the decades and centuries, growing into a resource that is used, valued and co-created by individuals and communities across Canada and around the world.

#### **On-site assistance**

Making the TRC Archives widely available means more than simply putting them online. The University of Manitoba, Aboriginal partners and network members, as stewards of records held in trust, would provide personal assistance with navigating, using and understanding the records at physical access points such as the West Coast Centre envisioned by the University of British Columbia and nodes in selected Friendship Centres.



#### **NRC proposal committee profile**

Co-chair **Dr. Jean Friesen** (history) specializes in the history of treaties in Canada and has written *Magnificent Gifts*, and *Grant Me Wherewith to Make my Living*. She was deputy premier of Manitoba and minister of intergovernmental affairs and now teaches history and works with community organizations.



U OF M STUDENTS WITH AN ELDER

“This story is not an Indigenous or an Aboriginal story, it’s actually Canada’s story. The challenge we have is having Canada become engaged fully with the story.”

~ Commissioner Wilton Littlechild

## EMPLOYMENT AND EDUCATION

The NRC’s archiving service, with support from the University of Manitoba’s master’s program in archival studies, could provide unequalled opportunities for the education of Aboriginal students to become professional archivists. Archival and educational assistance would also be made available by the NRC’s network to Aboriginal communities building their own record keeping and archiving capacities in local centres or school libraries.

Network members would come together to explore new ways to benefit from each other’s experiences and understandings of memory-keeping, including through multimedia school curriculum.

### Immediate employment opportunities

Our plan for the NRC involves creating approximately half a dozen new positions, including two archivists and high-quality part-time jobs for students. Given the nature of the work, Aboriginal candidates would be actively pursued. The University of Manitoba has an employment equity office dedicated to identifying and eliminating employment barriers, especially for Aboriginal people and other groups recognized as traditionally underrepresented in the Canadian workforce.

### Aboriginal archival studies

The University of Manitoba’s history department has an internationally recognized master’s program in archival studies that educates students to become professional archivists. The program is developing an Aboriginal archiving specialty under the direction of Dr. Greg Bak, formerly senior digital archivist and manager for the digital

office of Library and Archives Canada. The TRC Archives would be of extraordinary value in teaching archivists about the archival issues at the heart of protection of Aboriginal rights, the history and legacy of residential schools, and the historic work of the TRC.

The archival studies MA program aims to attract more Aboriginal students to archival and records management work for Aboriginal communities both in Canada and internationally and to educate Aboriginal and non-Aboriginal students about distinctive Aboriginal archiving issues. The program would collaborate closely with members of the archival network outlined above to encourage the creation of employment opportunities for Aboriginal archival studies students. It would also make use of TRC Archives and other Aboriginal archives as hosts for student internships. These developments would give new impetus to concerted efforts to recruit Aboriginal students to archival studies by informing them about careers in archival work that are relevant to their own lives, histories and communities.

The archival studies program and network members could assist Aboriginal communities with development of their archival and records management programs through participation in workshops, as resources allow. The program would also participate in workshops to help train non-archivists to do archival research. The professors' and students' knowledge of archival materials in Canada and elsewhere would be available to support research of all kinds into Aboriginal history and contemporary issues. It would also be available to support wider curriculum development in both public and university teaching.

### School curriculum

Reconciliation requires that non-Aboriginal Canadians come to understand the reasons why residential schools were established so they can help unravel underlying assumptions of cultural superiority to ensure similar mistakes are never made again in this country. Aboriginal peoples need the pedagogical and intellectual space to end assimilation and to reclaim the histories, cultures and laws colonizers tried to destroy. The NRC would play a vital role in that national educational project.

The TRC's archives, as well as other archives identified under the Aboriginal archival network, would provide primary new supports for curriculum development across Canada in territorially, provincially and regionally valued ways.

Provincial ministries of education have increasingly been working with Aboriginal people to develop curricular strategies that uniquely incorporate Aboriginal histories, aspirations and Indigenous ways of knowing across the curriculum. For example:

- In Saskatchewan schools, a Treaty curriculum is mandatory;
- Manitoba requires a course on Aboriginal Education for teacher credentialing so that Aboriginal perspectives can be incorporated across the curriculum;
- In British Columbia, the First Nations Education Society has taken on the challenge of co-operative work with First Nations, leveraging funding and expanding infrastructural capacity, in particular through resource development;
- In Nova Scotia, the Mi'kmaq Education Act gives jurisdiction to Mi'kmaq for curriculum development and control.

### Distinguished Alumni

The University of Manitoba is proud to have distinguished Indigenous graduates such as:

- **Freda Ahenakew:** scholar and member of the Order of Canada.
- **Phil Fontaine:** former national chief of the Assembly of First Nations.
- **Elijah Harper:** former Member of Parliament.
- **Joseph Keeper:** founding member of the National Indian Council and member of the Order of Canada.
- **Verna Kirkness:** educator and member of the Order of Canada.
- **Ovide Mercredi:** former national chief of the Assembly of First Nations.
- **Dr. Gilles Pinette:** physician, author, television host.
- **Ian Ross:** playwright.
- **Justice Murray Sinclair:** Manitoba Court of Queen's Bench judge and Chief Commissioner of the Truth and Reconciliation Commission.



“What we need to understand is that it was the education system that got us into this situation where this relationship is so bad and it’s going to be the educational system that will get us out of it. We’re going to have to look at ways of ensuring that children who are educated in the future, Aboriginal and non-Aboriginal children, are educated fully and properly about and adequately about residential schools and their impact on our society.”

~ Chief Commissioner  
Murray Sinclair, April 2011

The NRC’s educational mandate would be developed through its Aboriginal and non-Aboriginal national network, including the Legacy of Hope Foundation, which is already rolling out its new 100 Years of Loss high school Edu-Kit ([www.legacyofhope.ca/projects/100-years-of-loss](http://www.legacyofhope.ca/projects/100-years-of-loss)). The network could jointly develop further regionally appropriate curricula to keep the lessons of residential schools alive, based on recognition and respect for survivors and their experience – education for understanding. The strategy would acknowledge Indigenous worldviews as legitimate ways of knowing.

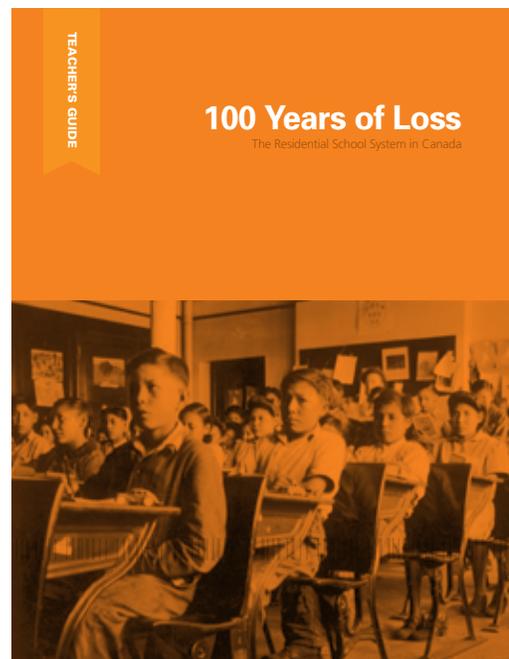
At the University of Manitoba, we expect to develop dedicated classroom space, as outlined under Commemoration below. The Centre for Human Rights Research Speakers Bureau, which already sends trained law students to visit school classrooms to speak about residential school issues, will grow. Programming as part of the University of Manitoba’s Mini University could reach many more children from K-12.

The University of British Columbia intends to develop curricular materials to be used in school systems, and to develop and host programming at the West Coast Centre for groups of visiting students, both from schools in the lower mainland and from more distant communities. Other network sites may develop similar plans.

#### **Adult and online education**

Extended Education at the University of Manitoba, along with networked universities and colleges and Legacy of Hope, could provide leadership on adult education related to residential schools. Each university could contribute according to its areas of academic and research strength. Extended Education could also provide leadership in online delivery of content and use of Open Educational Resources. Legacy of Hope already has available a bilingual mobile exhibit that could be sponsored by Friendship Centres across the country.

*See more ideas below under Public Engagement.*



LEGACY OF HOPE'S 100 YEARS OF LOSS EDU-KIT



ENTRANCE TO MIGIZII AGAMIK

## COMMEMORATION

Community well-being is a core value of Indigenous peoples everywhere and the Truth and Reconciliation Commission's legacy needs to include virtual and physical spaces that embody that value.

### Digital commemorative space



DRUMMERS IN MIGIZII AGAMIK

The National Research Centre's digital archive would be part of an evolving commemorative space online. Residential school survivors, their families and their communities would find, in addition to the records themselves, information resources on the residential schools experience, the Truth and Reconciliation Commission and the ongoing process of individual and communal healing. There would be opportunities to contribute new records to the archive and to establish new ways

of interpreting or understanding the existing archives. The digital archive would be the heart of a series of linked, intergenerational communities that span cultures and spaces, bringing together people and stories. Commemoration in this context would start from preserving and making known the National Research Centre's archival records, and proceed to a permanent, ongoing and lively process of remembering and imagining.



TOP: NUU-CHAH-NULTH: DITIDAHT DRUM, MIDDLE: KWAKWAKA'WAKW: KWAGU'L DRUM, BOTTOM: CREE DRUM (ALL IMAGES © UBC MUSEUM OF ANTHROPOLOGY)



WINNIPEG PRAIRIE GARDEN



OUTSIDE MIGIZII AGAMIK

### Artistic memorials

Network members would discuss creating artistic memorials at each satellite site with a common theme that evokes the TRC's work. One suggestion is a series of drums in the style of different Aboriginal nations, perhaps with the TRC's logo and motto, breaking the silence residential schools imposed. The chosen symbol would come to be recognized across Canada as honouring former students – those who survived and those who did not. Such sites could be designed to facilitate ceremonial use.

At the University of Manitoba, this memorial would be situated in a commemorative garden of native prairie plants outside Migizii Agamik. The University of British Columbia also expects to design a monument for its West Coast Centre in green space adjacent to the library (*see details in Appendix E*).

### Other physical spaces

Our Aboriginal partner organizations may wish to be identified as the main centres for memorialization. In addition, the University of Manitoba is working with the University of British Columbia and other organizations to create a network of public spaces across the country where people young and old, Aboriginal and non-Aboriginal, would visit to learn more about the history of residential schools. We expect many survivors and their families would make a pilgrimage to satellite facilities dedicated to telling their stories and reflecting their regions.

Physical spaces would facilitate research that requires access to original records and artifacts. Other Aboriginal archival collections donated to network members after the NRC is established would likely include many records that have not been digitized. Meanwhile, scholarly collaboration and student education are vastly enriched by face-to-face contact and the kind of programming satellite sites can offer. These activities would be the physical-world counterpart to the ongoing commemorative activities focused on the online archive. The two forms of commemoration would proceed seamlessly, with physical-world encounters between survivors and students, or between researchers and the general public, leading to online information exchange.

Each satellite site would develop its own plan in collaboration with the NRC. *See Appendix E for details of University of British Columbia plans for dedicated West Coast Centre space.* This might be used as a model by other satellite sites to reflect regional cultures and showcase local artifacts and artwork.



LEGACY OF HOPE'S 100 YEARS OF LOSS EXHIBIT



BENTWOOD BOX

**Commemorative space at the University of Manitoba**

• Should we be honoured with the privilege of safekeeping the archives, we would reconvene and expand the Elders/ Survivors Committee that gave us guidance in developing this submission. We are committed to developing and providing a place for survivors and academics to share and learn in an environment that is comfortable, safe and respectful for all.

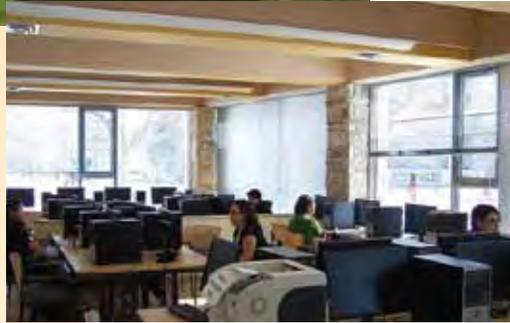
- We are prepared to renovate existing space at the University of Manitoba's Fort Garry campus by the time the TRC closes, to accommodate the startup needs of the National Research Centre. We would create warm, welcoming and culturally rich spaces for visitors young and old, from scholars to those who have never set foot on a university campus.
- Initially, the newly renovated Archives & Special Collections area of the Dafoe Library could be the main access point for visitors. On prominent display would be the Coast Salish Bentwood Box that has travelled with the commission.
- The Archives & Special Collections space could be enhanced with original Aboriginal art and design touches to create a physical space in which Aboriginal peoples from across Canada can feel valued, welcomed and included.
- Dedicated display space for rotating residential school artifacts and documents could be available in a high-traffic public area of campus as part of Dafoe Library renewal. The Legacy of Hope Foundation has offered to help design displays.
- Audiovisual materials could be viewed in an open area or privately. The private space would also be used for statement gathering. When original documents need to be consulted, the vault is nearby.
- Emotional support would be available from Elders and counsellors.
- Classroom space perhaps enlivened by artwork related to residential schools would be set aside for public programming, including hosting school students and distributing teacher resources. The Education Building, for example, also has classrooms and theatres available for booking, including some with sophisticated technology and an acoustic room for choral or oral work.
- We anticipate about a dozen visitors per day, on average, although that number is obviously difficult to estimate in advance of opening. The number would likely fluctuate widely – we might host an elementary school or university class or a group of researchers one day and be relatively quiet the next.



ABRAHAM ANGHİK RUBEN – SHAMAN'S DREAM (INSTALLED NEAR MIGIZII AGAMIK)



VIEWS OF MIGIZII AGAMIK



- Migizii Agamik would remain open and welcoming to all visitors who want to visit a place where they can regain hope after exploring painful memories, by mingling with the next generation of Aboriginal students shaping the future. It is here that survivors would hear the laughter that disappeared from their communities when they were taken away as children.
- As the NRC grows, the university and its governance partners, including former residential school students, would explore the best options for expansion, based on actual usage of space and available funds. One option would be raising funds to expand Migizii Agamik, which houses the Aboriginal Student Centre and related services and is LEED-certified for environmental design. The Legacy of Hope Foundation could install a permanent exhibit. This physical presence would serve as a substantial memorial to the long legacy of the residential schools and to the work of the commissioners.



## PUBLIC ENGAGEMENT

We expect the National Research Centre and its network of satellites would attract visits from families of residential school survivors and from other Aboriginal people who might not normally feel at home on a university campus. Engaging them in the life of the research centre would encourage some to further their education, helping fulfill a primary goal of current Aboriginal leadership. Universities also play a powerful role in educating and shaping the knowledge and attitudes of settlers.

### Programming

The NRC and its network would provide educational and research opportunities to heighten public understanding of the history and legacy of the Indian residential schools system. The network would incorporate Aboriginal ways of remembering through song, dance, storytelling and art, and engage an international visitor base.

The University of Manitoba has already established a strong reputation for public engagement on Indian residential schools issues and we anticipate continuing this work. The NRC would make room for a range of needs, from quiet contemplation and study in the Dafoe Library building to lively dialogue and community celebration in the Education Building, Mamawipawin and Migizii Agamik. We expect to develop:

- educational programming as outlined above;
- a resource collection of Indian Residential Schools materials, both print and audiovisual;
- a clearinghouse database for information related to residential schools on the NRC website and available to communities;

“Embrace the luminous promise of truth rather than push this chapter from our minds. Because if the present does not recognize the wrongs of its past, the future seeks its revenge.”

*~ Governor General Michaëlle Jean*

“When the work of the Commission is complete, we will ensure the whole world hears the truth about residential schools, so that generations to come – Aboriginal and non-Aboriginal Canadians alike – will hold to the statement that resonates with all of us: This must never happen again.”

~ Chief Commissioner  
Murray Sinclair



DR. MARCIA ANDERSON  
DECOTEAU (MEDICINE)  
PRESENTING AT THE  
PRAIRIE PERSPECTIVES  
CONFERENCE

- university tuition prizes for commemorative projects (art, literature etc.);
- see Appendix D for public programming that could be designed in collaboration with the Canadian Museum for Human Rights.

Regional satellite sites and community sites such as selected Friendship Centres would be meeting places where Aboriginal traditions and knowledge could flourish and impact the wider community. They would also be hubs for intentional collaboration between non-Aboriginal and Aboriginal scholars, Elders, community development educators and Aboriginal agencies.

Multi-faceted programming, some of which is in the planning stages, could include:

- exhibitions and memorials, including travelling exhibits designed in collaboration with the Legacy of Hope Foundation that are suitable for display in Friendship Centres;
- workshops, symposia, circle teachings, conferences and presentations;
- commemoration days;
- public programming on post-trauma and multi-generational impacts;
- safe places to remember and grieve to support healing;
- creative space to reclaim forgotten knowledge and skills;
- commemorative events and activities planned by families, networks and communities with the support of local staff.

Programming already being planned at the University of Manitoba includes the *Colonial Genocide and Indigenous North America* workshop (September 2012); a workshop on Indigenous archives access and use and a biweekly seminar series called *Critical Conversations on Indian Residential Schools* that will run over seven months.

## Research

It is our intent to help create a National Research Centre that would generate new knowledge to help educate the settler society, spark critically important dialogues and forge the foundation for decolonization and reconciliation. It would bring together scholars, Indigenous peoples and non-Aboriginal Canadians to enhance dialogue and create interdisciplinary and collaborative research partnerships.

Acknowledging that more research and teaching needs to be done at every educational institution in Canada on issues related to residential schools, colonialism in Canada, decolonization and reconciliation, the University of Manitoba has already dedicated itself to such endeavours and would continue its commitment. Significant research and teaching at the University of Manitoba already relates to residential schools and their impact (Appendix I), including the work of Fulbright scholar Dr. Andrew Woolford, who is comparing American Indian boarding schools and Canadian residential schools. A course on residential school literature has been offered for a number of years.

This research and teaching capacity would only increase with the creation of the NRC. To ensure this, the NRC's head of research – to be appointed one of our Canada Research Chairs – would specialize in issues related to residential schools. Indigenous services librarian Camille Callison will make the TRC Archives a priority for her research and the NRC would produce research publications, including books written or edited by NRC staff archivists.

We foresee the networked universities establishing research partnerships similar to the University of Manitoba RESOLVE's national network on family violence, the National Collaborating Centre for Aboriginal Health based in British Columbia and the Saskatoon-based synchrotron program. Conferences and unique collaborative graduate student training opportunities could also be developed within the network. Residential school research projects would often be designed in partnership with survivor groups, activists, First Nations, Metis, Inuit and other community groups, both locally and nationally, with support from research grants.



FIRST VOICES, FIRST TEXTS COLLOQUIUM ORGANIZED BY THE CENTRE FOR CREATIVE WRITING AND ORAL CULTURE, MARCH 2010



**Dr. Warren Cariou** (English and film studies), Canada Research Chair in Narrative, Community and Indigenous Cultures, is working closely with Aboriginal and Metis communities to trace the development and significance of traditional oral and written narratives, while at the same time re-examining general notions of community and belonging in Canada. He is the director of the Centre for Creative Writing and Oral Culture.



FORMER STUDENT SERAPH-EDEN  
BORODITSKY

## PROXIMITY TO ABORIGINAL POPULATION

Truth-telling about Indian residential schools and reconciliation between Aboriginal peoples and settler communities is a central issue for Canada best addressed from a central location, with multiple satellite sites, including in selected Friendship Centres. Winnipeg is a traditional meeting place for Aboriginal nations, with a vibrant Aboriginal presence ready to support, utilize and constructively challenge a National Research Centre, while welcoming visitors from other parts of Canada.

- The University of Manitoba is located near the longitudinal centre of Canada, easily accessible through an international airport, the Trans-Canada Highway and the main national rail route. It is sometimes referred as the heart of Turtle Island.
- About 16 per cent of Manitobans were Aboriginal in 2006, according to Statistics Canada. That's the highest proportion among Canadian provinces and the proportion is expected to continue growing.
- Winnipeg has a large and diverse Aboriginal community of mainly Cree, Anishinaabe, Oji-Cree, Dakota, Dene, Metis and non-status peoples. A total of 68,380 Aboriginal people lived in Winnipeg in 2006, according to Statistics Canada – by far the largest urban Aboriginal population in the country. Almost all are profoundly affected directly or indirectly by Manitoba's 15 residential schools or those in the rest of Canada. Winnipeg is home to renowned cultural institutions being re-invigorated by survivors and their descendants.
- More than two-thirds of residential school survivors are from Western Canada, with half of the applications for common experience payments coming from the Prairie provinces. Major Western Canadian educational institutions, including the University of British Columbia, the University of Winnipeg, Lakehead University and University College of the North, support hosting the National Research Centre in Winnipeg (see attached MOUs).

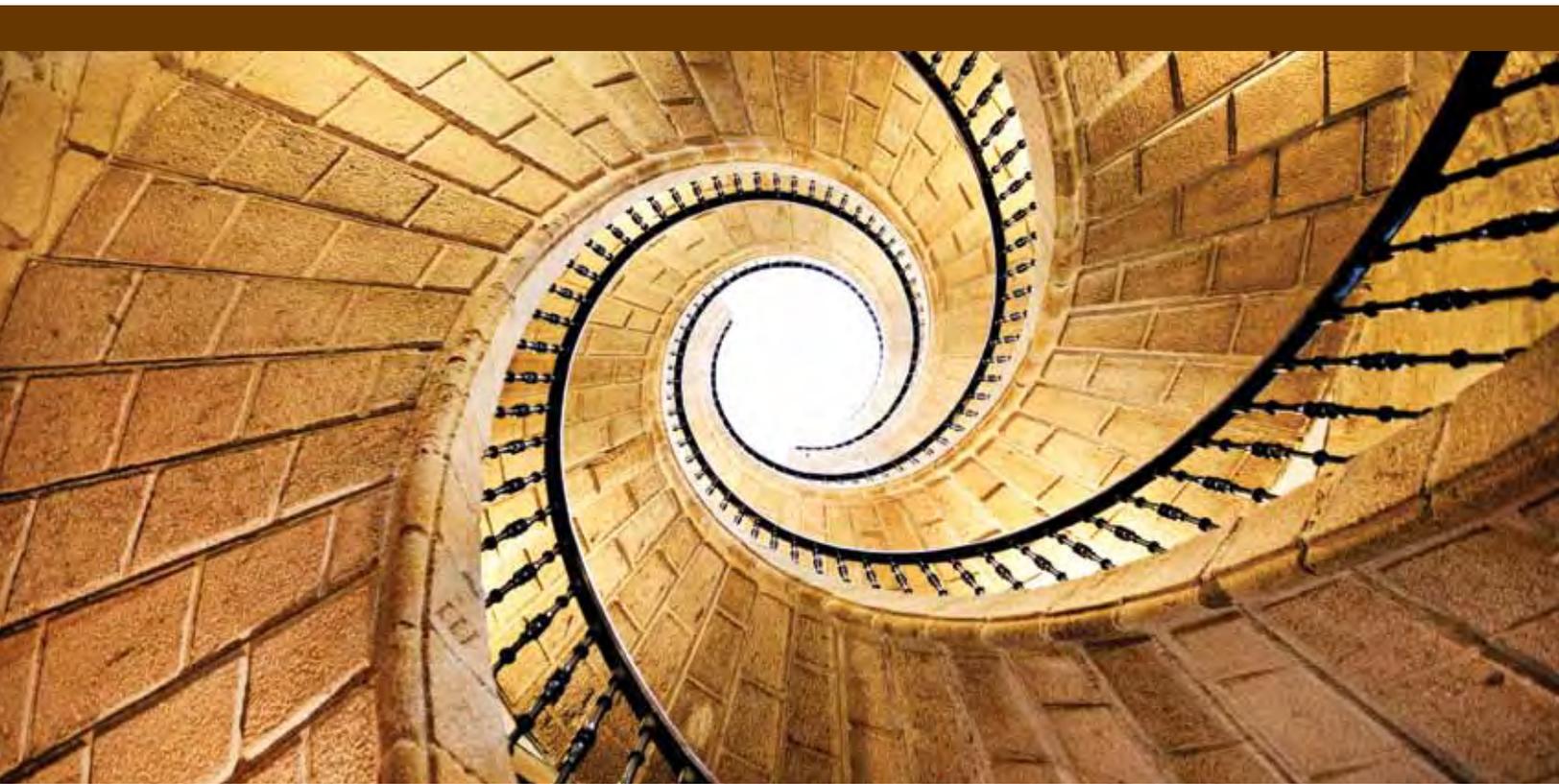
- Manitoba has always played a key role in the national truth and reconciliation movement. Survivors of the Guy Hill Residential School near The Pas have been gathering at reunions since 1990 and Winnipeg is home to the Truth and Reconciliation Commission of Canada.
- Winnipeg is a centre for Inuit health care and childbirth, with the Kivalliq Inuit Centre housing patients and escorts from the Kivalliq region. It is also home to Inuit art galleries, including the world's largest collection at the Winnipeg Art Gallery.
- Winnipeg is already a national hub for the study of Aboriginal history as home to: the Treaty and Aboriginal Rights Research Centre, the Treaty Relations Commission of Manitoba, the Manitoba Indigenous Cultural Education Centre, the Hudson's Bay Company Archives, the Archives of Manitoba, the Manitoba Museum, the Canadian Museum for Human Rights, the regional depository for Library and Archives Canada, Centre du patrimoine in St. Boniface, the Centre for Rupert's Land Studies at the University of Winnipeg and *Canada's History* magazine (see attached support letters).



UNKNOWN ARTIST, TWO WOMEN CARRYING MEAT, 1892-1901, COLLECTION OF THE WINNIPEG ART GALLERY. PHOTO BY ERNEST MAYER.



ICE is creating confidence and pride in tomorrow's Indigenous leaders through leadership training, empowerment and role model development.



“What if she came before the Commission as a survivor and walked out a warrior?”

~ Rupert Ross

## ACCESSIBILITY

The National Association of Friendship Centres, the West Coast Centre at the University of British Columbia and other community, university and college-based access sites would ensure the Truth and Reconciliation Commission Archives are widely accessible across Canada in the context of social support.

### **Accessibility of online archives**

We will incorporate the international Web Accessibility Initiative lessons and apply evolving standards to maximize accessibility for people with disabilities in design of the NRC website. Application of these standards would also benefit:

- Elders
- people who rarely use computers
- people with limited literacy
- users with older computers
- people for whom English is not a first language – including speakers of Aboriginal languages and foreign researchers.

We would also seek advice from the designers of interactive multimodal websites such as that of the Ara Irititja Project in Australia, which is designed primarily for community engagement and educational use. We are budgeting for translation of research abstracts into relevant Aboriginal languages.

### University of Manitoba building access

The Archives & Special Collections area in the Dafoe Library building, including washrooms, is wheelchair accessible. The reception desk in Archives is at the proper height for wheelchairs and Archives has assistive devices and adaptive technologies such as devices for magnifying print materials and microform materials. Service animals are welcome, as are support people and interpreters. Speaking an Aboriginal language would be considered a desirable skill in staff hiring and we would try to identify student volunteers who could serve as interpreters by appointment.

The University of Manitoba has a well-established smudging policy to permit indoor ceremonial observance.

The areas of the education building likely to be used for public programming and nearby Migizii Agamik are wheelchair accessible. The University of Manitoba follows a policy on *Accessibility for Students with Disabilities* “to foster, create, and maintain an accessible campus and provide other supports and services to students with disabilities.”

The University of Manitoba is on the proposed rapid transit route from downtown Winnipeg and parking would be available in the public parkade.

The University of Manitoba’s Archives & Special Collections is open Monday to Friday 8:30 a.m. to 4:30 p.m. Arrangements are made to open during some evening and weekend hours with limited staffing to accommodate visitors unable to come during business hours. Public programming would also be held in other buildings during evening and weekend hours when the campus is less busy and parking is usually free.

Arrangements could be made to accommodate visitors at reduced rates at a nearby hotel or, from May to August, in our new Pembina Hall student residence.



PEMBINA HALL STUDENT RESIDENCE

### University of Manitoba Smudging Policy

Smudging is an Aboriginal tradition which involves the burning of sweetgrass, sage and/or cedar. Sage smudge produces a very strong and distinct aroma but the smoke associated with it is minimal and lasts a very short time. Sweetgrass has a very mild aroma and produces even less smoke than sage. A smudge is burned primarily for purification and to help to create a positive mind set.

Tobacco is used in pipe ceremonies by pipe carriers.

Under the Province of Manitoba’s “The Non-Smokers Health Protection Act” smudging and the use of tobacco in pipe ceremonies are permitted. The University of Manitoba has recognized that smudging and pipe ceremonies are a part of the Aboriginal traditional way of life and are therefore permitted on campus.



ADMINISTRATION BUILDING

There “is a ‘duty to remember,’ which the State must assume, in order to guard against the perversions of history that go under the names of revisionism or negationism; the knowledge of the oppression it has lived through is part of a people’s national heritage and as such must be preserved.”

~ *United Nations Joint Principles*

## FINANCIAL STABILITY

The University of Manitoba is committed to ensuring the long-term financial stability of the National Research Centre, if the archives are housed on our campus, by raising about \$1 million a year in annual operating funds from internal and external sources. We have proven our financial stability as an institution over 135 years, and we possess the accounting expertise and internal controls to ensure sound management of the NRC’s budget for generations.

### Funding sources

University of Manitoba senior administrators, staff and faculty would actively engage in National Research Centre activities, including research, teaching, public engagement and governance. Many of the associated costs would be assumed by existing University of Manitoba budgets, and are thus not included in the NRC operating costs estimate.

If the TRC’s work is to be continued, the National Research Centre must fulfill many functions, including facilitating digital access across Canada. The government of Canada is obliged by the United Nation’s Joint Principles “to preserve archives and other evidence concerning violations of human rights and humanitarian law and to facilitate knowledge of those violations” (see *Appendix H*). The University of Manitoba has met with federal politicians to ensure they are aware of our plans to submit a proposal.

The University of Manitoba and National Association of Friendship Centres, with the support of the TRC’s commissioners and other Aboriginal organizations, would approach the federal government to negotiate a significant financial contribution towards the NRC, including archives management, as well as towards satellite sites at selected Friendship Centres.

The University of Manitoba would approach the provincial government for a contribution toward operating costs of the NRC given the significant educational benefits of the new research centre and in recognition of the NRC's heritage significance (*see support letter from Premier of Manitoba*).

The University of Manitoba is awarded Canada Research Chair positions (\$100,000 per year for up to 10 years) by the Social Sciences and Humanities Research Council. We would dedicate one of our CRCs to research related to the NRC.

We would apply to the same research council in February 2013 for a Partnership Grant to solidify our research networks with Aboriginal organizations and other universities. The grants are worth up to \$2.5 million over up to seven years and can include salary research allowances for half the cost for staff in non-profit partner organizations.

The University of Manitoba is prepared to raise funds from foundations, alumni and private donors to help support our role in the National Research Centre's work, as part of our upcoming capital campaign. The University of Manitoba's last major capital campaign, which wrapped up in 2004, raised \$237 million. We would expect university and college network members to fund their own satellite sites and programming.

### **Operating costs**

Our preliminary estimates indicate that the National Research Centre's main site would cost about \$1 million a year to operate, in 2012 dollars, depending on how much public programming is handled by other network members or taken on through existing University of Manitoba budgets.

Salaries and benefits for new positions would be the majority of the total annual cost and most of the budget is related to archives management and access. Estimated operating costs include electronic and physical storage, audiovisual equipment for local viewing and statement gathering, website design, meeting travel, digitization of new records, translation, publications and transcription of some oral histories.

### **Anticipated initial staffing**

- The **NRC director** (associate archivist) would work on projects related to TRC Archives and on negotiations for management of other Aboriginal records of national significance. Responsibilities for the latter would include organizing the transfer of records, applying for cultural designation in the case of private records, completing all paperwork required for deed of gift, arranging appraisals, etc. This person would supervise the archiving and info tech staff related to the NRC.
- An **assistant archivist** would co-ordinate scanning of documents, ensuring metadata was complete, conducting quality control, answering reference requests, assisting with research and maintaining the centre's Web 2.0 presence.
- An **archival assistant** would process records, including new collections from Aboriginal organizations.
- A permanent **Info Tech 4** would manage the records transferred from the TRC. In addition, an **Info Tech 5** project manager would need to be seconded to work on the migration for five years. The digital curator in the Archives and the head of technical services would also be involved, but these individuals would pick up the project as part of their portfolio duties.

- The **access and privacy officer** would liaise with the Archive Access and Use Committee.
- Two **access and privacy assistants** would be needed for the first five years to review restricted records to determine whether they should be in open or redacted access. These positions could be divided into part-time positions suitable for law students or graduate students in related disciplines.
- A **community development officer** would be responsible for developing relationships outside of the university, particularly with First Nations, Metis, non-status and Inuit communities and residential school survivors. This would include implementing the mechanisms/rules that are developed by archival staff to enable shared work on the records (i.e. participatory archiving). We might also try to partially fund release time for a **community co-ordinator** based at a partner Aboriginal organization.
- The **head of research** would be responsible for developing, managing and implementing the research agenda of the NRC. The University of Manitoba would conduct a national search for the best candidate to be nominated to the Social Sciences and Humanities Research Council for a Tier 2 Canada Research Chair related to the legacy of Indian Residential Schools.
- **Elders or counsellors** would be available if visitors to the NRC need emotional support after viewing survivor statements or other records. Where ongoing help is needed, staff and Elders would refer visitors to the appropriate counselling agencies.
- Student **research assistants** to assist with statement gathering and research projects.

**Additional positions that may be needed as the centre expands, depending on the scope of work of other partners and satellites**

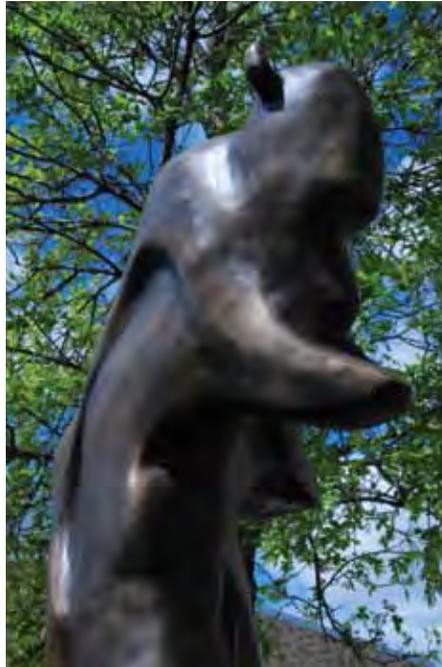
- **Associate director** responsible for running the program in both strategic and day-to-day modes.
- The **office assistant** would handle reception, meeting and event organization, budgeting, travel arrangements and general duties to support other staff.
- **Head of programing** to oversee educational programs for school students and the general public and engagement of communities.
- **Program advisor** responsible for developing and managing programming within the centre, including virtual and physical exhibitions. Also responsible for working with education experts to develop curricula, and to co-ordinate/promote use of NRC within the university.

## Storage

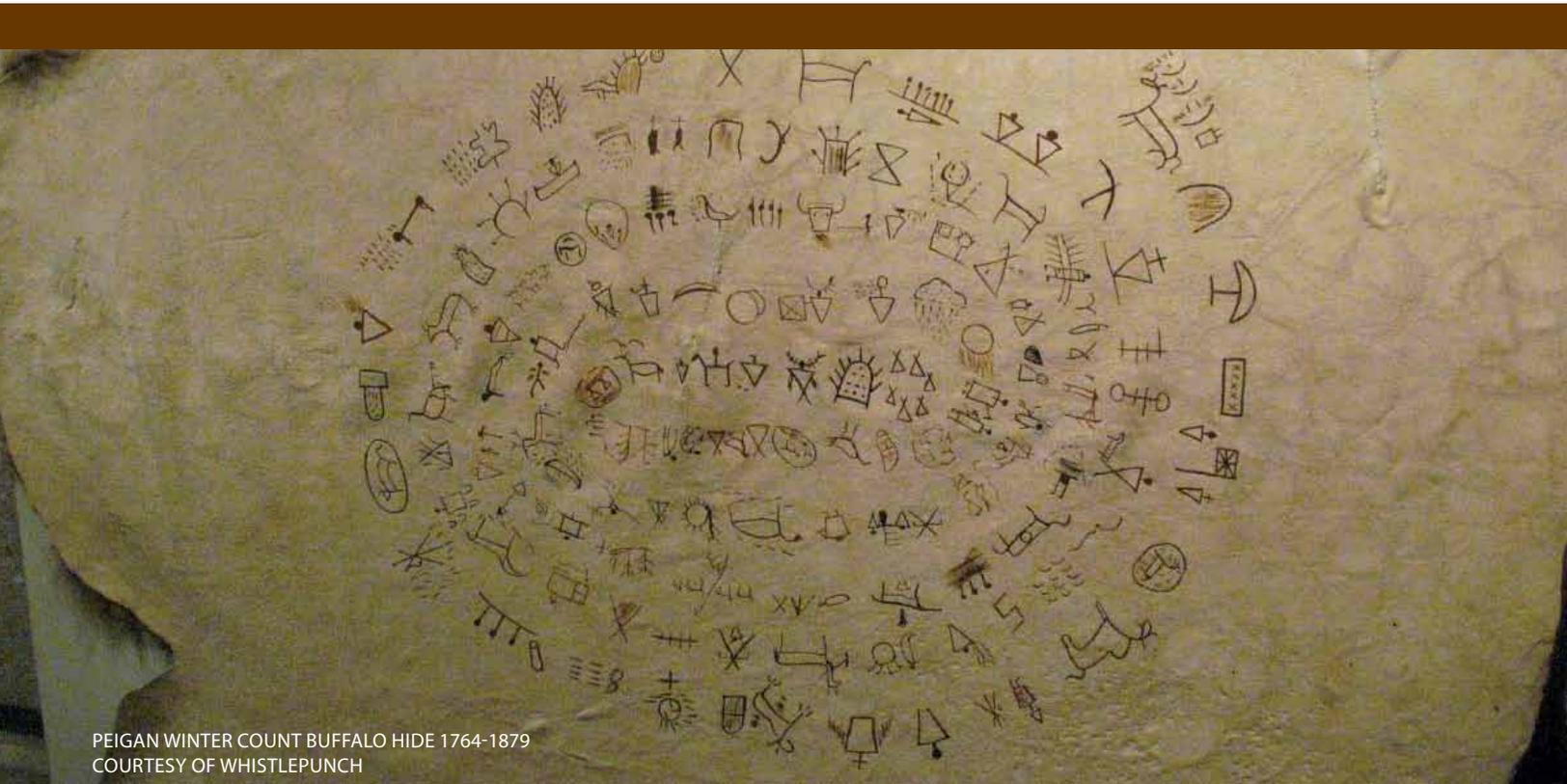
- The Oracle storage area network (SAN) includes security, redundancy, parity checking and tape backup, with a copy of the tape backup stored off campus using the Iron Mountain service.
- The current cost for a terabyte of managed space is about \$2,000.
- TRC staff estimate up to 200 to 300 terabytes of digital data would be transferred to the NRC (\$400,000 - \$600,000).
- After the SAN equipment (controllers, disks and disk trays, fiber channel switches, management software, etc.) has been working for five years, it would need to be upgraded with new hardware and software to ensure continued reliability.
- Physical storage may also have to be paid for, since the University is rapidly running out of space on campus for storage of hardcopy records. The TRC has limited physical records, but we are budgeting for initial receipt of about 1,000 boxes of records from other major national Aboriginal organizations and then perhaps 150 boxes a year.

## Capital costs

- The university is prepared to renovate existing space to accommodate startup of the NRC, which would potentially cost several hundred thousand dollars.
- Depending on space needs, expansion of Migizii Agamik could cost \$10 million or more.



WAYNE STRANGER – THE BUFFALO (INSTALLED NEAR MIGIZII AGAMIK)



PEIGAN WINTER COUNT BUFFALO HIDE 1764-1879  
COURTESY OF WHISTLEPUNCH

## TIMELINE

### Records transfer

- The actual transfer of physical records would be relatively quick, less than a week. Establishment of system controls in the Archives would probably take a month.
- We anticipate that it would take approximately five years for the full migration of the electronic records, including the potential migration to a new, probably open-source system, the development of sophisticated authentication and authorization protocols, and the establishment of the managed space.
- In addition, descriptions of the records would need to be migrated to an open-source system. This would probably take less than a year.

### Records review

- We anticipate that privacy and access review of all records could take five years. We anticipate starting this work as soon as records can be transferred.

### 2012:

- Submission of proposal
- Decision by TRC on which institutions are to go ahead with NRC
- Appointment of interim NRC project manager and international search for permanent director
- Hiring of community development officer

- National search for Canada Research Chair
- Negotiations with partner Aboriginal organizations on governance structure
- Archival transition planning for storage, digitization, access/privacy issues
- Office renovation planning
- Solidification of inter-university network
- Begin consultations and collaboration on Protocols for Access and Use
- Conference on Genocide in North America (September 2012)

### **2013:**

- Hiring of remaining archival, access and privacy and info tech staff
- Apply for the Social Sciences and Humanities Research Council Partnership Grant to fund network activities
- Outreach program planning, including with cross-Canada network
- Physical transfer of first-stage documents
- Website created
- Development of IT supports
- Renovations underway
- Roundtable on protocols for access and use of Aboriginal archives
- Critical Conversations seminar series on Indian Residential Schools (fall term)

### **2014:**

- Remainder of archives transferred
- Renovated offices ready for staff use
- Access to a limited number of documents and videos made available
- First stage programming (e.g. summer institute or short course)
- Commission ends its mandate July 1
- NRC opens to the public
- Initial 50-100 personal statements and all live-streamed events are available on-line
- Critical Conversations on Indian Residential Schools continues (winter term)
- International Association of Genocide Scholars conference

### **2015:**

- National programming begins, in collaboration with allies
- More records become available online (full access may take several years).



“We are waiting now to see if that eighth fire would be lit. If it is lit in the right way, then we would have a relationship of peace and friendship as we go forward – one that was always intended to be.”

~ Chief Commissioner Murray Sinclair, March 31, 2011

## CONCLUSION

As Dr. Taiiake Alfred has observed, Canadians do not like to hear that their country was founded on frauds, abuses and violence against the original peoples of this land.

Former residential school students opened up, sometimes at great personal cost, to share their memories with the TRC so their grandchildren and others would understand what went wrong and why. The National Research Centre would spread knowledge to help ensure such a racist experiment is never again perpetrated in Canada and that the Indigenous wisdom the schools tried to suppress becomes a source of strength in a country rebuilt on mutual respect and friendship.

Working in collaboration with Aboriginal and other organizations, the University of Manitoba hopes to build on the work of the TRC by providing respectful stewardship of the oral histories and other archives. We are already committed to training Aboriginal archivists to ensure that Aboriginal records are properly cared for. We would continue to encourage and support research, teaching and public outreach on residential schools and their legacy, issues related to (de)colonization and Indigenous achievements and cultural and traditional knowledges.

At the TRC’s March 2011 conference in Vancouver, Chief Commissioner Murray Sinclair spoke of the Anishinaabe seven fires prophecy of the Midewiwin Lodge. The prophecy foretold of the residential school experience: in the time of the sixth fire, children were taken away from the teachings of the Elders. At the time of the seventh fire, the young would wake up and help their Elders awake.

“We are in the seventh fire time,” Sinclair said, noting that according to the prophecy, the light-skinned race now has a choice between two roads. Let us help light the final fire of peace by coming together in friendship as Aboriginal and non-Aboriginal people to create a national centre of memory, learning and renewal.



## APPENDICES

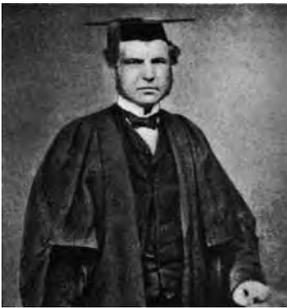
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## APPENDIX A: HISTORY

### A Brief Indigenous History of the University of Manitoba

Since its founding, the University of Manitoba has set the standard for Canadian universities with its philosophy that access to the best education must be available to all who have the ability to benefit. Indigenous students have been active for generations in trying to make the university live up to that promise. They have transformed the University of Manitoba for the better, sometimes in the face of persistent opposition.

**1877:** The University of Manitoba was established as the first university in Western Canada, on Treaty 1 land and the farms of Red River Métis families.



**1885:** The University of Manitoba received its first donation through a bequest from Alexander Kennedy Isbister (*pictured at left*). A Métis (Cree and Scottish) man, Isbister was born in the heart of the Red River District. He left Manitoba in 1842 to study education and law at Aberdeen and Edinburgh universities in Scotland, since there were no opportunities for a university education in the Red River District at that time.

When he died, he left \$83,000 – more than \$1 million at today's value – and more than 4,000 books to the University of Manitoba. This remarkable act of generosity came with one stipulation – that the money be used for scholarships and prizes for all who merited them, regardless of sex, race, creed or nationality.

**Lost generations:** Lost in the residential school system, for more than a century, few Indigenous students made it to university. The church- and government-run system steered Indigenous children into manual labour and destroyed their confidence. Those who did attend university were isolated, sometimes trying to pass as white to escape widespread racism. Universities, meanwhile, perpetuated the Western intellectual tradition that viewed Indigenous people as inferior. The University of Manitoba educated and mentored individuals who became clergy, teachers, social workers, civil servants and politicians who tried to assimilate the Aboriginal peoples of Manitoba, U of M president David Barnard acknowledged in a 2011 apology.

**1970:** About 50 Indigenous students were enrolled full-time at the university.



FRONT ROW: REG BLACKBIRD, OVIDE MERCREDI, ALBERT STEVENS.  
BACK ROW: ÉMILE GARSON, YVONNE MONKMAN, JOHN ALLOOLOO

Ovide Mercredi became the first president of the Indian Métis Eskimo Student Association during an era when civil rights were widely supported on campus and national Indigenous leaders were challenging the notorious federal White Paper calling for an end to the Indian Act. Moses Okemow, who went on to become a lawyer, was the next president.

After several name changes, IMESA eventually evolved into the University of Manitoba Aboriginal Students Association.

Mercredi also contributed cartoons to the student newspaper, *The Manitoban*, on The White Problem.

**1971:** The Manitoban published two full-page stories about issues from an Indigenous perspective after the outcry over a racist tract in the engineering student paper. The same year, Mercredi and the Native Studies Group offered a Native Views course at the UM Free You, attended by up to 60 students each week.

**1972:** An issue of *The Manitoban* included a profile of student Elijah Harper, 22, accurately predicting that the future Indigenous leader would use his education to help others.

Students lobbied for a Native Student Advisor. The first advisor was Betty Spence, wife of former Manitoba Indian Brotherhood president Ahab Spence. This position eventually grew into the Aboriginal Student Centre.

**1973:** The first course in Native studies was offered by anthropology Prof. William Koolage, with Mercredi's assistance.

**1974:** The department of Native studies was established, with Métis scholar Raoul McKay appointed as its first head in 1975.

**1975:** The university's first access program was established for students from under-represented groups, including Indigenous students, to help overcome barriers and enhance their success at University.

**1977:** Canada's first Indigenous woman lawyer, Marion Ironquill Meadmore, graduated from the University of Manitoba law school.

**1979:** The Special Premedical Studies Program was established to train Indigenous students from Manitoba in the health professions. The Special Mature Students Program was reorganized to become the University of Manitoba Access Program, serving mainly Indigenous students from all parts of Manitoba.

**1982:** The first Aboriginal-specific certificate programs were established: the Aboriginal Counselling Skills Certificate and the Certificate in Community, Economic and Organization Development. The counselling certificate is still being offered and the 540-hour economic development program graduated 105 First Nation managers by 1998. Many graduates of these programs are in key leadership positions in Indigenous communities.

**1985:** Engineering Access Program established. Many other faculties have established such programs.

**1990:** First annual traditional graduation powwow, organized by the Native Student Advisor's office.

**1991:** AbNet was set up for Indigenous faculty and staff so they could offer each other support and advocate for ongoing university commitment to Indigenous programs and services. Many current Indigenous faculty and staff were part of this group including Kali Storm, Fred Shore, Laara Fitznor, Wendy Whitecloud and Wanda Wuttunee.

**1995:** Opening of the Aboriginal Student Centre.

**1998:** The First Nation Community Wellness Diploma was established in Aboriginal Focus Programs with the support of First Nations and Inuit Health. Two other interdisciplinary diploma programs were subsequently developed with the support of U of M faculties: the Aboriginal Child and Family Services Diploma (2006) and the Aboriginal Environmental Stewardship Diploma (2009). All three diplomas offer degree credit courses that are enhanced with Indigenous knowledge.

**2001:** The student association was renamed the University of Manitoba Aboriginal Students Association.

**2008:** A new building opened to house the Aboriginal Student Centre, Access Programs, the Aboriginal Students Association, the Office of Accessibility and representation from Native studies.

**2009:** Under the leadership of President David Barnard, the university identified Indigenous achievement as one of its top four strategic priorities. "The University of Manitoba will work with a variety of partners to make Winnipeg the national centre of excellence in Aboriginal education, and in particular to allow Aboriginal students to be prepared for and to achieve educational success in the full range of academic programs that we provide."

**2010:** PhD program in Native Studies established – one of only two in Canada.

**2011:** Aboriginal House was given a Spirit Name at an Anishinaabe Ceremony March 21. Migizii Agamik - Bald Eagle Lodge had three commissioned sculptures representing the Inuit, First Nations and Metis communities installed on the east entrance of the building.

**Oct. 27:** In an address to the Truth and Reconciliation Commission, University of Manitoba president David Barnard offered a statement of apology and reconciliation on the subject of the Indian Residential School System.  
*See Appendix C.*

## APPENDIX B: INDIGENOUS STUDIES COURSES OFFERED BY THE UNIVERSITY OF MANITOBA

The University of Manitoba lists 120 Indigenous studies courses, including 66 through the Native Studies department (41 Native Studies courses are being offered this year alone). About 650 students a year sign up for introductory courses on the Native Peoples of Canada.

### Native Studies

- Orientation Course: The Colonizers and the Colonized
- The Native Peoples of Canada
- The Native Peoples of Canada, Part 1
- The Native Peoples of Canada, Part 2
- Introductory Cree 1
- Introductory Cree 2
- Introductory Ojibway 1
- Introductory Ojibway 2
- Introductory Inuktitut
- Selected Topics in Native Studies
- The Métis of Canada
- Working With Elders
- The Native Peoples of the Eastern Woodlands
- The Native Peoples of the Subarctic
- Inuit Society and Culture
- Aboriginal Spirituality
- Introduction to Aboriginal Community Development
- Native Societies and the Political Process
- Intermediate Cree
- Intermediate Ojibway
- Cree Literature
- Ojibway Literature
- Structure of the Cree Language
- Structure of the Ojibway Language
- Canadian Native Literature
- Inuit Literature in Translation
- Indigenous Women's Stories
- Images of Indian People in North American Society
- Selected Topics
- Aboriginal Healing Ways
- Indigenous Environmental Discourse
- Exploring Aboriginal Economic Perspectives
- International Indigenous Literatures
- Aboriginal Resistance Writing
- Residential School Literature
- Fundraising for Aboriginal Organizations
- Native Medicine and Health
- The Métis Nation: The Modern Era
- Aboriginal Peoples and the Canadian Justice System
- Independent Research
- Native Language Planning and Development
- Canadian Law and Aboriginal Peoples
- Aboriginal People, Science and the Environment
- Aboriginal Organizations
- Aboriginal Women of Canada
- Political Development in the North
- Cultural Constructions of Gender in Canadian Aboriginal Societies
- Cultural Continuity and Change in Cumberland Sound
- First Nations' Government
- Seminar in Contemporary and Historical Métis Issues
- Environment, Economy and Aboriginal Peoples
- Traditional Knowledge and Native Studies Research
- Topics on Aboriginal Identities
- Missionaries, Colonialism and Aboriginal Peoples
- Independent Research
- Advanced Selected Topics in Native Studies
- Aboriginal Economic Leadership
- Indigenous Aesthetics
- Text, Representation and Discourse
- Selected Topics in Native Studies

- Methodology and Research Issues in Native Studies
- Issues in Colonization
- Culture: Theory and Praxis
- Native Studies Colloquia
- Seminar in Aboriginal Economy
- Critical Theory and Native Studies

### **Education**

- Teaching a Heritage, Aboriginal, or International Language 1
- Aboriginal Education\*
- Aboriginal Perspectives and the Curriculum\*
- Teaching a Heritage, Aboriginal, or International Language 2
- Themes in Senior Years Identity, Indigenous Issues, and Critical Pedagogy
- Fostering School Leadership Capacity to Support First Nations, Métis and Inuit Students
- Recent Developments in CTL – Aboriginal Education as a Field of Study and Practice
- Special Topics: Critical Conversations about Indian Residential School
- First Nations Educational Administration
- Topics in Adult and Post Secondary Education: Aboriginal education

\* *One course or the other is required by the province for teacher credentialing*

### **Law**

- Constitutional Law
- Kawaskimhon National Aboriginal Moot
- Aboriginal Peoples and Land Claims
- Aboriginal Peoples and the Law
- Aboriginal Justice and Family Law
- Current Legal Problems - Métis Rights
- Current Legal Problems - Indian Residential Schools and Truth and Reconciliation (cross-listed in other faculties as a graduate-level course)
- Advocating for the Rights of Indigenous People in International Law

### **Anthropology**

- Native North America: A Sociocultural Survey (B)
- Religions amérindiennes et inuites (B)
- Manitoba Prehistory (D)
- Ethnologie des Amérindiens de l'Amérique du Nord (B)
- Peoples of the Arctic (B)
- Seminar in Contemporary North American Native Cultures (B)

### **Social Work**

- Selected Topics in Social Work: Indigenous Ways of Practice
- Current Issues in Social Welfare: Aboriginal Child Welfare
- Aboriginal People and Social Work Practice
- Social Work and Aboriginal People

### **History**

- Aboriginal History of Canada
- History of Northern Canada
- A History of Western Canada
- History of Aboriginal Rights (C)

### **Fine Arts**

- Art of the North American Aboriginal Peoples
- Topics in Aboriginal Art
- Inuit Art

### **Business**

- Aboriginal Business Context: Influences and Impacts
- Aboriginal Business Leadership

### **Peace and Conflict**

- Indigenous World Views and Approaches to Peacebuilding
- Restorative and Social Justice

### **Environment**

- Traditional Land Use and Ecology of Cumberland Sound
- Circumpolar Cultures and Lifestyles

### **Linguistics**

- Structure of the Cree Language
- Seminar in North American Indian Languages

### **Nursing**

- Providing Care in a Culturally Diverse Society
- Primary Care Skills: Clinical Interventions for nurses with First Nations and Inuit Health

### **Physical Education**

- Aboriginal Song and Dance
- Aboriginal Games and Activities

### **Architecture**

- Planning Design 4: Aboriginal studio with field trip

### **Community Health Sciences**

- Health and Health Services of Native People

### **Economics**

- Community Economic Development

### **English**

- Cree Literature

### **Family Social Sciences**

- Multicultural Family Issues

### **Geography**

- Sacred Lands

### **Politics**

- Indigenous Governance

### **Religion**

- Indigenous World Religions (B)

### **Women's and Gender Studies**

- Native Women and the Arts



CLASS FEAST FOR PROF. WENDY WHITECLOUD'S LAND CLAIMS SEMINAR

## APPENDIX C: STATEMENT OF APOLOGY AND RECONCILIATION

### **University of Manitoba Statement of Apology and Reconciliation to Indian Residential School Survivors**

The University of Manitoba wishes to take a leadership role in helping expose the national shame of the Indian Residential Schools system and the consequences of such a system.

The University of Manitoba is committed to listening, acknowledging and affirming Aboriginal voices within the fabric of the university.

It is of fundamental importance at our university that we advance all aspects of Indigenous education, including conducting research in and increasing public awareness of one of the darker chapters of Canadian history.

We are committed to working with the Truth and Reconciliation Commission and other key partners to advance research efforts related to Canada's Indian Residential Schools, as well as supporting the commission in its truth telling and reconciliation efforts.

The next logical step in healing is telling our own story.

For over 130 years, the University of Manitoba has worked to create, preserve and communicate knowledge. Moreover, our academic institution has a long history of encouraging debate, building excellence and fostering innovation.

In spite of this we have failed Aboriginal peoples.

When we examine the University of Manitoba's role in the residential schools system, it is clear that we did not live up to our goals, our ideals, our hard-earned reputation or our mandate.

Our institution failed to recognize or challenge the forced assimilation of Aboriginal peoples and the subsequent loss of their language, culture and traditions.

That was a grave mistake. It is our responsibility. We are sorry.

The University of Manitoba has a responsibility to acknowledge the harm inflicted on First Nations, Métis and Inuit survivors, their families and their communities.

Seventeen federally funded Indian Residential Schools operated throughout Manitoba, including in Winnipeg and in rural and northern Manitoba. In Manitoba, the

first Indian Residential School opened in 1888 and the last school closed its doors in 1988. During this time, thousands of Aboriginal children were removed from their communities and placed into full-time residency.

Those children who did not attend Indian Residential Schools were placed in day schools that followed the same principles of assimilation as the Indian Residential Schools.

While at these schools, Aboriginal children were not allowed to practice traditional Indigenous ceremonies or speak in their own languages.

Instead of being positive influences on Aboriginal peoples, education and religion became tools of assimilation, thus undermining the rich diversities of First Nations, Métis and Inuit cultures, communities and families.

Residential schools were often located hundreds of miles away from the home communities of Aboriginal children, which made regular contact with families impossible.

Tragically, many children never returned. Those who did return were often strangers in their own homes and communities.

Physical, sexual and emotional abuses that occurred at residential schools were among the most deplorable acts committed against any people at any time in Canada's history.

Many institutions had a direct or indirect hand in perpetuating the misguided and failed system of assimilation that was at the heart of the Indian Residential School system.

The University of Manitoba educated and mentored individuals who became clergy, teachers, social workers, civil servants and politicians. They carried out assimilation policies aimed at the Aboriginal peoples of Manitoba.

The acceptance by many Manitoba institutions of this assimilative practice did not end with the Indian Residential Schools system. It also led to the forced and unwilling mass adoption of First Nations, Métis and Inuit children which was initiated in the 1960s, but extended into the mid-1980s. This practice was known as the "60s Scoop" because, in many instances, children were taken from their homes, often without the consent of their biological families.

On June 11, 2008, Prime Minister Stephen Harper apologized for Canada's role in the Indian Residential Schools system.

The next day, then Manitoba Premier Gary Doer, along with Aboriginal and Northern Affairs Minister Eric Robinson, a former Indian Residential School survivor, formally acknowledged our province's role in this system of forced assimilation.

Churches that operated schools – Roman Catholic, Anglican, Presbyterian and United – have also issued statements of apology and reconciliation.

The Indian Residential School survivors, leaders and Elders of First Nations, Métis and Inuit communities accepted and embraced all of these apologies.

Today the University of Manitoba adds our voice to the apologies expressed by political and religious leaders and so graciously accepted by survivors, Aboriginal leaders and Elders. We hope our words will be accepted in the spirit of generosity and reconciliation that has been the hallmark of the Truth and Reconciliation Commission process.

We apologize to our students. They are the children, the grandchildren and great-grandchildren of Indian Residential School survivors.

We apologize to our Indigenous faculty and staff. They have also been directly or indirectly harmed by the Indian Residential School system.

We apologize to First Nations, Métis and Inuit leaders and Elders. We recognize that we need to build trust and fulfill our role as an open and welcoming community of learning, discovery and outreach.

We apologize to the people and the communities who were the victims of this misguided policy.

At the University of Manitoba, we have a positive story to share about Indigenous achievement.

The University of Manitoba believes that education has a transformative power for students, their families and communities.

We will work to ensure that the values of First Nations, Métis and Inuit cultures and communities are included in scholarship and research across the university. In order to take the next step in advancing Indigenous scholarship and the success of Indigenous people, collectively as well as individually, we must acknowledge our mistakes, learn from them, apologize and move forward in a spirit of reconciliation.

The late Rita Joe was a poet laureate from the Mi'kmaq Nation. Her experience in Indian Residential Schools is a constant reminder of why the Truth and Reconciliation Commission and our apology are necessary. By understanding her pain and the pain inflicted on others, as well as acknowledging our role in that pain, we can begin the process of restoring trust and nurturing long-lasting healing and reconciliation.

These are her words:

*I lost my talk  
The talk you took away.  
When I was a little girl at Shubenacadie school.*

*You snatched it away:  
I speak like you  
I think like you  
I create like you  
The scrambled ballad, about my word.*

*Two ways I talk  
Both ways I say,  
Your way is more powerful.*

*So gently I offer my hand and ask,  
Let me find my talk  
So I can teach you about me.*

It is our intention, having said the words of this apology, to move to reconciliation.

Thank you

Miigwetch

Ékosi

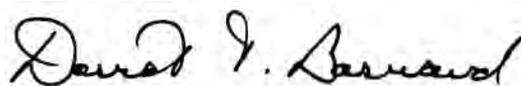
Munsi

Marsee

Matna

Wopida

Wela'lioq



President and Vice-Chancellor

Truth and Reconciliation Commission of Canada  
Atlantic National Event

Halifax, Nova Scotia  
October 27, 2011

## APPENDIX D: ASSOCIATION WITH THE CANADIAN MUSEUM FOR HUMAN RIGHTS

The CMHR intends to highlight residential school stories, as outlined by CEO Stuart Murray during his presentation at the TRC's Vancouver conference in March 2011. Such high-quality exhibits in a stunning new building would provide a visitor experience unmatched in Canada for its potential to educate the general public, while reassuring residential school survivors that their voices would be heard. Several University of Manitoba researchers are working on projects, in consultation with the museum, that could help make those exhibits more effective.



CANADIAN MUSEUM FOR HUMAN RIGHTS  
(CONCEPTUAL DRAWING)

"We are fortunate to have both the CMHR and the National Research Centre under development at the same time," museum CEO Stuart Murray said at the Vancouver conference. "We have a unique and in many ways, historic, opportunity, and I know we would each meet the mandates set out for us by continuing to move forward together. Should the National Research Centre have its home in Winnipeg, it would be able to continue to take direct advantage of the knowledge base and resources the museum continues to assemble." Having the CMHR as an active NRC partner in the same city would concentrate Canadian expertise on Indigenous and human rights, creating a magnet for visitors from across Canada and scholars from around the globe.

Some of the ways the two institutions have discussed working together on Indian residential school and reconciliation issues include:

- **Research:** Both the University of Manitoba and the CMHR are human rights research centres. We have already begun to develop the relationships necessary to undertake research collaborations on Indian residential school or reconciliation-related projects. The research resources of the two institutions strongly complement each other.
- **Archives:** Survivor testimony would be an important part of the Indian residential school exhibit at the CMHR. The U of M and the CMHR could work together on this project to ensure that these voices are used in a way that is powerful and respectful. Both institutions are planning to have a strong online presence. We could develop online best practices and create synergies between the two.
- **Public engagement:** Research dissemination work is already being done jointly by the U of M and CMHR on Indian residential schools and TRC-related issues. U of M sociologist Dr. Andrew Woolford (committee chair) and CMHR curator Tricia Logan (planning committee member or presenter) are 1) planning a research workshop for September 2012 titled Colonial Genocide and Indigenous North America and 2) submitting a bid to host the International Association of Genocide Scholars conference in 2014 or 2015.
- **Exhibitions:** The U of M contribution to the NRC would include either new space or redeveloped space that is publically accessible. That space could have a small exhibit on residential schools, possibly featuring artifacts and artwork collected by the TRC. This exhibition space would direct people to the museum's more comprehensive exhibitions. The CMHR could assist with developing content and curating this space. In the future, we could work together on travelling exhibits on residential schools and reconciliation. Additionally, the CMHR already has off-site QR coded "exhibits" (QR codes are cellphone-activated code boxes that transmit information once downloaded.) These codes could be placed at the U of M's NRC public space and the CMHR respectively, leading visitors to the other institution.
- **Online community:** It is our intention that the NRC would build interactive and sustainable virtual communities with CMHR. Members of these communities would be invited to participate in various activities related to the description and management of holdings, to explore issues of interest and to meet like-minded individuals. By working together, the NRC and CMHR can learn from each other's use of technologies, strategies and incentives to build and maintain participation.

## APPENDIX E: WEST COAST CENTRE AT UBC

Part of the mandate of the Truth and Reconciliation Commission of Canada is to establish a National Research Centre for the preservation of records and testimony gathered and generated by the Commission as a resource for survivors, their families, and communities, and for researchers, and to continue the work of public education on the Indian Residential Schools and their legacy.

The University of British Columbia supports the proposal of the University of Manitoba to be the primary site of the National Research Centre and repository of the Centre's archive. In order to support the national mandate of the Centre and meet the needs of west coast communities, the University of British Columbia, in partnership with the Indian Residential School Survivors Society (IRSSS) and other community partners, seeks, in joining with the University of Manitoba, to establish a West Coast Centre or node of the National Research Centre with the following purposes in mind:

1. to be a point of access to NRC records for west coast survivors and communities, researchers, and the public, and to serve as a resource for scholars,
2. to support the addition of new records and recollections of west coast survivors to the National Research Centre collection,
3. to be a centre for the development of educational materials in both the physical and digital domains, for use in universities, K-12 systems, communities, and public venues, and
4. to serve as an enduring memorial for all Canadians and visitors from around the world to the experience of former students in BC and throughout Canada.

To these ends, we propose to establish, in collaboration with the Indian Residential School Survivor's Society and other west coast Aboriginal communities and organizations, a physical Centre and monument, located in a very central and public location at the University of British Columbia, as part of the National Research Centre network.

### The location

The Koerner Library and the Barber Learning Centre face each other across a multi-level plaza at the heart of the UBC Campus. In front of the Koerner Library, the upper level of this plaza forms part of the campus Main Mall. It is quite possibly the most heavily travelled part of the UBC campus: thousands of people traverse it every day. East of this upper level, a lower plaza extends two levels down, beginning at the glass-walled lower face of the Library, and rising at its eastern edge to meet another heavily travelled walkway in front of the Barber Learning Centre entrance.

The lower level is highly visible from both of these heavily travelled locations and other walkways that surround it and is accessible through multiple outdoor paths as well as through the lower level of the Library. Although so many people pass above and around it, the lower plaza is natural, calm, and peaceful. Adjacent to the Library on the south side of this lower plaza is another glassed in area, built into the south embankment and covered by smaller paved mid-level plaza: it is the site we propose for the Centre. The lower plaza in front of this site is a green space and will be landscaped in a way that preserves its peace and beauty, while providing better access to the Centre and a focused site for a monument. It will allow peaceful contemplation and reflection on the monument, and a focused entry to the Centre.

This site, at the heart of the campus, will give the Centre and monument high visibility in a site that is readily accessible to survivors, families, communities, and to the busloads of younger students we anticipate visiting every week, as well as to members of the UBC community. Located solidly within the academic and research core—that part of campus most



CHIEF ROBERT JOSEPH OF THE INDIAN RESIDENTIAL SCHOOLS SURVIVORS SOCIETY ADDRESSES THE UBC NOV 1ST DIALOGUE

clearly identified with knowledge, information, records, and research—it will also identify the history and legacy of the residential schools as a central part of the understanding necessary to the full and ongoing development of our society. It will be a Centre in which the experiences and lives of communities and education meet in truly productive relationships.

### **Expandability**

The site as it is now configured is ideally suited to development as a Centre, and additional space for administrative and programming offices may be found elsewhere within associated units. We are, however, currently exploring the technical feasibility of expanding this site by the addition of a second floor, located on the paved mid-level plaza above the lower level. A second level would provide more space and greater visibility, and if it is feasible, the university will aggressively seek development funding to support it.

### **Survivor and community access**

UBC fully supports the University of Manitoba's proposal to form and curate the NRC digital archive, and will work with University of Manitoba staff to assist in developing access and security protocols and the identification and classification of materials. In conjunction with our west coast community partners, we will also provide one path for the inclusion of the perspectives and aspirations of west coast survivors and communities in the National Centre's development, as well as for specific advice on such matters as access to culturally sensitive materials. In addition, UBC has substantial technical advice to contribute, from its knowledgeable archivists and digital specialists in the Library system, and especially from our School of Library, Archival, and Information Studies (SLAIS). In particular, SLAIS has a First Nations concentration in which students develop specializations in meeting the needs of Aboriginal communities and organizations. Faculty and students in this program are ideally positioned to offer assistance in the development of the archive and, through their involvement, to increase their capacity to address Aboriginal priorities. The university library system also includes the Xwi7xwa Library, the only university branch library in Canada dedicated to Indigenous holdings, and a lead research unit in the development and implementation of cataloguing systems (including its own) that more accurately reflect categories of Indigenous knowledge and information.



SURVIVOR LOUISE SMITH DESCRIBES HER LIFETIME WORK ADDRESSING INTERGENERATIONAL TRAUMA

UBC and IRSSS are also very interested in developing digital and physical interfaces for NRC materials that effectively meet the needs of local and distant communities throughout our area. For this reason, it is critical that the West Coast Centre work directly with the archive database and records, subject to the confidentiality, categorization, and legal protocols established by the National Research Centre. UBC's Museum of Anthropology has recently completed a large multi-year project in collaboration with nineteen museums and three First Nations that provides access to west coast First Nations holdings in museums throughout North America and Europe. This project was developed as a full partnership between the university and the three First Nations, and the online interface and protocols of access designed in full collaboration. The result was an interface and access system fully usable by both researchers and community members. The substantial expertise developed on this project, in systems, in design, and most of all, in truly collaborative practices, is available for the design of similar tools and materials at the West Coast Centre. Our aim is to provide access, both on site and remotely, that provides a west coast focus, and makes the materials of the National Centre fully usable for west coast communities, researchers, and other users at all levels of familiarity and expertise.

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Finally, we are dedicated to the ongoing process of adding to the materials of the National Research Centre, both in collecting further survivor testimony in accordance with procedures defined by the National Research Centre, and in collecting local materials such as oral history narratives of people involved in Indian Residential School survivor advocacy. UBC currently has projects underway that work with oral history of Aboriginal people, communities, and organizations, as well as oral history labs at MOA and elsewhere, and we would consider capacity to support further collection a priority of the West Coast Centre.

## Education and public programming

The maintenance and development of the archive is the core of the National Research Centre, but education and memory must be its central function. We are dedicated both to the development of educational materials that are fully responsive to the educational needs of students and schools on the west coast, and to developing modes of access that will support and extend their reach. We will work to support these functions in three ways:

1. by developing materials to be displayed at the Centre that will offer a powerful and systemic introduction to Residential School history and allow for further exploration by visitors.
2. by developing curricular materials to be used in school systems, and by developing and hosting programming at the Centre for groups of visiting students, both from schools in the lower mainland area, with which we have extensive sets of contacts, and students visiting from more distant parts of our region.
3. by developing educational materials for digital outreach, not only by providing sets of interactive resource materials, but by developing live interactive programming, using two-way video conferencing and other means, for connecting Aboriginal and other students throughout our region with faculty, staff, and community experts at the Centre.

We believe it is the duty of the Centre to educate about the past, but that it is the opportunity of the Centre to build relationships for the future. We believe that every community member and Aboriginal student who has a positive interaction with the Centre is a strengthened relationship for better Aboriginal education, and every visitor, whether Aboriginal, non-Aboriginal Canadian, or visitor, who leaves with a better understanding is a step towards a better society. Our partners in the IRSSS have also encouraged us to root our approach in the experience of the schools, but to think more broadly about community resilience and the ways in which people and communities have responded to the difficult legacy of the schools, as well as the ways in which the history of the schools connects with other aspects of Canadian and Aboriginal history. The focus of the West Coast Centre will be the history and legacy of the Indian Residential Schools, but its effects will extend outwards from this core to broader issues, opportunities, and programs throughout the university, in communities, and elsewhere.

We also recognize that though the primary functions of this Centre look outward, towards communities and the Canadian public, the Centre also has a powerful internal role for the university. UBC, like many public institutions, must also meet the challenge of working with faculty, staff, and students who have had little previous exposure to Aboriginal history and little background for understanding contemporary circumstances. This Centre is also an opportunity, among the other initiatives underway here, to focus attention on the need and the opportunity to develop that understanding.

On November 1, 2011, in conjunction with the Indian Residential School Survivors Society, UBC hosted a full day Dialogue on the History and Legacy of the Indian Residential Schools. This invitation-only event, directed primarily at University administration and faculty, provided a start towards developing a better institutional understanding. In the contributions of IRSSS members, however, it did much more: it identified the ways in which acknowledging and understanding the past can clarify the present and provide hope, not simply because we aspire to a better future, but because we recognize that it must be based on real awareness of the circumstances we have inherited and our ability to shape them. It was, at the end, a hopeful day, and it is that hope, founded in knowledge and understanding, that we seek, in this partnership, to further extend and realize.

## Governance

In many primary concerns, especially surrounding confidentiality and the management of records, the West Coast Centre will be governed by the processes established by the National Research Centre as they are developed at the University of Manitoba. As part of the University of British Columbia, it will be governed locally by university governance systems. As is the case with many units at UBC that have partnerships with Aboriginal communities and organizations, we recognize, however, that the successful operation of truly collaborative partnerships can only occur when decisions are made with full regard for a high level of community and partner participation. In assuring that collaboration with survivors, families, and Aboriginal communities is always a guiding principle of the West Coast Centre, we will develop, in collaboration with the UBC President's Advisory Committee on Aboriginal Affairs, the Musqueam Indian Band upon whose traditional and unceded territory the university resides, our partners in the Indian Residential School Survivors Society as a lead

organization on matters relating to the Indian Residential School in BC, and through them the First Nations Leadership Council of British Columbia, a board of community members and key institutional partners, to advise on the direction and operation of the Centre.

### **Funding and development**

At present, UBC is at mid-point in the most ambitious capital campaign ever attempted by a Canadian university. Its goal is to raise 1.5 billion dollars, and has, to date, raised well over half of that figure. Funding for the establishment and full and extended operation of the West Coast Centre will be a major priority in the next stage of that campaign.

We recognize, however, that a critical aim of the TRC in establishing the National Research Centre is its stability over time, and that stability is one of the key factors in making universities attractive institutional partners. A recurring budget will support core staff of the Centre and ensure its stability, and the Centre will be well supported by its location within the University Library and relationship to the First Nations House of Learning. Programming and other services will also be supported through connections to the School of Library, Archival, and Information Studies, the Barber Centre, the Faculty of Education and Faculty of Arts, the Museum of Anthropology, the Xwi7xwa Library. Collaboration with the IRSSS on the development of all aspects of the West Coast Centre, and especially those addressing survivor experience, the provision of support to Centre visitors who experience difficulty, and the development of educational programming, will be crucial. The First Nations House of Learning, a strategic planning and co-ordinating unit for Aboriginal initiatives across the university is located in the Office of the Provost and Vice President Academic and will be the primary co-ordinating unit for partnership with the IRSSS and other functions. The First Nations House of Learning is also a lead unit for the implementation of UBC's Aboriginal Strategic Plan. The Aboriginal Strategic Plan, which was the first formalized component of the university's larger strategic vision, provides a comprehensive framework for UBC's renewed commitment to build upon and extend its long and established Aboriginal programs. The West Coast Centre will be well supported within the larger vision of that plan, and will form a key component of its future developments.



STUDENT RUPERT RICHARDSON SHARES THE EFFECTS OF RESIDENTIAL SCHOOLS IN HIS FAMILY



THE PROPOSED SITE OF THE WEST COAST CENTRE AND MONUMENT

## APPENDIX F: LEGACY OF HOPE

The Legacy of Hope Foundation (LHF) is a national Aboriginal charitable organization whose purpose is to educate and create awareness and understanding about the legacy of residential schools, including the effects and intergenerational impacts on First Nations, Inuit, and Métis peoples, and to continue to support the ongoing healing process of Residential School Survivors. Fulfilling this mandate helps promote reconciliation between generations of Aboriginal peoples, and among Aboriginal and non-Aboriginal Canadians.

This mandate is achieved by designing, developing, and delivering educational programming; working in partnership with First Nations, Inuit, and Métis peoples, communities and organizations; and creating partnerships and building alliances with the public and private sector, and with other stakeholders.

Over the last ten years, the Foundation has become a leader in developing and delivering innovative, unique, and effective educational programming on residential schools and the long-term effects they have had on Survivors, their families, and their communities. These resources have been accessed by hundreds of thousands of Canadians and range from an award-winning website, travelling exhibitions, and secondary school curriculum, to an oral history collection of Survivor testimony.

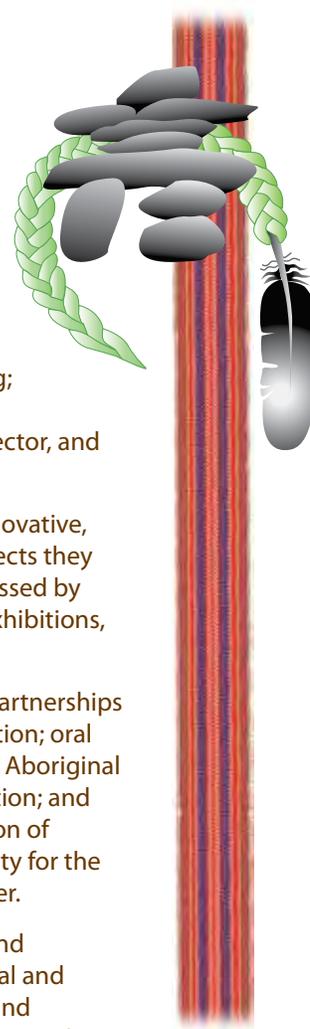
The scope and diversity of our initiatives has enabled the Foundation to establish enduring partnerships with Aboriginal and non-Aboriginal organizations working on issues related to: public education; oral history collections, preservation, and access; interactive media; dialogue within and between Aboriginal and non-Aboriginal groups and between generations of people; commemoration; reconciliation; and holistic health and healing. With the ongoing work of the Truth and Reconciliation Commission of Canada and the continued efforts of many organizations, including the LHF, in gaining visibility for the issue, interest in the history and legacy of the residential school system has never been greater.

The LHF has become a trusted source of information for Canadians, of healing for Survivors and communities, and a significant contributor to the process of reconciliation between Aboriginal and non-Aboriginal peoples. The Advocacy and Public Information Program (APIP) of Aboriginal and Northern Affairs Canada has been instrumental in enabling the LHF to undertake core activities and fulfill its mandate. In particular, APIP has enabled the LHF to develop and distribute a number of highly recognized and sought after programs and resources which have contributed to greater understanding of the history and legacy of residential schools.

### Reconciliation and the Legacy of Hope Foundation

When we talk about reconciliation it is with an understanding of the need to change the conditions out of which discussions arise. This is why we need an educated public, knowing that it is unrealistic to engage all of Canada but knowing that we can influence key demographic segments. Our focus is on influencing youth. In many ways we share objectives with government. We are looking at short-term gains that, over time, lead to a shift of opinion that will make reconciliation possible.

Dr. Paulette Regan said in her work *An Apology Feast in Hazelton: Indian Residential Schools, Decolonization and Making Space for Indigenous Legal Traditions* that “reconciliation is not a goal but a place of encounter where all participants gather the courage to face our shared history honestly without minimizing the very real damage that has been done, even as we learn new decolonizing ways of working together that shift power to perceptions.” This may seem nebulous but it is actually very practical. How do we work together to face our shared history? It starts with the recognition of the impact that each and every Canadian can make to change opinions and to support initiatives that change culture.



We need also an understanding of the people we are serving, not just to provide opportunities for meaningful consultation, but to meaningfully consult – to participate. By filtering up, we influence the way policy is made which will have far-reaching impact, from the way in which we provide mental health services to eliminating barriers to education and so on and so forth. By filtering out, we can create a public that is more supportive of initiatives that address the iniquities and socio-economic challenges faced by many First Nations, Inuit, and Métis peoples in Canada. We know from our own studies that we have, and continue to make, an impact in raising awareness and educating Canadians on the history and legacy of the Residential School System in Canada through our exhibitions, educational programs and products, and publications.

In keeping with our mandate, the focus of our efforts in 2011-2012 were to:

**Create a network of partners to mount a wide-scale effort to implement curriculum on residential schools in every educational jurisdiction in Canada**

This objective involves building consensus among organizations engaged in developing curriculum or other educational materials; and to explore opportunities to merge, perform curriculum correlation, cross-promote, and prepare educational products/ programming for broad implementation. The Legacy of Hope Foundation will work in synergy with partners, including the Truth and Reconciliation Commission of Canada (TRC), toward the common goal of mandating curriculum on the Residential School System in secondary schools across Canada. The goal of these efforts is to educate Canadian youth about the history and legacy of residential schools, its impact on Aboriginal and on non-Aboriginal Canadians, and our collective responsibility and role in reconciliation. Education is critical to creating dialogue among new generations of Canadians and promotes reconciliation.

**Give communities a role in exhibitions that reflects their experiences and contributes to reconciliation among survivors and intergenerational survivors, their families, and communities**

Undertaking activities that match this goal gives Survivors the opportunity to share their residential school experiences and impacts, explore common experiences relative to their region and school, and help connect Survivors to each other, and ultimately to their families and communities. The LHF seeks to develop activities that stimulate the creation of local content that empowers communities to document and communicate their own truths and enhance their experience of the exhibitions. This includes providing a space within the exhibition for Survivors and Intergenerational Survivors to gather and share their experiences in a safe and secure environment supported by health support works and Elders.

**Give survivors a voice in education**

To truly understand the experiences of children who attended residential schools, one needs to hear stories from Survivors. No other means shares the potential for heartfelt connection to the issue, and to the cultivation of the sense of responsibility required to participate in reconciliation. In fact, the potential for understanding, the first step toward reconciliation, is predicated on availability of accurate, objective, factual information and on access to firsthand accounts of the experiences of Survivors. To that end, the LHF is committed to ensuring that Survivors have a voice in education and to continue building on existing educational programs and workshops that increase awareness and cultural sensitivity among Canadians.

**Connect intergenerational survivors and youth**

In addition to hearing the voices of Survivors in the classroom through school visits or sharing of recorded stories, the LHF is committed to connecting youth with Intergenerational Survivors who can speak to the realities of the legacy of residential school. In particular, youth speakers who are also Intergenerational Survivors are in the ideal position to connect with Canadian youth by communicating the current challenges faced by Aboriginal youth. Herein lies the potential for cultural sensitization and exchange, communicating why it these issues matter and promoting reconciliation through communication, advocacy, and activism.

## APPENDIX G: DETAILED CONSIDERATION OF PRIVACY AND ACCESS TO THE ARCHIVES

### Introduction

Under the terms of the Settlement Agreement, the Truth and Reconciliation Commission (TRC) has the duty to “create as complete an historical record as possible...[which] shall be preserved and made accessible to the public for future study and use. The National Research Centre (NRC) will receive from the TRC various materials including: statements from former students, their families, community members and other interested people such as former school employees; church and government records; recordings of events; photographs and some objects. It may receive records related to individual compensation and the TRC’s own records. The TRC will have collected more than a million records and, as of early 2012, has more than 2,500 personal statements. It may collect 10,000 statements by mid 2014. This archive will contain one of the largest oral history collections in Canada.

The Terms of Settlement also contain, explicitly or implicitly, five types of restrictions on access:

1. The TRC (and by implication the NRC) must restrict “accessibility to the public...in accordance with access and privacy legislation.” We read the settlement as intending that only the government and church records must be restricted in this way but we note that the settlement could be read so as to make this restriction applicable to all materials in the archive.
2. Additionally, the **settlement sets out more onerous restrictions** on use of statements than those that would be imposed by **access and privacy legislation** alone.
3. Some donors have expressly placed **conditions on the use** of their contributions. For example, 40 percent of statement givers have given qualified consent to the use of their statements.
4. The archives may contain **culturally sensitive information** of a secret, sensitive or sacred nature, such as: images of ceremonies or sacred places such as cemeteries; material restricted based on gender or age, time of day or season, or recordings of songs and religious practices. Different communities will have different norms about what information is culturally sensitive and how it is to be cared for.
5. Aboriginal communities have asserted the right to have **control over research** about them, assertions which academic researchers are now bound to respect and the NRC will strive to honour.

The TRC’s mandate implies the creation of a publically accessible archive with a view to promote reconciliation, learning, research, teaching and advocacy. **We acknowledge with frustration that the express requirement that the archive be subject to legislation that protects personal privacy will severely constrain public access to many records.**

Given these restrictions and the unique nature of the TRC’s archives, we would propose that a specific NRC Protocol for Access and Use should be developed by a Research and Ethics Committee (*see the governance section*), to establish the principles and process for granting open, redacted and restricted public access. This protocol will set out a policy for access by family members and establish an operational committee to make decisions regarding researcher access. In this appendix we set out some of the concerns that we think need to be addressed by the protocol, recognizing that it can only be fully developed with survivors, governance partners and network members. The committee developing the protocols may be able to develop a process to provide greater access to non-researchers. Better yet perhaps everyone involved will be able to work together to find a legislative solution that more clearly reflects the intention and spirit of the settlement agreement, namely to provide public access to the archive.

None of the materials to be gifted to the NRC will have been redacted, unless they were redacted prior to receipt by the TRC. (We anticipate that some of the government and church records will have been redacted in this way. As well, the TRC has made some statements publically available and presumably the NRC will receive both the complete statement and the restriction-cleared version.) Thus even where statement givers have given unconditional consent to public release of their statements, these statements will need to be reviewed and, if necessary, redacted before they satisfy all of the

restrictions noted above and can be placed in open access. This initial evaluation could take years. Norms respecting personal and collective rights concerning information change over time and, in some cases, particularly with personal and collective privacy rights, the strength of the right diminishes over time. Therefore what is redacted today may be accessible to the future generations and vice versa.

The NRC access process must be responsive to both a person who walks in off the street wanting to see a family member's statement or school records and to an academic research team wanting comprehensive access to statements and records. This responsiveness will be hard to maintain in the early years, before many records have been placed in an open archive and, depending on the sought-after use, may be subject to community control agreements. A priority policy will need to be worked out. There will be calls by regional entities to collaboratively manage archival arrangements and descriptions (see the technical excellence section for details) and to participate in access decisions concerning restricted records to the extent permissible under privacy legislation. As the archives steward, the U of M would bear legal responsibility for compliance with the restrictions on personal and collective information. Therefore, any agreements respecting co-managed archives and access decisions would have to contain assurances of compliance. Co-management and delegated decision-making regarding access would help share the time-consuming and labour-intensive task of reviewing initial suitability for placement in an open archive.

Researchers at the U of M will be sensitive to the complex ethical concerns involved in archival work and research involving personal information collected about individuals and culturally sensitive and other information collected about Aboriginal communities. Our faculty and students must now address these issues through our Research Ethics Board (REB) process or by entering research agreements with Aboriginal communities. If we are chosen to be the stewards of the TRC's archives, we would undertake that trust respectful of complex concerns and the need to develop trusting, working relationships. We recognize the need to build relationships with other governance partners, other Aboriginal organizations, survivors and their communities and network partners so that best practices concerning private personal and collective information can be identified and implemented.

As already noted, a research and ethics committee would be established as soon as the results of the bid process are announced to develop an access and use protocol. We recognize that such a protocol will always be a work-in-progress, but that until a working version is in place, making the archives accessible cannot move forward. We would also start the process to assign existing staff and hire new staff with archival experience and access training to process the records.

Working with our governance partners, survivors and network members, community engagement would be undertaken throughout Canada using a variety of methods to ensure that their input, advice and recommendations are incorporated into the evolving protocol. Such methods include hosting workshops and forums in educational institutions and Friendship Centres, and social networking tools to engage community members and invite feedback and input. The U of M Centre for Human Rights Research is in the early planning stages for a two-day roundtable on protocols for access and use of Indigenous archives to be held in early 2013 and is also planning another Critical Conversations series on TRC-related issues for the 2013-2014 academic year, during which we expect TRC Archives issues, especially use and access protocols, will be a lively topic.

Here are our preliminary thoughts on the NRC Archives Access and Use Policy:

### **The access and privacy regime**

The U of M recognizes that, in order to meet its mandate, the TRC will only award the NRC to an organization that has the capacity to manage the archive of these highly sensitive records in accordance with rigorous access and privacy legislation. As will be noted in more detail later, this legislation allows exceptions for bona fide research, provided that the researcher can satisfy the archive's custodian that the materials will be used for specific purposes only and that the researcher has the ability to keep materials secure and to respect confidentiality. Such agreements must be in writing and most, if not all of them, will need to be vetted by the Archives Access and Use Committee (described below).

The U of M is subject to access and privacy legislation: *The Freedom of Information and Protection of Privacy Act (FIPPA)* and *The Personal Health Information Act*. However, the university's archives are exempted from privacy legislation. This is a common feature in access and privacy legislation in most provinces. More particularly, legislation "does not apply to... records acquired by the Archives of Manitoba or the archives of a public body from a person or entity other than a

public body.” In most cases, this is a valuable exception, as it ensures full public access to records subject only to donor restrictions. But where, as here, the donor requires that a statutory regime be in place, it means that the U of M will need to take proactive measures to ensure the archives of the NRC are subject to the appropriate legislation as required by the Terms of Settlement.

We have explored two methods of ensuring that the TRC Archives fall under Manitoba’s access and privacy legislation, both of which require the co-operation of Manitoba’s provincial government. Initial discussions have been held with provincial officials, and they have expressed strong willingness to assist the U of M in bringing the archive under appropriate legislation.

### **Option 1: Regulation change**

Records in the U of M’s archives are only sheltered from access and privacy legislation where they are not received from another “public body.” Thus, ensuring that the TRC is considered a “public body” would be an effective strategy to bring the records within the regime. The legislation is drafted to apply primarily to provincial institutions, and federal bodies would not normally be considered public bodies. However, entities of this type where provincially established would normally be treated as “government agencies,” a subset of “public bodies.” The legislation allows other boards and commissions to be designated as “government agencies” through the regulations.<sup>4</sup> As a result, the U of M and its governing partners could request the provincial government to designate the TRC as a “government agency” by regulation, thus ensuring its treatment as a “public body” and consequently bringing the archives under access and privacy legislation.

It seems that the TRC is an appropriate body for this type of designation, as it holds the equivalent status under federal legislation. It would, however, be the first and only federal body listed as a government agency under the Manitoba legislation. Because the TRC is so unique, having been created out of a settlement agreement, Manitoba may permit this exceptional federal entity to hold such a designation.

Because this first option requires regulatory change and time to implement, the U of M and its governing partners will pursue the necessary amendments if the university becomes the steward for the archive. Assuming a timely award, we would not anticipate any difficulty in having the changes in place prior to gifting of the records.

### **Option 2: Chain of gifts**

A second option, which similarly requires co-operation of the Manitoba government, is also premised on the U of M being gifted the records from a public body. In this scenario, the TRC would give the records first to Manitoba, which would in turn immediately gift those records to the U of M. Having received the records from the government – a “public body” – the archive would consequently be bound by access and privacy legislation.

This option is attractive, as it requires no regulatory change. However, the University of Manitoba is sensitive to the fact that survivors may not want a government to be the recipient of the TRC’s records and therefore hesitant to recommend this option. If this option is selected, the U of M together with its governing partners would prepare the necessary agreements immediately upon receipt of notification of a successful bid to effect the transfer in a way that would address any concerns.

There may be other options and we are willing to take the advice of the TRC, our partners and the provincial government on the most appropriate approach. Whichever option is selected, the U of M is confident based on our consultations so far with the provincial government that the archives of the NRC will be made subject to Manitoba legislation.

Finally, we would note three serious problems with the settlement agreement requirement that the archives be governed by access and privacy legislation. These problems may require a more creative legislative response than simply ensuring that the records come within a regime.

First, as already noted, it appears that the access and privacy legislation requirement is intended to only apply to church and government records but we acknowledge that it could be read even more expansively include all records, including the personal testimonies, collected by the TRC. As noted, personal testimonies are governed by other restrictions in the settlement.

Second, the legislation provides that “a disclosure of personal information about a third party is deemed to be an unreasonable invasion of the third party’s privacy if ... [for example] the personal information is personal health

information....[or] relates to the third party's employment, occupational or educational history." As almost all of the information in the TRC archive comes within this provision (or other like provisions) the archive, including the survivors' statements will, effectively be closed to almost everyone except an researcher who meets the stringent conditions of research access.

Finally, such legislation is premised on the notion that unless a specific personal privacy interest as defined by the legislation is identified, any person has a right to access the information held in an archive deeded by a "government agency" or a "public body." In other words, privacy legislation does not permit the holder of such information to deny access for another reason such as a donor restriction or collective privacy rights. It is inconceivable that the TRC archive would not clearly and explicitly protect culturally sensitive materials and other collective interests. While academic researchers could be forced to comply with such restrictions as an aspect of ethical research practice, a "person off the street" could trigger the right to access to such materials simply by making a formal request.

These are serious loopholes and will need to be addressed in discussions with our governance partners, survivors, the TRC and Manitoba government. Our proposal proceeds on the assumption that these problems can be addressed.

### **Mandated restrictions on statement use**

The TRC is to "receive statements... from former students, their families, community and all other interested participants." Due to the nature of such statements, specific restrictions were incorporated into the Terms of Reference regarding how such information should be collected, used, and disclosed. These restrictions are more onerous than those required by access and privacy legislation. In particular, it is specified that the TRC (and, by implication, the NRC):

- "shall not, except as required by law, use or permit access to statements made by individuals during any of the Commission's events, activities or processes, except with the express consent of the individual and only for the sole purpose and extent for which the consent is granted."
- "shall not name names in their events, activities, public statements, report or recommendations, or make use of personal information or of statements made which identify a person, without the express consent of that individual, unless that information and/or the identity of the person so identified has already been established through legal proceedings, by admission, or by public disclosure by that individual. Other information that could be used to identify individuals shall be anonymized to the extent possible."
- "shall require in camera proceeding for the taking of any statement that contains names or other identifying information of persons alleged by the person making the statement of some wrong doing, unless the person named or identified has been convicted for the alleged wrong doing. The Commissioners shall not record the names of persons so identified unless the person named or identified has been convicted for the alleged wrong doing. Other information that could be used to identify said individuals shall be anonymized to the extent possible."
- "shall not, except as required by law, provide to any other proceeding, or for any other use, any personal information, statement made by the individual or any information identifying any person, without that individual's express consent."

None of the statements which come to the NRC will have been redacted and few will have been reviewed for compliance with these restrictions. Frankly, given the very wide scope of the mandated restrictions (e.g., "shall not name names") it is likely that most statements will contain information that needs to be restricted. As such statements will be of particular interest to family members, an immediate priority will be to develop the protocol will set out a policy for access to them by family members.

## **Donors' restrictions**

Individual donors, including survivors and others who gave statements, may place restrictions on how their information or materials are used. Such restrictions must, of course, be honoured.

## **Culturally sensitive records**

The Royal Commission on Aboriginal Peoples (RCAP) highlighted the special concerns that arise for secret or sacred materials or knowledge, wherever it is located. Archives pertaining to Indigenous peoples will contain culturally sensitive information of a confidential, sensitive or sacred nature, so the access regime must contain culturally appropriate stewardship practices. While Aboriginal communities will understand the term “culturally sensitive” in different ways, examples of such materials include sacred objects, images of ceremonies or sacred places such as cemeteries, and recordings of songs, religious practices and even personal or family histories. Some materials can be restricted in use based on gender, age or time of day or season. Following on the RCAP recommendations, the Association of Canadian Archivists, *Aboriginal Archives Guide* states that:

First and foremost, Aboriginal interests must be recognized in all aspects of establishing and operating cultural agencies having custody of indigenous cultural artifacts, records and other materials, with particular attention to the appropriate use, care and display of secret or sacred materials.

Cultural sensitivity also requires respect for the First Nations, Metis and Inuit concepts of copyright with regard to Indigenous history or heritage, often located in but not limited to oral traditions, songs, dance, storytelling, anecdotes, place names, hereditary names, and other forms of indigenous knowledges.

As noted earlier, the University Archives has started to develop culturally responsive protocols for best practices related to the acquisition, care and use of archives documenting cultural expressions and traditional ways of knowing of First Nations, Metis and Inuit individuals and communities already in our collection. The TRC archive is unique and therefore a specific NRC Protocol on Access and Use must be developed by the NRC partners, survivors, and network members.

## **Community engagement**

At every stage, research with and about Aboriginal peoples must be founded on a process of meaningful engagement and reciprocity between the researcher and Aboriginal people. For example, the Canadian Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans, (2nd Edition), which binds all institutions – including the U of M – eligible to receive funding from the three major federal funding agencies, states in the introduction to the chapter on Research Involving First Nations, Metis and Inuit people that:

The desire to conserve, reclaim and develop knowledge specific to First Nations, Inuit and Metis communities, and to benefit from contemporary applications of traditional knowledge, is a motivating force in community initiatives to assume a decisive role in research. The guidance provided in this chapter is based on the premise that engagement with community is an integral part of ethical research involving Aboriginal peoples.

Some, perhaps many, of the ways that researchers want to use the archives will require engagement with Aboriginal communities. Aboriginal organizations in Canada have developed policies governing research involving data about them and issues affecting them. First Nations expect to have Ownership, Control, Access and Possession of their data (OCAP principles); Metis peoples expect to have Ownership, Control, Access, and Stewardship of their data (OCAS principles) and the Inuit Tuttarvingat have prepared guidelines on Inuit-specific perspectives on research and research ethics. Generally speaking, these principles could be applied to use of the TRC's archives, however these protocols are not specific to archives use. Given the unique nature to the archive, we would like to work with our partners, survivors, and network members to incorporate the principles of reciprocity and community engagement into the specific NRC Archives Use and Access Protocols.

## NRC protocol application process

The first task for the NRC, after developing the protocols, is to categorize records into three groups:

- **Public Records:** Any record that does not violate personal and collective interests can be made fully accessible to the public, largely as electronic files available through online tools.
- **Redacted Public Records:** The records will be reviewed and portions of them redacted in order to respect private and collective rights. The redacted records will be made fully accessible to the public, largely as electronic files available through online tools. Recordings may undergo an audio and/or visual redaction process, or in some cases be transcribed and undergo a more traditional written redaction.
- **Restricted Records:** This group will include the original (unredacted) version of the documents and recordings processed as Redacted Public Records. It will also include records for which it was impossible or impractical to produce a redacted version that complies with legislation or other aspects of the protocols. Statements for which no consent to release was obtained will also form a large portion of this group of records. Finally, there will be certain records that may be culturally sensitive, or subject to agreements or assurances that limit access.

Decision making about whether a particular record belongs in the public, redacted or restricted records as set out in the protocol could be undertaken by the University of Manitoba and other entities that have the capacity to manage the security needs and to retain privacy and access assistants. (As noted under the technical section, the archival arrangements and descriptions could be collaboratively managed by network partners with archival expertise.) By way of example only, the University of British Columbia could agree to manage both the group placement decisions and the archival management decisions for all survivors who have a strong connection to that province.

The NRC will become a sought-after asset for research by survivors, their families and communities, academics and others. Many different types of individuals will seek access for many different purposes. We anticipate that there will be two major types of access requests:

### Type 1: Public Access

As much of the archive as possible will be made available to the public. Generally, the public will not have access to the Restricted Records held within the archives, and will be limited to viewing the Public Records and the Redacted Public Records. The protocol will however have a policy for access by family members that, at least, ensures that their access requests are given priority.

Where a member of the public wishes access to Restricted Records, the request will be judged in accordance with the process to be set out in the NRC Protocol for Access and Use. Some access may be permissible, for example individuals seeking access to records about themselves. In many cases, access will be granted to the requested records in a redacted form. The process we envision will not generally require individuals to complete a formal access to information request, although this option will be available and would trigger the required statutory responses and potentially a complaint mechanism. It is anticipated that responding to requests for public access to Restricted Records will be a resource-intensive process, since each such request would require unique consideration and processing.

Survivors, their descendants, private researchers (such as someone doing research for a book), and the media will generally have no greater access than the public although a specific policy on family access will be developed. The U of M and its governing partners have little power to require them to respect donors' expectations or privacy and collective interests and without such power it cannot grant access. (Academics are subject to research audits to ensure that they are complying with research agreements, and they can be sanctioned, including losing their jobs, for violating agreements giving access to restricted materials.)

**We acknowledge with frustration that privacy and access legislation will *severely constrain* public access** to church and government records and perhaps to personal statements. The committee developing the protocols may be able to develop a process to provide greater access to non-academics and for family members. Better yet perhaps everyone involved will be able to work together to find a legislative solution that more clearly reflects the intention and spirit of the settlement agreement, namely to provide public access.

## **Type 2: Researcher access**

The TRC archive will be an invaluable research tool for researchers for generations to come. To realize this goal, the stewards should consider implementing a process whereby qualified researchers can establish that their research meets the statutory and other conditions to access restricted information and that appropriate agreements have been made with the communities that ought to be engaged in the research because it affects them in some way. Here it is worth noting that *The [Manitoba] Freedom of Information and Protection of Privacy Act* permits disclosure of personal information for a research purpose only if:

- (i) the personal information is requested for a bona fide research purpose,
- (ii) the research purpose cannot reasonably be accomplished unless the personal information is provided in a form that identifies individuals,
- (iii) it is unreasonable or impractical for the person proposing the research to obtain consent from the individuals the personal information is about, and
- (iv) disclosure of the personal information, and any information linkage, is not likely to harm the individuals the information is about and the benefits to be derived from the research and any information linkage are clearly in the public interest.

Even more onerous provisions will apply if the records contain personal health information. FIPPA further provides that any disclosure for research purposes requires that “the head of the public body” and the researcher have entered a written agreement setting out conditions for:

- (i) the protection of the personal information, including use, security and confidentiality;
- (ii) the removal or destruction of individual identifiers at the earliest reasonable time; and
- (iii) the prohibition of any subsequent use or disclosure of the personal information in a form that identifies individuals, without the express written authorization of the public body.

We propose that the NRC protocol would establish an Archives Access and Use Committee (AAUC) to review requests for controlled access to restricted records by researchers through the lens of protocol –in other words, legislated and mandated privacy concerns, donors’ specifications, culturally sensitive materials and community control. AAUCs at affiliated institutions could be established. (Thus, for example, the University of British Columbia could be delegated with making all decisions for its faculty and students or perhaps all such requests in British Columbia.) All researchers who want access to controlled materials would need to get prior approval from an AAUC. Note that privacy legislation may restrict who can access records to make these decisions and the final decision must rest with the “head of the public body”. Technically speaking the AAUC will be a committee that makes recommendations to that head.

The AAUC’s mandate will not parallel that of a traditional university-based research ethics board (REB) nor will it require researchers to seek prior REB approval. Academic researchers in different disciplines have different ethical obligations. Some, such as many historians and political scientists, are of the view that university REB do not need to review and approve their use of archives, whereas most sociologists would strongly assert that such reviews are mandatory and without them they would be ineligible for funding. Researchers who are required to obtain REB approval will need to apply to the appropriate board as well as to the AAUC, although we anticipate that AAUC approval will normally be sought first. Consideration can be given as to how this process could be streamlined or better integrated.

The AAUC would have members from the governing circle, the NRC’s director and head of research, the access and privacy officer and members drawn from the network, including at least one survivor and a specialist on Indigenist principles of research engagement. This committee would be responsible for making researcher access decisions and providing advice to the Research and Ethics Committee on the protocol. The AAUC would call upon other U of M offices for support, training and advice, including the Office of Legal Counsel and the Access & Privacy Office.

## Resources

The initial sorting of records will require significant personnel and expertise in both personal and collective rights. All records will be treated as Restricted Records until they are properly processed in accordance with the protocol. As it cannot be assumed that the records are free from personal or collective restrictions, most of the records will need to be reviewed and processed, then added incrementally to the appropriate category within the archive. The magnitude of this task should not be underestimated.

The University of Manitoba has an Office of Research Ethics and Compliance responsible for research quality management and an Access & Privacy Office responsible for administering personal privacy laws. The U of M intends to hire a number of individuals with archival experience and access training to work on the initial processing of the records. This process will be guided by the NRC Protocol for Access and Use under the direction of the NRC director, with the assistance of the Access & Privacy Office and the Office of Research Ethics and Compliance.

After this initial sorting of the records, the NRC will still require archival and access and use expertise on an ongoing basis. Although we hope that much of the archive will be publicly accessible, requests for access to the Restricted Records will be resource-intensive to process. Advice will need to be given to the AAUC and research ethics boards in considering applications for access by university-based researchers. Access requests from individuals will require individual consideration, sometimes time-consuming redaction and perhaps AAUC consideration. A unique and limited subset of records will need to be set aside for each applicant.

The University of Manitoba, if we become the steward of the records, will need to hire at least one full-time permanent employee to act as an access and privacy officer, plus two access and privacy assistants. The assistant positions could be divided into up to 10 part-time positions for law students or masters' students in history (archival studies), Native studies, education or social work to work on initial group placements, under the supervision of the access and privacy officer. We have budgeted for this level of staffing. (*See details under Financial Stability.*)

Protocol sources include:

- Association of Canadian Archivists, *Aboriginal Archives Guide* (2007)
- Aboriginal and Torres-Strait Islanders Protocols for Libraries, Archives and Information Services (1995).
- The First Archivist Circle, *Protocols for Native American Archival Materials* (2006)
- The World Intellectual Property Organization (WIPO), *Intellectual Property and the Safeguarding of Traditional Cultures: Legal Issues and Practical Options for Museums, Libraries and Archives* (2010) and a report *Towards Intellectual Property Guidelines and Best Practices for Recording and Digitizing Intangible Cultural Heritage: A Survey of Codes, Conduct and Challenges in North America* (2009).
- The *UNESCO Convention for the Safeguarding of Intangible Cultural Heritage* (2003).
- Declaration on the Rights of Indigenous Peoples (2007)
- The International Congress of Museums Ethics statement (ICOM).
- Protocols of The National Museum of the American Indian Archives, National Anthropological Archives and the Human Studies Film Archives at the National Museum of Natural History, Smithsonian Institution.

## APPENDIX H: JOINET PRINCIPLES

### The United Nations Joint Principles and Canadian Government's Obligation to fund the National Research Centre

The Joint Principles were developed in 1997 for the United Nation's Sub-Committee on the Prevention of Discrimination and Protection of Minorities as a aid to combat government impunity for human rights violations. A 2005 update was adopted by the UN Commission on Human Rights. This document supports "the Right to Know" by establishing 18 principles:

#### A. General principles

- **Principle 2.** The inalienable right to the truth
- **Principle 3.** The duty to preserve memory
- **Principle 4.** The victims' right to know
- **Principle 5.** Guarantees to give effect to the right to know

#### B. Commissions of inquiry

- **Principle 6.** The establishment and role of truth commissions
- **Principle 7.** Guarantees of independence, impartiality and competence
- **Principle 8.** Definition of a commission's terms of reference
- **Principle 9.** Guarantees for persons implicated
- **Principle 10.** Guarantees for victims and witnesses testifying on their behalf
- **Principle 11.** Adequate resources for commissions
- **Principle 12.** Advisory functions of the commissions
- **Principle 13.** Publicizing the commission's reports

#### C. Preservation of and access to archives bearing witness to violations

- **Principle 14.** Measures for the preservation of archives
- **Principle 15.** Measures for facilitating access to archives
- **Principle 16.** Co-operation between archive departments and the courts and non-judicial commissions of inquiry
- **Principle 17.** Specific measures relating to archives containing names
- **Principle 18.** Specific measures related to the restoration of or transition to democracy

The Joint Principles state that "A people's knowledge of the history of its oppression is part of its heritage and, as such, must be ensured by appropriate measures in fulfilment of **the State's duty to preserve archives and other evidence** concerning violations of human rights and humanitarian law and to facilitate knowledge of those violations". While the principles focus primarily on records created during the period of the human rights violations, they also extend to the records of the commissions that investigated these violations to ensure that these preserved and made available to succeeding generations. In order for the government to fulfill its duty in preserving archives and other evidence of the Indian residential schools, government funding is necessary. Therefore, the Joint Principles imply an obligation to financially support the institutions that archive and make accessible evidence relating to the Indian residential schools.

While not binding on the Canadian government, the Principles carry great weight. Reports by UN special rapporteurs are considered by courts and they provide important guidance by states. Special rapporteur reports can be referred to and relied on by domestic courts. Moreover, the Principles have been implemented and applied at regional and national levels.

Without government funding, the NRC will not be successful in fulfilling the Joint Principles, and the NRC itself may not even be possible. This outcome would be destructive to the reconciliation process that began with the IRSSA and the Prime Minister's Statement of Apology, and to the Canadian public's collective memory about the Indian residential schools. As Prime Minister Harper stated in the Statement of Apology

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

Failing in this promise would be in opposition to the international community's expectations of states in the aftermath of mass human rights violations. This failure would drastically impact Canada's ability to inform all Canadians about the truth of what happened at the residential schools, particularly new Canadians and future generations. This offends Principle 2, the inalienable right to truth: "Every people has the inalienable right to know the truth about past events concerning the perpetration of heinous crimes and about the circumstances and reasons that led, through massive or systemic violations, to the perpetration of those crimes. Full and effective exercise of the right to truth provides a vital safeguard against the recurrence of violations."

Without public access to the archives, the Canadian project of truth and reconciliation will end with the completion of the TRC's final report. Principle 14 states that "**archives must be preserved. Technical measures and penalties should be applied to prevent any removal, destruction, concealment or falsification of archives, especially for the purpose of ensuring the impunity of perpetrators of violations of human rights and/or humanitarian law.**" The Principles recognize that access is also important to victims and their family members. As Trudy Huskamp Peterson has noted, everyone has a right to know the truth and a duty to remember. The Principles state that this right is "not simply the right of any individual victim or closely related persons to know what happened, a right to the truth. The right to know is also a collective right, drawing upon history to prevent violations from recurring in the future. Its corollary, in Principle 3 is a "duty to remember," which the State must assume, in order to guard against the perversions of history that go under the names of revisionism or negationism; the knowledge of the oppression it has lived through is part of a people's national heritage and as such must be preserved." If the government does not support the NRC, it will fail in its duty to remember, and will violate the right of people to know. Public access, and by extension, further societal learning, is best assured through the creation of a NRC.

Despite the IRSSA releasing the Canadian government from further obligations, the spirit and intent of that agreement is to promote healing, education, truth and reconciliation, and commemoration. These future-looking goals and the Canadian government's international obligations are best achieved through further supporting the NRC. Peterson argues that "responsible archival stewardship of the records of the truth commission is essential if the commission is to fulfill its promise of uncovering the truth, guiding society's attempts to come to terms with its legacy, and begin walking the path toward reconciliation." This will best achieve the federal government's goal in establishing the Commission in the first place, and will ensure that the federal government meets its obligations under the Joint Principles through promoting the rights of citizens to truth and knowledge.

## APPENDIX I: U OF M ACTIVITIES RELATED TO RESIDENTIAL SCHOOLS

### Courses (a sampling)

#### **Archives, Public Affairs, and the Truth and Reconciliation Commission of Canada**

(archival studies MA program topics course, 2012)

This course will explore connections between archives and public affairs. We will conduct an in-depth examination of the many and varied archival issues that inform the origins, operations and goals of the Truth and Reconciliation Commission of Canada.

#### **Residential School Literature** (Native studies)

This course focuses on the analysis of literary responses to Residential Schools in the form of memoirs, fiction, poetry, and plays; it will also include aesthetic representations of school experiences through other media like film and art. (3 credit hours, third-year undergraduate level)

#### **Current Legal Problems: Indian Residential Schools and the Truth and Reconciliation Commission of Canada** (law)

Participants examine rights violations through the perspectives of Aboriginal peoples in the context of Indian residential schools, consider the ongoing impacts of these violations, and study both traditional and novel ways to repair the relationship between Aboriginal communities and settler societies. *(See details below under Events.)*

#### **Aboriginal History of Canada**

This course includes substantial material on boarding schools in the context of colonialism and government policies. Most of the general history courses in post-Confederation Canada at the first and second year level also deal with residential school issues, as do other courses on decolonisation, western Canada and the social history of British North America.

#### **A History of Aboriginal Rights:**

This graduate-level course also includes substantial material on residential schools.

#### **Summer institute on Cree language and narrative** (Native studies, linguistics and English)

The three-week interdisciplinary session focuses on language structure, the teaching and speaking of Cree, and Cree oral and written stories.

Residential school survivors Louis Bird and Tomson Highway taught the narrative section of the summer institute in 2010 and 2011 respectively. Highway also served as playwright-in-residence last year at the University of Manitoba's Centre for Creative Writing and Oral Culture.

#### **Pangnirtung Summer School**

(Native studies and environment)

The six-week program looks at contemporary Inuit cultural, political and environmental issues – including the impact of residential schools – through lectures, workshops and embodied learning in the Hamlet of Pangnirtung, Nunavut. Students are confronted with the important ethical issues of their own impact on the community and are encouraged through community projects to contribute something back to the people of Pangnirtung. About one week of the program is spent “on the land,” participating in seal and caribou hunting, fishing, and learning Inuit skin working and sewing skills. There is a one week pre-session in Winnipeg consisting of introductory lectures. (12 credit hours)



More information: [umanitoba.ca/faculties/arts/departments/Native\\_studies/undergrad/panniqtuuq.html](http://umanitoba.ca/faculties/arts/departments/Native_studies/undergrad/panniqtuuq.html)

### **The Native Peoples of Canada** (Native studies)

This course includes several classes on residential schools. In some, survivors and people working with survivors have been invited as guest lecturers, including Belinda Vandenberg, Perry Ballantyne and Phil Fontaine.

### **Native Studies Colloquia**

This is a forum for Native studies graduate students and for people from other departments and from outside the university. Among the speakers were residential school survivor Richard Atleo, Métis graduate student Tricia Logan (presenting on Métis in residential schools), Jonathan Dewar from the Aboriginal Healing Foundation and Ry Moran, director of statement gathering for the Truth and Reconciliation Commission.

Note: many courses in Native studies, education, history etc. include significant components related to residential schools.

### **Learning tent**

The Centre for Human Rights Research organized a law question-and-answer table in the “learning tent” at the Truth and Reconciliation Commission’s National Event at The Forks in Winnipeg June 16 – 19. This table was staffed by 25 volunteer law students, 10 lawyers from Thompson Dorfman Sweatman and professors from the University of Manitoba. These volunteers answered questions and provided legal information on issues related to Aboriginal law and residential schools. The CHRR produced short videos ([law.robsonhall.ca/short-videos-on-canadian-Aboriginal-law-part-1](http://law.robsonhall.ca/short-videos-on-canadian-Aboriginal-law-part-1)) on topics in Aboriginal law, written and narrated by law school faculty members, as well as fact sheets ([chrr.info/images/documents/Aboriginal\\_law\\_factsheets.pdf](http://chrr.info/images/documents/Aboriginal_law_factsheets.pdf)). Combined, these three initiatives enabled the 10,000 to 15,000 attendees at the National Event to build a foundation of knowledge and understanding of the issues, helping to pave the road to reconciliation.

### **Statement gathering**

A crucial component of the Truth and Reconciliation Commission mandate is to hear and document the stories of residential school survivors through statement taking. A University of Manitoba centre, Research and Education for Solutions to Violence and Abuse, has trained a number of staff to fulfill this role. RESOLVE participated in statement gathering at the Winnipeg national event and will be assisting the commission in its statement gathering efforts over the course of the TRC’s mandate. RESOLVE is a tri-provincial research centre on interpersonal violence with centers at the universities of Manitoba, Regina and Calgary and is part of a network of anti-violence research centres across Canada. RESOLVE maintains that the most fundamental human right is for people to be safe from violence and abuse in their own homes and in their intimate relationships.

### **Books (a sampling)**

**A National Crime** by John S. Milloy (1999, University of Manitoba Press)

Using previously unreleased government documents, Trent University historian John S. Milloy provides a full picture of the history and reality of the residential school system. *A National Crime* shows that the residential system was chronically underfunded and often mismanaged, and documents in detail and how this affected the health, education, and well-being of entire generations of Aboriginal children.

### **The Politics of Restorative Justice: A Critical Introduction**

by U of M sociologist Andrew Woolford (2009, Fernwood Publishing)

**Magic Weapons** by Sam McKegney (2007, U of M Press)

Magic Weapons is the first major survey of Indigenous writings on the residential school system, and provides groundbreaking readings of life writings by Rita Joe (Mi'kmaq) and Anthony Apakark Thrasher (Inuit), as well as in-depth critical studies of better known life writings by Basil Johnston (Ojibwa) and Tomson Highway (Cree).

**Taking Back Our Spirits: Indigenous Literature, Public Policy, and Healing** by Jo-Ann Episknew (2009, U of M Press)

Residential schools are a major topic in this book by the Métis author, discussed in terms of public policy and literary representations.

**"I Will Fear No Evil": Ojibwa-Missionary Encounters along the Berens River, 1875-1940** by Susan Elaine Gray (2006, Michigan State University Press, based on U of M history PhD thesis)

Susan Gray offers a new perspective on missionary-Aboriginal encounters among the Berens River Ojibwa and Christian missionaries between 1875 and 1940. *I Will Fear No Evil* moves beyond a simple chronicle of how Christian elements were introduced and adopted by the Ojibwa; Gray recognizes and highlights a complicated ebb and flow of ideas and beliefs between the two groups. Conversions and the adoption of Christianity had multi-dimensional meanings and were interpreted in a variety of ways by the Berens River Ojibwa. Christian rituals and practices were integrated into their worldview in ways that were meaningful to the participants. Today, both Christian and Ojibwa ideas are interwoven into the lives of Berens River residents, and both traditions hold meaning and are observed with sincerity. Their dynamic, complex, and adaptive religion sheds new light on the understanding of cultural contact and change.

## Events (a sampling)

### Colonial Genocide and Indigenous North America, Sept. 2012

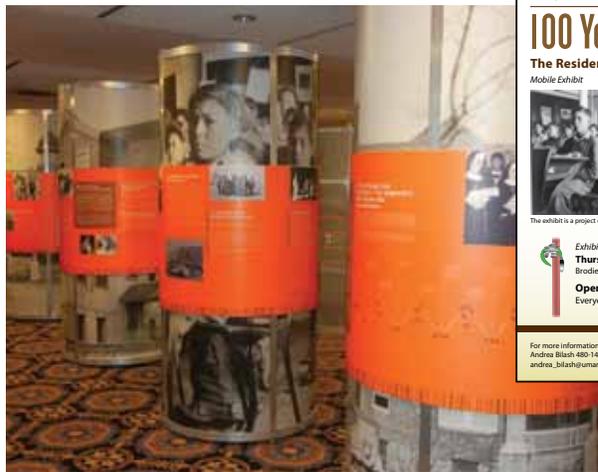
University of Manitoba sociologist Dr. Andrew Woolford and Rutgers University in New Jersey are planning a Winnipeg workshop for researchers from Canada, the U.S., Australia and Europe to discuss destructive aspects of the colonization and subsequent settlement of North America. Massacres, residential/boarding schools, land appropriation, the collapse of the bison and other species, disease spread, forced sterilization, and forced political restructuring will all be examined through the lens of genocide – namely, what impact did these events have on the ability of Indigenous groups to survive as groups? And what can be done today to redress and educate non-Indigenous North Americans about these harms?

### Where are the Children? photo exhibit and 100 Years of Loss mobile panels, Feb. 2012

U of M's Executive Lead for Indigenous Achievement is organizing a combined exhibit of residential school photos and display panels on the history and legacy of residential schools. The exhibit will be installed for several weeks at the Fort Garry and downtown Bannatyne campuses and may be accompanied by workshops led by an exhibit curator.

### Lecture Series in First Nations, Métis and Inuit Health, January to March 2012

This lecture series focuses on the impacts of residential schools and the intergenerational trauma of colonization on mental health. Speakers are Ovide Mercredi, Dr. Cindy Blackstock, Dr. Michael Hart, Charlene Hellson, Dr. Marcia Anderson and Dr. Barry Lavallee.



LEGACY OF HOPE'S 100 YEARS OF LOSS EXHIBIT

Executive Lead for Indigenous Achievement,  
Office of the President & Dean, Faculty of Medicine  
Invites you to attend

## 100 Years of Loss

The Residential School System in Canada  
Mobile Exhibit

This bilingual exhibit is designed to raise awareness about the history and legacy of Residential Schools in Canada. 100 Years of Loss strives to sensitize and educate Canadians, while challenging stereotypes and fostering a dialogue between people.

The exhibit is a project of the Legacy of Hope Foundation.

Exhibit Opening:  
**Thursday, February 9, 2:00pm**  
Brodie Artium, 727 McDermot Ave., Bannatyne Campus  
**Open for viewing free-of-charge Feb 9-16**  
Everyone is welcome.

For more information, contact:  
Andrea Blash 480-1472 or  
andrea\_blash@umanitoba.ca

UNIVERSITY  
OF MANITOBA

### **Fourty-Four Years Later: Hope, Reconciliation and New Beginnings**, Nov. 17, 2011

The Executive Lead for Indigenous Achievement, Office of the President and Faculty of Kinesiology and Recreation Management hosted a First Nations Learning Day, which including a screening of the powerful documentary *FrontRunners: Niigaanibatowaad* that tells the true story of ten First Nations boys who were chosen to carry the torch 800 kilometers to Winnipeg for the 1967 Pan Am Games. The screening was followed by a panel discussion and presentation of a letter on behalf of students from the Faculty of Kinesiology and Recreation Management to the Truth and Reconciliation Commission of Canada.

### **Residential Schools: The Trauma and the Stories**, Oct. 17, 2011

The annual research day of U of M-based RESOLVE (Research and Education for Solutions to Violence and Abuse) brought in author Tomson Highway as keynote speaker to talk about his residential school experience. One of the main conference sessions was on residential school trauma, with presentations by Dr. Marlene Atleo (Education), social work student Ken Letander, who is a statement gatherer for the TRC, and Ikwe Widdjiitiwin women's shelter executive director Marie Lands.



THEODORE FONTAINE SPEAKS

**Understanding the Legacy of Residential Schools**, to launch the Centre for Aboriginal Health Education's mentorship program. (April 21, 2011)

Reading of *Broken Circle: The Dark Legacy of Indian Residential Schools* by Theodore Fontaine

Panel discussion with Barry Lavallee, acting director, Centre for Aboriginal Health Education

Mary Jane McCallum, asst. professor, History, University of Winnipeg

Stephanie Sinclair, psychology PhD candidate, University of Manitoba

The Centre for Aboriginal Health Education also held public screenings in 2010 and 2011 of documentaries that focus on the legacy of residential schools in Canada: *Sleeping Children Awake* and *Muffins for Granny*.

### **Kiskino Mato Tapanask: Intergenerational Effects on Professional First Nations Women whose Mothers are Residential School Survivors**, May 11, 2010

The Mauro Centre's Winnipeg International Storytelling Festival invited members of the First Nations Residential School Project to share short videos about the impact of the First Nations Residential Schools and their journey to heal.

### **Narratives of Dialogue and Healing: Stories of Remorse and Forgiveness in the Aftermath of Mass Trauma and Violence** (Sept. 29, 2010)

8th Annual Sol Kamee lecture by Dr. Pumla Gobodo-Madikizela, University of Cape Town, former member of the Human Rights Violation Committee of the South African Truth and Reconciliation Commission. Organized by the Mauro Centre for Peace and Justice.



DR. MARLENE ATLEO

**Creating partnerships between Aboriginal and English as a Second Language/ Dialect educators for Aboriginal student success across languages and lifeworlds.**  
(Dr. Marlene Atleo and Dr. Laara Fitznor 2006-2010, SSHRC-funded)

In this series of presentations, successful Aboriginal educators discussed the impact of residential schools on their coping strategies and ability to achieve in education. Non-Aboriginal educators who participated were found to have little to no real understanding of the nature and effects of residential schools.

The Centre for Human Rights Research, through the initiative of professors Karen Busby (Law) and Kiera Ladner (political studies), established an inter-disciplinary seminar series for the 2010/2011 academic year. **Critical Conversations on Indian Residential Schools, Truth and Reconciliation** highlighted the breadth and depth of scholarship related to residential schools that is underway at the university and

beyond. Two dozen scholars presented their research over the course of 14 seminars, which included a presentation by TRC Chief Commissioner Murray Sinclair. Podcasts and reading lists are available at [chrr.info/events/22-indian-residential-schools-truth-and-reconciliation-critical-conversations](http://chrr.info/events/22-indian-residential-schools-truth-and-reconciliation-critical-conversations)

The University of Manitoba's Centre for Human Rights Research held a day-long academic **Prairie Perspectives** conference at the TRC's Winnipeg national event, which featured Prairie research on residential schools and truth and reconciliation. This conference was an important contribution to the commission's goal of promoting learning and is a building block towards the establishment of a National Research Centre. More than two dozen scholars from across Canada presented their research at seven panel discussions. The full conference brochure is available at: [chrr.info/files/conference\\_brochure\\_for\\_TRC.pdf](http://chrr.info/files/conference_brochure_for_TRC.pdf)



**New research (a sampling)**

U of M history professor Dr. Gerald Friesen is supervising three researchers on contract to the Truth and Reconciliation Commission to write reports on aspects of residential school history.



DR. BRENDA ELIAS

Dr. Brenda Elias (medicine) et al have written a paper "Trauma and suicide behaviour histories among a Canadian Indigenous population: An empirical exploration of the potential role of Canada's residential school system" recommended for publication by *Social Science and Medicine* that is the first to empirically demonstrate, at the population level, the mental health impact of the residential school system on survivors and their children. In September 2011, the Manitoba Keewatinowi Okimakanak (northern Manitoba chiefs) executive council adopted a resolution to work with Elias and others on evidence and advocacy to address health injustices, including intergenerational trauma related to residential schools. Elias and colleagues, for instance, will explore with northern and southern First Nations a residential school archive/registry linkage project to examine health and social impacts of the residential school system using administrative data.

***A Tonic for the Boarding School Blues? Genocide and Historical Redress in Canada and the United States***

University of Manitoba sociologist Dr. Andrew Woolford recently received a Fulbright Scholar Award to support this research project. It involves a comparative analysis of American Indian boarding schools and Canadian residential schools to address questions of genocide and to trace the demise of the schools and the struggle for redress in each country. Prof. Woolford will be spending time at the University of New Mexico during his upcoming study leave to undertake the U.S. portion of his research, which is also being supported by the Truth and Reconciliation Commission of Canada.

### ***Embodying empathy: Historical memory, experiences of suffering and the modern museum***

Prof. Woolford and his colleagues, English professors Adam Muller and Struan Sinclair, are seeking funding for this project. What if both the Canadian Museum for Human Rights and the Truth and Reconciliation Commission had access to technologies capable of bringing audiences closer to the suffering caused by mass violence and forced assimilation? How might computer-generated “augmented” realities and virtualities serve to facilitate the representation of historical injustices and the production of historical memory? To find out, we will look closely at emergent digital technologies en route to developing a prototype of an augmented reality program to be demonstrated within a museum environment. This program will be designed to equip museum visitors with an enhanced experience of an Indian residential school in Manitoba. A pilot study will introduce a small sample of users to the AR program and, using before-and-after interviews and questionnaires, invite them to estimate the degree to which it increased their understanding of atrocity events and promoted empathy for those who suffered them.

### **Thesis research (a sampling)**

***Archives, Willard Ireland, Regina v. White and Bob, and Calder v. the Attorney General of British Columbia, 1963-1973, and the Expansion of Aboriginal Rights in Canada*** by Anne Lindsay (2011 history master’s thesis)

***Participatory Archiving: Exploring a Collaborative Approach to Aboriginal Societal Provenance*** by Michelle Rydz (2010 history master’s thesis)

***Inter-generational effects of residential schools.*** Research underway by psychology PhD student Stephanie Sinclair, whose mother attended the Sandy Bay residential school.

***The health of First Nations children upon entrance to a residential school in a northern Manitoba community*** by Amanda Woods. (2009 MSc thesis)

***Coming Full Circle?: Aboriginal Archives in B.C. in Canadian and International Perspective*** by Rita-Sophia Mogyorosi (2008 history master’s thesis)

***We Were Outsiders: The Metis and Residential Schools*** by Tricia Logan. (2007 Native studies master’s thesis)

***In Their Own Words: Manitoba’s Native Residential Schools Remembered*** by Barbara Dalseg. (2003 Native studies master’s thesis)

***Staff perspectives of the Aboriginal residential school experience: a study of four Presbyterian schools, 1888-1923*** by Denise Hildebrand. (2003 sociology master’s thesis)

***On our way to healing: stories from the oldest living generation of the File Hills Indian Residential School*** by Ann Callahan. (2002 Native studies master’s thesis)

***Factors contributing to resilience in Aboriginal persons who attended residential schools*** by Rosemary Ayton Nichol. (2000 social work master’s thesis)

***‘An Administered People’: A Contextual Approach to the Study of Bureaucracy, Records-Keeping, and Records in the Canadian Department of Indian Affairs, 1755-1950*** by Brian Hubner (2000 history master’s thesis)

***Anishinabe Voice: The Cost of Education in a Non-Aboriginal World (A Narrative Inquiry)*** by Mary Young (1997 education master’s thesis)

## Archives & special collections

### Leah Carritt Collection

(Brandon Indian Residential School)

### Marvin Francis papers:

Aboriginal playwright, writer, artist

- explains the background of Francis, whose mother left Heart Lake First Nation in Alberta to avoid sending her children to residential school, and the effect the dislocation had on him and his family.

### Ian Ross papers:

Métis playwright

- includes An Illustrated History of the Anishinabe, a play for young people about residential schools and the appropriation of Aboriginal culture.

### Walter Rudnicki papers and library:

activist

- responsible for starting the first residential schools survivor group in Canada.
- first advised Aboriginal activists in Canada to adopt what turned out to be a successful strategy: to sue the Canadian government over sexual abuse in Residential Schools – something that could not be explained away as standards of the time.

### Nan Shipley papers:

writer

- correspondence between Shipley and Alex Grisdale, who attended the Elkhorn residential school from 1907-12.
- 31 notebooks of handwritten stories by Grisdale, probably from the 1930s to 1950s.
- poems and stories submitted from 1963-65 by children from various residential schools to contests sponsored by the Indian and Métis conference.



U OF M STUDENT OUTSIDE MIZIGII AGAMIK

THIS MEMORANDUM OF UNDERSTANDING dated this 25th day of November, 2011.

BETWEEN:

LEGACY OF HOPE FOUNDATION

- and -

THE UNIVERSITY OF MANITOBA

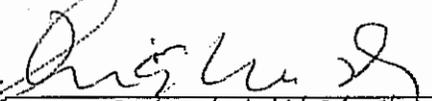
WHEREAS:

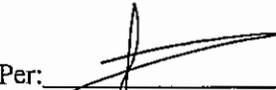
- A. The Truth and Reconciliation Commission of Canada was established to provide opportunities to seek truth, healing and reconciliation, for the victims and all those involved with or affected by the Indian Residential Schools system. The Commission will at the conclusion of its work, create a National Research Centre to house the materials generated through the Commission's activities. The National Research Centre will assist the Commission in meeting one of its mandates, as identified in the Commission's terms of reference to "identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use".
- B. The University of Manitoba, in partnership with First Nations, Inuit, and Métis communities and other educational institutions, wishes to seek to house the National Research Centre.
- C. The Legacy of Hope Foundation, for the purpose of furthering development of the National Research Centre of the Truth and Reconciliation Commission of Canada, hereby affirm their intent to promote such cooperation activities as will be of mutual benefit to the development of the National Research Centre.
- D. Details of the implementation of any particular cooperation activity resulting from this Memorandum of Understanding shall be negotiated between the two institutions as such specific case may arise, and will be outlined in one or more Supplementary Agreements between the institutions. Supplementary Agreements are subject always to availability of sufficient funds at the respective institutions, and may involve other partners.
- E. The institutions recognize that this cooperative relationship may result in the development of various types of intellectual property and technology transfer. The institutions are committed to working in good faith to develop fair principles for dealing with intellectual property and technology transfer, including ownership, use, publication, and confidentiality. These principles will be incorporated into the Supplementary Agreements.
- F. Both parties shall designate a liaison office for this Memorandum of Understanding and for any Supplementary Agreements. For the Legacy of Hope Foundation, the liaison office shall be the Office of the Executive Director. For The University of Manitoba, the liaison office shall be the Office of the Associate Vice-President (Research).
- G. This Memorandum of Understanding reflects the commitment of the institutions to cooperation with respect to the National Research Centre as of the date first written above.

- H. This Memorandum of Understanding may be amended by mutual written agreement.
- I. This Memorandum of Understanding may be terminated at any time by either party, provided that notice of termination is given by the notifying party to the other party at least ninety (90) days in advance of the date on which the termination is intended to become effective. Any termination of this Memorandum of Understanding shall not have effect on any arrangement in place at the time that the notice is provided, where the arrangement arises from any Supplementary Agreement resulting from this Memorandum of Understanding. Supplementary Agreements may only be terminated in accordance with the terms contained therein.

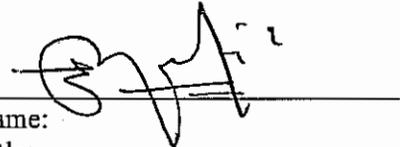
IN WITNESS WHEREOF the parties hereto have executed the Memorandum of Understanding as of the date first written above.

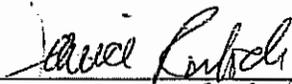
LEGACY OF HOPE FOUNDATION

Per:   
Name: *Richard Kistabish*  
Title: *President*

Per:   
Name: *Trina Bolam*  
Title: *Executive Director*

THE UNIVERSITY OF MANITOBA

Per:   
Name:  
Title:

Per:   
Name: *Janice Rutch*  
Title: *Associate V-P (Research)*

THIS MEMORANDUM OF UNDERSTANDING dated the 1<sup>st</sup> day of February, 2012.

BETWEEN:

THE UNIVERSITY OF BRITISH COLUMBIA

- and -

THE UNIVERSITY OF MANITOBA

WHEREAS:

- A. The Truth and Reconciliation Commission of Canada was established to provide opportunities to seek truth, healing and reconciliation, for the victims and all those involved with or affected by the Indian Residential Schools system. The Commission will at the conclusion of its work, create a National Research Centre to house the materials generated through the Commission's activities. The National Research Centre will assist the Commission in meeting one of its mandates, as identified in the Commission's terms of reference to "identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use".
- B. The University of Manitoba, in partnership with First Nations, Inuit, and Métis communities and other educational institutions, wishes to house the National Research Centre.
- C. The University of British Columbia will join the University of Manitoba in furthering development of the National Research Centre of the Truth and Reconciliation Commission of Canada in two ways:
  1. In proposing, as part of the National Research Centre, a West Coast Centre, located at UBC, that concentrates on BC materials and supports research, education, and community access to TRC records in BC.
  2. In developing, with the University of Manitoba and other communities, groups, and institutions, the digital and collaborative resources and tools necessary to the operation of a the National Research Centre and other centres that will truly fulfill the national mandate of the TRC.

In order to achieve these ends,

1. The University of British Columbia supports the University of Manitoba's proposal to be the primary national site and the repository of archival material.
2. The University of Manitoba agrees that, subject to legal restrictions deriving from the storage of digital records in Manitoba, and confidentiality procedures determined by the National Research Centre, the West Coast Centre at the University of British Columbia shall have full access to the database and data of the archive for the development of access, interpretive, and educational materials that best address the needs of west coast communities.

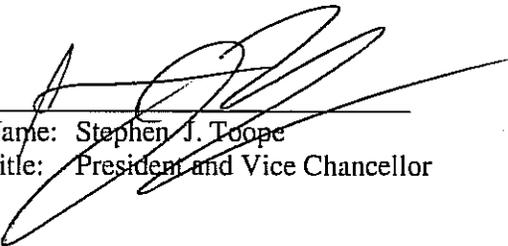
3. In the use of this data by the West Coast Centre, University of British Columbia agrees to abide with those consistent protocols developed in consultation between these partners, survivors, and other organizations and institutions surrounding privacy and appropriate use.
4. The University of British Columbia also agrees that the West Coast Centre shall provide a means of gathering further materials and contributions to the National Research Centre and that materials collected at the West Coast Centre, subject to any restrictions imposed by contributors, shall be added, at least in digital format, to the archive of the National Research Centre.
5. In the composition of the proposal to the TRC, the University of Manitoba also agrees that, subject to their review and agreement, the materials proposing the National Centre proposal shall include the descriptive materials prepared by the University of British Columbia on the West Coast Centre.

The University of British Columbia hereby affirms our intent to promote such cooperation activities as will be of mutual benefit to the development of the National Research Centre and centres on this basis.

- D. Details of the implementation of any particular cooperation activity resulting from this Memorandum of Understanding shall be negotiated between the two institutions as such specific case may arise, and will be outlined in one or more Supplementary Agreements between the institutions. Supplementary Agreements are subject always to availability of sufficient funds at the respective institutions, and may involve other partners.
- E. The institutions recognize that this cooperative relationship may result in the development of various types of intellectual property and technology transfer. The institutions are committed to working in good faith to develop fair principles for dealing with intellectual property and technology transfer, including ownership, use, publication, and confidentiality. These principles will be incorporated into the Supplementary Agreements.
- F. Both parties shall designate a liaison office for this Memorandum of Understanding and for any Supplementary Agreements. For the University of British Columbia, the liaison office shall be the First Nations House of Learning. For The University of Manitoba, the liaison office shall be the Office of the Associate Vice-President (Research).
- G. This Memorandum of Understanding reflects the commitment of the institutions to cooperation with respect to the National Research Centre as of the date first written above.
- H. This Memorandum of Understanding may be amended by mutual written agreement.
- I. This Memorandum of Understanding may be terminated at any time by either party, provided that notice of termination is given by the notifying party to the other party at least ninety (90) days in advance of the date on which the termination is intended to become effective. Any termination of this Memorandum of Understanding shall not have effect on any arrangement in place at the time that the notice is provided, where the arrangement arises from any Supplementary Agreement resulting from this Memorandum of Understanding. Supplementary Agreements may only be terminated in accordance with the terms contained therein.

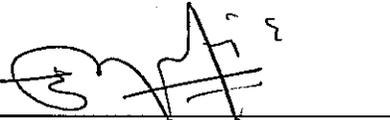
IN WITNESS WHEREOF the parties hereto have executed the Memorandum of Understanding as of the date first written above.

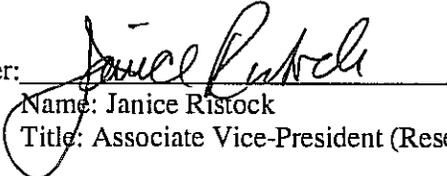
THE UNIVERSITY OF BRITISH COLUMBIA

Per:   
Name: Stephen J. Toope  
Title: President and Vice Chancellor

Per:   
Name: Pierre Ouillet  
Title: Vice President - Finance, Resources and Operations

THE UNIVERSITY OF MANITOBA

Per:   
Name: Digvir Jayas  
Title: Vice-President (Research and International)

Per:   
Name: Janice Ristock  
Title: Associate Vice-President (Research)

THIS MEMORANDUM OF UNDERSTANDING dated the 30th day of January, 2012.

BETWEEN:

LAKEHEAD UNIVERSITY

- and -

THE UNIVERSITY OF MANITOBA

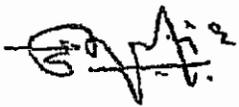
WHEREAS:

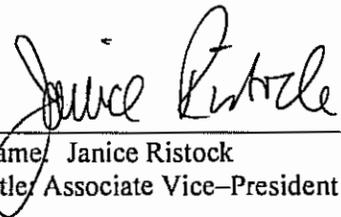
- A. The Truth and Reconciliation Commission of Canada was established to provide opportunities to seek truth, healing and reconciliation, for the victims and all those involved with or affected by the Indian Residential Schools system. The Commission will at the conclusion of its work, create a National Research Centre to house the materials generated through the Commission's activities. The National Research Centre will assist the Commission in meeting one of its mandates, as identified in the Commission's terms of reference to "identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use".
- B. The University of Manitoba, in partnership with First Nations, Inuit, and Métis communities and other educational institutions, wishes to seek to house the National Research Centre.
- C. Lakehead University, for the purpose of furthering development of the National Research Centre of the Truth and Reconciliation Commission of Canada, hereby affirm their intent to promote such cooperation activities as will be of mutual benefit to the development of the National Research Centre. Lakehead University is in the planning stages of developing and building the Gichi Kendaasiwin Centre that will include an Aboriginal Research Centre and Art Gallery/Museum. Lakehead University will work in partnership with The University of Manitoba and the NRC to establish a satellite site for enabling enhanced regional access to the digital archives.
- D. Details of the implementation of any particular cooperation activity resulting from this Memorandum of Understanding shall be negotiated between the two institutions as such specific case may arise, and will be outlined in one or more Supplementary Agreements between the institutions. Supplementary Agreements are subject always to availability of sufficient funds at the respective institutions, and may involve other partners.
- E. The institutions recognize that this cooperative relationship may result in the development of various types of intellectual property and technology transfer. The institutions are committed to working in good faith to develop fair principles for dealing with intellectual property and technology transfer, including ownership, use, publication, and confidentiality. These principles will be incorporated into the Supplementary Agreements. Furthermore, the National Research Centre's research activities and access to data would reflect the ethical principles outlined in the Tri-council Policy Statement 2 (TCPS 2) Chapter 9 - Research involving First Nations, Inuit and Metis Peoples of Canada as well as OCAP principles.

- F. Both parties shall designate a liaison office for this Memorandum of Understanding and for any Supplementary Agreements. For Lakehead University, the liaison office shall be the Office of Research Services. For The University of Manitoba, the liaison office shall be the Office of the Associate Vice-President (Research).
- G. This Memorandum of Understanding reflects the commitment of the institutions to cooperation with respect to the National Research Centre as of the date first written above.
- H. This Memorandum of Understanding may be amended by mutual written agreement.
- I. This Memorandum of Understanding may be terminated at any time by either party, provided that notice of termination is given by the notifying party to the other party at least ninety (90) days in advance of the date on which the termination is intended to become effective. Any termination of this Memorandum of Understanding shall not have effect on any arrangement in place at the time that the notice is provided, where the arrangement arises from any Supplementary Agreement resulting from this Memorandum of Understanding. Supplementary Agreements may only be terminated in accordance with the terms contained therein.

IN WITNESS WHEREOF the parties hereto have executed the Memorandum of Understanding as of the date first written above.

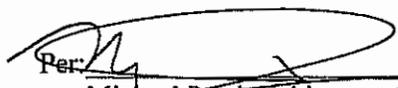
THE UNIVERSITY OF MANITOBA

Per:   
 Name: Digvir Jayas  
 Title: Vice-President (Research and Innovation)

Per:   
 Name: Janice Ristock  
 Title: Associate Vice-President (Research)

LAKEHEAD UNIVERSITY

Per:   
 Rui Wang  
 Vice-President (Research, Economic  
 Development and Innovation)

Per:   
 Michael Pawlowski  
 Vice-President (Administration and  
 Finance)

THIS MEMORANDUM OF UNDERSTANDING dated the 30<sup>th</sup> day of January, 2012.

BETWEEN:

THE UNIVERSITY COLLEGE OF THE NORTH

- and -

THE UNIVERSITY OF MANITOBA

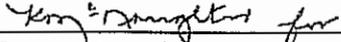
WHEREAS:

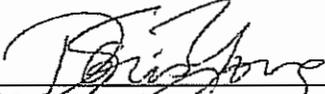
- A. The Truth and Reconciliation Commission of Canada was established to provide opportunities to seek truth, healing and reconciliation, for the victims and all those involved with or affected by the Indian Residential Schools system. The Commission will at the conclusion of its work, create a National Research Centre to house the materials generated through the Commission's activities. The National Research Centre will assist the Commission in meeting one of its mandates, as identified in the Commission's terms of reference to "identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use".
- B. The University of Manitoba, in partnership with First Nations, Inuit, and Métis communities and other educational institutions, wishes to seek to house the National Research Centre.
- C. The University College of the North and The University of Manitoba, for the purpose of furthering development of the National Research Centre of the Truth and Reconciliation Commission of Canada, hereby affirm their intent to promote such cooperation activities as will be of mutual benefit to the development of the National Research Centre.
  - C1. The University College of the North will have access to documents (including audio recordings, video recordings or photographs) referring specifically to communities in the catchment area of University College of the North. The University College of the North may participate in implementing the privacy and access regime of the records. The parties will determine how to ensure that the NRC protocols on access and use are fully respected. The University College of the North may participate in the description of these documents within the systems environment established by the University of Manitoba. All documents and their metadata will remain within the common systems environment that will be established by the University of Manitoba.
- D. Details of the implementation of any particular cooperation activity resulting from this Memorandum of Understanding shall be negotiated between the two institutions as such specific case may arise (example: select materials for a traveling exhibit of interest to the First Nation communities in University College of the North's catchment area) and will be outlined in one or more Supplementary Agreements between the institutions. Supplementary Agreements are subject always to availability of sufficient funds at the respective institutions, and may involve other partners.

- E. The institutions recognize that this cooperative relationship may result in the development of various types of intellectual property and technology transfer. The institutions are committed to working in good faith to develop fair principles for dealing with intellectual property and technology transfer, including ownership, use, publication, and confidentiality. These principles will be incorporated into the Supplementary Agreements.
- F. Both parties shall designate a liaison office for this Memorandum of Understanding and for any Supplementary Agreements. For The University College of the North, the liaison office shall be the Office of the Advisor to the President on Aboriginal Affairs. For The University of Manitoba, the liaison office shall be the Office of the Associate Vice-President (Research and International).
- G. This Memorandum of Understanding reflects the commitment of the institutions to cooperation with respect to the National Research Centre as of the date first written above.
- H. This Memorandum of Understanding may be amended by mutual written agreement.
- I. This Memorandum of Understanding may be terminated at any time by either party, provided that notice of termination is given by the notifying party to the other party at least ninety (90) days in advance of the date on which the termination is intended to become effective. Any termination of this Memorandum of Understanding shall not have effect on any arrangement in place at the time that the notice is provided, where the arrangement arises from any Supplementary Agreement resulting from this Memorandum of Understanding. Supplementary Agreements may only be terminated in accordance with the terms contained therein.

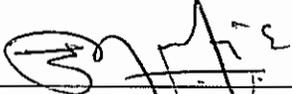
IN WITNESS WHEREOF the parties hereto have executed the Memorandum of Understanding as of the date first written above.

UNIVERSITY COLLEGE OF THE NORTH

Per:   
 Name: Konrad Jonasson  
 Title: I/President

Per:   
 Name: Doris Young  
 Title: Advisor to the President on  
 Aboriginal Affairs

THE UNIVERSITY OF MANITOBA

Per:   
 Name: Digvir Jayas  
 Title: Vice-President (Research)

Per:   
 Name: Janice Ristock  
 Title: Associate Vice-President (Research)

BETWEEN:

THE UNIVERSITY OF WINNIPEG

- and -

THE UNIVERSITY OF MANITOBA

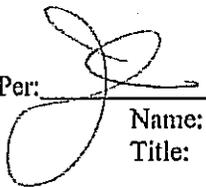
WHEREAS:

- A. The Truth and Reconciliation Commission of Canada was established to provide opportunities to seek truth, healing and reconciliation, for the victims and all those involved with or affected by the Indian Residential Schools system. The Commission will at the conclusion of its work, create a National Research Centre to house the materials generated through the Commission's activities. The National Research Centre will assist the Commission in meeting one of its mandates, as identified in the Commission's terms of reference to "identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use".
- B. The University of Manitoba, in partnership with First Nations, Inuit, and Métis communities and other educational institutions, wishes to seek to house the National Research Centre.
- C. The University of Winnipeg and The University of Manitoba, for the purpose of furthering development of the National Research Centre of the Truth and Reconciliation Commission of Canada, hereby affirm their intent to promote such cooperation activities as will be of mutual benefit to the development of the National Research Centre.
- D. Details of the implementation of any particular cooperation activity resulting from this Memorandum of Understanding shall be negotiated between the two institutions as such specific case may arise, and will be outlined in one or more Supplementary Agreements between the institutions. Supplementary Agreements are subject always to availability of sufficient funds at the respective institutions, and may involve other partners.
- E. The institutions recognize that this cooperative relationship may result in the development of various types of intellectual property and technology transfer. The institutions are committed to working in good faith to develop fair principles for dealing with intellectual property and technology transfer, including ownership, use, publication, and confidentiality. These principles will be incorporated into the Supplementary Agreements.
- F. Both parties shall designate a liaison office for this Memorandum of Understanding and for any Supplementary Agreements. For The University of Winnipeg, the liaison office shall be the Office of the Vice-President (Research). For The University of Manitoba, the liaison office shall be the Office of the Associate Vice-President (Research and International).

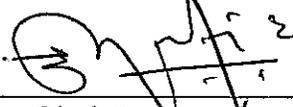
- G. This Memorandum of Understanding reflects the commitment of the institutions to cooperation with respect to the National Research Centre as of the date first written above.
- H. This Memorandum of Understanding may be amended by mutual written agreement.
- I. This Memorandum of Understanding may be terminated at any time by either party, provided that notice of termination is given by the notifying party to the other party at least ninety (90) days in advance of the date on which the termination is intended to become effective. Any termination of this Memorandum of Understanding shall not have effect on any arrangement in place at the time that the notice is provided, where the arrangement arises from any Supplementary Agreement resulting from this Memorandum of Understanding. Supplementary Agreements may only be terminated in accordance with the terms contained therein.

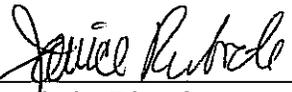
IN WITNESS WHEREOF the parties hereto have executed the Memorandum of Understanding as of the date first written above.

Per:   
 Name: Sandra Kirby  
 Title: Associate Vice-President Academic  
 Acting Vice-President of Research

Per:  for Neil Besner, VPRI  
 Name: JOHN CARLETT  
 Title: VPA

THE UNIVERSITY OF MANITOBA

Per:   
 Name: Digvir Jayas  
 Title: Vice-President (Research + INTERNATIONAL)

Per:   
 Name: Janice Ristock  
 Title: Associate Vice-President (Research)

THIS MEMORANDUM OF UNDERSTANDING dated the 28th day of March, 2011.

BETWEEN:

LE COLLÈGE UNIVERSITAIRE DE SAINT-BONIFACE

- and -

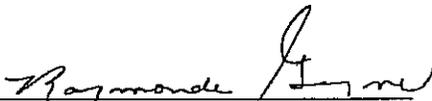
THE UNIVERSITY OF MANITOBA

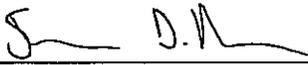
WHEREAS:

- A. The Truth and Reconciliation Commission of Canada was established to provide opportunities to seek truth, healing and reconciliation, for the victims and all those involved with or affected by the Indian Residential Schools system. The Commission will at the conclusion of its work, create a National Research Centre to house the materials generated through the Commission's activities. The National Research Centre will assist the Commission in meeting one of its mandates, as identified in the Commission's terms of reference to "identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use".
- B. The University of Manitoba, in partnership with First Nations, Inuit, and Métis communities and other educational institutions, wishes to seek to house the National Research Centre.
- C. The Collège universitaire de Saint-Boniface The University of Manitoba, for the purpose of furthering development of the National Research Centre of the Truth and Reconciliation Commission of Canada, hereby affirm their intent to promote such cooperation activities as will be of mutual benefit to the development of the National Research Centre.
- D. Details of the implementation of any particular cooperation activity resulting from this Memorandum of Understanding shall be negotiated between the two institutions as such specific case may arise, and will be outlined in one or more Supplementary Agreements between the institutions. Supplementary Agreements are subject always to availability of sufficient funds at the respective institutions, and may involve other partners.
- E. The institutions recognize that this cooperative relationship may result in the development of various types of intellectual property and technology transfer. The institutions are committed to working in good faith to develop fair principles for dealing with intellectual property and technology transfer, including ownership, use, publication, and confidentiality. These principles will be incorporated into the Supplementary Agreements.
- F. Both parties shall designate a liaison office for this Memorandum of Understanding and for any Supplementary Agreements. For The Collège universitaire de Saint-Boniface, the liaison office shall be the Office of the Vice-President (Academic and Research). For The University of Manitoba, the liaison office shall be the Office of the Associate Vice-President (Research).

- G. This Memorandum of Understanding reflects the commitment of the institutions to cooperation with respect to the National Research Centre as of the date first written above.
- H. This Memorandum of Understanding may be amended by mutual written agreement.
- I. This Memorandum of Understanding may be terminated at any time by either party, provided that notice of termination is given by the notifying party to the other party at least ninety (90) days in advance of the date on which the termination is intended to become effective. Any termination of this Memorandum of Understanding shall not have effect on any arrangement in place at the time that the notice is provided, where the arrangement arises from any Supplementary Agreement resulting from this Memorandum of Understanding. Supplementary Agreements may only be terminated in accordance with the terms contained therein.

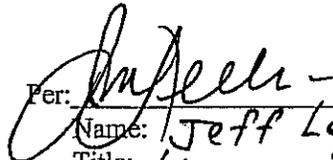
IN WITNESS WHEREOF the parties hereto have executed the Memorandum of Understanding as of the date first written above.

Per:   
Name: Raymonde Gagné  
Title: President

Per:   
Name: Stéphane Dorge  
Title: University Secretary

THE UNIVERSITY OF MANITOBA

Per:   
Name: David T. Barnard  
Title: President and Vice-Chancellor

Per:   
Name: Jeff Leclerc  
Title: University Secretary

THIS MEMORANDUM OF UNDERSTANDING dated the 2nd day of May, 2011

BETWEEN:

THE BOARD OF GOVERNORS OF RED RIVER COLLEGE  
("Red River College")

- and -

THE UNIVERSITY OF MANITOBA

WHEREAS:

- A. The Truth and Reconciliation Commission of Canada (the "Commission") was established to provide opportunities to seek truth, healing and reconciliation, for the victims and all those involved with or affected by the Indian Residential Schools system.
- B. At the conclusion of its work, the Commission will create a National Research Centre to house the materials generated through the Commission's activities.
- C. The National Research Centre will assist the Commission in meeting one of its mandates, as identified in the Commission's terms of reference to "identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use".
- D. The University of Manitoba, in partnership with First Nations, Inuit, and Métis communities and other educational institutions, wishes to seek to house the National Research Centre.

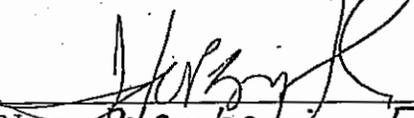
NOW THEREFORE, in consideration of the premises and of the mutual covenants herein contained, Red River College and The University of Manitoba hereby covenant and agree as follows:

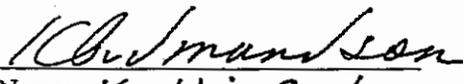
1. Red River College and The University of Manitoba, for the purpose of furthering development of the National Research Centre of the Truth and Reconciliation Commission of Canada, hereby affirm their intent to promote such cooperation activities as will be of mutual benefit to the development of the National Research Centre.
2. Details of the implementation of any particular cooperation activity resulting from this Memorandum of Understanding shall be negotiated between the two institutions as such specific case may arise, and will be outlined in one or more Supplementary Agreements between the institutions. Supplementary Agreements are subject always to availability of sufficient funds at the respective institutions, and may involve other partners.
3. The institutions recognize that this cooperative relationship may result in the development of various types of intellectual property and technology transfer. The institutions are committed to working in good faith to develop fair principles for dealing with intellectual property and technology transfer, including ownership, use, publication, and confidentiality. These principles will be incorporated into the Supplementary Agreements.

4. Both parties shall designate a liaison office for this Memorandum of Understanding and for any Supplementary Agreements. For Red River College, the liaison office shall be the Office of the President and CEO. For The University of Manitoba, the liaison office shall be the Office of the Associate Vice-President (Research).
5. This Memorandum of Understanding reflects the commitment of the institutions to cooperation with respect to the National Research Centre as of the date first written above.
6. This Memorandum of Understanding may be amended by mutual written agreement.
7. This Memorandum of Understanding may be terminated at any time by either party, provided that notice of termination is given by the notifying party to the other party at least ninety (90) days in advance of the date on which the termination is intended to become effective. Any termination of this Memorandum of Understanding shall not have effect on any arrangement in place at the time that the notice is provided, where the arrangement arises from any Supplementary Agreement resulting from this Memorandum of Understanding. Supplementary Agreements may only be terminated in accordance with the terms contained therein.

IN WITNESS WHEREOF the parties hereto have executed the Memorandum of Understanding as of the date first written above.

THE BOARD OF GOVERNORS OF RED RIVER COLLEGE

Per:   
 Name: *Stephanie Forsyth*  
 Title: *President and CEO*

Per:   
 Name: *Kathi Gudmandson*  
 Title: *Corporate Secretary*

THE UNIVERSITY OF MANITOBA

Per:   
 Name: *David T. Barnard*  
 Title: *President and Vice-Chancellor*

Per:   
 Name: *Jeff Leclerc*  
 Title: *University Secretary*



January 30, 2012

Janice Ristock, PhD

Associate Vice-President (Research and International)  
207 Administration Building  
University of Manitoba  
Winnipeg, MB R3T 2N2

Dear Dr. Ristock,

I am writing on behalf of the National Association of Friendship Centres to express our interest and commitment to collaborate on your bid for the National Research Centre on Residential Schools mandated by the 2006 Indian Residential Schools Settlement Agreement and initiated by the Truth and Reconciliation Commission of Canada (TRC).

I had the opportunity to review the proposal and am confident the University of Manitoba will bring the efforts of the TRC, survivors and their families to an ethical, community based platform from which to create meaningful engagement opportunities. The commitment the University of Manitoba has to their indigenous students, faculty and broader community is unmistakable as their Strategic Plan explicitly states their goal is to make Winnipeg the national centre of excellence for Aboriginal education. The privacy, permission and cultural sensitivities expected in establishing a National Research Centre encompassing the TRC archives has been efficiently addressed.

The National Association of Friendship Centres (NAFC) is a national Aboriginal not-for-profit organization representing the concerns of 127 cultural and community development organizations across Canada. As Canada's largest infrastructure of Aboriginal service delivery providers, NAFC advocates for the needs of urban First Nation, Métis and Inuit peoples and the Friendship Centre Movement that serves them. The establishment of the National Research Centre will assist NAFC in our commitment to address the well-being of Aboriginal peoples in an urban environment. We are especially interested in seeing the capacity development of our urban Aboriginal peoples.

NAFC looks forward to collaboration with the University of Manitoba on further defining our role as a governance partner and digital access sites, respectively. We fully support this proposal and look forward to working closely with the University of Manitoba and the interdisciplinary team as we move forward on this important endeavour.

If you need any further information regarding our support I may be reached at 613-563-4844 or by email at [jcyr@nafc.ca](mailto:jcyr@nafc.ca).

Sincerely,

A handwritten signature in black ink, appearing to read 'Jeff Cyr', with a large, sweeping flourish extending to the right.

Jeff Cyr  
Executive Director  
National Association of Friendship Centres

July 12, 2011

The Truth and Reconciliation Commission of Canada  
1500-360 Main Street  
Winnipeg, MB R3C 3Z3

Canadian Museum **FOR HUMAN RIGHTS**  
Musée canadien **POUR LES DROITS DE LA PERSONNE**



Dear Commissioners,

I would like to thank the Truth and Reconciliation Commission for organizing the Truth and Reconciliation Commission National Research Centre Forum in Vancouver in March 3, 2011 and for inviting the Canadian Museum for Human Rights (CMHR) to participate. As I stated during the conference, we at the museum recognize the work of the TRC as essential to crafting a more equitable future for Aboriginal People and a stronger Canada for all citizens. It is our strong belief that the Canadian Museum for Human Rights can both complement and directly support the TRC.

I'd like to reiterate our commitment to sharing our experiences and the knowledge we gather at the CMHR with you as the creation of a national research centre moves ahead. We are very proud of the mutually beneficial partnership that continues to grow and consistent with that is our ongoing willingness to do all we can to ensure that the national research centre will enjoy the same success that we envision for the museum.

It is in this spirit that I am writing on behalf of the Canadian Museum for Human Rights, to support the University of Manitoba's bid to host the Truth and Reconciliation Commission's archives and the development of a National Research Centre in Winnipeg, Manitoba.

I'm pleased to advise you that the CMHR has recently signed a Memorandum of Understanding (MOU) with the University of Manitoba. This MOU formalizes this relationship and will facilitate co-operation between the UofM and the CMHR, allowing us to continue working together on a larger number of projects aimed at human rights education and promotion.

As we continue to develop our content and exhibits and talk to Canadians from coast to coast to coast, I take very seriously the museum's role in nourishing a new national discussion around ensuring a more equitable future for Indigenous people in Canada. Supporting the efforts of the University is one of the ways we can do this and ensure that the National Research Centre and archives can continue the important work towards reconciliation undertaken by the TRC.

Sincerely,

Stuart Murray  
President and CEO

cc. David Bernard,  
President and Vice-Chancellor, University of Manitoba

February 2, 2012

Shelley Sweeney, PhD, Head  
University of Manitoba Archives & Special Collections,  
330 Elizabeth Dafoe Library,  
Winnipeg, MB, Canada  
R3T 2N2

Dear Dr. Sweeney,

It is with honour and excitement that I write this letter of support for the establishment of a National Research Centre (NRC) for the Truth and Reconciliation Committee of Canada (TRC) at the University of Manitoba. Winnipeg is an acknowledged centre of Aboriginal culture and the creation of the NRC in Winnipeg is a natural fit.

Winnipeg has also become a centre of excellence for archival practice and historical research. Along with the UNESCO-designated HBC Archives, which have been housed at the Archives of Manitoba since 1974 and were formally donated to the province in 1994, Winnipeg boasts the following world-class institutions devoted to the preservation of Canada's history:

- the Centre du Patrimoine at the Société Historique de Saint-Boniface, the premier archival repository for the French-Canadian experience in Western Canada;
- the Centre for Rupert's Land Studies, based at the University of Winnipeg, which facilitates scholarly research and publishing concerning the history of the Hudson's Bay Watershed;
- Canada's National History Society, publisher of the award-winning magazine, *Canada's History* (formerly *The Beaver*), also based at the University of Winnipeg;
- the Canadian Museum for Human Rights, Canada's first national museum outside of the Ottawa area, will be opened to the public in 2012. The CMHR will have a substantial archives and research component in addition to its exhibits gallery; and
- the Winnipeg Art Gallery, home to one of the world's premiere collections of Inuit art.

In addition, the HBCA is likely the most important collection of records relating to Aboriginal life in Canada's North and West that is not a signatory to the TRC. Textual records, photographs, maps, films, documentary art and film records created through the course of HBC's business activities from 1670 onward illuminate the relationships between Aboriginal people and Europeans and Canadian-born citizens, which is likely to provide important context for TRC-related research. It will be greatly beneficial to researchers to have the NRC and the HBCA based in the same city.

There will be significant opportunities for collaboration between the Archives of Manitoba and the NRC if it is established in Winnipeg. The Archives of Manitoba has one of Canada's best analogue archival conservation labs and a strong team of professional archivists, many of whom are graduates of the University of Manitoba's Archival Studies Program. We often contribute to the work of other local organizations by providing advice and support to further the preservation of their material. We have also conducted tours and participated in seminars for the University of Manitoba Archival Studies Program to orient students to our operations and share our areas of expertise. We envision a similar relationship with the TRC in areas where we are in a position to share our experience and knowledge as there are other numerous opportunities for collaboration with the Archives of Manitoba and with other Manitoba based archives and heritage institutions.

I am excited about the possibility of having another world-class archival collection in Winnipeg. Should this occur, it will cement Winnipeg's position as a hub for archival research of Canada's past and will greatly aid researchers who will appreciate the centralization and synergies of these two great collections.

I would be happy to consult with representatives of the TRC or the University of Manitoba if a decision is made to move forward with the process of establishing a National Research Centre at the University of Manitoba.

Best regards,

  
Scott Goodine  
Archivist of Manitoba



Centre du  
patrimoine

340, boulevard Provencher Boulevard  
Saint-Boniface (Manitoba) R2H 0G7

Tél./Tel.: 204-233-4888  
Télec./Fax: 204-231-2562

shsb@shsb.mb.ca  
www.shsb.mb.ca

January 4, 2012

The Truth and Reconciliation Commission of Canada  
1500 – 360 Main Street  
Winnipeg, Manitoba  
R3C 3Z3

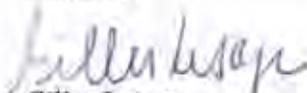
Dear Commissionners

The Société historique de Saint-Boniface recognizes the national significance of the Truth and Reconciliation Commission's task. As a collecting agency, the Société historique de Saint-Boniface has as its mandate to document the Franco-Manitoban and Métis experience. In this context we have acquired the archives of the archdioceses of Saint-Boniface and Keewatin-Le Pas. We also have acquired many religious congregations' archival collections including the Oblates of Mary Immaculate. These have important records pertaining to the residential school question. As this material is mostly in French, we strive to make the material as readily accessible as possible.

It is in this spirit that I am writing on behalf of the Société historique de Saint-Boniface to support the University of Manitoba's bid to host the Truth and Reconciliation Commission's archives and the development of a National Research Centre in Winnipeg, Manitoba. We view the University of Manitoba's initiative, the new Canadian Museum for Human Rights proposed programs and the other important religious archival centers which have archival collections pertaining to the residential schools as the coming together of a critical mass of institutions which will make of Winnipeg the research center where access to the relevant archival documentation on residential schools will be much easier.

We fully support the efforts of the University and consider that this is one of the ways we can ensure that the National Research Centre and archives can continue the important work towards reconciliation undertaken by the TRC.

Sincerely,



Gilles Lesage

Executive Director



February 8, 2012

To Whom it may concern:

On behalf of The Manitoba Museum, I wish to affirm our support for the bid by the University of Manitoba to establish a National Research Centre on Residential Schools to provide an academic home for the Truth and Reconciliation Commission (TRC) Archives. The Winnipeg presence of the TRC archive will enhance and contextualize resident collections like ours and enable us to elaborate on themes which are central to our attempts to sensitively and accurately reflect Manitoba history. The TRC archive will provide an important aboriginal counterpoint to collections which focus on the corporate history of Hudson's Bay Company and reflect a legacy of non-aboriginal collecting practices.

The Manitoba Museum would be delighted to offer support and advice regarding the handling and storage of artefacts and to discuss the development of relationships with source communities and respectful protocols for accommodating their artefacts.

The Manitoba Museum holds a rich artefact collection of over 2.8 million objects, manythousands of which have aboriginal connections and tell stories about aboriginal ingenuity and resilience. Our curators actively engage with University scholars and researchers to bring new depths of knowledge to this material. The proposed objectives of the National Research Centre align well with our institution's mandate to develop and share knowledge about the true experiences of Manitoba's aboriginal peoples.

We look forward to assisting in the respectful retention of the memories of Residential school survivors and in making sure that their Manitoba legacy is not forgotten.

Sincerely,

Claudette Leclerc  
CEO

*encouraging discovery encourage la découverte*





# ST JOHN'S COLLEGE

University of Manitoba  
92 Dysart Road  
Winnipeg, MB R3T 2M5  
Canada

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## OFFICE OF THE WARDEN

February 1, 2012

To Whom It May Concern:

Re: National Research Centre for the Truth and Reconciliation Commission

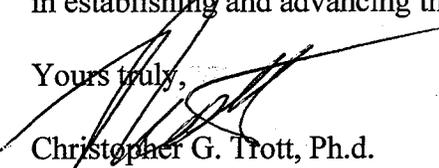
I am writing to express St John's College's enthusiastic support for establishing the National Research Centre of the Truth and Reconciliation Commission records at the University of Manitoba.

As a College affiliated with one of the historic mission churches (the Anglican Church of Canada) we wholeheartedly support the work of the National Church towards reconciliation with the Aboriginal Peoples of Canada for the gross injustices they received at the hands of church members. The duration of the Commission will be too short to reach any profound sense of reconciliation and that work will continue for many years after the Commission has concluded its mandate. The record of witnesses established by the Commission provides an important vehicle for all Canadians to understand the legacy of the Residential Schools, and thus the continuing work of a National Research Centre will be critical in this process. The University of Manitoba provides a good venue for the Centre because of the University's ongoing commitment to becoming the University of choice for First Nations. There are also other important archival collections in Winnipeg relating to the history of First Nations such as the Hudson's Bay Company Archives and the Walter Rudnicki fonds at the University of Manitoba Archives. Locating the Centre in Manitoba would create an important interrelated research hub for those wishing to study First Nations history.

Secondly, the College has had a long-standing commitment to promoting Canadian Studies. No matter how painful the history of Residential Schools may be, it is a part of Canadian History and the fabric of modern Canadian society. Through its research emphasis and scholarships for Aboriginal and non-Aboriginal students, the College continues to promote the honest search into Canada's past. With the National Research Centre close at hand we look forward to promoting the work of scholars who wish to work with the collections, and providing space for them in our facilities while they work.

For these reasons St John's College looks forward to working with the University of Manitoba in establishing and advancing the National Research Centre at the University.

Yours truly,

  
Christopher G. Trott, Ph.d.



**ST. PAUL'S COLLEGE**  
University of Manitoba  
70 Dysart Road  
Winnipeg, Manitoba  
Canada R3T 2M6  
(204) 474-8582 fax (204) 474-7620  
bracken@cc.umanitoba.ca



**Office of the Rector**

March 24, 2011

The Truth and Reconciliation Commission of Canada  
1500-360 Main Street  
Winnipeg, Manitoba  
R3C 3Z3

Dear Commissioners:

I am writing to provide support from St. Paul's College of the University of Manitoba for the proposal to locate the National Research Centre of the Truth & Reconciliation Commission Residential Schools Legacy at the University of Manitoba. As a Roman Catholic College, St. Paul's is very mindful of the sorrowful legacy of the residential schools in Canada, and the role the Church played in this legacy. As the same time, we are aware of the beginning steps at reconciliation through the meeting in Rome between representatives of the Assembly of First Nations and residential school survivors and Pope Benedict XVI in April of 2009. Further, we agree with former Grand Chief Phil Fontaine that this meeting was only a beginning, and much more needs to be done. The College's Chancellor, Archbishop V. James Weisgerber was instrumental in arranging the meeting with the Pope.

We believe St. Paul's College has much to offer as a supporter of a National Research Centre. The Arthur V. Mauro Centre for Peace and Justice at St. Paul's College has a strong commitment to peace through reconciliation. It has been highlighted in the University of Manitoba's Strategic Plan as an important part of the University's Human Rights Initiative. Through the Centre's annual Sol Kanee Memorial Lecture Series, it has brought distinguished international figures to Winnipeg. Two recent speakers in this series have experience related to the work of the Truth and Reconciliation Commission: Chief Oren Lyons in 2007 and Dr. Pumla Gobodo-Madikizela in 2010.

Dr. Chief Oren Lyons, the 2007 Kanee Lecturer here at the University of Manitoba, is Faithkeeper and Chief of the Turtle Clan of the Onondaga Nation of the Six Nations of the Iroquois Confederacy and gave the keynote address at the UN General Assembly which opened "The Year of Indigenous Peoples" (1993). His work helped to lay the foundation for the UN Declaration on the Rights of Indigenous Peoples in 2007.

Dr. Gobodo-Madikizela was the 2010 Kanee Lecturer. She served on the Human Rights Violation Committee of the South African Truth and Reconciliation Commission as coordinator of public hearings in the Western Cape from 1996–2003. In this role she facilitated private encounters between perpetrators of gross human rights violations and their victims. We are committed to continue to bring speakers of the calibre of Chief Lyons and Dr. Gobodo-Madikizela to Winnipeg.

The Mauro Centre attracts students from Canada and around the world who wish to study peace and reconciliation through its PhD and Masters programs. Their diversity and experience would be an advantage to the National Research Centre, and in turn it would be of great benefit to students in both graduate programs.

The College has also long been a supporter of the Faculty of Arts Masters Program in Archival Studies and student College members have been recent graduates of this program.

The College is an important part of the University, stands to benefit greatly from the location of the National Research Centre on the University of Manitoba campus, and we believe has much to offer in the way of support for such a Centre.

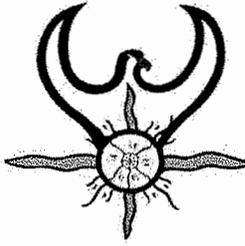
Yours sincerely,



Denis C. Bracken  
Rector, St. Paul's College

DCB/bw

- c. Professor Jean Friesen  
Professor Laara Fitznor



*Sandy-Saulteaux Spiritual Centre*  
(formerly Dr. Jessie Saulteaux Resource Centre and Francis Sandy Theological Centre)  
Box 210, Beausejour, Manitoba R0E 0C0  
Phone: 204-268-3913 • Fax: 204-268-4463  
Email: sansau@mymts.net



January 30, 2012

To whom it may concern,

I'm writing, on behalf of the Sandy-Saulteaux Spiritual Centre, to support the proposal by the Centre for Human Rights Research at the University of Manitoba, to house the National Research Centre being established by the Truth and Reconciliation Commission.

The Sandy-Saulteaux Spiritual Centre is the national school of the United Church of Canada for training First Nations people to be spiritual leaders and ministers in their communities. It came about through the vision and hard work of First Nations communities and individuals who recognized the importance of developing the leadership skills in their own people. The school was established near Beausejour in the early 1990s because of the proximity to the many aboriginal communities in the prairie and northern regions that are connected to the United Church of Canada. The central location provides good accessibility for students coming from the east and the west and the north. The school's archives are housed, along with some of the church's residential school archival material in the United Church archives at the University of Winnipeg.

The United Church has a strong commitment to the process of truth-telling and of reconciliation amongst Indigenous peoples and non-indigenous people in Canada. The National Research Centre will be an important site for this country to grapple with the reality and impact of residential schools in the years ahead – to understand the trauma, the cultural, political and mental health and spiritual issues arising from students' experiences. The archives of the TRC will be an important place to house the stories of a people harmed by colonialism and racism.

Winnipeg, at the University of Manitoba, is a vital place in which to locate the Centre. With the strong leadership in the Indigenous organizations in this city, the close proximity of many of the former residential school locations; along with the strong commitment of the University of Manitoba to Indigenous studies and development, the National Research Centre will be a welcome and significant resource in the on-going work of reconciliation across the country. The Sandy-Saulteaux Spiritual Centre looks forward to the opportunities for learning and collaboration it will provide.

Sincerely,

Norah McMurtry  
Keeper of the Centre  
Sandy-Saulteaux Spiritual Centre



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**PREMIER OF MANITOBA**

Legislative Building  
Winnipeg, Manitoba CANADA  
R3C 0V8

February 10, 2012

President David Barnard  
202 Administration Building  
University of Manitoba  
Winnipeg MB R3T 2N2

Dear Dr. Barnard,

I am writing to offer the Government of Manitoba's support for the University of Manitoba's proposal to host the National Research Centre on residential schools mandated by the Indian Residential Schools Settlement Agreement. I understand that the Truth and Reconciliation Commission of Canada recently issued its call for submissions to provide a permanent home for its archives, which include thousands of videotaped interviews with former residential school students, along with government and church records.

We are pleased that the University of Manitoba has engaged Red River College, University College of the North and the University of Winnipeg in discussions about how those institutions could be part of a wider network facilitating access to the archives for all Manitoba residents.

Our government supported the TRC's first national event here in Winnipeg and we feel strongly that the National Research Centre should find its home here in the heart of Canada, easily accessible to former residential school students. We see huge potential for material in the archives to be used in curriculum development and we believe the new centre would add to Winnipeg's growing reputation as Canada's human rights capital.

The University of Manitoba's archival staff and archiving studies professors have a close working relationship with provincial government archivists and our government has supported for decades the university's leadership in Indigenous education. We are confident that the University of Manitoba has the expertise and sensitivity to care for the TRC archives in perpetuity.

Sincerely,

Greg Selinger

cc: John G. Alho, MBA  
Associate Vice-President (External)



## NELSON MANDELA CENTRE OF MEMORY

*Ungqongile Isigaba*

15 December 2011

Dr David Barnard  
President of the University of Manitoba  
202 Administration Building  
Winnipeg R3T 2N2  
Canada

Dear Dr Barnard

### **CANADIAN TRC NATIONAL RESEARCH CENTRE AND ARCHIVES**

We write in support of the University of Manitoba's proposal to become the host institution for the Canadian TRC National Research Centre and Archives.

Our perspective on this matter is shaped primarily by: our experience in the decision-making processes informing the location of the African National Congress Archives (early 1990s), the archives of the Convention for a Democratic South Africa (mid-1990s), the South African Truth and Reconciliation Commission archive (late 1990s) and, of course, Nelson Mandela's private archive (2000s); as well as our long association with the University's Master's Program in Archival Studies.

We do not have specialist knowledge on either the Canadian TRC or First Nation histories and politics. But drawing from our knowledge of similar processes in South Africa's recent past, we believe the University's proposal to be a strong one, given its:

- Prioritization of First Nation needs and expectations.
- Understanding that ownership rests with people and nations rather than institutions.
- Provision of a strong research-memory-human rights nexus.
- Understanding of the work of archive as the work of justice.
- Grounding in an institutional academy-memory institution matrix.

**Founder:** Mr N R Mandela    **Chairperson:** Professor G J Gerwel    **Chief Executive:** Mr A E Dangor  
**IT Number:** 9259/99    **PBO Number:** 034-681-NPO    **Vat Number:** 4590213601  
PRIVATE BAG X70 000, HOUGHTON, 2041, SOUTH AFRICA  
Tel +27 11 547 5600 Fax +27 11 728 1111  
**Website:** [www.nelsonmandela.org](http://www.nelsonmandela.org)



- Understanding of archival custody as defined (in terms of warrant and purpose) by narrative.
- Provision of an archival studies program of high international standing renowned in particular for its deconstructing of dominant Western modes of knowledge construction.

We wish you every success in this endeavour.

Yours sincerely

Verne Harris  
Head: Memory Programming

Sello Hatang  
Head: Public Programming

cc. Professor Karen Busby



Center for the Study of Genocide,  
Conflict Resolution, and Human Rights

Hall, Room 703  
Rutgers, The State University of New Jersey  
360 Martin Luther King Jr. Blvd.  
Newark, NJ 07102-1801

<http://cghr.newark.rutgers.edu>  
[cghr@newark.rutgers.edu](mailto:cghr@newark.rutgers.edu)  
Tel: 973-353-1260 or 5255  
Fax: 973-353-5310

December 14, 2011

Truth and Reconciliation Commission of Canada  
1500-360 Main Street  
Winnipeg, NB R3C 3Z3

Dear Commissioners,

I am writing to express strong support for the establishment of a National Research Centre (NRC) on residential schools at the University of Manitoba, one that would include both stories of survivors and other archival materials resulting from the critical work of the Truth and Reconciliation Commission.

The University of Manitoba would be an outstanding host for this National Research Council for a number of reasons. The university has an outstanding faculty and a number of departments whose work is related to First Nations peoples, archiving, and human rights issues. Indeed, the university is the home of the Centre for Human Rights Research Initiative (CHRR), which is undertaking cutting-edge research on these issues. It is for this reason that the Center I direct has established a MoU with CHRR and hopes to work together on future projects, the first of which would be a conference focused on indigenous peoples in North America. Our Center would be honored to continue these collaborations and work on projects related to the NRC.

There are many other reasons that the University of Manitoba would be a perfect venue for the NRC. Scholars working there have established close ties to indigenous communities in the area and have a history of working together with them. This sort of university-community relationship would further enhance the work of the NRC. And, as you know, Manitoba is the home of the new Canadian Museum for Human Rights, which would provide still further synergies for the NRC.

For all of these reasons, I hope you will give the utmost consideration to establishing the National Research Centre at the University of Manitoba. It would be an ideal host for this new institution. Please let me know if I can provide any additional information.

Sincerely,

*Alex Hinton*

Alexander Hinton  
Professor of Anthropology  
Director, Center for the Study of Genocide, Conflict Resolution, and Human Rights  
President, International Association of Genocide Scholars (2011-13)  
Member, Institute for Advanced Study, Princeton University (2011-12)



TERESA LOZANO LONG INSTITUTE OF LATIN AMERICAN STUDIES

THE UNIVERSITY OF TEXAS AT AUSTIN

---

*1 University Station D0800 • Austin, Texas 78712-0331*

*Sid W. Richardson Hall 1.310 • (512) 471-5551 • Fax (512) 471-3090 • <http://www.utexas.edu/cola/insts/llilas/>*

Dr. David Barnard  
President of the University of Manitoba  
202 Administration Building  
Winnipeg, Manitoba, R3T 2N2

Dear Dr. Barnard:

January 17, 2012

It is my pleasure to write a letter in support of the University of Manitoba's bid to house the National Research Centre of Canada's Truth and Reconciliation Commission on Indian Residential Schools.

I am the Director of the University of Texas' Lozano Long Institute of Latin American Studies (LLILAS) and Benson Latin American Collection. LLILAS and the Benson Collection are two of the primary partners in a collaborative effort to provide worldwide online access to the digital archive of the Guatemalan National Police Historical Archive (AHPN). Although we are unable to provide concrete support to the University of Manitoba at this time, we see numerous parallels between our work with the AHPN in Guatemala and your bid to house the National Research Centre of Canada's Truth and Reconciliation Commission on Indian Residential Schools.

In conclusion, we fully support the efforts of the University of Manitoba as you seek to win this bid. Efforts like this to promote truth and reconciliation processes are of fundamental importance to the indigenous peoples in Canada, in Guatemala, and throughout the hemisphere.

Sincerely

A handwritten signature in black ink, appearing to read "Charles R. Hale".

Charles R. Hale

Director

Teresa Lozano Long Institute of Latin American Studies  
Benson Latin American Collection



Umeå University, SE-901 87 Umeå  
Vice-Chancellor Lena Gustafsson

Umeå 19 December 2011

The Truth and Reconciliation Commission of Canada

1500-360 Main Street

Winnipeg, MB R3C 3Z3

Canada

## LETTER OF SUPPORT

Umeå University, Sweden has a strong commitment to indigenous issues and hosts the Centre for Sami Research with an extensive agenda of related efforts.

The Centre for Sami Research at Umeå University (Sweden) has been involved in indigenous issues during the past ten years. We constitute a dynamic research environment with researchers from a variety of disciplines. A number of areas are highlighted as especially important: History, Identity, Culture, Language, Memory, Health, International perspectives, Education, Sustainable development, Traditional Knowledge, Climate change, and Land and water rights.

Umeå University and the University of Manitoba have a vast collaboration behind us relaying on a Memorandum of Understanding. The efforts aim to create an improved basis for health, environment, culture and democracy, thereby also enhancing the general prerequisites for indigenous peoples in Scandinavia and Canada. The concept is genuinely international and aims to establish a strong collaboration for indigenous research.

With this letter we want to express our support for the University of Manitoba's bid to provide a permanent home for the archives of the Truth and Reconciliation Commission of Canada.

The National Research Centre at the University of Manitoba would be an excellent strengthening of the so important research infrastructure, allowing us to further develop our collaboration, joint efforts for research funding and exchange programs. Sweden and Canada share the indigenous experience of residential schools and research has an obligation to address these issues in an appropriate way.

We are confident that the University of Manitoba will be a responsible and serious host to the National Research Centre, and want to express our sincere support of their application.

Sincerely yours,

A handwritten signature in cursive script that reads 'Lena Gustafsson'.

Lena Gustafsson

Vice-Chancellor, Umeå University

