



TRUTH AND RECONCILIATION WEEK 2021

CANADA'S
HISTORY



National Centre for
Truth and Reconciliation
UNIVERSITY OF MANITOBA

NATIONAL CENTRE FOR TRUTH AND RECONCILIATION



WALKING THE PATH TO RECONCILIATION IN 2021

This year, we gained a deeper collective understanding of the devastating and ongoing impacts of Canada's residential school system.

The recognition of unmarked graves at the sites of former residential schools reopened the wounds that Survivors and their families have been tending for generations. It also sparked a new conversation across the country as more people learn, engage, and reflect.

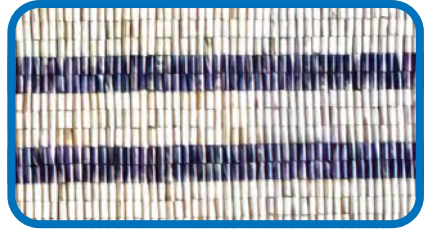
Truth and Reconciliation Week is an opportunity to bring together people from nations and cultures across the country to continue this reconciliation journey. In the week leading up to September 30, Orange

Shirt Day, we will honour the children who were sent to residential schools and the many who never came home. We will come together to embrace the hope we see in this renewed conversation as we work to ensure the truth of this country's history is known.

Truth and Reconciliation Week would not be possible without the Survivors, the children of Survivors, Indigenous Elders, and Knowledge Keepers who continue truth-telling to advance reconciliation through education. The National Centre for Truth and Reconciliation would like to thank all our funders and partners for their contributions.

WILL YOU JOIN US ON THE PATH TO RECONCILIATION THIS SEPTEMBER?

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ORANGE SHIRT DAY

SEPTEMBER 30 IS A DAY TO REMEMBER
THAT EVERY CHILD MATTERS.

Phyllis Webstad is Interior Salish, from the Stswecem'c (Canoe Creek) Xgat'tem (Dog Creek) First Nation. In 1973, when she was six, she was sent to St. Joseph's Mission Residential School in Williams Lake, B.C. She wanted to look nice, so she chose a new orange shirt her grandmother had given her to wear on the first day of school. When she arrived, the

people who ran the school took away her beautiful orange shirt and forced her to wear a uniform. That was the start of many things taken away from Phyllis and other children forced to live in that residential school. In 2013, she started Orange Shirt Day as a day for everyone to learn about residential schools and think about the harm they did to her and those who came before her.



THERE'S A LONG ROAD THAT LEADS THROUGH THE RESIDENTIAL SCHOOLS. THIS ROAD STARTED WELL BEFORE INDIGENOUS CHILDREN WERE FORCED TO ATTEND THESE SCHOOLS, WHEN INDIGENOUS NATIONS FLOURISHED, THEIR LAWS AND LANGUAGES INTACT. DESPITE THE RECENT HISTORY OF RACISM AND CRUELTY, TODAY OUR PATH IS FOCUSED ON HEALING AND RESURGENCE — ON THE LAND, IN OUR HOMES.



“THE COLOUR ORANGE HAS ALWAYS REMINDED ME OF THAT AND HOW MY FEELINGS DIDN'T MATTER, HOW NO ONE CARED AND HOW I FELT LIKE I WAS WORTH NOTHING. ALL OF US LITTLE CHILDREN WERE CRYING AND NO ONE CARED.”

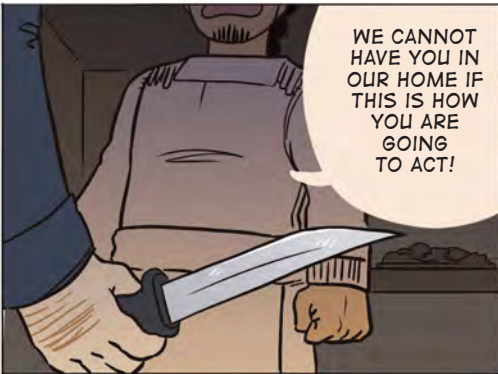
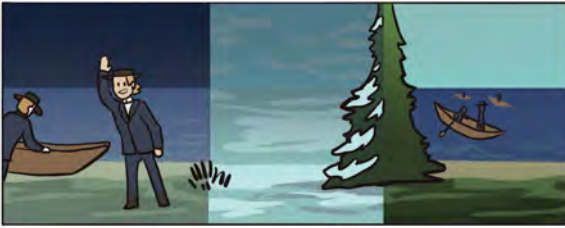
- PHYLIS WEBSTAD



The graphic novel-style story you are about to read uses an imaginary modern-looking home to explore some of the injustices encountered by Indigenous people. This story asks you to consider how you would feel if someone came into your home and stayed. As you read, think about what you would change. What different choices could the characters have made? What if the guests showed greater respect?

What will it take to rebuild the home in this story in a good way? There are many stories from First Nations, Inuit, and Métis homes across the country that still need to be told — each unique, each important, and each a part of our shared history. We encourage you to keep learning about the richness and diversity of First Nations, Inuit, and Métis peoples.







HOW WAS HUNTING?

SHOT FORTY-EIGHT.

WE'LL FILL UP THOSE CANOES IN NO TIME.

ARE THEY EVER GOING TO LEAVE?



I THINK WE NEED TO LEARN TO LIVE WITH THEM, MY DEAR.



SNIFF



YOUR SPIRIT IS STRONG.



IGNORE THEM.

SEND WORD TO THE
OTHER FAMILIES.
WE NEED TO MEET...



WE WILL SPEAK TO
WHAT IS RIGHTFULLY
OURS. WE WILL KEEP
OUR TEACHINGS.
THEY WILL COME TO
SEE WHO WE ARE.

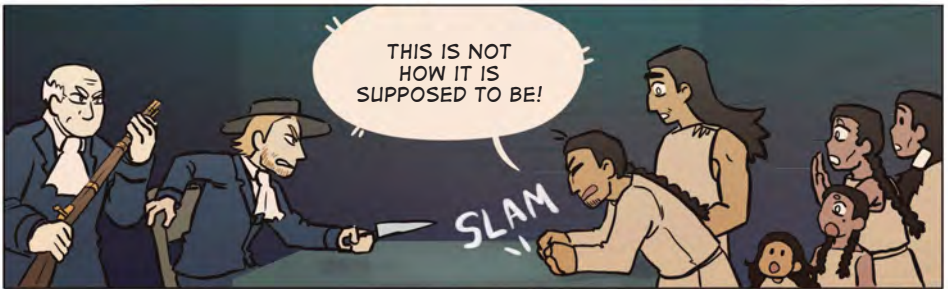


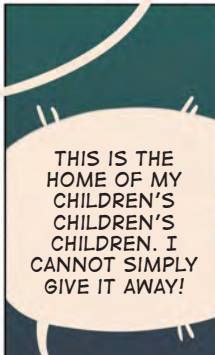
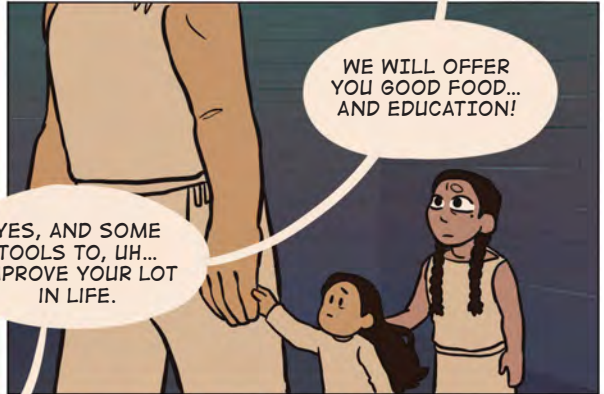
WE WILL SHOW THEM
THE PATH WE WALK.



OURS WILL BE OUR
PATH. THEIRS WILL
BE THEIRS.









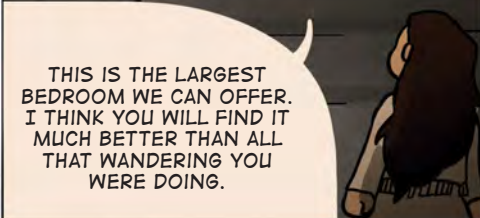
PACK UP YOUR BELONGINGS. WE HAVE A SPECIAL SPOT SET UP FOR YOU, AWAY FROM...



...ALL THIS.



BUT THIS IS OUR HOUSE!

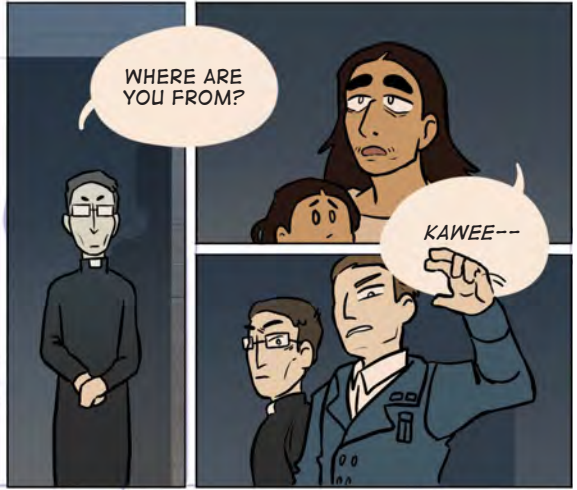


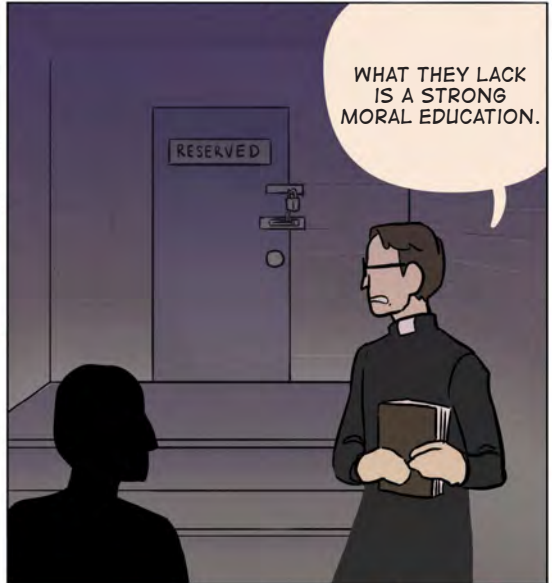
THIS IS THE LARGEST BEDROOM WE CAN OFFER. I THINK YOU WILL FIND IT MUCH BETTER THAN ALL THAT WANDERING YOU WERE DOING.



YES, YES, OF COURSE. DON'T WORRY!

CLICK











YOU WILL **NOT** SPEAK THAT HEATHEN LANGUAGE IN THIS CLASSROOM!



YOU **WILL** LEARN!







WHAT THEY DID—
WHAT THEY'RE DOING...
IT'S WRONG!



THEY BROKE THEIR
PROMISES.



THEY DO
NOT YET LIVE
THEIR WORDS,
MY GIRL.

SURELY YOU WANT
CHANGE TOO?

I...WE...I'VE
ALREADY LOST
SO MUCH.



THE TIME FOR CHANGE
IS NOW...

WE CANNOT WAIT
ANY LONGER!



WE WILL SING
OUR SONGS.



WE WILL
SPEAK OUR
LANGUAGES!



WE WILL RAISE
OUR FAMILIES
OUR WAY.

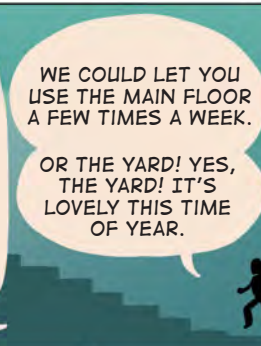


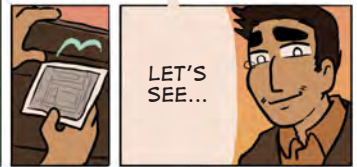
WE WILL HOLD
THEM TO THEIR
PROMISES!

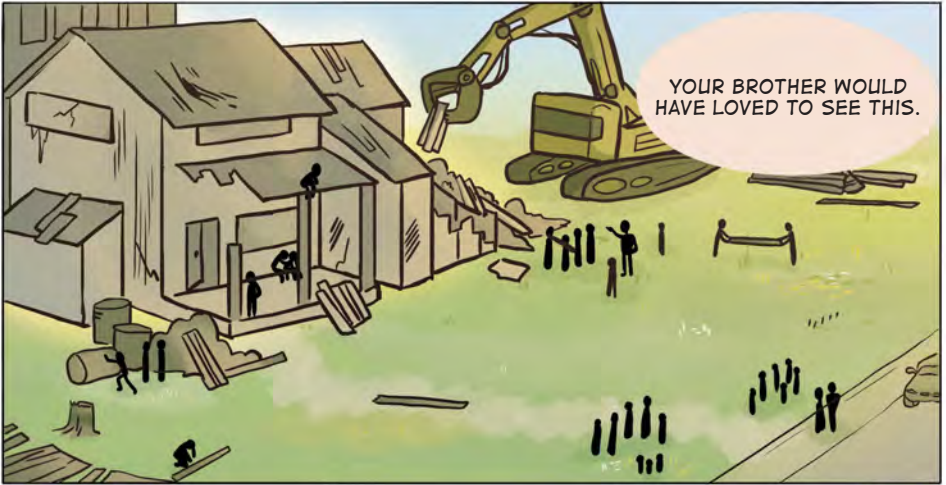


WE WILL GET OUR
CHILDREN BACK!









YOUR BROTHER WOULD HAVE LOVED TO SEE THIS.

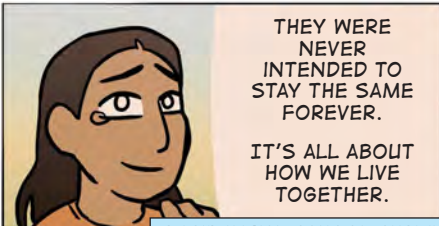


THINGS CAN NEVER BE THE WAY THEY WERE.



WE WILL BUILD IT BACK TOGETHER.

TOGETHER.



THEY WERE NEVER INTENDED TO STAY THE SAME FOREVER.

IT'S ALL ABOUT HOW WE LIVE TOGETHER.



FROM OUR ELDERS

HOPE FOR THE FUTURE STARTS WITH RESPECT

BY ELDER HARRY BONE AND ELDER FLORENCE PAYNTER

The story you read in this magazine is a difficult story.

It is a story of what was done to our people, to our brothers and sisters from other nations across Turtle Island, and to the land itself. It is a story that for some of you will strike very close to home as it is the story of what happened to your people, your family, or your community. For others, you may be learning this story for the first time and just starting to understand some of the true history of this place called Canada. Like all stories, it cannot capture everything that happened to us as Indigenous peoples, but only point towards some of the main events that took place.

While the story itself is difficult, we hope that you also saw a message of hope

and strength.

Despite what was done to us as Indigenous peoples, we are still here, we maintain our teachings, and we are working hard to grow our institutions, languages, and cultures back strong. We are teaching our children to be proud of who they are and to carry out the responsibilities they hold to take good care of the land. We are building our communities to be healthy and vibrant once again.

This year marks the 150th anniversary of the signing of Treaties 1 and 2. This is an important milestone. Did the promise and hope of living together in a good way materialize? Did the principles of sharing the land — equally and fairly — occur? Were promises made kept?

As Elders it is difficult for us to answer yes to any of those questions and we continue to have much work to do in order to realize the hopes of those who signed the Treaties.

But the hope for mutually respectful relations has not dwindled.

We remain willing and open to sharing our knowledge with the newcomers to these lands; there are many important teachings still to share about how to live a good life. We believe we will only be able to live together in these lands in a good way once Indigenous ways of knowing and being are respected and valued within Canada.

As Elders, we wish you the very best on your own learning journey and encourage each one of you to keep asking questions about what happened, why it happened, and what is happening today. We encourage each and every one of you to ask questions of yourself about where your family comes from, why you are here and where you are going.

Most importantly, we wish you and your family the very best of health, wellness, and well-being. Realizing the Treaty promise can be as simple as that – wishing each other well and working together to ensure each others' dreams are made possible in a good way.



Elder Harry Bone is a member of Keeseekoowenin Ojibway Nation. He is a member of the Order of Canada, a respected leader, scholar, and public servant, and a tireless worker for Indigenous education.



Elder Florence Paynter (shown with husband Philip Paynter) is from Sandy Bay First Nation and a band member of Norway House Cree Nation. A fluent Anishinaabe speaker who attended a residential school, she teaches about the schools' history and impact, as well as passing on the cultural and spiritual knowledge and traditions of the Anishinaabe people.

UNDERSTANDING TREATIES



TREATIES

There are many different Treaties within Canada. Canada itself recognizes 70 different historic Treaties and 24 different Modern Treaties between Indigenous peoples and the Crown. Treaties can be broken into three main periods: Pre-Confederation Treaties such as the Peace and Friendship Treaties and Douglas Treaties; Post-Confederation Treaties such as the numbered Treaties; and finally Modern Treaties such as the Maa-Nulth Final Agreement and the Nisga'a Agreement. This year, 2021, marks the 150th anniversary of Treaty 1 and Treaty 2 in what is now Manitoba, and the 100th anniversary of Treaty 11 in the Northwest Territories.

TREATY-MAKING

Indigenous peoples made agreements between nations long before settlers came. The process of Treaty-making focused on establishing or restoring good relations, resolving conflicts, and creating agreements to live together. Given the importance placed on relationships, the process of making the Treaty between the parties was of great importance.



WAMPUM BELT

Wampum belts are used by different Indigenous nations to anchor agreements or Treaties. The Mohawk Teiohate Kaswenta contains two distinct and separate rows of purple beads on a white background. These rows were intended to show two distinct paths of non-interference and self-determination that form the basis for good and respectful relationships between Indigenous peoples and settlers.



RESIDENTIAL SCHOOLS

From 1880 to 1997, the Canadian government forced more than 150,000 First Nations, Inuit, and Métis children into these “schools.” Church groups helped build and expand the system and ran many of the schools. The goal of these schools was to wipe out the children’s cultures and family bonds. Poor living conditions, abuse, violence, and loneliness were ever-present. Thousands of children died while attending these institutions.





INDIAN ACT

The government of Canada created this 1876 legislation in an effort to gain control over nearly all aspects of First Nations life. The Indian Act banned ceremonies and spiritual practices including the Potlatch, Sun Dance, and Powwows. It forced new forms of government onto nations and communities, and prevented Indigenous people from voting in Canadian elections, owning property or even gathering in groups of more than three. The Indian Act also forced attendance at residential schools and prevented parents from keeping their children at home. While some of the worst parts have been repealed, the Indian Act remains in force to this day.

UNCEDED TERRITORY

Huge parts of Canada are not covered by Treaties at all, including the area around Ottawa, most of B.C., Quebec, and Newfoundland and Labrador. Despite the Canadian government continuing to state that Treaties were surrenders made by Indigenous peoples, Indigenous Knowledge Keepers remain firm in the original assertion that the Treaties represent an agreement to share the land and a desire to build a relationship to live together in a respectful manner.



LAND CLAIMS

Despite clear histories of Indigenous peoples using their lands for generations, many lands were taken away. In some cases, lands were simply sold off or taken away. In other cases, governments allowed construction on lands that had been reserved for Indigenous peoples in Treaties or other agreements. In certain cases, the government relocated entire communities of Indigenous peoples, or burned their houses and communities. Over past decades, Indigenous peoples have worked hard to create new agreements and/or secure compensation for these lands that were taken away.

RESURGENCE

Indigenous peoples are revitalizing their traditions and cultures. Indigenous children are learning their languages, Elders and Knowledge Keepers are passing their knowledge on, and Indigenous artists, writers, thinkers, leaders, and performers are taking their rightful place across the country. Indigenous people can now be found in all sectors of Canadian society and are actively working to promote Indigenous rights and identities.



RESISTANCE

Despite everything Canada has done to wipe out Indigenous people and their ways, First Nations, Inuit, and Métis continue to stand strong against oppression. There is a long history of Indigenous peoples resisting the advances of the Canadian state. Leaders such as Louis Riel are well-known to many Canadians. Others, such as



Mary Simon — Canada's first Indigenous Governor General — have fought hard for Inuit rights and cultures. These efforts are part of a longstanding and broad global push towards human rights.

ALLYSHIP

In building a strong Canada — one free of racism, discrimination, and oppression — it is very important to uphold the human rights of Indigenous peoples. All people in Canada can be good allies by working hard to ensure everyone enjoys human rights equally and fully. A true test of an ally is whether they will stand up not just for their own rights, but when the rights of others are at risk. Allyship in this regard means standing up for the rights of Indigenous peoples even if you are not Indigenous.



SETTLER

Starting in the 1500s, people came to the lands now known as Canada from all over the world, but especially from Europe. Today, Canada includes an incredible diversity of people from countries all over the world. As Canada attempted to build a country in the image of a Western European nation, it ignored its responsibilities to understand the territories, histories, and cultures of Indigenous peoples. Being a settler in Canada comes with responsibilities. Today presents an important opportunity to correct past wrongs and to understand and carry out the responsibilities that come with living in these lands. We are all Treaty People.



THANK YOU TO OUR FUNDERS!

This publication was made possible with generous support from



HONOURING THE PAST, BUILDING THE FUTURE



Over the past year, we've seen the importance of continuously learning, staying connected (virtually or in person),

and adapting to the changing world around us. Empowering young people to stay future-ready starts with coming together to share stories, advice, ideas, and to learn from each other.

Through our partnership with the National Centre for Truth and Reconciliation, we hope to enable more young people to learn about our collective history so they can actively contribute to building our future. In doing so, we honour the past while looking forward, reaffirming our commitment to listen, take action, and continue the reconciliation journey.

We have a responsibility to work

together across generations to prepare for the opportunities and uncertainties ahead. Ensuring the leaders of tomorrow have equal opportunity today is critical to building a society where everyone can reach their greatest potential. That is what RBC Future Launch is all about: providing the tools and resources needed to better prepare young Canadians for the future of work – with a focus on networking, skills development, practical work experience, and mental well-being supports and services. To see all the resources available online today, visit RBC Future Launch at Home online at rbc.com/futurelaunchathome.



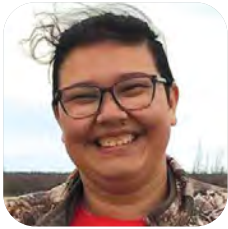
Mark Beckles
Vice President,
Social Impact and Innovation, RBC



RY MORAN

Associate University Librarian – Reconciliation, University of Victoria

Ry is a proud member of the Red River Métis. His work focuses on advancing Indigenous rights, the protection, preservation, and sharing of Indigenous knowledges, and building strong and lasting relationships. Currently serving as the Associate University Librarian — Reconciliation at the University of Victoria, Ry was the founding Director of the National Centre for Truth and Reconciliation and served with the Truth and Reconciliation Commission, where he facilitated the gathering of recorded statements from residential school Survivors. Ry is also a musician with a deep passion for the arts and creative practices.



NICKIA MCIVOR

Illustrator

The creator behind our main feature, “Home”, Nickia describes themselves as a Cree kid from Churchill, Manitoba and a proud member of York Factory First Nation. They recently graduated from Red River College.



LETICIA SPENCE

Graphic Designer

A graduate of Winnipeg’s Red River College, Leticia won praise for their redesign of the Winnipeg Jets and Manitoba Moose logos celebrating Indigenous culture. “Tansi! I’m a Cree graphic designer and illustrator based in Treaty 1 territory and I’m from Pimicikamak Cree Nation and Opaskwayak Cree Nation. I have a large focus on Indigenous designs and I am passionate about delivering well researched, authentic, and visually strong work!”

A note about design: The motifs that are featured throughout are heavily inspired by designs featured in textiles from Inuit, Métis, and First Nations garments and pouches. They include chevrons that you can find in Métis sashes, patterns from a belt for an Inuit amauti (parka) and geometric patterns from Kainai parfleche (rawhide bags).



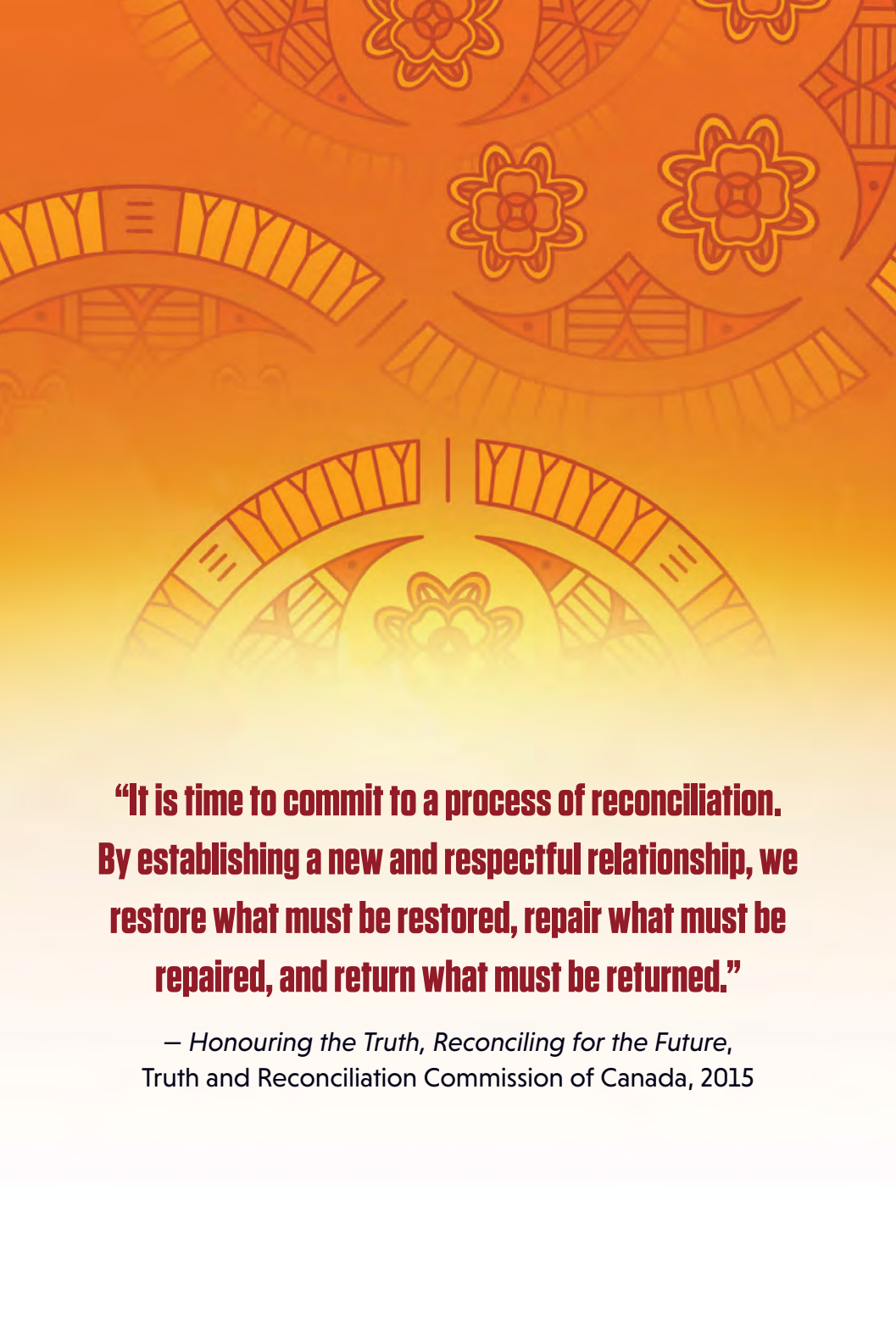
PARFLECHE PATTERN



CHEVRON



AMAUTI BELT



**“It is time to commit to a process of reconciliation.
By establishing a new and respectful relationship, we
restore what must be restored, repair what must be
repaired, and return what must be returned.”**

— *Honouring the Truth, Reconciling for the Future*,
Truth and Reconciliation Commission of Canada, 2015