

TRUTH BEFORE RECONCILIATION



NI KISHKISHINAN

WE REMEMBER

CANADA'S
HISTORY



National Centre for
Truth and Reconciliation
UNIVERSITY OF MANITOBA

CONTENTS



Matriarch's Message

4



How Do We Remember?

6



How Do We Not Forget?

10



Places of Memory

18



Keeping Memories

20



The Future of Memory

24

I really love the piece I drew for the cover. I called it “operator.” I like to imagine that inside each one of us is a tiny pilot — our mind, or spirit or moral compass, whatever you may call it — and as that pilot moves through the everyday world, it accumulates a lifetime’s worth of memories that shape and guide that pilot’s conscious and unconscious movements.

— *Mike Zastre, Illustrator*



NI KISHKISHINAN

is a term in Heritage Michif, the language spoken historically by Métis living in Manitoba and across the Métis homeland. It translates to “We remember.”

Like other Indigenous Peoples in Canada, remembering brings many good memories, and some difficult ones, for Métis.

The fond memories are of the celebrations, of the strength of the people and their culture, and the wonderful art, music and dance that was woven like a sash throughout all of Métis life.

But there are also difficult memories: when the Métis had to stand strong in resistance to the Canadian state and when leaders including Louis Riel were persecuted.

Gatherings like the ones now held at Batoche in Saskatchewan and Ste. Madeleine in Manitoba are good examples of how even difficult memories can be transformed with spirit, music, dance and sharing.

Keeping memory alive gives Métis today a strong sense of spirit, and a pride in culture that is unshakeable. Having lived through some difficult moments in the past, Métis today say “Never again,” ensuring the culture, language and proud traditions that make up Métis life continue to be strong, rich, vibrant and thriving.



MESSAGE FROM A MATRIARCH

By Barbara Cameron

As a former statement gatherer for the Truth and Reconciliation Commission, and a residential school Survivor, I've heard many Survivors talk about a loneliness that they cannot explain, and I've come to understand this feeling as something many of us share. It comes from the loss of our connections to family, community, language, ceremony and the land.

As a result of colonization, we as Indigenous Peoples carry a deep sense of loss, loneliness and longing that has been passed

down through generations from our Aanikoobijiiganinaanug (our ancestors) and that we carry in our blood memory. Many of these feelings originate from being taken from the places where we felt belonging, connection and safety with our families and homelands.

These feelings are not something Survivors and their descendants should ignore or try to "get over." They are part of our history and our lived reality and truth. Understanding this can help us make sense of the hurt that many Indigenous people and families still carry today.



Barbara Cameron

Neegaunibinessikwe, also known as *Begonegeezhig*, belongs to the Wolf Clan and is fourth-degree Midewiwin Shkabehikwe to the Minweyweywigaaan Midewiwin Lodge in Roseau River, Manitoba. She is a member of Long Plain First Nation, a well-respected Knowledge Keeper and is a third-generation Indian Residential School Survivor. She remains a fluent Anishinaabemowin speaker despite the challenges faced during Barb's attendance at the Brandon Indian Residential School. She is active in reconnecting, learning, assisting and maintaining the Traditional Knowledge and the practices of Midewiwin ceremonial teachings at the Lodge.

We cannot go back to the way things once were — but we can return to the path that our Aanikoobijiiganinaanug had walked on. We can reconnect with our languages, teachings, ceremonies and our relationship with the land and all of Creation.

The late Dave Courchene Jr., in *Wahbanang* and through the teachings of many Knowledge Keepers who worked with him, reminded us that this path still exists.

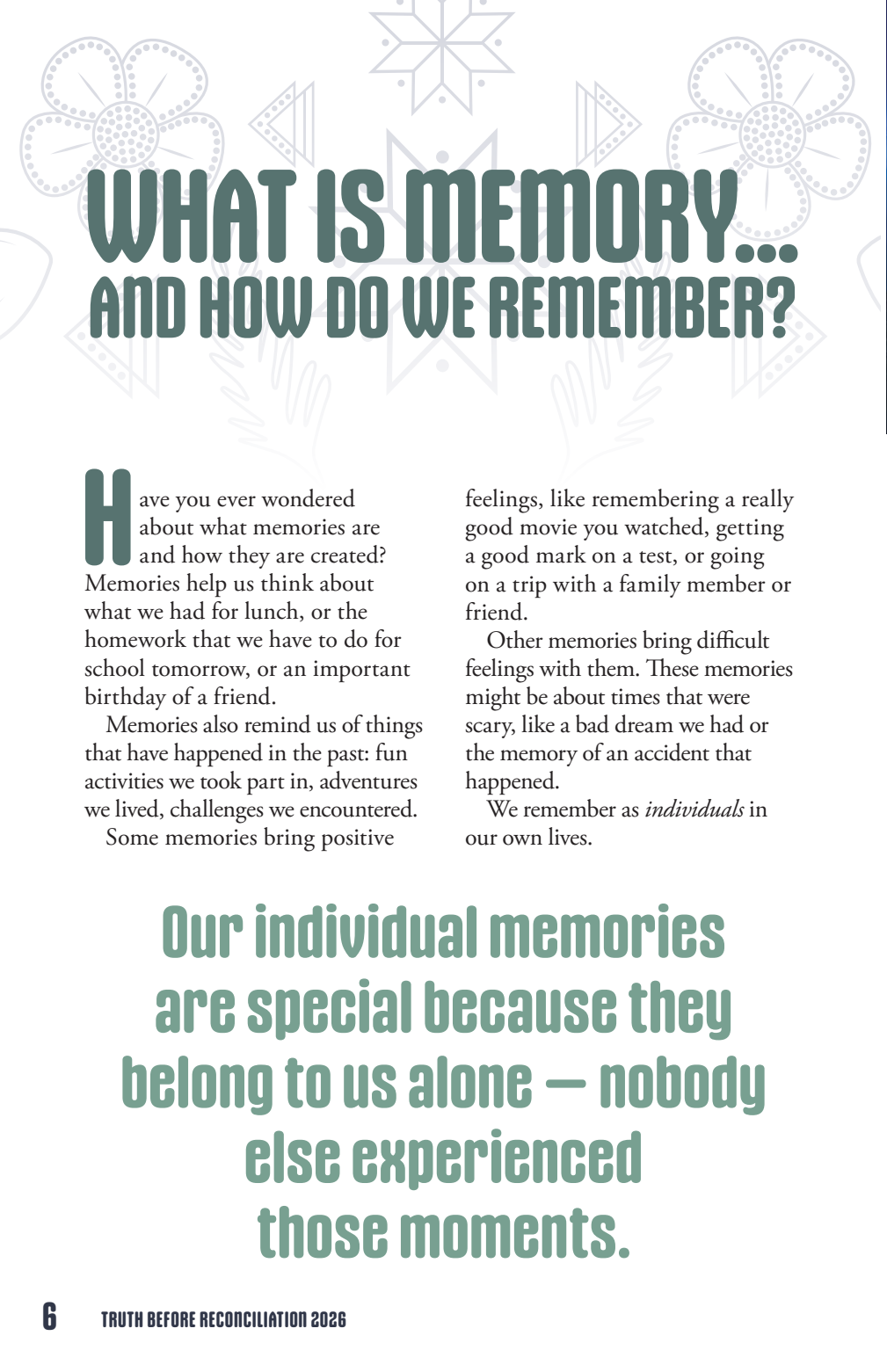
During the hardest times, our Aanikoobijiiganinaanug kept our ceremonies alive just as we too are responsible to carry them on to ensure future generations will inherit

them. They continued to speak our languages, sing our songs and pass on our traditional teachings.

Because of them, these gifts are still here for us today. We don't need to make a new path; we only need to remember the one that still exists and commit to finding our way to it.

Even as we have memory — the land, water, animals and the rest of Creation and teachings are still here, waiting for us to discover, remember, reconnect with and find our way toward the path and walk on it.

Respectfully,
Neegaunibinessikwe



WHAT IS MEMORY... AND HOW DO WE REMEMBER?

Have you ever wondered about what memories are and how they are created? Memories help us think about what we had for lunch, or the homework that we have to do for school tomorrow, or an important birthday of a friend.

Memories also remind us of things that have happened in the past: fun activities we took part in, adventures we lived, challenges we encountered.

Some memories bring positive

feelings, like remembering a really good movie you watched, getting a good mark on a test, or going on a trip with a family member or friend.

Other memories bring difficult feelings with them. These memories might be about times that were scary, like a bad dream we had or the memory of an accident that happened.

We remember as *individuals* in our own lives.

**Our individual memories
are special because they
belong to us alone — nobody
else experienced
those moments.**

How do we remember as a group?



There are also the things that we remember together with others. These group memories are often called collective memories.

Collective memories might include how the whole team remembered when the ref called the ball in or out at a critical moment in the game or how a whole city or even country experienced a lunar eclipse.

Even being in school with your classmates at this very moment, talking about this little booklet, is creating a collective memory because it is something you and

your classmates and your teacher are all experiencing at the same time.

The tricky thing with these collective memories is that even though everyone may remember what occurred (like reading this booklet), individual memories and experiences might be different.

Your memories of the group discussions of this booklet might be very different than someone else's depending on who you were sitting with, where the window was in the room, or even what you had to eat for breakfast that morning!

Challenge yourself!

What is a collective memory you can think of? Reflect on your own experiences in that event. Are there things that were unique and special to you? How were those different from the experiences of others? How were they the same?

Collective memories can be created by BIG events like ones that maybe an entire country or even the world might experience.

They can also be created by SMALL events, as simple as the memories that are shared by you and your friends of the sleepover

you had, or the movie you watched together or even the bus ride you took to get to school.

Big or small, collective memories are ones shared with other people, even if the individual memories are special within them.

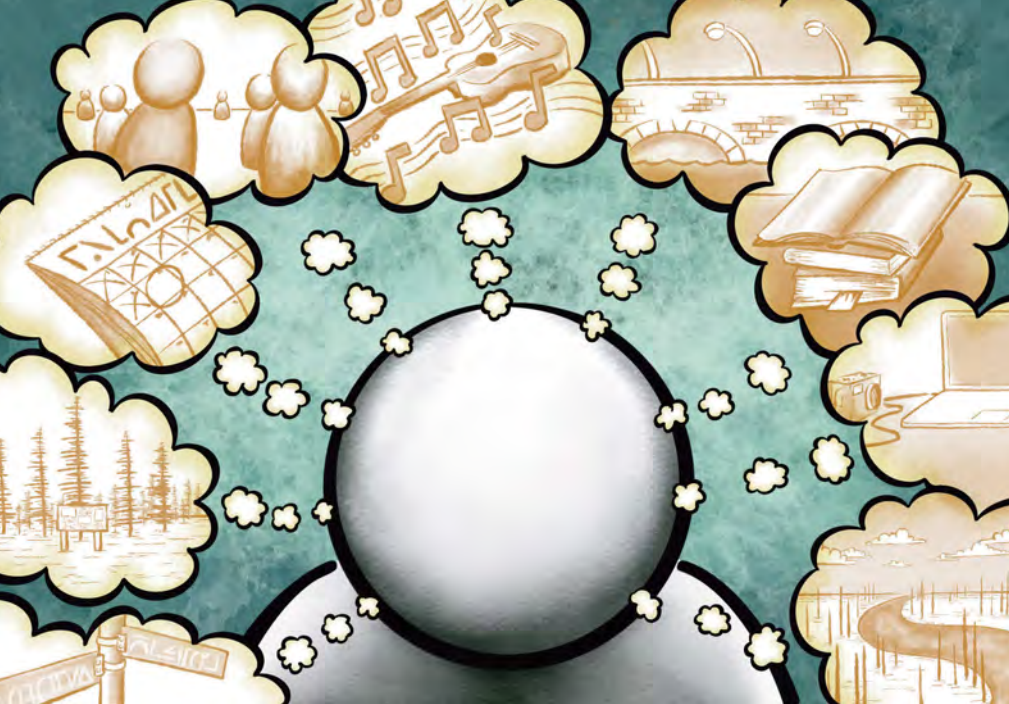
LOOKING for the MEMORIES AROUND YOU

What is the name of your school? If it is named after someone, who is that person?

What is the name of the town or city you live in? Where does its name come from?

Can you think of a statue near where you live? Who is it of? Why is it there?

Can you think of a place whose name recently changed? What was it called before? Why was it changed?



Have you ever had a memory, and then forgotten about it... and then you remembered it again? Maybe it was a memory of an event your friend told you about, or your parents...something you ALMOST forgot but it was still there somewhere?

Memories do fade over time. This is normal.

But some memories are REALLY important to keep thinking about. For these ones there are all sorts of ways to remember them – like remembering to remember!

Some of the ways memories are kept alive include storytelling (movies, plays, books, radio), monuments and even official days each year that are set aside to ensure memory is kept.

Society itself might choose to remember something in order to keep that memory alive over time.

We are surrounded by memory-keeping work! Often it happens right under our own noses, and we don't even realize it. All around us are street signs, schools, bridges, mountains, lakes and rivers that are named after people, places or events.

Thinking about something helps keep that memory alive within us. It's kind of like making a choice to not forget.

This also happens for collective memories.

THE POWER OF NOT FORGETTING

Remembering can also be about respect, especially when forgetting might be considered disrespectful. For example, if you forgot your friend's birthday, they might feel you didn't care about them.

At the collective level of a community, city, province, country or even the world, there are memories that are kept alive because it is important to not

forget them.

In fact, it is sometimes the memories about when something went really wrong or where a lot of people were hurt, that are the most important ones not to forget. We keep these hard, painful memories alive to make sure those bad things don't ever happen again. Remembering difficult events can be very important for healing.

Remembering Remembrance Day

Remembrance Day is a special time when we honour those who served Canada in the horror of war, and the sacrifices they and their families made. We remember those who served, we ensure we don't forget them, and we remind ourselves to make sure wars like that never happen again.

There was hard work to do to make sure everyone was included in Remembrance Day. For many years, Indigenous veterans were not remembered for their sacrifice or how they were treated when they returned home to Canada. Women's contributions were often forgotten. Thankfully things have changed. There is now a special day to honour Indigenous veterans, and women who served have received the recognition they deserved.



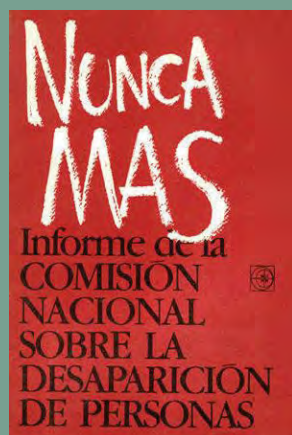
A member of the Saskatchewan First Nations Veterans' Association, 2012.

Truth and Reconciliation Commissions are one of the ways memories are shared. Often, Truth and Reconciliation Commissions are necessary to bring the facts of what happened into the light because there are or were efforts to erase those collective memories. These commissions are especially important when there are really big things that happened that hurt a lot of people that are not being

talked about or remembered.

When memories are not talked about and people either forget or don't even know about what happened, there is always the risk the bad events of the past could happen again. In fact, remembering, even if it involves bringing up difficult memories, is very important to make sure everyone stays safe and that healing can happen.

Argentina set up a Truth and Reconciliation Commission in 1983. It focused on finding out what happened to a lot of people who disappeared during a period of military government. Its final report was called *Nunca Mas* (Never Again). This report title is a good example of how important it is to remember victims and ensure the bad things that happened in the past can never happen again.



Dig Deeper

How many Truth and Reconciliation Commissions have there been around the world? In what countries? What did they try to learn about?

The Power of Not Forgetting

In Canada, several major steps have been taken to bring important memories forward. The Truth and Reconciliation Commission (TRC), the National Inquiry into Missing and Murdered Indigenous Women and Girls, and the more recent Office of the Special Interlocutor's reports on Missing Children and Unmarked Burials all focused on helping create new memory and understanding.

A lot of what they shared was unfamiliar to many Canadians. There was little memory-making around residential schools and missing Indigenous women and girls. The textbooks that were used in Canadian schools were silent on these topics for decades. There were

few, if any, public monuments or markers to honour residential school Survivors.

This meant the collective memory of these events was not being created.

Even though those investigations heard about some very painful memories, they also heard a great deal about strength, overcoming difficulties, and how important the ongoing fight for justice is.

Memory making, and keeping, is about respecting and honouring those that lived through hard times, and the strength they had to live through them.

The Honourable Murray Sinclair, Mazina Giizhik-iban, Chair of the Truth and Reconciliation Commission of Canada, spoke a lot about how important it was for the country to remember hard truths about the past. He called this the creation of a new national memory. At the closing ceremony of the TRC, he talked about how important it is to look at hard truths if we want to heal:

“Rather than denying or diminishing the harm done, we must agree that this damage requires serious, immediate and ongoing repair. We must endeavour instead to become a society that champions human rights, truth and tolerance, not by avoiding a dark history but rather by confronting it.”



Some of the Calls to Action released by the TRC urged the country to create and maintain this national memory.

One was the call for a National Day for Truth and Reconciliation. The TRC believed a national day of honour was very important to make sure Survivors were always remembered. It was also important to make sure that Canada and Canadians didn't forget what happened at residential schools so

it would never happen again.

It is no small task to create a new national holiday! At first, nobody knew what day it might be in the year. After a lot of discussions with Survivors, and a special study by elected officials in Ottawa, September 30 was selected as the National Day for Truth and Reconciliation. It is pretty cool to know that you were part of history when this new national day was made!



Dig In

What are some of the other Calls to Action that talk about memory keeping?

Dig Deeper

What is the status of those Calls to Action? Which are started? Have any been completed?



More Information

- CBC's Beyond 94 Calls to Action tracker
- The Yellowhead Institute
- the Government of Canada's reporting

The National Centre for Truth and Reconciliation

One of the important additions to Canada is the National Centre for Truth and Reconciliation (NCTR).

The NCTR is an organization that is designed to help keep memories alive in Canada, and to ensure that Canada, and Canadians, never forget what happened in the residential schools.

Most importantly, it remembers the experiences of the children who attended those schools and works hard to ensure their experiences are honoured and not forgotten.

The NCTR is the organization

that, working together with Canada's History Society, made this booklet you are reading!

An important part of the NCTR's work is preserving the evidence of what happened at the residential schools.

This includes taking care of millions of pages of documents that came from the government and churches that ran the schools. Photographs, student newsletters, principals' journals, enrolment records and even information on what the children were given to eat inside the schools were preserved.



Below: Residential school Survivors connected to the NCTR receive King Charles III Coronation Medals in Ottawa in October 2025. Back row: NCTR Executive Director Stephanie Scott, Cynthia Wesley-Esquimaux, Senator Judy White, Usher of the Black Rod J. Greg Peters, Senator Yvonne Boyer, Senator Brian Francis, Dennis Saddleman, Richard Kistabish. Seated row: Levinia Brown, Edna Elias, Brian Normand, Laurie McDonald, Jacquie Bouvier, Dorene Bernard.



NEIL VALOIS PHOTOGRAPHY

Why are these documents important? They contain information that helps piece together what happened inside the schools, including remembering the names of children who attended and what the conditions were like inside the schools. Some of those documents talk about investigations that happened because the conditions inside of the school were so bad that kids were literally starving. The documents help preserve the evidence of what life was like, even if it is evidence of the really bad conditions that those children had to live through.

Even more important than the documents are the interviews with Survivors that were carefully recorded by the Truth and

Reconciliation Commission.

The NCTR continues to record statements now as there are Survivors who still want to share their experiences. These recorded statements make sure that the actual experiences of what life was like for those who attended the schools is never forgotten, and that the Survivors who attended will always be remembered.

When the recorded statements and the documents are brought together, it is possible to have a much better understanding of what happened inside residential schools. This information helps preserve the memory of what Survivors went through. It is also a tribute to their strength, determination and courage. They were brave children.





The National Student Memorial Register is an ongoing tribute that honours and remembers the children who never returned home from the residential schools.

There are thousands of names listed on this memorial. Each name represents a child who

should have been home with parents or loved ones. It will take years of work to fully understand what happened to them.

The Memorial Cloth created by the NCTR honours all of those children and helps make sure they are always remembered.



The Cloth is now more than 60 metres (180 feet) long — about the same as five school buses end to end!

At the centre of the Cloth are words that were sung during a ceremony that was held before the Cloth was created.

“By the width and the breadth of the universe, you are thought of. By the width and the breadth of the universe, you are loved.”

The Memorial Cloth is a solemn promise to those children to ensure we never forget, and to always remember.

SITES OF CONSCIENCE, SITES OF MEMORY

Just as the Memorial Cloth helps remember and honour the children who never returned home from residential schools, other places and markers around the world do similar work of remembering and honouring.

Locations where people have been hurt or terrible things occurred are often called Sites of Conscience. These are locations that help remind the world of the things that went wrong to

make sure these things never happen again. There is even an international coalition of these sites to help make sure the world is given the chance to remember in order to make sure the hurtful things that happened never happen again.

There are countless examples around the world where sites have been marked and preserved to make sure the events that took place there are not forgotten.

The Hector Pieterse Memorial in South Africa remembers the life of a 12-year-old boy. He and other students were part of the 1971 Soweto uprising. They were protesting to have their own languages used in schools. At the time, the entire country of South Africa was under a system called apartheid. That meant that Black people were kept separate, were not permitted to travel freely and had many restrictions on their lives that were not fair. During the protest, police shot and killed Hector. The tragedy is often seen as a turning point in the battle to end apartheid. The monument in his honour stands as a reminder of the violence that happened because of discrimination and the students' fight for their rights.

**Is there a location near you that remembers a
difficult but important event?**



In Canada, there have been serious discussions over what to do with the sites of former residential schools. Only a handful are still standing. Many were demolished or burned down over the years.

For some communities, tearing the schools down is an important part of healing. For other communities, preserving the schools as a Site of Conscience is important also for healing and remembering.

Take a look at the NCTR's online interactive map to find the closest residential school to you. What was its name? When did it open and close? What church denomination was involved? Is it still standing? Are there debates over what should happen with it?

Making memory keeping fair

There are many, many organizations in Canada and around the world dedicated to keeping memories alive and accessible.



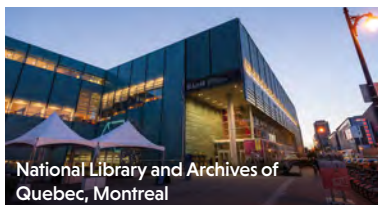
Galleries typically deal with art, which can include paintings, sculptures, fabric items or other types of art. These are important institutions that preserve works from the past while also actively collecting new works that are important for future generations to experience. What is collected and shown depends on the choices of those in charge. Some galleries preserve art that is truly priceless.



Libraries help preserve memory, in addition to informing the public. These institutions deal with books but increasingly focus heavily on electronic materials. This is an important shift that is helping people who might not have access to discover information. An important part of libraries' work right now is making sure that all kinds of authors from all cultures are represented in collections. For far too long, many voices were not included in libraries.

Dig Deeper

Find a museum or other institution in your region that has Indigenous artifacts in its collection. What type of artifacts are they and to whom do they belong? Has the institution ever responded to TRC Calls to Action 67 and 68? Has it repatriated or rematriated artifacts back to their home communities?



National Library and Archives of Quebec, Montreal



Orwell Corner Historic Village, Vernon Bridge, P.E.I.

Archives, including the NCTR's, are another place that protects memory. Archives typically deal with records that were created by governments, organizations and private citizens. This is known as documentary heritage. Archives are located almost anywhere there are people. Small cities and countries have them. These collections can help us understand who made decisions and how, information that can be especially important if something bad happened. Like museums, archives are also being called upon to repatriate information, and to respect the needs of Indigenous people to have access to information about themselves.

Museums hold items that help society remember, including clothing, tools, cars, baskets, masks or many other objects.

But museums have not always done things in a fair way. There are many nations, including many Indigenous nations, that say items were taken from them unfairly in the past. Instead of helping preserve memory, taking things away from communities hurts those communities' ability to remember and honour their past. The return of these belongings, including sometimes even human ancestors that were removed, is called repatriation. It is an important part of the overall human rights framework in the world.

Preserving Memories is GLAMorous!

Galleries, libraries, archives and museums are sometimes called GLAM institutions. Together, GLAM institutions help ensure that memories of events, people and places are not forgotten. The National Centre for Truth and Reconciliation is an example of a GLAM organization, but unique in that it is led by Indigenous people.

- What was the last GLAM institution you visited? Was it a gallery, library, archive or museum?
- Did it have any Indigenous-focused exhibits?
- If so, what were they about?

TAKING CARE OF MEMORIES, AND REMEMBERING TO REMEMBER

Preserving memory goes far beyond what happens in these formal institutions. In fact, it happens in our own lives and in our own homes, each and every day.

If you have photos that you keep,

a souvenir from a special trip, books on your shelves, maybe even an old stuffed animal from when you were younger, you are taking part in the practice of memory keeping!

Souvenirs are the things that are bought and sold to remember trips and adventures. Guess where the word comes from? The English word souvenir comes from the French verb meaning “to remember.” Memory practices are everywhere!

There are also really special, and important, ways that memory work is happening in this country right now, and around the world.

As you read this, there are people working to preserve Indigenous languages around the world, and here within Canada. They are recording and documenting these languages to make sure that they are never forgotten, and that future generations will have the ability to speak these languages. There are even special

university programs that help train people to do this work.

People are also recovering Indigenous laws, going back through old recordings, records, archives, museums, galleries and visiting with Elders and Knowledge Keepers to talk about what laws existed and how they appear today.

This important work is aimed at making Canada more fair, because law is what is used to solve difficult problems when challenges arise.

Try it out for yourself

You already have all the tools to be an ACTIVE keeper of memory! In fact, if you have a cellphone or a camera, or even access to one, you have a fantastic tool to preserve memory.



Take pictures of where you live: your home, your street or road and the area around you. Print them out and hang on to them for the future. Your neighbourhood looks familiar now, but it **WILL** change. How it changes over time will be shown through your photos.



Record the memories of someone close to you. Your parents, grandparents, aunts, uncles and cousins all have stories to tell. Ask them about major events and special memories. By recording these experiences not only are you remembering, you are also not forgetting!!



Protect your special things! People working in memory-keeping jobs take extra special care of things that are important, be they documents, artwork or books. By taking care of the things that are important to **YOU**, you are helping keep those memories alive for yourself.

Dig In

How many of these features are on your cellphone? (Hint: A cellphone can take photos, video and make recordings.)

Dig Deeper

It's easy to take a photo. Saving it can be tricky! How will you protect the things that are important to you?

MEMORY KEEPING IN A CHANGING WORLD

One thing that is for certain: The world will continue to change. This includes how we remember, and what we remember. In fact, memory keeping never ends, nor does our understanding of history.

Even though the events of the past cannot be changed, understanding of what those events were, and what they mean, does change over time. This is especially true for things like the history of Canada.

For a long time, the history of Canada was written without much at all mentioned about Indigenous Peoples. Things like the residential schools simply were not talked about, nor were the many positive

contributions made by First Nation, Inuit and Métis. Combined, there are many incredible ways First Nations, Inuit and Métis have made Canada a better place for everyone.

Now that more information is being shared about Indigenous Peoples, especially BY Indigenous Peoples, the collective memory of Canada is also changing.

The past did not change, but whose stories are remembered, told and shared has. Honouring this knowledge is important. Canadians are gifted with a clearer picture of the good and the bad. This gives us all a chance to deepen our appreciation of the **responsibilities** of being Canadian today.

First Languages AI Reality (FLAIR) uses artificial intelligence to help people learn Indigenous languages. The team at FLAIR aims to help community members connect with each other and celebrate who they are in their own words.

Danielle Boyer is a 22-year-old Ojibwe robotics inventor and advocate for youth who has been teaching kids since she was 10. Her newest invention is the SkoBot, a wearable robot that senses motion and speaks Indigenous languages.

AI and memory keeping — what does the future hold?

One of the biggest shifts for humans is the development of artificial intelligence. AI has only been around for a short time, and already it is starting to change the way that people remember and learn about the past. AI is also developing at a very fast pace — so fast that it is hard to tell exactly how it will affect the way memories are shared, preserved or even forgotten.

Discussion Questions

How do you think AI might change what we remember and what we forget?

Will AI make it easier to remember information about difficult events in human history? What information is being used to train AI? Is that information reliable? Is our knowledge of the past always reliable? What about the people whose voices were not

included in the information AI was trained on? How does AI make this better or worse? What happens if AI simply shares the wrong information — if it is not accurate?

What about voice cloning, where it is now possible to hear someone's voice from the past? How does this change who we remember, and how we remember them?



Private information? Private memories?

By now, you are probably starting to see a pattern, that memory-keeping work is about remembering, about not forgetting and about making choices around what we remember as a society. There are people, and organizations, and even statues and street names, that are doing this work right now.

For example, archivists who work on preserving important records have to decide whether something is of “enduring historical value.” This means the information is important, and its importance will continue

through time. But archivists also have to make sure the information is being held respectfully. It is not always easy to decide what to preserve.

In Canada, a very serious issue went all the way to the Supreme Court of Canada, our highest court, over the question of what to do with some very important information.

The question was whether a large collection of records from the Independent Assessment Process (IAP) should be kept or destroyed. This collection talked in great detail about what happened inside

CC BY 4.0/DIG DEEPER



residential schools.

People had different opinions about what should happen to all that information.

Some said the information should be destroyed because it was private and not meant to be shared with anyone. From this point of view, keeping what was shared would be wrong.

Others, including the Truth and Reconciliation Commission, felt that information was important evidence

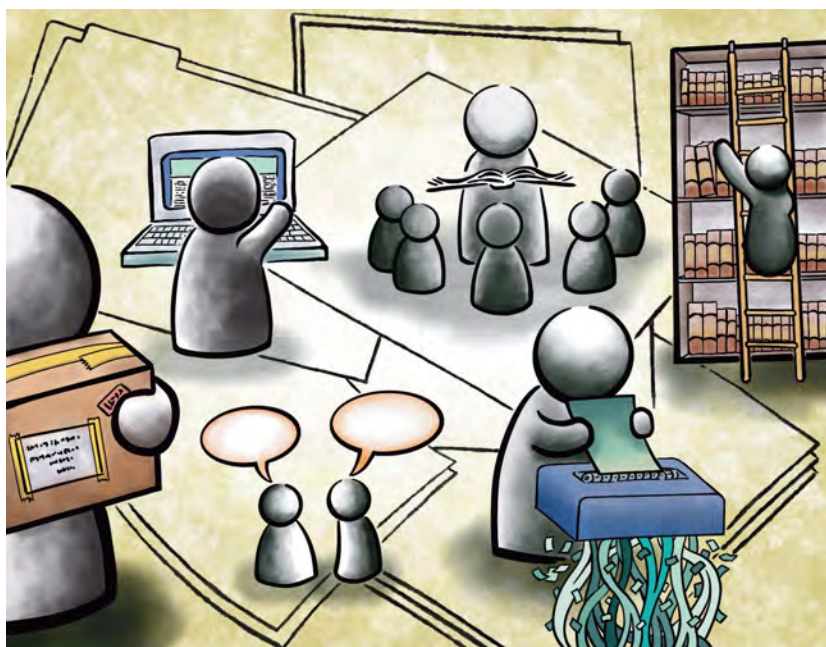
of what happened and would help ensure Canada could not forget. They felt destroying the information would be wrong.

In the end, the court decided that the records should be destroyed in 2027, but only after Survivors had a chance to preserve them.

Very few Survivors have chosen to preserve their records. That means that most of this information will be destroyed in September 2027.

Dig Deeper

What if this was your information?
What would you want done?



Remember that it is important to
remember!

Not forgetting can
be a powerful act
of healing.

When we choose to
remember, we pass
on gifts to future
generations.

The past does not
change, but *how*
we remember
it does.

We all have the ability to preserve
important memories, including the ones
that are important to you!

Some memories are about
difficult things. Those
memories can help make sure
those things don't happen again.

THANK YOU TO OUR FUNDERS!

This publication was made possible with generous support from

Grants

Government of Canada
Royal Bank of Canada
Arc'Teryx
Dow Chemical
Winnipeg Foundation
City of Edmonton

Provincial Grants

Alberta	New Brunswick
Ontario	Nunavut
Manitoba	

Sponsors

Bell Canada	Esso (Imperial)
Canadian Tire / Jumpstart	META
Canadian Union of Public Employees	Northwest Company
Capital Power	Professional Institute of the Public Service of Canada
CN Canada	Secure - GFL
Enbridge	Sysco Canada



Ry Moran is a proud Red River Métis citizen. Currently the Associate University Librarian — Reconciliation at the University of Victoria, Ry was the founding Director of the National Centre for Truth and Reconciliation. Previously he served with the Truth and Reconciliation Commission.



Mike Zastre is a Métis artist from Winnipeg who regularly translates his nightly inter-dimensional missives into interpretable shapes, colours and sometimes even sounds for all Earthlings to enjoy.

The Truth and Reconciliation Commission identified 10 principles of reconciliation. Here are three to remember to remember!

- 1.** The United Nations' "Declaration on the Rights of Indigenous Peoples" provides the framework for reconciliation at all levels and across all sectors of Canadian society.
- 3.** Reconciliation is a process of healing of relationships that requires public Truth sharing, apology, and commemoration that acknowledge and redress past harms.
- 10.** Reconciliation requires sustained public education and dialogue, including youth engagement, about the history and legacy of residential schools, Treaties, and Indigenous rights, as well as the historical and contemporary contributions of Indigenous peoples to Canadian society.



**Download the National Truth and Reconciliation Week
Teacher's Guide at CanadasHistory.ca/Memory**

**For more lesson plans and resources,
visit nctr.ca**

Copyright © 2026 National Centre for Truth and Reconciliation.

This publication is a collaboration of the National Centre for Truth and Reconciliation and Canada's History Society.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without prior written permission of the publisher.

ISBN 978-1-998562-06-0

Writer & Editor: Ry Moran

Co-editors: Kaila Johnston & Nancy Payne

Designer: James Gillespie

Proofreader: Danielle Chartier-Vandel

Translator: Marie-Josée Brière

Cette publication, *Ni kishkishinaan* (*Nous nous souvenons*), est disponible en français.

National Centre for Truth and Reconciliation
University of Manitoba
Chancellor's Hall
177 Dysart Road
Winnipeg, MB R3T 2N2



“When we were children, our truths were silenced. We were told to forget the friends who went missing, but we never did. By committing to finding their names, we are demonstrating that their lives mattered.”

***-Residential school Survivor and Elder
Levinia Brown***

**For more information on the Survivors' Flag, visit
nctr.ca/exhibits/survivors-flag/**