EVERY CHILD MATTERS

RECONCILIATION THROUGH EDUCATION

CANADA'S HISTORY

National Centre for Truth and Reconciliation
UNIVERSITY OF MANITOBA

NATIONAL CENTRE FOR TRUTH AND RECONCILIATION

KINDLING THE FIRE OF RECONCILIATION

The Truth and Reconciliation Commission of Canada (TRC) was tasked with holding seven national events across the country. Each event featured a sacred fire that was lit and maintained for four days.

Each event was based on one of the Seven Teachings of Respect, Courage, Love, Truth, Humility, Honesty, and Wisdom. The eighth and final fire was lit at the last event in Ottawa.

The logo of the National Centre for Truth and Reconciliation contains this eighth fire. It is based on the teachings and relationships that support the TRC's work and definition of reconciliation.

Reconciliation is all about respect. It's about the establishment and maintenance of mutually respectful relationships.

As we share this educational resource with you, we offer our respect to everything and everyone. We offer our respect to the many nations, teachings, traditions, and languages across the lands now known as Canada.

We offer our respect to all of those that have walked before us, all of those here with us, and all of those that will follow.

WHAT WILL YOU BRING TO THE FIRE OF RECONCILIATION?

WHAT CAN YOU OFFER TO ENSURE THIS FIRE BURNS STRONG AND BRIGHT FOR THE WHOLE WORLD TO SEE?

CONTENTS

EVERY CHILD MATTERS.....6

RESPECT.....12

COURAGE.....16

LOVE.....20

TRUTH.....24

HUMILITY.....30

HONESTY.....36

WISDOM.....40

COVER PHOTO: ANDREW WORKMAN

THANK YOU TO ALL OF OUR FUNDERS!

Through your support we created this guide, *Every Child Matters*, and brought together a diverse and inspiring program of truth and reconciliation activities for a virtual Orange Shirt Day event that will inspire educators and youth for generations. On Orange Shirt Day, September 30, we honour the Indigenous children who were sent to residential schools and pledge to work together to ensure that every child matters. As Canadians we are called upon to take action — to learn, share, and celebrate, and to build a better country together — and it was all made possible with funds from:

Canada

Continuing Our Journey
NIB Trust Fund

The Winnipeg Foundation

Manitoba

RY MORAN

Director, National Centre for Truth and Reconciliation

Ry Moran, Red River Métis, is the founding Director of the National Centre for Truth and Reconciliation at the University of Manitoba. Previous to this, Ry served with the Truth and Reconciliation Commission as Director of Statement Gathering and the National Research Centre. Ry is deeply passionate about truth, reconciliation, and the empowerment of youth.

MONIQUE GRAY SMITH, MISTIKWASKIHKOS

Lead Writer

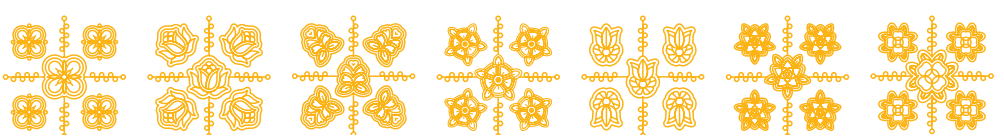
Monique Gray Smith is a proud mom of teenage twins. She is an award-winning, bestselling author of books for children, youth, and adults. Her books for young people include: *Speaking our Truth: A Journey of Reconciliation*, *Lucy and Lola*, and the Tilly series. Monique is Cree, Lakota, and Scottish and has been sober and involved in her healing journey for over twenty-nine years. She is well-known for her storytelling, spirit of generosity, and focus on resilience. To learn more about Monique and her work, visit moniquegraysmith.com

LETICIA SPENCE

Graphic Designer

Leticia Spence is from Pimicikamak First Nation. A graduate of Red River College, Leticia works as a graphic designer for the Manitoba First Nations Education Resource Centre. About *Every Child Matters*, she says: "I took on this project because I've always felt conflicted about the concept of reconciliation. I've seen what colonization has done to my loved ones, to my community, and to our nation. Being a part of this project was a way for me to sort out my own thoughts, and to honour my father, who went to residential school and survived that experience."

A note about design: Designed by Leticia Spence, the bands of icons that appear throughout *Every Child Matters* combine elements from parfleche bags of the Plains people and tattoo markings of the Inuit people. The art forms — both of which are experiencing revivals — were created by women, who, in their respective cultures, were revered for their skills. Meanwhile, the floral motifs in *Every Child Matters* are inspired by Métis beadwork, which places a heavy emphasis on harmony, balance, and storytelling through nature. Spence chose fireweeds, tulips, pickerel weeds, forget-me-nots, harebells, columbines, and wild roses to express the Seven Teachings that both inspired and are represented within *Every Child Matters*.



RESPECT COURAGE LOVE TRUTH HUMILITY HONESTY WISDOM

TOP: UNIVERSITY OF MANITOBA. CENTRE: CENTRIC PHOTOGRAPHY. BOTTOM: LETICIA SPENCE

EVERY CHILD MATTERS

RECONCILIATION THROUGH EDUCATING HEARTS AND MINDS.

You, as young people, are the agents of change. You are the ones who will lead and guide yourselves, your families, your communities, and, ultimately, Canada on the continued journey of truth and reconciliation.

That may feel like a burden. You may feel like you have to figure it all out now.

Dr. Lorna Williams, Wanosts'a7 has spent her life promoting and restoring Indigenous languages. She shares with us a story that reminds us that we don't have to have all the answers today.

"When I was eleven, my uncle came to visit and told me the story about two coyotes. Over the years, that story would come to my mind. It sounded like a simple story, but there was a lot of wisdom in it, and I had to work at figuring it out. It wasn't until I was doing my doctorate, and the professor asked a question about an idea in psychology — and all of a sudden I figured out the story about the two coyotes. That was thirty years later."

For some of you this will be the first time you will have heard the history of Indian Residential Schools, or heard the Survivors' stories of trauma and resilience. For some, you know this history. It's the story of your family, it's your lived experience. For others, you are familiar with this history because you are an ally, actively fostering reconciliation.

Throughout this magazine, we will deepen our empathy and understanding about how the racist and colonial residential school system directly impacted seven generations of children. Thanks to the stories shared by Survivors and their families, we have a window into what life was like at the schools and how families continue to be affected today. As well, we hear the voices of those who are actively working towards reconciliation — creating a Canada that is both equitable and equal.

RECONCILIATION IS ABOUT ESTABLISHING AND MAINTAINING RESPECTFUL RELATIONSHIPS, RECONCILING LAND AND TREATY ISSUES, AND SO MUCH MORE.

Above: Children in Winnipeg celebrate Orange Shirt Day.

Right: Young people such as these are leading the way when it comes to reconciliation.

TOP: ANDREW WORKMAN. BOTTOM: COURTESY WINNIPEG FOUNDATION

WHAT IS RECONCILIATION?

The Truth and Reconciliation Commission defines reconciliation as "an ongoing process of establishing and maintaining respectful relationships." **What does it mean to you?**

HANNAH MORNINGSTAR

ATIKAMEKSHENG ANISHNAWBEK FIRST NATION, ONTARIO

"Reconciliation means seeing more Anishinaabe knowing that they belong to this land and that they feel comfortable being on this land."

DR. LORNA WILLIAMS, WANOSTS'A7

LIL'WATUL, B.C.

"Reconciliation means to have the courage to look at how we got to where we are today, to make sense of it, to address it. For me, as someone who has experienced residential schools, to be able to look at it and say, I can move on. I don't have to be totally defined by that. I am more than that experience."

OLEMAUN

INUVIALUK OF THE INUVIALUIT PEOPLE

"I have very mixed feelings about reconciliation. Grassroots reconciliation, with the students and the people who want to know and want to do better from their hearts, that's happening. I'm still waiting for reconciliation."

ELDER GARNET ANGECONEB

LAC SEUL FIRST NATION, ONTARIO

"Reconciliation is about doing things differently, in a good way, as equal partners, instead of one side determining what is best for the other side. It's about the rebuilding of relationships."

JEWEL CHARLES

STUDENT, LAC LA RONGE INDIAN BAND, SASKATCHEWAN

"To me, reconciliation means education — education about Indigenous people that is taught not just as an elective but as a mandatory subject. To learn and understand our history before contact, and after, so that people better understand our present — so that hopefully, there is more compassion, empathy, and a better future for our children."

ELDER YVONNE RIGSBY-JONES

SNUNEYMUXW FIRST NATION, B.C.

"Reconciliation is the belonging, the welcoming of people, and making them *part of*."

As you deepen your understanding of both history and reconciliation, you may find yourself more aware of racist or ignorant comments and actions.

Snuneymuxw First Nation Elder Yvonne Rigsby-Jones provides a tip on navigating difficult conversations: "Ask, 'did you know?' Because sometimes you're in conversation with somebody, or you overhear something, and you can just say, 'did you know?' Not in a confrontational way. Instead, make it an opportunity for discussion. Give them information, because lots of times people don't know."

As you read *Every Child Matters*, you will be introduced to individuals who will guide your journey of reconciliation. Their stories, wisdom, and desire for a more equal and just Canada will both educate and inspire you.

Above: Children and Elders from Lower Nicola First Nation in British Columbia take part in Orange Shirt Day events in 2019.

Right: Community members take part in an Orange Shirt Day march in Vancouver in 2019.

TOP: DARA HILL/MERRITT HERALD. BOTTOM: BEN NELMS/CBC

Clockwise from top left: Archival photos of Indigenous children who attended residential schools in the twentieth century at Alert Bay, B.C., Fort George, Quebec, and Coppermine, N.W.T.

"A SURVIVOR IS NOT JUST SOMEONE WHO 'MADE IT THROUGH' THE SCHOOLS, OR 'GOT BY' OR WAS 'MAKING DO.' A SURVIVOR IS A PERSON WHO PERSEVERED AGAINST AND OVERCAME ADVERSITY. IT REFERS TO SOMEONE WHO HAS TAKEN ALL THAT COULD BE THROWN AT THEM AND REMAINED STANDING IN THE END."

The Survivors Speak: A Report of the Truth and Reconciliation Commission of Canada, 2015.

WHAT WERE RESIDENTIAL SCHOOLS?

- The first residential school, Mohawk Institute, opened in 1831. The last schools closed in 1996.
- For over 165 years, Indigenous children were forcibly separated from their parents, cultures, traditions, and communities and required to attend residential schools.
- Parents did not have a choice — if they did not send their children to residential schools, they risked being arrested, and the children would be taken to school.
- Seven generations of Indigenous children were removed from families and lost their connections to cultures, land, languages, and identities.
- All forms of abuse occurred in the schools.
- The Truth and Reconciliation Commission identified 3,200 deaths in the residential school system.
- The harmful effects of residential schools can still be felt in families and communities today.

COURTESY NCTR

Above: The members of the National Centre for Truth and Reconciliation's Survivors Circle are valued and honoured knowledge keepers.

Left: Students in Ottawa examine the Truth and Reconciliation Commission of Canada's *Bentwood Box*, which was used to collect items from residential school Survivors.

WHAT ROLES CAN YOUNG PEOPLE PLAY IN ESTABLISHING AND MAINTAINING RESPECTFUL RELATIONSHIPS?

COURTESY NCTR

RESPECT

THERE ARE MANY PATHWAYS TO RECONCILIATION, BUT THEY ALL START WITH RESPECTING OURSELVES AND EACH OTHER.

Reconciliation starts with respect. It's critical that we respect the many pathways of coming to the truth and working towards reconciliation. Sometimes that pathway involves you educating your family about the history they never learned. Sometimes the pathways are between Indigenous people and the Government of Canada, or institutions, or non-Indigenous people. And sometimes reconciliation requires us to look within ourselves to understand who we are and where we come from — a journey from our heart to our head and back again.

The experiences and reconciliation journeys of Indigenous and non-Indigenous youth are different, and those differences are okay. We are all in it together, learning from each other. Sharing our experiences is valuable and necessary.

"I WANT TO TELL THE TRUTH IN A WAY THAT UPLIFTS, INSPIRES, AND EMPOWERS, RATHER THAN BREAKS OUR YOUNGER GENERATIONS."

— Carey Newman Hayalthkin'geme, of Kwakwaka'wakw, Sto:lo, and settler ancestry, a multi-disciplinary artist and maker of the *Witness Blanket*.

Dr. Marie Wilson was one of three Commissioners with the Truth and Reconciliation

HELENA VALLES

Opposite page: Caro Loutfi, left, Inuit lawyer, activist, and clothes designer Aaju Peter, right, and a youth attend an Apathy is Boring event in 2019.

Above: Danielle Fontaine's grade five students at Lady Evelyn Public School in Ottawa sent social justice postcards to Prime Minister Justin Trudeau to demand that Canada stop discriminating against First Nations children.

Above right: A youth drums at an event at Fort Liard, N.W.T.

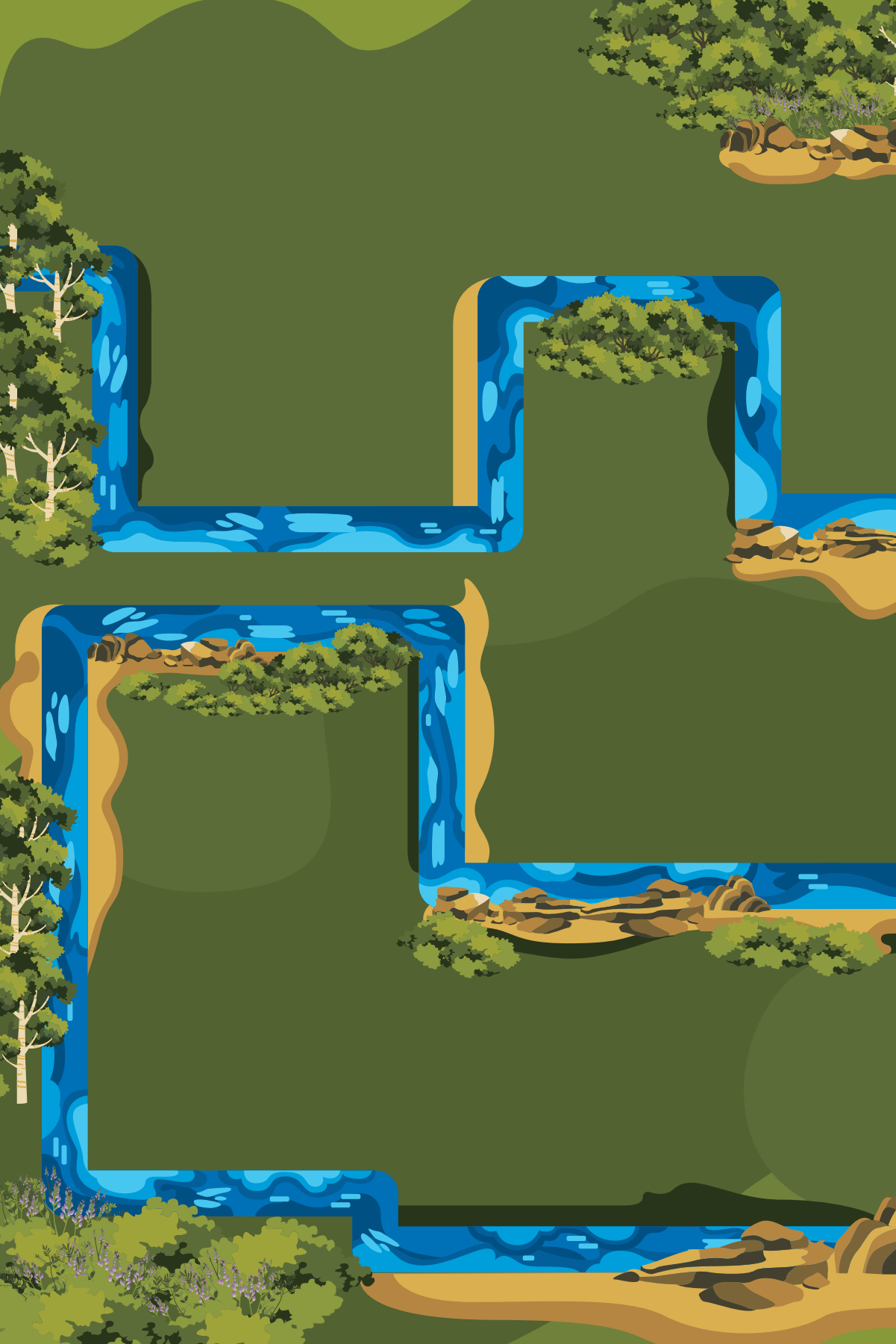
HOW DO YOU SHOW RESPECT TO OTHERS? HOW DO YOU RESPECT YOURSELF?

Commission of Canada. She encourages youth to recognize their responsibility as role models: "You might be role models to the younger siblings, cousins, and students at school. They look up to you, and watch and learn from you. We all need to make sure we are being positive role models."

Caro Loutfi, a student at Oxford University in England and the former executive director of Apathy is Boring, has been described as an ally — and she isn't shy of the hard work that comes with that. "As an ally, it's important to follow the lead of Indigenous people and to remember there are times to walk beside, times to walk behind, and, sometimes, to walk in front. That will change depending on what's needed and what's requested. We have to be willing to learn about where we are getting it wrong, be okay with receiving that feedback, and work on fixing it."

Alexandre Huard-Joncas is an ally who works at the Montreal Indigenous Community Network and shares with us how important you, as young people, are to reconciliation. "Youth are key to reconciliation. We are the ones that can build new relationships between Indigenous and non-Indigenous youth. There is a wonderful Indigenous resurgence happening. At some point, we are going to understand each other better, and so much change is going to happen."

TOP LEFT: SYLVIA SMITH. TOP RIGHT: WELLAND/NWTTOURISM



COURAGE

SOMETIMES THE ROAD TO RECONCILIATION SEEMS IMPOSSIBLE TO TRAVEL – THAT'S WHEN COURAGE IS MOST NEEDED.

Orange Shirt Day comes from the lived experience of Phyllis (Jack) Webstad and her courage to share her story. Phyllis is Interior Salish, from the Stswecem'c (Canoe Creek) Xgat'tem (Dog Creek) First Nation. In 1973, when she was just six years old, Phyllis was sent to the St. Joseph's Mission Residential School in Williams Lake, B.C.

"I lived with my grandmother on the Dog Creek reserve. We never had very much money, but somehow my granny managed to buy me a new outfit to go to the mission school. I remember going to Robinson's store and picking out a shiny orange shirt. It had string laced up in front and was so bright and exciting — just like I felt to be going to school!

"When I got to the mission, they took away my clothes, including the orange shirt! I never wore it again. I didn't understand why they wouldn't give it back to me — it was mine! The colour orange has always reminded me of that — and of how my feelings didn't matter; how no one cared, and how I felt like I was worth nothing."

Phyllis was almost fourteen and in grade eight when her son Jeremy was born. Since her grandmother and mother both attended residential school, she never learned from them "what a parent was supposed to be like." With the help of her aunt Agness Jack, she was able to learn to be a good mother to her son.

Phyllis was inspired by her experiences to launch Orange Shirt Day in 2013 — a day to reflect on and learn about residential schools, and to remember that every child matters.

"Every Child Matters came to be after I shared how I felt I didn't matter at residential school. Every child who ever attended residential school mattered — as well as the children who never made it home. They mattered."

Phyllis teaches us about courage — the courage she needed when she was at residential school, then as a young parent, the courage of

Phyllis Webstad founded Orange Shirt Day in 2013.

"I AM HONOURED TO BE ABLE TO TELL MY STORY SO THAT OTHERS MAY BENEFIT AND UNDERSTAND, AND, MAYBE, OTHER SURVIVORS WILL FEEL COMFORTABLE ENOUGH TO SHARE THEIR STORIES."

— Phyllis Webstad

COURTESY PHYLLIS WEBSTAD

her family members, and the courage to share her story and to start Orange Shirt Day. This courage is a common thread with Survivors and calls on us to consider the ways in which we are courageous.

Dr. Cindy Blackstock is a member of the Gitxsan Nation and is the executive director of the First Nations Child and Family Caring Society of Canada as well as a professor of social work at McGill University in Montreal.

Through her work, her life, and her teaching, Dr. Cindy stands up for the rights of Indigenous children and their families. She is a profound example of courage and invites us to consider what it means to have moral courage.

"Moral courage is about knowing and expressing your values, and speaking up or taking action when it's needed. For example, you hear or see someone do something that is harmful to others, and that's when you ask yourself, should I do something? That's when moral courage comes into it. It's really about knowing and expressing your values."

As for Phyllis, she is thrilled to see so many people across the country embrace Orange Shirt Day and all that it stands for.

"I remain humbled and honoured that my orange shirt story has touched so many people in ways I never could have imagined," Phyllis says. "I'm still amazed at how the day is continuing to gain momentum."

ELDER YVONNE RIGSBY-JONES SHARES WITH US THE RIPPLE EFFECT OF PHYLLIS'S COURAGE: "I WAS ON THE FERRY, IN THE GIFT SHOP, WHEN I SAW A LITTLE BOY ABOUT FOUR. HE WAS ALL EXCITED, AND SHOWING HIS MOM PHYLLIS'S BOOK, AND TELLING HER ABOUT ORANGE SHIRT DAY AND RESIDENTIAL SCHOOLS."

"OF COURSE, YOU HAVE TO DO IT WITH LOVE AND RESPECT — BUT YOU SHOULD ALWAYS ACT ON WHAT YOU KNOW IS THE RIGHT THING TO DO." — DR. CINDY BLACKSTOCK

WHAT ARE YOUR VALUES?

Left: Phyllis Webstad's book, *Phyllis's Orange Shirt*.

Below: Phyllis (Jack) Webstad, at age six.

Above: Phyllis (Jack) Webstad with her son Jeremy.

Centre right: Lindsay Brabant and her children, Tristan and Ryan, wear orange shirts in support of Orange Shirt Day. Tristan and Ryan are Métis and are excited to learn about their culture and heritage.

Bottom right: Children in Nova Scotia learn about reconciliation during Orange Shirt Day.

RIGHT: LINDSAY BRABANT PHOTOGRAPHY
BOTTOM RIGHT: COMMUNICATIONS NOVA SCOTIA
ALL OTHER PHOTOS COURTESY PHYLLIS WEBSTAD

LOVE

ART CAN CONNECT GENERATIONS, BE HEALING, AND CREATE A SENSE OF PRIDE AND BELONGING.

From coast to coast, Indigenous youth are increasingly expressing themselves through painting, beading, carving, music, dance, film, digital creations, writing, and more. Through their creativity, young people are expressing their cultures, languages, and voices. Through their art, they are helping us to navigate reconciliation. Art can connect generations, be healing, and create a sense of pride and belonging.

HANNAH MORNINGSTAR is Anishinaabe from the Atikameksheng Anishnawbek First Nation, a university student, and a traditional jingle dancer.

"In order for me to understand my identity and who I am as a young Anishinaabe woman, it's super important to know where my family comes from — the land and culture that make me who I am. I love spending time in the bush, especially with my grandpa. He teaches me so much out there and has taught me how to make split-ash baskets, like his grandparents taught him."

When Hannah was younger, she loved to go to pow wows and dance, and to spend time out in the bush. However, none of her friends liked to do either of these things. "I was pretty lonely. I took a break from dancing, and that's when I started struggling," Hannah says. "I became depressed and was having a hard time growing up. I felt like I had to make a choice between two paths."

Hannah decided to follow her heart. She started dancing again and quickly discovered there were many young people who loved to dance and loved their culture. "Suddenly, the world didn't feel so small," she says. "I felt like I belonged again. That's when I started growing as a human, as an Anishinaabe. I feel proud when I dance. More and more young people are learning to pow wow dance, to sing, and to make things like our ancestors did."

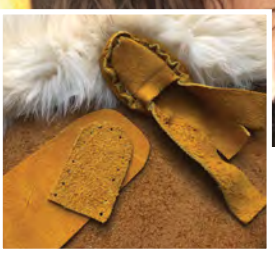
YVONNE HOUSSIN is Métis from St. Boniface, Manitoba, in Treaty 1 territory. Learning about moccasin making while in high school helped her to reconnect with her culture and fostered pride in her ancestry.

Jingle dancer
Hannah Morningstar.

"DANCING IS ONE OF THE WAYS I EXPRESS WHO I AM. YOU TELL PEOPLE WHO YOU ARE THROUGH THE WAY YOU DANCE. YOU CAN TELL SOMEONE YOUR STORY, AND YOU CAN TELL THEM WHO YOU ARE THROUGH YOUR REGALIA."

— Hannah Morningstar

MICHAEL P. HALL



Left: Yvonne Houssin and her moccasins, inset.

Right: Artist Carey Newman Hayalthkin'geme teaches a student in Victoria how to carve.

"Growing up, I moved around a lot, and what I saw and experienced about being Indigenous was always negative. One day at school, there was a moccasin-making workshop. I decided to go, and in that short workshop something changed. As I was learning about making moccasins, about our ways, I started having pride. It might seem like such a small thing, engaging with my culture in a positive way, but it was huge for me. After that, I started asking questions, and began to understand why things are the way they are. Learning about the resiliency of our ancestors has brought me so much pride — understanding how deep those roots are, hearing stories, and having those connections that make you proud. It's important."

CAREY NEWMAN HAYALTHKIN'GEME is of Kwakwaka'wakw, Sto:lo, and settler ancestry, a multi-disciplinary artist, and maker of the *Witness Blanket* — an art installation created from hundreds of items reclaimed from residential schools, churches, government buildings, and traditional and cultural structures across Canada.

It currently rests at the Canadian Museum for Human Rights in Winnipeg. Carey continues to work with art as a medium for reconciliation, and his current project is the creation of a Totem Pole with the students of Oaklands Elementary School in Victoria.

"Whether the students are Indigenous or non-Indigenous, they're learning about Indigenous knowledge systems," he says. "They're learning Indigenous ways and culture in a hands-on and hearts-on way. The vibrancy and beauty of Indigenous culture is being shared with them right now, from kindergarten through to grade five."

Carey says this is giving him hope for a better future for everyone.

"I can see the transformation in their understanding of what it means to be Indigenous, and I think about what they're going to be like in ten years. They're going to be the teachers and leaders of the future, and they're going to have been thinking about reconciliation and the changing of relationships since they were five years old."

TOP LEFT: COURTESY YVONNE HOUSSIN; TOP RIGHT: ADRIAN LAM/VICTORIA TIMES COLONIST

Top: A dancer takes part in an Aboriginal Peoples Television Network cultural event in 2016.

Inset: *Nikawiy Nitanis*, by artist Goonnagizhagokwe, Mackenzie Dawn Anderson, of Fairford First Nation, Manitoba. The painting won first place in the Indigenous Arts & Stories competition in 2017.

A young person paints during the 2017 Art Challenge & Art Expo in Winnipeg.

TOP: APTN. INSET: MACKENZIE ANDERSON. LEFT: GIO NAVARRO/MANITO AHBEE FESTIVAL

YOU ARE LOVED.
TAKE CARE OF YOURSELF.
TAKE CARE OF ONE ANOTHER.

HOW WILL YOU EXPRESS YOURSELF?

TRUTH

THERE IS TRUTH IN OUR HISTORIES, IN THE STORIES, IN THE LAND, AND IN OUR CURRENT LIVED EXPERIENCES.

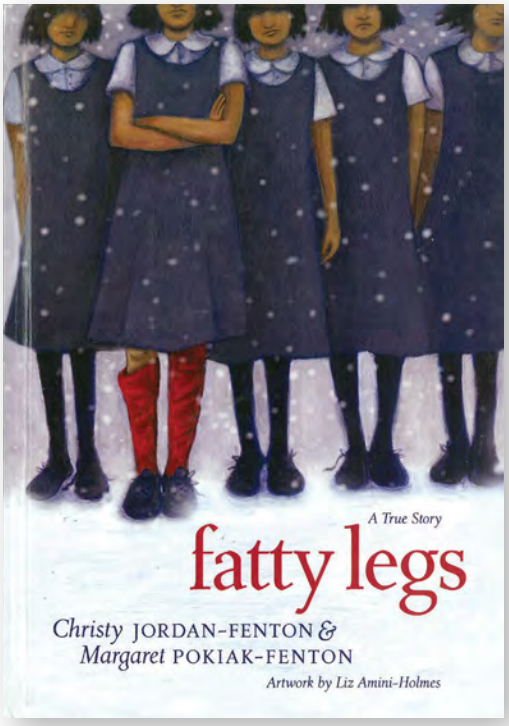
The truth is not always easy for Survivors and their families to share. And, it's not always easy to hear — especially when we think about the truth happening to children — to young people like yourselves.

Anishinaabe youth Hannah Morningstar reminds us, "We need to know what happened … so that history doesn't repeat itself. We need to educate children and young people like myself, so that we have compassion as adults."

In the journeys of truth, we hear the stories of courageous residential school Survivors and of intergenerational Survivors. Together, they reveal their experiences and their resilience — and they remind us that sharing is a crucial first step towards reconciliation. Through their stories we are invited to remember that we, too, can be strong, resilient, courageous, and determined.

Indigenous children are made to wear European-style clothing at a residential school in the Northwest Territories in 1922.

LIBRARY AND ARCHIVES CANADA



Fatty Legs is a book by Christy Jordan-Fenton and Olemaun, Margaret Pokiak-Fenton.

Olemaun, Margaret Pokiak-Fenton, age sixteen.

"ISN'T IT TRUE THAT WHEN WE SHARE STORIES WE REALIZE WE HAVE MORE IN COMMON THAN WE DON'T?" — OLEMAUN

OLEMAUN, MARGARET POKIAK-FENTON, Inuvialuk of the Inuvialuit people, comes from Banks Island in the western High Arctic.

"Residential school is always in the back of my mind. It was hard to remember the things that happened in my life then. Sometimes I still get emotional; I don't like thinking about it. Parents weren't allowed to put their children's traditional name on the registration, just the Christian name. That's how I got to be Margaret — but, later in life, I started thinking about using my traditional name. On the tenth anniversary of the publication of our book, *Fatty Legs*, I changed my name to Olemaun. Using my name makes me have pride in my culture.

"Sometimes students will come up to me and say, 'I understand now why my parents are the way they are.' Their parents didn't know how to be parents. They use their strictness from the residential school without realizing how it hurts. Another example is, in school you stood and you never did anything until they told you to. Then, when you go home, you do the same thing. You stand there waiting for someone to tell you what to do. Pretty soon they start thinking you're lazy — but you aren't. You're just waiting for someone to tell you what to do. You're doing what you've learned."

ELDER GARNET ANGECONEB is Anishinaabe from Lac Seul First Nation. He now lives in Sioux Lookout, Ontario.

"I am a Survivor of Pelican Lake Indian Residential School near Sioux Lookout, Ontario. It operated from 1927 to 1979. I went there from when I was seven until I was twelve. My father went to the same school when it first opened in 1927. Five out of six of my siblings went to the same residential school as our dad. Our family was affected by residential school directly, including my

IMAGES COURTESY OLEMAUN, MARGARET POKIAK-FENTON

Above: This ceremonial cloth bears the names of children who died in residential schools and were identified in the National Student Memorial Register.

Right: Residential school Survivors embrace during a Truth and Reconciliation Commission national event in Vancouver in 2013.

Opposite: Participants take part in the closing ceremony of Truth and Reconciliation Commission in Ottawa in June 2015.

youngest brother, who did not go to residential school. He was impacted because the system took away his siblings and broke the family apart. The residential school system really was an attack on children, and when you attack children you attack families and communities.

"We need to talk about the intergenerational effects of Indian residential schools. It is through talking that we begin to understand one another and appreciate where we've come from. It is dialogue that will help to heal us.

"Some will say, residential school is not my history, it didn't affect me. It may not have happened to them, but it is a shared history. Some people tell me to get over it — and it's easy for people to say that. But when you have lived through the horrors of the residential school system, it's not so easy to get over it. That is where the notion of reconciliation comes in. Through dialogue you find healing, and through dialogue we are able to embark on the process of reconciliation."

TUNGOYUQ, MARY CARPENTER is an Inuvialuit poet and author and residential school Survivor who now lives in Ottawa.

"Before contact with southerners, I had lived my life as the cherished daughter of a wealthy, cosmopolitan father who was the acknowledged leader of two strong Inuvialuit clans. We did not need Canada or its schools and hospitals to survive. The quality of my life with my clan was exceptionally high. Contact with colonial Canada diminished my life and uprooted my clan. We are still struggling to recover. There is no remedy for the severed ties from mother, father, grandparents, aunts, uncles, cousins. There will be no "overcome" for me. But writing stories, articles, and poems has given me courage to face my fears, despite being afraid

TOP AND CENTRE: DARRYL DYCK/CANADIAN PRESS

SEAN KILPATRICK/CANADIAN PRESS

of what I may recall. And I am buoyed by the other Inuvialuit authors who have explored the dark legacy of residential schools."

CAREY NEWMAN HAYALTHKIN'GEME is of Kwakwaka'wakw, Sto:lo, and settler ancestry.

"When I first really learned about residential schools, I was in my teens. I knew that my dad had gone to school and that he didn't have a good time, but I didn't know anything else. I didn't know about the things that happened to him. I actually still don't know the specifics of what happened to him — but through the stories of others I now understand that it included sexual violence; that it included all kinds of harm; that, when he was little, he knew his language; and that when he left school he didn't. His only father figure was an abusive priest. When I learned that, it changed the way I saw our relationship. It changed the way I understood my father. I better understood where he came from and what he came through.

"Before that point, we had a lot of difficulty understanding each other, and the love part of our relationship was broken. Coming to understand that he and I were not the source of that harm — that residential school was — transformed our relationship. Now we can say that we love each other, out loud, to each other's faces. And that's really powerful. That's what truth can do."

The healing journey can be both beautiful and challenging. Sometimes it will seem impossible. On those days you may have to dig deep to summon your hope, but hope is crucial. Without hope we are defeated before we even begin. Healing starts with both speaking and listening to the truth.

"We can't have the real conversation without

"WHEN PEOPLE SIT IN A CIRCLE AND TALK ABOUT THOSE TIMES AT RESIDENTIAL SCHOOL, YOU WOULD HEAR LOTS OF LAUGHTER, TOO. THERE WOULD BE LOTS OF TEARS, YES, BUT THERE WILL BE LAUGHTER, BECAUSE AMONGST OUR PEOPLE WE WERE ALWAYS STRIVING TO MAINTAIN BALANCE. IT'S VERY DELIBERATE, TO MAINTAIN EMOTIONAL BALANCE." — DR. LORNA WILLIAMS, WANOSTS'A7

talking about racism in this country," says Ry Moran, Red River Métis and founding Director of the National Centre for Truth and Reconciliation. "Don't be afraid to go to the hard parts of the conversation — we have to name it, to identify what we are talking about, and to be very conscious of privilege."

SHELAGH ROGERS, a CBC journalist, is of Cree, Métis, and Scottish descent. An Honorary Witness to the work of the Truth and Reconciliation Commission, she sees the 94 Calls to Action as a road map forward.

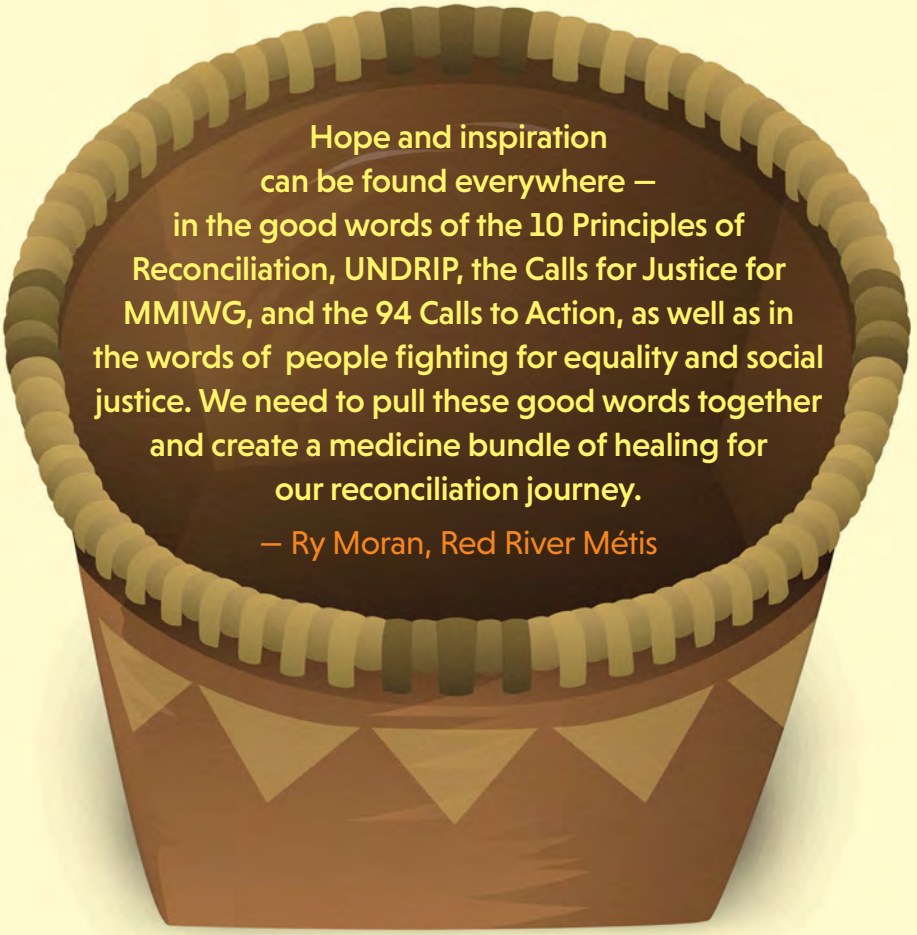
"There is no more relevant time than now to implement those calls. The Calls to Action provide a compass for societal change, positive change for the whole country. I want to live in a country that lives up to its promises — that's my biggest hope for the next five to ten years."

As we ponder all we've learned about the truth, it's important to consider TRC Commissioner Dr. Marie Wilson's sharing: "If we hear all the stories, are encouraged to do better, and we do nothing, how wise are we? Are we just going through the motions and trying to make ourselves feel better without having to take risks or be bold in ways that we have not been before? We have a lot of repair work to do."

"WE HAVE TO FOCUS ON WHAT GIVES US HOPE." — SHELAGH ROGERS

HOW CAN YOU HELP TO PROMOTE HEALING AND UNDERSTANDING?

HOPE AND HEALING

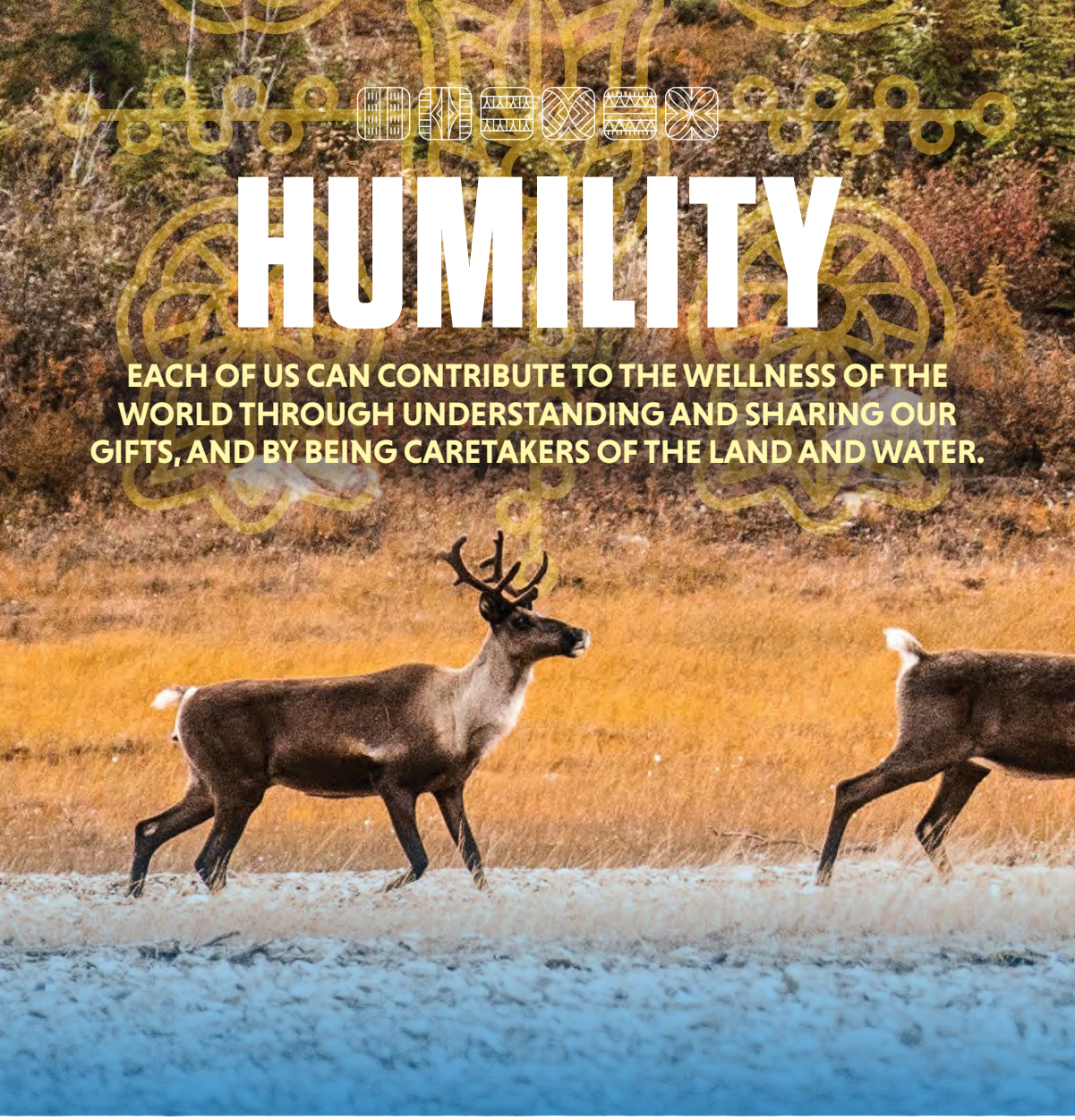


Hope and inspiration can be found everywhere – in the good words of the 10 Principles of Reconciliation, UNDRIP, the Calls for Justice for MMIWG, and the 94 Calls to Action, as well as in the words of people fighting for equality and social justice. We need to pull these good words together and create a medicine bundle of healing for our reconciliation journey.

– Ry Moran, Red River Métis

ILLUSTRATION MATTHEW SCHELLENBERG

WHAT WORDS WOULD YOU PUT INTO YOUR MEDICINE BASKET ?



HUMILITY

EACH OF US CAN CONTRIBUTE TO THE WELLNESS OF THE WORLD THROUGH UNDERSTANDING AND SHARING OUR GIFTS, AND BY BEING CARETAKERS OF THE LAND AND WATER.

The idea of being humble can be challenging to understand. Humility isn't the absence of ego but rather the love of self — not in a way that makes you better than others, but in an authentic way that honours your ancestors and the gifts with which you've been blessed. The love of self is important because it ripples out to others — it impacts our relationships and how we care for the earth, the water, the sky, and all living beings. You may notice that when you are in nature you feel better — recharged, peaceful, and connected. This is the reciprocal relationship we have with the land and water. They help to take care of us and to provide for us. For quite a while now, we haven't been doing the best job in our caretaking of the earth.

HUMILITY AND CONNECTION TO THE LAND

For Anishinaabe youth Hannah Morningstar, being on the land is a vital part of her wellness. "Being in the bush helps me feel connected, not just on a physical level but on a spiritual level," she says. Hannah is excited by the strength of Anishinaabe young people and often invites her younger

TOP: GZOWSKI/NWTTOURISM

A herd of elk walks through a clearing in the Northwest Territories.

cousins to join her to learn about harvesting. "They just want to get their hands dirty — like my little cousin, she's about three and is always digging worms in my lawn, asking me to take her fishing.

"I do hope that we stop fighting over and hurting the land. It's hard to watch places be clear-cut or have pipelines run through them. We are dreaming about the Treaties being honoured, that every sentence they put in there is honoured."

Artist Carey Newman Hayalthkin'geme reminds us that we are all connected to the land and have a responsibility in how we care for it. "You may have heard the phrase 'land back' and

Above: Children play during an event marking the creation of Nunavut in 1999.

BOTTOM RIGHT: CANADIAN PRESS

WHO ARE THE PEOPLE IN YOUR LIFE WHO

SUPPORT YOU?

ENCOURAGE YOU?

BELIEVE IN YOU?

that reconciliation is about giving back the land. I agree with that, but not in the colonial, capitalistic terms of property. What land back means to me is for us all to reconsider land, and resources, and how we value it, and the way that we consume it."

The Canadian Charter of Rights and Freedoms.

TOP: MAXINE HILDEBRANDT. BOTTOM: LIBRARY AND ARCHIVES CANADA

HUMILITY AND FREEDOM

Educator and human rights champion Dr. Cindy Blackstock and student leader Salma Zein of Calgary help us to understand the importance of our rights and freedoms. They say freedom starts within us.

Dr. Cindy Blackstock

To Dr. Cindy, the Treaties are at the core of freedom — "the freedom to live and to be who you are in the way your Ancestors dreamed for you. That's nothing you can ever negotiate with Canada. You have to declare yourself free — and start to act in ways that are free. You start by giving full expression of your gifts and by not being afraid of making mistakes. You just have to act with a

Top left: Grades four and five students Jazlynn Machniuk (left) from Wildwood School and Olivia Paul (centre) of Mother Earth's Children's Charter School, in Alberta, practise hide tanning with Cree Elder Edna Paul (right), as part of a cultural exchange between their two schools.

Top centre: A Totem Pole at Haida Gwaii, B.C.

Top right: Polar bears at Churchill, Manitoba.

Above left: A whale breaches in the waters off Newfoundland and Labrador.

Above right: Métis designs from Saskatchewan.

TOP LEFT: DESTINATION CANADA. TOP RIGHT: TRAVEL MANITOBA. LOWER LEFT: NEWFOUNDLAND AND LABRADOR TOURISM. LOWER RIGHT: TOURISM SASKATCHEWAN

WHAT ARE YOUR GIFTS?

Dance

Sports

Activism

Crafts

Music

warm heart and have good people around you who will forgive you for any kind of mistakes."

Salma, a winner of the Imagine a Canada contest that promotes greater reconciliation, encourages people to ask why inequality exists.

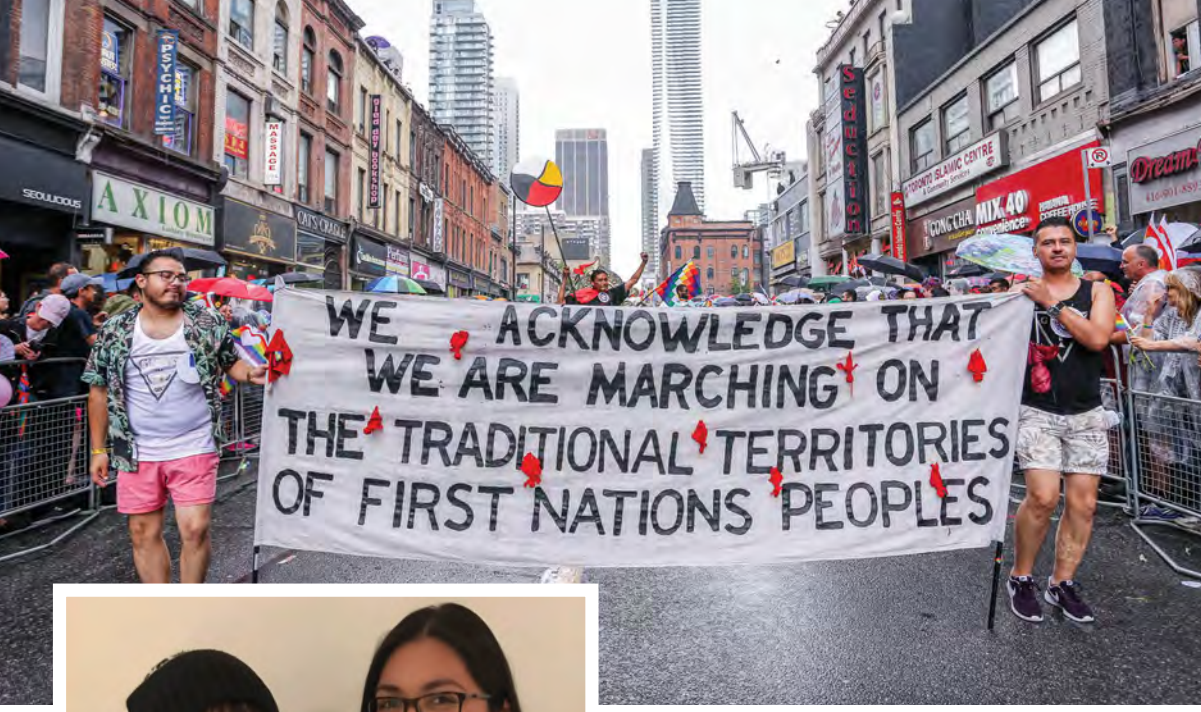
"I think it's very important to know your rights as a citizen," she says. "After you read the Canadian Charter of Rights and Freedoms, you'll realize that lots of people don't have these rights. Why is it like this? I think this offers another layer of understanding, for youth especially."

HUMILITY AND OUR GIFTS

Dr. Marie Wilson

Sometimes, it can be challenging to understand what our gifts are, even for adults. Dr. Marie Wilson was a commissioner with the Truth and Reconciliation Commission and shares how the Elders would consistently speak about the importance of discovering and sharing our gifts. "Many of them said, our life's purpose is to figure out what our own gifts are, and then to find ways to offer that back to the wider world, like our family, school, and community. When you figure out what brings you joy, and makes you feel peaceful and good about yourself, consider it to be part of your gift."

Sharing your gifts with your family, friends, community, and beyond is an act of leadership. When you believe in yourself, you can make a real difference.



Above: Participants in the 2018 Pride parade in Toronto carry a banner with a First Nations land acknowledgement message.

Left: Dakota Swiftwolfe, left, and Leilani Shaw worked together to create the Indigenous Ally Toolkit.

HUMILITY AND LEADERSHIP

Leilani Shaw is Kanien'kehá:ke from Kahnawá:ke and a member of the Montreal Indigenous Community Network. She and Dakota Swiftwolfe created the Indigenous Ally Toolkit, which encourages you to be leaders in your own way. "It's so important for youth to use their voices," Leilani says. "We are the ones that are going to inherit the world, and it is up to us to push for change."

Jewel Charles, a Cree student, showed leadership by writing a book in Cree. She dreams of "a better future for all children, a future where there is less ignorance and hatred due to a lack of education about Indigenous peoples."

Leadership isn't about being the centre of attention or having the loudest voice. Leadership is demonstrated in a variety of ways but always involves the Seven Sacred Teachings: Respect, Courage, Love, Truth, Humility, Honesty, and Wisdom.

TOP: SHUTTERSTOCK. LOWER: COURTESY MONTREAL INDIGENOUS COMMUNITY NETWORK

HOW CAN YOU BE A BETTER LEADER?

THOMPSON CITIZEN/IAN GRAHAM

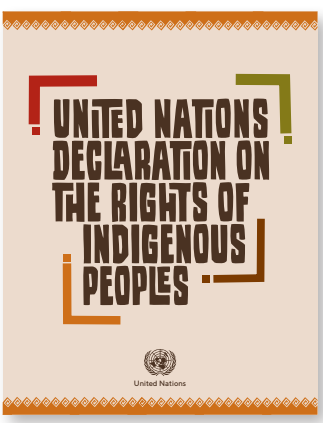
HONESTY

When navigating the journey of reconciliation, there can be difficult conversations and moments. The key is to know when to listen and when to speak honestly and respectfully.

We all come to learn about the truth — and grow into having honest, heartfelt conversations — at different rates. Some of you live the intergenerational realities of the truth at home, and some of you come from families that know little about residential schools. No matter what your experience is, you are not alone.

An important part of honesty is integrity. For example, when you say one thing but then act in a different way, that is what is known as a lack of integrity. It's important in life to be honest in both your words and your actions.

If you have a difficult conversation with family or friends and you don't get the response you hoped for, don't give up. It may take time to open their hearts and minds to new ways of thinking. Having the courage to talk about what



Opposite page: Students in Thompson, Manitoba, march in support of Orange Shirt Day.

Top left: A student speaks at a Truth and Reconciliation national event.

Top right: Ojibwe artist Emily Kewageshig posted this photo on Instagram to show her family's support of Orange Shirt Day.

Above: Caro Loutfi believes strongly in the importance of allyship.

Above left: A poster supporting the United Nations Declaration on the Rights of Indigenous Peoples, and an example of the Indigenous Ally Toolkit.

TOP LEFT: NCTR. TOP RIGHT: COURTESY EMILY KEWAGESHIG. LOWER LEFT: NCTR. LOWER RIGHT: THE CANADIAN PRESS/PAUL CHIASSON

you're learning, how it's impacting you, and what you want to change is powerful and courageous.

Remember earlier in this magazine, where we learned about the teaching called Respect, and were introduced to the concept of allyship?

We are now going to delve deeper into being an ally and the actions being taken by youth to create meaningful relationships and powerful change.

It isn't about being a good or a bad ally. It's

Above left: Anthony Johnson, left, and Dr. James Makokis, a two-spirit couple living in Alberta, won *The Amazing Race Canada* in 2019. They hope their victory has inspired two-spirit and transgender youth.

Above right: Anishinaabe student Alex Herbert from Dokis Nation in Ontario used Lego to create a replica of the Treaty of Niagara wampum belt.

about being a useful ally.

Caro Loutfi is a student at Oxford University in England and the former executive director of Apathy is Boring.

She has been described as an ally and isn't shy of the hard work that comes with that. "As allies, we can listen to the stories, the trauma, the pain, but we will never fully understand. Being an ally isn't about you, it's about those you are supporting and walking in allyship with. I think a lot of Canadians are still learning the truth about what happened, and still too many people don't know the truth. We have to figure out more ways for allies to hold the burden of both the truth and reconciliation."

Leilani Shaw, Kanien'kehá:ke from Kahnawá:ke, describes how she and Dakota Swiftwolfe worked together to create the Indigenous Ally Toolkit for the Montreal Indigenous Community Network.

The toolkit acknowledges and alleviates the burden of Indigenous people constantly having to teach non-Indigenous people about history, privilege, and reconciliation.

"We wanted to produce something that

3 STEPS TO BEING AN ALLY

1. BE CRITICAL OF ANY MOTIVATIONS
2. START LEARNING
3. ACT ACCORDINGLY

IF YOU HEAR RACIST COMMENTS, TRY THESE RESPONSES:

"I FIND THAT OFFENSIVE."

"WHAT YOU JUST SAID IS MEAN AND HURTFUL."

"I'M NOT COMFORTABLE WITH WHAT YOU SAID/HOW YOU ACTED."

IF YOU DON'T FEEL COMFORTABLE OR SAFE SPEAKING UP, YOU MAY NEED TO REMOVE YOURSELF FROM THE SITUATION.

TOP LEFT: COLE BURSTON/CANADIAN PRESS. TOP RIGHT: MANITOULIN EXPOSITOR

Above: Splatsin Elder Rosalind Williams speaks with her grandson Aaron Leon in Enderby, B.C., in 2017. Williams has been gathering knowledge from Splatsin Elders to pass on to younger generations.

WHAT PRIVILEGES DO YOU HAVE?

everyone could benefit from, by addressing the questions, or concerns, or misconceptions that are constantly brought up in a lot of conversations. The content isn't necessarily about culture but more about bringing light onto white supremacy and how it contributes to ongoing oppression of Indigenous people."

Leilani encourages young people to question everything. "That is the basis of all our ally workshops. One of the questions we ask is about privilege and what that means. We ask participants to identify a privilege they have — obviously there are many different privileges in the world."

Ouleman, Inuvialuk of the Inuvialuit people, connects us back to schools, to each other, and to our common humanity.

"When we go to schools to read our books, sometimes I think that the students would rather be doing something better with their time. Then we begin sharing, and their heads start coming up, they start paying attention. Sometimes it seems the students think they know me. Isn't it true that when we share stories we realize we have more in common than we thought?"

WE ALL COME FROM SOMEWHERE, AND WE ALL HAVE STORIES TO SHARE. WHAT IS A STORY YOU'D LIKE TO SHARE?

JEFF BASSETT/GLOBE AND MAIL

Jewel Charles, back row third from right, donates copies of her book, *Kihci-Kimotan, A Special Secret*, to students at Senator Myles Venne School in La Ronge, Saskatchewan.

JEWEL CHARLES

WISDOM

THE WISDOM EMBEDDED IN INDIGENOUS LANGUAGES POWERFULLY RIPPLES THROUGH GENERATIONS AND CONNECTS US TO EACH OTHER, THE LAND AND WATER, THE ANCESTORS, AND, ULTIMATELY, TO OURSELVES.

Dr. Lorna Williams, Wanosts'a7 has devoted her life to promoting and restoring Indigenous culture and language. She shares with us the role language plays in both the colonization and the resurgence of a people, how words can have multiple meanings — all important and sacred — and the importance of "just doing it" when wanting to learn a language.

"Because I went to residential school and lost my capacity for language, I had to rebuild it," Dr. Lorna says. When she returned home, she lived in the old part of her village and was surrounded by Elders who never went to

residential school. "I would just sit and listen to them, and they carefully and intentionally helped me relearn my language."

Dr. Lorna shares, "It's always been known that if you want to dominate a people you take away their language. It's been played out over centuries, and not just here. The way you subjugate and obliterate people is to remove their language. You control people by wiping away their sense of voice. What has happened to our languages was very deliberate.

"IF WE'RE GOING TO TALK ABOUT RECONCILIATION, THEN THERE'S A RESPONSIBILITY TO RESTORE LANGUAGES."

— DR. LORNA WILLIAMS, WANOSTS'A7

In a sense, what we're attempting to do in ensuring our languages are thriving again is to bring back people's sense of identity, their sense of knowing and of understanding the world from their people's perspective. That's what's in the language."

Languages are crucial to keeping the voices of the people and the land flourishing. "Even though the land has been altered and desecrated in some places, the voice of the land is in the language. When visitors learn the language of the land of where they are, it's an honouring — a healing gesture that is respectful. The best way to do that is to understand it through our languages."

COURTESY KANANI DAVIS

Shaia Davis, of Sheshatshui, N.L., cooks with her grandmother Elizabeth Penashue.

THERE ARE MANY DIFFERENT WAYS TO SAY THANKS

Thank you	nitsíniiyi'taki
Merci	Niá:wen
Huy ch q'u	ki' wáhi
Marsi	ᖁᔭᓇᐃᓐᓂ
kinanâskomitin	ᖁᐅᓇ
Miigwech	L'ᓇ
Wela'lioq	ᖁᔭᓐᓇᒥᒃ
Háw'aa	ᓇᑯᖁᒥᒃ
Kukwstsétselp	

HOW DO YOU SAY THANK YOU?

Ultimately, she says, "when you really look at our languages and you look at the heart of a word, it tells you so much of who the people are, how they think about relationships, the world, and how they relate to all forms of existence."

Let's hear from youth who are following Dr. Lorna's wisdom by "just doing it." They are maintaining a connection to their past and forging a new way forward by learning their language.

Jewel Charles, eighteen, is Cree from Lac La Ronge Indian Band and now lives in Saskatoon. She wrote a children's book in both Cree and English. Jewel's grandmother lost her language while attending residential school. Jewel's book is a way of honouring her grandmother while also helping to pass the language on to the next generation.

"I think that it is important for young people to learn their language, because it connects them to who they are as an Indigenous person," she says. "Also, I was told, if you want to know about your culture, it is all there in the language. I am slowly learning Cree TH dialect myself, and each new word I learn, I am filling the hole that is in me from not knowing my

REFLECTIONS

Before reading this magazine, I knew ...

Now I know ...

Before reading this magazine, I used to think ...

Now I think ...

Before reading this magazine, I used to feel ...

Now I feel ...

After reading this magazine, the actions I'm going to take are ...

language and more traditional ways of life."

Shaia Davis, sixteen, is Innu from Sheshatshui, N.L. She is studying how to speak Innu-aimun and regularly asks her mom to speak to her in the language. "It's important to me for young people to keep their cultures (not just languages) alive because if we don't, it would be like admitting defeat," she says. "It would mean all the suffering and fighting our ancestors and grandparents went through would be in vain."

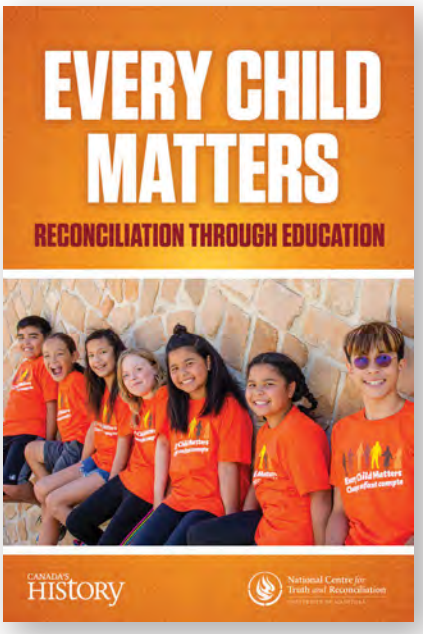
Language learning can be healing and is an act of both reconciliation and resurgence. For those wanting to learn either their language or another Indigenous language, here are a few places to find support:

- Elders and cultural knowledge holders
- Smartphone apps in the language you want to learn
- Language classes in your community, at a Friendship Centre or online
- First Voices. Go to: firstvoices.com
- CBC Indigenous, Original Voices. Go to: originalvoices.ca

As we come to the conclusion of this magazine, it is my hope that reading this is only one aspect of your journey of reconciliation. I hope you continue to learn about our shared history and its continued implications, that you have moral courage, and that you always remember you have been uniquely blessed with a bundle of gifts. Part of the journey is figuring out what those gifts are — and how to use them to contribute to the wellness of the world.

kahkiyaw niwâhkômâkanitik. All my relations, Monique Gray Smith, mistikwaskihkos.

DOWNLOAD THE EVERY CHILD MATTERS TEACHER'S GUIDE



CANADASHISTORY.CA/TEACHINGEVERYCHILDMATTERS

FOR MORE LESSON PLANS AND RESOURCES, VISIT EDUCATION.NCTR.CA

Copyright © 2020 National Centre for Truth and Reconciliation.

This publication is a collaboration of the National Centre for Truth and Reconciliation and Canada's History Society, with the assistance of the Treaty Relations Commission of Manitoba.

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.

Library and Archives Canada Cataloguing in Publication data is available on request.

Lead writer: Monique Gray Smith, mistikwaskihkos

Co-editors: Ry Moran and Mark Collin Reid

ISBN 9781777250409 (softcover)
ISBN 9781777250423 (PDF)

Designers: James Gillespie, Leticia Spence, Andrew Workman, and Matthew Schellenberg

Proofreaders: Dave Baxter, Danielle Chartier, Marianne Helm, Phil Koch, and Brendan McShane

Printing: TC Transcontinental Printing, Winnipeg

Cette publication, *Chaque enfant compte*, est disponible en français.

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

FSC
www.fsc.org
MIX
Paper from responsible sources
FSC® C011825

“Always remember you have been uniquely blessed with a bundle of gifts. Part of the journey is figuring out what those gifts are, and how to use them to contribute to the wellness of the world.”

— Monique Gray Smith, mistikwaskihkos