

4 Years in Review

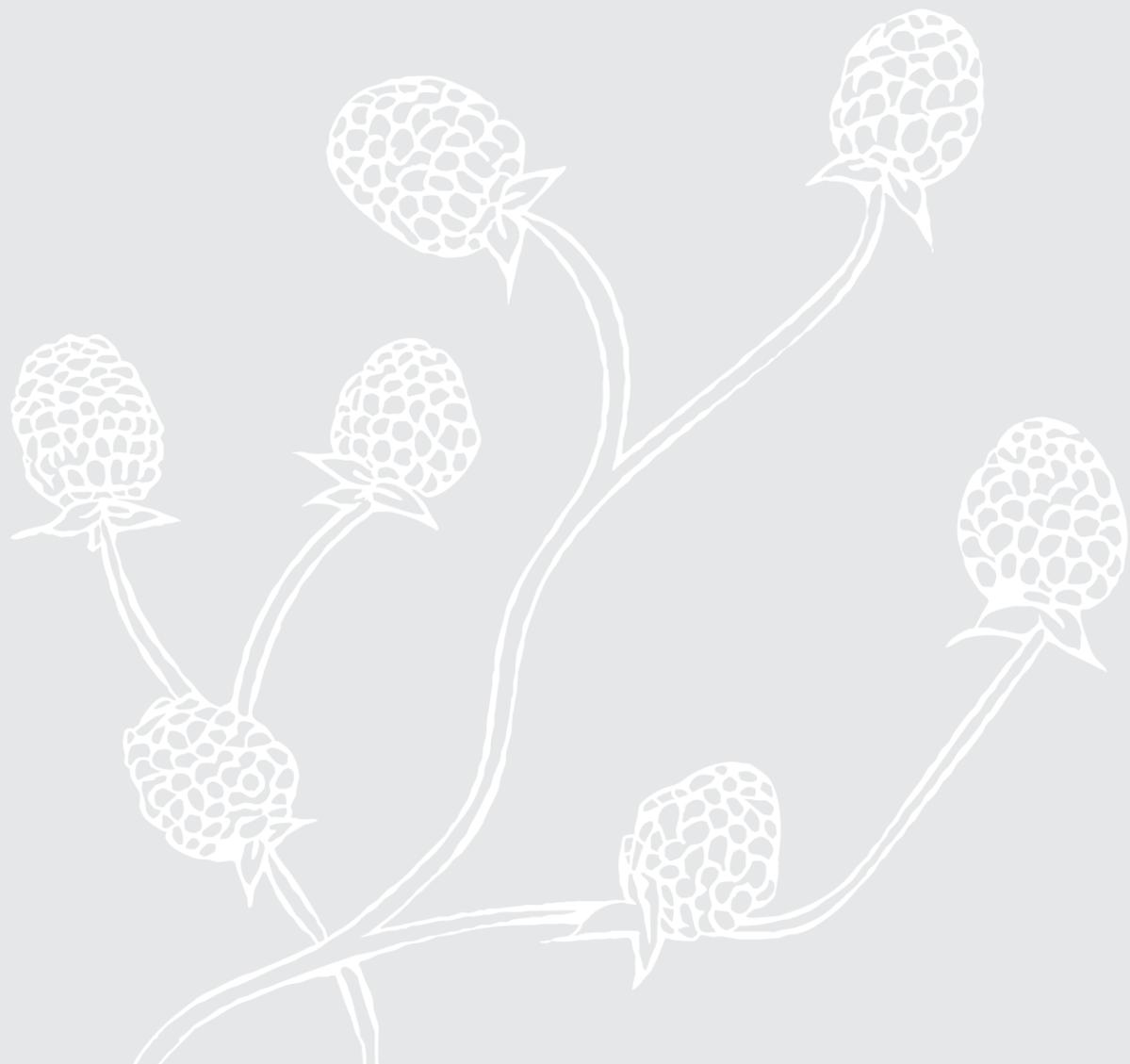
2018–2022



INDIAN RESIDENTIAL SCHOOL
HISTORY & DIALOGUE CENTRE

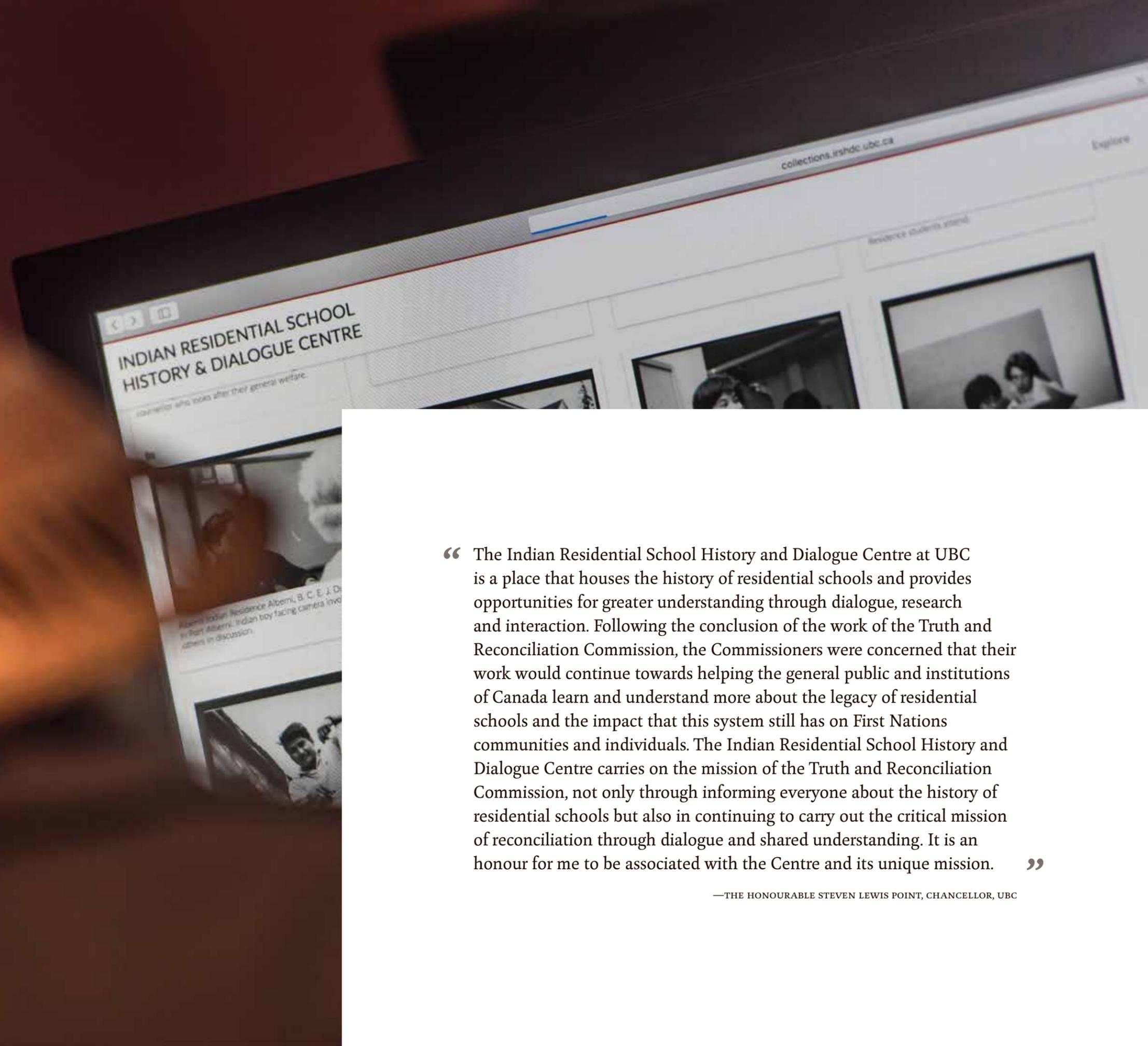
4 Years in Review

2018–2022



The Centre is located on the traditional, ancestral, unceded territory of the hən̓q̓əmi̓nəm̓ speaking x̱m̓əθḵw̓əy̓əm (Musqueam people).





“ The Indian Residential School History and Dialogue Centre at UBC is a place that houses the history of residential schools and provides opportunities for greater understanding through dialogue, research and interaction. Following the conclusion of the work of the Truth and Reconciliation Commission, the Commissioners were concerned that their work would continue towards helping the general public and institutions of Canada learn and understand more about the legacy of residential schools and the impact that this system still has on First Nations communities and individuals. The Indian Residential School History and Dialogue Centre carries on the mission of the Truth and Reconciliation Commission, not only through informing everyone about the history of residential schools but also in continuing to carry out the critical mission of reconciliation through dialogue and shared understanding. It is an honour for me to be associated with the Centre and its unique mission. ”

—THE HONOURABLE STEVEN LEWIS POINT, CHANCELLOR, UBC



ABOUT THE CENTRE

The Indian Residential School History and Dialogue Centre at UBC was established to address the colonial history and ongoing legacies of Indian residential schools and other related colonial systems imposed by the Canadian government on Indigenous peoples in Canada, and to ensure that this history is acknowledged, examined, and understood within the UBC community and beyond.

Since its opening, the Centre has increasingly become a trusted organization for culturally informed dialogue, research, and education regarding the history and truths about the Indian residential school system in Canada.

With an approach that is Survivor-centred and trauma-informed, the Centre provides a safe, respectful, and culturally

grounded space for Survivors, intergenerational Survivors and communities to gather, access records, and research histories related to the residential and day school systems and related resources. The Centre engages and collaborates with partners such as the Indian Residential School Survivors Society, Survivors and intergenerational Survivors, Indigenous communities, UBC faculties and

research centres, and partner institutions including archives, libraries, and museums at the local, provincial, and national levels. It hosts leaders in culture, thought, and technology to facilitate dialogue, defend truths, and explore pathways to justice for those impacted by the ongoing legacy of the Indian residential school system (IRSS) in Canada.



“ Working together in service to community, the First Nations House of Learning and the Indian Residential School History and Dialogue Centre enjoy a positive and collaborative relationship. As Director of the First Nations House of Learning, I participated in critical dialogues on matters such as addressing anti-Indigenous racism in health care and efforts to address the rights of Indigenous women and girls, and welcomed the trauma-informed and respectful space this offered to bring together people from campus, BC, and indeed across North America. The approach of the Centre has been to disrupt the colonial practices in archival and information studies work, which is much needed, while sustaining a strong Survivor-centred approach. As communities complete their narratives of residential and day school experiences for First Nations, opportunities for study and intergenerational Survivors to receive support is essential. Our collaboration on Elder and knowledge-keeper participation and leadership in this work has been valuable to staff and students. It has been encouraging to me that the Centre has taken a strong role in advancing human rights of Indigenous peoples, and has not been afraid to pose difficult questions or engage in public dialogue on pressing issues of importance to all Indigenous peoples. ”

—DR. MARGARET MOSS, ASSOCIATE VICE PRESIDENT, EQUITY & INCLUSION (INTERIM) |
DIRECTOR, FIRST NATIONS HOUSE OF LEARNING

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LETTER FROM THE ACADEMIC DIRECTOR

When the Indian Residential School History and Dialogue Centre at UBC held an opening ceremony and event in 2018, it was an exciting moment for transforming key relationships with UBC. The opening signalled a new vision for supporting a Survivor-centred and Indigenous led space for research and engagement, based on respect for the human rights of Indigenous peoples and communities. While the core of the Centre’s work is accessing and making necessary records and materials available so communities can develop their own narratives surrounding residential schools, it also supports a range of initiatives that examine ongoing impacts of colonial systems in Canada.

Over the past four years, the Centre has formed important partnerships and relationships with other residential school centres across Canada, such as Shingwauk Residential School Centre and the National Centre for Truth and Reconciliation. Other centres across Canada anchor their work on the Truth and Reconciliation Commission’s *Calls to Action*; the Centre has incorporated

these imperatives and built programs on the foundation of implementing the *United Nations Declaration on the Rights of Indigenous Peoples*.

The Centre has launched core programming, established a small cohesive team with a variety of skills, and partnered with various organizations to become a recognized and credible source of information on residential schools and day schools. Through these actions, the Centre now holds space to support the narratives of individuals and communities to address the impacts on Indigenous peoples and Indigenous rights on the policy of forced assimilation.

Strengthening our connections with Survivors and communities, as well as with thought leaders on justice, truth, and reconciliation, has been a direct result of the Centre establishing the Indigenous Advisory Committee. While this key national advisory committee, chaired by UBC Chancellor Steven Lewis Point, has provided strategic direction and input, it is clear that much more can be done in service to communities, especially at this critical

juncture. In particular, communities are keen to record testimonies of Survivors, to collect and document their residential school and day school experiences, and to ensure that accurate and comprehensive records are in place. That is why the Centre will continue to provide a safe, Survivor-centred space that is culturally informed and rooted in respect.

At the Centre, we were deeply saddened—but not surprised—when Indigenous communities across Canada began to identify unmarked burials at former residential school sites, beginning in May 2021 at Tk’emlúps te Secwépemc. These findings only confirmed the truths that Survivors had been telling for decades. Finding these unmarked burial sites continue to remind the Canadian public that there are still many truths regarding the Indian residential school system (IRSS) that need to be told—and many that we have yet to fully comprehend regarding the impact of the IRSS. That is why our programming and commitment to support communities as they address unmarked burials and

“ The Centre remains committed to supporting former residential school and day school students and their families to tell their truths, and to find and access their records. ”

missing children has been recalibrated to support the digitization of materials and repatriation of information in service to community initiatives.

Moving forward, the Centre remains committed to supporting former residential school and day school students and their families to tell their truths, and to find and access their records. The Centre has advocated for complete transparency and full accountability from the institutions responsible for the schools, and further supports that the control and protection of data and information should be in the hands of Survivors and communities. We will endeavour to ensure that the colonial histories and ongoing legacies of the IRSS are acknowledged, understood, and remembered at UBC and in the broader community.

The Centre continues to work internally with the university across the many program areas, academic units, and departments to address the colonial legacy of residential schools. While this work is still in the early stages, the

Centre will continue, in the years ahead, to pursue the goal of decolonizing the university and creating a culturally safe and informed space for Indigenous students, families, and communities.

On a personal note, I will be stepping back from the role of Academic Director at the Centre shortly after the end of the winter 2022 school term. I am grateful for having had the opportunity to work with the team at the Centre and the Indigenous Advisory Committee, as well as colleagues across the UBC campuses in Vancouver and Kelowna.

For me, the work with my own community and family will continue. I will always look fondly at the Centre for the critical work it does to support Indigenous peoples and communities, and the key role it plays to ensure that the human rights of Indigenous peoples are upheld and implemented.

Mary Ellen Turpel-Lafond, Aki-Kwe





LETTER FROM THE EXECUTIVE DIRECTOR

“ We are grateful for the relationships we continue to build with Survivors, communities and organizations such as the National Centre for Truth and Reconciliation and the Indian Residential School Survivors Society. The work we have undertaken together has supported work that is trauma informed and in service to Survivors and communities. ”

The Indian Residential School History and Dialogue Centre at UBC launched with an ambitious vision and mandate to create a Survivor-centred, respectful and trauma-informed space to support safe, culturally informed access to and engagement with residential school and related records. To support this mandate, over the past four years, the Centre advocated for increased access to records and information, and facilitated collaborative research, dialogue and learning opportunities within the UBC community and between the university and community-based partners.

The Centre advocated for fulsome and timely access to records and information grounded on the principles of the *United Nations Declaration on the Rights of Indigenous Peoples* and the *TRC Calls to Action*. The Centre’s team collaborated with partners to develop digital systems, policies, and practices that work toward Indigenous data sovereignty and support Survivor and community agency in constructing narratives and surfacing truths. Our team developed collaborative partnerships across communities and agencies in work that elevates intergenerational voices, supports community driven narratives, engages

in the ongoing collection and long-term preservation of Survivor testimonies, and increases digitization and access to records and information.

We are grateful for the relationships we continue to build with Survivors, communities, and agencies such as the National Centre for Truth and Reconciliation and the Indian Residential School Survivors Society. The collaborations we have undertaken together has supported work that is trauma informed and in service to Survivors and communities. Projects in areas including records, digital platforms, language revitalization, oral testimony, youth advocacy, child welfare, and Indigenous health and wellness, among others have engaged community dialogues, generated exhibitions and publications, informed practice, and supported digital infrastructure development and access to records. This work will continue to support the documentation and preservation of accurate Survivor truths and experiences of residential and day schools.

This work would not have been possible without the leadership of our Academic Director, Mary Ellen Turpel-Lafond (Aki-Kwe). Mary Ellen provided the vision,

direction, and advocacy that ensures the Centre operates to centre Survivors and applies a human rights and anti-racist lens to ground our work. Her leadership led to the establishment of the Centre’s Indigenous Advisory Committee, an exceptional group of thought leaders whose expertise and guidance ensures the work of the Centre is guided by Survivors and intergenerational Survivors. And I am proud of and thankful for the Centre’s team, past and present, whose skill and commitment contributed to the Centre’s position as a recognized and reliable source of information about the Indian residential school system in Canada.

The Centre has fostered a growing number of relationships with faculties and departments across UBC to collaborate in areas of research, cultural support, decolonizing spaces, and supporting the work of documenting Survivor experiences.

We grieved with Indigenous communities as the work undertaken to identify unmarked burials at former residential schools was shared with Canadians, beginning with Tkemlúps to Secwépemc in May of last year. The ongoing findings support the truths

that Survivors and communities have held for generations and signals there is still much work ahead. The Centre is supporting communities in their work on missing children and unmarked burials through research, supporting increased access to and repatriation of records, as well as recording of individual and community testimonies in service to this work. The Centre will continue to advocate for complete and transparent access to information and records related to schools and support work to ensure control over access and stewardship sit with Survivors and communities.

Thinking back over the past few years of the Centre’s development that I have been privileged to be a part of and that include the challenges of a global pandemic, it is undeniably clear that the work must continue to be grounded in community and led by Survivors and intergenerational Survivors.

Elizabeth Shaffer





4 Years in Highlights



“ Indigenous Nations are healing from trauma and colonial imposition in countless ways. As an Indigenous person working at the Museum of Anthropology (MOA) at UBC, it is so important to me to be doing work that is grounded in the needs expressed by these communities. This is especially true where language or residential school communities are involved (in fact, these are often the same groups). This is how I approach my work at the MOA Oral History and Language Lab, and with the Indigitization program. I am very thankful to be working with the IRSDHC because of the way that the team builds and maintains relationships with Survivor communities and holds these relationships central in all of their work. ”

—GERRY LAWSON, ORAL HISTORY AND LANGUAGE LAB MANAGER, UBC MUSEUM OF ANTHROPOLOGY



- 5,598** Records in the Collection
- 3,300+** Visitors to the Centre
- 20** Reports & Publications
- 18** Dialogues & Events
- 18** Public Statements
- 6** Exhibitions
- 7** MOUs

TIMELINE OF PROGRESS



2011

UBC First Nations House of Learning and the Indian Residential School Survivors Society begin discussions about an institution of memory related to the Indian residential school system on the west coast



2013

UBC President Stephen Toope announces plan for the Centre during the TRC National Event in Vancouver



2016

UBC Board of Governors approves the Indian Residential School History and Dialogue Centre
Construction begins



2017

Reconciliation Pole raised at UBC Vancouver
MOU signed with University of Manitoba



2018

UBC issues formal Statement of Apology to Indian residential school Survivors
Opening Ceremony for Centre



Mary Ellen Turpel-Lafond, Aki-Kwe, appointed as Academic Director
Centre signs MOUs with Legacy of Hope Foundation, National Centre for Truth & Reconciliation, Library and Archives Canada, United Church of Canada



100 Years of Loss: Legacy of Hope exhibition

Implementing UNDRIP in BC dialogue and report



2019

Indigenous Data, Information and Records dialogue series in collaboration with IRSI
Building Indigenous-led Frameworks report published



LOU signed with UBC Library
Pride and Camaraderie exhibition
IRSHDC Exhibition: Congress 2019
Genocide, Residential Schools and the Challenge of [Re]Conciliation dialogue



Centre leads annual Orange Shirt Day campaign
Bill 41, Declaration on the Rights of Indigenous Peoples Act (DRIPA) dialogue

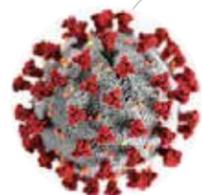


2020

Dr. Elizabeth Shaffer appointed Executive Director
Inaugural Indigenous Advisory Committee appointed



Commemorating the 75th Anniversary of the Liberation of Auschwitz-Birkenau symposium
Practice Shifts Required with Canada's Act Respecting First Nations, Inuit and Métis Children, Youth and Families primer published



Centre closes to in-person visits due to COVID-19
6 *UNDRIP* discussion papers published



MOU with Shingwauk Residential Schools Centre at Algoma University
Publication of *In Plain Sight: Addressing Indigenous-specific Racism and Discrimination in B.C. Health Care* by Mary Ellen Turpel-Lafond



2021

Implementing UNDRIP through Federal Government Legislation dialogue and report



2 *UNDRIP* discussion papers published
International human rights and legal considerations in relation to terminology and the discovery of undocumented burials at the Kamloops Indian Residential School published



Considering the Legal and Human Rights Framework for Addressing Mass Graves Connected to Indian Residential Schools published



Institution-wide campaign for Orange Shirt Day | National Day for Truth and Reconciliation led by the Centre

Challenging Ideology: Looking at Historical Museum Practices through an Indigenous Lens dialogue series

Decolonizing Wellness: Indigenous Women's Perspectives on Healthcare dialogue and report



2022

Records and Redress: A Dialogue on Irish Mother and Baby Institutions and Canadian Residential Schools, St. Brigid Festival



Love, Land and Spirit podcast series launched
The Catholic Church and the Indian Residential School Settlement Agreement virtual exhibition



In Memoriam

In May of 2021, Tk'emlúps te Secwépemc announced the location of 215 unmarked burials at the site of the former Kamloops Indian Residential School, once the largest residential school in Canada. The discovery was devastating for the community and shocked the world, but did not surprise Indigenous people at Tk'emlúps or across the country, who have always known that scores of Indigenous children died at, or went missing from, the schools.

In the year since the Tk'emlúps discovery, thousands of additional unmarked and previously unacknowledged graves have been located by Indigenous communities across the country. It is important to acknowledge, as Indigenous children were often sent to schools far from their homes, each discovery impacts families in multiple communities across the country. The Centre mourns with the communities who have made announcements to date. As of June 9, 2022, these include Tk'emlúps te Secwépemc, Sioux Valley Dakota Nation, Dehcho First Nations, Cowessess First Nation, ʔaǰam (member community of the Ktunaxa Nation), Penelakut Tribe, T'exelcenc people (Williams Lake First Nation), Keeseekoose First Nation, Kapawe'no First Nation, George Gordon First Nation, Saddle Lake Cree Nation and Sandy Bay Ojibway First Nation.

We stand beside the communities that have investigations currently underway and yet to come, and by Indigenous people and communities in their quest for the complete truth of the Indian residential school system to be exposed, and for justice and reparation to be realised. Most of all, we honour, and remember, the missing children and hope that with these investigations, they will find their way home.

“Missing children who never came home after residential school and unmarked burials at the school sites raise serious human rights issues for First Nations peoples in British Columbia and in Canada. The legacy of residential schools is not in the past, it is with us and the proper way to look at it is with international human rights norms and approaches. The *United Nations Declaration on the Rights of Indigenous Peoples* is one instrument, and the Centre has hosted several dialogues and prepared helpful papers on human rights issues. This material is accessible to communities, and used in our local discussions. We need this decolonial work to happen at all universities and colleges.”

—KUKPI7 JUDY WILSON, SECRETARY-TREASURER, UBCIC; CHIEF, NESKONLITH INDIAN BAND

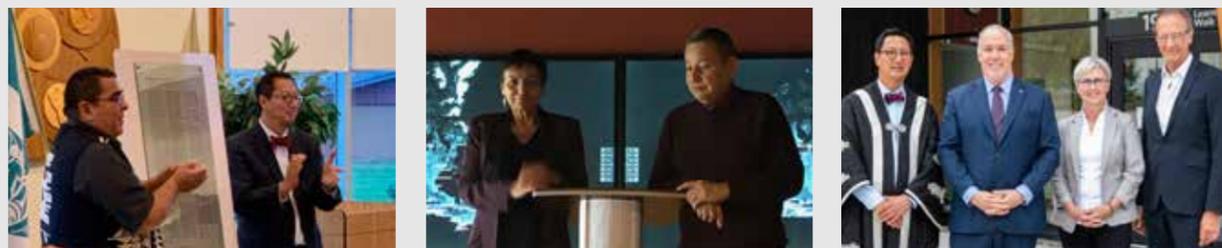
Steps of the Vancouver Art Gallery



Partnerships & Collaborations

“ I hope for acknowledgement and healing for Survivors and their families. I want acknowledgement and healing for those who are non-Indigenous to start a true reconciliation – working together for generations of healing. The history of residential schools should be taught at all levels in schools – including colleges and universities. I hope to have our history taught to new Canadians and Canadians working at all levels of the Government. The path to reconciliation is not an easy journey but to achieve Truth, Justice and Honesty you need acknowledgment. Acknowledgment leads to truth, truth leads to healing, healing can change our future. ”

—ANGELA WHITE, EXECUTIVE DIRECTOR, INDIAN RESIDENTIAL SCHOOL SURVIVORS SOCIETY



“ The Shingwauk Residential Schools Centre is grateful for the opportunity to collaborate with the Centre. This partnership has allowed for a sharing of best practices, resources, and experiences among staff. We value this collaboration and look forward to its expansion as both Centres work to serve Survivors and their families. ”

—KRISTA MCCRACKEN, RESEARCHER/CURATOR, SHINGWAUK RESIDENTIAL SCHOOLS CENTRE

The Centre has developed and grown collaborations and partnerships with local, provincial, and national organizations, including with First Nations and Indigenous communities, to expand and expedite access to residential school records, advance research and justice, curate stories of Survivors and communities, and support education on the histories and legacies of residential schools.

By partnering with libraries, community archives, museums, church-held archives, private and other record-holding organizations, the Centre is able to both expand the records and resources within its collection and increase access to records held in collections throughout BC and across the country.

In addition to increasing access to records, the Centre collaborates with First Nations and other Indigenous-based community partners to ensure that the voices of communities and Survivors are elevated, advance data sovereignty and Indigenous peoples rights, and share best practices and innovation more broadly.

The Centre is indebted to its ongoing partnership with the Indian Residential School Survivors Society (IRSS), which ensures that the expertise and lived experience of IRSS leadership and staff informs and supports the work of the Centre across its programs, events, and systems development. This in turn ensures that Survivors are supported to access their records and share their truths in a trauma-informed and supportive environment.

The Centre is grateful for its ongoing and ever increasing collaborations with departments, faculties and individuals across both UBC campuses to support learning and pedagogy, as well as to disrupt UBC’s legacy of colonial policies and practices and move collectively toward the university’s vision of prioritizing Indigenous peoples’ human rights.

A list of records partners and current collaborators can be found on the Centre’s collections and main websites.

LEFT TO RIGHT: Chief Wayne Sparrow and UBC President Santa Ono at Musqueam on presentation of plaque commemorating UBC’s Statement of Apology for the University’s Involvement in the IRSS; Joan and Grand Chief Stewart Phillip at the Centre on the occasion of his honorary doctorate from UBC; Premier John Horgan visits the Centre.



“ Over a five year relationship, the Centre and the Royal BC Museum crafted a partnership that is centred on supporting residential school Survivors and their families and prioritizing meaningful access to records. While there is more work to do on increasing fulsome and timely access to residential school-related records, this collaboration has moved the conversation on decolonizing archives forward and supported opening up access to important religious records. It’s through the innovation of Dr. Elizabeth Shaffer and her team and Elizabeth’s commitment to disrupting traditional archival systems and practices, that this important work happens. ”

—DAVID ALEXANDER, FORMER VICE PRESIDENT OF COLLECTIONS AND RESEARCH, ROYAL BC MUSEUM

Pacific Mountain Regional Council Archives (PMRCA) Digitization Project –

The PMRCA Digitization Project began in 2019 and is an ongoing collaboration with the PMRCA to increase access to residential school records held in the local United Church archives. To date, more than 800 images related to the former Alberni, Coqualeetza, and Port Simpson residential schools have been digitized.

Communities of Practice – The Centre works in partnership with Indigenous communities and organizations to support the development and use of technology to store data and community records in support of principles of Indigenous data sovereignty. This asserts Indigenous peoples’ right to own, collect, access, and store all data and information about them and their communities. This reciprocal work includes sharing the Centre’s expertise and open access systems with Indigenous archives, schools, communities, and other organizations seeking to implement digital systems and build infrastructure through developing a community of practice.

Community Naming Project – Existing residential school records are often found to be inaccurate and incomplete, leading to difficulties in accessing information. For decades, BC school records have reflected the naming practices of government institutions and churches, which do not adequately reflect the communities themselves. These gaps and western naming conventions have led to the need to review and update community names as identified by the Centre, Survivors, their families, and

communities. Working in collaboration with Indigenous organizations such as the Assembly of First Nations, and informed by communities’ own naming preferences, the Centre is updating the names on records for more than 200 Indigenous communities in BC. In addition to updating the names, the alternate community names are also collated to increase access and findability of records.

Records Curation

The Centre curates records and information to support education and research, ensuring access to the collection of materials and oral histories of Survivors. Some highlights of this work include:

- An online timeline of key events in the history of the Indian residential school system
- An online digital exhibition related to the 2015 and 2021 court case that resulted in the church entities being released from obligations vis-à-vis the Indian Residential School Settlement Agreement
- A collection of records, testimonies, and a timeline of events related to the former Kamloops Indian Residential School (ongoing addition of BC residential schools)
- A collection of records, publications, oral testimony, and belongings of the late Larry Loyie, an IRS Survivor and renowned Cree author, made available via a collaborative curation with Loyie’s partner, editor and co-author Constance Brissenden



Key Programs & Initiatives

The Centre works in partnership with Indigenous communities and a variety of UBC and community-based organizations to initiate and develop programs and projects that support Indigenous data sovereignty, knowledge-exchange, and human rights advancement. This work spans a variety of areas that increase access, elevate Survivor and intergenerational Survivor voices, and advance the development of digital platforms.

Records and Digital Systems

“Through our partnership with the Centre, the United Church Archives has been able to improve our in-house digitization standards and procedures and we now have the capacity to provide better public access to residential school records. I am grateful that our partnership is now allowing us to begin extending our work into making day school and hospital records accessible.”

—BLAIR GALSTON, REGIONAL ARCHIVIST,
UNITED CHURCH OF CANADA

At the heart of the Centre’s work is a commitment to ensuring that there is a complete and accurate record of the Indian residential school system, and that Survivors and their families can access their records and contribute their truths. Responding to the need for Survivors and their families to have fulsome access to residential school records, the Centre builds partnerships with archives, libraries, museums, and communities across the country to increase access to records.

Ongoing systems development, records research and reference, metadata enhancement, and digitization support Indigenous perspectives and worldviews. The inclusion of Survivor and intergenerational Survivor voices, through oral testimonies, corrects and challenges the colonial narratives and histories of residential and day schools.

The Centre’s approach to collection and systems development privileges collaboration with donors, Survivors, and communities in work to disrupt traditional colonial models of curation and museology. Instead, the Centre bases policies and practices in Indigenous and decolonizing methodologies and approaches in service to advancing Indigenous data sovereignty.

Highlights of the ongoing records focused work at the Centre

The Centre has entered into a number of MOUs and dialogues with national and provincial archives and records-holding organizations to support increased access to records related to residential and day schools, Indian hospitals, and Survivor testimonies. Collaborations with partners such as Library and Archives Canada, Legacy of Hope Foundation, National Centre for Truth and Reconciliation, Royal BC Museum and Archives, the United Church of Canada Archives, the Shingwauk Residential Schools Centre, and the Museum of Anthropology at UBC have expanded access to records through digitization, systems development, curation, knowledge exchange, and reference work. The Centre continues to expand its network of partner organizations and collaborators to advocate for and grow access to records.

RBCM Records Access – In 2022, the Centre entered into a collaboration with the Royal



Coqualeetza Residential School

BC Museum (RBCM) and the BC Ministry of Indigenous Rights and Reconciliation (MIRR) to advance and accelerate access to residential school records in the stewardship of the RBCM. Records include those from the Oblates of Mary Immaculate (OMI) and the Sisters of Saint Ann (SSA). As part of this work, the project partners will engage with federal, provincial, and Indigenous partners on ways to improve the accessibility of residential school records in the stewardship of RBCM, the National Centre for Truth and Reconciliation (NCTR), and Library and Archives Canada (LAC).



Kamloops Residential School

Reference & Research Services

The Centre's staff responds to hundreds of inquires annually for records and research assistance from Survivors, family members, and media, as well as researchers at UBC and within communities. Requests range from faculty working on research and Survivors looking for their own or family members' records, to general support seeking image permissions and access. The Centre works in conjunction with partners including the National Centre for Truth and Reconciliation, Library and Archives Canada, Royal BC Museum and Archives, and provincial, religious, and institutional archives and libraries to refer researchers and projects as needed, and provides cultural support for in-person visits.

Technology at the Centre

The Centre's innovative digital technologies support dynamic and interactive engagement with records and testimonies. Interactive touch screens invite visitors to the Centre to browse digital records and learn about the history and ongoing legacy of the IRSS through multiple pathways, including a timeline, map, and subject nodes containing information on curated topics.

The interactive timeline provides a background on the historical origins and

development of the Indian residential school system; the interactive map shows the geographic scope, scale, and distribution of residential schools; and the interactive thematic nodes support greater understanding of the nature and colonial context within which the schools operated. The interactive wall, research kiosks, and portable tablets allow staff and instructors to make presentations to students and visitors, support Survivor access, and provide visitors with the opportunity to navigate the records and build understanding.

The team at the Centre continues to develop online, open-source digital platforms to increase access to digital collections, support Indigenous data sovereignty, and support decolonizing memory work. Recent activities include the development of a digital exhibition platform that supports the curation of online exhibitions, including *Our Children, Our Future: The Indian Child Caravan 40 Years Later* in collaboration with Splotsin and the Union of BC Indian Chiefs, and the *Catholic Church and Indian Residential School Settlement Agreement* digital exhibition. Current development work includes collaboration on nuanced privacy and access protocols in support of community ownership, access, and control.

Research

The Centre participates in research projects and works with partners at UBC and in community to support and facilitate meaningful research collaborations that promote Indigenous voices, prioritize Indigenous ways of knowing, and involve knowledge exchange and dissemination. Ongoing research projects include the histories of residential schools, Indigenous rights and decolonizing memory, Indian hospitals and racism in healthcare, oral testimony program, research ethics, and decolonizing archives.

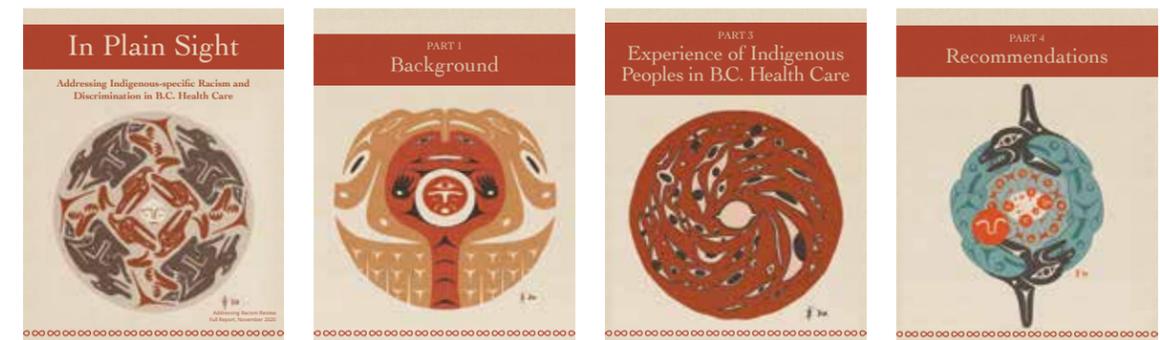
Research Highlights

In Plain Sight – The Centre's Academic Director, Mary Ellen Turpel-Lafond, Aki-Kwe, led an investigation into allegations of anti-Indigenous racism in healthcare in BC. Appointed by Health Minister Adrian Dix, Dr. Turpel-Lafond worked with communities and healthcare practitioners to gather data, report findings, and issue recommendations to combat racism. The ground-breaking *In Plain Sight* report presents clear evidence of systemic, anti-Indigenous racism in

the provincial healthcare system. The investigation, which took place over two years and consulted almost 9,000 people, found that 84 per cent of Indigenous people had been discriminated against while receiving health care, and more than one-third of health care workers had personally witnessed discrimination inflicted upon Indigenous patients or their families and friends. This project received extensive input from residential school Survivors and highlighted the connection between racism today and residential school policies and practices.

Transformative Memory Network (TMN)

– The SHHRC funded Transformative Memory Network is a collective of scholars, artists, social movement leaders, community-based organizations, and policy makers, engaged with the question of what makes memory transformative of legacies of violence. Through land-based international knowledge exchanges, digital archives, publications and exhibitions, the network seeks to change the ways in which memory is conceptualized as a redemptive mechanism for healing from, and dealing with, violent



Artwork by Eliot White-Hill, Kwulasultun

pasts, to a generative force that holds transformative possibilities to challenge the present and reimagine the future. The Centre's team have worked on the project with network partners in Canada, Uganda, Colombia, Indonesia, and Northern Ireland to develop the network's digital archives. The TMN digital archives provides a virtual space for knowledge exchange, access to records, and reflections on the work of the project.

Visual Storytelling and Graphic Art in Genocide and Human Rights Education –

Funded by a seven-year SSHRC partnership grant, this project brings together Holocaust Survivors, as well Survivors from Rwanda, Bosnia, Kosovo, Iraq, Syria, and Indigenous genocides in Canada, to reimagine the place of testimony in our collective interpretation of genocides and mass atrocities. Working with award-winning artists, scholarly experts, and professionals, Survivors will co-create 14 graphic narratives and partner with a global network of education programs and cultural institutions to contextualize these resources for specific learning contexts.

Agenda Gap – Protecting and promoting mental health among young people is a priority in Canada and globally. Informed by the science and practice of mental health promotion – which aims to foster positive mental health and wellbeing among individuals, communities, and populations – Agenda Gap (AG) seeks to equip young people with the knowledge, skills, and relationships needed to have their voices heard and reflected in the policies that impact their everyday lives. Created in partnership

with young people and their communities, Agenda Gap centres developmental relationships with adult and peer allies to inform youth-led policy advocacy to address the determinants of good mental health. Centre staff are collaborating with Dr. Jenkins and the Agenda Gap research team to incorporate the Centre's resources on the Indian residential school system and support successful participation of Indigenous youth in policy advocacy and awareness.

Research Ethics – The Centre's research and engagement team collaborates with UBC Behavioural Research Ethics Board, Indigenous Research Support Initiative, First Nation partners and UBC collaborators such as UBC Learning Exchange and the Centre for Community Engaged learning on a number of ethics related projects and research. Some of these projects include:

- The development of Survivor-centred oral testimony permissions, protocols, and practices in support of the Centre's oral testimony program that are grounded in principles of respect, reciprocity, and Indigenous data sovereignty
- Research and development of teaching and learning resources to support ethical engagement practices in Indigenous community-based research
- Supervision of graduate researchers examining UBC's engagement with Indigenous community partners



“ Our partnership with the IRSHDC offers a unique opportunity to bring to life the policies of colonization that have and continue to create harm. By incorporating the rich archival resources available through the IRSHDC, Agenda Gap will support youth in using this knowledge as a platform to champion mental health and equity in the policies that impact their everyday lives. ”

—EMILY JENKINS, ASSOCIATE PROFESSOR, UBC NURSING, ACADEMIC LEAD/AGENDA GAP



Oral Testimony Program

Indigenous traditions of orality and storytelling are critical to honouring, acknowledging, and supporting Indigenous peoples across Canada. The Oral Testimony Program provides Survivors and inter-generational Survivors the opportunity to share their stories in a safe, culturally informed, and respectful environment. Designed in accordance with the needs and wishes of community-based partners, the program is informed and guided by ethics of respect, responsibility, reciprocity, and cultural integrity and protocols. The program ensures that the experiences of Survivors are recorded, preserved, and made accessible according to community and individual wishes.

Guided by the Indigenous Advisory Committee, the Centre prioritizes the ongoing collection of testimonies to ensure the voices of Survivors are centred in the narratives of residential school histories and are elevated in service to truth, justice, and reconciliation.

The Oral Testimony Program:

- Records and preserves the testimonies of Survivors and intergenerational Survivors who wish to record their truths related to the IRSS and related colonial institutions and systems
- Facilitates the use of those recorded testimonies in education, research and commemoration, in line with individual and community wishes and protocols
- Receives donations of previously recorded testimonies, to be included in the Centre's

collections and made available ensuring access and privacy protocols are respected

- Collaborates with Indigenous communities and individuals to support the ongoing recording of individual and community testimonies to develop community narratives relating to the residential schools, day schools, Indian hospitals, and other institutions and systems
- Includes testimonies from partner institutions within the Centre's collections to increase their availability and use
- Supports the recording of testimonies in the development of exhibitions and public education materials

Dakelh Language Project – Revitalization of Indigenous languages is an important step in healing from inter-generational trauma imposed by the IRSS in Canada. This project provides an opportunity to support Indigenous communities to reconnect with their ancestral language and culture, something that Survivors, their families, and communities highlight as a key priority. The traditional ancestral territory of the Dakelh is located in the central interior of BC. The Centre is working with a Dakelh community member on recording and transcribing ten traditional legends (“Udadah”). This educational program aims to provide youth with the opportunity to learn to speak their ancestral language with confidence, while supporting the revitalization of the language and strengthening culture.

Nations House of Learning at UBC. This event was also supported by the UBC Anti-Racism Initiatives Fund and the First Nations Health Authority. Event co-facilitators were Dr. Mary Ellen Turpel-Lafond (Aki-Kwe), Dr. Margaret Moss, and Harmony Johnson. Panelists included Elders and medical and health professionals from Indigenous communities across BC, Canada and the United States.

Records and Redress: A Dialogue on Irish Mother and Baby Institutions and Canadian Residential Schools (Feb 2022) – Part of the Brigid Festival, this panel discussion and dialogue focused on the role of records in recognition of, reaction to, and redress for, institutional human rights abuses in two separate institutional contexts: the Mother and Baby Institutions in Ireland and residential schools in Canada. Themes included topics of compensation and other forms of redress; the landscape of records in each context; allyship and knowledge sharing; the importance of Survivor voice; how control of records can affect historical and contemporary analysis and interpretation; and the general importance of records for education and healing.

Visiting Scholars and Curators

The Centre’s Affiliated Scholars and Visiting Curator programs support the work of community-based and academic researchers, artists, and knowledge keepers to engage in original projects utilizing the Centre’s resources, including access to records, technologies, and infrastructure. Generated works may include publications, exhibitions, dialogues, presentations, community-centred outputs, guidelines, etc., further growing UBC’s commitment to Indigenous peoples’ self-determination and working in partnership with communities and collaborative research.

Affiliated Scholars Program

The Affiliated Scholars Program brings scholars to the Centre to collaborate and engage with the Centre’s collections, engage in research, and collaborate with staff. This work will support public education programming and further research and engagement in topics related to the IRSS. The Centre is excited to welcome the inaugural affiliated scholars in the fall of 2022.

Visiting Curator Program

The Visiting Curator Program supports the development and curation of exhibitions and public programming of stories that support the telling of residential school histories and related community-led and Survivor-centred stories. The program launched during COVID-19 with the youth podcast project *Love, Land, and Spirit*.



Youth Podcast Project

The Centre collaborated with Indigenous youth in 2022 to create and produce a six-episode podcast series called Love, Land, and Spirit. The series, which targets youth, explores themes of connection and community, culture, and Indigenous identity, as well as exploring the lasting legacies of the IRSS and other colonial policies on intergenerational Survivors. This project underscores the importance of supporting Indigenous youth to share their unique stories and perspectives.

The series was conceptualized by the Centre as a way to continue to engage with youth, as well as with Elders and knowledge keepers, during the pandemic. Written, produced and hosted by Indigenous youth, episodes featured such guests as Cree author and scholar Billy-Ray Belcourt, Indigenous TikTok content creator Deadly Nim, and Haítzaqv mother, writer, and land-based educator Jess Háustí. The Centre partnered with Cited Media to produce the series, and is grateful for our partnership with the Indian Residential School Survivors Society, which provided cultural support and guidance and ensured that the process was trauma-informed and culturally safe for all participants.



“The podcast project remains one of the most fulfilling ventures I’ve ever had the honour of being involved with. This was a project that gave Indigenous youth full control over the creation and production of a storytelling venture that has already changed lives. I got to use my research skills to support this youth-led project, but more than that, I got to witness Indigenous youth excellence up close and watch their brilliance and creativity shine in one of the only programs I’ve seen actually support Indigenous youth the way it was initially advertised.”

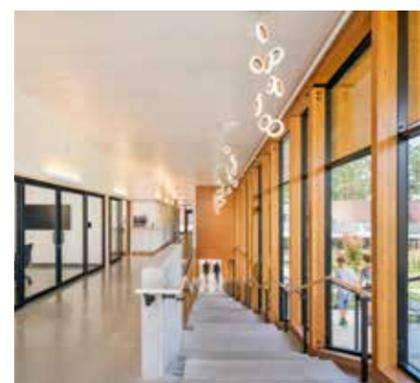
—MERCEDES PETERS, ORAL HISTORY RESEARCHER, IRSHDC

Artwork by Niibin, SJ Longtaile and Charlene Johnny



THE BUILDING

Recipient of a 2022 Governor General’s Medal for Architecture, the building that houses the Centre was designed by architect Alfred Waugh, Principal of Formline Architecture and the first Indigenous graduate of UBC’s architecture program. The two-story, 6,500 square-foot space features several symbolic architectural elements. Beginning with the exterior of the building, the copper roof represents dignity to the Coast Salish people, the territory in which the Centre is located. Surrounding the building is siding made of charred cedar, which is known to be more resilient, and demonstrates the strength of residential school Survivors and their families.



Inside the building, to counter the feelings of confinement in the residential schools and provide emotional space to Survivors, their families, and visitors, the Centre features floor-to-ceiling windows that allow in natural light and showcase the nature outside.

A glass waterfall symbolizes the tears of Survivors who suffered traumatic experiences in residential schools. Rounding out the interior features is the

woven cedar wall of the staircase, which represents the culture of basket weaving and bulrush mats used in longhouses. Throughout the Centre, architectural features reflect the diversity of Indigenous peoples in Canada and symbolize their resilience to the harms caused by the Indian residential school system.

The interior layout was conceived with guidance from the Indian Residential School Survivors Society to ensure that the space is

welcoming for visiting Survivors and their families. In addition to interactive technology for researching records, the Centre’s gallery includes a family space with books and crafts for children. Upstairs, a dedicated room overlooking the garden serves as an Elders’ lounge, complete with a single research kiosk with computer, table and chairs, and sofa with blankets.

Curation and Exhibitions

The Centre's work to support education, research, and public engagement includes the curation, development, and hosting of virtual and in-person exhibitions. Since 2018, the Centre has hosted and developed six exhibitions.



100 Years of Loss: Legacy of Hope Exhibition (Apr–Sept 2018)

The Centre's inaugural exhibition, *100 Years of Loss*, was produced by the Legacy of Hope Foundation, whose partnership supported the exhibition showing at UBC. The exhibition was displayed in the foyer of Koerner Library to support the opening ceremonies of the Centre and to help raise awareness about the history and legacy of residential schools among the UBC community. The exhibition centres on a linear narrative beginning with the establishment of the first residential school.



Pride and Camaraderie: Sport and Residential School Exhibition (June–Dec 2019)

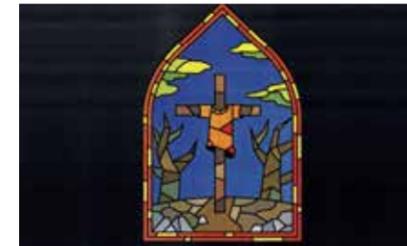
Displayed on the main level of the Centre, *Pride and Camaraderie* explored the role of sport in the lives of residential school students. Like art and music, sport provided an outlet for expression, hope, support, and respite from the negative emotions and experiences of residential schools, including fear, loneliness, and isolation. Images and stories for the exhibition were generously shared by the Sparrow Family, Loyie-Brissenden Family, and United Church of Canada.

Alberni Indian Residential School girls' basketball team, Pre-Midget Champions (1955)



Indian Residential School History and Dialogue Centre Exhibition: Congress 2019 (June 2019–June 2020)

The *Indian Residential School History and Dialogue Centre* exhibition, created for Congress 2019, highlighted development, and ongoing work of the Centre itself. Offering an alternate view for respectful engagement with Indigenous peoples and protocols, the exhibition explores themes of colonial disruption, Survivor-supportive spaces, and screened videos from the Legacy of Hope Foundation focused on intergenerational Survivors.



The Catholic Church and the Indian Residential School Settlement Agreement (Mar 2022)

This virtual exhibition brings together records and information related to the 2015 court case decision that released the Catholic Church from its obligations under the Indian Residential Schools Settlement Agreement (IRSSA). The exhibition features selected records related to the Catholic Church's obligations under the IRSSA and files related to the media's successful attempt, in summer 2021, to gain access to the 2015 court case files, which had not been previously released to the public.



Our Children, Our Future: The Indian Child Caravan 40 Years Later (Virtual–Coming Fall 2022)

Curated in collaboration with Splitsin Kukpi7 (Chief) Wayne Christian, and the Union of BC Indian Chiefs, *Our Children, Our Future* showcases the historic movement that ultimately led to the Spallumcheen gaining control over its own child welfare. This virtual exhibition is bringing in new visualization and curatorial tools to support the stories and educate the public about this pivotal event in the history of Indigenous child welfare in Canada.

Photograph from the Indian Child Caravan



Mistreated: The Legacy of Indian Hospitals in BC and Alberta (Virtual–Coming Spring 2025)

Developed in collaboration with community partners and funded by Digital Museums Canada, *Mistreated* will chronicle the history of the Indian and tuberculosis hospitals in BC and Alberta from the 1940s to the early 1970s, and the ongoing implications for Indigenous communities. This exhibition highlights this forgotten chapter of Canadian history by conveying Survivor-lived experiences through video and audio testimonies, archival documents, and digitized artefacts.



Publications

The Centre facilitates critical engagement and informed dialogue to challenge systemic racism and disrupt colonial narratives. The publications co-developed with dialogue participants and research collaborators advocate for justice and aim to support positive change for Indigenous peoples.

“Over the past four years, the IRSHDC has grown into an integral part of the UBC community. Through balancing the crucial work of educating the general population on this country’s ignoble policies of assimilation and genocide, by providing a space for academic and archival research on this horrific history and, most importantly, by affirming the lived experiences of generations of Indigenous individuals, their families and communities, the IRSHDC is occupying a space that is inherently complex, and exceedingly necessary. I am grateful to have had the opportunity to bring law students and participants of the Indigenous Cultural Competency Certificate program to the Centre to engage in this important work.”

—LEE SCHMIDT, ASSOCIATE DIRECTOR, INDIGENOUS LEGAL STUDIES, PETER A. ALLARD SCHOOL OF LAW, UBC

Special Dialogue on Implementing the United Nations Declaration on the Rights of Indigenous Peoples in British Columbia (December 2018)

This summary report examines past and current efforts made to transform Crown-Indigenous relations across Canada and provide critical considerations for implementing the *UNDRIP* in BC. The report helps to imagine what the future might look like through “UN Declaration–tinted glasses”, and the work that needs to occur to realize that vision provincially.

Building Indigenous-led Engagement Frameworks (February 2019)

This summary report results from the first in a series of SSHRC-funded dialogues that engaged communities in discussions of ethical engagement and access for Indigenous data, information, and records housed at UBC, the Centre, and beyond.



Special Dialogue on Bill 41 Declaration on the Rights of Indigenous Peoples Act (DRIPA) (Nov 2019)

The session brought together First Nations leaders, lawyers, community members, and government workers to discuss potential implementation challenges related to BC’s *DRIPA*, using *UNDRIP* as a framework for reconciliation. The summary report highlights the discussion and issues raised on implementing *UNDRIP* in BC.

Primer on practice shifts required with Canada’s Act Respecting First Nations, Inuit and Métis Children, Youth and Families (Jan 2020)

On January 1, 2020, a new federal legislation came into effect for all Canadian provinces and territories to conduct a “comprehensive reform of child and family services that are provided to Indigenous children.” The new national principles override provincial and territorial laws and allow First Nations laws to operate in their place. This primer on the new legislation aims to clarify the shift for those working with First Nations children, youth, families, communities, and First Nations governments.

The *UNDRIP* Papers March 2020–April 2021

The Centre issued eight commentaries about the significance of the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*. These papers highlight the development of *UNDRIP*, issues to consider, and ideas about the collective work required to move forward. The following papers were developed with leading experts to help inform understandings and dialogue of *UNDRIP*:

Considering the Legal and Human Rights Framework for Achieving Consistency between the *United Nations Declaration on the Rights of Indigenous Peoples* to the Laws of British Columbia (Mar 2020)

This paper addresses questions about the application of *UNDRIP* to the laws of BC. It explains the importance of using a human rights lens with the implementation of *UNDRIP* by recognizing the impact of colonialism on marginalized communities, and not only the collective matters of land and governance.

“Indigenous Governing Bodies” and advancing the work of Re-Building Indigenous Nations and Governments (Mar 2020)

The definitions of *UNDRIP* and the *BC Declaration on the Rights of Indigenous Peoples Act (DRIPA)* are the subject of significant speculation and discussion. This paper aims to help build understanding and

informing dialogue by tracking observations and analyzing the definition and interpretation of *DRIPA*’s “Indigenous governing bodies”.

Operationalizing Free, Prior, and Informed Consent (Mar 2020)

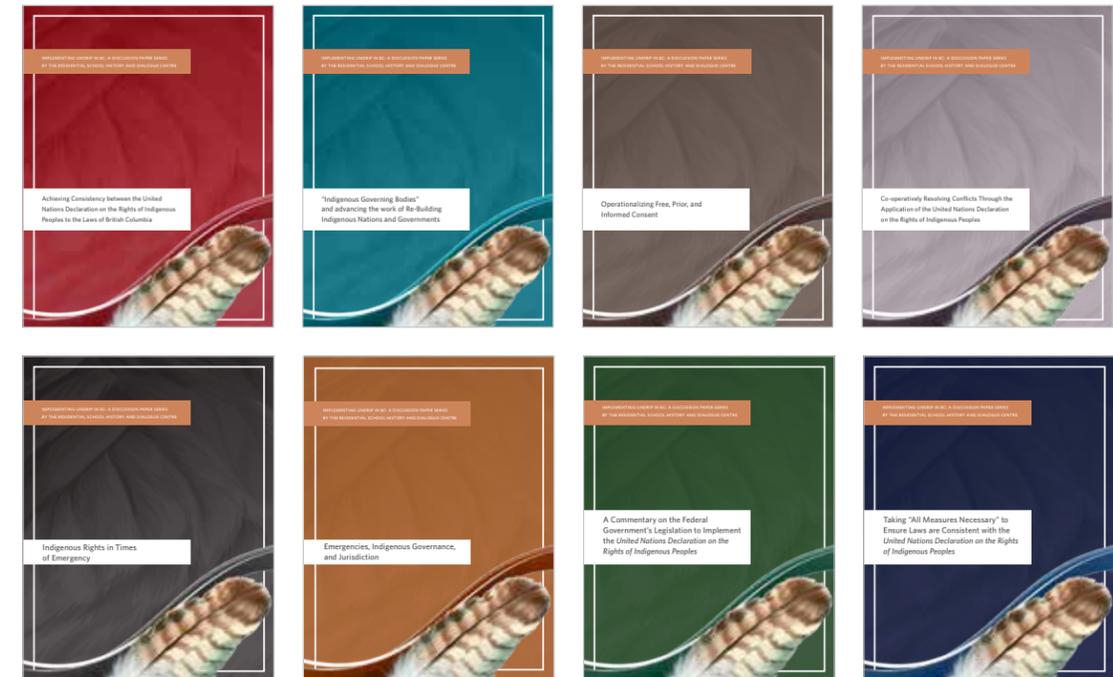
This paper discusses the practical implementation of consent-based decision-making and emphasizes the difference between consultation between governments before a decision is made, and a genuine joint decision. It explains three basic models of implementing consent between Crown and Indigenous governments and notes the increase in proper recognition and implementation of Indigenous jurisdictions.

Co-operatively Resolving Conflicts through the Application of *UNDRIP* (Mar 2020)

This paper addresses the over-reliance on adversarial litigation processes as a barrier to true reconciliation. It explains how implementing the principles of *DRIPA* and *UNDRIP* and co-operative approaches to addressing conflicts in government can help advance decision-making on land and resources. It also discusses the shift needed to focus on recognition and implementation of Indigenous rights, and the emphasis that should be placed on moving away from adversarial forums and modes of engagement to new, principled, modes of co-operation.

Indigenous Rights in Times of Emergency (Mar 2020)

This paper discusses the (amplified) effects of world crises on the human rights of Indigenous peoples. It recognizes the unforeseen effects of COVID-19 on various vulnerable populations,



and the way previous emergencies have affected these populations. It addresses the questions about the process of reconciliation, and the ways in which it may be stalled, and way that the priorities for reconciliation may need to change in order to continue moving forward.

Emergencies, Indigenous Governance and Jurisdiction (Apr 2020)

This paper discusses how the recent COVID-19 pandemic has reinforced the importance in the recognition, implementation and right to self-govern. As we prepare for possible pandemics, like COVID-19, and attempt to strengthen governance in times of distress, this paper serves as a jumping off point in the right to self-governance and reconciliation by forming proper connections between Indigenous communities and Crown jurisdictions, laws, and levels of government.

A Commentary on the Federal Government's Legislation to Implement the *United Nations Declaration on the Rights of Indigenous Peoples* (Jan 2021)

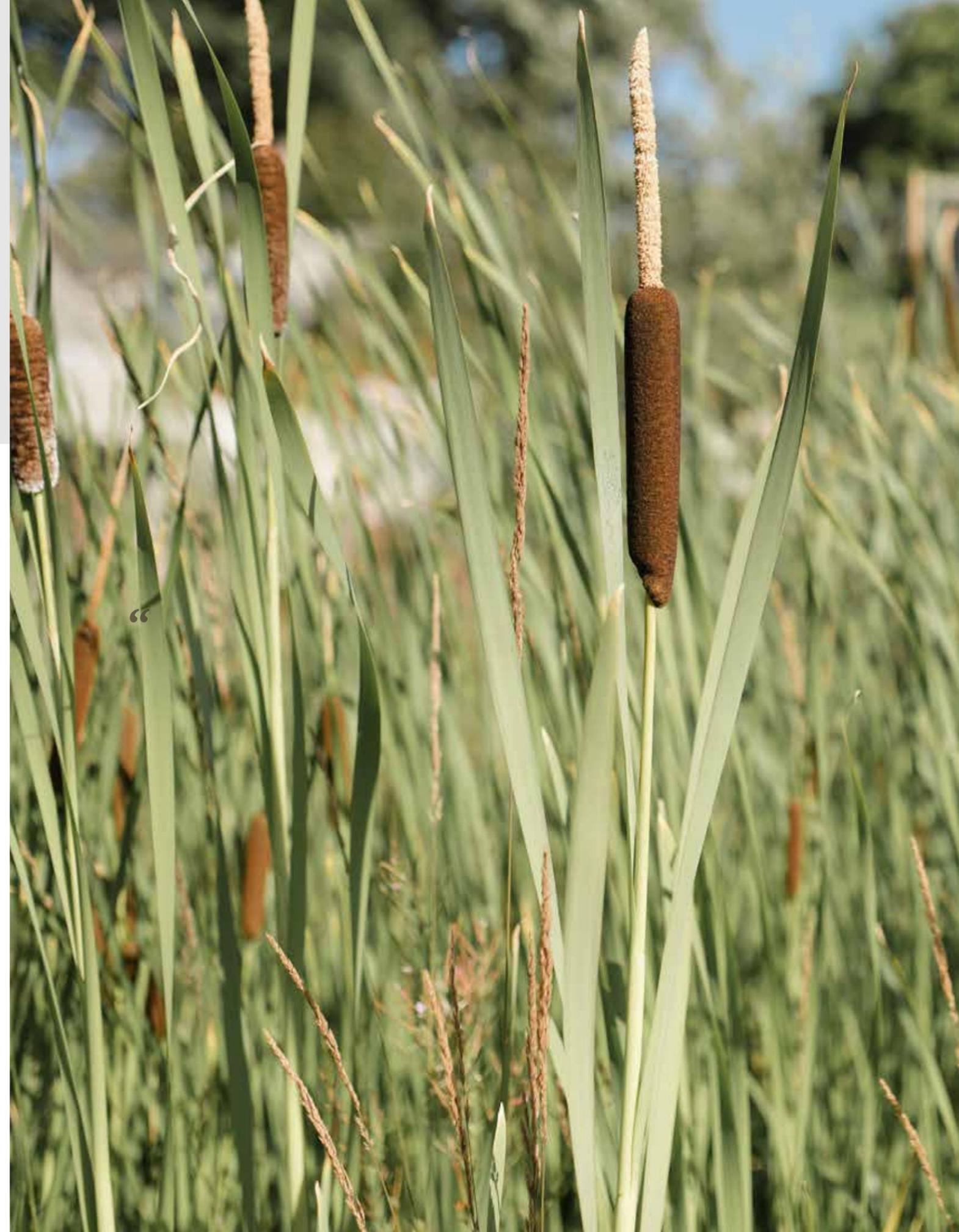
This paper explores the introduction of Bill C-15, an act respecting the *United Nations Declaration on Rights of Indigenous Peoples* and the varied commentary, views, and perspective on the legislation.

Taking “All Measures Necessary” to Ensure Laws are Consistent with the *United Nations Declaration on the Rights of Indigenous Peoples* (Apr 2021)

This paper discusses the federal government’s proposed legislation, Bill C-15, in context with BC’s *DRIPA*. The paper discusses legislative developments and obligations to ensure that laws are consistent with *UNDRIP*.

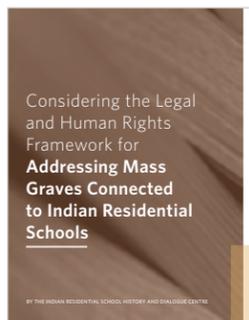
“ The Centre has convened several critical dialogues, and published a series of leading commentaries, on legislative and policy developments regarding the human rights of Indigenous Peoples. These efforts have built momentum and critical support for making changes to laws, policies, and practices that recognize and implement Indigenous rights both federally and provincially. Critically, the Centre has undertaken this work in a unique manner that gathers Survivors and Indigenous experts and leaders, builds upon the direction and insights they provide, and brings representatives of Crown governments into spaces and dialogues shaped by that direction and insight. I learned a tremendous amount under the expertise and vision of Dr. Turpel-Lafond and the phenomenal Centre staff. ”

—DR. ROSHAN DANESH



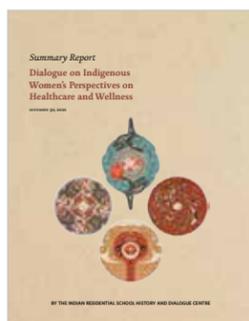
International Human Rights and Legal Considerations in Relation to Terminology and the Discovery of Undocumented Burials at the Kamloops Indian Residential School (June 2021)

This discussion paper looks at the considerations for using various terminology, such as “mass grave”, “genocide”, and “cultural genocide”, in relation to the findings at Kamloops Indian Residential School.



Considering the Legal and Human Rights Framework for Addressing Mass Graves Connected to Indian Residential Schools (June 2021)

The paper proposes some of the legal and policy issues that governments must address, in consultation and co-operation with Indigenous peoples, if a proper and serious framework for addressing unmarked burials and mass graves in Canada is to be established.



Dialogue Decolonizing Wellness: Indigenous Women’s Perspectives on Healthcare (Jan 2022)

A background paper and summary report focus on the dialogue about Indigenous women’s health and well-being as part of the one-year anniversary release of the *In Plain Sight: Addressing Indigenous-specific Racism and Discrimination in BC Health Care*.

The background paper raised questions to support dialogue, including reflections on the current context, intersections, and determinants shaping Indigenous women’s health, experiences from the US, and findings of key studies.

The summary report highlights the key themes discussed during the dialogue, as well as four calls-to-action for government to address regarding the unjust treatment of Indigenous women in BC’s health care system and associated inequitable outcomes.



Communications and Media

The Centre advances its work in support of human rights through issuing public statements and by leveraging a variety of communications platforms and media.

“The Indian Residential School History and Dialogue Centre has responsibility for critical work given the subject of Indian residential schools. Additionally, the IRSHDC has been given a monumental task given the volume of information to manage on this subject. I commend the IRSHDC for recognizing the importance of choosing a Survivor-centred, trauma-informed approach to its information management and dialogue on the traumatic history of Indian residential schools in Canada.”

—ROSALIND CAMPBELL, COUNCILLOR,
MUSQUEAM INDIAN BAND

Statements of Support

Through the publications of official public statements, the Centre supports Survivors, intergenerational Survivors and Indigenous communities in the advancement of truth and justice related to the Indian residential school system and its colonial legacy.

Advocacy Role in Providing Accurate Public Information

Due to the Centre’s ongoing work and strong knowledge of the IRSS in Canada, the Centre and its staff continues to be recognized as a credible source of truth and information by the media and public. Mary Ellen Turpel-Lafond (Aki-Kwe), Academic Director, conducted hundreds of media interviews and spoke publicly on topics such as the imperative that all records be released by church and government institutions and the need for an independent interlocutor.

In 2021, the Centre’s continued advocacy, led by Dr. Turpel-Lafond, resulted in the release of a series of previously unreleased records, including historical timelines, court files, and background papers related to the 2015 court case

that absolved the Catholic Church of its obligation to fulfill compensation to residential school Survivors, as per the 2006 Indian Residential School Survivor Agreement.

Communications Highlights

With heightened awareness about residential schools, the Centre endeavours to provide up-to-date public information and education for Survivors, their families, researchers, and the general public. Over the course of three years, the Centre’s communications activities resulted in the following online public engagement, including:

- 151,599** Website users
- 328,112** Page views
- 2,928** Newsletter subscribers
- 2,710** Social media followers
- 1,380,762** Social media impressions *
- 319** Media mentions



* Total number of times that the Centre’s content was shown to users

Public Education and Programming



The Centre engages with community partners through public events, educational programming, and outreach activities. This engagement contributes to a heightened awareness and better understanding about the colonial legacies of the IRSS. The Centre continuously curates and assembles materials that support pedagogy and public education related to the history of the IRSS and other colonial policies and systems in Canada. Included in the materials are various learning and teaching resources to further support and encourage dialogue about residential schools and the lasting legacies.

Presentations with Classrooms and Communities

Centre staff regularly share their work in a variety of ways, including ongoing presentations to UBC classes, community visits and talks, within academic and professional settings at conferences, and public presentations. Sharing these presentations supports the Centre's advocacy work for upholding the human rights of Indigenous peoples, challenging colonial narratives, facilitating critical engagement, and fostering open dialogue.



Visits and Tours

The Centre receives hundreds of visitors, numerous class visits and tour requests each term. Visitors include Survivors and their families, members of the UBC community, and visiting scholars and dignitaries. Staff are available on site to support Survivors and intergenerational Survivors to research their records and to guide visitors in the use of the Centre's interactive technologies.

Public Events

In late 2021, the Centre partnered with UBC Connects on the university president's speaker series to present Michelle Good, award-winning writer, lawyer, and Survivor advocate. A member of the Red Pheasant Cree Nation, Good spoke about furthering education through dialogue, the human cost of colonialism, and ways we can create and hold space for Indigenous people to correct history by telling their truths.





Dr. Jo-Ann Archibald, Q'um Q'um Xiem, Phyllis Webstad, and Mary Ellen Turpel-Lafond, Aki-Kwe, at the Chan Centre.



Coast Salish artist Eliot White-Hill, Kwulasultun.

Orange Shirt Day | National Day for Truth and Reconciliation 2021

Orange Shirt Day, started by Phyllis Webstad, a member of the Stswecem'c Xgat'tem First Nation and former residential school student, honours Survivors and intergenerational Survivors and remembers those children who never made it home. Orange Shirt Day is an opportunity for people of all ages, backgrounds, and cultural identities to engage with the legacies of the Indian residential school system.

In 2021, the federal government designated September 30 as National Day for Truth and Reconciliation. The Centre acts as UBC's hub and coordinator for a campus wide campaign commemorating Orange Shirt Day (OSD) | National Day for Truth and Reconciliation (NDTR). Highlights of the 2021 campaign:

- In partnership with Musqueam, 75 orange and white banners with the message 'Every Child Matters' in English and 'Every Child is Important' in hən̓q̓əmi̓nəḥ were created for installation at UBC's Vancouver campus and at Musqueam
- Approximately 300 people attended a film screening of *Returning Home*, featuring Phyllis Webstad at the Chan Centre

- *Truth*, by Coast Salish artist Eliot White-Hill, Kwulasultun, was featured on orange t-shirts sold at UBC Bookstore and MOA. Through proceeds of the shirt sales, the Centre raised more than \$10,000 each for the Orange Shirt Society and the Indian Residential School Survivors Society
- Several thousand people attended the Intergenerational March, hosted by UBC STEM faculties, which kicked off in front of the Centre with ceremony and speeches
- The Centre and master carver Carey Newman, Hayalthkin'geme, co-hosted a virtual screening of "Picking up the Pieces: The Making of the Witness Blanket". A discussion followed with Newman's family and Chief Dr. Robert Joseph
- Land and Food Systems hosted an all-day Sacred Fire Ceremony at the x̣'čičəsəm Garden at UBC Farm
- 150 education packages were delivered on UBC's Vancouver campus to raise awareness and build understanding of the significance of the Orange Shirt Day movement



Detail of *Witness Blanket* monument by artist Carey Newman, Hayalthkin'geme.



Grants, Funding and Donors

“The Indian Residential School History and Dialogue Centre has advocated for records and repatriation of records to First Nations communities. First Nations will never complete our community narratives of the residential school experience when Canada and churches deliberately withhold information and records. Major strides have happened in the past few years with the leadership of the staff at the Centre. I am grateful for the close work of the Centre with the Union of BC Indian Chiefs, and First Nations leadership in British Columbia.”

—GRAND CHIEF STEWART PHILLIP, PRESIDENT,
UNION OF BC INDIAN CHIEFS

Since its inception in 2015, the Centre has successfully applied for a number of independent and collaborative grants and funding opportunities to support project work, systems development, and community engagement activities. Granting agencies include: the Social Sciences and Humanities Research Council (SSHRC) Indigenous Research Capacity and Reconciliation Connection Grant (in partnership with UBC Indigenous Research Support Initiative); the UBC Anti-Racism Initiatives Fund; Digital Museums Canada; TD Student Internship; Canada Council for the Arts. In addition, private donors provide important financial support to the Centre to carry out its work advocating for Survivor voices to be heard, and for complete access to residential school records and information. Since 2015, the Centre has received \$25,969 from 243 individual donations. We thank them for their ongoing support of this important work.



The Centre and UBC's Indigenous Strategic Plan

“The Indian Residential School History and Dialogue Centre plays a key role as UBC moves forward in its institutional commitments to truth, justice and reconciliation. It offers a safe, Survivor-led space for Indigenous people and communities to engage with and research their records. It provides a critical venue for dialogue about the history and ongoing legacy of Indian residential schools and other colonial systems. And it supports much needed learning about the systems of oppression faced by Indigenous people for far too long.”

—SANTA ONO, PRESIDENT, UBC

UBC launched its Indigenous Strategic Plan (ISP) on September 14, 2020, after several months of engagement with both UBC and community-based contributors. UBC is the first university in North America to commit to implementing the *UNDRIP*. The launch and implementation of the ISP continues the work of the university's 2009 Aboriginal Strategic Plan.

The ISP contains eight goals and 43 actions intended to guide UBC in advancing its vision of being a global leader for universities in the implementation of Indigenous peoples' human rights. The Centre's activities intersect with the goals and action items of the ISP in multiple ways.

A snapshot of how the Centre's work intersects with ISP goals:





TEAM

The Centre’s team is made up of a small group of staff and student-staff, with a diverse range of skills, who contribute every day to the advocacy work and operations of the Centre as a whole. The Centre provides a Survivor-centred, trauma-informed space that works in service to Indigenous communities.

Mary Ellen Turpel-Lafond,
Aki-Kwe
Academic Director

Elizabeth Shaffer
Executive Director

Kristin Kozar
Engagement Lead

David McAtackney
Research and Engagement Strategist

Katie Powell
Research and Engagement Strategist

Naomi Lloyd
Metadata Lead

Emily Larson
Digital Collections Specialist

Noah Duranseaud
Digital Collections Specialist and Researcher

Kim Lawson
Research and Community Liaison Librarian

Shannon Robinson
Education and Programming Strategist

Jess Boon
Community Outreach Coordinator

Julie Gordon
Senior Strategic Communications Manager

Paras Deacon
Administrative Manager

Luc Desmarais
Exhibitions and Facilities Coordinator

Mercedes Peters
Oral History Researcher

Graham Constant
Videographer/Editor

Students

The Centre is fortunate to employ outstanding UBC students who work across the Centre’s portfolios to support its work and contribute to ongoing projects. To date, the Centre has hired 22 undergraduate and graduate students to work on projects supporting the Centre’s research, communications and collections’ initiatives, including research, curation, archival processing, usability studies, programming, and policy work. The Centre staff have also supported graduate student professional learning projects conducted at the Centre. Students study within a variety of faculties and disciplines, including information science, First Nations Indigenous studies, media studies, political science, law, anthropology, and more.

“ Under the direction of Dr. Mary Ellen Turpel-Lafond, the team at the Indian Residential School History and Dialogue Centre has produced an astonishing amount of work in the past four years. Since opening its doors in 2018, the Centre has provided thought leadership through a number of critical dialogues, reports and publications; advanced access to residential school records through the development of new technologies and ongoing advocacy; built key relationships with record holders and community partners; facilitated a university-wide campaign for Orange Shirt Day; and more, all of this despite the challenges of the COVID-19 pandemic.

Now an integral part of the UBC community, the Centre’s work intersects with multiple units, departments and faculties across both UBC campuses. Perhaps most importantly, it fosters authentic relationships with Indigenous community partners in a way that inspires trust and builds meaningful relationships.

—GAGE AVERILL, PROVOST AND VICE-PRESIDENT ACADEMIC, PRO TEM, UBC VANCOUVER

INDIGENOUS ADVISORY COMMITTEE

Appointed in the fall of 2020, the Indigenous Advisory Committee consists of 15 members, each a residential school Survivor or intergenerational Survivor, thus ensuring that the Centre's activities and direction are shaped by Survivor perspectives. We are honoured to have this extraordinary group of individuals share their wisdom and guide our work.



The Honourable Steven Lewis Point, Chair



Rosalind Campbell



Sterling McGregor



Dr. Jo-Ann Archibald, Q'um Q'um Xiiem



Clara Morin Dal Col



Peter Morin



Cliff Atleo Sr., Wickaninnish



Dr. Mike DeGagné



Dr. Romeo Saganash



Chief Charlene Belleau



Chief Dr. Robert Joseph



Angela White



The Honourable Ethel Blondin-Andrew



Johnny Mack



Elder Barney Williams Jr., Klitch-wii-taa

The Honourable Steven Lewis Point, Chair, is a member of the Skowkale First Nation and has advocated for Indigenous people throughout his career, pressing for greater recognition of their contributions and their fuller involvement in all aspects of life in BC. In addition to his role as the 28th Lieutenant Governor of BC, Point's career included practicing as a lawyer, working at the Union of British Columbia Indian Chiefs and in the Department of Employment & Immigration, serving as a provincial court judge and the Chief Commissioner of the BC Treaty Commission. Mr. Point is a recipient of the Queen Elizabeth II Golden and Diamond Jubilee Medals, the Order of BC, the Joseph H. Cohen Award from the Justice Institute of British Columbia Foundation, a National Aboriginal Achievement Award and the Order of Chilliwack. He has also received honorary degrees from UBC and the University of Victoria, and has honorary Doctorate of Laws degrees from the University of the Fraser Valley and Capilano University.

Dr. Jo-Ann Archibald, Q'um Q'um Xiiem is a member of the Stó:lō Nation and has kinship in the St'át'imc Nation.

She is a long-time educator, researcher, leader, and advocate for the advancement of Indigenous education through policy, teaching, research, and curriculum development, within Canada, and internationally. She is a Professor Emeritus in the UBC Department of Educational Studies, former Associate Dean for Indigenous Education and Director of the Indigenous Teacher Education Program (NITEP), and former Director of the First Nations House of Learning. Internationally, she has worked with many Indigenous scholars in New Zealand and Australia. Dr. Archibald is the recipient of various awards, including the Order of Canada, a National Aboriginal Achievement Award for Education (Indspire), and the American Education Research Association Scholars of Color Distinguished Career Contribution Award.

Cliff Atleo Sr., Wickaninnish was born and raised in Ahousaht and grew up as a fisherman. Atleo worked for the Native Brotherhood of BC from 1978-1989 as an organizer and then as their Executive Director. He was a Canadian Commissioner on the Pacific Salmon Commission and the International Halibut

Commission, and co-chaired the West Coast Aquatic, which was designed to manage fisheries in Nuuchahnulth territory. He served as President of the Nuuchahnulth Tribal Council (NTC) from 2008-2013 and currently sits on the First Nations Health Council on behalf of the NTC.

Chief Charlene Belleau is a member of the Esketemc First Nation and served as the first female Chief in addition to later roles as Treaty Manager and Senior Negotiator. She is currently an Interior Region representative of the First Nations Health Council. Chief Belleau is active with the Assembly of First Nations, formerly serving as the Manager of the Indian Residential Schools Unit. A Survivor of residential school, she has spoken internationally about the impacts of residential schools in Canada and is an active advocate around issues of child welfare, sexual violence and substance abuse, sitting on committees that include the Aboriginal Healing Foundation, Provincial Health Council, and the Provincial Advisory Committee on Substance Abuse. Belleau is the recipient of the Queen's Diamond Jubilee Medal and Meritorious Service Decoration.

The Honourable Ethel Blondin-Andrew is a member of Dene Nation, and a residential school Survivor. A former Member of Parliament for the Northwest Territories, she was the first Indigenous woman to hold a seat in Canadian Parliament. While elected, she served in numerous roles, including Secretary of State, Training and Youth, Minister of State for Children and Youth, and Minister of State for Northern Development. Prior to her career in politics, Blondin-Andrew worked as an educator in the North, and later took on positions with the Northwest Territories Department of Education as a policy advisor for the preservation of Indigenous language and culture. She also worked as the acting director of the Public Service Commission of Canada, as National Manager of Indigenous Development Programs, and Assistant Deputy Minister of Culture and Communications. Blondin-Andrew was awarded an honorary doctorate from Brock University.

Rosalind Campbell is a Councillor for the Musqueam First Nation. A graduate of UBC, she is a lawyer whose Aboriginal Law practice includes the areas of corporate commercial and

governance. Her experience prior to law practice includes many years as a legal assistant and tax administrator for Musqueam. A strong supporter of language revitalization, she has completed several years of *hən̓q̓əmin̓əḿ* courses offered by UBC. She was elected to Musqueam Chief and Council in 2016 for her first four-year term and sits on both the Intergovernmental Affairs and Finance & Administration Committees. In addition to her work at Musqueam, she has volunteered on committees of several provincial entities to create recommendations to implement some of the Truth and Reconciliation Commission's Calls to Action.

Clara Morin Dal Col is a Métis leader from Ile-a-la-Crosse, Saskatchewan. Her family attended residential schools in Saskatchewan, and she attended day school. She was elected President of the Métis Nation of British Columbia in 2016 and was re-elected in September 2020 for another four-year term. She was appointed as the National Métis Minister of Health, and National Métis Minister for Culture, Heritage and Families. She has attended and chaired national and international

meetings addressing the rights of Indigenous Peoples regarding language, health, education, early learning, and child development.

Dr. Mike DeGagné is a member of the Animakee Wa Zhing First Nation and is the President and CEO of Indspire, a national Indigenous charity that invests in the education of First Nations, Inuit and Métis people. DeGagné received his PhD in Education from Michigan State University and Master of Law Degree from York University's Osgoode Hall. Much of his work in academic administration has been to support and lead the indigenization of post-secondary education. He is also the founding Executive Director of the Aboriginal Healing Foundation, where he worked with and supported communities experiencing intergenerational impacts of the residential school system. He is the recipient of the Order of Canada, Order of Ontario, and the Queen's Diamond Jubilee Medal, and received an Honorary Doctorate of Law from the Schulich School of Law at Dalhousie University.

Chief Dr. Robert Joseph is a Hereditary Chief of the Gwawaenuk First Nation. One of the last speakers of the Kwakwaka'wakw language,

he has worked as a language instructor at UBC. He is also an internationally recognized author, curator, and speaker. A Survivor of residential school, he speaks widely about his experiences of reconciliation. He is the Ambassador for Reconciliation Canada and a member of the National Assembly of First Nations Elders Council. He is an honorary witness to the Truth and Reconciliation Commission, past Executive Director of the Indian Residential School Survivors Society, Chairman of the Native American Leadership Alliance for Peace, and Reconciliation and Ambassador for Peace and Reconciliation. Among his many awards and honours, Chief Joseph is the recipient of the Wallenberg Sugihara Civil Courage Award, Queen's Diamond Jubilee Medal, Order of British Columbia, and Order of Canada.

Johnny Mack is from the Toquaht Nation (Nuu-chah-nulth) and is an Assistant Professor jointly appointed to the Peter A. Allard School of Law and First Nations and Indigenous Studies at the University of British Columbia. Professor Mack has an LLB and an LLM and is a PhD candidate at the University

of Victoria. His PhD research has earned a CGS scholarship from SSHRC and the Trudeau Foundation (2011). Professor Mack's research investigates the legal relationship between Indigenous and settler peoples in contemporary settler states, particularly Canada.

Sterling McGregor is an Anishinaabe youth from Whitefish River First Nation in Ontario. McGregor is in her third year at UBC and plans to major in Indigenous Studies and minor in Law & Society with the hopes of attending law school. She works as a leader of the Seven Generations Youth Council, which preserves and protects language and culture, to strengthen her connection to other youth, community, and territory. McGregor has worked for York University's Indigenous Environmental Justice Project and has also worked with the University of Toronto developing curriculum about treaties and nation-to-nation agreements. She is currently working with a team at the Canadian Roots Exchange to develop a board game and workshops to promote reconciliation among youth in post-secondary. She believes doing this work alongside other Indigenous youth is vital in

making Indigenous voices heard to create change within academia and across Turtle Island.

Peter Morin is a member of the Crow clan of Tahltan Nation in northern BC. He is an artist, author, curator, and Associate Professor in the Faculty of Art at the Ontario College of Art and Design University (OCAD). His work addresses issues of decolonization, as well as Indigenous identity and language. In his artistic and curatorial work, his practice-based research investigates the impact zones that occur when Indigenous cultural-based practices and western settler colonialism collide. This work is shaped by Tahltan Nation epistemological production and often takes on the form of performance interventions. He is Advisor to the VP Academic on Indigenous Knowledge, Practices and Production at OCAD. His artistic and curatorial work has been widely exhibited throughout Canada. In 2016, Morin received the Hnatyshn Award for Mid-Career Artist in Canada.

Dr. Romeo Saganash was born on the territory of the Cree Nation of Waswanipi and is a residential school Survivor.

Dr. Saganash has been involved in numerous organizations relating to Indigenous and Cree affairs including the Cree Nation Youth Council (acting as Founding President), Creco Inc., the James Bay Eeyou Corporation, and the Cree First Nation of Waswanipi, his home community. He attended the University of Quebec at Montreal and obtained his degree in law in 1989. He was Deputy Grand Chief of the Grand Council of the Crees of Quebec and Vice-Chairman of the Cree Regional Authority from 1990 to 1993. Over the past twenty years, Mr. Saganash has represented the Cree people in numerous national and international conferences and forums dealing with environmental issues, constitutional matters, self-determination questions, and international law and human rights as they relate to Indigenous Peoples. He was a Member of Parliament from 2011 to 2019.

Angela White is xwulmuxw from Snuneymuxw on Vancouver Island. She has a B.A. in History from the University of Winnipeg and is currently the Executive Director for the Indian Residential School Survivors Society (IRSSS), where she

has previously held roles as a Workshop Coordinator, Programs Manager, and Resolution Health Support Worker Supervisor. Ms. White has a long history of working with Indigenous Peoples, spending seven years with Snuneymuxw First Nation as a Negotiator and Assistant Negotiator while fulfilling a Communications and a Community Relations role. She also worked with the Te'mexw Treaty Association as a Communications Manager for six and a half years. White's passion is advocating for Indigenous Peoples in BC, ensuring their voices are never silenced. White works to educate, inform, and get people thinking about how colonization has impacted Indigenous Peoples in Canada, and she assists in the facilitation of wellness workshops for Intergenerational and residential school Survivors.

Elder Barney Williams Jr., Klitch-wii-taa is a member of the Tla-o-qui-aht First Nation. Williams has trained as a social worker and clinical counsellor and worked throughout coastal BC for the federal government and at addictions treatment centres. A Survivor of residential school, he was an Elder advisor for the Truth and Reconciliation

Commission's Indian Residential School Survivors Committee, advising and travelling with the commission for the eight-year period. A passionate advocate for mental health care that supports traditional healing practices, he has more recently served as the Elder-in-Residence for the BC Assembly of First Nations and Vancouver Island University's Nanaimo Campus. For the last 60 years, Williams has served as the Traditional Keeper of the Beach for his nation. He was awarded an honorary Doctorate of Law by the University of Victoria in 2017.

IMAGE CREDITS



Illustrations throughout the report were created by Kenzie Littlelight. Kenzie is a member of the Tsuut'ina Nation on Treaty 7 territory in southern Alberta. She has worked with the Centre as a Communications Assistant since 2019, and is currently completing a Bachelor of Arts degree in political science with a minor in law and society at UBC.

Cover: The Centre. Photo by Andrew Latreille.

Pages 2–3: Orange Shirt Day Intergenerational March 2021. Photo by Paul H. Joseph/UBC Brand and Marketing.

Pages 4–5: The Centre opening event. Photo by Paul H. Joseph/UBC Brand and Marketing.

Page 6 The Centre. Photo by Andrew Latreille.

Page 8 The Centre. Photo by Isabella Falsetti.

Page 11 Reconciliation pole, Hereditary Chief 7idansuu (James Hart), Haida. Hover Collective/UBC Brand and Marketing.

Page 13 Interactive wall at the Centre.

Page 14 IRSHDC Exhibition: Congress 2019.

Page 20 TOP The Centre opening event. Photo by Paul H. Joseph/UBC Brand and Marketing.

BOTTOM LEFT Chief Wayne Sparrow and UBC President Santa Ono at Musqueam on

presentation of Plaque commemorating UBC's Statement of Apology for the University's Involvement in the IRSS. **MIDDLE** Joan and Grand Chief Stewart Phillip at the Centre on the occasion of his honorary doctorate from UBC, 2018. **RIGHT** Santa Ono, President of UBC; John Horgan, Premier of British Columbia, Mary Ellen Turpel-Lafond, Aki-Kwe, Centre Academic Director, and Dr. Linc Kesler outside the Centre on May 26, 2018.

Pages 22: Orange Shirt Day banners at UBC. Photo by Paul H. Joseph/UBC Brand and Marketing.

Page 25 Coqualeetza Residential School. Source: National Centre for Truth and Reconciliation.

Page 26 LEFT The Centre opening event. Photo by Paul H. Joseph/UBC Brand and Marketing. **RIGHT** Kamloops Indian Residential School. Source: National Centre for Truth and Reconciliation.

Page 29–30 Oral Testimony Program workshop. Photos Katie Powell.

Page 32 Graphic recording by Tiaré Jung of *Indigenous Data, Information, and Records Dialogue*.

Page 33 LEFT Lerato Chondoma, Associate Director, UBC IRSI, *Indigenous Data, Information, and Records Dialogue*. **RIGHT** Melissa Adams, Librarian and Archivist, Union of BC Indian Chiefs and Erica Hernández-Read, Head, Archives and Special Collections, University of Northern British Columbia.

Page 35 TOP Artwork by Niibin, SJ Longtaile and Charlene Johnny; Photomontage: Billy-Ray Belcourt, Nim, Irene Mills, Lucy Bell, Jill Baird, Nika Collison, Jules Koostachin (Photo by Karolina Turek), Casey Desjarlais, Dakota Bear,

Inez Cook, Jess Háusti, Valeen Jules (Photo by Solomon Chiniquay), Lynn Wainwright, Robina Thomas.

Page 36 Photos by Andrew Latreille.

Page 38 MIDDLE Alberni Indian Residential School girls' basketball team, Pre-Midget Champions (1955). Source: United Church of Canada Archives.

Page 39 LEFT [Untitled] by George Wylesol (2021). Source: *The Globe and Mail*. Used with permission of artist. **MIDDLE** Photograph from the Indian Child Caravan. Untitled [1.10480] (1980). Source: UBCIC Library and Archives. **RIGHT** Nanaimo Hospital. Source: Library and Archives Canada.

Page 48 UBC IRSI, *Indigenous Data, Information, and Records Dialogue*.

Page 49 TOP Orange Shirt Day 2021. Photo by Paul H. Joseph/UBC Brand and Marketing.

Page 50 TOP Orange Shirt Day Event at the Chan Centre: "Returning Home and Pathways to Reconciliation" film screening and conversation with Orange Shirt Day originator Phyllis Webstad. Photo by Paul H. Joseph/UBC Brand and Marketing. **BOTTOM** Orange Shirt Day banners at UBC. Photo by Paul H. Joseph/UBC Brand and Marketing.

Page 51 TOP LEFT *Truth* by Coast Salish artist Eliot White-Hill, Kwulasultun. **MIDDLE** Orange Shirt Day Intergenerational March 2021. Photo by Paul H. Joseph/UBC Brand and Marketing. **BOTTOM** Detail of Witness Blanket monument by artist Carey Newman, Hayalthkin'gema.

Page 56: The Centre Opening Event. Photo by Paul H. Joseph/UBC Brand and Marketing.

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