



Indian Residential School Memorial

What we heard report

January 2023

Project background

94 Calls-To-Action were identified in Canada's Truth & Reconciliation Commission's report in 2015. In 2016, The City of Calgary (The City) responded with its [White Goose Flying](#) report, written by the Calgary Aboriginal Urban Affairs Committee, an advisory committee to Calgary City Council. The report sorted those 94 Truth & Reconciliation calls-to-action into 43 calls-to-action that The City could directly implement or support towards reconciliation.

The City's Indigenous Relations Office (IRO) was created to support The City with the advancement of truth and reconciliation, as outlined in the White Goose Flying Report and [Indigenous Policy](#).

Four major areas of work for the IRO include:

- 1: The Indigenous Gathering Place
- 2: The City's ReconciliACTION Plan
- 3: Creating an Indigenous Governance Model

And, directly related to this project:

- 4: Facilitating the creation of an Indian Residential School Permanent Memorial

#4 pertains to call-to-action #82:

"We call upon provincial and federal governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential School monument in each capital city to honour Survivors and all the children who were lost to their families and communities".

- Truth and Reconciliation Commission Report (2015)

Cultural background, generational trauma, ongoing psychological and social challenges are significant factors relating to this project. These conditions amplify the project's sensitive need for support and awareness of the importance of a permanent memorial for survivors, lost loved ones, cultural damage repair and social reconnection.



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What were Indian Residential Schools and why?

"Indian Residential Schools were boarding schools for First Nations, Inuit, and Metis children funded by the Canadian Government and mainly run by administrative and religious organizations. It was part of the British colonial policy to try and eradicate indigenous cultures from conquered lands and to physically eliminate traces of cultural indigeneity in the native people".

"The system was meant to isolate children from their culture of origin: in many schools they were forbidden to speak their language or practice their beliefs, were kept away from their families for long periods, and rebuked for transgressing the rules. This separation from their family and original community and culture was coupled with instances of cruel punishment, despicable violence, and physical and psychological abuse".

- Utopian Discourses Across Cultures: The Release of the Truth and Reconciliation Commission Findings on Indian Residential Schools in Canada. Pages 192-193 (Peter Lang AG)

With the 2021 discovery of the 215 Indigenous children at the Kamloops Residential School, The City allocated \$1 million towards establishing an Indian Residential School (IRS) permanent memorial in our city. Although the initial discovery at Tk'emlúps te Sewépemc was 215 children, the Truth & Reconciliation Commission estimates that the number of children that died during the Indian Residential School system was over 6,500 children. Approximately 132 residential schools operated between 1831 and 1996, with the highest number of schools located in Alberta - making the importance of a permanent memorial in Calgary crucial to the Indigenous community and move towards advancing reconciliation in our society.

Project Overview

"Now that we know about residential schools and their legacy, what do we do about it? Getting to the truth was hard but getting to reconciliation will be harder...Reconciliation is not an Aboriginal problem, it is a Canadian one"

- Truth and Reconciliation Summary Report 2015

The City will have a permanent memorial in honour of all the IRS (Indian Residential School) survivors and the thousands of children who never returned home. This memorial will respect all Survivors and inter-generational trauma survivors by providing a place for people to come to pay respects and to remember and heal from these dark times in Canada.

Currently the Indigenous community in Calgary has set up a temporary memorial on the steps of City Hall, which is maintained by the City of Calgary but taken care of by grassroots groups. The memorial was set

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up after the discovery of the 215 Indigenous children and remains standing until a permanent memorial space is established by The City. The temporary memorial continued to expand as further discoveries of Indigenous children have been found at former residential school sites across Canada. It is of paramount importance to the Indigenous community that the spirit of this temporary memorial is included in the future permanent memorial and this was a central focus of the project's overall engagement.



Harold Horsefall and Sherri Kellock, members of the Indigenous Relations Office at the City, co-lead this project that began in the Fall 2021. The project has been multi-faceted and complex due to the sensitive



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and emotional nature of residential schools and impacts thousands of Indigenous people urban and in the surrounding Treaty 7 Nations.

A permanent memorial will finally provide an urban space for survivors and their families to go to in honour of their loved ones and will also provide a space for non-Indigenous people to support for truth and reconciliation.

The vision for this project is to be entirely imagined, designed and constructed through the guidance of the Indigenous community, the IRS Elder's Circle and the IRO. As aptly expressed at an in-person engagement sessions by a participant at Mount Royal University: *"Nothing about us without us"*.

Project Framework

An Elders' Advisory Group was created to guide the internal working group in supporting the overall project and engagement process. It was imperative that this project be guided by Elders, some of whom are Residential School Survivors, to lead this project "in a good way" and to embed Indigenous ways of knowing and doing throughout the project planning.

One or more Elders were present at each in-person engagement session and started each engagement with an opening address and smudge, most often in their language. The Elder's Advisory Group has been instrumental to the project's progression and meets on a monthly basis. As well, an IRS (Indian Residential School Support Worker) attended most of the engagements to provide cultural and emotional support, if needed, to participants.

This Elder's Advisory group established parameters for the IRS Permanent Memorial and these parameters align and symbolize four tipi poles which, in the Plains Indigenous Culture, are the foundational poles which provide strength to the rest of the tipi framework.

These four poles also symbolize strength behind the construction of the memorial. These poles represented a working framework from which community could add to. These four poles are:

1. **Budget** – a budget must be outlined to community, so they know how much they have for the creation of this memorial.
2. **Inclusiveness** – any memorial idea proposed must be inclusive of all Indigenous people (First Nation, Metis, and Inuit) from across Canada.
3. **Location** – possible spaces will be identified to community but other ideas on spaces were welcomed.



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4. **Temporary Memorial** – how can the spirit of the City Hall memorial be embedded into the permanent memorial, even if it is in a different location.

Other key considerations for the memorial:

5. **Safety:** The memorial must be in a safe place where people don't feel threatened in any way, where respect and consideration of the sacredness of the space is upheld, and where Indigenous people can feel safe to mourn and gather on their own terms.

6. **Accessibility:** The memorial location must be accessible through transit and walking and needs to accommodate people with disabilities as many survivors are older and can't travel far nor have their own transportation.

7. **On-going maintenance:** Consideration needs to be given to the way the memorial will be maintained in perpetuity, beyond the engagement, design and construction phases.

Engagement Overview

The engage portal page was open to the public from September 8th, 2022 – December 31st, 2022.

The page received 9512 views and a total of 732 contributions.

The IRO attended 17 in-person engagement sessions.

Approximately 185 members of the Indigenous community attended these sessions.

Due to the sensitive nature of the project, the engagement process followed numerous important key considerations in its approach:

Key Considerations

- Indigenous-led
- Advance an inclusive and trauma-informed approach to engagement

Project Response

- Indigenous Relations Office (IRO) led
- Elders Advisory Group formed
- Indigenous focused agencies engaged
- Commitment to using Indigenous artist/architect/designer with lived experience
- Culturally safe and spiritually inclusive engagement
- Trauma support and Elders at the sessions



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- Advance the Truth & Reconciliation Calls to Action and advance the City of Calgary's Reconciliation efforts
- Focus on the Indigenous community
- Set the foundation for starting Indigenous and non-Indigenous relations
- Demonstrate collaboration and increase trust between the City of Calgary, Indigenous communities and all Calgarians
- All participants voices are equal
- Commitment from the City for ongoing Memorial maintenance
- Support the IRO where needed in all areas of communication and engagement
- Indigenous autonomy of the project to provide what is needed and wanted for healing, acknowledgement, and reconciliation
- Opportunity for non-Indigenous contribution on the portal page, Support from other City of Calgary business units especially for communication and engagement support
- Portal page input from Indigenous and non-Indigenous Calgarians, ERU and Communications internal support.
- All input is coded and themed anonymously, in-person with Indigenous agencies and both Indigenous and non-Indigenous contributions online. All Indigenous voices are weighted equal whether you a leader or street entrenches.

Who we talked to and why

Indigenous Communities:

- Elders, survivors, inter-generational survivors of Indian Residential Schools
- Indigenous organizations within this territory, serving:
 - Blackfoot Nation members of Siksika, the Piikani, the Kainai
 - Stoney Nakoda First Nations members of Chiniki, Bearspaw and Goodstoney
 - Tsuut'ina First Nation members including Leadership
 - Métis Nation of Alberta Region 3 Leadership
 - Metis Local 87



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- Inuit
- Urban Indigenous Calgarians

Why:

- Co-create a permanent memorial site through shared dialogue
- Provide an opportunity for community to heal together.
- Supporting capacity building within the Indigenous community.
- We wanted to hear from those directly impacted by Indian Residential Schools

External Agencies or Organizations Offering Front-Line Support Services to Urban Indigenous Population:

- Miskanawah Community Services Association
- Elder's Knowledge Circle
- Metis Nation Region 3
- Niitsitapi Learning Centre (Calgary Board of Education)
- USAY (Urban Society for Aboriginal Youth)
- Family Native Network
- SAIT/AU Arts Students
- AFCC (Aboriginal Friendship Centre of Calgary)
- U of C Indigenous Lodge and Social Work
- Indigenous Network Gathering
- Circle of Wisdom Seniors Luncheon
- MRU Indigenous Students
- Metis Local 87



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- Aboriginal Friendship Centre Community Round Dance
- Tsuu T'ina Nation Leadership
- MCFS (Metis and Child Family Services) Buffalo Youth Symposium
- Sober Crew and Bow Valley College

Why:

- Support overall engagement process and help to reach urban Indigenous population (these organizations' clients/members/students).
- Strengthen the Indigenous community.
- Support long-term coordination with organizations that share similar objectives.

General Public:

Members of non-Indigenous public who are participating in engagement on their own behalf and represent their own interests and efforts towards truth and reconciliation.

Why:

- Focus on information sharing.
- Understand current state of knowledge among non-Indigenous Calgarians about significance of reconciliation efforts and constructing an IRS Memorial. This information will support Indigenous Relations Office long-term capacity building.
- Invite general participation in the engagement process.

What we asked

Engagement questions focused on three central themes:

- 1: Location
- 2: Design



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3: The spirit of the temporary memorial

From these themes, 15 questions were created, some of which offered a preference/ranking option, as well as an opportunity to share “other” ideas and suggestions. The themes were created from what we heard in previous engagements and the following summary and graphics outline what we heard regarding these themes.

Summary Report

The Indigenous community is rich in culture, history, spirituality, and traditions and the original people of this territory have had deep connections to the land since time immemorial. Because of this, the range of input received from engagement was broad and far-reaching, particularly in areas of design and creative ideas for a permanent memorial. Central to this were the themes of healing, ceremony, and acknowledgment.

Engagement proved that the Indigenous community is greatly fractured by the memories of Indian Residential Schools and is now beginning to brave the concept of healing. Due to this, the community approached engagement cautiously. The establishment of the IRO and its leadership in this project is what made engagement achievable.

Within the scope of the engagement questions, it was learned that:

- Fort Calgary / Confluence of the rivers is the top choice for location
- Central themes include healing, ceremony, truth, and acknowledgment
- A traditional Indigenous design is favoured over a contemporary one
- The spirit of the temporary memorial must be incorporated into the permanent one
- Bronzing the shoes from the temporary memorial was most preferred
- Seating and accessibility are high priorities
- Symbolism and nature are very important elements of preference
- The site needs to be safe and accessible
- The site needs to be a more natural setting, with pathways and seating



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- A quieter place with seating, and one that can have ceremonies and drumming to celebrate
- A partially covered space, and one that is open
- Colours of symbolic significance preferred; orange, four directions and medicine wheel colours most preferred

Outside the scope of the engagement questions about location and design of the permanent memorial, several recurring concerns were raised:

1: Budgetary restrictions on the memorial: What if more is needed for what is needed?

"If we are going to need to raise money - we will offer a letter of support from elders for this".

– Participant from Elders Knowledge Circle in-person session

2: That Truth & Reconciliation action is still in its infancy. It begins with a permanent memorial, not ends.

"It is about time for something tangible and recognizable for residential school victims."

– Participant from Elders Knowledge Circle in-person session

3: Fear of vandalism, lack of recognition and non-acceptance of the memorial from the non-Indigenous community.

"A lot of white people don't support us and make fun of us. Protecting the memorial will be important. It will need security from vandalism."

– Participant from Elders Knowledge Circle in-person session

Amidst fears, tears, and caution from the Indigenous community during engagement, it was evident that although the path to healing is difficult and painful, that it is potentially powerful in moving the community out of shadows of its dark past of residential schools.

"A memorial to honor our young ones that had no chance in this world. This is something huge. An opportunity".

- Participant from Elder's Knowledge Circle in-person session

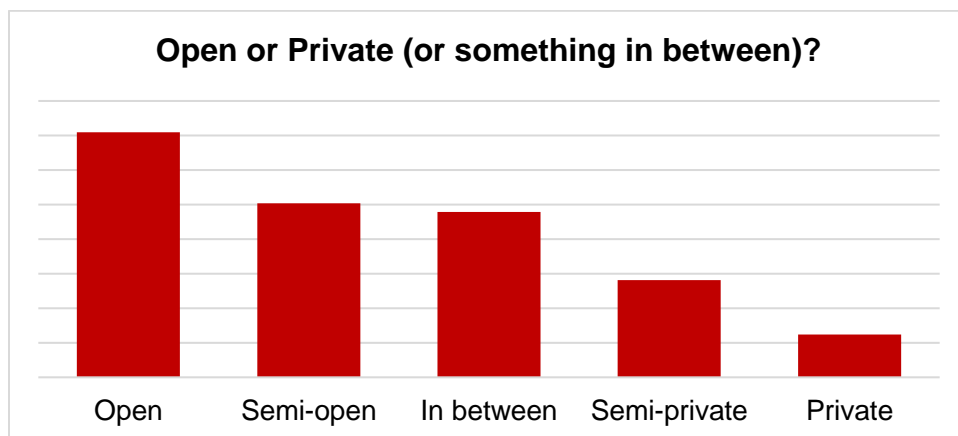
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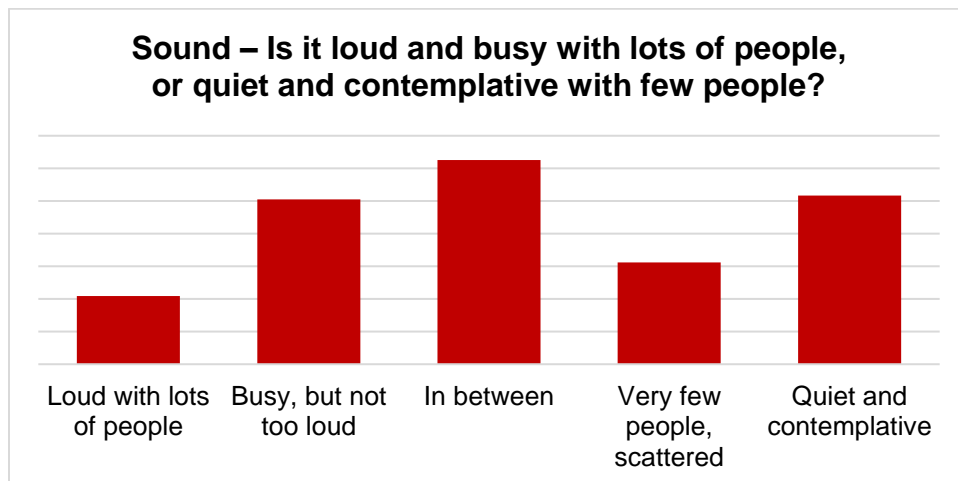
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This following section is about the online feedback we received from the questions we asked about the type of memorial that participants would like to see. The answers have been weighted so that it shows the preference of those participants. The types of amenities and other suggestions were developed in the previous phase for this project. The number of people who answered each question is shown after the “n=”.

- 1: Participants have indicated that the memorial space needs to be open, with some semi-open spaces. (n=605)



- 2: When asked about the sound in and around the memorial, more people would prefer a quieter space. (n=625)

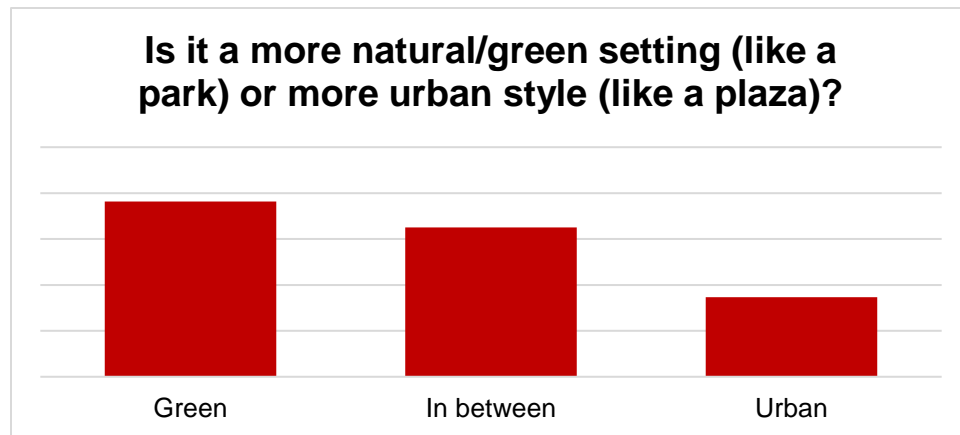


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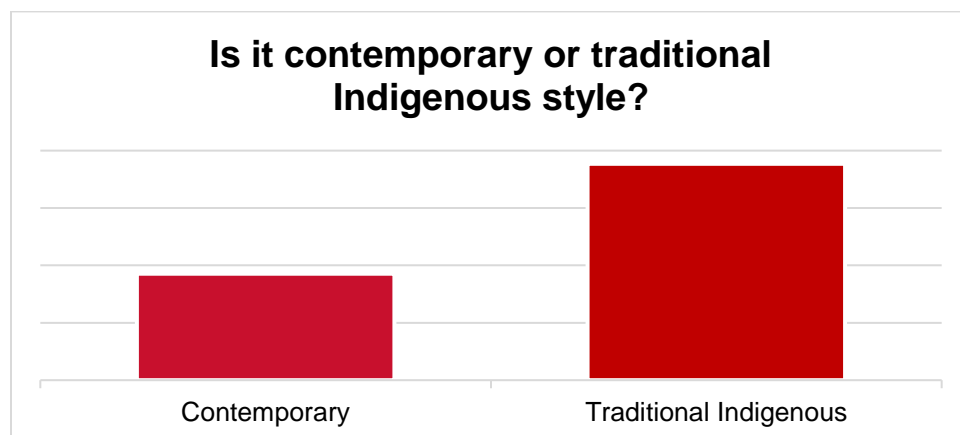
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- 3: The next question asked was about the type of setting for the memorial. Most participants want to see a natural/green setting with some urban features. (n=406)



- 4: Participants were asked about the style of the memorial. A traditional style is widely preferred for the memorial. (n=326)

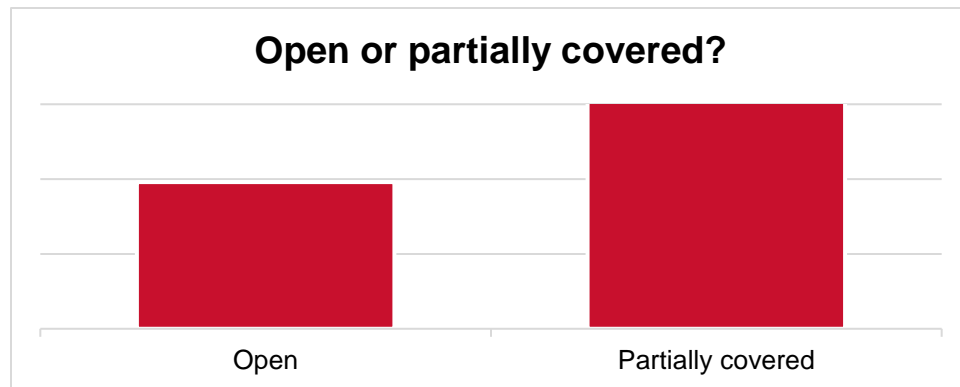


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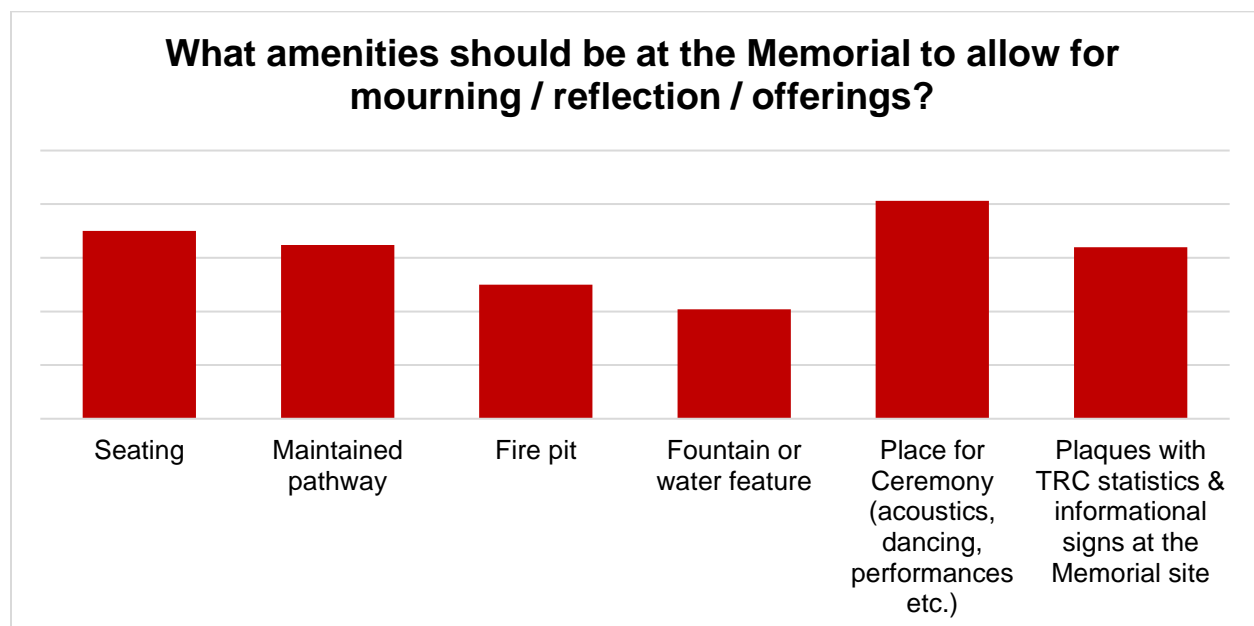
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- 5: When asked if the memorial site should be completely open or partially covered, most participants indicated that a partially covered site is preferred. (n=310)



- 6: When looking at various suggested amenities that could be at the memorial site, a place for performances, dancing was chosen most often. Seating, a maintained pathway, and information from the Truth & Reconciliation Commission report also rated highly. People were able to choose more than one so each bar in the chart below was calculated to show the priority level (on average) of all the participants (also called a weighted average). (n=927)

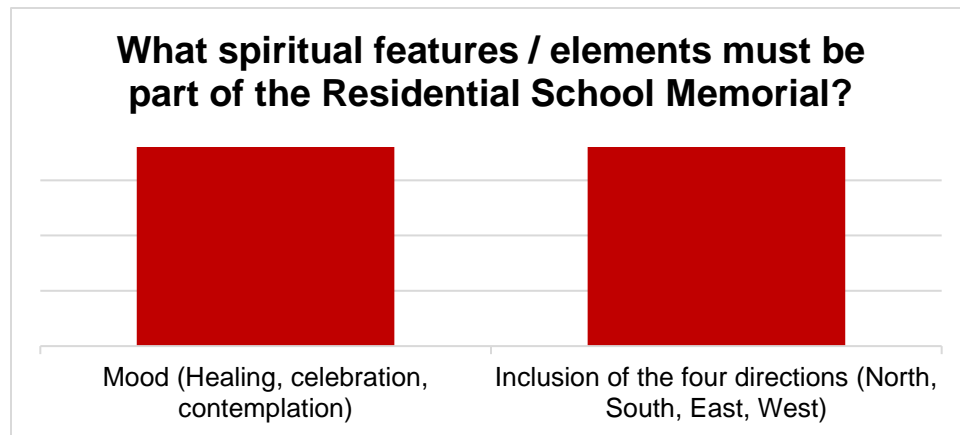


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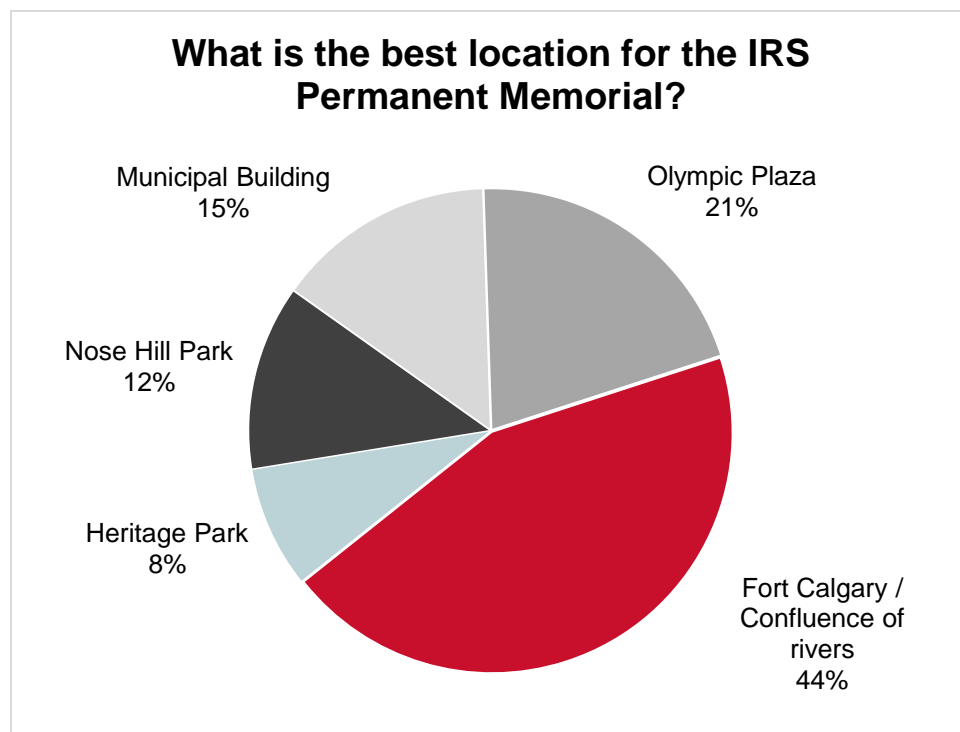
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- 7: When asked which spiritual features must be a part of the memorial, participants rated them equally, that these both must be part of the memorial. (n=367)



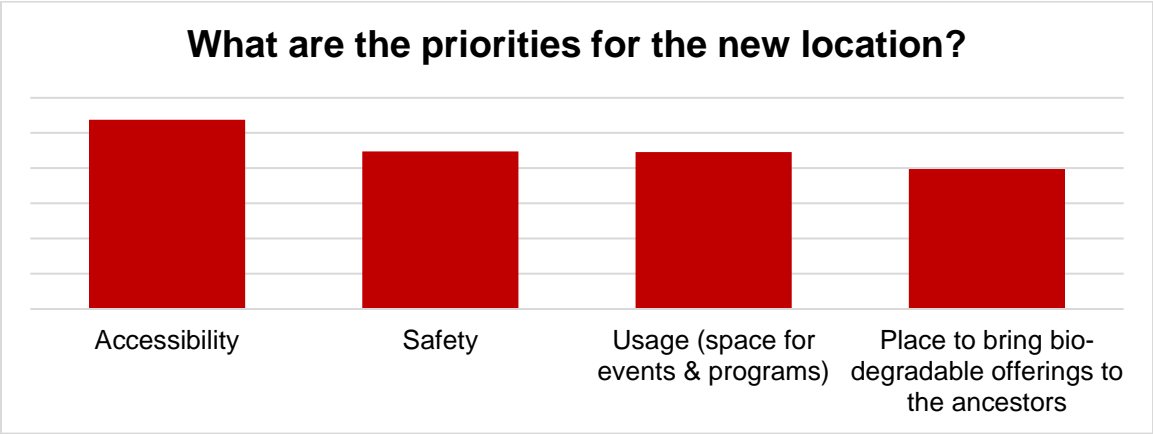
- 8: When asked about location for the memorial; overwhelmingly, the Fort Calgary / River Confluence site was selected most often. (n=307)



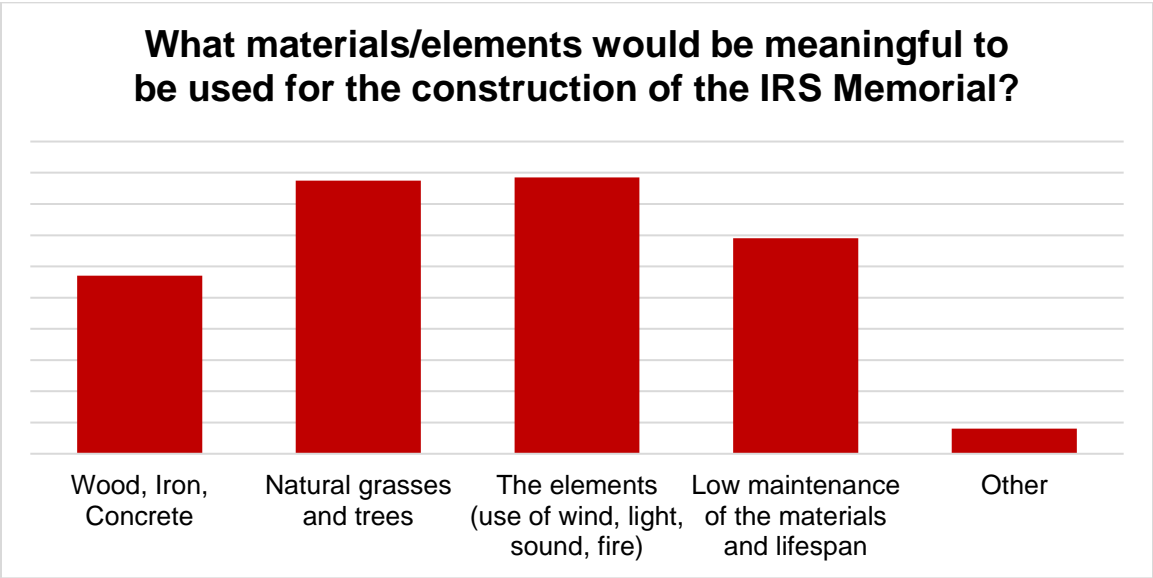
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9: When asked what was needed to be prioritized for the new location, accessibility to and safety at the site were most important to participants. People were able to choose more than one so each bar in the chart below shows the priority level (on average) of all the participants (also called a weighted average). (n=915)



10: When asked what materials should be focused on, natural materials and use of the elements are the top items for consideration. People were able to choose more than one so each bar in the chart below shows the priority level (on average) of all the participants (the weighted average). (n=620)

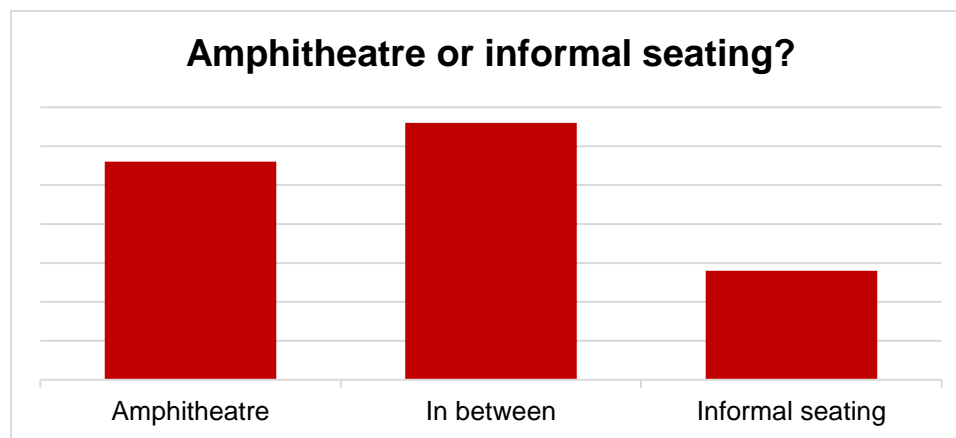


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11: When asked for a preference of style of seating between amphitheatre style or informal seating, participants would prefer amphitheatre or an in-between style. (n=403)



- For a detailed summary of the input that was provided, please see the [Summary of Input](#) section.
- For a verbatim listing of all the input that was provided, please see the [Verbatim Responses](#) section.

Next steps

The information from this report will be presented back to the Indigenous community through a validation ceremony in the Spring of 2023. This Validation Ceremony is to validate, through a pipe ceremony, that the information themed and gathered is correct and to validate the Co-leads of this project to move into Phase 2 which includes hiring a Consultant to draft the design of the permanent memorial and to bless the chosen location between June 21st (National Indigenous Peoples Day) to September 30th (National Day for Truth and Reconciliation). After this, it is anticipated that construction will then commence.

This information will also be shared with City of Calgary Mayor and Council as well as Executive Leadership who will continue to support this project until completion of the permanent memorial. The Engage Page located at: [Indian Residential School Memorial Project | Engage \(calgary.ca\)](#) will be continually updated as this project moves forward.



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Summary of Input

1: What is the best location for the IRS Memorial?

Location	Verbatim Comments
<ul style="list-style-type: none">Fort Calgary/Confluence of riversHeritage ParkNose Hill ParkMunicipal BuildingOlympic PlazaOther (please specify)	<ul style="list-style-type: none"><i>"Sensory sensitivities to survivors of trauma and other concerns like PTSD and Autism should be considered in its location."</i><i>"If the memorial was at City Hall, it would be monitored, and vandalism risk reduced."</i><i>"Nose Hill; high up in a sacred healing space"</i><i>"Saint Patrick's island - there is a strong connection here to nature. central, accessible, parking, peaceful, less traffic, safe, family orientated, water nearby, secluded."</i>

2: What are the priorities for the new location?

Priorities	Verbatim Comments
<ul style="list-style-type: none">AccessibilitySafetyUsage (space for events & programs)Place to bring bio-degradable offerings to the ancestorsOther (add additional priorities)	<ul style="list-style-type: none"><i>"Space for praying and socializing."</i><i>"More than just a statue, a space of safety and symbolism."</i><i>"What about a school bus drop off point at the location?"</i><i>"Programs should happen. Young people need help. Especially emotional support from elders."</i>



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3: What amenities should be at the Memorial to allow for mourning/refection/offerings?

Amenities	Verbatim Comments
<ul style="list-style-type: none">• Seating• Maintained pathway• Fire pit• Fountain or water feature• Place for Ceremony (acoustics, dancing, performances etc.)• Plaques with TRC statistics and informational signs at the Memorial site• Other amenities	<ul style="list-style-type: none">• <i>"Solar lighting would be nice."</i>• <i>"An open space for a fire lighting to let people that come to this place know that they will be heard".</i>• <i>"Ceremony space and annual purification."</i>• <i>"Walk through – interactive, audio clips, stories and education."</i>• <i>"Half the area partially covered with a bench area."</i>

4: What spiritual features/elements must be part of the Residential School Memorial?

Features	Verbatim Comments
<ul style="list-style-type: none">• Mood (Healing, celebration, contemplation)• Inclusion of the four directions (North, South, East, West)• Other (Anything else you'd like to share)	<ul style="list-style-type: none">• <i>"Sweetgrass as hair – because hair was cut in residential schools"</i>• <i>"Sacred teachings."</i>• <i>"Four directions should be included."</i>• <i>"Ceremony space instead of a statue."</i>• <i>"I imagine a playground and seeing children happy there".</i>



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5: When you think about the Indian Residential School Memorial, what do you see, think, feel?

The Memorial	Verbatim Comments
Want to: <ul style="list-style-type: none">• See• Think• Feel	<ul style="list-style-type: none">• <i>"Of children's moccasins. Teddy bears and empty regalia all tightly packed together".</i>• <i>"Something that fully celebrates native culture."</i>• <i>"Traditional medicine garden."</i>• <i>"Past, present, future."</i>

6: Take a moment to close your eyes and visualize the space and design. Is it:

Type of Space	Verbatim Comments
<ul style="list-style-type: none">• Open or Private (or something in between)? Slide your top choices in the order you think is best• Open• Semi-open• In-between• Semi-private• Private	<ul style="list-style-type: none">• <i>"Should be central so that it educates people. gathering space. Treaty 7 design."</i>• <i>"Open and inclusive - and move away from only keeping to ourselves."</i>



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7: Sound – Is it loud and busy with lots of people, or quiet and contemplative with few people?

Sound	Verbatim Comments
<ul style="list-style-type: none">• Loud with lots of people• Busy but not too loud• In between• Very few people, scattered• Quiet and contemplative	<ul style="list-style-type: none">• <i>“Don't want something that will trigger our elders and something like this could trigger if not done properly.”</i>• <i>“A place where people should always feel welcome together and converse.”</i>• <i>“Somewhere we can be loud for drumming events.”</i>

8: Is it a more natural/green setting (like a park) or more urban style (like a plaza)?

Setting	Verbatim Comments
Type of Setting: <ul style="list-style-type: none">• Green• In-between• Urban	<ul style="list-style-type: none">• <i>“Natural setting and garden design.”</i>• <i>“A park space which smaller monuments that represents all nations.”</i>• <i>“Near a body of water would be symbolic.”</i>• <i>“Vision of a statue at City Plaza with steps to sit at.”</i>



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9: Is it contemporary or traditional Indigenous style?

Style	Verbatim Comments
<ul style="list-style-type: none">ContemporaryIndigenous	<ul style="list-style-type: none"><i>"A design where each tribe is represented and included is important. Fully inclusive."</i><i>"Traditional."</i><i>"A collaboration of indigenous artists to design."</i>

10: Open or partially covered?

Type of outdoor space	Verbatim Comments
<ul style="list-style-type: none">OpenPartially covered	<ul style="list-style-type: none"><i>"A structure with roof, seating and lighting."</i><i>"Walk through interactive space."</i><i>"Half the area partially covered with a bench area."</i>

11: Colourfulness – what colours would be best for the Memorial?

Colours	Verbatim Comments
	<ul style="list-style-type: none"><i>"Every child matters colours. Orange. White. Red. Yellow".</i><i>"Seasonal mix of winter, spring, summer and fall."</i><i>"Medicine Wheel colours".</i>



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12: Amphitheatre or informal seating?

Type of Seating	Verbatim Comments
<ul style="list-style-type: none">• Amphitheatre• In-between• Informal	<ul style="list-style-type: none">• <i>"Some sort of structure a roof with a light inside with chairs to sit (like a meeting space)."</i>

13: What materials/elements would be meaningful to be used for the construction of the IRS Memorial?

Materials/Elements	Verbatim Comments
<ul style="list-style-type: none">• Wood, Iron, Concrete• Natural grasses and trees• The elements (use of wind, light, sound, fire)• Low maintenance of the materials and lifespan• Other	<ul style="list-style-type: none">• <i>"Simple concrete or metallic grey. Colours used should have a spiritual purpose".</i>• <i>"Wood."</i>• <i>"Bronze."</i>• <i>"Garden. Grass and nature."</i>



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14: What shall we do with the teddy bears and shoes placed at the temporary Memorial at the Municipal Building? What could we do to recognize all of the people that gathered to leave those items there?

Temporary Memorial	Verbatim Comments
	<ul style="list-style-type: none">• <i>“New memorial should be a sister/cousin to the temporary memorial. Take the spirit of it to the new one. Carrying the energy of it with a peace pipe ceremony.”</i>• <i>“Give shoes to Glenbow museum where they can be permanently catalogued, and a commitment made to preserve.”</i>• <i>“In ceremony what is burned is natural. Like willow and spruce – but not plastic and rubber”.</i>



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Verbatim Comments

Verbatim comments presented here include all feedback, suggestions, comments and messages that were collected online and in-person through the engagement described in this report. All input has been reviewed and provided to Project Teams to be considered in decision making for the project.

Any personal identifying information has been removed from the verbatim comments presented here. Comments or portions of comments that contain profanity, or that are not in compliance with the [City's Respectful Workplace Policy](#) or [Online Tool Moderation Practice](#), have also been removed from participant submissions.

Wherever possible the remainder of the submissions remains. No other edits to the feedback have been made, and the verbatim comments are as received. As a result, some of the content in this verbatim record may still be considered offensive or distasteful to some readers.

In-person comments:

- Revitalizing St. Patrick's Island and Indgi trails.
- Gazebo and garden idea.
- Parking needs to be considered.
- Vandalism to be prevented.
- Central library as possible location: Indigenous resources on site. Central and accessible. TV/Technology to use for indigenous education. Inclusive audience. Public art. Security on site. Saves money. Accessible to homeless community, people in shelter, elder accessibility.
- Next generation to be included. All ages to be honoured. Past and future.
- Importance of honouring the energy of the temporary memorial.
- There is international curiosity and recognition of the temporary memorial. Tourists from as far as Austria asking what it is. Shows how little education there is on it.
- Examples of Holocaust memorials shared. Positive and deep thought in them. Including how the survivors went on to do amazing things with their lives. Rooms built inwards for the darkness that open up into spacious areas to show the positives and hope of surviving. Very moving design.
- They encapsulated items. Could do same with the shoes outside.
- Garden space – to ponder and observe in. Even a tiny little garden.



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- A central location would be best. Like the library idea – agreed with.
- Fort Calgary location – 2 large annual concerts there every year. Drug and alcohol consumption would be a factor.
- “That would be disrespectful”
- Four directions should be included
- Idea to engage with Allen Benson in Edmonton. Calgary and Edmonton are more the same than they are different.
- Idea of memorial that gives donations back to survivors. Like a large brass piggy bank idea. It would be a true tribute to the cause. Make it a charitable donation site too. And a way for non-indigenous people to give back, because some do want ways to do so.
- 1.4 million indigenous population in the city.
- Community association work – creating TRC committees within communities.
- Washroom accessibility will be important at location of memorial.
- Honours our LGBTQ community to feel welcome.
- Solar lighting would be nice.
- Loudness is not ideal. Trauma victims do not do well in loud places. Their anxiety would be too high. Open access is more ideal. Create safety feeling. Nothing triggering.
- Music and nature are important.
- Not a \$1 million statue – something more.
- Riley Park in Kensington could be considered.
- New memorial should be a sister/cousin to the temporary memorial. Take the spirit of it to the new one. Carrying the energy of it with a peace pipe ceremony.
- It is heavy energy to move – moving spirits should be done with care and respect.
- Comparison made to bringing the war spirits back.
- Each shoe represents spirit of an individual child – can’t just get rid of them.
- Story shared: Energy and lights of moving spirits before. Have to be very careful. Elders advisory need to advise on protocol.
- Story shared: Honouring spirits and the journey it can go on. Story of visiting Australia after brother’s passing. While there in the blue mountains, felt the spirit of her brother. Related that the shoes in temporary memorial hold the spirit. Even though these weren’t the children’s actual shoes – there is



Indian Residential School Memorial

What we heard report

January 2023

a lot of spirit and soul to them. Resolution and peace in spirit – that no one can create, it just happens itself.

- Idea to give shoes to Glenbow museum where they can be permanently catalogued, and a commitment made to preserve.
- Idea on burning them pitched:
- “We’d be haunted!”
- Other ideas:
- “Disperse them at different places in the city”
- “Bronze the shoes”
- “Ceremony to move in a safe and sacred way”
- We can all relate from different tribes across Canada. Our teachings are different too.
- Respect to the spiritual realm.
- The ideas of ghosts and spirits takes me back to Christian doctrine.
- In certain stories – us as humans, came from the sky and when we pass on, we go to the next world.
- When we honour each other, we honour numerous loved ones.
- When we pass away, there is a long journey ahead to the spirit world.
- There are many different opinions on the practices and protocols and that is OK.
- Spirit knows the journey. Ancestors will be there to guide. They are there.
- Respect to the process and all the emotions we go through when we complete our cycle.
- There are many different perspectives.
- Spirits that haven’t yet come home to be respected as well. Seeing this as part of our grief and remembering.
- Respect each other and all survivors for the emotions that will be triggered by the work and memorial.
- With regards to burning the shoes: In ceremony what is burned is natural. Like willow and spruce – but not plastic and rubber.
- Artists chosen for projects like this are usually always Inuit and Metis. Draw awareness to other artists to be considered.



Indian Residential School Memorial

What we heard report

January 2023

- Consideration to flood risk at locations near rivers. Like Fort Calgary. Is there a risk of flooding there?
- Drawback to it being at City Hall – issues like protests and rallies.
- Sensory sensitivities to survivors of trauma and other concerns like PTSD and Autism should be considered in its location.
- The unhoused need to feel welcome.
- Favor an open space for a fire lighting to let people that come to this place know that they will be heard.
- Sacred fire. Awareness of fire bans. Not needing to worry about the City telling us we have to put it out.
- Questions on budget maintenance costs. Is there a commitment from the City for things like this.
- If we use a fountain – will that cost of utilities be covered?
- The concept of using a 'Maket' to be designed also – a small version of the memorial that can be a used as a travelling educational tool to be taken to schools to educate on the history and purpose of the memorial and how symbolically important it is. Way for hands on learning that gives people a chance to hold or look down from above on the concept design and location of the memorial.
- Idea of a four directions design – including a bald, black, gold and white eagle above tree posts – in the centre a tree of life. (Sketches have been shared to Harold by Elder, Marina)
- Acknowledgement that Truth and Reconciliation is not a brand-new concept. Efforts have been ongoing for a long time.
- A design where each tribe is represented and included is important. Fully inclusive.
- Expression that we are the materialization of our ancestors' prayers.
- The memorial will represent many. A pan-indigenous space.
- Calgary is "multi-culti" and needs to remain inclusive to all. Indigenous and non-indigenous. Status and non-status.
- Kinship. Remembering this is important and is what Alberta has been established on.
- Strong suggestion to have Metis elder representation in the future. The protocols need to be identified.
- Pan indigenous – center ourselves for the next generations and our future.
- No one should be denied – we are all relations.



Indian Residential School Memorial

What we heard report
January 2023

- Inclusion of non-indigenous is real inclusivity.
- Without public art to tell the story – history is gone.
- TRC is recognizing indigenous and non-indigenous.
- There are times we think we are alone in this – but have more in common.
- Will be important to have settlers and newcomers in the future to tell the next generations the truth.
- Teaching of children – a lot will learn and come home and in turn teach their parents and families.
- In the other amenities section – include hearing/audio aids for those with listening challenges.
- Accessibility for all to be considered.
- Use of QR codes code be used that will pull up audio storytelling on phones.
- Questions on the \$1 million from the city.
- Shouldn't the province be contributing to? Even the federal government?
- Calls to action for truth and reconciliation: it is about time something tangible and recognizable for residential school victims.
- A lot of white people don't support us and make fun of us. Protecting the memorial will be important. It will need security from vandalism.
- All the names of the residential school victims - not just Kamloops, but the whole nation.
- Each and every one of us here could come up with names of victims and survivors.
- Get a list of names from the nations.
- White guys will start stepping on and riding on the monument.
- it is about time to commemorate.
- Truth and reconciliation has been talked about for so long. The province and the feds should contribute to the budget for the memorial.
- It should include healing. Programs to help our people.
- The memorial can be used to work with people. Someone's there to listen and heal.
- Programs should happen. Young people need help. Especially emotional support from elders.
- We need to protect what is going to be constructed.
- Support is needed at the site. Smudging and prayer.



Indian Residential School Memorial

What we heard report

January 2023

- Really think province and federal government should be contributing.
- About time for a memorial, when other things like it are being developed in the country.
- worried about a project like this when it has a set limit the amount.
- I wasn't even going to come today. It is sad to meet like this over past terms. But these harms are still happening. I have mixed feelings. There is a lot of trauma still.
- How do we safeguard our people?
- I like the example from the Yukon.
- I like the idea of partnering with the indigenous gathering place (IGP).
- The memorial should represent the betterment for the future and what is ahead of us.
- Thank you for your work on this. from a family who has lost family to suicide.
- People get triggered and mental health.
- It is good to smudge and pray. These are holy things and very important.
- Why would we want a statue that would trigger us every time we see it?
- But after listening here, I realise that we have to honor and remember those who didn't come home.
- government support needed for mental health support.
- some years have passed now since the government said anything on the residential schools.
- It is too late for some of us, but for some of you it is a good thing.
- They burned my niece at the residential schools and her three brothers were there too. They held all the pain inside. They were told not to say anything. told they would be punished if they talked about the secret activities at night and kids disappearing.
- Vision: young people buy a statue with a woman. Could honor them and their little spirits. Their little spirits are gone now but for the survivors, it is time to heal.
- best way is to honor these young people that didn't make it home. And let the government see that we are still here. we survived. we won't go away. no more secrets. we are strong.
- 1800 numbers for mental support should be available at the memorial site. I have used these numbers. available in many languages. Ottawa pays for it. I don't use them anymore since I have joined this elders group. it has been a lifesaver and a voice for me and my father.
- but if people are not feeling safe, they should know they can reach out to these 1800 numbers for help. add this to the monument.



Indian Residential School Memorial

What we heard report

January 2023

- budding indigenous artists - include the youth. get their ideas.
- valuable input here today and is making me think.
- Statue - 50 feet tall.
- even a different statue of each treaty 7 area.
- when this memorial is complete, I will be excited to bring my family from cold lake to see it. I am on my way there now to celebrate my brother's (71) celebration of life. He was a residential school survivor. But he would never speak about it.
- In Calgary, I have access to resources. but our people in the bush, there are no resources there for them.
- I feel the best place for this memorial would be at City Hall.
- IGP Have talked about this for seven years. On hold now for another year.
- is the city going to tell us what we can and can't do? It is starting to frustrate a lot of people.
- with this information gathered, how far will it go? Will we get it to council?
- Maybe the Pope should give us the money!
- To honor ancestors that never got to speak.
- it is nice to talk about this but how long will it take us?
- Mental health is very important for our people and for all humans. We all suffer. It is difficult to find help. It is an invisible condition.
- back in the 80s and 90s, the recommendation was to provide compensation. give them money and then they can go and kill themselves. like giving them weapons almost. they had no idea what to do with that much money. all it did was retrigger them.
- then counselors popping up to "heal" us. Alcoholics and domestic violence from these schools.
- a monument or statue memorial will trigger.
- our young artists - base the design on their ideas.
- Is \$1,000,000 going to be enough? We want to remember our people and someone is limiting it.
- the Catholic Church is the richest institution on earth! Rich, rich!
- if the memorial was at the City Hall location it would be monitored and vandalism risk reduced.
- People don't like us for whatever reason - whatever we build they'll destroy.



Indian Residential School Memorial

What we heard report

January 2023

- where are the original people, yet we see E Indian churches everywhere and things like this Vietnamese memorial.
- need to hear from our youth. Post secondary youth. They are our next elders and knowledge keepers.
- Vandalism: some people are not human anymore.
- need more discussion from our missing voices.
- I agree with having a park or a monument.
- residential schools were the place of the devil.
- a place to put offerings.
- We've been colonised enough.
- Young people are upset.
- Offerings for the creator and environment to take.
- there is a challenge between elder and youth concepts.
- We honor creator, natural laws, relatives, way of life.
- it is hard for me to honor anything about the residential schools. bad things should not be honored. we need to do this in the right way.
- honor the spirits and their relatives. do not want to idolise residential schools. we want to idolise the light and survival.
- thinking about the overall big picture. What's going to happen in this country?
- A memorial to honor our young ones that had no chance in this world. this is something huge. An opportunity. we should consider more fundraising. \$1 million doesn't go far enough.
- purchase land.
- something that will stand up for years.
- have to carry this on to the future - a gift to the young people and our next elders.
- more consideration is needed.
- location sites that overlooks Calgary. as close to creator. far away from people. busses for elder transportation.
- burn the shoes.
- vandalism was the first thing that came to my mind.



Indian Residential School Memorial

What we heard report

January 2023

- some people don't change their minds.
- before these 215 children - no one would know anything. yet we've been talking about it all our lives and no one listens.
- those 215 made the whole world look this way.
- even the Pope didn't talk about genocide when in this country. in denial.
- mental health.
- Everything moves in a circle - goes around the earth and keeps going.
- everything ends but our way of life will never end.
- spirituality is a one to one relationship.
- we follow the sun and we live by nature.
- we have been almost brainwashed, but something saved us from it.
- I spent 12 years in a residential school. this is really something and special here today.
- Get our kids involved in this.
- ceremony space and annual purification.
- A bring people together space.
- A space that can be renewed would be nice.
- We need to build capacity for elders in the future.
- Sundance.
- fire in the middle.
- something that speaks to who we are.
- there should be enough money to spend what needs to be spent.
- nose hill - high up in a sacred healing space.
- distribute the shoes to each Catholic Church in Calgary.
- bronze those shoes - don't get rid of them.
- we are going to need to raise money - we will offer a letter of support from elders for this.
- Pope should give money. About time period they were the root of it all. They have given nothing. Pope should be held accountable. This petition could be signed by elders.



Indian Residential School Memorial

What we heard report

January 2023

- The design could be a large teepee with all the names on it.
- Big Dipper, chickadee.
- What will the transfer from the temporary memorial look like?
- It was me that sent the call that something should happen there.
- we are grateful that it has not been moved by the city of Calgary.
- without strong voices that wouldn't be there at all, or still there.
- vandalism happened - set on fire, notes left.
- it should be equal or greater than other memorials in Calgary.
- MMIW, MMIP, Sisters in spirits - walks along memorial.
- What are the cons for Princess Island Park? Festivals, drinking, beer gardens, folkfest.
- Nose hill park.
- should be central so that it educates people. gathering space. Treaty 7 design.
- a statue would be symbolic. there are a lot of memorial parks already and no one even knows the names of them.
- A statue tells a story and symbolizes a message.
- why can't it be both?
- The city of Calgary should be giving us more money.
- It was a lot of grassroots organizers that made sure the city did not take down the temporary memorial.
- vision of a statue at city Plaza with steps to sit at.
- idea of being around water is good. there is a healing power of water.
- nice to have a statue of kids stepping up towards heaven. representative of indigenous art and culture.
- kids in the statue.
- reference to Banff, little statue of indigenous kids playing
- I worked in Banff cleanings public statues and people do come and pay respects at these.
- our movement was small at the beginning. Used to only be indigenous people but now it has grown and grown.



Indian Residential School Memorial

What we heard report

January 2023

- The Vietnamese memorial - reminds me of my dad. he was abused in every way a person can be abused. And when he died he said that people never got justice.
- something to honor the survivors - things that bring families together. not just the children but the families of the children - bringing them back together.
- would be nice to see a city of Calgary Park Place commemorate residential children. Symbol for families and children. These are steps towards kinship.
- City of Calgary to acknowledge the harm done.
- St Dunstons and Dunbow as possible locations.
- Elder shared the story of the history of mixed gender residential schools. at first it was only the boys that were taken. later they feared that these boys would go back and marry indigenous women and would convert them back to savages. So then they made the decision to take the girls also and that solved their problem.
- A memorial for young people now, our future elders.
- Canada and Christianity is the reason why these children were killed. The Canadian flag has no place there.
- Elder perspective: indigenous youth are a force to be reckoned with. There is a renaissance happening that white supremacy cannot even stop.
- indigenous people shrank 3 inches due to starvation - human beings can be animalistic and capable of horrific things.
- shame and guilt of colonized thinking.
- Cross culture shock happened - trying to transition to white culture.
- it is the generation gone before us that is the reason why we're here at mount royal university today.
- the power of education. There is a lot of jealousy from non educated people. when you cross that threshold over to education, you're not the same anymore.
- Like the idea of a mother holding a child.
- Like having parents involved in this memorial.
- vision of children playing.
- a playground site with informational signage and indigenous design would be nice.
- my thinking is that Fort Calgary is already a sacred place. my thinking is that why is the cities revenue for concerts there more important than the memorial. Land back!



Indian Residential School Memorial

What we heard report

January 2023

- Saint Patrick's island would be nice. It is close to transit and parking.
- Near a body of water would be symbolic.
- Ford Calgary - no more making money off our land. They've made enough.
- City Hall would be central and visible.
- Olympic Plaza.
- they were trying to burn recorded stories of survivors in Ottawa.
- Ethnography.
- which truth comes resolution. memorial needs to have that impact.
- young people will be dealing with indigenous pretenders.
- Alberta has the highest rates of all in Canadian history. nobody understands that.
- pretend indigenous people popping up. looking for all the privileges and none of the oppression.
- Our relatives, our brothers and sisters are on the streets of Calgary. this needs to be a place for the unhoused. they are the ones living the impacts.
- downtown core for memorial.
- high quality historical pictures and well written content to accompany memorial.
- shoes to go in museum downtown.
- dipping the shoes in bronze.
- build the shoes into the concrete of the permanent memorial.
- memorial fundraiser to increase budget.
- when city and security asked to remove the shoes are they would send them to the landfill. They asked several times for the shoes to be removed.
- Elder shared designs.
- the creators will will be done. If not we would not be here today.
- spot for tobacco offerings at memorial.
- all indigenous builds and designs "nothing about us without us"
- is it possible to have the flag with the children's names travel?
- It would be wonderful to have the flag brought to our space.



Indian Residential School Memorial

What we heard report

January 2023

- used as a travelling piece.
- inclusivity with all indigenous people.
- the Chinatown walkway mural referenced.
- elders advice: different sections of indigenous community use different protocols for their groups.
- the Indian act did not include the metis or inuits.
- Truth and reconciliation is not new. has been happening for a long time.
- Hugh Dempsey.
- truth and reconciliation made Calgary what it is today.
- World War Two spirit of the soldiers referenced.
- calling the spirits of the children to the site.
- Bowford towers referenced.
- will it be connected to the indigenous gathering place?
- Metis and indigenous gathering place do not have much engagement.
- The metis perspective is to have the indigenous gathering place committee removed.
- Question on Fort Calgary: when does the lease at this site run out for the city of Calgary?
- Fort Calgary is just another organization.
- metis nation have a historical relationship with forts.
- Metis burned forwards to escape.
- that is how we became free men.
- this learning is not being taught in schools. for metis nation, Fort Calgary represents police.
- issues with sites: don't like the idea of downtown location. no parking. Crowds.
- What about a peace pole along the river.
- it should not be at a space where business is conducted.
- Inglewood and Ramsay were the first neighborhoods of Calgary.
- Inglewood would be a prime location.
- it was our first trading route.



Indian Residential School Memorial

What we heard report

January 2023

- Nose Creek and shaganappi were also our areas.
- there is history attached to these locations.
- this is a young people's memorial.
- Every elder that dies, a history book dies with them.
- are written words need to be recorded and validated.
- even if not published - written and validated
- indigenous people have a real opportunity here.
- when it is gone, it will be gone.
- identifying our old trade routes and our history and trails is so important now.
- the culture shock and reality and history that dies otherwise.
- what about Saint dunstons as a location?
- City Hall: no historical connection to our land here.
- along the railway lines?
- That's where our homesteads were.
- After we last 71% to railways and car treks, it was then illegal for us to be around.
- 9th Ave railway = first homesteads.
- Metis nation have had huge issues.
- no one knows it. We're very specific.
- Metis are not understood.
- we have a distinct history and our true history is still unknown.
- this space should include our story.
- our space all of our stories.
- Stewart Breaker referenced.
- airport as suggested location: inside / minimizes risk of vandalism.
- everyone that lands needs to see
- success on one side and the pass on the other side



Indian Residential School Memorial

What we heard report

January 2023

- body of water
- tipi
- horses - oppressor chasing us.
- beam of light at Nose Hill
- lots of parking and grass
- church at 7th Ave. Many unhoused. healing space.
- the institutions.
- Something international - not only for Calgarians.
- park space which smaller monuments that represents all nations.
- see and learn.
- small stories. pictures of survivors that tell their stories.
- emotionally impactful.
- something similar to this space at Chinook Lodge.
- space for praying and socializing
- a place where people should always feel welcome together and converse.
- open and inclusive - and move away from only keeping to ourselves.
- mood is important. something with more weight than the four directions.
- People always think of the destination but forget that there is a walk involved. they don't see our people in the background they only see our on house are addicts and our drunks on the streets.
- something that it will explain our people - not only sympathy but also an awareness for why we are that way.
- the shoes would be a good addition to the permanent memorial they are prevalent symbols.
- consider how nice this needs to look. people are people already complain about so much nonsense art in Calgary.
- statues that will carry the shoes.
- shoes built into a paved pathway to the memorial. buried underneath glass of pathway.
- near the saddledome stadium.



Indian Residential School Memorial

What we heard report

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- must be educational
- more than just a statue a space of safety and symbolism.
- Tipi
- spirits rising up.
- Nose hill - visible to the whole city.
- Nose hill is easy for vandalism - the medicine wheel that is already up there has been vandalized.
- both are gathering space and a monument.
- bricks with the names of the children from the registry.
- the Indian village at Stampede park.
- it should include as much as possible.
- it would be good to include all indigenous Canadians.
- All First Nation flag representation.
- 4 directions.
- Healing.
- open and visible.
- not forgotten people.
- the medicine hats teepee: something like that.
- Storytelling.
- somewhere where we can be loud for drumming events.
- Natural.
- Traditional
- 4 colours with black not blue.
- bronze and increase the shoes from the temporary memorial.
- I think a photograph of them at the permanent memorial would be best. we must focus on keeping our earth clean. we don't need to accumulate more.
- don't want something that will trigger our elders and something like this could trigger if not done properly.



Indian Residential School Memorial

What we heard report

January 2023

Online Verbatim Comments

**What amenities should be at the Memorial to allow for mourning/reflection/offerings?
(please select all that apply)**

“Other” amenities that participants gave in the open-ended choice:

- Garden space around the back with traditional medicines growing
- Covered areas area to cook garden
- Playground
- Statue
- Bathrooms
- Safety concerns, safety of the Memorial;
- Multi-use Space for education
- Inclusive washrooms, lots of lighting for night-time gatherings
- Washroom accessibility inclusive
- respectful, not in your face, don't like trc stats & signage concept. not substantiated. Need something uplifting and forward thinking
- bathrooms, warming centre, access to electricity
- Whatever is respectful in conjunction and collaboration with the tribe elders.
- Create separate sacred space for healing not associated with the memorial. The memorial ought be a plaque/sculpture at city hall acknowledging the atrocities.
- place to put lit candles to burn safely and not be blown out by the wind/weather
- The Destiny of Earth and Sky statue.
- Guided teachings - children's play place
- Structures or activities for youth to engage in
- Art to commemorate and be a centre piece. Also, a place for smudging
- Washrooms so people can stay for longer events.
- Washroom facilities
- Bathrooms
- A river to let go



Indian Residential School Memorial

What we heard report

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- Bathroom
- Bathrooms
- A place to smudge; a place for 'any' Indigenous people to be able to go to smudge.
- QR coding as a transitional video for a teaching tool
- Something to include all of the First-Nations from across Canada. Maybe flags, like a Siksika flag, First-Nation flag (this would be nice to have) to represent everyone from across Canada
- a place for mourning the impending death of the planet
- Bathroom
- I think there should be a sweat lodge, or something like a tipi.
- Privacy screens or areas where someone could at least partially shield themselves. This site would be very significant and would evoke strong emotions. There should be some consideration for how people will face that in public

What spiritual features / elements must be part of the Residential School Memorial? (please select all that apply)

“Other” features and/or elements that participants gave in the open-ended choice:

- Sage beds, Sweetgrass plants Medicine wheel
- smudging
- Based on Treaty 7 Indigenous Elders/community feedback
- Storytelling from people who experienced residential schools in Alberta and it's continued effect on our population.
- Whatever is respectful in conjunction and collaboration with the tribe elders
- Recognition for 2+ spirited indigenous queers.
- Something to remind us of children and their playful spirits
- celebration of children/childhood
- The 7 teachings
- Medicine wheel elements
- Inclusion of First Nations, Metis and Inuit
- Healing plants, with plaque teachings



Indian Residential School Memorial

What we heard report
January 2023

- Visual art showing children
- A space to let go of biodegradable resentments on a river
- Healing, and moving forward is just as important as the Four Directions.
- References to the national data base to read stories using QR coding
- The nations in Alberta being represented or a map of Canada showing each nation that was here before colonization
- forgiveness
- I would like to see a sculpture or touchstone, a physical piece that people can interact with and use to ground themselves. I think it would be beautiful to have a piece that would eventually be altered by the touch of the various people who leave their mark on it.
- Symbols from Treaty 7, syllabics; 7 Sacred Teachings
- The stories of the people and who we are
- Statue with mom, dad elders and children
- Water features
- The color Orange
- Teddy bears or children's shoes
- Honouring all local Nations is important; includes Metis Day-School experience;
- Blackfoot symbols like Writing on Wall Park
- Syllabics of languages spoken in treaty 7
- Place for drumming near water
- Traditional crafts like bows arrows quivers shields bronzed and the Buffalo shud be incorporated
- See I quiet place to reflect also smudge and do healing circles
- Truth. Healing. Accountability. Treaty.
- Sadness, Anger, Hope

When you think about the Indian Residential School Memorial, what do you see/think/feel?

- I feel sadness. I feel fear. I feel anger.
- confronting and acknowledging the truth, recognizing that Treaty 7's intent was broken and that all Treaty people, particularly settlers, have a role to play to rectify this



Indian Residential School Memorial

What we heard report

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- If we are keeping the shoes, we have to find how we are going to be able to keep them together? I visualize something 'there' and 'up'. The shoes need to be incorporated into somehow bronzing the shoes.
- Solemn reflection and honouring but also celebration of our culture and the fact that we are still here.
- I see a circle with seating and a statue memorial in the middle. Possibly a circle fire around the memorial to keep it out of reach from vandals or touchy hands. I see information all around and QR code functionality or buttons to learn more so people can learn as they walk through the circle. I see gardens in the back closing in the space, and in those gardens our traditional medicines. The statue in the middle contains the shoes and teddy bears from the original memorial with children up top as we are lifting them up.
- Sadness, strength, resilience,
- Honour and acknowledge the stories of survivors and those who were lost, but also celebrate our children, our resilience, and our future.
- I see a space connected to land. A covered area to enjoy in any season. A safe reflective place.
- It is important. To be connected to our past, where we are now and hope for the future
- Reflective. Peace.
- Creating Awareness and a place for survivors to be acknowledged and a safe place for them.
- I think about children finally being able to play and I feel a sense of peace and safety.
- Green space with traditional medicines for access and healing
- I feel colonial/historical pain from what was done to my families and loved ones
- Justice in showing our healing or facilitating it. Showing families coming together in some way
- Healing
- A place for information so everyone who walks by learns of the atrocities. Mostly though it needs to be a place Indigenous Peoples are comfortable with and helps them heal in their own way.
- A place to remember the forgotten ones, a place to acknowledge the ones who never made it home. A place for non-indigenous people to learn about the true history of Canada.
- Plaques with information, perhaps, some quotes from Murray Sinclair about how we need to think about this everyday and not just on Sept. 30 or other such wisdom from him. The water would be significant and important to incorporate.
- I feel the suffering of the lost children who were taken from their families
- "1. a place to acknowledge colonial wrongs



Indian Residential School Memorial

What we heard report

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- 2. a spiritual healing place
- 3. a gathering place for ceremony"
- An abstract sculpture
- Sadness. Disappointment. Cruelty. Remembrance. Future.
- I see a permeant monument of shoes, teddy bears, toys and regalia
- Bring awareness 7 generations i to the future
- Spiritual place and a continuity of healing
- Environmental green space/quite serene/ home
- A place of contemplation and healing, I feel connected to the truth, but looking forward to reconciliation
- The children that were taken from their homes
- A place to honour survivors and also a place for education too. Something calm, safe, organic, a gathering place and a place for people to sit in silence too.
- A Place of healing and reconciliation, and never forgetting the past.
- A place where all Indigenous peoples would feel a sense of connection.
- Interactive experience that helps you travel through history and raise awareness.
- Sombre but hopeful
- Communities and stories from all survivors. Residential School Survivors, 60s scoop survivors and multi-generational survivors. Focus should be to work Indigenous communities from the area and Indigenous not-for-profit who are from Calgary. Stop asking people from other Provinces to lead Calgary events.
- An acknowledgement of separation from family and culture - pain, heartache and trauma for generations because of the mistreatment. But with hope for the future.
- There needs to be edication
- One big grandfather (rock/stone), sculpted and painted.
- A sense of spirit. Features of water, fire, wind. Space for celebration and dance. A journey from past to present - a circle shape.
- A space that feels sacred and eternal



Indian Residential School Memorial

What we heard report

January 2023

- I see a place where people can gather and safely hold ceremonies, grieve, and celebrate life. I think it should be accessible and inclusive. It should feel like a place where people want to be.
- "Unapologetic. Hopeful.
- I picture a space that doesn't put this issue in the past, that it acknowledges that the impact is felt in our present and will be carried into our futures. I want it to make people realize what it would be like to have your 4 year daughter taken away from you and sent to a place over 600km away from her family and community. Make them realize that her residential school experience impacted how her daughter and granddaughter were raised and dramatically altered how they move through the world today. I also want it to make people realize that we aren't simply our tragic histories. That our communities are filled with joy and love and comedy and resilience."
- I feel honoured to be apart of this movement, I would like to create change for the next generation.
- The Memorial should spark a thought process and encourage all people's curiosity.
- Initial feelings are of sadness and compassion. Respect and honour should be forefront for the memorial.
- I think of my late grandmother who suffered in the residential schools. It makes me sad and wonder what they went through
- I feel like a peaceful park space with gathering options and a fountain/statue would memorialize the exhibit.
- It's in the past. Let it go.
- Healing, commemoration and a safe space to provide offerings and prayers to all need to heal
- "the requirement of large scale to visually acknowledge the deaths and enormous impact of RIS.
- a way to read the 94 calls to action from the TRC, perhaps a soundtrack of people reading them out.
- An interactive commitment board as a way for allies to pledge small and/or large scale acts for decolonization without the possibility for performative allyship, perhaps a digital texting projection that is monitored."
- We are still living with the pain today. Non-Indigenous are ambivalent and that only restates their racism
- Ongoing colonization and injustices
- Remembrance, resilience, storytelling, survivors- make local survivors real and not numbers
- Serenity
- All the pain they endured and how this is a start because they deserve so much more



Indian Residential School Memorial

What we heard report

January 2023

- I want to see their names and faces. I want them to be remembered as people and not statistics.
- Angel children going home to live with parents and family! Running to the arms of the parents!
- Visitors who are survivors and descendants of survivors should feel safe in the space. A place where their inner child can feel safe, such as a tent like structure with warm colours and lighting. With areas to sit together, to speak. It should not feel like a school or like a harsh building.
- Get away from sadness
- Confused.
- I am a colonial. It is not my place to make recommendations for the indigenous community. It is my (our, your) place to listen and act on what the community wants.
- A memorial space that would be indoors/outdoors.
- "Today male and female are equal in a modern democracy and education is continuous, for many not from a modern democracy.
- Memorial should say: Equality and dignity in is a human right and for a better tomorrow. Lets start tomorrow where equality begins while modernizing our traditions with leadership, and no child left behind."
- Recognition of what happened but also a sign of hope and reconciliation
- Sad
- Small seated bandshell type place with a ceremonial firepit or lantern like at bow valley ranch.
- A place for reflection and gathering. A place that remembers past wrongs while providing an opportunity to engage with positivity for future.
- It can't be hidden away. It needs to be accessible. It should be located at a place of importance to the Indigenous People.
- Deep sorrow.
- I feel like it needs to be somewhere that it remains a constant reminder of the events that occurred for everyone to enjoy.
- Sadness
- "Hurt
- Sadness
- Guilt
- Anger



Indian Residential School Memorial

What we heard report

January 2023

- Revenge
- Finally empowerment and resilience"
- I think about what it would have been like to have my children ripped away from me.
- Such atrocities can never happen again.
- Emotion. Heartbreak and sadness.
- Being validated heard and the truth letting it be known of what really happened in the schools
- A recognition of history and an acknowledgment of truth with the purpose of healing the indigenous community and reconciling with the general public. I imagine a large memorial, something inviting for groups to partake in healing practices. Perhaps sculptures of children's moccasins, teddy bears, empty regalia all tightly packed together. Symbolism for what these children left behind and the culture we utilize today to honour them. This should be good art that makes the memorial a highlight within Calgary. Plants and natural elements are a must. Connecting to the land is extremely important. Everyone should feel welcomed. I think viewers should feel moved. Maybe even a bit saddened by this work. Powerful feelings for a powerful topic.
- Sad, and ashamed of what was done to these kids
- It makes me think about what was done in the past and angry at how anyone could even let this happen. And bittersweet happy that we're finally doing something (albeit late) about it to work towards healing and reconciliation. It reminds us that we should never let this happen again.
- "I think about the man I met whom lost 15 years of his life for killing the priest who abused him.
- I think creating a memorial plaque/sculpture at City Hall would be good akin to a holocaust memorial.
- I also think we need a permanent exhibit on the atrocities of residential schools and colonial genocide.
- I would love to see a park that celebrates native culture, at Fort Calgary, or along the Elbow where the Indian Village is/was. A place for ceremonies and healing, distanced from the reconciliation memorial."
- Loss of decades of taught language and customs, the Mistake of forced colonization, by a corrupt religious organization and a government that chose this
- I actually don't feel entirely comfortable giving my opinion on these topics because it should be up to the survivors to decide. But if I were to want to bring my children to see this memorial, these are the things I would choose so we can all be educated.
- This is an important memorial to show solidarity with the first nations people of our country.



Indian Residential School Memorial

What we heard report

January 2023

- Another project to waste millions of dollars on an element of society that cannot manage themselves but prefer to live off society.
- That above all else, that it is a space for reflection, meditation and healing
- Unimagibale grief and sorrow and a need to reconcile with that past
- I think of my child and of her ancestors who survived and what they often silently carried and those who didn't. I think of the callousness used to treat the most important things to us, our children, and the pain that must have been felt so deeply by parents, the hurt by children. Children being forced to grow up before their time and face a very harsh reality.
- fire, lights, place to gather
- The subject brings me to tears.
- We have to respect where we are from. We have to have something that reflects the land/traditions here, in Treaty 7 territory.
- Sadness, truth, nature, tranquility, honour, respect
- I imagine a reminder that Truth and Reconciliation is an ongoing process. It's not just about land acknowledgments and memorials, rather, it's about actually doing better and treating all people with dignity. I imagine a reminder that we've treated people in such a terrible way, and that we ought to make ongoing, concerted efforts to do better.
- Deep sadness, a space to consider the damage, a place to envision a future, a space that encourages ReconciliAction
- A place to focus on children's rights, stories to feel proud of our cultural heritage
- I feel hope, hope for our people and hope for our future. That we as a people can overcome these burdens that were put onto us at young ages and that our children after us may know who they are and know who was before them.
- I think something akin to central memorial park.
- truth (children lost) and healing/ strength of Indigenous Peoples
- "I feel put off by the positive tone set by the word ""Memorial"" it gives the impression subconsciously that this is a celebratory occasion. perhaps if the title offered some indication that it is celebrating the defeat of this horrific piece of Canadas History it would be ok to call it a memorial. otherwise a word like Awareness/ Conference would be more suitable. there should be government/religious accountability, remorse, and commitment to NEVER allow for this to happen again and to regulate all religious, educational, and other CHILD minded organizations ensuring 100% transparency where children are involved. the care, education and other interactions with minors should be monitored in the home and in public. there is not reason the any child should be at risk of abuse at a time where we have so much surveillance and broadcasting options.



Indian Residential School Memorial

What we heard report

January 2023

- its time for our parents and communitys to demand that schools, churches, Child protective agencies, even relatives friends and immediate families should not be imune to being observed with respect to certain privacies of course but not to protect the adult, we should not fear being observed in our relations with children. if they are not shameful, one would think. Children should be protected by total public awareness of there safety at all times"
- I feel sadness but also a feeling of gratitude that it's being honored and memorialized
- A place to grieve and celebrate the future.
- When I think about IRS Memorial I think of a place where people can go and lay down tobacco and pray. Signage of information and history would be vital.
- I think of children, I think of those who were not allowed to be children or to recieved love from family and home, and I think the memorial should reflect the grief and truth of our history and the possibility of the future and the power of children and youth now
- "I see that is it an inclusive and open place (with welcoming arms).
- I can reflect, I can be with community.
- I feel hope"
- Sadness.
- See, a place with benches, and greenery, with a centrepiece (Art) in a park or open space. Think, a place to mourn, reflect, and heal. Feel, a safe quiet place that is easy to get to.
- Laying children to rest, acknowledging the loss, mother earth, healing, water, drumbeats - like a heartbeat, courage, protected. Acknowledgement of life.
- Guilt, anger and a desire to reconcile
- A place where people can be honoured and engage in ceremonies to honour these victims. I believe bring awareness to the issues people faced should be the biggest concern
- Everyone needs to know about it, so integrated info in different places
- Grief, Love, Healing, letting go of shame
- Sadness
- A place where the public is reminded of the children
- Loss, pain, strength
- We should have a section reserved to be able to provide resources. For example, the 1-800 numbers and/or QR codes so that people can connect with the resources that they need.



Indian Residential School Memorial

What we heard report

January 2023

- I see the representation of all indigenous people First Nations (status & non-status) Métis & Inuit
- Flame ..
- I see that Indigenous culture should be honored, Indigenous language, Indigenous beliefs, because that was taken from the children. Or even a child with parents like generational piece because ancestors are so important and these kids did not get to know their grandparents, their was also disconnect between child being raised by a loving maternal figure. I think if an artist can depict both sides like the darkness and the light. A soul being set free from the heartache endured. I really value Kent Monkman as an artist but we also have great local Indigenous artists.
- Healing. Open space, so everyone can see it and it is not forgotten. Like the big tipi in Medicine Hat.
- I think there should be several symbols related to children. The shoes, handprints, the orange shirt are all iconic and associated with the cause.
- Oppression, force, indoctrination
- I feel that it brings light to a negative situation. Which I think people need to face the reality of the hard truth but help change and understand the narrative from victim to victor.
- I want to hear and see stories from survivors. I want people to know the real impacts of what happened and how we are healing.
- I dunno. I mean its alright but there's a lot better things we could do for indigenous people in calgary with 1 million dollars than this. Better housing, education , everything. Mental health resources. Free Powwow dance classes
- Should follow Indian Tradition, courses, language and empowerment.
- Hurt, and healing.
- A place to mourn, remember, reflect and honour those hurt and lost
- I think the money spent on this would be more beneficial if it was spent on working with other levels of government to return land to those it was stolen from.
- Peace, serenity, community. I envision a beautiful structure surrounded by a peaceful setting
- A place where people can gather
- Sadness.
- Placed by the river, movement of water
- I want names, like a sidewalk of names of ppl who weren't able to make it home. Facts, on a wall, a learning opportunity and definitely a place where ceremonies can take place for anyone.
- Respect for the Ancestors, hope for the future



Indian Residential School Memorial

What we heard report

January 2023

- I think of sadness and quietness, like a funeral. But also of freedom, like knowing that person lived and they were here. I also think of something created by Indigenous artists, please don't put no white people on this project unless they are helping.
- I think it's important that the memorial be accurate about what occurred in the residential schools. We can mourn children who passed away without creating new divisions by spreading falsehoods. In particular, efforts to hold today's unpopular minority religious groups responsible for the sins of their ancestors must be avoided, especially given that many Indigenous people are themselves members of those unpopular religious minorities.
- I see identifiable features of Indigenous life and community, that are familiar and comforting to our people. I feel sad, proud, connected and jubilant to be reminded that we are vital and lasting. I see a space for those who are lost to rest and reconnect their spirits.

Colourfulness – what colours would be best for the Memorial?

- I would be guided by the Indigenous community
- Every Child Matters colours. Orange. Yellow. Red. white
- Red, yellow, white, black
- Black, yellow, red
- All colors that were taken away from these children who were taken to residential schools
- Red, white, black & yellow
- Earth
- Orange silver and gold
- Earth based colors
- Colours used in traditional beading
- Orange, white, yellow
- Metal with red, black, white and yellow
- Traditional
- Red, black, white, yellow
- Colors significant and respectful to Indigenous Peoples and Bands
- four direction, Orange



Indian Residential School Memorial

What we heard report

January 2023

- primary colours & of course, Indigenous artwork and maybe a healing garden designed by <redacted due to personally identifying information>
- medicine colours, ORANGE
- The colours the honour traditions and ceremony
- Red, Orange
- Whatever ones are preferred by our indigenous peoples
- All the colors that were taken away from the kids. A rainbow
- Red, black, yellow, white
- Earthy colour of spring, fall, winter and summer all incorporated
- Four directions colors
- The colors that represent the life of children in these schools
- I feel the colours of the Medicine Wheel would be good. Not all Indigenous people acknowledge the Medicine Wheel, however, but they can also represent the four directions.
- Red, black, yellow
- Land-based colours; greens, browns etc. Outdoor Medicine garden (like the one at the Children's Hospital).
- Beige, black, red.
- Medicine Wheel
- orange - colors that reflect their culture and history
- Get community involvement. Orange is tied to one person's story, it shouldn't be orange.
- Vibrant colours - for the children
- natural tones
- Natural
- Medicine wheel colours
- Purple for healing and white to represent the Creator.
- Every colour possible
- Orange, red, four directions colours. Add



Indian Residential School Memorial

What we heard report

January 2023

- Yellow, Navy Blue, White and Red
- Nothing.
- Orange
- Colors off the medicine wheel
- red, black, yellow, white with some orange
- Orange, and colors of the medicine wheel
- Based on Treaty 7 Indigenous Elders/community feedback
- Orange, colours of the medicine wheel
- Bright and bold
- I feel that is a choice that should be made by the indigenous community
- Orange needs to be in there
- Colours of the medicine wheel, natural colours found in nature
- Rainbow Color's
- Black, yellow, red
- As recommended by the indigenous community
- Red, orange, yellow
- Orange
- Orange
- Medicine wheel colours, First Nations.
- Colours of the medicine wheel, orange
- Input from Indigenous community
- Red, yellow, black, and white.
- Red, pink and blue for the children.
- Colours should be chosen by the Metís, Tsuu T'ina, Siksika, and Stoney peoples involved in designing the memorial.
- Primary colours, green, orange
- Colors of rainbow 🌈



Indian Residential School Memorial

What we heard report

January 2023

- Whatever is respectful in conjunction and collaboration with the tribe elders
- Orange for the children, blue for sensitivity and freedom, green for new beginnings and growth
- The four colors red white blue yellow plus orange for the babies that have yet to come home
- Grey, silver, and bronze among the colours of nature and plant life. Let the land and seasons add colour and speak for the mood of this space.
- Orange
- The indigenous colour symbol for each directions North, West, East, and South.
- Tertiary colours. (Blue-green, red-purple, yellow-orange, etc.) Colours not anchored to childhood trauma. Ie not primary or secondary Colours.
- Orange
- Colours that the First Nations people feel represent each of their groups
- Black, Green, Purple, Blue
- Orange and green
- The colors of the Medicine Wheel - White, Yellow, Red and Black, along with some orange
- warm colours, black, orange, natural colours
- orange and colours that would compliment the orange
- 4 direction colors; yellow, white, black and red
- White, turquoise, green
- No loud colours - as natural as possible
- As colorful as possible,
- I'm unsure of what colours the First Nations people would like.
- red black yellow green orange
- orange and four direction colours
- 4 colours of the medicine wheel should be implemented within the memorial
- Natural Colors . Green . Bright . Nature
- Medicine wheel colours
- orange, and land and sky colors, blue, white, red, yellow



Indian Residential School Memorial

What we heard report

January 2023

- unimportant. any and all. or perhaps none
- Medicine wheel/elements colors
- Colors of the medicine wheel
- Fire colours
- Medicine wheel
- Orange, purple.
- 4 colours, and navy to be inclusive.
- Earth, sky, water
- Very colourful, I believe this will allow inclusion
- Blue like the water and the sky, green like the grass
- Orange
- Neutrals
- Orange, Red, Yellow, Black, Blue
- The four colours (black, red, white and yellow).
- I would prefer a simple concrete or metallic grey. If used, color should be used with consideration, perhaps with a spiritual significance.
- The 4 directions, orange
- Red, orange and then whatever colours
- All colours ! Ancestors love colours and beautiful things !
- Any but decent
- Red, yellow, black and orange
- White, green, black, brown (earthy colours). Red, white, black, yellow (colours of the medicine wheel)
- Bronze the shoes and moccasins, city needs to make a playground for children
- Orange, brown, green
- Not orange, NOT ORANGE. Do reds, yellows, blues, greens. Anything like the medicine wheel or Siksika colours. Orange is something white ppl set up and it's giving white savior. No ORANGE



Indian Residential School Memorial

What we heard report

January 2023

- The Four Traditional Colours and Orange
- Orange, red, the colors of the medicine wheel (black, white, red, yellow)
- Softer, natural colors like forest green and sky blue
- orange/black
- Four sacred colors
- Red blue
- Green, red, yellow, blue

What materials/elements would be meaningful to be used for the construction of the IRS Memorial?

“Other” materials that participants gave in the open-ended choice:

- Wood natural
- bronze (thought expensive) to maybe mold a couple of the shoes at the temporary memorial.
- not overbearing , low key and fit in prairie setting, no seating, let people stand and look to their surroundings, provide peace and tranquility, not near traffic etc.
- Nice polished granite rock style
- Whatever is respectful in conjunction and collaboration with the tribe elders
- Build a park separate from a memorial plaque (ideally at city hall or Olympic Plaza) that celebrates native culture with space for ceremonies and tobacco offerings, smudging, etc.
- walk your path but leave no tracks
- Prince's Island Park is expansive for this purpose
- Concrete is to be excluded except where, for example, concrete could somehow help a mural
- Highest quality materials
- There are Indigenous pieces from all across Canada that could be incorporated plains beadwork but also carvings of the coast. Inuit landmarks.
- something potentially useful made out of non recyclable plastic or plastics recovered from the oceans or elsewhere with the potential to impact exploitations of the planet and provide incentive to collect what's already damaging the environment and reduce the recklessness by adding real value disposable's
- Indigenous sourced materials



Indian Residential School Memorial

What we heard report

January 2023

- bronze

What is the best location for the IRS Permanent Memorial? (please choose your top location)

“Other” locations that participants gave in the open-ended choice:

- I would like to see the IRS Memorial to be a green space not associated with an existing park or existing facility. Perhaps along the river. Perhaps St. Patrick's park.
- Nw bowmont park
- St Patricks Island
- Forest Lawn/Dover
- Olympic plaza, Municipal building, Nose hill park
- Olympic plaza or somewhere accessible near the bow river
- There should be a space near the memorial where the childrens shoes are currently located. If there can be a space where there is a sweat lodge that can be made and used all year round that would be ideal. Fort Calgary has enough greenery but it would need to have proper security. If there can be a space near the reconciliation bridge in the green space along memorial drive that would be ideal as well. The main focus is to have the lodge always open for people to come and give offerings and to take part in ceremony all year long. This could be accomplished by having elders host the sweat lodge weekly or biweekly. This ensures that the memorial is honored all the time as this memorial is a living contract much like a wampum belt would be used. It is important that Indigenous epistemology is used and not western means. This means actively engaging in protocols all the time and not just a one and done scenario. I have a Reconciliation quilt that I would like to show and explain if possible. <redacted due to personally identifying information>
- Valleyview Ridge, where the teddy bears are all currently lined up.
- City park space
- St Patricks Island, Fish Creek PARK
- Former location of the Calgary Indian Friendship Centre, northeast corner of 1 Ave SW & 2 Ave SW. Vacant lot backs onto Sien Lok Park and the Bow River
- Library
- St Patrick's Island
- Bowness Park



Indian Residential School Memorial

What we heard report

January 2023

- At local Indian cemetery grounds.
- By the river
- Near the St. Dunstan's Anglican/Industrial School in Calgary
- Where the indigenous community recommends/selects
- Indigenous Gathering Place
- Prince's Island Park - east side of the park off a nature trail
- <redacted due to personally identifying information>
- On First Nations land
- Conjoined with an indigenous gathering place
- Where the temporary memorial already is.
- Municipal building & Olympic Plaza & Heritage Park
- Exactly where it is.
- Prince' island park
- Olympic plaza, prince's island and pearce estate park
- Indigenous Gathering Place
- municipal building fountain area - has plaza access for larger events, on public land, and also has smaller space beside for private gatherings. OR park space on Patrick's Island Park. Though what i like about City Hall is that when visitors come to our City it is front and center. A big beautiful statue or bronze would be appropriate. Along with a large plaque with the story of residential schools and truth and reconciliation.
- St. Patrick's island
- St. Patrick's Island
- Prince's Island Park
- St. Patrick's Island
- Elbow River Camp
- Prince Island Park
- Downtown library
- all the above and then some perhaps fish creek
- St Patrick's Island



Indian Residential School Memorial

What we heard report

January 2023

- NOSE HILL!!! Not the Core... it needs to be, in Green, open airy space...it needs to be at ONE with Nature for it to be a REAL monument of respect and homage.
- Prince's Island Park, Near Peace Bridge, Sunalta (behind the community hall)

What are the priorities for the new location? (please choose all that apply)

“Other” priorities that participants gave in the open-ended choice:

- privacy for each user group. not intrusive in residential settings
- Located with the IGP
- permanent tipi structure, circle bench seating with fire pit in centre, access to electricity/water, accessible bathrooms.
- Public visibility
- Symbolism
- connection with the surrounding area
- Other locations seems like they are trying to hide the memorial. This location and known and seen by many - not only those who travel to it intentionally, and just as the news of these children remains - the truth should be unavoidable and in front of you.
- Close to transit ctrain
- Location where it is continuously visible and keeps it present in the minds of all people so not to be forgotten. I like where it is now.
- Na
- Historical significance and meaning
- Should ask local indigenous groups personally
- On land already owned
- to be decided by Indigenous people
- good lighting and visibility
- Visibility



Indian Residential School Memorial

What we heard report

January 2023

- Eternal flame
- I know this is about the memorial, but should we be considering a full museum to tell the stories of those who endured, suffered in, or lost their lives to the residential schools? A solemn place to learn the stories, history, and impact of the system. I know local First Nations are already involved at Heritage Park, it may be an ideal place for something like this.
- Historically a celebratory space for Indigenous community members and their ancestors
- Educational and traditional, along with being a place for even youth to have fun and have community come together
- Visibility, beautiful and significant emblem of pride for indigenous peoples.
- Healing & Celebration of Learning
- Visible to settlers
- On the land, close to water, natural elements
- Peaceful and not in the downtown core in the noise and chaos
- Multiple sites of small statues or other
- Gathering place
- To incorporate a statue of Indigenous that represents healing through ceremony or mentions the 7 teachings and it's significance
- No cops allowed!!!! No cops harassing unhoused and or intoxicated people !!! No RCMP
- Either fort calgary or Nose Hill. Not heritage park. There is more space here to design an appropriate memorial.
- room for expansion
- Centrality.
- Keep it clean. Shouldn't have bottles, cans, garbage everywhere especially if it's Downtown.
- Connection to the land but also in a public area for non-Indigenous people to also pay respects
- Decolonization - including re-Indigenization of the land, and management of the space by Indigenous Peoples (Peoples as per UNDRIP), not settler-led / settler-managed



Indian Residential School Memorial

What we heard report

January 2023

- Place of learning
- a location where Indigenous peoples actually live. Placing it anywhere else other than somewhere where its actually accessible is dismissive.
- Reflect the future generations as well. (Playground, Statue or monument, medicine garden)
- Proper protocols and security are necessary to have this succeed. This means a constant program moving forward so that people suffering from grief, loss and addictions can come to utilize the space for healing and moving forward. There are many heavy hearts of those suffering who have resorted to addictions and living rough in the streets. They need to know that they have hope and can overcome what they have survived.
- The confluence of the rivers has significance for First Nations in Calgary. The Fort is in the spot where First Nations existed long before.
- Open space with access to all directions
- Importance of location for Indigenous community members
- Would be good to have some sort of IRS fund for people to donate to, if they want, which would in turn be donated to survivors.
- Make this a place for all who make their home in Calgary/Mohkinstis
- All of the above
- Add A gazebo with lights for gathering not on the hill
- Education
- Dual use site for Indians to remember their dead and their learning heritage.
- Visibility
- Security (to prevent vandalism)

What shall we do with the teddy bears and shoes placed at the temporary Memorial at the Municipal Building? What could we do to recognize all of the people that gathered to leave those items there?

- Burn them in a giant bonfire.



Indian Residential School Memorial

What we heard report

January 2023

- They should be discarded to refuse. They are trappings of colonialization. Moving forward with more appropriate recognition. A government bldg is not where recognition should demonstrate respect and peace for the descendants.
- A permanent pair of children's shoes could be placed at the memorial. Most of the items at the city hall memorial are ruined with the weather. A plaque could be inscribed as a thank you to all the people who made a contribution.
- Build a large clear plexiglass 3D replica of a residential school (they are the same across the country) and add all the current memorial objects inside the structure. Also provide an opening to the sculpture for additional objects to be added. Perhaps not 24/7 due to vandalism, but during specific times and events.
- Place them all under glass and keep them on display
- Cast and incorporated in some way like items in Peter powning touchstone sculpture in Canmore
- Cast the items left and built a sculpture for the permanent memorial, photograph the temporary and print the photos on permanent material that could line the entrance to the permanent space?
- Put into a standing, closed wall unit type of structure.
- This question is for Indigenous people to answer and Indigenous people alone. Non-Indigenous Calgarians should not be answering these questions.
- It would be nice if they could be moved somewhere and preserved, as well. A memorial in itself to the people who came forward to remember them
- Allow for people to make art or small scale art pieces that can be shown at traveling or non-permanent sites ie town hall, malls, River pathway
- Build a toy box and wrap some of the items as presents which would represent presents that the Children never received at Christmas or Birthdays. Collect Teddy bears and shoes September 30th and donate to the First Nations, Métis and Inuit Community's for children in need.
- Recognizing these were donated with love and care in memorial of stolen Indigenous children, they will obviously not last forever and must be handled in a dignified way. Perhaps a ceremony where Indigenous and non-Indigenous leaders (business, political, community) gather the items, clean, and smudge the space in the spirit of togetherness.
- These things should be saved with photos and could be loaned out to schools around the Calgary area, as a temporary memorial, to remember the Indigenous children that could not live as freely as they could.
- Dispose of them in a respectful way, with input from local indigenous groups.
- Covered, sheltered, accessible space



Indian Residential School Memorial

What we heard report

January 2023

- Hire an indigenous artist to incorporate the material into a permanent feature in the art gallery or at the memorial.
- There should be a display at Glenbow Museum to showcase them. Similar to the Holocaust Museum in NYC.
- A display case or medium full of the teddy bears and memorials
- Many kids don't have clothing for education in equality while living in a modern democracy and shoes should be categorized usable, and non-usable.
- Preserve in museum (glenbow?)
- Take a photo and commission an Indigenous artist to paint a mural (or similar) at the permanent memorial of how the remembrance started.
- Include sculptures of the temporary memorial at the permanent memorial (like Shoes on the Danube memorial)
- They should be brought to the new memorial, as a reminder of the days after the news was brought upon us.
- Place what can be salvaged into a museum
- Retain the existing memorial until the new location is complete, then move remaining items to the new location in an intentionally designed space for it.
- Relocate in a see through display at the new location
- Should somehow be incorporated in the permanent one.
- Maybe seal them somehow, and move to new place.
- Whatever is respectful in conjunction and collaboration with the tribe elders. Personally, I think they should be left where they are.
- Need to have a ceremony get our elders to pray on them and be moved to the new location
- We should leave it up to the indigenous folx to decide what is an appropriate action for the temporary Memorial stuff.
- Make a wire frame of a Buffalo, and attach things on or in it
- A long house to keep them all displayed, covered from the elements, but accessible for visitors to view. Mixed in with explanations, stories, historical information, so as visitors read the plaques, they walk through these symbols of sadness and remembrance.
- Donate them to homeless shelters, especially the native women's shelter.



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- If possible - have them cleaned up, sanitized and repaired then donated to either Alberta Children's Hospital or a charity with a focus on Indigenous children/families
- ask Indigenous people
- Maybe, with the consent and acknowledgement of the people who left them there and Indigenous people, donate the teddy bears and shoes to shelters and orphanages. Also maybe immortalize teddy bears and shoes in the actual memorial, along with a plaque about the reason for putting those in the design.
- Is it possible to create an art piece with components of these memorial items to have in a place to be determined, either the memorial place or inside city hall building?
- Burn them through a releasing ceremony
- Bronze the items and incorporate them into the space.
- The items on the steps should be put to rest somewhere. The items are made of synthetic materials and so they should be put to rest somewhere, like on a hill.
- Bronze. Permanent
- The gifts left at the temporary memorial should be burned in ceremony. Pictures and a brief paragraph about the temporary memorial should be included in the space for the permanent memorial
- Placed in a glass enclosure outside city hall.
- Maybe these need to be buried within the new memorial. Maybe they can be placed underground with glass that can look down on them, but I guess that would make them very distant, which I do not know how this would feel for Indigenous Calgarians.
- A photograph should be taken of the Memorial - items should be disposed or perhaps integrated into a permanent space with a recognition plaque inside City Hall.
- Dispose of them in an environmentally friendly ceremony
- Bronzed Covered. Stacked like a monument.
- Take or have a good photo. Take a few, particularly traditionally made items and place in glass covered case by the photo. If the memorial site is not at City Hall, this photo and case can stay at City Hall. Discuss with Elders if remaining items placed at current memorial can be burned in some kind of ceremony.
- Distribute them to public spaces. Libraries etc. Including leaving some at city hall. Have a plaque explaining why they are there.



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- These can be included into part of the memorial (just be aware that Bronze that people have been stealing bronze).
- Hire a community of Indigenous artists (both professional and students), to create a memorial artpiece from the shoes/teddy bears. Putting these pieces together to create an artwork that Reflects Indigenous community and knowledge.
- They need to be honored, either Incorporated into something new or established in it's own permanent way
- Save a portion somehow
- Bronze them.
- Torn the shoes in to flower pots to at the new memorial and same thing with the teddy bears
- I believe that it should be included into the permanent memorial for the family's that have people that haven't gotten there voices heard, so that the people who have lost ones feel included to
- Museum or walk in memorial set up
- Take a picture. Include items in the permanent memorial. Display items and stories in the City of Calgary facility or at a residential school location. Can they be refurbished or cleaned to be donated?
- Recognize the donators at the opening ceremony of the memorial site. Place items in a glass cabinet in City Hall like other important items have been in the past.
- Regular maintenance, with an understanding that non-biodegradable materials may require eventual disposal and perhaps a recommendation to leave more environmentally-responsible products in commemoration. Perhaps photographs stored regularly?
- A place where these items can be placed and hanged in the permanent memorial site too show the significance of the temporary site
- Burn the non-biodegradable items, float the biodegradable items down the river on many mini floats
- Incorporate them in the memorial.
- Leave there.
- Using elements within the designe
- Let's bronze a pair of mocassins, to represent the shoes and teddy bears. Clean all of the items at the Temporary Memorial, and put them in a sacred fire. The shoes/teddies were placed there for a reason.
- Bronze them.



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- Please please make it a piece to be apart of the glenbow museum with testimonials from Residential School Survivors and families.
- Encase the shoes/teddy-bears. Maybe take a picture of the shoes and teddy bears and work that into the design of the Memorial. Keep the Earth clean, and go with more Earth friendly materials. We also should be careful, as putting some items can trigger the Elders (some Elders were triggered when they put the shoes down at the temporary Memorial).
- I think the spirit of the temporary monument should be maintained. I think the childlike iconography of the shoes and teddy bears are effective at conveying the message and gaining sympathy. Objects could be bronzed and included as symbols as part of the monument. They do not have to be the focus, but could be part of a larger whole.
- It would be great to keep them as covered within a glass container that's embedded within a pathway along or around the memorial. For example if it's a semi open space created around a fire place having the pathway around the fire place filled with the shoes embedded inside the ground
- I think it would be good to have a pathway paved with small encasing of the shoes in the ground as people walk would be nice.
- A person falling through ice trying to get home carrying all the bears and shoes
- Pack them and give to the reserve
- Rework the memorial into the municipal plaza. Hire local indigenous artists to cast metal/mineral moulds to ensure longevity of the memorial. Keep photos of the original temporary memorial inside city hall explaining the history and reasoning the items were left there.
- send the catholic church options to buy into a or finance a environmentally sustainable but presently economically unfeasable gaureenteed to show losses hemp based local textile and plastic company that makes biodegadeable teddy bears and childrens shoes ect incorporation or whatever with the majority owned by natives
- Bring them to the new one, please don't discard the items like our children were discarded. A public thank you and move the items to a new space.
- "recycle somehow and or mail back to country of origin manufactures headquarters ottawa or burn
- a free coffee or gift card organic emphaisi and shares in what would be considered a .loosing proposition by current business models: a made in Canada or North American local organic teddy bear company using hemp innovation's with little regard to economic and profit excuses"
- They should form part of the memorial. Get them bronzed
- Tell people to stop it! It isnt a kindness to leave a mess for others to clean up. If the shoes are in decent condition, clean them and give them to those who have no shoes. Otherwise unfortunately the rest of it is off to the landfill. The people this effects do not need a pile of teddy bears, they need



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to recover from generational trauma, leaving a mess for someone to deal with will not bring back their murdered relatives.

- Bronze shoes and moccasins and items that are sacred. Burn the rest and clean the ashes to be added to concrete for the completion of the monument
- One could have information panel or 2 with photos...and a story how it was created, etc.
- Put it in a casing at city hall or something. In my personal opinion peoples old shoes and stuffed animals mean nothing but that's probably just me.
- Design a glass case inside the building and place shoes and bears inside to view.
- Donate them to local shelters, with indigenous shelters getting first pick.
- They should be washed and donated to shelters that need them. Those that are no longer usable should be disposed of
- I think this should stay on the municipal plaza, in a covered space dedicated to it. I don't like the idea of a hard material like a statue, I think it should be either the objects that currently rest there, or representations of them that maintain an organic feel. This memorial grew out of a natural action, and it shouldn't be turned into an unnatural monument.
- burn them in an honour fire for 24hours. prayers by an elder may be offered
- There have been many items, like a silver dream catcher and a carved walking stick that have been left, and they have been taken/removed. Bronzing of the shoes, if it is a possibility is a great idea. If the stuffed animals could be burned safely in a ceremonial fashion, that would be good.
- burn and put ashes in/around monument cement
- Preserving them by having them displayed at the Glenbow Museum.
- I think if you can take those shoes and teddy bears and case them and use them as a centerpiece for the memorial. I think it would also be good to move some to the glenbow museum so it is also highlighted in there.
- Bronze them
- Preserved in some way that is available to the public.
- I think the items need to be honoured in a meaningful and impactful way. I also think we have to not only honour but celebrate our children that are survivors of the lateral violence, identify that they are not only victims but successors and reasons to celebrate their resilience and perseverance. Perhaps a gathering area with a fire pit and a wall that have the items bronzed. I also think this needs to be educational for non indigenous people. Having a welcoming site is also important.
- "Non biodegradable material is important



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- Design elements should not be a statue of one particular person probably an image of children
- It should include elements of all indigenous peoples but be grounded in treaty 7
- Some recognition of all things lost but just life - many couldn't read , loss of language loss of culture
- I don't think it should be a gathering place - focus will be taken from being mindful of the place
- but should be close to one"
- It must be preserved. Perhaps cover what is there with some sort of material to preserve it.
- Have a portion encased in the permanent memorial and ceremonially returned to the land
- Could these be incorporated into the memorial...perhaps encased.
- I think it created the awareness for the City to take action. The City has done that. I wouldn't remove them until Alberta and Canada contribute
- I'd say either to leave them as is or have them bronze plated/replicated and placed at the new monument. We can not discard them like garbage.
- Have a sacred fire and burn them with the community
- Take pictures to include in the permanent memorial design.
- Can they be placed behind a glass partition in a wall or something similar at the Memorial? Similar to how museums house the items from the holocaust.
- If they are Clean donate them, if not I am ok with them being disposed of. I think to recognize and remember the temporary Memorial we showcase with a picture and use it as inspiration and give thanks to all who contributed there time.
- they should be collected and incorporated into the eventual memorial for the IRS Memorial.
- Bronze them and leave them where they are.
- Create a permanent display at new location indicating these were the inspiration for a permanent memorial
- Healing through fire
- No,
- Use a sacred fire and place a picture of the actual memorial somewhere
- Incorporate into the memorial
- I think they should be placed somewhere on the memorial to degrade. But I defer to Elders.



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- I feel some of the shoes can be molded in bronze and the rest burned. There can be a plaque to (with the picture of the temporary memorial) at the permanent memorial site (by the shoes) and information about it and through ceremony the spirit transferred to the permanent memorial too.
- We should have a ceremonial burning of the memorial items.
- The permanent memorial could include small statues of shoes to commemorate the movement. The city should donate the new equivalent (or double, triple, etc.) of the shoes and teddy bears to Indigenous -serving community organizations that focus on children.
- Burn them, in a ceremonially fashion
- Bring them to the future Memorial, donate to Glenbow, create permanent art installation with all the bears and messages but somewhere covered and accessible year round.
- Move to new memorial site. City Hall should never be used for monuments except for City departments to use for City staff remembrance.
- I think they should be kept through photography. Some of those items won't weather well.
- Make a permanent memorial for these items. At Glenbow Museum or other location
- Incorporate copper engravings with images of some of these items
- Incorporate something like a Toy Mountain donation location that directs items to indigenous charities rather than allowing non-degradable to accumulate and rot
- With consent of the local indigenous groups, I would give these items to the Glenbow Museum and ask that they incorporate them into their lobby in a permanent display when the museum reopens.
- Encapsulate them
- capsuled and buried underneath permanent memorial
- Items from the temporary memorial could be split up into smaller permanent memorials/ informative installations around the city. For example, have a permanent display case in the main atrium of City Hall with pieces of the temporary memorial with an information plaque and also the City's commitment to the Calls to Action. Similar permanent displays can be added to the Glenbow museum and the university campuses within Calgary. Take up space in these institutions.
- Commission an Indigenous artist to paint a mural of the gathered items and teddy bears. If we can put the names of the family members or lost loved ones underneath, it would be a beautiful way to honor the spirit of the memorial.
- Encapsulate them. Just like the Holocaust Museum in NYC
- Could an artist find ways to incorporate into the memorial
- Ceremoniously burning. Sending the smoke to the spirits in the sky as the Chinese culture do.



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