

[http://chrr.info/images/stories/Centre\\_For\\_Truth\\_and\\_Reconciliation\\_Administrative\\_Agreement.pdf](http://chrr.info/images/stories/Centre_For_Truth_and_Reconciliation_Administrative_Agreement.pdf).

181. TRC, AVS, Jessica Bolduc, Statement to the Truth and Reconciliation Commission of Canada, Edmonton, Alberta, 30 March 2014, Statement Number: ABNE401.
182. The Commission's definition of "public memory" is based on the work of historians who study public memory. For example, James Opp and John C. Walsh define "public memory" as "memories that are made, experienced, and circulated in public spaces and that are intended to be communicated and shared," See: Opp and Walsh, *Placing Memory*, 9. John Bodnar says that "public memory" is "a body of beliefs and ideas about the past that help [sic] a public or society understand both [sic] its past, present, and by implication, its future," See: Bodnar, *Remaking America*, 15.
183. Historian W. James Booth makes this important point in his study of how communities of memory are established, maintained, or disrupted through everyday habits and practices. See: Booth, *Communities of Memory*, 45.
184. In its report "Strengthening Indigenous Rights through Truth Commissions: A Practitioner's Resource," the International Center for Transitional Justice identifies four thematic areas where commissions must rethink widely held assumptions in the field of transitional justice in order to become more responsive to Indigenous rights. These include: a) moving beyond a state-centric approach; b) moving beyond an individualistic form of analysis; c) moving beyond a focus only on recent violations; and d) moving beyond an overreliance on archival and written sources. See: International Center for Transitional Justice, "Strengthening Indigenous Rights," 3–5, <https://www.ictj.org/sites/default/files/ICTJ-Truth-Seeking-Indigenous-Rights-2012-English.pdf>.
185. Chamberlin, *If This Is Your Land*, 238–239.
186. Schirch, *Ritual and Symbol*, 1–2.
187. Truth and Reconciliation Commission of Canada, "Atlantic National Event Concept Paper," 4, [http://www.myrobust.com/websites/atlantic/File/Concept%20Paper%20atlantic%20august%2010%20km\\_cp%20\\_3\\_.pdf](http://www.myrobust.com/websites/atlantic/File/Concept%20Paper%20atlantic%20august%2010%20km_cp%20_3_.pdf).
188. In 2015, the Bentwood Box was on temporary loan to the Canadian Museum for Human Rights, where it was part of a public exhibit.
189. Campbell, "Remembering for the Future," 30. See also: Campbell, *Our Faithfulness to the Past*.
190. Qwul'sih'yah'maht (Thomas), "Honouring the Oral Traditions," 253.
191. TRC, AVS, Charles Cardinal, Statement to the Truth and Reconciliation Commission of Canada, St. Paul, Alberta, 7 January 2011, Statement Number: 01-AB-06JA11-005.
192. TRC, AVS, Laurie McDonald, Statement to the Truth and Reconciliation Commission of Canada, Beausejour, Manitoba, 4 September 2010, Statement Number: 01-MB-3-6SE10-005.
193. TRC, AVS, Victoria Grant-Boucher, Statement to the Truth and Reconciliation Commission of Canada, Ottawa, Ontario, 25 February 2011, Statement Number: 01-ON-05-FE11-004.
194. TRC, AVS, Desarae Eashappie, Statement to the Truth and Reconciliation Commission of Canada, Winnipeg, Manitoba, 19 June 2010, Statement Number: SC112.
195. Regan, *Unsettling the Settler Within*, 13.
196. TRC, AVS, Florence Kaefer, Statement to Truth and Reconciliation Commission of Canada, Winnipeg, Manitoba, 18 June 2010, Statement Number: SC111.
197. "Teacher Seeks Healing through Truth Commission," *CBC News, Manitoba*, June 18, 2010, <http://www.cbc.ca/news/canada/manitoba/story/2010/06/18/mb-truth-reconciliation-healing-teachers-winnipeg.html>.