

LEGACY OF *hope* FOUNDATION

and
ABORIGINAL *healing* FOUNDATION



*Legacy
of Hope
Foundation*



Aboriginal
Healing
Foundation

This document contains subject matter that may be disturbing to some readers, particularly Survivors of the Residential School System.

A National Indian Residential School Crisis Line provides support for former Residential School students. You can access emotional and crisis referral services by calling the 24-Hour National Crisis Line at 1-866-925-4419.



hope and healing

From the early 1830s to 1996, thousands of First Nation, Inuit, and Métis children were forced to attend residential schools in an attempt to assimilate them into the dominant culture. Those children suffered abuses of the mind, body, emotions, and spirit that can be almost unimaginable.

Over 150,000 children, some as young as four years old, attended the government-funded and church-run residential schools. It is estimated that there are 80,000 residential school Survivors alive today.

The Aboriginal Healing Foundation and the Legacy of Hope Foundation were created to provide healing assistance to the Survivors. Today, healing initiatives are taking place in every region of the country, in cities and small towns, on reserves and in rural, remote, and isolated communities.

Sharing circles, healing circles, smudging, Sundances, the Potlatch, powwows, and many other ceremonies have been revived in the last few decades, providing a multiplicity of positive models not only for healing, but for people to reconnect with their cultural roots. Reconnecting with culture provides an empowering focus in life. People who have a strong sense of their culture have a strong sense of self.



The Residential School System in Canada



For over 300 years, Europeans and Aboriginal peoples regarded one another as distinct nations. In war, colonists and Indians formed alliances, and in trade each enjoyed the economic benefits of co-operation. By the mid-nineteenth century, however, European hunger for land had expanded dramatically, and the economic base of the colonies shifted from fur to agriculture. Alliances of the early colonial era gave way, during the period of settlement expansion and nation-building, to direct competition for land and resources. Settlers began to view Aboriginal people as a ‘problem.’

The so-called ‘Indian problem’ was the mere fact that Indians existed. They were seen as an obstacle to the spread of ‘civilization’ – that is to say, the spread of European, and later Canadian, economic, social, and political interests. Duncan Campbell Scott, Deputy Superintendent of Indian Affairs from 1913 to 1932, summed up the Government’s position when he said, in 1920, “I want to get rid of the Indian problem. [...] Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian Department.”

In 1844, the Bagot Commission produced one of the earliest official documents to recommend education as a means of ridding the Dominion of Indians. In this instance, the proposal

concerned farm-based boarding schools placed far from parental influence. The document was followed, in immediate successive decades, by others of similar substance: the *Gradual Civilization Act* (1857), an *Act for the Gradual Enfranchisement of Indians* (1869), and the Nicholas Flood Davin Report of 1879, which noted that “the industrial school is the principal feature of the policy known as that of ‘aggressive civilization’.” This policy dictated that: the Indians should, as far as practicable, “be consolidated on few reservations, and provided with ‘permanent individual homes’; that the tribal relation should be abolished; that lands should be allotted in severalty and not in common; that the Indian should speedily become a citizen [...] enjoy the protection of the law, and be made amenable thereto; that, finally, it was the duty of the Government to afford the Indians all reasonable aid in their preparation for citizenship by educating them in industry and in the arts of civilization.”

A product of the times, Davin disclosed in this report the assumptions of his era – that ‘Indian culture’ was a contradiction in terms, Indians were uncivilized, and the aim of education must be to destroy the Indian. In 1879 he returned from his tour of the United States’ Industrial Boarding Schools, or the handling of the ‘Indian problem,’ with a recommendation to Canada’s Minister of the Interior – John A. Macdonald – of industrial boarding schools.

Establishment & Eventual Closure

The intent of the residential school system was to educate, assimilate, and integrate Aboriginal people into European-Canadian society. In the words of one government official, it was a system designed *'to kill the Indian in the child.'*

The earliest was the Mohawk Indian Residential School, opened in 1831 at Brantford, Ontario. The schools existed in almost all provinces and territories. In the North, the residential school system also took the form of hostels and tent camps.

The federal government currently recognizes that 132 federally-supported residential schools existed across Canada. This number does not recognize those residential schools that were administered by provincial/territorial governments and churches. At its peak in the early 1930s, it was a state-sponsored, church-run network of 80 schools with an enrolment of over 17,000.

In 1920, Duncan Campbell Scott, the bureaucrat in charge of Canada's Indian Policy, revised the Indian Act to make attendance at residential school

mandatory for all children up to age 15.

Very gradually, the Residential School System was discarded in favour of a policy of integration. Aboriginal students began in the 1940s to attend mainstream schools.

The Department of Indian Affairs and Northern Development assumed full management of the residential school system on April 1, 1969.

Throughout the 1970s, at the request of the National Indian Brotherhood, federal government undertook a process that saw the eventual transfer of education management to Aboriginal people.

In 1970, Blue Quills Residential School became the first residential school managed by Aboriginal people. The last federally-administered residential school closed in 1996.

Conditions & Mistreatment

Attendance at residential schools was mandatory for Aboriginal children across Canada, and failure to send children to residential school often resulted in the punishment of parents,

including imprisonment. Many Aboriginal children were taken from their homes, often forcibly removed, and separated from their families by long distances. Others who attended residential schools near their communities were often prohibited from seeing their families outside of occasional permitted visits.

Broad occurrences of disease, hunger, and overcrowding were noted by Government officials as early as 1897. In 1907 Indian Affairs' chief medical officer, P.H. Bryce, reported a death toll among the schools' children ranging from 15-24% – and rising to 42% in Aboriginal homes, where sick children were sometimes sent to die. In some individual institutions, for example Old Sun's school on the Blackfoot reserve, Bryce found death rates which were significantly higher.

Though some students have spoken of the positive experiences of residential schools and of receiving an adequate education, the quality of education was low in comparison to non-Aboriginal schools. In 1930, for instance, only 3 of 100 Aboriginal students managed to advance past grade 6, and few found themselves prepared

for life after school – on the reservation or off.

As late as 1950, according to an Indian Affairs study, over 40 per cent of the teaching staff had no professional training. This is not to say that past experiences were all negative, or that the staff were all bad. Such is not the case. Many good and dedicated people worked in the system. Indeed, their willingness to work long hours in an atmosphere of stress and for meager wages was exploited by an administration determined to minimize costs. The staff not only taught, they also supervised the children's work, play, and personal care. Their hours were long, the pay below that of other educational institutions, and the working conditions exasperating.

In the early 1990s, beginning with Phil Fontaine, National Chief of the Assembly of First Nations, Survivors came forward with disclosures that included:

- sexual abuse;
- beatings;
- punishments for speaking Aboriginal languages;
- forced eating of rotten food;
- widespread hunger and thirst;
- bondage and confinement; and
- forced labour.

Students were forbidden to speak their language or practice their culture, and were often punished for doing so. Other experiences reported from Survivors of residential schools include mental abuse, severe punishments, overcrowding, use of students in medical experiments, illness and disease, and in some cases death. Generations of Aboriginal people today recall memories of trauma, neglect, shame, and poverty.

Those traumatized by their experiences in the residential school have suffered pervasive loss: loss of identity, loss of family, loss of language, loss of culture.

Intergenerational Impacts

First Nations, Inuit, and Métis children were often away from their parents for long periods of time and this prevented the discovering and learning of valuable parenting skills. The removal of children from their homes also prevented the transmission of language and culture, resulting in many Aboriginal people who do not speak their traditional language and/or who are not familiar with their culture.

“It has taken extraordinary courage for the thousands of Survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures.”

- Stephen Harper,
Prime Minister of Canada
June 11, 2008

Adaptation of abusive behaviours learned from residential school has also occurred and caused intergenerational trauma – the cycle of abuse and trauma from one generation to the next. Research on intergenerational transmission of trauma makes it clear that individuals who have suffered the effects of traumatic stress pass it on to those close to them and generate vulnerability in their children. The children in turn experience their own trauma.

The system of forced assimilation has had consequences which are with Aboriginal people today. The need for healing does not stop with the school Survivors - intergenerational effects of trauma are real and pervasive and must also be addressed.

Healing & Reconciliation

In the early 1990s, beginning with Phil Fontaine, National Chief of the Assembly of First Nations, Survivors came forward with disclosures about physical and sexual abuse at residential schools. Throughout the 1990s, these reports escalated and more Aboriginal victims from one end of the country to the other courageously came forward with stories. The Royal Commission

on Aboriginal Peoples (RCAP) confirmed a link between social crisis in Aboriginal communities, residential schools, and the legacy of intergenerational trauma.

Aboriginal people have begun to heal the wounds of the past. On January 7, 1998, the Federal Government of Canada issued a Statement of Reconciliation and unveiled a new initiative called *Gathering Strength—Canada's Aboriginal Action Plan*. A strategy to begin the process of reconciliation, *Gathering Strength* featured the announcement of a \$350 million healing fund.

On March 31, 1998, the Aboriginal Healing Foundation (AHF) was created. It was given ten years to disburse this \$350-million fund beginning March 31, 1999 and ending March 31, 2009. In 2007, the AHF received \$125M from the federal government extending the life of the Foundation to 2012. Since June 1999, the Aboriginal Healing Foundation has been providing funding support to community-based initiatives that address the intergenerational legacy of physical and sexual abuse in Canada's Indian Residential School System.

In 2000, the Aboriginal Healing Foundation established

the Legacy of Hope Foundation - a national charity whose mandate is to educate and create awareness about residential schools and to continue to support the ongoing healing of Survivors.

Through initiatives by groups such as the Aboriginal Healing Foundation and the Legacy of Hope Foundation, Canadians are learning this history and understanding the impact that it has had and continues to have on their communities. The AHF's vision is one in which those affected by the legacy of physical abuse and sexual abuse experienced in the residential school system have addressed the effects of unresolved trauma in meaningful terms, have broken the cycle of abuse, and have enhanced their capacity as individuals, families, communities, and nations to sustain their well-being and that of future generations.

Indian Residential Schools Settlement Agreement

While the strides that have been made in the healing process for school Survivors are extensive, it must be remembered that healing does not stand as the only action being taken. Compensation

for the suffering is also a component of the restitution that is being made to Survivors and their families.

In 2007, the Government of Canada implemented the *Indian Residential School Settlement Agreement*. The settlement agreement included: Common Experience Payment (CEP) to all surviving former students of federally-administered residential schools; the Independent Assessment Process (IAP) to address compensation for physical and sexual abuse; establishment of the Truth and Reconciliation Commission; healing initiatives; and a fund for commemoration projects. These were established in order to move ahead in addressing the long-standing and destructive legacy of the Indian Residential School System, which includes lateral violence, suicide, poverty, alcoholism, lack of parenting skills, weakening or destruction of cultures and languages, and lack of capacity to build and sustain healthy families and communities.

The Indian Residential Schools Truth and Reconciliation Commission (TRC) was established with a mandate to inform all Canadians about what happened in residential schools. The TRC will document

the truth of Survivors, their families, communities and anyone personally affected by the residential school experience. The TRC hopes to guide and inspire First Nations, Inuit, Métis peoples, and all Canadians in a process of truth and healing leading toward reconciliation and renewed relationships based on mutual understanding and respect.

Church & Government of Canada Apologies

By the year 2008, most of the church denominations that were responsible for the operation of the residential schools in Canada had publicly apologized for their role in the neglect, abuse, and suffering of the children placed in their care. Most of these organizations apologized through their national offices, except for the Catholic Church who left it up to individual dioceses to make apologies.

- United Church of Canada (1986)
- Oblate Missionaries of Mary Immaculate (Roman Catholic) (1991)
- Anglican Church (1993)
- Presbyterian Church (1994)
- Government of Canada (2008)
- Roman Catholic Church (2009)

In June of 2008, the Federal Government of Canada also apologized for their historical role in the residential school system. By saying ‘we are sorry,’ Prime Minister Stephen Harper acknowledged the Canadian government’s role in a century of isolating native children from their homes, families, and cultures.

Harper called residential schools a sad chapter in Canadian history and indicated that the policies that supported and protected the system were harmful and wrong.

For the thousands of Survivors watching from across Canada, the government’s apology was an historic occasion, though the response was mixed. The Aboriginal leaders who heard the apology from the floor of the House of Commons called it a ‘positive step forward’ ‘even though the pain and scars are still there.’

Most believe there is still much to be done. “The full story of the residential school system’s impact on our people has yet to be told,” said Grand Chief Edward John of the First Nations Summit, an umbrella group of B.C. First Nations.

"I can't get over the generosity of all the Survivors: telling us their story - our story - in spite of the great pain they experience in doing so. It makes me want to make a difference. It moves me to action."

-Visitor to a Legacy of Hope Foundation exhibit

Abuse Survivor Charlie Thompson watched the apology from the House gallery and said he felt relieved to hear the Prime Minister acknowledge the horrible legacy. "Today I feel relief. I feel good. For me, this is a historical day."

Healing Movement & Cultural Revitalization

Much progress has been made in the healing movement. This progress is the result of the hard work, dedication, and commitment of thousands of individuals in hundreds of communities.

Many Aboriginal people sought out knowledge holders in other communities near and far to revive traditional spirituality, and to re-introduce healing practices like smudging, the sweat lodge, the use of the sacred pipe, fasting, vision quests, and ceremonies for naming, healing, and reconciliation. At times, these practices conflicted with Christian teachings that had become a part of some Native communities, but efforts were made to find common ground.

Mainstream perspectives on health and healing began to change, and this led to a movement that centered on health promotion and healthy communities. In 1978, the

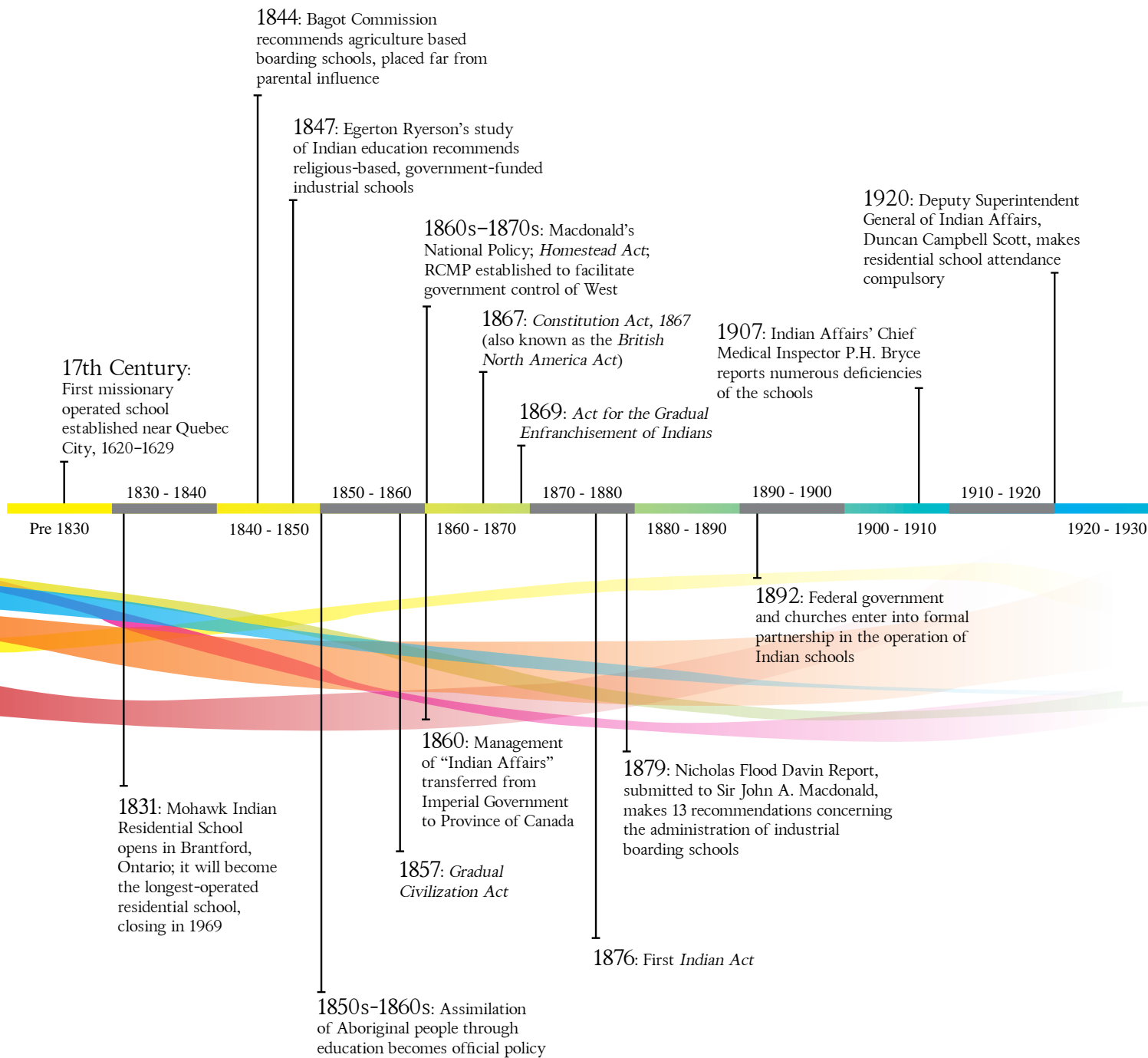
World Health Organization defined health as "not only the absence of disease" but also as sharing control over those things which led to health, a view in harmony with traditional Aboriginal concepts of healing. Holistic approaches to health, which emphasize healthy lifestyles, relationships, and communities, together with personal growth programs and traditional spirituality and healing practices have all contributed to the efforts to heal the intergenerational impacts of residential schools.

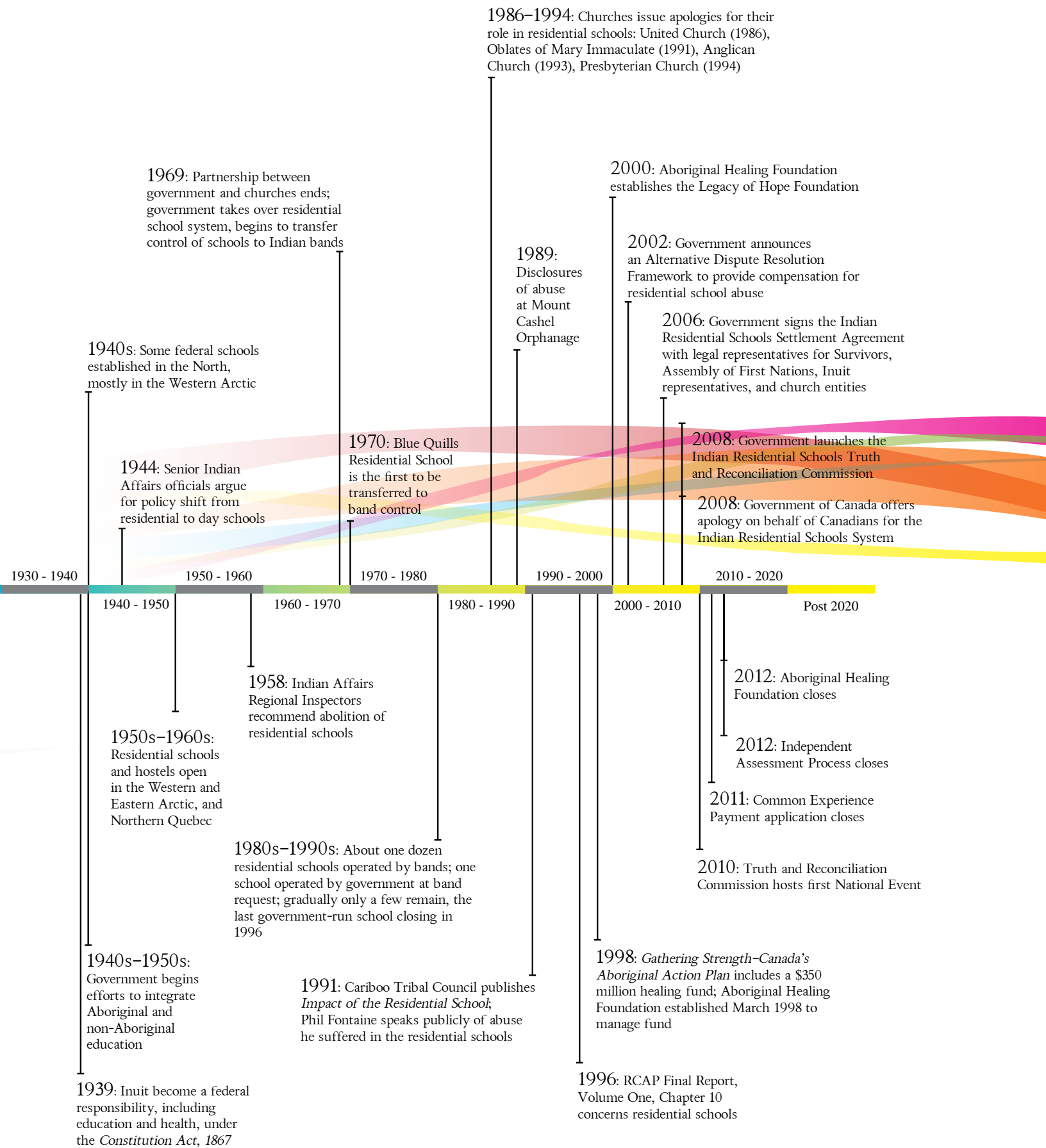
Today the schools have all been closed and much has been done to try and repair the damages caused to generations of Aboriginal peoples. Healing agencies and government support have been provided. Both the church groups who ran the schools and the Government of Canada have offered apologies for the damage that they knowingly inflicted on the innocent children in their care. Monies have been made available for compensation to the victims of abuse.

Though it will be many years before the healing is complete, it is important that all Canadians know that this is an era that will never be repeated.



Timeline







Aboriginal Healing Foundation



Our vision is of all who are affected by the legacy of physical, sexual, mental, cultural, and spiritual abuses in the Indian residential schools having addressed, in a comprehensive and meaningful way, unresolved trauma, putting to an end the intergenerational cycles of abuse, achieving reconciliation in the full range of relationships, and enhancing their capacity as individuals, families, communities, nations, and peoples to sustain their well being.

Our mission is to provide resources which will promote reconciliation and encourage and support Aboriginal people and their communities in building and reinforcing sustainable healing processes that address the legacy of physical, sexual, mental, cultural, and spiritual abuses in the residential school system, including intergenerational impacts.

We see our role as facilitators in the healing process by helping Aboriginal people and their communities help themselves, by providing resources for healing initiatives, by promoting awareness of healing issues and needs, and by nurturing a broad, supportive public environment. We help Survivors in telling the truth of their experiences and being heard.

We also work to engage Canadians in this healing process by encouraging them to walk with us on the path of reconciliation.

Ours is a holistic approach. Our goal is to help create, reinforce and sustain conditions conducive to healing, reconciliation, and self-determination. We are committed to addressing the legacy of abuse in all its forms and manifestations, direct, indirect and intergenerational, by building on the strengths and resilience of Aboriginal peoples.

Since inception, the Aboriginal Healing Foundation (AHF) has funded a total of 1,346 projects that served an estimated total of 111,170 individuals. Extrapolated figures of the total number of Survivors indicate that approximately 287,350 Aboriginal people have experienced intergenerational impacts, which means there may be close to 373,350 individuals whose lives have been intimately touched by the residential school system (Brant Castellano, 2006). AHF funded, to March 31, 2010, 145 active healing projects in 11 regions across Canada, serving First Nations, Inuit, and Métis living in urban, rural, and isolated communities.

“My hope for the future is to acknowledge what has happened, rise above it and become the strong people again that we were before all this happened.”

- Marjorie Flowers, Survivor

The past year was a time of great anticipation at the AHF, as we awaited a decision from the Government of Canada concerning our future. As you may by now know, the March 2010 Federal budget formalized Canada’s decision to cease funding for the Aboriginal Healing Foundation. And so funding came to an end for 134 AHF Contribution Agreements with community healing projects.

Although we had prepared for this possibility and had understood that continuation of our funding was not guaranteed, the decision came as a shock. Evaluations of the Aboriginal Healing Foundation and the projects it supports have been very positive. The Government itself released a study within a few days of the federal budget, recommending that the Government of Canada should consider continued support for the Aboriginal Healing Foundation, at least until the Settlement Agreement compensation processes and commemorative initiatives are completed.

This latest evaluation concluded that “a number of indicators provide evidence that AHF healing programs at the community level are

effective in facilitating healing at the individual level, and are beginning to show healing at the family and community level” and noted “other indicators of the growth of community capacity reported by AHF projects are increased volunteerism and the growth of informal helping networks. Impacts of the programs are reported as positive by the vast majority of respondents, with results ranging from increased self-esteem and pride; achievement of higher education and employment; to prevention of suicides.”

Nevertheless, the \$125M allocated in the 2007 Indian Residential School Settlement Agreement (IRSSA) will represent the final government commitment of resources to the Aboriginal Healing Foundation. We will complete the remainder of our mandate and close in September of 2012. In the time remaining a core group of staff will execute a winding-down strategy which includes the remainder of our research agenda, the monitoring of twelve regional healing centres (funded by the AHF to September 2012), the preparation of reports, and the disposition of assets. After 14 years of existence, the Aboriginal Healing Foundation will cease to be.

The 2010 Aboriginal Healing Foundation Corporate Plan contains more detail about the winding-down and closure of our organization in the next two years. We recommend that readers consult this publication, available free of charge from the AHF office and website (www.ahf.ca). In the meantime, this document will provide a summary of recent developments related to our mandate, as well as background information and accounts of our work. We hope this update is of use and value, and we encourage you to contact us with your questions, comments, or suggestions.

The Indian Residential School Settlement Agreement's initiatives, which include the Common Experience Payment (CEP) and the Truth and Reconciliation Commission of Canada (TRC) – have been moving ahead in addressing the long-standing and destructive legacy of the Indian Residential School System, which includes lateral violence, suicide, poverty, alcoholism, lack of parenting skills, weakening or destruction of cultures and languages, and lack of capacity to build and sustain healthy families and communities.

The Common Experience Payment provides direct payments to all former students of Indian Residential Schools. In essence, its purposes are to avoid decades of legal confrontation and to provide a timely, symbolic out-of-court settlement. It is important to recognize however that healing and payments address separate issues.

While there is a complementary relationship, healing is not compensation, and compensation is not healing. As the government recognizes, healing programs do not fulfill legal responsibilities. Nor do financial payments for a victim's pain and suffering heal physiological and psychological scars. Government's commitment to the Common Experience Payment can lead to quicker settlements.

As noted by the Law Commission of Canada, in its report *Restoring Dignity* (March 2000), money is but one means of reparation which, on its own, does not necessarily lead to healing and reconciliation; as payments flow to Survivors, they should be received in the context of a healing environment. Community support networks should be established and maintained to maximize the potential benefits of the Common Experience

Payment while minimizing its potential negative effects.

Although we have committed our existing funds and will be unable to accept new proposals, we continue to deliver the message that healing is a long-term effort requiring long-term planning and resources. The healing has just begun.

In closing, due acknowledgement must be given to the many individuals who participated in and sustained the work of healing supported by the Aboriginal Healing Foundation. In many dozens of Aboriginal communities we have had the honour of working in a partnership that in some cases has spanned over a decade. It is with a mixture of respect, joy, sorrow, and hope that we consider the closing of this chapter of our lives. However, we believe the healing journey will continue and that the end of one chapter is the beginning of another. The healing movement preceded the Aboriginal Healing Foundation, and due to the courage, resilience, and determination of Aboriginal people, it will go on afterward.

Publications

A comprehensive bibliography on the Indian residential school system is available, by mail or online from the Aboriginal Healing Foundation. You can download AHF publications online at www.ahf.ca/publications/ or to order a hard copy, call 1-888-725-8886 and ask for the Research department.

- *AHF Final Report: Volume 1 (A Healing Journey: Reclaiming Wellness), (Measuring Progress: Program Evaluation) Volume 3, Promising Healing Practices in Aboriginal Communities, Final Report Summary, Final Report in Inuktitut*, 2006
- *The Indian Residential Schools Settlement Agreement's Common Experience Payment and Healing: A Qualitative Study Exploring Impacts on Recipients*, 2010
- *Residential Schools, Prisons, and HIV/AIDS among Aboriginal People in Canada: Exploring the Connections*, 2009
- *Aboriginal Healing in Canada: Studies in Therapeutic Meaning and Practice*, 2008
- *Cultivating Canada: Reconciliation Through the Lens of Cultural Diversity*, 2011
- *Response, Responsibility and Renewal: Canada's Truth and Reconciliation Journey*, 2009
- *From Truth to Reconciliation : Transforming the Legacy of Residential Schools*, 2008
- *Suicide Among Aboriginal People in Canada*, 2007
- *Lump Sum Compensation Payments Study*, 2007
- *Addictive Behaviours Among Aboriginal People in Canada*, 2007
- *Reclaiming Connections: Understanding Residential School Trauma Among Aboriginal People*, 2005
- *Métis History and Experience and Residential Schools in Canada*, 2006
- *A Brief Report of the Federal Government of Canada's Residential School System for Inuit*, 2006
- *Decolonization and Healing: Indigenous Experiences in the United States, New Zealand, Australia and Greenland*, 2006
- *Warrior-Caregivers: Understanding the Challenges and Healing of First Nations Men*, 2005
- *Aboriginal Domestic Violence in Canada*, 2003
- *Aboriginal Elder Abuse in Canada*, 2002
- *Aboriginal People, Resilience and the Residential School Legacy*, 2003
- *Aboriginal Sexual Offending in Canada*, 2002, 2006
- *Historic Trauma and Aboriginal Healing*, 2004
- *Fetal Alcohol Syndrome Among Aboriginal People in Canada: Review and Analysis of the Intergenerational Links to Residential Schools*, 2003
- *Mental Health Profiles for a sample of British Columbia's Aboriginal Survivors of the Canadian Residential School System*, 2003





Legacy of Hope Foundation



The Legacy of Hope Foundation (LHF) is a national Aboriginal charitable organization whose purposes are to educate, raise awareness and understanding of the legacy of residential schools, including the effects and intergenerational impacts on First Nations, Inuit, and Métis peoples, and to support the ongoing healing process of Residential School Survivors. Fulfilling this mandate contributes towards reconciliation among generations of Aboriginal peoples, and between Aboriginal and non-Aboriginal people in Canada.

The LHF fulfills this mandate by: working in partnership with First Nations, Inuit, and Métis peoples, communities and organizations across Canada; and undertaking communications, research, and policy activities that support the

development and implementation of our educational programming. All of these activities are informed by the experiences and stories of Residential Schools Survivors, their families and communities.

Our work is guided by ethical guidelines and principles for working with Survivors and Aboriginal communities. These ethical guidelines are based on: 1) a deep concern and compassion for, and honouring of, Survivors, their families and communities; and 2) a clear understanding of the need for and importance of the oral tradition of Aboriginal peoples. We take as our fundamental guiding principle that the work of the LHF must contribute to the health, safety, well-being, and healing Survivors, their families and communities, and towards promoting reconciliation in Canada.

Where are the Children? Healing the Legacy of the Residential Schools Exhibition

Developed in 2001, the goals of *Where are the Children? Healing the Legacy of the Residential Schools* are to: acknowledge the experiences of, and the impacts and consequences of Canada's Residential School System on Aboriginal peoples; to create a public and historical record of this period in Canadian history that could be easily accessed by Canadians; and to promote public awareness, understanding and education of the history and legacy of residential schools. Through documentation, acknowledgement and education, the goal of the exhibition is also to assist in promoting understanding and reconciliation in Canada about residential schools.

The exhibition consists of 118 framed archival photographs, text panels, maps, original classroom textbooks and historical government papers selected from nine public and church archives, and depicts the history and legacy of Canada's Residential School System. *Where are the Children?* spans over 125 years and contains photographs and documents from the 1880s to present day.

The exhibition depicts the life of Aboriginal peoples before, during and after residential schools. Photographs, text panels and artifacts move visitors through the experience of residential school, from leaving home and arriving at residential school, to school activities and being part of a classroom. A section on the children who never returned home as well as on contemporary role models provides visitors with the range of experiences of attending residential school.

Visitors come to understand the history of residential schools and the lasting impact that residential schools have had on generations of Aboriginal peoples, and on First Nations, Inuit, and Métis cultures, languages, and communities. The exhibition also helps to inform visitors of the impact that residential schools have had on shaping relations between Aboriginal and non-Aboriginal Canadians, and on shaping the history of this country. *Where are the Children?* allows Canadians to come to grips with this part of their history and to challenge their assumptions and understandings about residential schools.

The LHF has witnessed first-hand how the education brought about by the exhibition

has assisted in the process of reconciliation. For the first time in their history, communities are engaging in dialogue about how their residents have been affected by residential school. This dialogue touches upon such issues as how to reconcile with the past, how to work to address some of the impacts of residential school and how to build and improve relationships within the community. These discussions, which are taking place between generations of Aboriginal peoples, as well as between Aboriginal and non-Aboriginal peoples, have been facilitated by *Where are the Children? Healing the Legacy of the Residential Schools*.

Since it began to tour, the travelling exhibition has been to 21 communities in Canada and has been viewed by over 250,000 individuals.

Where are the Children? Online Classroom - wherearethechildren.ca

Starting in 2002, the LHF received an overwhelming number of requests from communities across Canada to host the *Where are the Children? Healing the Legacy of the Residential Schools* exhibition. It was not possible to accommodate

this demand, and as a result, the LHF and its partners decided to create a website that would make available the material and information contained in the exhibition.

In March 2005, Phase I of www.wherethechildren.ca made the photographs from the *Where are the Children?* exhibition available online and allowed users to navigate their way through a virtual reconstruction of the Mohawk Institute in Brantford, ON.

Phase II of the website was launched in 2007 with a new interactive component that enabled visitors to sit at a desk equipped with a virtual textbook, dictionary, map and timeline. Targeted to students aged 12 to 18, the objective of Phase II was to present material on the legacy of Canada's Residential School System in an engaging, youth-oriented, interactive format involving the creation of original text and graphics.

The LHF set about developing the third phase of the website in 2008. Built on the model and success of Phases I and II, it offers grade-specific learning and interactive tools on the history and legacy of residential schools. Users entering the site

will find themselves sitting at a desk with a suite of tools and resources around them that can easily be accessed to learn about residential schools. These tools include: grade-specific textbooks; teacher's guide, and lesson plans; an interactive map and timeline; an interactive study guide which uses assets such as videos, photographs, and audio narration; and a virtual tour of the *Where are the Children?* exhibition.

The website has become an important companion piece to the *Where are the Children? Healing the Legacy of the Residential Schools* exhibition and has assisted in promoting a new understanding of the experience of attending residential school. This online educational resource receives an average of 28,000 hits per month.

Our Stories... Our Strength

One of the Legacy of Hope Foundation's largest and most important projects has been *Our Stories... Our Strength*, a national commemoration and education project that collects, organizes, and shares the stories of Residential School Survivors and others affected by residential schools. The main goals we sought to

achieve were to commemorate and honour Survivors and their experiences, to allow the history of residential schools to be told through the voices of Survivors themselves, to ensure that these stories and experiences were preserved for future generations, to assist Survivors in their healing journeys, and to promote reconciliation between generations of Aboriginal peoples and among Aboriginal and non-Aboriginal Canadians. Once collected, the LHF would utilize the stories to produce and develop a range of educational resources that would be made accessible to all Canadians.

With funding from Indian and Northern Affairs Canada (INAC) and Health Canada, the LHF worked with 22 Aboriginal communities and organizations from across Canada since 2005 to organize gatherings of Residential School Survivors and others impacted by residential schools. These gatherings provided a forum for Survivors, their families and communities to come together to share their experience with others, to learn about counselling services and healing programs available to them, to obtain information about issues related to residential schools, and most important, to have their

“We want to take back our education and teach our history, our language and our culture. We have begun to tell our story – our history – and we want to tell it in our words to the world, so that this will never happen to any of the other nations in the world.”

- Shirley I Williams, Survivor

residential school experiences recorded and preserved for future generations. These experiences were video and audio recorded through one-on-one interviews and through group discussions using Indigenous methodologies such as sharing and talking circles. These gatherings have also allowed others impacted by residential schools, including non-Aboriginal Canadians, to hear about the experiences of Survivors and to record their own memories and thoughts of the schools.

Bridging Our Communities

The Legacy of Hope Foundation has undertaken a study of best practices in healing and decolonization with communities engaged in addressing the legacy of residential schools. *Bridging Our Communities* involved visiting various Aboriginal communities throughout Canada to observe and understand their promising healing practices and initiatives. By way of a final report and other communications materials, the information gathered will be shared with those organizations interested in advancing the healing process such as Aboriginal communities, Aboriginal organizations, and policy makers.

This project involved visiting ten programs across Canada - designed for First Nation, Inuit, and Métis peoples - at different stages of their healing journey. These programs are based in both urban settings and on-reserve, and address the range of impacts of residential schools (language, domestic violence, family dislocation, etc.).

The results of the site visits and a small national gathering of the participating programs mentioned above will be presented in a final bilingual report to be published and provided to Aboriginal communities, organizations, governments, and policy makers interested in advancing the healing agenda. The LHF also plans to develop a community tool kit based on the project's findings in order to provide Aboriginal communities with information on ways to enhance their programs and promote healing from the legacy of residential schools. The tool kit will provide communities with functional methods to promote promising healing models, as well as a comprehensive listing of existing resources and programs that promote healing and address the legacy of residential schools.

***“We were so far away...”:
The Inuit Experience
of Residential Schools
Exhibition***

Seeing a need to portray the unique Inuit experience of residential schools, the Legacy of Hope Foundation developed the *“We were so far away...”*: *The Inuit Experience of Residential Schools* exhibition in 2007.

Eight Survivors, two from each of the Inuit geographic regions – Nunavik, Nunavut, Nunatsiavut and the Inuvialuit Settlement Region – courageously and generously shared their stories with the LHF in May 2008. The curator then developed an exhibition that presents the individual recollections of these Survivors in their own words, illustrated with their personal photographs and objects, and is contextualized by historical images gathered from archives across Canada. In order to be accessible to as many Inuit Survivors and communities as possible *“We were so far away...”* contains the individual Survivor’s regional Inuit language (Inuktitut syllabics, Inuvialuktun, or Labrador Inuktitut) in addition to English and French.

In 2010, exhibition books were produced that contains remarks from the exhibition

partners, a history of the Inuit residential school experience, a condensed historical timeline, the complete Survivor interview transcripts (in Inuktitut, English and French), all of the archival images, as well as a map of Northern Canada.

Although this exhibit was just recently launched, the LHF is aware of the important role that it has already played in generating dialogue within Inuit communities and among non-Aboriginal Canadians regarding the legacy of residential schools. Several of the eight Survivors who participated in the project spoke of the conversation they had with family and community members about their involvement in *“We were so far away...”*. Many of the Survivors also spoke about the fact that many Inuit communities are just starting to talk about residential schools, and that the exhibit would serve as an effective way to begin this important dialogue.

Comments from visitors to the exhibition note that the exhibition was the first time that many of them understood that there were differences and nuances between the First Nation, Inuit, and Métis experience of residential school. Many also commented that the

focus on individual Survivors personalized and brought home the message of the legacy of residential schools in ways that other educational resources could not.

“We were so far away...” will continue to encourage discussion and the sharing of viewpoints on issues related to residential schools and play an important role in promoting understanding and reconciliation.

Publications & Resources

The Legacy of Hope Foundation offers several resources free of charge (subject to availability). Contact us to request publications or DVDs for your family, students, community, conference or other event.

YOU CAN HELP to ensure that we can continue to provide these resources at no cost by making a donation towards future production and postage costs. We gladly issue Canadian tax receipts for all donations. Subject to availability. Please allow up to 4 - 6 weeks for delivery.

Yes, I want to help the Legacy of Hope Foundation!



Donations from people like you help us to continue our work. To make a donation, please contact us.

Phone: 1-877-553-7177

Mail: Legacy of Hope Foundation
75 Albert St., Ste 801
Ottawa, ON K1P 5E7

The Legacy of Hope Foundation is a registered Canadian charity (#863471520RR0001). Tax receipts are issued for donations.

Visit www.legacyofhope.ca for more information, or to make a donation.

Recommended Reading

- www.wherethechildren.ca
Learn more about residential schools from this interactive website. Content includes:

Blackboard - Experience an interactive history of the Residential School System in Canada

Map - Travel through the map and timeline to visit schools and explore the residential school era

Bookcase - Go to the bookcase to select textbooks, the dictionary and teacher's guide

School - Explore the Mohawk Institute Residential School through our 3D tour

Projector - Listen to Survivors share their stories of life before, during and after residential school

Exhibit - Visit the original *Where are the Children?* exhibition

- The Final Report of the Royal Commission on Aboriginal Peoples (RCAP) Volume One, Chapter 10: "Residential Schools", 1996
- Cariboo Tribal Council. *Impact of the Residential School*. Williams Lake, B.C.: 1991
- Chrisjohn, Roland and Sherri Young. *The Circle Game: Shadows and Substance in the Indian Residential School Experience*. Penticton, B.C.: Theytus Books Ltd., 1997
- Crey, Ernie and Suzanne Fournier. *Stolen From Our Embrace: Abduction of First Nation Children and the Restoration of Aboriginal Communities*. Toronto, ON: Douglas and McIntyre, 1997.

- Grant, Agnes. *No End of Grief: Indian Residential Schools in Canada*. Winnipeg, MB: Pemmican Publications, 1996.
- Miller, J.R. *Shingwauk's Vision: A History of Native Residential Schools*. Toronto, ON: University of Toronto Press, 1996.
- Milloy, John S. *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986*. Winnipeg, MB: University of Manitoba Press, 1999.
- *Breaking the Silence: An Interpretive Study of Residential School Impact and Healing, as Illustrated by the Stories of First Nation Individuals*. Ottawa, ON: Assembly of First Nations, 1994.

IMAGE CREDITS - TAKEN FROM THE WHERE ARE THE CHILDREN? EXHIBITION

Page 1: Two Métis Children with an Inuit Child at All Saints Residential School, Shingle Point, Yukon, 1930. Photographer: J.F. Moran / Library and Archives Canada / 1973-357, a102086

Page 7: Students at Pelican Residential School (Anglican) near Sioux Lookout, 1955. John MacFie / Archives of Ontario / C330 C 330-13-0-0-162

Page 10: A young Thomas Moore, before his entrance into the Regina Indian Industrial School, Saskatchewan. Department of Indian Affairs Annual Report, 1897 / Library and Archives Canada / C-022474

Page 15: View as seen by Aboriginal students approaching the Red Deer Indian Industrial School, Red Deer, Alberta, ca. 1900 / United Church of Canada, Archives / 93.049P/847N

Page 16: Inuit Mother and Child. Port Harrison, Quebec, [Inukjuak (formerly Port Harrison), Quebec]. Richard Harrington / Library and Archives Canada / PA-147049

Title pages:

Alexie family, Ulkatcho First Nation, Mud Bay, BC, 1922. Photo: Canadian Museum of Civilization, photo Harlan I. Smith, 1922. image 56918

Staff and students outside the Red Deer Indian Industrial School, Red Deer, Alberta, ca. 1910. United Church of Canada, Archives / 93.049P/846N

Aboriginal students and staff assembled outside the Kamloops Indian Residential School, Kamloops, British Columbia, 1934 / Archives Deschâtelets

Baby George left an orphan. Taken in the school by the Bishop - a great responsibility - died of T.B. in Whitehorse hospital. Buried on the knoll by the Dawson Road about a mile from town. Yukon Archives / Anglican Church, Diocese of Yukon fonds / 86/61 #590

A group of nuns with Aboriginal students, ca. 1890. Library and Archives Canada, PA-123707

Graduates of the Mohawk Institute, Brantford, Ontario, 1880. Library and Archives Canada, C-085134

Aboriginal children in class at the Fort George Catholic Indian Residential School, Fort George, Quebec, 1939. Archives Deschâtelets



Legacy of Hope Foundation

The Legacy of Hope Foundation is a national, charitable organization whose purpose is to educate and create awareness and understanding about the legacy of residential schools, including the effects and intergenerational impacts on First Nations, Inuit and Métis peoples, and to support the ongoing healing process of Residential School Survivors.

75 Albert St, Suite 801
Ottawa, Ontario K1P 5E7

T: 613-237-4806
877-553-7177

info@legacyofhope.ca

Charitable Registration #: 86347 1520 RR0001

www.legacyofhope.ca



Aboriginal Healing Foundation

The Aboriginal Healing Foundation's mission is to encourage and support Aboriginal people in building and reinforcing sustainable healing processes that address the legacy of physical abuse and sexual abuse in the residential school system, including the intergenerational impacts.

75 Albert St, Suite 801
Ottawa, Ontario K1P 5E7

T: 613-237-4441
888-725-8886

www.ahf.ca