

Healing Words

Volume 3 Number 1 FALL 2001
Free

A Publication of the Aboriginal Healing Foundation www.ahf.ca



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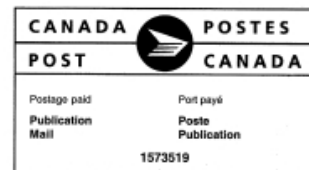
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See inside for information on Canada's residential school system —includes maps, charts, and pictures.

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letters

Received by e-mail:

Hi,

Do you know where I can find information regarding policies, procedures and such from the St. Mary's Residential School?

Thanks,

LEAH M.

Dear Leah,

As you know, St. Mary's Indian Residential School was operated in Kenora by Roman Catholics between the years (roughly) 1894 and 1962. There was also a St. Mary's Mission Indian Residential School in Mission, B.C. (run also by Roman Catholics/Oblate Fathers), but I assume your interest is in the former.

Concerning procedures and policies of St. Mary's Indian Residential School, the Federal Government of Canada, through the 1876 Indian Act and an 1892 Order-In-Council, assumed responsibility for the over-all direction of the Indian residential schools (IRS). The Government provided funding, set standards, and fulfilled an executive function. Churches had day-to-day supervision of the schools and generally oversaw hiring and discipline of staff. The exact nature of the church and government roles in the running of Indian Residential Schools is an issue receiving much attention in the courts.

Some pertinent policy documents are the 1867 British North America Act, the Indian Act of 1876, and Nicholas Flood Davin's 1879 IRS report. These public documents set forth the goals and operational mode of the schools and in most cases should be available.

I am not able to confirm whether or not the churches had a formal set of IRS policies and procedures, though I would expect that they did. The only internal document I have seen is an outline of the Girls' Supervisor duties, a document published by the Missionary Society of the Church of England in Canada: http://www.sbinguwauk.auc.ca/irliterature/IRS_indexintro.html.

Sincerely,

-W.

*

Ahnee *Healing Words*,

My name is Nadine Buchanan and I just recently read your spring issue of *Healing Words*. I think that what I read was very informative to me and I would like to read more (it also helps me understand what kind of life my grandparents and great grandparents went through). If you can send me your most recent (or future copy) of *Healing Words*, it would be greatly appreciated.

Miigwetch,

NADINE M. BUCHANAN.

*

Hello,

My name is Rosemarie Cheecham and I have some questions which I hope you or some of your readers from the newsletter can answer. I would like some information on the names of some residential schools in Alberta which I attended. One was in Grouard, one in Joussard, Sturgeon Lake and Blue Quills school. I can remember Blue Quills but the others I have no recollection of. So I don't know when I was in any one, however, I was sent there when I was five years of age and I am now 56. I would like to know where I can get records, does anyone remember us Cheecham girls? Where can I get any photos? It's like we didn't exist...I would like to know.

Please help. Thank you. Are there publications that exist which give the names of these schools... What about my personal records ...Did I exist?

Dear Rosemarie,

The residential school in Grouard was named St Bernard Indian Residential School. It was operated by Roman Catholics between (approx.) 1939 and 1962.

Joussard's residential school was called St. Bruno Boarding School, and it was also operated by Roman Catholics – from about 1913 to 1969.

Sturgeon Lake's school was called Sturgeon Lake Indian Residential School. Another Roman Catholic school, it operated between 1907 and 1957.

You already know Blue Quills, a school which was operated in three communities (Lac la Biche, Brouck and St Paul) before being taken over by the Blood nation, in 1970. It was known also as Lac La Biche, Sacred Heart, Hospice St Joseph, St Joseph, St. Paul's, and Saddle Lake. It first opened in 1862.

You would have first attended in 1950-1. At this time, Grouard, St Bruno, and Sturgeon Lake were in operation. Blue Quills would have been in St. Paul, Alberta. Sturgeon Lake would have closed soon after, and you may have been moved from there in about 1957. If you remember Blue Quills, chances are you attended at a later age than 5.

I will put your letter in the next Healing Words, in September. Over 25,000 people, many of them former students, read the newsletter. They will have more information, and photos, than I have.

I'm not immediately aware of books that mention these schools. I have printed material here and it takes some time to go through records. I can also look through the small amount of photos I have, many of which are not dated or labelled. You can get pictures from the national archives here in Ottawa (the website is www.archives.ca). The churches have pictures also.

Unfortunately, in this case, the schools run by Roman Catholic organisations (Oblates, Jesuits, etc) are harder to research. There is an Anglican Church, a United Church, and a Presbyterian Church in Canada – whereas there is no organisation called "The Catholic Church." First you have to determine which of the many 'orders' ran the school (Christian Brothers, Jesuits, Oblates of the Order of Saint Benedict, Oblates of Mary Immaculate...etc.), then you have to find their location. This can require some research, as you know.

Our readers are usually able to help. And in the meantime I'll see if I can find anything. If you send your address, I'll forward the newsletter with all the information about your question that comes my way.

Best Wishes,

-W.

*

continued on page 3

letters

Dear Editors,

I was in Thunder Bay, Ontario a few weeks ago and happen to run across your newspaper, *Healing Words*, and I liked what I read, regarding the Former Residential School survivors. I am one of those survivors from the Residential School, and its sad to read about what the Government and the Christian people done to the Native of this land. You can see the native people of today that live in the city and small towns, and you can see the effects on their faces when you meet them. They don't look happy because the Government and the churches have attempted to take away their belief systems, which is the way of life for the Native people, of course, there is a lot of other abuses that took place among the Native people in those tragic times.

I'm from the Marten Falls First Nation, and I was taken from my family to go to school, and after so many years, I became an English speaking person, and wondering around from city to city and from town to town, I began to wonder to myself of just who am I, of course I don't want to say too much, because there's just too much to say.

Would it be possible to receive *Healing Words*? The paper is a very interesting paper to read.

Thank You.

Sincerely,

WANDA BAXTER.

continued on page 4



Healing
Words

To receive *Healing Words*, write to us at Suite 801, 75 Albert Street, Ottawa, Ontario, K1P 5E7 or phone 1-888-725-8886. (In Ottawa, phone 237-4441). Our fax number is (613) 237-4442 and our email is gobelin@ahf.ca or wspear@ahf.ca. Keep in mind that the newsletter is available in French and English and is free. Also available on-line! <http://www.ahf.ca>

submissions

You may submit your articles, letters, or other contributions by fax, mail, or email. We prefer electronic submissions in Corel Word Perfect or MS Word. Please send your writing to:

The Editors, Healing Words
75 Albert Street
Ottawa, Ontario
K1P 5E7

Our fax number is (613) 237-4442 and our email addresses for submissions are:

gobelin@ahf.ca
wspear@ahf.ca



Please send email submissions of photos in TIFF grayscale format, if possible. We ask for a resolution of 300 dpi. We cannot be responsible for photos damaged in the mail.

Please include a short biography with your submission as well as a return address and phone number. We may need to contact you about your submission.

The AHF does not pay for published submissions, but we do provide contributors with copies of the newsletter.

The views expressed by contributors to *Healing Words* do not necessarily reflect the views of the AHF.

There is no set length for manuscripts, but please try to keep submissions to a reasonable length (under 3000 words). All submissions are subject to the approval of the editorial team and may be edited for spelling, grammar, and length.

**A SPECIAL THANK YOU TO !
ALL OUR CONTRIBUTORS !**

S . O . S . P O E T S

Thank you also to those poets whose work we publish here. Do you know how hard it is to find you? PLEASE, to ALL poets out there in communities, young, older, already published or not – send us your thoughts, your work, in poems, prayers, chants or songs.

It is especially difficult to find poems that we can publish in our French newsletter. But we would love also to get poems and songs in your own language.

continued from page 3

letters

Received by e-mail:

Aanii, hello, Wayne

As per our conversation on this past Friday, I am sending you pictures of the residential school in Moose Factory, I believe. These were found in the camp I bought over 18 years ago in some of the personal belongings of the previous owner.

Since my husband and I are both from Manitoulin Island, we are familiar with the previous owner's mother and the fact that she had been a teacher in residential schools. Her name was Rita Sim-Surrey-Wilken (married three times). She was the instructor in the picture with the blackboard.

I would be happy if these were included in your paper. Perhaps they would be of interest to the grown children who had attended and who's pictures these are of.

Take care.

PAM WILLIAMSON

(See PHOTO FEATURE on page 21.)

*

The Editors, *Healing Words*

September 4, 2001

I was happy to see the latest issue of *Healing Words*, focused on youth.

I think it is important for native youth to learn and understand what past governments were trying to do in their assimilation policy.

Hopefully the elders will see to it that this same policy never arises again.

I was wondering if any former students of the Sturgeon Lake Indian Residential School near Valleyview, Alberta read *Healing Words*. If so, would he or she get into contact with me, either at my address (162 Queen Street, Moncton, NB, E1C 1K8) or by phone (call collect): (506) 382-1163.

A friend of mine was visiting his mother in Totnes, Devon, England this past Spring and spotted the following on the wall of a building. I thought that this may stir up some interest:

When the last fish has been caught,
When the last tree has been cut,
When the last river has been poisoned—
Then they will realize they cannot eat money

-Cree Indian Chief, 1909.

Thanks again.

Sincerely,
JIM CUNNINGHAM.

*

Hi,

I would like to ask you if I could receive the *Healing Words* newsletter. I am a mental health therapist working in the Meadow Lake Tribal Council, Saskatchewan. I think the Newsletter will increase my knowledge and awareness of the First Nations issues and traditions, and for sure, will help me in my work. If possible, I would like to receive the *Healing Words* past issues.

Thank you very much,
ED VALLERIO.

*

Hi Giselle Robelin,

It's Tracy Brown. I went to the Youth Conference in March representing Inuit Tapirisat of Canada. I wanted to write you to say Qujannamiik for dedicating the last issue of *Healing Words* to youth. I am very glad that I was able to go to that conference in Edmonton, it was an incredible learning experience. It was good to gather with Aboriginal youth across Canada and share experiences. This conference made me see how Aboriginal youth want to improve our communities, strengthen our culture, learn our roots and become positive leaders. I'm sorry that I didn't write earlier to have submissions in the youth issue, but here is some poetry for your next issue [Editors' note: please see POEMS, page 20].

Qujannamiik/Thank you,
TRACY AASIVAK BROWN.

Take care.

continued on page 5

CHANGE OF ADDRESS FORM

The following form will help us to ensure that, if you move, *Healing Words* will continue to be mailed to you without interruption. Please clip this form and mail to:

Healing Words
C/O Aboriginal Healing Foundation
Suite 801 - 75 Albert Street
Ottawa, Ontario K1P 5E7

Name:

Old Address:

New Address:

Do you have any comments or suggestions for *Healing Words*?



Chairman's Message



Danet'e:

Welcome to the Fall 2001 issue of *Healing Words*.

As time goes on, the Aboriginal Healing Foundation acquires many useful resources. Our work in supporting and encouraging healing and reconciliation places us in a unique position to gather essential information. We believe that *Healing Words* is a good vehicle for sharing what we have assembled. And so, in this issue we present a number of residential school resources, in the hope that you may find them helpful.

One example of the Foundation's resources is the list of residential schools that operated in Canada. We receive many requests for information about schools, and so we are always working to develop this document. As you will see in this issue, readers of the newsletter—many of them Survivors of residential school—write to us for basic information. Despite our efforts and resources, we are not always able to answer their questions. I therefore encourage you to write to them, and to us, with any additions to, or corrections of, our publication. To date, the Foundation's list of schools is perhaps the most comprehensive available, but it is a work in progress, and it needs your participation.

I am also pleased to present never-before published residential school photographs, given to us by a reader. Our collection of photographs is still very small, and we appreciate your contributions. They help us to present to our readers the historical facts of the residential school system. Without those facts, there can be no proper understanding of the need for healing and reconciliation.

In this issue we have added a Bulletin Board, a new monthly feature that will assist Survivors in sharing information related to residential schools across Canada. The purpose of the board is to further the use of *Healing Words* as a national medium serving the healing needs of Survivors.

In our next issue, we will return to featuring more healing projects and stories. In keeping with the mandate of *Healing Words*, this edition features Isabelle Knockwood's account of her experiences at Shubenacadie Indian Residential School and the healing process she later undertook. On behalf of the *Healing Words* editors, I thank Isabelle for her courage in sending this article.

Please let us know what you think of this resource issue. We appreciate your letters. With your help, *Healing Words* will continue to evolve to meet the needs of Survivors.

Masi.

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letters

Hello,

I am a doctoral student at St. Paul University, working on the issue of religious identity and Aboriginal peoples. I have been asked to write a chapter for a book being published by Novalis Press, entitled *Forgiveness and Reconciliation*. My chapter is entitled, "Forgiveness and Reconciliation: Lessons from Canada's First Nations."

I recently came across an article in *Le Devoir* written by Georges Erasmus, entitled "De la verite a la reconciliation?" ("From Truth to Reconciliation" July 29, 2001, p. A9.) I read French, but I was hoping to see a copy of the English text, in the case that I did not fully understand some of the nuances.

I would also appreciate obtaining copies of the AHF's newsletters, which I have read on your website, but would like hard copies for my files. All this information will prove invaluable for the text I am preparing.

Miigwetch,

DARYOLD CORBIERE WINKLER,
Anishinabe, M'Chigeeng First Nation.

Dear Daryold,

You are welcome to the article in English. A copy is attached to this message. Citations from Mr. Erasmus published work is of course subject to standard professional and ethical practices.

Either Wayne or I (Communications) will be pleased to welcome you here at the AHF and give you copies of our Newsletters. Thank you for your interest, Daryold, and if I can be of any further assistance, just contact me.

-Giselle. •

Bulletin Board

I would like some information on the names of some residential schools in Alberta which I attended. One was in Grouard, one in Jossard, Sturgeon Lake and Blue Quills school. I can remember Blue Quills but the others I have no recollection of. So I don't know when I was in any one, however, I was sent there when I was five years of age and I am now 56. I would like to know where I can get records, does anyone remember us Cheecham girls?

-ROSEMARIE CHEECHAM.

I was wondering if any former students of the Sturgeon Lake Indian Residential School near Valleyview, Alberta read *Healing Words*. If so, would he or she get into contact with me, either at my address (162 Queen Street, Moncton, NB, E1C 1K8) or by phone (call collect): (506) 382-1163.

-JIM CUNNINGHAM.

Do you know where I can find information regarding policies, procedures and such from the St. Mary's Residential School?

Thanks,

-LEAH M.

Dear Readers: please help other survivors by sending your response to *Healing Words*.

Indian and Eskimo Residential Schools

"Jesus said: Suffer the little children to come unto me . . . and he took them up in his arms . . . and blessed them."



POPULAR INFORMATION SERIES

No. 12

Issued free on application to
 Missionary Society Church of England in Canada
 Church House, 604 Jarvis Street, Toronto
 Printed, September, 1939

Left: The Anglican Church of Canada, then known as the Church of England, published a "popular information series" of free booklets. The popular information series described individual mission fields at home and overseas. Booklet No. 12, printed in September, 1939, featured "Indian and Eskimo Residential Schools." The image to the left is the cover.

The following pages are photographic reproductions of the booklet.

Source:

http://www.shingwauk.auc.ca/irsliterature/IRS_indexintro.html



Indian children as they arrived at a school straight from tee-pee or hunting lodge.

Right: "Indian children as they arrive at a school straight from tee-pee or hunting lodge." The use of staged propaganda, such as the photos at the right, was a common practice of the period. School officials wished to show the effectiveness of their work at "civilizing" the "savage" Indian.

The school which these students attended is not indicated.



The same group of children after four years at school. ▶



The question of Indian education is one which rests on no uncertain basis, as it was specifically mentioned in the treaties made with the Indians and in some such words as follows:

"... And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made, as to her Government of the Dominion of Canada may seem advisable, wherever the Indians of the reserve shall desire it."

The above is an extract from one of the Treaties of Canada made with the Indians of Manitoba and the Northwest Territories by the Hon. Alexander Morris, P.C., who was at that time (1880) "Lieutenant-Governor of Manitoba, the Northwest Territories, and Kee-wa-tin".

His Honour, in closing his report on the Treaties made, gave expression to the following hopes and desires:

"And now I come to a very important question. What is to be the future of the Indian population of the Northwest? I believe it to be a hopeful one. I have every confidence in the desire and ability of the present administration, as of any succeeding one, to carry out the provisions of the treaties, and to extend a helping hand to this helpless population. That, conceded, with the machinery at their disposal, with a judicious selection of agents and farm instructors, and the additional aid of well-selected carpenters, and efficient school teachers, I look forward to seeing the Indians, faithful allies of the Crown, while they can gradually be made an increasing and self-supporting population.

"They are wards of Canada, let us do our duty by them, and repeat in the Northwest the success which has attended our dealings with them in old Canada, for the last hundred years.

"But the Churches too have their duties to fulfill. There is a common ground between the Christian Churches and the Indians, as they all believe as we do, in a Great Spirit. The transition thence to the Christian's God is an easy one.

"Many of them appeal for missionaries, and utter the Macedonian cry: 'Come over and help us'. ... There is room enough and to spare, for all denominations, and the Churches should expand and maintain their work. . .

"And now I close. Let us have Christianity and civilization to leaven the mass of heathenism and paganism among the Indian tribes; let us have a wise and paternal government faithfully carrying out the provisions of our treaties, and doing its utmost to help and elevate the Indian population, who have been cast upon our care, and we will have peace, progress, and concord among them in the northwest: and instead of the Indian melting away, as one of them in older Canada, tersely put it, 'as snow before the sun', we will

(Continued on page 4)



Left: A description of the aims of Indian education. The booklet quotes from an 1880 treaty and from the Lieutenant-Governor of Canada, Alexander Morris:

"And now I close. Let us have Christianity and civilization to leaven the mass of heathenism and paganism among the Indian tribes; let us have a wise and paternal government faithfully carrying out the provisions of our treaties, and doing its utmost to help and elevate the Indian population, who have been cast upon our care, and we will have peace, progress, and concord among them in the northwest: and instead of the Indian melting away, as one of them in older Canada, tersely put it, 'as snow before the sun,' we will see our Indian population, loyal subjects of the crown, happy, prosperous and self-sustaining, and Canada will be enabled to feel, that in a truly patriotic spirit, our country has done its duty by the red men of the northwest, and thereby to herself...."



Above: "Indian children decorate the grave of Bishop Bompas for the annual memorial ceremony" (booklet caption).

Left: Confirmation at Wabasca, a "very isolated" school 100 miles from Slave Lake. According to the booklet,

This school was called St. John's as well as Wabasca and operated from the beginning of the century to the mid-1960s.

According to the booklet, St. John's school (in Wabasca, Alberta) was built in 1903 along the Northern Alberta Railway, "with Rev. C.R. Weaver in charge." In 1938 there were 35 pupils.





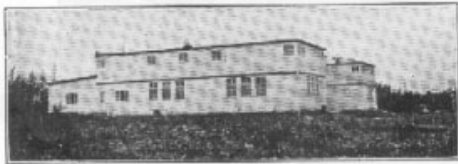
The Carcross (Choooutla) Indian Residential School in the Diocese of Yukon.

The first school in this vicinity was supervised by Bishop Bompas. The present School, built in 1911, has a capacity of 40 pupils and a Staff of eight.



St. Michael's School, Alert Bay, B.C., Diocese of Columbia.

Alert Bay was in 1879 a C.M.S. Mission. An Industrial School for boys was opened in 1882 and a home for girls in 1912. These two were consolidated in St. Michael's School, pictured above, which was opened in November, 1929. Capacity 200—a most complete Staff of 19, including Manual Training, Domestic Science and Music Teacher.



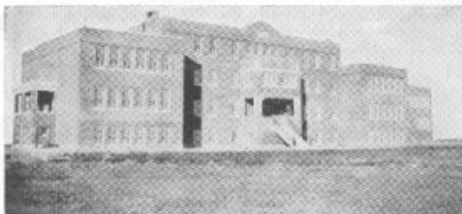
All Saints' School, Aklavik, N.W.T., Diocese of the Arctic.

This the most northerly Residential School administered by the M.S.C.C. is on the Mackenzie River Delta, about 50 miles from Arctic Ocean. 50 of its 100 pupils are Eskimo, the others, Loucheaux Indians. The building was completed in 1936 with accommodation for 100 pupils.



St. Andrew's School, White Fish Lake, Alberta, Diocese of Athabasca.

This School began in a small way in 1904, in the mission house. Two years later the buildings as shown above were erected. It has a capacity for just 30 children.



Old Sun School, Blackfoot Reserve, Gleichen, Alta., Diocese of Calgary, in the prairie country of South Alberta.

Left: Carcross (Choooutla) Residential School, Yukon; St. Michael's, Alert Bay, B.C.; All Saints' School, Aklavik, NWT.

Carcross (aka Forty Mile Boarding School) was used also to house orphans. All Saints' (aka Aklavik Indian Residential School) was amalgamated with Shingle Point, which by 1936 had become overcrowded. As the booklet indicates, this was the most northern school operated by the Missionary Society of the Church of England.

According to the booklet, St. Michael's was built by the pupils.

(2) That 80 Residential Schools, 275 Day Schools, about 18 Improved Day Schools, and 10 combined Indian and White Schools, are operated for the benefit of Indian children.

The total enrollment at all of the above schools in 1937 was 38,297, of whom 8,930 were boys and 9,367 were girls.

Assuming that these people, especially the younger generations, are destined to become worthy citizens of Canada, which the M.S.C.C. does not consider admits of any reasonable or serious doubt—a definite agreement was made with the Indian Affairs Branch of Government whereby the Church of England should administer the Residential Schools provided for her Indian adherents on the basis of a fixed per capita grant for each child admitted to residence, plus the cost of live stock, certain items of equipment, repairs to buildings, etc. As the total sums provided by the government do not fully meet the operating costs, church organizations such as the Women's Auxiliary, Sunday Schools, Young People's Societies, etc., assist in raising the balance.



St. Michael's, Alert Bay, School boat which was built by the pupils.

The cash contributions of \$50.00 per child made to supplement the government grants have been a great help to the society, in addition to the splendid contribution of clothing made annually by the Women's Auxiliary for all school girls and the boys of twelve years of age and under. (The W.A. support all the women members of the Staff in these Schools—24 missionaries and 77 mission workers.)

The Syllabus of Instruction adopted is that prescribed by the Department of Education in the Province or Territory in which the School is located. From the standpoint of academic education this arrangement has proved very satisfactory so far as it goes, but there is an increasing desire on the part of a great many of the Indian boys and girls themselves for technical instruction, and a strong effort is being made to meet this desire.

Above: This booklet lists 80 Residential Schools, 275 Day Schools, and 10 Improved Day Schools. Also of note are 10 combined Indian and White schools.

Total enrollment is listed in 1937 as 18,297 (8,930 boys and 9,367 girls.)

Left: St. Andrew's School, White Fish Lake, Alberta; Old Sun School, Gleichen, Alberta.

The Gleichen, Alberta boarding school pictured here is the second building known as "Old Sun." An earlier building, known also as White Eagle's Boarding School and Short Robe, existed previously on the Blackfoot reserve.

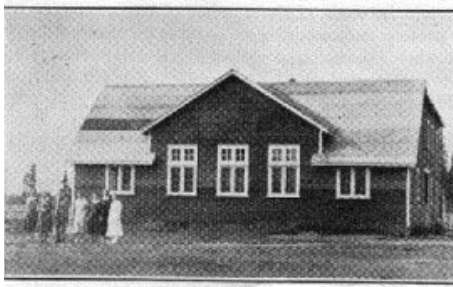
Right: St. Paul's, Cardston, Alberta; St. Cyprian's, Brocket, Alberta; St. Barnabas, Lloydminster, Saskatchewan.

St. Cyprian's, as indicated in this booklet, was also known as Victoria Jubilee Home.

St. Barnabas, or the Onion Lake Residential School, was destroyed by fire in 1943 and rebuilt.

Below: Fort George School, on the eastern shore of James Bay.

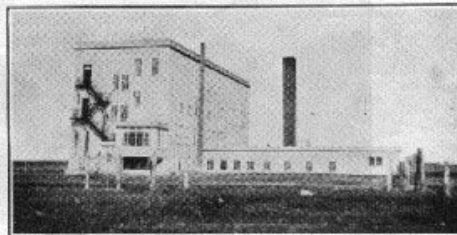
Established in 1933, Fort George (or St. Phillip's, as it was also known), took many students from the north. This was the first Anglican school commissioned in Quebec.



St. Paul's School, Cardston, Alta., Diocese of Calgary.

Situated in the midst of a thriving Indian farming settlement at the south end of the largest Indian Reserve in the Dominion—the Blood Reserve. The present School was opened in June, 1923, with accommodation for 140 pupils and a Staff of 15.

St. Cyprian's (Pelican) School, Brocket, Alta., Diocese of Calgary.



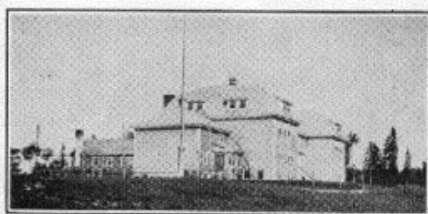
The first Residential School was opened in 1890; in 1897 a larger and better building, the "Victoria Jubilee Home", was opened by the Duke of Aberdeen, at that time Governor-General of Canada. In 1926 the new School was officially opened, with a capacity of 50 pupils.



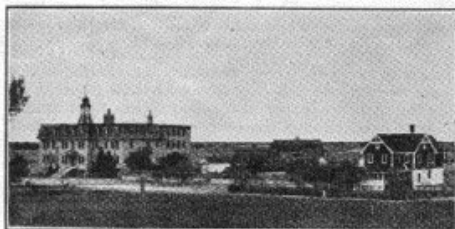
St. Barnabas School, Lloydminster, Sask., is situated 20 miles from Frog Lake on Osam Lake Reserve. Diocese of Saskatchewan.

This School opened in January, 1925 (capacity 100) is connected with the outside world by means of motor car, truck, telephone and telegraph. Here, as in all the other Schools, excellent vocational training is being given.

Sioux Lookout School is located approximately seven miles from the town of Sioux Lookout, Ont., Diocese of Keewatin.



On arrival at the Schools the children are carefully examined for T.B., and this is followed up when possible by the newly established Government travelling clinic. The matrons in most Schools are trained nurses.

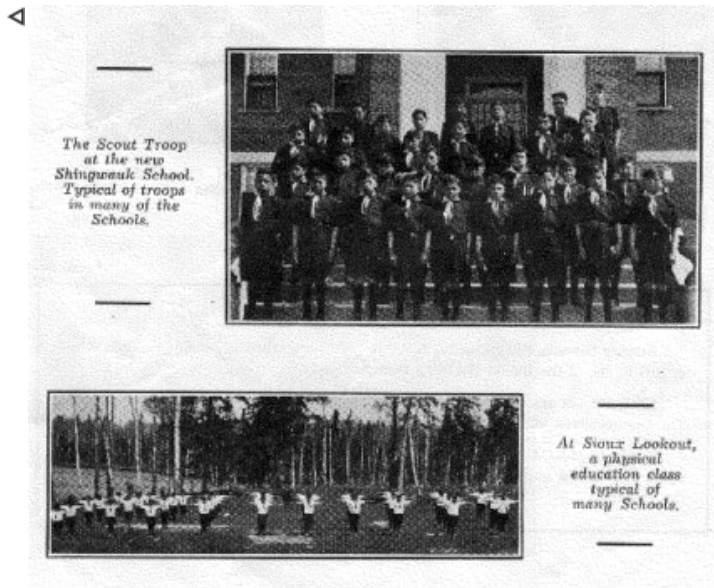


Elkhorn School, near the Town of Elkhorn, Man., Diocese of Brandon.

Left: Sioux Lookout School in Ontario; Elkhorn School, Manitoba.

Sioux Lookout was also known as Pelican Lake Day School.

Washakada Indian Residential School—later on Elkhorn—was moved after the CP railroad purchased the land on which the school was situated. Elkhorn closed around 1950.



The Scout Troop at the new Shingwauk School. Typical of troops in many of the Schools.

At Sioux Lookout, a physical education class typical of many Schools.

Left: Scout Troop at Shingwauk Indian Residential School, Sault Ste. Marie, Ontario. The original building burnt down six days after opening. Today, the former residential school houses part of Algoma College.



Above: Unidentified students, Saskatchewan.

Below: Nora Gladstone of St. Paul's and John Jeffries of Chapleau.



A sewing class in one of our Schools, in which the girls are taught mending and plain sewing.

Even many of the older generation of Indians are now no longer impressed by those Whitemen or Redmen who disparage the Whiteman's standards and would continue to Indianize the Indian by extolling the indigenous culture which existed before the Whiteman came. The Indians are demanding as their right the benefits and advantages of the Whiteman's education for themselves and for their children.

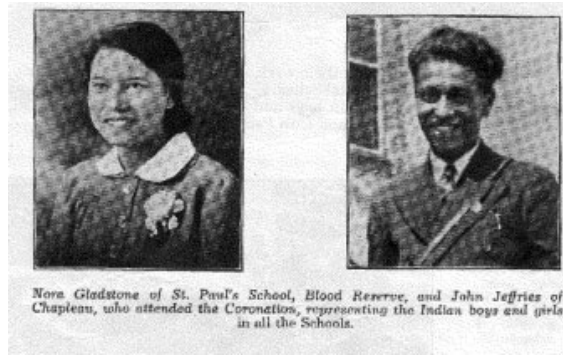
They are realizing more and more that they stand on the threshold of a new life, and that if they are to continue to live and to take their place in the new social order which the irresistible advance of civilization has built around them, they and their children must receive the help which the Indian Residential Schools are able to provide.

This help enables them to look upon the future as a new era, one inevitably different from the past in which individual ambition, unaided by the show and trappings of ancient Indian custom, must contend with the complexities and competitions of a modern world. In the Indian Residential Schools the children are taught the dignity of hard work and self-reliance. The teaching given puts hygiene into housekeeping, shows them how to get well when sick, and how to stay well, encourages practical and sanitary clothing, reveals and inculcates the principles of Christian living and Christian family life, and prepares the way for an increase in the Indian population.



Sacking vegetables at a Western School.

Meat, vegetables, butter and eggs are in most cases produced by the Schools for their own use, and in some the wheat to be ground into flour.



Nora Gladstone of St. Paul's School, Blood Reserve, and John Jeffries of Chapleau, who attended the Coronation, representing the Indian boys and girls in all the Schools.

Below: A choir from St. Barnabas, Onion Lake.



This (at St. Barnabas, Onion Lake) is one of the well-trained choirs in our Residential Schools. In several cases a music teacher is included in the School Staff.

Breaking the Code of Silence

BY ISABELLE KNOCKWOOD

The first step in Healing is to talk. Your silence makes your abuser more powerful. It would even be more healing for former students of Indian Residential Schools to name names.

The Code of Silence was an unwritten rule imposed on Mi'kmaw children ages 7 to 16 who were resident students at the Indian Residential School in Shubenacadie in Nova Scotia from 1929 to 1966. Its purpose was to prevent resident students from talking about what they had seen and heard behind those high brick walls of the school on the hill which housed two hundred children at one given time. Residential

Schools for First Nation students was funded by the Federal Government and administered by the Roman Catholic Church. These two powerful institutions worked in collusion in their unholy mission to "civilize the savages" and "make them white." Imposing the "Code of Silence" as one method to prevent former students from even talking after they left the school. When people refuse to talk, then it is impossible for lawyers, counsellors and researchers to find out what happened. Survivors of residential schools are the only ones who know what teaching methods were used by the priests, nun and brothers who taught at Indian residential schools, and if they tell us their stories then maybe we can take steps now to see that it never happens again. If it is still going on in public schools, then we can take steps to stop it.

A code of silence is taught orally and is usually accompanied by threats and promises. It is unwritten and consists of simple rules, regulations and behaviour which is difficult to identify because there is no documentation. Instead, the code is passed down orally under the guise of loyalty to the institution. When instructions are unwritten, the transmitters of knowledge—namely, the teachers and administrators—are free to use whatever teaching methods they can devise in order to keep secrets.

The two main teaching methods used at the Residential School to maintain secrecy were 1. Fear and 2. Favouritism.

Using fear to keep secrets is highly effective if pain is applied around the head, face and throat. This included punching the mouth with fists or objects such as spoons, forks or clothes brushes, pulling the lips forward with an up-and-down motion, pinching the throat where the vocal chords are located, picking up children by the cheeks or ears, boxing or pulling on the ears, blackening the eyes, pulling hair from behind and snapping back the head, or smashing the child's head on the wall, cement floor and blackboard. These were everyday practice. Watching a child being beaten was emotionally traumatic because the beating was accompanied by a nun's loud voice booming in the background, "SHUT UP! I TOLD YOU TO SHUT UP YOU LITTLE CUSSES!" Children who watched such a beating swallowed hard and dared not cry.



Violation of Philomela. 17th-century drawing. Artist unknown.

My sister remembers Sister Wikew, who looked after the girls, lined them up in a row, took a pair of scissors out of the medicine cabinet and called one little girl up, saying, "I'm not really going to cut you. I just want the others to see what I am going to do to anyone who lies to me." Then she told the girl to stick out her tongue. The little girl obeyed and the nun took a towel from the rack and wrapped it around the little girl's tongue. Then she took the scissors and went snip, snip under the towel. From where we were standing, the other little ones thought that she had snipped off the tongue.

Mail coming in from family, and letters written by the students, were thoroughly censored. It was not unusual for a child to get a letter from home that had lines and paragraphs blacked out or simply cut out. When the child held up the letter, all the other children looked up in total amazement, thinking their own thoughts but daring not to comment. The mutilated letter sent an ominous message. Usually, there were no nuns around when this happened. They simply delivered the letter and scrambled off down one of the many long, dark corridors in the school. Nobody spoke, for they never knew which of the students was a squealer.

A squealer was a student resident—usually a summer girl who did not go home for vacation—who reported everything said by the other students. They were rewarded for their information with small favours, and this is how the method of favouritism was used. It was easy to identify the squealers. They got to work on the altar, and in the priests' and nuns' dining rooms. They were never strapped or beaten.

Thus, the Code of Silence was imposed by the administration and maintained by the students. The students unwittingly became the instruments of their own oppression, which was why the Code was so difficult to break.

The term graduation was unheard of because there were never any report cards. Children were moved up to the next grade only when they grew tall enough to reach the machinery in the laundry, kitchen, barn and furnace. Upon discharge, former residential school students brought the Code of Silence to the Indian reserves. "Keep your mouth shut and don't rock the boat or you will lose what little you have." That is oppression in its highest form.

The Indian Residential School was closed down by the Native Brotherhood in 1966 because former students began to speak out publicly about the mistreatment of native students there. A man who was whipped in 1934 by Father Mackey and Maintenance Man Mr. McLeod showed the Brotherhood the scars on his back. That was evidence enough to close the school down.





In 1985, I came home to Indian Brook reserve from the big city, Boston. The derelict school was still standing on the hill and I took a picture of it without getting out of my car. I thought the nuns were still watching my every move from the broken windows. I left the school in 1945, and now I was a grandmother and still afraid of Father Mackey and Sister Superior and Wekew (Sister Mary Leonard), even though they were all dead. This demonstrates the long-term effects of the silence code. I was silent for twelve years while a student there, and silent for forty years since I left the school.



Since no one was talking to me, I went up to the old building and thought maybe the bricks would talk to me. I took a picture of every room in the condemned school, and when they were developed, there were weird faces inside the peeling plaster falling from the walls and ceilings. The dungeon where children were kept for days on bread and water became infamous as the picture which evoked most of the memories. The photographs helped to jog people's memories, and a flood of stories was taped and transcribed on computer.

I began collecting stories from survivors of the residential school, which some of us call the Resi. Very few people would talk about it, let alone let themselves be taped. We were still afraid, but in Peter Julian's and Nora Bernard's and Betsey's spirit, courage had replaced the fear. They were the first ones to allow me to tape and write their stories.

I worried about getting sued. The Micmac News carried two stories by Conrad Paul sometime in the early 1960s, and the Sisters of Charity put an injunction on the articles. The story was squelched. When I arrived on the scene in 1985, not knowing about Conrad Paul, I innocently went to the Mother House to research. I was given a packet of newspaper articles saying how the nuns loved the dear Indian children. When I returned for more

After that, more students agreed to have their stories told. Some asked not to be taped; other remained anonymous.

research, I was shown the door and told not to come back. Peter Julian and Nora Bernard assured me that they would stand behind me. "They can't jail all of us," they said.

Unfortunately I could not use their stories in my book *Out of the Depths*, because a consent form had to be signed for this purpose.

In 1986, I decided to have a Reunion. I approached the Mi'kmaw Spiritual Leader, Noel Knockwood, and asked him to bless the school. He refused. "You're going to rile up the evil spirits and they will jump inside you or someone." I then asked the Medicine Man David Gehue to bless the school and he said, "I wouldn't touch it with a ten-foot pole." It was up to me. YIKES!

People came knocking on my door at night, after the Band office was closed, in order not to be seen by the church goers for fear of losing their Ration cheques. Thus, in darkness, under cover of the night world, former students met at my house and told about their experiences. From that time, I had collected over forty-seven stories. This gave me confidence to venture to other reserves to show photographs of the school and find people to interview. My intention was not to write a book, but to give the survivors a written account to show their children.

There I stood alone, shivering in the early morning fog, around 6 am on top of the hill where, behind me, the Resi once stood. I lit my sweet grass and smudged, and called out, "Mamma, Mom help me!"

Then one morning a young man came to my house and told me that word got out that I was writing about the school. "People say you are bad-mouthing the church and they will take pockshots at your house and slash your tires." I stopped interviewing and would not open the door at night when people came. I had a fifteen year-old son and a seven year-old granddaughter inside my home.

Honest to God, coming up the hill I saw the headlights of an approaching car. It came up to me and Marie Francis climbed out carrying a drum, helped by two young people. "Isabelle," she called out, "we came to help. We brought the Drum from the Friendship Centre in Halifax."

But the story never left my mind. It stayed with me every night before I went to bed. It was in my dreams, in my long-term memory, and in every waking moment. I was always questioning Why? Why did the priest and nuns hate us? Why were they so cruel? Who told them to do that to us? Which school did they attend in order to all have similar goals and objectives?

"Marie, how did you know that I needed support?" I was crying and laughing at the same time.

"I just knew," she said, hugging me. "I know these things."

Below: First Reunion, 1987. "We started off by saying our names and our numbers that we had at school." Isabelle Knockwood was referred to as Number 58 and 28.



Then we did the Sunrise Ceremony, and we drummed and sang a chant to ask our ancestors for help.

Over three hundred people came to the IRS Reunion, but not all at the same time. Cars were lined up on top of the hill, along the Shubie River road and down along Maitland Road. They came to celebrate the breaking of the Code of Silence, but they didn't know it. Neither did I.

I went back to university in 1989. I was 58 years old. In 1992, when I was 62 years old, *Out of the Depths: the experiences of Mi'kmaw children at the Indian Residential School in Shubenacadie, Nova Scotia* was published. The Code of Silence is broken and documented.

The Healing process has started and is well on its way to complete recovery for many of us. Thanks to the first people who had the courage to TALK.

Isabelle Knockwood is the author of Out of the Depths: the experiences of Mi'kmaw children at the Indian Residential School in Shubenacadie, Nova Scotia, published in Lockeport, Nova Scotia by Roseway Publishing. •



The Phantom of Racism: Racism and Indigenous Peoples

Racism has historically been a banner to justify the enterprises of expansion, conquest, colonization and domination and has walked hand in hand with intolerance, injustice and violence.

-Rigoberta Menchú Tum, Guatemalan Indigenous Leader and Nobel Peace Prize Laureate, "The Problem of Racism on the Threshold of the 21st Century."

"Doctrines of Dispossession"

Racism against Indigenous peoples

Historians and academics agree that the colonization of the New World saw extreme expressions of racism – massacres, forced – march relocations, the "Indian wars", death by starvation and disease. Today, such practices would be called ethnic cleansing and genocide. What seems even more appalling for contemporary minds is that the subjugation of the native peoples of the New World was legally sanctioned. "Laws" of "discovery", "conquest" and "*terra nullius*" made up the "doctrines of dispossession", according to Erica Irene Daes, chairperson/rapporteur of the United Nations Working Group on Indigenous Populations, in a study on indigenous peoples and their relationship to land.

Specifically, in the fifteenth century, two Papal Bulls set the stage for European domination of the New World and Africa. *Romanus Pontifex*, issued by Pope Nicholas V to King Alfonso V of Portugal in 1452, declared war against all non-Christians throughout the world, and specifically sanctioned and promoted the conquest, colonization, and exploitation of non-Christian nations and their territories. *Inter Caetera*, issued by Pope Alexander VI in 1493 to the King and Queen of Spain following the voyage of Christopher Columbus to the island he called Hispaniola, officially established Christian dominion over the New World. It called for the subjugation of the native inhabitants and their territories, and divided all newly discovered or yet-to-be discovered lands into two – giving Spain rights of conquest and dominion over one side of the globe and Portugal over the other. The subsequent Treaty of Tordesillas (1494) re-divided the globe with the result that most Brazilians today speak Portuguese rather than Spanish, as in the rest of Latin America. The Papal Bulls have never been revoked, although indigenous representatives have asked the Vatican to consider doing so.

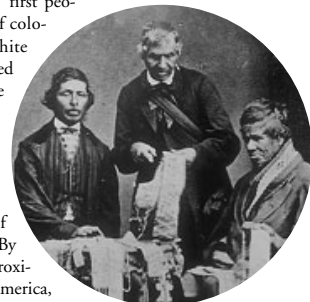
These "doctrines of discovery" provided the basis for both the "law of nations" and subsequent international law. Thus, they allowed Christian nations to claim "unoccupied lands" (*terra nullius*), or lands belonging to "heathens" or "pagans". In many parts of the world, these concepts later gave rise to the situation of many Native peoples in the today – dependent nations or wards of the State, whose ownership of their land could be revoked – or "extinguished" – at any time by the Government.

Indigenous leaders today contend that it is essentially discriminatory that native title does not confer the same privileges as ordinary title. According to Mick Dodson, an Australian Aboriginal lawyer, the concept of extinguishment "treats indigenous rights and interests in land as inferior to all other titles". According to indigenous law and custom, indigenous interests can only hold native title, and, according to the law put into place since then by the European immigrants, native title can be extinguished.

In an earlier age, these actions were defended as being in the "best interests" of the Indian/Aboriginal child, to improve her chances in the modern world. Assimilation was the goal. The value inherent in indigenous cultures and knowledge was not then recognized.

Indigenous Peoples in the 'New World'

The world's indigenous peoples – or "first peoples" – do not share the same story of colonization. In the New World, white European colonizers arrived and settled suddenly, with drastic results. The indigenous peoples were pushed aside and marginalized by the dominant descendants of Europeans. Some peoples have disappeared, or nearly so. Modern estimates place the 15th century, or pre-Columbus, population of North America at 10 to 12 million. By the 1890s, it had been reduced to approximately 300,000. In parts of Latin America, the results were similar; in others, there are still majority indigenous populations. But even in those areas, indigenous people are often at a disadvantage. Indigenous peoples in Latin America still face the same obstacles as indigenous peoples elsewhere – primarily, separation from their lands. And that separation is usually based on distinctions originally deriving from race.



Indigenous peoples in the 'Old World'

Among African peoples, there are clearly groups of peoples who have always lived where they are, who have struggled to maintain their culture, their language and their way of life, and who suffer problems similar to those of indigenous peoples everywhere, particularly when forcibly separated from their lands. These include poverty, marginalization, the loss of culture and language, and the subsequent problems of identity that often lead to social problems such as alcoholism and suicide. Because of these particular similarities, many people find it useful and suitable to consider such groups indigenous peoples.

The hunter-gatherer Forest Peoples (Pygmies) of the central African rainforests, comprising many groups, are threatened by conservation policies, logging, the spread of agriculture, and political upheavals and civil wars. They are usually at the bottom of the social structure. It is ironic that modern conservation policies intended to protect species of animals, not groups of humans, forbid many of these hunter-gatherers from hunting.

Nomadic pastoralist peoples like the Maasai and Samburu of east Africa are struggling with the encroachment of farming and conservation into their areas. As they are limited to smaller and smaller spaces, it becomes more and more dif- ▶

"Doctrines of Dispossession"

Racism against Indigenous peoples

difficult for them to maintain their livestock, especially in difficult periods, such as times of drought. Increasingly, they are being forced to move to urban areas.

The San, or Bushmen, of southern Africa have in some cases disappeared, or nearly so, as they have lost or been driven from their traditional homelands. Large numbers remain in Namibia, but they are usually impoverished and unable to live their traditional way of life. Many of them, with nowhere to go, have simply stayed, and now find themselves poorly paid laborers on farms – made up of their traditional territory – now owned by whites or by other Africans.

The Imazighen (Berbers) are the indigenous peoples of northern Africa and the Sahel. The best known Imazighen may be the Tuareg. Most Imazighen who have not been assimilated live in the mountains or the desert. In Mediterranean areas, they have become sedentary; those living in the desert are usually nomadic. Today they exist as small linguistic pockets, with few, if any, cultural protections. Activists are working to maintain their language and culture.

"Well-intentioned" discrimination: the cost

In Australia, Canada and the United States, one practice which has only been recognized as discriminatory and damaging in the second half of the 20th century is the forced removal of Native/Aboriginal children from their homes. In Australia, the practice focused on mixed-race Aboriginal children, who were forcibly taken from their parents and given to adoptive white families. These children usually grew up without the knowledge that they were in fact partly Aboriginal. Today they have been named the "Stolen Generation".

In the US and Canada, Native children were sent to the notorious residential schools, which persisted well into the latter part of the 20th century. Language, religion and cultural beliefs were often the objects of ridicule. Speaking native words was forbidden, and often earned physical punishment – to force a stubborn Indian child to learn to speak good English. Contact with parents and family was often discouraged, or even disallowed. In the worst examples, to discourage run-aways, children were told their parents had died, that there was no home to return to; or, vice versa, to discourage parental visits, families were told that their children had died. In an ironic twist, these falsehoods sometimes proved prophetic: there were cases where children did run away in mid-winter, dressed only in nightclothes, hoping to find their way home. Today it is assumed that they froze to death, as their parents have never been able to find them.

In an earlier age, these actions were defended as being in the "best interests" of the Indian/Aboriginal child, to improve her chances in the modern world. Assimilation was the goal. The value inherent in indigenous cultures and knowledge was not then recognized.

In isolated areas, some residential schools attracted faculty and staff of the sort who prey on children. Extensive physical and sexual abuse has been documented. In North America, as the abuse has come to light, victims have been identified and there have been attempts to provide remedies and retribution.

The United Nations Tackles the Problem of Discrimination against Indigenous Populations

The United Nations first focused its attention formally on the problems of indigenous peoples in the context of its work against racism and discrimination.

In 1970, the Subcommittee on Prevention and Discrimination and Protection of Minorities (a subsidiary body of the Commission on Human Rights) commissioned Special Rapporteur Martinez Cobo of Ecuador to undertake a study on "The Problem of Discrimination against Indigenous Populations". That monumental study, completed only in 1984, carefully documented modern discrimination against indigenous peoples and their precarious situation. His report catalogued the wide variety of laws in place to protect native peoples: some of these were discriminatory in concept, and others were routinely disregarded by

"Gathering Strength - an Aboriginal Action Plan" called for a renewed partnership with Aboriginal people based on recognizing past mistakes and injustices, the advancement of reconciliation, healing and renewal, and the building of a joint plan for the future. The Government also offered a Statement of Reconciliation, in which it said "To those of you who suffered this tragedy at residential schools, we are deeply sorry."

the dominant community. It concluded that the continuous discrimination against indigenous peoples threatened their existence.

The report found that some governments denied that indigenous peoples existed within their borders. Others denied the existence of any kind of discrimination - in contradiction to the reality encountered. It described cases where the governmental authorities, when reporting on the situation of indigenous peoples, unwittingly betrayed their baldly discriminatory thinking. For example, a governmental official in the Americas replied to Mr. Cobo's request for information on "protective measures" by stating: "In our civil legislation, the Indians are not even included among the incapable persons." Another responded: "They are not inscribed in the Birth Register, which means that they have no legal civil personality. They are beings without political, social or economic obligations. They do not vote. They pay no taxes." A judicial decision concluded that an Indian could not be found guilty of homicide because of "unsurmountable ignorance", stating "Although in our country they belong to the category of Citizens with rights and duties.... The Indian does not reach the text of Law. He does not understand it."



The establishment of the United Nations Working Group on Indigenous Populations in 1982 was a direct result of the Cobo study. Consisting of five independent experts, the Working Group meets annually in Geneva, and, until now, has been the only arena in the United Nations system in which indigenous peoples could state their views. The United Nations International Decade of the World's Indigenous People (1995-2004) has helped to focus efforts in the UN system on two primary goals: the creation of a Permanent Forum on Indigenous Issues, and the drafting of a declaration on the rights of indigenous peoples. The draft Declaration is still under consideration by the UN Commission on Human Rights. The Economic and Social Council (ECOSOC), the UN Charter body to which the Commission on Human Rights reports, recently took steps to establish the Permanent Forum on Indigenous Issues, which will consist of eight governmental experts and eight indigenous representatives. Indigenous representatives will for the first time be allowed to address directly an official United Nations Charter body, ECOSOC.

Due to growing concerns about the environment, the activity undertaken by the Working Group and other United Nations bodies and the advocacy work ▶

"Doctrines of Dispossession"

Racism against Indigenous peoples

carried on by indigenous groups and non-governmental organizations, indigenous peoples worldwide are receiving increasing attention from their respective governments. Countries such as Canada, Australia and the United States have focused efforts on settling land claims with indigenous groups and on achieving reconciliation for past injuries, including those done in the name of assimilation. In Scandinavia, the native Saami have established a parliamentary forum across their national borders. In Africa, indigenous groups have just begun to mobilize. In other areas, indigenous groups have taken strong positions in defiance of their governments. And in a first, a UN-brokered peace agreement in the civil war in Guatemala gave a specific role to indigenous peoples. But a lot has not been settled.

Retribution: Land claims and more

Native groups have made a great deal of progress in pursuing land claims, particularly in the Americas and Australia. Of particular note is Nunavut, Canada's newest and largest territory. Established on 1 April 1999 to be a homeland for the Inuit, who make up 85 per cent of its population, it was the result of the process that began in the early 1970s when Canada decided to negotiate settlements with aboriginal groups that filed land claims. The establishment of Nunavut represents a new level of indigenous self-determination in Canada.



In response to the reports of widespread abuse in the residential school system, the Law Commission of Canada in 1996 published a report, "Restoring Dignity: Responding to Child Abuse in Canadian Institutions". In its research, the Commission found that, in addition to physical and sexual abuse, it was imperative to also consider the emotional, racial and cultural abuse. Following the report, the Government of Canada announced a new programme "Gathering Strength – an Aboriginal Action Plan". It called for a renewed partnership with Aboriginal people based on recognizing past mistakes and injustices, the advancement of reconciliation, healing and renewal, and the building of a joint plan for the future. The Government also offered a Statement of Reconciliation, in which it said "To those of you who suffered this tragedy at residential schools, we are deeply sorry."

Unfortunately, it has become apparent that resolving such emotionally charged issues will take a great deal of time and commitment. With over 6,000 lawsuits currently seeking reparations for physical and sexual abuse, the Churches who ran the schools for the Canadian Government and who are co-defendants in the suits report that they are facing almost certain bankruptcy. And a number of the victims of abuse have committed suicide.

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Elsewhere in North America, the United States is also in the process of settling many land claims. Some Indian Nations have successfully established a level of sovereignty. A few have established casinos that have become multi-billion dollar industries and that provide needed jobs to depressed areas – and not just to residents of the reservation.

In one particularly difficult case, the Federal Government has filed suit against New York State for illegally acquiring and selling land belonging to the Oneida Nation – land that is now occupied by thousands of upset American homeowners. While the Oneida Nation has insisted throughout that they have no intention of seizing anyone's land or evicting anyone, feelings have run very high. Death threats have been made.

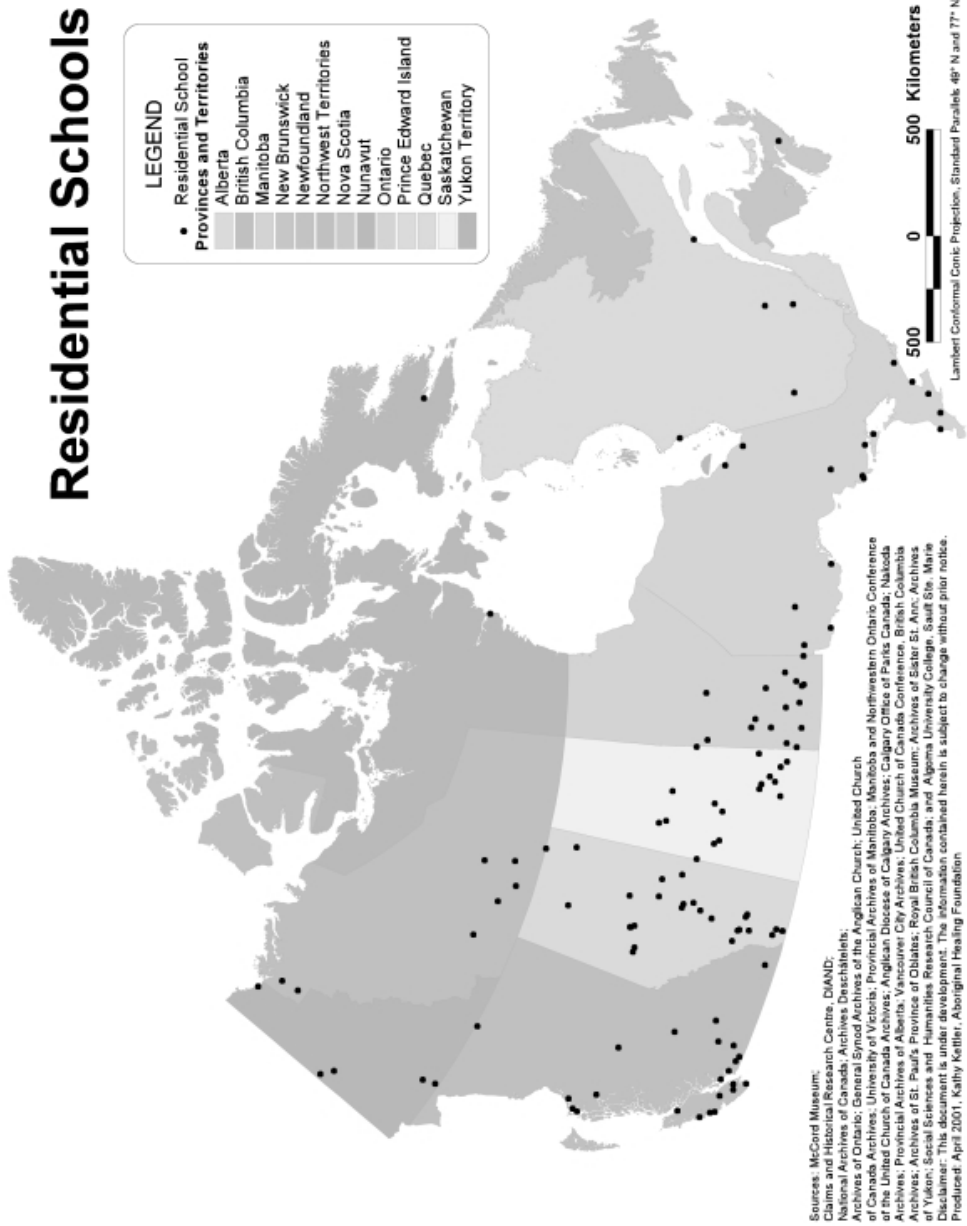
The Cayugas, the Senecas, the Mohawks and the Onondagas – all Haudenosaunee, or members of the Iroquois Confederacy, along with the Oneida Nation – also have claims on property in New York State. Because the population of New York State is much more dense than in most other areas of "Indian country", these may prove difficult to resolve to everyone's mutual satisfaction.

Pine Ridge Reservation, in South Dakota, is the poorest county in the United States of America. The midwestern states are also the site of more obvious racism against Native Americans. It has been commonly charged that there are two tiers of justice, one for Native Americans and another for "whites". Native Americans say that crimes committed against them – including those resulting in death – receive only a cursory investigation, while crimes committed against "whites", allegedly committed by Native Americans, are fiercely prosecuted. And daily expressions of racism of the type long thought to exist only in memory still occur – but the apparent recipients are Native Americans. The segregated lunch counters of the South may no longer exist, but Native Americans say they are not surprised when they are refused service in a coffee shop. Such experiences of Native Americans living in Indian Country, however, are not known to vast majority of American citizens. Which gives rise to another question: is racism against Native Americans less likely to be covered by the mainstream media?

World Conference against Racism

The problems indigenous people face will be high on the agenda of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance set to take place from 31 August to 7 September in Durban, South Africa. At that meeting the international community is expected to broaden its focus on the wide variety of modern forms of racism and discrimination. The title of the Conference makes it clear that the fight against racism is more than just about colour. •

Residential Schools



Residential School Letters

The 3 letters on the next page testify to the poor nutritional standards one could find in the residential schools. The correspondence concerns the Mohawk Institute in Brantford, Ontario (known to students as the "Mush hole") and the Brandon Indian Industrial School.



Blood on the Floor (1959)
FRANCIS BACON.

Dear Major MacKay:

Milk - Mohawk Institute

Our Medical Attendant of the Mohawk Institute at Brantford, Dr. Harold Palmer (Child Specialist) has again taken up with me the question of milk given the children in this institution.

As you know, it is against provincial law for institutions to use unpasteurized milk. It is also illegal to sell it in Ontario.

I fully agree with the statements made in Doctor Palmer's letter to Mr. Phelan, dated June 22, and would strongly urge that pressure be brought upon the school to pasteurize their milk. The health officer of the Brant County Health Unit would be within his jurisdiction if he ordered this done and instituted proceedings if his orders were not carried out.

I also object strongly to not giving the whole milk to the children. I think it a downright shame that they should only be fed skim milk. These children need whole milk and it does not seem right to me that a dairy herd kept at a residential school should be used for revenue for the sale of cream and deprive the children of whole milk.

Yours very truly,

Major D. M. MacKay,
Director
Indian Affairs Branch,
Citizenship & Immigration,
Ottawa

P. E. Moore, M.D., D.P.H.
Director
Indian Health Services

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Indian Health Services

C.C. Dr. P. E. Moore, D.P.H., Department of National Health
32/25-1-466 (K)
and Welfare, Ottawa.

Ottawa, July 17, 1958(?)

Rev. Canon W.J. Zimmerman, M.A., B.D.,
Principal, Mohawk Institute,
Brantford, Ontario.

Dear Canon Zimmerman,

It has been brought to our attention that you are using unpasteurized milk at your school which is contrary to Provincial Health Regulations.

I must therefore insist that effective immediately you make arrangements to use only pasteurized milk at your school.

Yours sincerely,

[signature]

R.F. Davey,
Chief, Education Division.

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R.F. Davey,
Chief, Education Division.

Dr. Percy Moore, Esq.,
Medical Director of Indian Affairs,
Ottawa, Ontario.

Dear Percy:-

It had been brought to my attention that the Children at the Brandon Indian Industrial School are not being fed properly to the extent that they are garbaging around in the barns for food that should only be fed to the Barn occupants.

This information has been given to me by carpenters who have been working at the School and to say the least they are thoroughly disgusted.

I would respectfully suggest that this condition be investigated and if yourself or any member of your department checks up on this condition, I will personally see that they can meet reliable witnesses.

Dr. Percy Moore, Esq.,
Medical Director of Indian Affairs,
Ottawa, Ontario.

Dear Percy: -

It had been brought to my attention that the Children at the Brandon Indian Industrial School are not being fed properly to the extent that they are garbaging around in the [sic] barns for food that should only be fed to the Barn occupants.

This information has been given to me by carpenters who have been working at the School and to say the least they are thoroughly disgusted.

I would respectfully suggest that this condition be investigated [sic] and if you yourself or any member of your department checks up on this condition, I will personally see that they can meet reliable witnesses.

p o e m s

Survivors

At the age of seven, they took us from our homes
They cut off our braids
Told our parents they would go to jail
Without fail
If they did not send us to residential school
Our parents were not fools
They knew they were going to be used as tools
for the priests and nuns

What a process they put us through
Took away our culture, language and tradition
They shamed and sexually, physically, mentally abused us
All in the name of the Lord

As we grew older
We could not forget the past
It would for generations last
What the priests and nuns did
To a once proud race
Now we have alcohol and drugs to make us forget
Our ways are lost
But not by choice
But by who ruled at the time

- Ron Soto,
Member of Sturgeon Lake First Nation, Alberta.
February 26, 2001.

Sedna's Sore Hands

Having no fingers to wipe her tears
Sedna collects memories of long ago years
Through only one eye she is seeing
How she's no longer the most important being
Waiting for the Shamans to braid her hair
She often wonders if they still care
Her sympathy comes from her creatures of the sea
-No longer a major necessity
The people were careful not to break a taboo
If they did, they knew
Bad spirits, evil influences would enter their community, their home
We've broken many of her laws
Rarely talked about anymore
We're living in poverty and we are poor
Not enough money for the expensive food at the grocery store
We don't have enough homes
We don't build them ourselves anymore
There's no more blood on the knife
That stabbed Sedna

Aasivak's Muskox Horns

Power of the muskox helping spirit
Take me away; I'm stuck in the city
I want to eat caribou with the man on the moon
Wriggle out of my shadow that's following me around
As I walk through downtown
Busker's on the street
Drummers pounding the beat
Spare some change asks the man without a home
Everyone with their cellar phone
I want to kayak back
to where I tore off my eyebrow
Blood pouring down
I ate my eyebrow and it grew back instantly
Aasivak, am I still the same?
Down here, struggling with my human identity
My people yell at me and put me down
Saying I am not Inuk
Take a good look
Inspect your spectacles and see my face
Once tattooed in another time and place
I come from two, too different worlds
You blind one be quiet now or
Sedna's dog husband will grab you
Or the government man will take you away.

- Tracy Aasivak Brown.

Comments: This poem is sort of about my struggle (a personal one and an influential one that I was stressed out about) for not being Inuk enough because I grew up down south and I am not fluent in Inuktitut. It describes how I am stuck in the ways of the south, my yearning to be in the North and to connect spiritually with the place of my origin. It also has a little bit of the traditional story about the Spider (Aasivak) and Aasivak is my namesake. When children were misbehaving parents use to tell the last two verses to their kids.

We lost a lot
But, we still have what the Elders taught
We are still in touch with our old ways
We will remember and understand
Stories, hunting and being on the land
We will guide ourselves to a comfortable path
Incorporating new and never forgetting the past
The strength and the beauty will shine and we'll see
Our ancestors guiding us and telling we can
Make Sedna's sore hands comprehend
The chaos of change since the white man

- Tracy Aasivak Brown.

Comments: I wrote that the animals were no longer a major necessity but they still are in many places up North. To make warm cloths for hunters, to eat because food is very expensive, and for many other reasons but not as much as in the past. People can now wear not as warm modern cloths, eat modern food; they don't use animal fat to heat their houses or cook with.

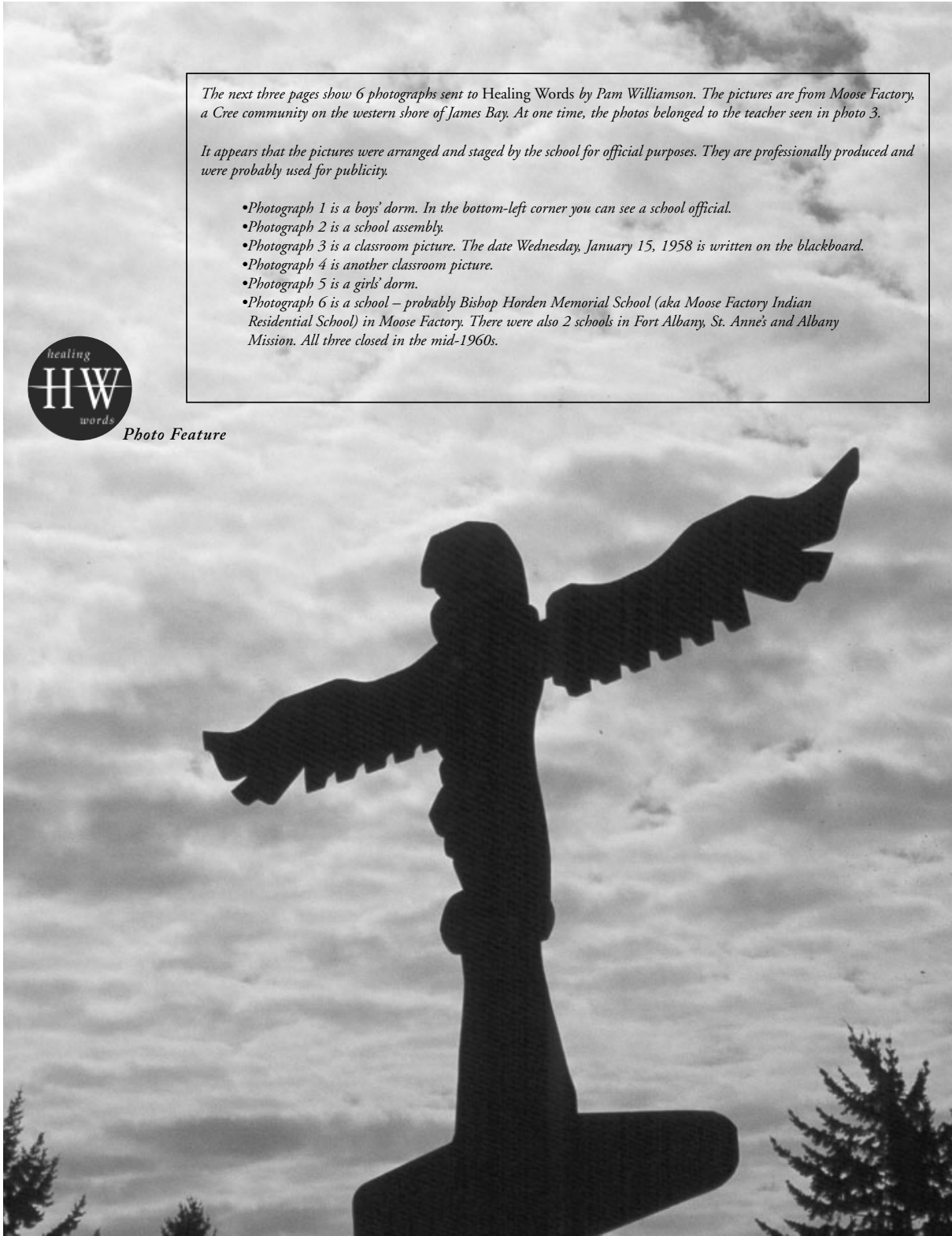
The next three pages show 6 photographs sent to Healing Words by Pam Williamson. The pictures are from Moose Factory, a Cree community on the western shore of James Bay. At one time, the photos belonged to the teacher seen in photo 3.

It appears that the pictures were arranged and staged by the school for official purposes. They are professionally produced and were probably used for publicity.

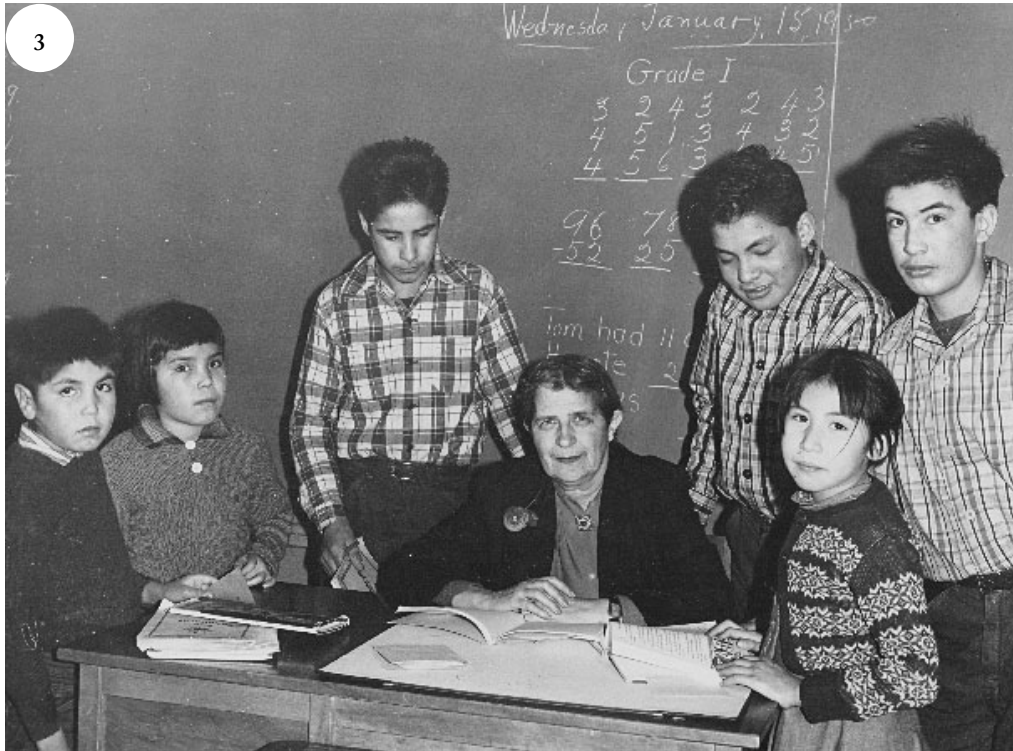
- *Photograph 1 is a boys' dorm. In the bottom-left corner you can see a school official.*
- *Photograph 2 is a school assembly.*
- *Photograph 3 is a classroom picture. The date Wednesday, January 15, 1958 is written on the blackboard.*
- *Photograph 4 is another classroom picture.*
- *Photograph 5 is a girls' dorm.*
- *Photograph 6 is a school – probably Bishop Horden Memorial School (aka Moose Factory Indian Residential School) in Moose Factory. There were also 2 schools in Fort Albany, St. Anne's and Albany Mission. All three closed in the mid-1960s.*



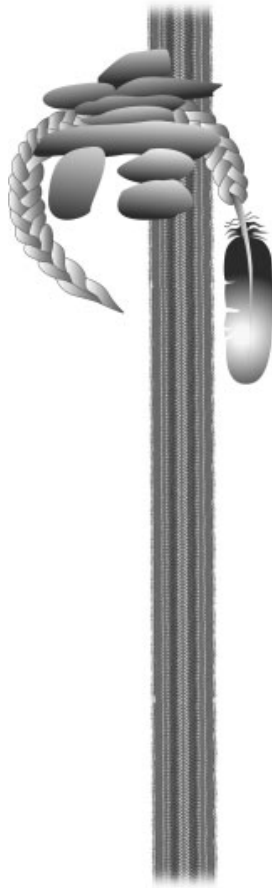
Photo Feature













NOTICE

The Aboriginal Healing Charitable Association (ACHA) would like to announce the winner for the 2001 logo contest.

The winning submission came from Nathalie Coutou of Wakefield, Quebec.


The new logo is pictured above.

history BRIEFS

THE ALDINA PROLITES
Residential Schools and Sport

The residential school was a place where some Aboriginal people first became interested in sport. Many people first played a sport while attending school. In 1947-1948, David Greysys organized a hockey team which featured players who had attended St. Michael's Indian Residential School in Duke Lake, Saskatchewan.




Northern Saskatchewan Midgets Hockey Champions 1950-51

A. Vinters, Coach
A. L'Espérance D. Sutherland
R. Greysys J.Sutherland, A. Longjohn G. Prosper, S. Lafond Rev. F.G. Chevrier
W. Ledoux, N. Lafond, A. Ledoux, J. Sanderson, Captain, A. McDonald, G. Daniels, R. Gamble, G. Daniels


Named the Aldina Prolites, the team consisted of only nine players. As students at St. Michael's Residential School, team members had won the Northern Saskatchewan Midget Hockey championship in 1947-48 and in 1950-1.

In the old days, the equipment that was used was what they could afford or make on their own. A new pair of skates would cost six dollars, and used ones would sell for two dollars. Players used to get a shoemaker to make shin pads out of canvas, felt and sticks. Jackets were used for their jerseys, elbow pads were made or purchased, and shoulder pads were used if they could afford them. Some players had gloves but those that didn't used outdoor working gloves.



Northern Saskatchewan Midget Hockey Champions 1947-48

L. Prosper H. Seesequisis I. Daniels A. Seesukisick
F. Sasakamoose G. Bird J.H. Ledoux P. Manitokan A. Bird N. Lafond
Rev. Fr. G.M. Lafour, omi H.Wichihin, R. Mike, A. Greysys, Rev. Fr. G.L. Rousseau, omi



Back: David Greysys-Bird, William Arcand, Sammy Arcand, Norman Lafond, Dave Lafond, Frederick Lafond
Front: Paul Hanson, Frank Sirois, Harold Greysys, Eric McDonald, Alex Greysys, Billy Sanderson

Source: <http://aboriginalcollections.ic.gc.ca/musekg/hockey.htm>



RESIDENTIAL SCHOOL TIMELINE:

1620 Franciscans open the first boarding school for aboriginal children in New France, but give up by 1629 for lack of students. The Jesuits follow, moving their schools closer to native villages, but still fail to attract students.

1668 Ursuline nuns establish a boarding school for girls, but also get discouraged by lack of attendance.

1800s Early Indian industrial schools are established by various churches; attendance is not compulsory.

1820s Homesteaders demand that Indians be somehow neutralised or removed from the land.

1830 Jurisdiction over Indian Affairs becomes civilian, when it is clear that native people are no longer needed as military allies.

1845 Government report to the legislative assembly of Upper Canada recommends that Indian boarding schools be set up.

1846 Government is committed to Indian residential schooling. Major denominations operate schools in Manitoba, Alberta, and B.C.

1847 The Ryerson Report supports creation of Industrial schools.

1857 Boarding schools are established at Metakatla (1857) & Mission (1861:63)

1867 The British North America Act makes Indian Education a federal responsibility. Indian Day Schools are being set up in accordance with Treaty provisions of the 1850s.

1876 The Indian Act makes all native people wards (children) of the government.

1879 The Davin Report recommends industrial schools be established as the most effective means of "civilising" the Indian population; residential schools are already being operated by various missions.

1880 Eleven schools are operating.

1889 The Department of Indian Affairs is created, placing Indian Agents across the country. Day schools begin to be eliminated. There are allegations and admission of physical and sexual abuse of girls by a principal at Ruperts Land School in Selkirk; the principal is reprimanded.

1892 An Order-in-Council regulates the operation of Indian Residential Schools; a formal partnership is established between government and churches.

1896 Forty-five schools are operating; eleven are in B.C., with 1500 students. Twenty-four are 'industrial schools', generally located further away from native communities, intended for fourteen to eighteen year-olds, but younger children also attend. Girls are trained in domestic duties, sewing, laundry, cleaning, and cooking; boys learn agriculture, carpentry, shoemaking, and blacksmithing. Boarding schools are developed for younger children; these are generally smaller, located in or near native communities. Both Industrial and Boarding schools place heavy emphasis on religious instruction, and allow only half days for academic studies.

1900 Thirty-nine industrial schools are operating. There is general concern about their lack of success; students are not fitting into white society, nor doing well back in their home communities. The large drop in the native population from disease and starvation, as well as immigration that was meeting Canada's labour needs call the vocational training policy into question.

1904 Residential schools have a deficit of \$50,000.

1907 The Bryce Report on appalling health conditions in the schools is published.

1909 Approximately eighty-eight schools are operating.

1910 Policy shifts from integration and assimilation to isolation and segregation of native people; educational intent is to return students to reserves with minimal basic skills. Focus changes from vocational/industrial training to practical rural tasks and skills. Some industrial schools close, but most just become known as "Indian Residential Schools"; the Industrial School model is completely abandoned by 1922.

1912 3904 students are attending residential schools.

1920 Mandatory education for children aged seven to fifteen is introduced. Numbers in residential schools increase.

1930 75% of native seven to fifteen year-olds are in residential schools. Three quarters of those are working at or below grade three level, with only 3% going beyond grade six.

1931 Over 80 schools are operating across Canada.

1932 8213 students are enrolled, with about 250 in grades nine to thirteen.

1938 The per capita grant paid by the federal government to the schools is \$180.00 per student, compared to \$294 to \$642 in the United States.

1945 9,149 students are enrolled; only slightly more than one hundred are beyond grade eight, and none beyond grade nine.

1946 -- 48 Special Joint Committee of Senate and House of Commons recommends Indian children be educated in mainstream schools.

1940s-50s Inuit children begin to be transported to residential schools and hostels.

1950 Over 40% of residential school staff have no professional training.

1951 The Indian Act shifts from segregation to integration. Some students begin to attend secular day schools where they are accessible. Many from smaller communities and remote areas remain in Indian Residential Schools.

1950s Standard curricula are introduced; the half day labour program is officially ended.

1957 Per capita grants are replaced with controlled cost funding.

1960s Approximately 10,000 students are attending 60 schools.

1969 Church partnerships are ended; the federal government takes direct control of the residential schools. 60% of native students are in provincial day schools; 7740 students are enrolled in 52 residential schools.

1970 Blue Quills IRS is the first school to come under First Nations control. The National Indian Brotherhood calls for an end to federal control of native schooling.

1979 1899 students remain in 12 residential schools.

1983 (84?) The last residential school, New Christie at Tofino, B.C. closes; hostels continue to operate.

Visit the *We Have Many Voices* website:
http://www.turtletrack.org/ManyVoices/Issue_5/Teach.htm

Aboriginal Peoples and Racism

http://www.crr.ca/fr/Publications/bibliography/FPub_BiblioAPR.htm

Adams, Howard. (1995).

A Tortured People: The Politics of Colonization.
Penticton, B.C. Theytus Books Ltd.
0-919441-77-7.

"Cultural racism, was and still is a more sophisticated and insidious form of eurocentrism. It is the degradation of and prejudice against Aboriginal life styles, including language, dress, food, and traditional social mores. Unlike the more obvious biases and gross errors that typify vulgar racism, cultural racism is more vague and flexible to suit new generations and is, therefore, harder to dispel from the mainstream's consciousness." (p. 29).

This book provides a history of Canadian colonialism and the role the government has played in its maintenance and character transformation. An analysis is provided concerning the relationship between Canadian colonialism, Aboriginal consciousness and Aboriginal political culture over time. In an effort to explain the roots of the Aboriginal struggle for self-determination, including recent militant resistance to state-policies, the author examines Canada's colonial legacy by covering the following issues: The Local Nature of Colonialism; Sources of Colonialism; The Challenge to Colonial Oppression; and Maintaining Colonization Under Neocolonialism.

Advisory Council on the Administration of Justice in Aboriginal Communities. (1995, Aug.).
Justice For and By the Aboriginals: Report and Recommendations of the Advisory Committee on the Administration of Justice in Aboriginal Québec. Québec. Ministère de la Justice. Advisory Council on the Administration of Justice in Aboriginal Communities.

"Regardless of the society in which we live, regardless of our milieu, justice always has a place. It must, however, be organized in such a way as to respect the people it is to serve. That respect begins with the setting up of mechanisms adapted to their cultural traits, so that parties to legal proceedings are able to grasp the meaning of the principles applied to them." (Anikamekw Community of Weymontachie, preface).

The main purpose of this study is to consult with the Aboriginal communities in Québec in order to devise a model of justice, specific to each community, which would both respond to the needs of the community and be respectful and inclusive of their traditions, customs, and socio-cultural values. The suggestions presented in this study are the result of extensive consultations with First Nations communities in Québec and are intended to represent both the needs, and desires of each specific community in regards to the administration of justice. The report proceeds by presenting suggestions for very specific areas of the justice system, including, mediation, diversion, sentencing, legal aid, judges, interpreters, youth, and local authorities. The primary conclusion reached by this report is that none of the suggested reforms will be effective without the full participation of the First Nations communities.

Barman, Jean; Battiste, Marie (eds.). (1995).
First Nations Education in Canada: The Circle Unfolds.
Vancouver. UBC Press.
0-7748-0517-X.

"For the vast majority of Indian students, far from being an opportunity, education is a critical filter indeed, filtering out hope and self-esteem. The Native student who sees the 'teacher as enemy' may have the more realistic, and in some ways, more hopeful view than the student who fails to see beyond the apparently benign purposes of schooling. The failure of non-Native education on Natives can be read as the success of Native resistance to cultural, spiritual, and psychological genocide." (Eber Hampton, p. 7).

This book chronicles the many changes that have begun to take place since the adoption of the 1972 Indian Control of Indian Education Policy by both First Nations Peoples and the Government of Canada. Resting on the reports of both Aboriginal and non-Aboriginal experts, this book assesses the following philosophical and pragmatic aspects of the past and future of First Nations Peoples education: Reconceptualizing First Nations Education; Redefining Indian Education; Peacekeeping Pedagogy; Science Education for Aboriginal Students; Aboriginal Epistemology; Native Education Pedagogy; Language and Cultural Content; Learning Processes and Teaching Roles; Aboriginal Retention and Dropout; Teacher Education and Aboriginal Opposition; Universities; Non-Native Teachers Teaching in Native Communities; Treaties and Native Education; First Nations Adult Education; Locally Developed Native Studies Curriculum; and An Aboriginal Approach to Healing Education.

Churchill, Ward. (1994).
Indians Are Us? Culture and Genocide in Native North America.
Toronto. Between The Lines.
0-921284-83-7.

"Official bounties had been placed on the scalps of Indians- any Indians- in places as diverse as Georgia, Kentucky, Texas, the Dakotas, Oregon and California. They remained in effect until the resident Indian populations were decimated or disappeared." (p. 75).

The author illustrates how North American First Nations cultures have been grossly commercialized to such an extent as to threaten indigenous struggles for sovereignty, justice and freedom. Specifically, Churchill addresses the issue of genocide and American genocidal policies, misrepresentation and dehumanization of First Nations Peoples, and appropriation- in terms of land, art, religion and culture. Ward Churchill illuminates how pop-culture, pop-psychology, popular novels, movies, advertising logos and cartoon images contribute to both the cultural and physical genocide of North American Native Peoples.

Comité de consultation sur l'administration de la justice en milieu autochtone. (1995, août).
La Justice pour et par les autochtones. Rapport et recommandations du Comité de consultation sur l'administration de la justice en milieu autochtone.
Sainte-Foy. Direction des communications, Ministère de la Justice.
2-550-25177-6

«... nous croyons qu'il suffit de dire que les membres de la communauté doivent se sentir partie prenante de l'appareil judiciaire. Le mécanisme peut varier sensiblement d'une communauté à l'autre, mais il doit refléter l'engagement des gens du milieu et encourager l'infiltration de nos valeurs particulières et de notre culture. Reste à déterminer la formule la plus efficace, que ce soit un conseil des sages, un comité de justice, un cercle d'échanges, la consultations sur sentence, etc...» (Communautés membres de Mammit Innuat, "Énumération de principes", 1994 cité par le Comité, p.48)

Le but ultime du Comité est de développer un projet judiciaire qui répond, avant tout, aux besoins distincts de toutes les communautés autochtones québécoises. De plus, il souligne qu'il est nécessaire de respecter et d'incorporer les traditions, coutumes et valeurs socioculturelles de chacune de ces communautés. Cette étude et ses recommandations ont été élaborées suite à une démarche de consultation facilitée auprès de communautés autochtones québécoises. Surtout, le rapport examine certains aspects clés du système juridique tels que la médiation et la consultation, les intérêts

des jeunes autochtones, la participation des femmes autochtones, l'aide juridique, les juges, les obstacles linguistiques et l'usage des interprètes, les tribunaux et les recours juridiques locaux comme les services parajudiciaires. Suite à l'élaboration de ses recommandations, le Comité de consultation constate et souligne le fait que ses recommandations puissent s'avérer inutiles sans la participation centrale des membres des communautés autochtones ou encore, sans préconisation d'une stratégie globale d'action.

Dickason, Olive Patricia. (1997).
Canada's First Nations: A History of Founding Peoples from Earliest Times.
Toronto. Oxford University Press.
0-19-541227-3.

"If any one theme can be traced throughout the history of Canada's Amerindians, it is the persistence of their identity. The confident expectation of Europeans that Indians were a vanishing people, the remnants of whom would finally be absorbed by the dominant society, has not happened. If anything, Indians are more prominent in the collective conscience of the nation than they have ever been, and if anyone is doing the absorbing it is the Indians. Adaptability has always been the key to their survival; it is the strongest of the Amerindian traditions. Just as the dominant society has learned from the Indians, so the Indians have absorbed much from the dominant society, but they have done it in their own way. In other words, Indians have survived as Indians and have preferred to remain as such even at the cost of social and economic inequality." (p. 412).

This is an extensive history of First Nations Peoples in North America, from their origins, to the present time. Throughout this study, Dickason concentrates on the period of contact with Europeans and the effect that this had on First Nations peoples cultures, lands, religions and existence. There is also a serious study of the period of time prior to the arrival of the Europeans, in which First Nations Peoples civilizations are analyzed and presented through both anthropological and oral evidence. This study is unique in that it is written largely from the perspective of First Nations Peoples, thus, many historical inaccuracies are addressed and corrected. The book concludes with an account of the issues which face First Nations Peoples today, which is well balanced with the history of the racism and oppression which is responsible for the present reality.

Dyck, Noel. (1997).
Differing Visions: Administering Indian Residential Schooling in Prince Albert 1867-1995.
Halifax & Prince Albert. Fernwood Publishing & the Prince Albert Grand Council.
1-895686-85-7.

"This history of residential schooling for Indian children in Prince Albert seeks not only to focus upon the policies and purposes of missionaries and federal officials, but to highlight the sustained efforts of Indian communities to pursue their own goals. It is by no means a history of an equal and open partnership between bands and government and church authorities. Nevertheless, it does speak to more than a century of unflagging determination on the part of Indian people to survive the worst features of church and government operated residential schooling, while working to build an educational institution that would meet some of the children's needs." (p. 15).

In addition to providing a historical overview of the residential schooling system in Prince Albert, this publication details both the transition to aboriginal control and its outcomes. The motivations underlying the community's efforts are also outlined as are the federal officials' attempts to frustrate these same efforts. Case studies and a foreword by Grand Chief Alphonse Bird are provided.

Aboriginal Peoples and Racism

http://www.crr.ca/fr/Publications/bibliography/fPub_BiblioAPR.htm

Graveline, Fyre Jean. (1998).
Circle Works: Transforming Eurocentric Consciousness.
Halifax. Fernwood Publishing.
1-895686-30-X

"People acculturated to the dominant worldview may theorize that 'skin colour doesn't matter', 'we are all equal', 'we all have equal opportunity to succeed'. We on the margins of society know by our daily lived experiences and by the stories of our Ancestors, our Elders, our peers and our children that this is really the "myth of meritocracy". When we are working to unveil the complex reality of oppressed and oppressor- the interconnectedness between racism and white privilege, we are expressing our Self-in-Relation. We are all interconnected." (p. 113).

The author of this book is a Metis anti-racist, feminist activist educator, who advocates the position of "critical education". Inherent in this philosophy of critical teaching is the position that the current educational system is oppressive, not only to First Nations Peoples, but to all Cultural Communities. Graveline demonstrates that the current educational system operates to perpetuate racism, sexism, heterosexism and a colonialist mentality. In order to resist this status quo, the author suggests that it is necessary to recognize the power and politics of education, and to ensure that the subjugated knowledges of Cultural communities can begin to be heard. Specifically, Graveline presents a restructuring of the education system based on a return to the traditional Aboriginal teaching philosophies, such as the talking circle and the medicine wheel.

Kulchyski, Peter (ed.). (1994).
Unjust Relations: Aboriginal Rights in Canadian Courts.
Toronto. Oxford University Press Canada.
0-19-540985-X.

"The recognition and affirmation of Aboriginal rights cannot be seen as an outcome of a progressive liberalization of society, as the latest step in a process by which everyday, in every way, things are getting better. It is a history of sustained, often vicious struggle, a history of losses and gains, of shifting terrain, of strategic victories and defeats, a history where the losers often win and the winners often lose, where the rules of the game often change before the players can make their next move." (p. 10).

In this book, the author provides an overview of eight Supreme Court decisions, namely: St. Catherine's Milling, Re: Eskimos, Drybones, Calder, Lavell/Bedard, Guerin, Sioui, and Sparrow. The focus on these cases is in discussing how the Canadian Courts have "framed, understood and often, ignored" aboriginal rights. In presenting a thorough overview of these main cases, the author simultaneously outlines the main legal aspects which inform the relationship between Canada and First Nations Peoples, and chronicles the most important issues for First Nations Peoples today. The cases encompass the areas of land rights, treaties, self-government, equality and Aboriginal Rights.

Mannette, Joy (ed.). (1992).
Elusive Justice: Beyond the Marshall Inquiry.
Halifax. Fernwood Publishing.
1-895686-02-4.

"The Canadian criminal justice system did fail Donald Marshall, Jr. and the Mi'kmaq people. It fails all aboriginal people in various, albeit less dramatic, ways. The most basic rights to human dignity and the collective right to be respected as different peoples have been denied to Aboriginal peoples in Canada. As a result, Aboriginal peoples inhabit the margins of the "just" Canadian society. Until the reasons for this status are more fully acknowledged and accepted, and steps are taken to address fundamental issues such as land claims and dispossession, it is absurd to

hold Canada out to be an international leader in the field of human rights." (p. 98).

This book is an analysis of the Donald Marshall Commission from the Mi'kmaq community's perspective. The legality of the Commission is analyzed as well as the deep-rooted racism which led to the unjustified imprisonment of Donald Marshall. In the course of recounting this incident, the authors take on a broader perspective, to look at the implications of both the imprisonment, and the Commission, for all First Nations peoples. Included in this book is a thorough overview of reasons and procedures of the establishment of the commission, as well as how this incident is representative of the legal consciousness regarding First Nations peoples. The book concludes with further evidence of this legal consciousness in the violation of First Nations Peoples human rights, as well as a presentation of the traditional world view of the Mi'kmaq Nation, and an alternate Mi'kmaq justice system.

Monture-Angus, Patricia. (1995).
Thunder in my Soul: A Mohawk Woman Speaks.
Halifax. Fernwood Publishing.
1-895686-46-6

"My pain is all I have some days. Do not take it away from me, it is mine. Understand it, understand where the pain comes from and why. I have to struggle with that. If we cannot understand this pain that women, that Aboriginal women, that Black women, that Hawaiian women, that Chicano women go through we are never going to understand anything. All that mega-theory will not get us anywhere, because without that understanding, mega-theory does not mean anything, does not reflect reality, does not reflect peoples experience." (p. 20).

This book is a collection of works written by Patricia Monture-Angus, a Mohawk woman scholar and activist. In this collection, the author addresses First Nations Peoples experiences with education, racism, reforming the criminal justice system and feminism, by presenting her personal experiences of these issues. The first section of this book, entitled 'Ka-nin-geh-heh-gah-e-sa-nonh-yah-gah' or 'the way Flint women do things', operates as a personal account of Monture-Angus's experiences as a Mohawk woman in Canada, reflecting on the particular position and responsibilities of Mohawk women both traditionally and currently. Monture-Angus, then proceeds to discuss three main areas, under the category "Politics of Oppression", which includes education, women and politics, and justice. Each of these categories is informed by Monture-Angus's personal experiences as a Mohawk woman scholar and lawyer, but creates a general reflection of the status of First Nations women, and the problems they encounter, in Canada today.

Ponting, J. Rick (ed.). (1997).
First Nations in Canada: Perspectives on Opportunity, Empowerment, and Self-Determination.
Toronto. McGraw-Hill Ryerson Limited.
0-07-552847-9.

"Like the tap root of the common dandelion, racism's roots extend deep below the surface of Canadian society. They extend far back into our history, where they are intertwined with a very pronounced ethnocentrism. In fact, since the time of first British contact with the Aboriginal peoples, Canadian legal traditions have assumed that "Indians" were too primitive to have a legal system that could be considered "civilized" and "worthy" of recognition by the British-based courts. It was assumed that they had no law and English law was imposed. To this day, a similarly arrogant orientation can be found in court decisions." (Rick Ponting and Jerilynn Keily, p. 164).

Eleven writers from a diversity of First Nations communities contributed chapters to this book, resulting in a thorough account of many of the different issues facing First Nations Peoples, in the present and into the future. Five main areas are addressed: 1) historical overview, 2) political interaction with the Canadian government, 3) culture and education, 4) self-determination, and 5) strategies for the future. All of the topics are addressed in a very thorough and holistic manner, while explaining the problems which arise when these issues are not properly addressed.

Satzewich, Vic.; Wotherspoon, Terry. (1993).
First Nations: Race, Class, and Gender Relations.
Scarborough. Nelson Canada.
0-17-603506-0.

"The historical subjugation of natives enabled colonizers to "liberate" aboriginal land and resources for capitalist development and to provide a surplus pool of labour. Educational institutions were employed by colonial authorities as a tool to assert their hegemony. Education served to separate and widen the gulf between natives' traditional social practices and belief systems and the colonial institutions, thereby reducing the need for coercive means of control such as military occupation." (p. 115).

The main purpose of this book is to arrive at an integrated theoretical framework, therefore facilitating the understanding of the diversity of Aboriginal issues in Canada today. The main objective is to provide a review of the political and economical aspects of aboriginal/non-aboriginal relations in Canada from existing British, American and Canadian literature. The premise of the authors is that in order to have positive social action and change in Aboriginal Rights issues, it is necessary to first have a wider theoretical understanding of the nature of inequality and oppression within capitalist societies. The book proceeds by presenting both an overview of existing theoretical understandings of Aboriginal rights issues and suggestions for change and state policies. The authors then go on to critically assess the position of First Nations peoples in Canada today, at social, political and economic levels. The final sections of the book address First Nations peoples' educational issues, and trends in leadership and political organization.

Sioui, Georges E. (1999).
Pour une histoire amérindienne de l'Amérique.
Québec. Les Presses de l'Université Laval.
2-7637-7657-4

«Quand ces wampums auront été offerts à tous ceux que l'histoire concerne, c'est-à-dire tous les humains, soit pour essuyer les larmes qui gênent la vision, soit pour libérer la respiration, soit encore pour rendre à l'oreille sa sensibilité, ou pour aplanir les chemins des rencontres jusqu'à ce que la beauté de la vie réillumine tous les yeux et que la raison, apaisée, puisse "revenir à son siège", nous pourrions écouter et comprendre l'autohistoire amérindienne». (G. E. Sioui, p. 12).

Ce texte de Georges E. Sioui se veut présenter une «autohistoire» autochtone c'est-à-dire, une histoire qui correspond aux valeurs, aux perceptions, et à l'éthique sociale et culturelle amérindienne. À cette fin, l'auteur explore les attitudes sur lesquelles sont axées les interprétations autochtones de l'écologie, du cercle sacré, de la création, de la conception de l'être humain, et du rôle des sexes. Surtout, Sioui se réfère à la culture Iroquoise et à la nation Hurons-Wendats (dont il est membre), pour en dégager les valeurs sous-jacentes. Il est de l'avis que l'«autohistoire» autochtone se prête à une réorientation de l'histoire conventionnelle (blanche) qui elle, n'a servi qu'à nier la valeur et la grandeur des contributions autochtones et qui aussi, continue à se prêter aux malentendus entre l'Homme Blanc et les membres de communautés Autochtones.

Residential School Resources



The following is a complete resource list, containing all resources published in *Healing Words* to date. As always, these are provided as a public service. The Aboriginal Healing Foundation does not necessarily endorse these materials. Included are books, articles, videos, audio tapes, reports, survivor groups and websites that address residential schools and/or their intergenerational legacy. See back page for the latest resource entries.

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WEBSITES

Aboriginal Healing Foundation: <http://www.ahf.ca>

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Assembly of First Nations (ADR, Alternative Dispute Resolution): <http://www.afn.ca/Residential%20Schools/Default.htm>

Backgrounder, The residential school system: <http://www.inac.gc.ca/strength/school.html>

Bay Mills Community College (BMCC) Virtual Library: Three Fires Collection, boarding schools and residential schools: <http://www.bmcc.org/vlibrary/special/threefires/tfboardingschools.html>

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Operation Hope, History of the Five Nova Scotia Residential Schools: <http://www.ns.sympatico.ca/operation.hope/chart2.html>

The Residential School Project (Turtle Island): <http://turtleisland.org/healing/infopack1.htm> and <http://turtleisland.org/resources/resources001.htm>

Royal Commission Report on Aboriginal Peoples (RCAP) released in 1997: <http://www.inac.gc.ca/rcap/>

SchoolNet: <http://www.schoolnet.ca/aboriginal/issues/schools-e.html>

United Church Residential School resources, A history and a chronology of three BC Schools: <http://www.uccanbc.org/conf/justice/resscho1.htm>

Za-geh-do-win Information Clearinghouse: <http://www.anishinabek.ca/zagehdowin/reschool.htm>

Education Against Racism: Aboriginal Models



Cindy Hanson

CROCUS PLAINS REGIONAL SECONDARY SCHOOL, BRANDON, MANITOBA

Cindy Hanson is a dynamic teacher who specializes in promoting cultural understanding and diversity through community and activity-based learning. Her Canadian history students can frequently be found interviewing people in the community, taking pictures of local places, touring neighbourhoods and creating role-play situations. Cindy has developed an array of original curriculum support material that incorporates First Nations and community-based content with local history and knowledge. The promotion of diversity and the elimination of racism are strong themes in her teachings. Students exchange information on personal experiences and develop the skills to challenge stereotypes. Her award-winning project entitled "Diversity: An Integrated Curriculum Approach" features historical writing study, drama, community relations, and a critical analysis of jokes, cartoons, and advertising. Until June 1998 she taught at Crocus Plains Regional Secondary School. During her tenure, her students made a presentation to the Royal Commission on Aboriginal Affairs, produced an award-winning video and coordinated the first National Aboriginal lay event in Brandon. Her work in Native Studies has won her a CIDA Professional Award. Cindy currently is an Aboriginal Student Coordinator at Assiniboine Community College and continues to give in-services to teachers across Manitoba.

Source: <http://www.historysociety.ca/heroes/gg98hanson.html>



Residential School Resources

The following resource list is provided as a public service. The Aboriginal Healing Foundation does not necessarily endorse these materials. Included are books, articles, videos, audio tapes, reports, survivor groups and websites that address residential schools and/or their intergenerational legacy. A resource list with new entries is presented with every issue. See earlier issues for other resources.

For a complete list of Residential School Resources, call Wayne K. Spear at the Communications Department:

1-888-725-8886 – extension 237.



Articles

Byers, Elizabeth, "Lucy Margaret Baker, A Biographical Sketch of the first Missionary of our Canadian Presbyterian Church to the North-West Indians." Toronto: The Presbyterian Church in Canada, Women's Missionary Society (W.D.), 1920.

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Healing Words

The purpose of Healing Words is to be an instrument for honouring the Foundation's commitments to survivors, their descendants, and their communities. It is one of the means by which we demonstrate our respect for the agreements the Foundation has signed. It is also a vehicle for supporting the mission, vision and objectives of the Aboriginal Healing Foundation as well as the goals of the Foundation's Communications Strategy.

Books

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