

# From Apology to Reconciliation

Residential School Survivors

A Guide for Grades 9 and 11

Social Studies Teachers in Manitoba





FROM APOLOGY TO  
RECONCILIATION

Residential School Survivors

A Guide for Grades 9 and 11 Social Studies  
Teachers in Manitoba

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*Disponible en français.*

Available in alternate formats upon request.

## Mr. Percy Bird, Residential School Survivor

This teacher's guide is respectfully dedicated to the memory of

### **Mr. Percy James Bird**

(November 30, 1933–October 22, 2010),

artist, writer, humanitarian, residential school survivor.

"I want to know if you can get up after the night of grief and despair,  
weary and bruised to the bone, and do what needs to be done for the children."

From "The Invitation"  
by Oriah Mountain Dreamer,  
a Native American Elder

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Truth and  
Reconciliation  
Commission of Canada

Commission de  
vérité et  
réconciliation  
du Canada

June 15, 2012

Manitoba Education  
Aboriginal Education Directorate  
510 Selkirk Avenue  
Winnipeg MB R2W 2M7

Attention: Helen Robinson-Settee

Dear Madam:

Re: Letter of Support

As Chair of the Truth and Reconciliation Commission of Canada (TRC), I commend all of the contributors to Manitoba's new curriculum initiative on Canada's residential school system. Your initiative and participation, whether as curriculum developers, staff, teachers, or students, is of historic importance.

We know that at least 150,000 First Nations, Inuit, and Métis children passed through the federally-funded residential school system between 1883 and 1996. These Aboriginal children were uprooted from their families, their homes, and their societies. Their stories remain among the least-known of Canada's collective history.

Our commission is committed to sharing not only the history of the schools, but also their impact on successive generations of both Aboriginal and non-Aboriginal Canadians. By unveiling the truth of what happened in the schools, we will be better able to understand their legacy while we strive to achieve national reconciliation through the restoration of respectful relations between Aboriginal and non-Aboriginal Canadians.

This curriculum package has been prepared for Grade 9 and 11 Social Studies teachers in Manitoba. I urge you to watch and listen closely to the powerful personal accounts shared by former students and intergenerational survivors. My hope is that every Canadian will learn about the residential school system and how it continues to affect us today. Your participation in Manitoba's curriculum initiative brings us one step closer.

Miigwech! Merci! Thank you!

Yours truly,

The Honourable Mr. Justice Murray Sinclair, Chair  
Truth and Reconciliation Commission

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FROM APOLOGY TO  
RECONCILIATION

The Project

# THE PROJECT

*From Apology to Reconciliation: Residential School Survivors* was developed in response to the Government of Canada's formal apology to Aboriginal people who attended residential schools. The project was created to help Manitoba students in Grades 9 and 11 understand the history of the residential school experience, its influence on contemporary Canada, and our responsibilities as Canadian citizens.

## Project Components

The project includes a DVD and this accompanying Teacher's Guide, as well as an interactive website with a variety of resources, such as an annotated bibliography, a speakers bureau, and examples of student work. The annotated bibliography includes a variety of media, including print and electronic resources. The speakers bureau includes a list of residential school survivors in Manitoba who have had their stories recorded and made available through the DVD or online. Many of these individuals are also able to visit classrooms, if requested. The student work includes an interactive Gallery Walk of art and stories developed by students.

### ■ The DVD

*From Apology to Reconciliation: Manitoba Residential School Survivors – A Resource for Grades 9 and 11 Social Studies in Manitoba*

The DVD is intended to support teaching and learning about residential schools in Grades 9 and 11 Social Studies. It provides an Aboriginal perspective on the residential school experience, and is organized into the following three sections: the Past, the Present, and the Future. The DVD includes the following:

- archival footage and historical images of residential schools
- footage of the apology by Prime Minister Harper in the House of Commons
- responses to the apology by First Nations, Métis, and Inuit leaders
- footage of the response to the apology delivered by Premier Gary Doer in the Manitoba Legislature
- a statement by Manitoba government Cabinet Minister Eric Robison, a residential schools survivor
- interviews with 11 residential school survivors, as well as family members (Survivors speak of their experiences in the schools, life before school, and the impacts that the residential school experience had on individuals, family, and community. In addition, survivors discuss the significance of the apology and their hopes for healing and reconciliation.)

- “A Conversation about *From Apology to Reconciliation*,” a short segment that features diverse Manitobans, including teachers, students, and others, discussing the DVD (This segment is intended to provide a model for classroom discussions about the DVD and residential schools.)
- a four-minute trailer giving an overview of the DVD can be accessed at [www.edu.gov.mb.ca/k12/cur/socstud/far/apology.html](http://www.edu.gov.mb.ca/k12/cur/socstud/far/apology.html)
- Teacher’s Guide

This Teacher’s Guide has also been created as part of the *From Apology to Reconciliation* project. It is intended to support teachers in teaching about residential schools in Canada and in using the DVD. The guide includes the following:

- a transcript of survivor interviews from the DVD
- suggested learning experiences
- strategies for teaching, learning, and assessment that are linked to relevant Manitoba-specific teacher resources
- blackline masters to support teaching and learning

Additional print copies of the Teacher’s Guide may be obtained from the Manitoba Text Book Bureau (stock number 80678), and a digital version is available at [www.edu.gov.mb.ca/k12/cur/socstud/docs.html](http://www.edu.gov.mb.ca/k12/cur/socstud/docs.html) or [www.edu.gov.mb.ca/k12/abedu/cur.html](http://www.edu.gov.mb.ca/k12/abedu/cur.html).

## Important Notes to Teachers

### 1.

*The residential school experience can be a very sensitive subject for both adults and children. It is very important that this topic be approached with respect. The following general guidelines are intended to assist teachers in dealing with controversial issues in the classroom.*

### Dealing with Controversial Issues

A fundamental aspect of social studies learning and teaching—at all grade levels, but particularly in the Senior Years—is the consideration of controversial issues—issues that involve ethics, principles, beliefs, and values. Teachers should not avoid controversial issues. Diversity of perspectives, beliefs, and values, as well as disagreement and dissension, are all part of living in a democratic and diverse society. Furthermore, discussion and debate concerning ethical or existential questions serve to motivate students and make learning more personally meaningful. The classroom provides a safe and supportive environment for students to meaningfully explore such topics.

The following guidelines will assist teachers in dealing with controversial issues in the classroom:

- approach all issues with sensitivity
- clearly define the issues
- establish a clear purpose for discussions
- establish parameters for discussions
- ensure that the issues do not become personalized or directed at individual students
- protect the interests of individual students by finding out in advance whether any student would be personally affected by the discussion (For example, teachers may ask students to respond to a written questionnaire in advance of the learning experience. Subsequently, an interview may be arranged with any student whose response indicates that he or she may be personally affected. This will provide an opportunity to discuss the student's concerns and to explore options, such as an alternate or adapted learning experience. The interview might include a guidance counselor or other staff member with whom the student is comfortable, such as a teacher or teacher's aide. Monitor student reactions in the classroom to gauge discomfort or stress. Formulate a policy and procedures in collaboration with students for those who are unexpectedly affected by classroom discussions or learning/teaching materials: "If you're feeling uncomfortable, what should be done?")
- exercise flexibility by permitting students to choose alternative assignments
- accept the fact that there may not be a single "right answer" to a question or issue
- respect every student's right to voice opinions or perspectives or *to remain silent*
- help students clarify the distinction between informed opinion and bias
- help students seek sufficient and reliable information to support various perspectives
- allow time to present all relevant perspectives fairly and to reflect upon their validity
- encourage students to share their thoughts and feelings with their families

Adapted from *Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation*. Manitoba Education, Citizenship and Youth, 2007.

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## 2.

*Students may have a parent and/or other relative at home or within the extended family or community who is a residential school survivor. When a child shares his or her learning about residential schools with family or community members, it may be the first time that the subject has been discussed in the home, as survivors are often reluctant to talk about their experiences. This may trigger an emotional reaction in a survivor who has buried painful memories of the school experience.*

It is recommended that parents or caregivers be informed well in advance that their child will be learning about residential schools and that supports be made available to families, whether through school staff or by referral to an outside agency.

The Truth and Reconciliation Commission of Canada has a website that offers a 24-hour Indian Residential School Crisis Line “for anyone experiencing pain or distress as a result of his or her residential school experience.” The crisis line also offers information on other health supports provided by the Health Canada Indian Residential Schools Resolution Health Support Program. The Truth and Reconciliation Commission’s website may be accessed at [www.trc.ca/websites/trcinstitution/index.php?p=9](http://www.trc.ca/websites/trcinstitution/index.php?p=9).

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## 3.

*The teaching of controversial or sensitive topics, such as residential schools, may be a cause for concern to some parents. It is recommended that school divisions address the issue of parental concern proactively by sending informational letters alerting parents when topics that may be controversial in nature are being taught, and/or inviting parents to a meeting to discuss the issue with teachers and administrators. Parents can then make an informed choice whether to allow their children to participate.*



FROM APOLOGY TO  
RECONCILIATION

Curricular Connections

# CURRICULAR CONNECTIONS

*From Apology to Reconciliation: A Resource and Guide for Grades 9 and 11 Social Studies Teachers in Manitoba* is intended to support teaching and learning about residential schools in the Grades 9 and 11 social studies curriculum. Intended to reflect the many voices and stories that comprise the Canadian experience, past and present, this curriculum is inclusive of Aboriginal, francophone, and diverse cultural perspectives.

## Core Concepts

Citizenship education is fundamental to living in a democratic society. A critical consideration of citizenship provides students with opportunities to explore democratic values, and to determine their responsibilities and rights as participants in civil society. Students explore the complexities of citizenship in Canada and in the global context, as well as environmental citizenship and citizenship for the future.

## General Learning Outcomes

The general learning outcomes (GLOs) are the basis for the specific learning outcomes (SLOs), and provide a conceptual structure for social studies. Six GLOs are identified for all grades: Identity, Culture, and Community; The Land: Places and People; Historical Connections; Global Interdependence; Power and Authority; and Economics and Resources.

## Contemporary Values

Important student values and attitudes that are developed in Grade 9 include a commitment to democratic values, a willingness to take appropriate and ethical social action, and an appreciation of cultural diversity. Students explore the historical and contemporary complexities of citizenship and identity, considering the challenges and opportunities that emerge when groups with differing identities and perspectives interact with one another.

## Historical Perspectives: Grade 11

The Grade 11 History of Canada curriculum supports citizenship as a core concept and engages students in historical inquiry. Through this process, students become historically literate and better able to understand the Canada of today. Students learn to take a historical perspective in order to interpret the past as it may have been experienced by the people who lived in it. Students learn to consider the moral dimension of events in the past and the value judgments that may influence historical accounts.



## Kindergarten to Grade 8 Prior Knowledge

Elements of the Manitoba residential school experience can be introduced to students through the social studies curriculum as early as Grade 4. However, due to the sensitive nature of the topic and the controversial issues that might arise, the residential school experience must be approached with respect and sensitivity.

- Grade 4 focuses on living in Canada and Manitoba as well as the history of Manitoba
- Grade 5 explores people and stories of Canada to 1867
- Grade 6 explores Canada from 1867 to the present
- Grade 7 focuses on people and places in other places
- Grade 8 examines societies of the past

## *Grade 9: Canada in the Contemporary World*

### Grade 9

In Grade 9, students study Canada in the contemporary world.

- The first cluster of Grade 9 is “Diversity and Pluralism in Canada,” which explores Canadian diversity and social injustices in history.
- Cluster 2, “Democracy and Governance in Canada,” examines the relationship among democracy, justice, and Canadian citizens.
- Cluster 3, “Canada in the Global Context,” focuses on the dynamic relationship between national and global citizenship.
- Cluster 4, “Canada: Opportunities and Challenges,” explores the emerging Canadian society through diversity, social justice, the effects of the *Charter of Rights and Freedoms*, the effects of exclusion and discrimination, the effects of societal and technological changes, the relationship between Aboriginal and non-Aboriginal Canadians, and the environment.

## *Grade 11: History of Canada*

### Grade 11

In Grade 11, students study the history of Canada and how it has shaped the Canada of today. Students examine the history of the relationship between Aboriginal and non-Aboriginal peoples, as defined by the following Enduring Understandings from the Grade 11 Social Studies curriculum:

- The relationship between First Nations, Inuit, and Métis peoples and non-Aboriginal peoples moved from autonomous coexistence to colonialism to the present stage of renegotiation and renewal.
- First Nations, Métis, and Inuit peoples have achieved constitutional recognition of their unique status as Aboriginal peoples in Canada, along

with recognition and affirmation of their existing Aboriginal and treaty rights.

The Grade 11 Social Studies curriculum is organized into five thematic/chronological clusters:

Cluster 1 (to 1763): First Peoples and Nouvelle-France

Cluster 2 (1763–1867): British North America

Cluster 3 (1867–1931): Becoming a Sovereign Nation

Cluster 4 (1931–1982): Achievements and Challenges

Cluster 5 (1982–present): Defining Contemporary Canada

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## Notes



# FROM APOLOGY TO RECONCILIATION

Guide Overview

# GUIDE OVERVIEW

This teacher's guide is divided into three clusters:

**Cluster 1**—"The Past" explores the history of residential schools, traditional Indigenous cultures, their practices and world views, and the changes brought about by residential schools in Canada. It includes reflections from survivors.

**Cluster 2**—"The Present" examines Indigenous perspectives of life in Canada beginning with the events that led up to the historical apology. It includes reflections from survivors.

**Cluster 3**—"The Future" explores the next steps toward reconciliation, including the role of the Truth and Reconciliation Commission of Canada as well as a comparative look at international initiatives that focus on life after residential schools. It includes reflections from survivors and family members.

## Cluster Overviews

Each cluster begins with an **overview** and includes connections to the Grades 9 and 11 Social Studies curricula. Each learning experience within a cluster focuses on a concept related to the cluster. Each cluster includes a learning experience entitled "**Survivors Speak**," which features strategies that focus on survivor statements from the DVD. Each cluster concludes with "**Looking Back**," a learning experience that includes strategies that may be used for assessment of learning. Learning experiences may be taught as "stand-alone" studies or consecutively as one large cluster.

**In each learning experience, there are numerous teaching/learning strategies. Teachers are not expected to use each strategy. However, depending on the student grouping, the time devoted to the learning experience, and the additional supports, more than one strategy may be used.**

This guide can be used to support both Grades 9 and 11 Social Studies, as outlined earlier. Strategies are open-ended and should be adapted to meet learners' needs

## Assessment *for* and *as* Learning

Most learning strategies are accompanied by a blackline master (BLM). These BLMs can be reviewed, discussed, or assessed to determine where students are at in their learning and to plan for next steps. Where BLMs are not possible, strategies include actions that can be observed as assessments *for* and *as* learning.

## Assessment of Learning

Each cluster concludes with a “**Looking Back**” learning experience, which provides an opportunity to review and to assess student learning. Teachers may use one or more of the “Looking Back” teaching/learning strategies as the basis of a summative assessment.

## Suggested Teaching Time

Teachers should plan for a minimum of six hours of classroom time to address the material in this guide.

## Voices of Survivors: Excerpts from the DVD Interviews

Teachers may use “Voices of Survivors” as an activating strategy to introduce students to the topic of residential schools. Themes include diversity of experiences, responses to the experience of residential schools, and survivor issues. For example, students may read and respond to selected quotes in a class discussion, or discuss the quotes in small groups and record their responses in their journals. Teachers may assess student responses to determine prior knowledge and to determine teaching and learning strategies.

“What I remember about growing up in Norway House as a small child is that we all lived on the reserve there and it was still a very natural place. There were no roads—[it was] what I guess what people would call isolated today. The mail plane came in once a week. And there were hardly any motorboats, outboard motors, or Skidoos or vehicles of any type. We were still very much living off the land.”

— **Kathy Bird**, residential school survivor

“I remember when we were growing up as Michif [Métis] people, there was no English. There was just Michif language and a Michif way of life.”

— **Grace Zoldy**, residential school survivor

“During the 11 years that I lived at that school, I was systematically stripped of dignity and pride, and I really hated myself for who I was, as an Indian.”

— **Mary Courchene**, residential school survivor

“...I was in school when Ronnie S died. From September to the end of October, we used to hear him cry on the other side, on the boys’ side...Every night we’d hear him crying....But one morning we didn’t hear no sound. We looked at each other and wondered why. Next morning we learned that he had died during the night.”

— **Ann Callahan**, residential school survivor

“People who are my age and older have children and grandchildren: those ones also pick up the behaviours, the thought patterns of the people who have raised them. So you end up having multiple generations who aren’t actually in boarding school but are being affected by it. When we look at Aboriginal gangs, domestic violence, poverty, disease, we see the results of boarding school. If we look at all of these different things, we can see what it is that we need to deal with.”

— **Dan Thomas**, residential school survivor

“I think that the federal apology means that the government has realized and accepted their mistake. They have seen the harm it has done to all of us. Apology meant they have taken the responsibility. Because of all that, I think we have to forgive also.”

— **Flora Zaharia**, residential school survivor

“... to me the apology is just words, because it has no impact upon me other than somebody spoke some words. They said, ‘I’m sorry, but I’m continuing business as usual.’ So I haven’t seen any changes come about in the lives of our people and certainly none that I’ve experienced personally. The housing budget hasn’t changed. The health budget hasn’t changed. Nobody’s putting in the roads that people need. Nobody seems to be addressing the high rate of suicide that we have in our communities. Educational budgets haven’t changed. What’s the difference after the apology? To me, it was just words if it’s not followed up by action.”

— **Dan Thomas**, residential school survivor

## A Conversation about *From Apology to Reconciliation*

Manitoba Education brought together a diverse group of Manitobans, including teachers, students, and other Manitobans, to view and discuss the DVD *From Apology to Reconciliation*. The conversation was filmed and the approximately half-hour long segment has been included in the DVD.

“A Conversation about *From Apology to Reconciliation*” is intended to provide a model that teachers can use to create discussions in the classroom about *From Apology to Reconciliation* or about residential schools in general.

The accompanying **Questions Toolkit** (Appendix 5) includes the questions discussed by the participants in the Conversation segment. The toolkit may be used as a starting point for discussion about the DVD and residential schools. Teachers may wish to adapt the questions or to substitute other questions to suit the grade level, makeup, background, and knowledge of the class, or to align more closely to a particular course of inquiry.

Suggestions for using the **Question Toolkit** are included. See Appendix 5.

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## Notes





FROM APOLOGY TO  
RECONCILIATION

Cluster 1: The Past

# CLUSTER 1: THE PAST

## Overview

In this cluster, students examine the history of the Indian residential schools in a Canadian context. They explore the different types of schools and their purposes, and look at the role of the Canadian government in the development of these schools. The focus becomes more local with a study of Manitoba residential schools. Students explore daily school life through pictures, video, and audio clips.

This cluster consists of six learning experiences (LEs):

- LE 1.1: Pre-Colonization
- LE 1.2: Colonization
- LE 1.3: Residential Schools
- LE 1.4: School Life
- LE 1.5: Survivors Speak
- LE 1.6: Looking Back

## Curricular Connections

	Learning Experiences	Specific Learning Outcomes
Grade 9	<b>LE 9.1.4:</b> Pluralism and Integration	Students will: <b>KI-018</b> Evaluate effects of assimilative policies on cultural and linguistic groups in Canada. Include: Aboriginal residential schools, language laws. <b>KI-018A</b> Evaluate effects of residential schools on their own and other Aboriginal communities. <b>KH-030</b> Describe social and cultural injustices in Canada's past. <i>Examples: status of women, Chinese head tax, wartime internments of ethnic groups as enemy aliens, Jewish immigration restrictions during World War II, Indian Act...</i>

## Learning Experiences

**LE 1.1: Who were the First Peoples, and how did they structure their world?**

Students explore the long pre-European history of Canada, including the diversity and complexity of First Peoples' societies and cultures, and ways in which First Peoples' societies adapted to the environment. Students investigate the nature and role of governance, social organization, Indigenous knowledge, and tradition in First Peoples' societies.

**LE 3.3: How did Canada's relationship with First Nations, Métis, and Inuit peoples change after Confederation?**

Students explore changes in First Nations and Métis life brought about by the decline of the fur trade and buffalo hunt, and the arrival of European settlers in the West. They acquire knowledge of the numbered treaties and the different understandings of the treaties held by First Nations and the Canadian government. Students also examine the *Indian Act* and issues related to the creation of reserves and residential schools, as well as the resultant marginalization and attempts at assimilation of First Nations.

Assessment Focus for Grade 11  
Enduring Understandings

- First Nations, Métis, and Inuit peoples have a long history in North America, and their diverse and complex cultures continue to adapt to changing conditions.
- The oral traditions of First Nations, Métis, and Inuit peoples teach the importance of maintaining a balance among the emotional, physical, mental, and spiritual aspects of life.
- The history of governance in Canada is characterized by a transition from Indigenous self-government through French and British colonial rule to a self-governing confederation of provinces and territories.

## Historical Thinking Concepts\*

- Select, evaluate, and interpret primary and secondary source evidence in order to retell and explain the past as objectively and accurately as possible.
- Take a historical perspective in order to interpret the past as it may have been experienced by the people who lived in it.
- Consider the ethical dimensions of events in the past and the value judgments that may influence historical accounts.

**Vocabulary:** Anglican Church, Assimilation, Boarding School, Colonization, Day School, Industrial School, Integration, Mission School, Presbyterian Church, Residential School, Roman Catholic Church, United Church

See Glossary (Appendix 2) for definitions.

For teaching and learning strategies relating to vocabulary, refer to Appendix E, "Vocabulary Strategies" in *Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation*. This document may be accessed at [www.edu.gov.mb.ca/k12/cur/socstud/foundation\\_gr9/index.html](http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/index.html).

\* **Enduring Understandings and Historical Thinking Concepts:** Reproduced from the Manitoba Education Grade 11 History of Canada web page, available at [www.edu.gov.mb.ca/k12/cur/socstud/history\\_gr11/index.html](http://www.edu.gov.mb.ca/k12/cur/socstud/history_gr11/index.html).

## LEARNING EXPERIENCE 1.1: PRE-COLONIZATION

### Overview

Students begin this learning experience (LE) by identifying what they already know about the residential school era. Teachers may need to review the history of Indigenous peoples prior to European contact in the land that would become Canada. Teachers are encouraged to contact local Elders and Keepers of Knowledge as resources. Teachers should be aware of protocols when working with Elders, such as the offering of tobacco and the importance of gifts or honoraria. There are a variety of resources that explain Elder protocols. Manitoba Education's *Grade 12 Current Topics in First Nations, Métis, and Inuit Studies: A Foundation for Implementation* includes a resource for teachers called "Elders in the Classroom" (Teacher's Note 6) that includes information on the protocols involved when Elders are invited to a classroom. This resource may be accessed at <[www.edu.gov.mb.ca/k12/abedu/foundation\\_gr12/appendixc.pdf](http://www.edu.gov.mb.ca/k12/abedu/foundation_gr12/appendixc.pdf)>.

### Assessment *for* and *as* Learning

Teachers assess student knowledge based on responses in BLM 1.1.2: Cluster Overview and their Response Journal.

### Teaching/Learning Strategies

#### Note

*The following strategies can be used to support teaching and learning in either Grade 9 or Grade 11. Teachers should select strategies to target SLOs from Grade 9 or Enduring Understandings and Historical Thinking Concepts identified in Grade 11.*

1. Students show what they already know about residential schools in their **Response Journal** (BLM 1.1.1), and by organizing their ideas (using **BLM 1.1.2a: Cluster Overview**). Later, show students **BLM 1.1.2b: Cluster Overview Answer Key**. *Note: The Cluster Overview is divided into three sections: "The Past," "The Present," and "The Future." This is a pre-test with an answer key for teachers.*
2. Students explore traditional Aboriginal families using historical photos and **BLM 1.1.3: Prediction Chart**. They share their understanding by creating an electronic photo album of digital pictures from the Internet. The photo album can be created using student-friendly software, and should include captions or explanations of the pictures.

3. Students explore the life of the First Peoples on the land that would become Canada prior to contact. Students use **BLM 1.1.4: Historical Overview Map** to brainstorm the positive and negative aspects of life for Indigenous peoples long ago. For example, with reference to the population distribution on the historic map, students examine the relationship of Indigenous people to the land and the principles of harmony and balance that governed their interactions with each other and their environment.
4. Students explore the changes that occurred in the lives of Indigenous people after contact with Europeans. Students examine Indigenous self-government in **BLM 1.1.5: Historical Overview**. Students explore the perspectives of Indigenous peoples, new Canadians, and the Canadian government in order to identify diverse viewpoints on pre-contact life, early colonial law, and assimilation practices.

## Resources for LE 1.1

### Note

*Create multiple pages of the Response Journal (BLM 1.1.1) for ongoing reflections throughout the learning experiences.*

- Pictures of traditional family life can be found using a variety of resources, including print and non-print material listed in the bibliography.
- The Manitoba Education Social Studies: Grade 11 History of Canada (30F) website links to useful information and resources. Available online at <[www.edu.gov.mb.ca/k12/cur/socstud](http://www.edu.gov.mb.ca/k12/cur/socstud)>.
- Descriptions and explanations of traditional knowledge can be found in a variety of resources including Manitoba Education's *Integrating Aboriginal Perspectives into Curricula*, which is available at <[www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab\\_persp.pdf](http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab_persp.pdf)>.
- Protocols for working with Elders can be found from a variety of sources including *Interviewing Elders: Guidelines from the National Aboriginal Health Organization*, which is available at <[www.naho.ca/english/documents/InterviewingElders--FINAL.pdf](http://www.naho.ca/english/documents/InterviewingElders--FINAL.pdf)>.
- *The Historical Thinking Project*: by the Centre for the Study of Historical Consciousness. (The following pages can be viewed by exploring the Historical Thinking Concepts section at <<http://historicalthinking.ca>>)
  - "Historical Thinking"
  - "Historical Perspectives"
  - "Historical Perspective-Taking Templates 1 and 2"
  - "Ethical Dimensions"
  - "Ethical Dimensions Template 1"

- “Primary Source Evidence”
- “Primary Source Evidence Template”
- “Individual Primary Sources” by Tom Morton. Available online at <[historicalthinking.ca](http://historicalthinking.ca)>.
- “Teaching Historical Thinking” by Peter Seixas and Carla Peck. Available online at <<http://historicalthinking.ca/documents/teaching-historical-thinking>>.
- “Use Primary Resources as Evidence” by Manitoba Education. Available online at <[www.edu.gov.mb.ca/k12/cur/socstud/history\\_gr11/primary\\_source\\_evidence.pdf](http://www.edu.gov.mb.ca/k12/cur/socstud/history_gr11/primary_source_evidence.pdf)>.
- *Toolkit: Defining Primary and Secondary Sources* by Michael Eamon. Available online at <[www.collectionscanada.gc.ca/education/008-3010-e.html](http://www.collectionscanada.gc.ca/education/008-3010-e.html)>.
- “Vocabulary Strategies” by Manitoba Education. Available online at <[www.edu.gov.mb.ca/k12/cur/socstud/foundation\\_gr9/appendix.pdf](http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/appendix.pdf)>.

## LEARNING EXPERIENCE 1.2: COLONIZATION

### Overview

Building on the previous lesson, students explore early colonization, the purpose of assimilation policies, and how these policies were carried out through the *Indian Act*, treaties, and, eventually, residential schools.

*Note: Students need to understand that the Canadian government believed that it had a right to “civilize the Indians.”*

### Teaching/Learning Strategies

1. Using a copy of the *Indian Act* (see Resources for LE 1.2), students continue to learn about the formal relationship between Aboriginal people and Canada, including the form of governance imposed on Aboriginal people through the *Indian Act*. Simple yet comprehensive descriptions can be found in online dictionaries. Discuss how the *Indian Act* changed Indigenous ways of life.
2. Students continue to explore colonialism through **BLM 1.2.1: Early Colonial Law** by charting different requirements and identifying the purpose of each law. **BLM 1.2.2a&b: Historical Timelines** lists a number of acts and policies relating to residential school history in Canada that affected traditional family life.
3. Students explore the government’s continued use of assimilation strategies through historic treaties. Students reflect on changes to the ways of life of Indigenous people in Canada by exploring treaties. Using **BLM 1.2.3: Historical Treaties Map**, students list both negative and positive aspects of the treaties and the treaty process.
4. Students explore the development of residential schools in Canada as an assimilation strategy. They read transcripts and view historical records on assimilation at the website *Where Are the Children?* *Note: Students debrief thoughts, feelings, and questions as a group before recording in their Response Journal* (BLM 1.1.1).

#### Note

*Some content is very offensive, including terminology from historical records such as references to “dusky savages” to describe First Nations people and “heathen,” “revolting,” and “superstitious” to describe First Nations’ spiritual practices. Teachers should explain that these terms reflect the Eurocentric beliefs prevalent in this period. See the section “Dealing with Controversial Issues” in “Important Notes to Teachers” on page 4 for guidelines on how to approach sensitive topics in the classroom.*

- Using **BLM 1.2.4**, which lists Indian residential schools in Manitoba, and **BLM 1.3.4: Manitoba Map**, and researching as necessary, students indicate the location of the schools on the map.

## Resources for LE 1.2

Information regarding assimilation policies and their impact can be found on the DVD. Use the following Internet sites as additional supports:

- The *Indian Act* by the Government of Canada. Available online at <http://laws-lois.justice.gc.ca/en>. Enter *Indian Act* in the Basic Search function.
- *Shingwauk's Vision: A History of Native Residential Schools* by James Rodger Miller. Available online at [http://epe.lac-bac.gc.ca/100/200/301/ic/can\\_digital\\_collections/shingwauk/index.html](http://epe.lac-bac.gc.ca/100/200/301/ic/can_digital_collections/shingwauk/index.html).
- *Where are the Children? Healing the Legacy of the Residential Schools* by the Legacy of Hope Foundation.
  - "Blackboard, Chapter 1: Assimilation." Available online at [www.wherethechildren.ca/en/blackboard/](http://www.wherethechildren.ca/en/blackboard/).
  - "Blackboard, Chapter 9: Enduring Impacts." Available online at [www.wherethechildren.ca/en/blackboard/page-17.html](http://www.wherethechildren.ca/en/blackboard/page-17.html).



# LEARNING EXPERIENCE 1.3: RESIDENTIAL SCHOOLS

## Overview

Students develop an overview of the history of the residential schools in Canada by watching historical footage. They learn about the relationship between the churches and government. The focus is narrowed to a study of Manitoba residential schools.

## Teaching/Learning Strategies

1. Students view historical footage of residential schools in Canada, such as CBC's Clip #1: *A New Future* (available on the *From Apology to Reconciliation* DVD), which includes additional background material. Other websites that offer a comprehensive introduction include *Shingwauk's Vision* and *FNQLHSSC* (see Resources for LE 1.3). Students record their ideas in their **Response Journal** (BLM 1.1.1). *Note: Several survivors on the DVD refer to historical events.*
2. Students explore historical events related to residential schools in Canada using **BLM 1.2.2a&b: Historical Timelines** and **BLM 1.3.1b: Blank Concept Web** to explore events thematically. BLM 1.3.1.b illustrates a concept web. For example, students may explore the growth and decrease in attendance, locations of schools, etc. Since many residential schools were run by churches, students may view the history of residential schools from the viewpoints of the various churches involved (see Resources for LE 1.3).
3. Students watch CBC Clip #2: *Government Takes Over Schools*. Using **BLM 1.3.2: Cause and Effect Chart**, students explore the relationships between government and church, or church and student, or government and family. For example, by 1920, attendance in residential school was mandatory. Parents could be jailed if children missed three days of school. Parents didn't want trouble or to be without food rations. How could all these ideas be captured in a Cause and Effect chart? *Note: Survivor Garry Robson speaks of these events in the DVD* (see Resources for LE 1.3).
4. Students narrow their focus to Manitoba residential schools. Using information from **BLM 1.2.4: Manitoba Residential Schools** and **BLM 1.3.3: Manitoba Residential Schools Map**, students create a personalized **Manitoba Map** (see BLM 1.3.4) using icons to differentiate schools. Many of the survivors on the video identify the school they attended. Students begin to connect the residential school experience to Manitoba survivors.

## Resources for LE 1.3

Use the following Internet sites as additional supports:

- *Government Takes Over Schools* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/government-takes-over-schools.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/government-takes-over-schools.html)>.
- *A History of Residential Schools in Canada: FAQs on Residential Schools and Compensation* by CBC News Canada. Available online at <[www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html](http://www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html)>.
- *The Legacy of Quebec Indian Residential Schools* by First Nations of Quebec and Labrador Health and Social Services Commission (2009). Available online at <<http://cssspnql.com/eng/nouvelles/2009/video-residential.htm>>.
- *Shingwauk's Vision: A History of Native Residential Schools* by James Rodger Miller. Available online at <[http://epe.lac-bac.gc.ca/100/200/301/ic/can\\_digital\\_collections/shingwauk/index.html](http://epe.lac-bac.gc.ca/100/200/301/ic/can_digital_collections/shingwauk/index.html)>.
- *Frequently Asked Questions: The History of Indian Residential Schools and the Church's Apologies* by the United Church of Canada. Available online at <[www.united-church.ca/aboriginal/schools/faq/history](http://www.united-church.ca/aboriginal/schools/faq/history)>.
- *History of the Church in Canada* by the Canadian Conference of Catholic Bishops (2005). Available online at <[www.cccb.ca/site/content/view/1218/1075/lang.eng/](http://www.cccb.ca/site/content/view/1218/1075/lang.eng/)>.
- *Historical Sketch for Anglican Residential Schools* by the Anglican Church of Canada. Available online at <[www.anglican.ca/relationships/trc/schools](http://www.anglican.ca/relationships/trc/schools)>.
- "Resources/Links" by the Presbyterian Church in Canada. Available online at <[www.presbyterian.ca/resources/links](http://www.presbyterian.ca/resources/links)>.

## LEARNING EXPERIENCE 1.4: SCHOOL LIFE

### Overview

Students explore life in a residential school through pictures, video, and audio clips.

### Teaching/Learning Strategies

1. Students gain a better understanding of a residential school by taking virtual tours. A number of websites have created virtual schools that students can visit, such as the interactive *Where are the Children?* website (see Resources for LE 1.4).
2. Students explore the daily schedule of a student attending a residential school. Taking the perspective of a residential school student, students create a diary entry describing and responding to a day in the life at residential school. Information may be compiled by interviewing survivors, by listening to survivors' interviews on the *From Apology to Reconciliation* DVD, or by gathering data from the Internet. A sample day in the life at an American residential school is described at <http://content.lib.washington.edu/aipnw/marr.html#top>.
3. Students research to complete the Residential Schools Comparison Chart (BLM 1.4.1) by filling in missing information. Students may consult the following sites to research information needed to complete Strategy 3.
  - [Manitoba Historical Society](http://www.mhs.mb.ca) (search terms: Residential Schools) at [www.mhs.mb.ca](http://www.mhs.mb.ca)
  - [Truth and Reconciliation Commission of Canada](http://www.trc.ca) (click on sidebar: "Residential Schools Locations") at [www.trc.ca](http://www.trc.ca)
  - [Aboriginal Affairs and Northern Development](http://www.aadnc-aandc.gov.ca) (search terms: List of Recognized Institutions) at [www.aadnc-aandc.gov.ca](http://www.aadnc-aandc.gov.ca)
4. Métis-attended schools, such as Cranberry Portage and St. Rose, are not "recognized" residential schools. Using pages 24–26 of the *Final Report on Métis Education and Boarding School Literature and Sources Review* (see Resources for LE 1.4), add the Métis-attended schools to the map on **BLM 1.3.4: Manitoba Map**.
5. Students begin to explore the differences among First Nations, Inuit, and Métis school experiences by finding links among the schools that Aboriginal students attended. For example, many Métis-attended schools are located next to First Nations residential schools. Students use **BLM 1.4.2: Venn Diagram** to explore similarities and differences.

## Resources for LE 1.4

- *The Fallen Feather Photo Gallery and Slideshow* by Fallen Feather Productions. Available online at [www.fallenfeatherproductions.com/photo\\_gallery.html](http://www.fallenfeatherproductions.com/photo_gallery.html).
- *Mohawk Residential School in Brantford, Ontario Virtual Tour* by the Legacy of Hope Foundation. Available online at [www.wherethechildren.ca/en/school](http://www.wherethechildren.ca/en/school).
- *Indian Affairs Annual Reports, 1864-1990* by Collections Canada. Available online at [www.collectionscanada.gc.ca/databases/indianaffairs/index-e.html](http://www.collectionscanada.gc.ca/databases/indianaffairs/index-e.html).
- *Assimilation through Education: Indian Boarding Schools in the Pacific Northwest* by Carolyn J. Marr. Available online at <http://content.lib.washington.edu/aipnw/marr.html>.
- *Final Report on Métis Education and Boarding School Literature and Sources Review* by Lee Marmon (February 2010). Available online at <http://metisportals.ca/metishealing/wp-content/uploads/2010/02/FINAL-REPORT-ON-MTIS-EDUCATION-AND-BOARDING-SCHOOL-LITERATURE-AND-SOURCES-REVIEW-edited-june-15.pdf>.
- *Métis History and Experience and Residential Schools in Canada, Prepared for the Aboriginal Healing Foundation Research Series*, by Larry N. Chartrand, Tricia E. Logan, and Judy D. Daniels (2006). Available online at [www.ahf.ca/downloads/metiseweb.pdf](http://www.ahf.ca/downloads/metiseweb.pdf).
- *The Eyes of Children: Life at a Residential School (1962)* by CBC News Canada. Available online at [www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/the-eyes-of-children---life-at-a-residential-school.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/the-eyes-of-children---life-at-a-residential-school.html).
- *Residential Schools: The Red Lake Story: Virtual Exhibit* by the Virtual Museum of Canada. Available online at [www.museevirtuel-virtualmuseum.ca/sgc-cms/histoires\\_de\\_chez\\_nous-community\\_memories/pm\\_v2.php?id=exhibit\\_home&fl=0&lg=English&ex=353](http://www.museevirtuel-virtualmuseum.ca/sgc-cms/histoires_de_chez_nous-community_memories/pm_v2.php?id=exhibit_home&fl=0&lg=English&ex=353).

## LEARNING EXPERIENCE 1.5: LOOKING BACK

Students examine diverse perspectives of the residential school era in Canada.

### Teaching/Learning Strategies

1. Students use historical perspectives to interpret the residential school era as the people who lived in it may have experienced it. Use **BLM 1.5.1: Historical Perspectives** to reflect on statements by survivors. *Note: It is important to debrief interpretations of survivor statements to ensure that biases and stereotypes are not perpetuated.* Students may interview a survivor to better understand his or her statement.
2. Students explore the diverse views of the residential school experience from a variety of perspectives. Students use **BLM 1.5.2: Diverse Quotations** to examine quotes from various people, both historical and contemporary. *Note: Ensure that students examine the perspectives of people running the schools (government and church officials), students attending the schools, as well as parents of those who attended.* After examining the quotes, students develop a role-play based on their research. Students present their role-play to the class.
3. Since there were many different schools across Canada, the experiences of survivors vary, from the very positive (especially in the later years of the schools) to the extremely negative. Students may work in groups, with each group exploring survivors' experiences in schools across Canada. Students use **BLM 1.3.1b: Blank Concept Web** to record the opinions of residential school survivors. Groups report their findings to the class. Group reports are the bases for a class discussion. *Note: A model concept web is provided in BLM 1.3.1a (see Resources for LE 1.3).*
4. Take students on a field trip to events such as a sweat lodge or a feast in order to experience Indigenous traditions. Consult with local Elders to share stories about traditional life. Students record their thoughts and feelings in their **Response Journal** (BLM 1.1.1).

### Resources for LE 1.5

- *A History of Residential Schools in Canada: FAQs on Residential Schools and Compensation* by CBC News Canada. Available online at <[www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html](http://www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html)>.
- *The Legacy of Quebec Indian Residential Schools* by First Nations of Quebec and Labrador Health and Social Services Commission (2009). Available online at <<http://cssspnql.com/eng/nouvelles/2009/video-residential.htm>>.
- *Shingwauk's Vision: A History of Native Residential Schools* by James Rodger Miller. Available online at <[http://epe.lac-bac.gc.ca/100/200/301/ic/can\\_digital\\_collections/shingwauk/index.html](http://epe.lac-bac.gc.ca/100/200/301/ic/can_digital_collections/shingwauk/index.html)>.

## LEARNING EXPERIENCE 1.6: SURVIVORS SPEAK

To conclude this cluster, students respond to the statements of the survivors on the DVD, with reference to “The Past.”

### Teaching/Learning Strategies

#### Note

*Where applicable, students should make reference to survivors’ statements from the DVD to support their responses. Students may refer to the interview transcripts (Appendix 4) or listen to survivors speak on the DVD.*

1. Drawing from the recollections of various survivors, students describe life for a child growing up in a First Nations or Métis community before residential school by writing a short story or a biopoem. Students present their composition to the class. (See Resources for LE 1.6 for a link to writing a biopoem.)
2. In small groups, students respond to the following questions: “According to the statements of survivors on the DVD, what strategies were used by parents to ease the fears of children who would be attending residential school for the first time?” “What questions would you ask the parents? ...the children?” “What surprised you the most about parents’ actions?”

Students record their responses in their **Response Journal** (BLM 1.1.1).

3. The residential school experience aimed to “kill the Indian in the child.” Students respond to this statement by answering the following questions, with reference to survivors’ statements in the DVD: “What were the initial experiences of children upon entry to a school?” “How did these experiences contribute to the destruction of the children’s cultural identity?”

Students record their responses in their **Response Journal**.

***Note:** Cultural identity may be thought of as a sense of belonging to a particular cultural group and identifying with its value and belief systems, customs, language, and practices. In Canada, cultural groups include French Canadians, Chinese Canadians, Ukrainian Canadians, Black Canadians, and Indigenous (Aboriginal) Canadians. Among Indigenous Canadians, as is also the case for any of these groups, there is diversity within the larger group, including First Nations, Métis, and Inuit peoples. There is further diversity within these groups as well. For example, there are many First Nations in Canada including the Anishinaabe (Ojibwa), the Ininew (Cree), and the Dene. These nations can be further divided into smaller cultural groupings. For example the Cree peoples of Canada include Rocky Cree, Woods Cree, Plains Cree, and Swampy Cree. Within these groups, individual First Nations communities exist, such as Tataskweyak Cree Nation and the Fisher River Cree Nation.*

4. In small groups, students create an interior monologue, based on the statements of survivors, for a fictional child who has experienced his or her first week at residential school. The monologue should reveal the thoughts and feelings of the child. Students present their monologues to the class.  
*Note: An interior monologue is the expression of a subject's thoughts and feelings, written as though the reader could overhear what is occurring in the subject's mind.*

## Resources for LE 1.6

- “BioPoem Summary” by E. Phillips. Available online at <<http://hrsbstaff.ednet.ns.ca/phillie/webquest/ibiopoem.htm>>.
- “Interior Monologues in Writing” by Jodi Cleghorn. Available online at <<http://writeanything.wordpress.com/2010/03/01/interior-monologues-in-writing/>>.
- “Promoting Social Imagination through Interior Monologues” by Bill Bigelow and Linda Christensen. Available online at <[www.nwp.org/cs/public/print/resource/346](http://www.nwp.org/cs/public/print/resource/346)>.



FROM APOLOGY TO  
RECONCILIATION

Cluster 2: The Present



## CLUSTER 2: THE PRESENT

### Overview

In this cluster, students examine the contemporary situation in Canada, including initiatives by the Truth and Reconciliation Commission of Canada. Students begin by looking at Indigenous peoples' resistance to their mistreatment in their own territories, which are now Canada. They examine how the relationship between Indigenous and non-Indigenous people in Canada began to change. Students also inquire into the formal discussions between the federal government and Indigenous peoples. Students learn about the Indian Residential Schools Settlement Agreement (IRSSA), and explore components and current initiatives of the IRSSA.

Cluster 2 consists of six learning experiences:

- LE 2.1: Resurgence
- LE 2.2: Gathering Strength
- LE 2.3: The Agreement
- LE 2.4: Formal Apology
- LE 2.5: Survivors Speak
- LE 2.6: Looking Back

### Curricular Connections

	Learning Experiences	Specific Learning Outcomes
Grade 9	<b>LE 9.1.4:</b> Pluralism and Integration	<p>Students will:</p> <p><b>KI-018</b> Evaluate effects of assimilative policies on cultural and linguistic groups in Canada. Include: Aboriginal Residential Schools, language laws.</p> <p><b>KI-018A</b> Evaluate effects of residential schools on their own and other Aboriginal communities.</p> <p><b>KC-009</b> Identify contemporary political leaders in Canada. Include: Aboriginal, federal, provincial/territorial, local.</p> <p><b>KH-030</b> Describe social and cultural injustices in Canada's past. <i>Examples: status of women, Chinese head tax, wartime internments of ethnic groups as enemy aliens, Jewish immigration restrictions during World War II, Indian Act...</i></p>

## Learning Experiences

**LE 2.1: How did British colonial rule change during this period, and what was its impact on life in North America?**

Students develop an understanding of the challenges faced by the British in governing their newly acquired colony of Quebec, and how the British met these challenges. They acquire knowledge of the development of responsible government and British North America's relationship with the newly independent United States. Students also explore the everyday lives of people, and examine economic development in British North America.

**LE 4.1: How did Canada seek to establish economic security and social justice from the period of the Depression to the patriation of the Constitution?**

Students explore how successive Canadian governments assumed increasing responsibility for the well-being of Canadians. Students acquire knowledge of the development and impact of new political parties, the women's movement, the labour movement, First Nations organizations, and other groups dedicated to the pursuit of social justice. Students develop an understanding of the changing definitions of the rights and duties of citizenship and the role of government.

**LE 5.3: How are the First Nations, Métis, and Inuit peoples seeking a greater degree of cultural, political, and economic self-determination?**

Students examine the guarantees provided to Canada's Aboriginal Peoples by the *Charter of Rights and Freedoms* (Sections 25 and 35) and their role in the Meech Lake and Charlottetown Accords. Students acquire knowledge of the different ways in which Aboriginal organizations and communities are taking action to gain a greater degree of cultural, political, and economic self-determination, and the responses to these actions by the Canadian and provincial governments.

Assessment Focus for Grade 11  
Enduring Understandings

- The relationship between First Nations, Inuit, and Métis peoples and non-Aboriginal peoples moved from autonomous coexistence to colonialism to the present stage of renegotiation and renewal.
- First Nations, Métis, and Inuit peoples play an ongoing role in shaping Canadian history and identity.
- First Nations, Métis, and Inuit peoples have a long history in North America, and their diverse and complex cultures continue to adapt to changing conditions.
- The role of government and the division of powers and responsibilities in Canada's federal system are subjects of ongoing negotiation.
- The history of Canadian citizenship is characterized by an ongoing struggle to achieve equality and social justice for all.
- The history of governance in Canada is characterized by a transition from Indigenous self-government through French and British colonial rule to a self-governing confederation of provinces and territories.
- First Nations, Métis, and Inuit peoples have achieved constitutional recognition of their unique status as Aboriginal peoples in Canada, along with recognition and affirmation of their existing Aboriginal and treaty rights.

## Historical Thinking Concepts

- Make informed and defensible judgments about the **historical significance** of people and events in the past.
- Select, evaluate, and interpret primary and secondary source **evidence** in order to retell and explain the past as objectively and accurately as possible.
- Observe and explain **continuity and change** over time.
- Consider the **moral dimension** of events in the past and the value judgments that may influence historical accounts.
- Analyze the multiple **causes and consequences** of historical events and developments.

**Vocabulary:** Aboriginal Healing Foundation, Aboriginal Justice Inquiry, Acknowledgement, Alternative Dispute Resolution, Common Experience Payments, Guiding Principles for Resolution, Independent Assessment Process, Indian Residential Schools Resolutions Canada, Indian Residential Schools Settlement Agreement, Royal Commission on Aboriginal Peoples, Statement of Apology, Statement of Reconciliation, Truth and Reconciliation Commission

See the Glossary in Appendix 2 for definitions.

For teaching and learning strategies related to vocabulary, refer to *Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation*, Appendix E, “Vocabulary Strategies”. This may be accessed at <[www.edu.gov.mb.ca/k12/cur/socstud/foundation\\_gr9/index.html](http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/index.html)>.

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## Notes

## LEARNING EXPERIENCE 2.1: RESURGENCE

Before studying recent developments such as the apology by the Canadian government, students need to understand the key events that helped to shape the current relationship between Indigenous and other Canadians by examining Indigenous peoples' resistance to colonization within their own territories in what is now Canada.

### Teaching/Learning Strategies

1. Students explore the lives of children in residential schools as documented by officials. Students research historical government reports, such as the Ryerson Study, the Davin Report, or the Bryce Report (see Resources for this LE). Students record ideas using **BLM 2.1.1: Historical Reports**.  
*Note: Review the BLM with students and clarify any questions. Adapt the BLM by removing data and adding a new heading, such as "Main Points" or something similar.*
2. Students explore the changes in Indigenous communities since the residential school era. Students explore three significant documents that emerged since 1969 including the White Paper (*Statement of the Government of Canada on Indian Policy*), *Citizens Plus* (or, as it became known, "The Red Paper" —a First Nations response to the White Paper), and *Wahbung* (1971), a position paper by "the Indian tribes of Manitoba," which proposed policies to achieve "a just and honourable and mutually satisfactory relationship between the people of Canada and the Indian people of Manitoba." Students document ideas using **BLM 2.1.2: Position Papers**. *Note: Review the BLM with students and clarify any questions.*
3. Indigenous leaders have been advocating for Indigenous rights for over a century, as described in **BLM 2.1.3: A History of Aboriginal Political Organization**. Students identify both national and provincial organizations using **BLM 2.1.4: Aboriginal Political Organizations since 1900 Chart**. Students complete **BLM 2.1.5: Aboriginal Political Leadership** with reference to **BLM 2.1.6: Aboriginal Leaders**.
4. Indigenous people in Canada have organized numerous demonstrations, stands, and occupations to protest social injustices. Students record who was involved in these protests using **BLM 2.1.7a&b: Protests, Stands, and Occupations**.
5. Students reflect on what Indigenous communities and cultures have lost as a result of the residential school experiment. Possible resources include Clip #3: *Losing Native Languages* from the CBC Archives, *Missing Children* from the *Where Are the Children?* website (see Resources for LE 2.1), or residential school survivor stories from the DVD. Students record their findings in their **Response Journal** (BLM 1.1.1).

## Resources for LE 2.1

- The White Paper: *Indian Policy: Statement of the Government of Canada on Indian Policy, 1969*. Available online at <[http://epe.lac-bac.gc.ca/100/200/301/inac-ainc/indian\\_policy-e/cp1969\\_e.pdf](http://epe.lac-bac.gc.ca/100/200/301/inac-ainc/indian_policy-e/cp1969_e.pdf)>.
- The Red Paper: *Citizens Plus*, also known as the “Red Paper” by the Indian Association of Alberta (1970). Summary available online at <[www.canadiana.ca/citm/\\_textpopups/aboriginals/doc75\\_e.html](http://www.canadiana.ca/citm/_textpopups/aboriginals/doc75_e.html)>.
- *Canada in the Making: Aboriginals: Treaties and Relations*. Early Canadiana Online series. Available online at <[www.canadiana.ca/citm/themes/aboriginals/aboriginals12\\_e.html](http://www.canadiana.ca/citm/themes/aboriginals/aboriginals12_e.html)>.
- *Losing Native Languages* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/losing-native-languages.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/losing-native-languages.html)>.
- *Where are the Children? Healing the Legacy of the Residential Schools* by the Legacy of Hope Foundation.
  - “Blackboard, Chapter 4: School Life & Survivor Stories.” Available online at <[www.wherethechildren.ca/en/blackboard/page-8.htm](http://www.wherethechildren.ca/en/blackboard/page-8.htm)>.
- *Abuse Affects the Next Generation* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/abuse-affects-the-next-generation.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/abuse-affects-the-next-generation.html)>.
- Ryerson Study: “Report by Dr. Ryerson on Industrial Schools” by Egerton Ryerson. In *Statistics respecting Indian Schools*, Appendix A. Ottawa, ON: Government Printing Bureau, 1898.
- Davin Report: *Report on Industrial Schools for Indians and Half-breeds*. By Nicolas Flood Davin (1879). Available online at <[http://archive.org/detail/cihm\\_03517](http://archive.org/detail/cihm_03517)>.
- Bryce Report: *The Story of a National Crime* by Peter Henderson Bryce (1922). Available online at <<http://archive.org/details/storyofnationalc00brycuoft>>.

## LEARNING EXPERIENCE 2.2: GATHERING STRENGTH

### Overview

Students learn about the residential school experience as told by survivors. Eventually, accounts of mistreatment by survivors led to individual lawsuits and a public inquiry.

These strategies examine events leading up to the apology. Whether all strategies or just a few are completed, they can all be plotted on a contemporary timeline.

### Teaching/Learning Strategies

1. Discuss the significance of the admission by Phil Fontaine, former Grand Chief of the Assembly of First Nations, that he was abused in a residential school (1990). Students listen to Clip #4: *Native Leader Charges Church with Abuse*. Students complete a **Response Journal** entry reflecting on the significance of the Grand Chief's admission as a turning point in the residential school era. As a class, students begin creating a classroom timeline.
2. Students explore the significance of the **Royal Commission on Aboriginal Peoples** (RCAP), which suggested a public inquiry into the residential school era (see Resources for this LE). They read and discuss **BLM 2.2.1: A Word from Commissioners** (1991). Students continue to plot these events on the classroom timeline, and reflect on RCAP in their **Response Journal**.
3. Students discuss the numerous issues facing Indigenous people during this time, including the deaths of J.J. Harper and Helen Betty Osborne, which led to the Aboriginal Justice Inquiry (AJI) (1988-91). This inquiry was initiated "to examine the relationship between the Aboriginal peoples of Manitoba and the justice system." Students continue to plot significant events on the timeline and reflect on the AJI in their **Response Journal**.
4. After the RCAP report (1996) recommended a review of the residential school era, the Canadian government was forced to act. Students watch CBC's Clip #9: *We Are Deeply Sorry*, an overview of the Statement of Reconciliation, or read excerpts from *Gathering Strength: Canada's Aboriginal Action Plan* (see Resources for this LE). Students use some form of information mapping, such as a self-created Mind Map, to organize key ideas in the plan.
5. One of the first initiatives of *Gathering Strength* was to establish the Aboriginal Healing Foundation (AHF) (1999) to help begin the healing process among survivors. Students listen to Aboriginal leaders' disappointment on CBC Clip #10: *Where's the Money for Healing?* (see Resources for LE 2.2). They continue to plot significant events on the classroom timeline, and reflect on the AHF in their **Response Journal** (BLM 1.1.1).

## Resources for LE 2.2

- Aboriginal Healing Foundation website. Available online at <[www.ahf.ca/](http://www.ahf.ca/)>.
- Highlights from the *Report of the Royal Commission on Aboriginal Peoples* (1996). Available online at <[www.ainc-inac.gc.ca/ap/pubs/rpt/rpt-eng.asp](http://www.ainc-inac.gc.ca/ap/pubs/rpt/rpt-eng.asp)>.
- *Frequently Asked Questions: The History of Indian Residential Schools and the Church's Apologies* by the United Church of Canada. Available online at <[www.united-church.ca/aboriginal/schools/faq/history](http://www.united-church.ca/aboriginal/schools/faq/history)>.
- *History of the Church in Canada* by the Canadian Conference of Catholic Bishops (2005). Available online at <[www.cccb.ca/site/content/view/1218/1075/lang,eng/](http://www.cccb.ca/site/content/view/1218/1075/lang,eng/)>.
- *Historical Sketch for Anglican Residential Schools* by the Anglican Church of Canada. Available online at <[www.anglican.ca/relationships/trc/schools](http://www.anglican.ca/relationships/trc/schools)>.
- "Resources/Links" by the Presbyterian Church in Canada. Available online at <[www.presbyterian.ca/resources/links](http://www.presbyterian.ca/resources/links)>.
- *We Are Deeply Sorry* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/we-are-deeply-sorry.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/we-are-deeply-sorry.html)>.
- *Report of the Aboriginal Justice Inquiry of Manitoba* by the Aboriginal Justice Implementation Commission (1999). Available online at <[www.ajic.mb.ca/volume.html](http://www.ajic.mb.ca/volume.html)>.
- *Native Leader Charges Church With Abuse* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/native-leader-charges-church-with-abuse.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/native-leader-charges-church-with-abuse.html)>.
- *Gathering Strength: Canada's Aboriginal Action Plan, A Progress Report* (2000). Published under the authority of the Minister of Indian Affairs and Northern Development. Available online at <<http://publications.gc.ca/collections/Collection/R32-192-2000E.pdf>>.
- *Where's the Money for Healing?* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/wheres-the-money-for-healing.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/wheres-the-money-for-healing.html)>.



## LEARNING EXPERIENCE 2.3: THE AGREEMENT

### Overview

Students learn about the negotiations that led up to the Indian Residential Schools Settlement Agreement (IRSSA), its components, and current initiatives.

### Teaching/Learning Strategies

1. Students explore the negotiations between the Canadian government and the Assembly of First Nations. They examine the alternative dispute resolution process by Jo-Ann E.C. Greene, and view CBC Clip #12: *Fast Track for Compensation Claims* (see Resources for this LE). Students plot this event on the classroom timeline, and reflect on the ADR Process in their **Response Journal** (BLM 1.1.1).
2. Students compare two announcements regarding the Indian Residential Schools Settlement Agreement (IRSSA). They watch CBC's Clip #13: *An Agreement for the Ages* (see Resources for this LE), and the overview of IRSSA in **BLM 2.3.1: Background**. Students compare the two sources to evaluate the significance of the settlement. They plot this event on the class timeline, and reflect on the IRSSA in their **Response Journal** (BLM 1.1.1).
3. Students examine components and initiatives of the IRSSA, which began in 2002, using **BLM 2.3.1: Background**. They explore the two forms of individual compensation—Common Experience Payment (CEP), and the Independent Assessment Process (IAP)—using **BLM 2.3.2: IRSSA Compensation Comparison**, and discuss the complexities of this process. Students plot these events on the class timeline.
4. Students may further explore this topic by interviewing people involved in the process. The Speakers Bureau on Residential School Survivors has been set up by the Assembly of Manitoba Chiefs, the Manitoba Metis Federation, and the Treaty Relations Commission of Manitoba to provide speakers for the classroom. Further information can be found by contacting these organizations.

## Resources for LE 2.3

- *Fast Track for Compensation Claims* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/fast-track-for-compensation-claims.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/fast-track-for-compensation-claims.html)>.
- *Alternative Dispute Resolution Process: Towards Resolving the Division of On-Reserve Matrimonial Real Property Following Relationship Breakdown: A Review of Tribunal, Ombuds and Alternative Dispute Resolution Mechanisms* by Jo-Ann E.C. Greene. Available online at <[www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/adr\\_1100100032666\\_eng.pdf](http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/adr_1100100032666_eng.pdf)>.
- *An Agreement for the Ages* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/an-agreement-for-the-ages.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/an-agreement-for-the-ages.html)>.
- *Indian Residential Schools Settlement Agreement (IRSSA): Indian Residential Schools Settlement Agreement*. Available online at <[www.residentialschoolsettlement.ca/settlement.html](http://www.residentialschoolsettlement.ca/settlement.html)>.
- *Speakers Bureau* by Treaty Relations Commission of Manitoba (2012). Available online at <[www.trcm.ca/speakers.php](http://www.trcm.ca/speakers.php)>.
- *Common Experience Payments* by Aboriginal Affairs and Northern Development Canada. Available online at <[www.aadnc-aandc.gc.ca/eng/1100100015594/1100100015595](http://www.aadnc-aandc.gc.ca/eng/1100100015594/1100100015595)>.
- *Independent Assessment Process* by Aboriginal Affairs and Northern Development Canada. Available online at <[www.ainc-inac.gc.ca/ai/rqpi/inasspr/index-eng.asp](http://www.ainc-inac.gc.ca/ai/rqpi/inasspr/index-eng.asp)>.

## LEARNING EXPERIENCE 2.4: FORMAL APOLOGY

### Overview

Students listen to the historic apologies of the federal government and the response to the federal apology by the Manitoba provincial government. Students also listen to the formal responses to the federal apology from First Nations, Métis, and Inuit leaders.

### Teaching/Learning Strategies

1. Students examine the preparations leading up to the Canadian apology that were made by the federal government, Indigenous people, and many other Canadians. They record their observations using **BLM 2.4.1: Preparation for Apology**. Students use a variety of sources, including the observations and reflections of people who witnessed this historic event that have been collected through personal interviews.
2. Students listen to the formal apology by Prime Minister Harper on the video, and read the Government Hansard (see Resources for this LE). They respond to the apology using **BLM 2.4.2: Apology Observation Sheet**. Students discuss the significance of visitors in the House of Commons at this event.
3. Students explore responses to the apology. They record the responses from survivors, their families, and Aboriginal leaders using **BLM 2.4.3: Responses to the Canadian Apology**. They continue to explore responses by the Manitoba government, the media (By watching CBC's Clip #14: *A Long-Awaited Apology*), and others (see Resources for this LE).
4. Students listen to the Manitoba Statement of Apology on the video. They listen to and read the response given by other Manitoba politicians, including **BLM 2.4.4: Minister Eric Robinson's Statement on Residential Schools**, which is also recorded on the video. Students write their own response to the apology in their **Response Journal** (BLM 1.1.1).

### Resources for LE 2.4

- *Statement of Apology* by Prime Minister Stephen Harper. Available online at <[www.ainc-inac.gc.ca/ai/rqpi/apo/index-eng.asp](http://www.ainc-inac.gc.ca/ai/rqpi/apo/index-eng.asp)> and in the Government Hansard at <[www.parl.gc.ca/HousePublications/Publication.aspx?DocId=3568890&Language=E&Mode=1&Parl=39&Ses=2](http://www.parl.gc.ca/HousePublications/Publication.aspx?DocId=3568890&Language=E&Mode=1&Parl=39&Ses=2)>.
- *Ministerial Statements - Apology to Residential School Survivors* by Legislative Assembly of Manitoba. Available online at <[www.gov.mb.ca/legislature/hansard/2nd-39th/vol\\_57b/h57b.html](http://www.gov.mb.ca/legislature/hansard/2nd-39th/vol_57b/h57b.html)>.
- *A Long-Awaited Apology for Residential Schools* by CBC News Canada. Available online at <[www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/a-long-awaited-apology.html](http://www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/a-long-awaited-apology.html)>.

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## Notes

## LEARNING EXPERIENCE 2.5: SURVIVORS SPEAK

### Overview

In this learning experience, students respond to the statements of the survivors on the DVD, with reference to “The Present.”

### Teaching/Learning Strategies

#### Note

*Where applicable, students should make reference to survivors’ statements from the DVD to support their responses. Students may refer to the interview transcripts (Appendix 4) or listen to survivors’ statements on the DVD.*

“With the treaties, we also still had a way of life, but what affected our peoples’ lives is the *Indian Act* and Indian Affairs.”

— Garry Robson, survivor

1. According to survivors’ statements, what are the positive aspects of the treaties?

“...for a significant minority of Indian residential school students, there is a symptomology quite similar to post-traumatic stress disorder. [symptoms include:]...avoidance of anything that might be reminiscent of the Indian residential school experience...detachment from others...relationship difficulties...sleep difficulties, anger management difficulties...impaired concentration,...parenting skills are often deficient...a tendency to abuse alcohol or sedative medication drugs.”

— Charles R. Brasfield, in “Residential School Syndrome” (see Resources for this LE)

2. In pairs, students compile a list of the behaviours of residential school survivors described by survivors on the DVD. Do they conform to those described in Brasfield’s article?
3. In small groups, students discuss the following question: According to survivors, what was the significance of the disclosures of sexual abuse suffered by Grand Chief Phil Fontaine and Minister Eric Robinson? Students record their responses in their **Response Journal** (BLM 1.1.1).
4. Students discuss the survival strategies employed by survivors in the schools and the steps they took after their school experiences to restore a sense of identity and to direct their lives on a healing path. Students create a class concept web (see BLM 1.3.1) labelled “A Healing Path” for display in the classroom.

## Resources for LE 2.5

- *Canada in the Making: Numbered Treaty Overview*. Early Canadiana Online series. Available online at <[www.canadiana.ca/citm/specifique/numtreatyoverview\\_e.html](http://www.canadiana.ca/citm/specifique/numtreatyoverview_e.html)>.
- *The Indian Act: Historical Overview* by Jay Makarenko. Available online at <[www.mapleleafweb.com/features/the-indian-act-historical-overview#civilizations](http://www.mapleleafweb.com/features/the-indian-act-historical-overview#civilizations)>.
- “Residential School Syndrome” by Charles R. Brasfield. Available online at <[www.nssac.ca/Info%20Sheets/Residential%20School%20Syndrome%20-%20BCMJ.pdf](http://www.nssac.ca/Info%20Sheets/Residential%20School%20Syndrome%20-%20BCMJ.pdf)>.

## LEARNING EXPERIENCE 2.6: LOOKING BACK

### Overview

To conclude this cluster, students reflect on Aboriginal people as citizens of Canada. They consider the significance of the fact that the apology was given on behalf of all of the citizens of Canada, not just of the government of the day.

### Teaching/Learning Strategies

1. Students review the key events leading up to the Indian Residential Schools Settlement Agreement. They assess their class timeline, and complete **BLM 2.6.1: Definition Cards** with a detailed chronology of events. Using “Residential Schools—A Chronology” by the Assembly of First Nations (see Resources for this LE), they situate the residential school era in the Canadian context.
2. Students explore various aspects of Aboriginal rights in Canada. They describe the rights and responsibilities of Canadian citizens. Students conduct historical research on the exclusion of certain groups from the benefits of Canadian citizenship. Students reflect on their research findings in their **Response Journal** (BLM 1.1.1).
3. Students consider what has influenced stereotypical perceptions of Indigenous people in Canada. They brainstorm social injustices in Canada, such as the head tax on Chinese immigrants or the denial of voting rights to women. They list the social injustices facing Indigenous people in contemporary Canada.
4. Students reflect on the development and role of the Canadian political party system since the beginnings of the 20th century. They discuss how the relationship between Indigenous people and the government has changed over time. Students record their reflections in their **Response Journal** (See BLM 1.1.1).
5. Students review acts of self-determination that led up to the apology. They write a letter to the editor in response to a current Indigenous issue in Canada.
6. Students tour a residential school site, and listen to stories from a survivor who attended residential school. They reflect on how the apology has affected the Indigenous people of Canada. Students take the point of view of someone who worked at or was in charge of a residential school, and write a letter of apology to survivors, including specific reasons why they are sorry.

### Resources for LE 2.6

- “Residential Schools—A Chronology” by the Assembly of First Nations. Available online at <<http://64.26.129.156/article.asp?id=2586>>.
- *List of Indian residential schools in Canada*. Available online at <[http://en.wikipedia.org/wiki/List\\_of\\_Indian\\_residential\\_schools\\_in\\_Canada](http://en.wikipedia.org/wiki/List_of_Indian_residential_schools_in_Canada)>.

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## Notes





FROM APOLOGY TO  
RECONCILIATION

Cluster 3: The Future

# CLUSTER 3: THE FUTURE

## Overview

In this cluster, students examine future initiatives and the concerns of the Indian Residential Schools Settlement Agreement (IRSSA). They will also explore the intergenerational effects of residential schools and their influence on future generations. Students begin to explore issues affecting Indigenous cultures worldwide.

Cluster 3 consists of six learning experiences:

- LE 3.1: Recent Developments
- LE 3.2: Taking Control
- LE 3.3: Global Concerns
- LE 3.4: Toward Reconciliation
- LE 3.5: Survivors Speak
- LE 3.6: Looking Back

## Curricular Connections

Grade 9	<b>Learning Experiences</b>	<b>Specific Learning Outcomes</b>
	<p><b>LE 9.1.4</b> Pluralism and Integration</p> <p><b>LE 9.4.2</b> Engaging in the Citizenship Debate</p> <p><b>LE 9.4.3</b> Social Justice in Canada</p>	<p>Students will:</p> <p><b>KC-009</b> Identify contemporary political leaders in Canada. Include: Aboriginal, federal, provincial, local.</p> <p><b>KI-018A</b> Evaluate effects of residential schools on their own and others' Aboriginal communities.</p>

## Learning Experiences:

**LE 5.1: How has Canada been shaped by the *Charter of Rights and Freedoms*, cultural diversity, and demographic and technological change?**

Students acquire knowledge of the provisions of the Constitution Act and the entrenchment of the *Charter of Rights and Freedoms*, and of how these documents affected human rights in Canada. Students examine the growing cultural diversity of Canada and the challenges of pluralism. Students also investigate the effects of changing demographic patterns, urbanization, and technological change.

**LE 5.3: How are the First Nations, Métis, and Inuit peoples seeking a greater degree of cultural, political, and economic self-determination?**

Students examine the guarantees provided to Canada's Aboriginal Peoples by the *Charter of Rights and Freedoms* (Section 25 and 35) and their role in the Meech Lake and Charlottetown Accords. Students acquire knowledge of the different ways in which Aboriginal organizations and communities are taking action to gain a greater degree of cultural, political, and economic self-determination, and the responses to these actions by the Canadian and provincial governments.

**LE 5.4: How have Canada's international relations changed since 1982, and what should its global commitments be for the future?**

Students acquire knowledge of Canada's involvement in and obligations to a variety of international organizations such as the United Nations, the Commonwealth, and the North Atlantic Treaty Organization (NATO). Students explore the strong ties between Canada and the United States, particularly in the areas of security, trade, and defence. Students investigate how Canada is affected by the forces of globalization, and debate the role it should play in international development, military engagements, environmental issues, and global climate change.

Assessment Focus for Grade 11  
Enduring Understandings

- Canadian identity, citizenship, and nationhood are subjects of ongoing debate in Canada's pluralistic society.
- The history of Canadian citizenship is characterized by an ongoing struggle to achieve equality and social justice for all.
- The meaning of citizenship has evolved over time and the rights, responsibilities, and freedoms of Canadian citizens are subject to continuing debate.
- First Nations, Métis, and Inuit peoples play an ongoing role in shaping Canadian history and identity.
- First Nations, Métis, and Inuit peoples have a long history in North America, and their diverse and complex cultures continue to adapt to changing conditions.
- First Nations, Métis, and Inuit peoples have achieved constitutional recognition of their unique status as Aboriginal peoples in Canada, along with recognition and affirmation of their existing Aboriginal and treaty rights.
- The relationship between First Nations, Inuit, and Métis peoples and non-Aboriginal peoples moved from autonomous coexistence to colonialism to the present stage of renegotiation and renewal.
- Canada continues to be influenced by issues of war and peace, and international and global interactions.
- Global interdependence challenges Canadians to examine and redefine the responsibilities of citizenship.

## Historical Thinking Concepts

- Identify continuity and change over time.
- Analyze the causes and consequences of historical events and developments.
- Consider the ethical dimension of events in the past and the value judgments that may influence historical accounts.

**Vocabulary:** Apartheid, Assimilation, Discrimination, Exclusion, Immigration, Indigenous, Intergenerational, Marginalization, Minority, Prejudice, Racism, Reparation, Segregation

For teaching and learning strategies related to vocabulary, refer to *Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation*, Appendix E, “Vocabulary Strategies.” This site may be accessed at <[www.edu.gov.mb.ca/k12/cur/socstud/foundation\\_gr9/index.html](http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/index.html)>.

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## Notes

# LEARNING EXPERIENCE 3.1: RECENT DEVELOPMENTS

## Overview

In this learning experience, students look at what has happened since the apology. They explore ongoing initiatives of the Indian Residential Schools Settlement Agreement (IRSSA).

## Teaching/Learning Strategies

1. Students research what has been done to commemorate the federal government apology to First Nations people and residential school survivors. They read the three news releases regarding the first anniversary, including **BLM 3.1.1: National Day of Reconciliation**, **BLM 3.1.2: Manitoba Response to Anniversary**, and **BLM 3.1.3: Manitoba Statement on Anniversary**. Using this information as well as other research findings, students determine what has been promised, what has been accomplished, and what still needs to be done. Students record their reflections in their **Response Journal** (BLM 1.1.1).
2. The National Day of Healing and Reconciliation is held on the anniversary of the apology. Students contact both the Assembly of Manitoba Chiefs and the Manitoba Metis Federation to learn how these organizations commemorate the apology.
3. Students read three news releases regarding the Truth and Reconciliation Commission of Canada (TRC): **BLM 3.1.4: TRC Background**, **BLM 3.1.5: Appointment...**, and **BLM 3.1.6: MMF Congratulates...**. Students compare and contrast the news releases.
4. Students explore ongoing concerns in the compensation process. They examine the issues surrounding the recognized institutions. Students read “Action Needed for Métis Residential School Survivors” (see Resources for this LE) about how both Inuit and Métis survivors have not yet (as of 2012) been offered compensation. In their **Response Journal** (BLM 1.1.1), students reflect on the emotional impacts of the residential school experience not addressed by the compensation package.
5. Students explore issues that are being addressed through the settlement agreement. Invite a representative from the Assembly of Manitoba Chiefs’ Residential School Unit or the Manitoba Metis Federation’s Metis Survivor Family Wellness Program to speak to the class. Students reflect on unresolved issues in their **Response Journal** (BLM 1.1.1).

## Resources for LE 3.1

- *List of Recognized Institutions* by Aboriginal Affairs and Northern Development Canada. Available online at <[www.ainc-inac.gc.ca/ai/rqpi/cep/mp/index-eng.asp](http://www.ainc-inac.gc.ca/ai/rqpi/cep/mp/index-eng.asp)>.
- Initiatives of the Truth and Reconciliation Commission. Available online at <[www.trc-cvr.ca/](http://www.trc-cvr.ca/)>.
- “Action Needed for Residential School Survivors” by the Métis National Council. Available online at <[www.metisportals.ca/metishealing/wp-content/uploads/MNC%20Apology%20Anniversary%20Release%20-%20June%2011,%202009.pdf](http://www.metisportals.ca/metishealing/wp-content/uploads/MNC%20Apology%20Anniversary%20Release%20-%20June%2011,%202009.pdf)>.

## LEARNING EXPERIENCE 3.2: TAKING CONTROL

### Overview

As we reflect on Indigenous life in Canada today, we can see the lasting effects of the residential schools. We have to give children, adults, and communities the context to understand and to shape their future. As students identify the negative effects of residential schools, they think about the impacts of the schools on future generations.

### Teaching/Learning Strategies

1. Students individually brainstorm long-term impacts of the residential schools on contemporary Canadian society using **BLM 1.3.1b: Blank Concept Web**. After brainstorming, students work in small groups to compare their ideas. They use a cooperative learning strategy such as Think-Pair-Share to share ideas with the larger group. Students compile a class list that can be compared with the list of intergenerational impacts from the *Where are the Children?* website (see Resources section below). Use this class list in subsequent activities.
2. Students identify current Indigenous issues, such as poverty, health, housing, justice, and education. They work in small groups to look for connections between lasting impacts and contemporary issues in Canadian society. Using **BLM 3.2.1: Current Issues Chart**, students describe key issues and suggest solutions.
3. Students begin to connect current stories to past experiences in the residential school system. For example, students may watch *Topahdewin: The Gladys Cook Story* to explore the impacts of the residential schools on the criminal justice system, or listen to Aaron Peters' song "Perfect Crime" and discuss the impacts of residential schools on the child welfare system (see Resources for this LE).
4. Students examine traditional ways of life before the residential school era, and compare different elements of Indigenous society. Students review **BLM 3.2.2: Child-Rearing Practices**, and discuss how child welfare has changed. They complete **BLM 3.2.3: Traditional Comparison**. *Note: "Shingwauk's Vision" gives a comprehensive overview of the residential school era in Canada* (see Resources section below).

### Resources for LE 3.2

- *Where are the Children? Healing the Legacy of the Residential Schools* by the Legacy of Hope Foundation.
  - "Blackboard, Chapter 9: Enduring Impacts." Available online at [www.wherethechildren.ca/en/blackboard/page-17.html](http://www.wherethechildren.ca/en/blackboard/page-17.html).



- *Shingwauk's Vision: A History of Native Residential Schools* by James Rodger Miller. Available online at <[http://epe.lac-bac.gc.ca/100/200/301/ic/can\\_digital\\_collections/shingwauk/index.html](http://epe.lac-bac.gc.ca/100/200/301/ic/can_digital_collections/shingwauk/index.html)>.
- "Perfect Crime" by Aaron Peters. Available online at <[www.youtube.com/watch?v=5DIbL5chc48](http://www.youtube.com/watch?v=5DIbL5chc48)>.
- *Topahdewin: The Gladys Cook Story* by Clare Dennis. Available from the Manitoba Education Library (call number D-12112).

## LEARNING EXPERIENCE 3.3: GLOBAL CONCERNS

### Overview

What can we learn by a comparison of Canadian and global Indigenous issues? Students examine world issues and recent initiatives by Indigenous societies around the globe, and compare them to the challenges facing the Indigenous people in Canada.

### Teaching/Learning Strategies

1. Using **BLM 3.3.1: Word Splash**, students look for global connections. Students record their initial thoughts and feelings about the Word Splash words in their **Response Journal** (BLM 1.1.1). *Note: Sensitive topics include the Holocaust and 9-11.* As a group, students discuss some of the cultural genocides that have taken place around the globe. Students continue to add examples to the Word Splash.
2. Using the names of leaders from the Word Splash, students make a list of advocates for peace, such as the Dalai Lama. They explore alternative ways to voice a protest in a nonviolent way. Students identify an incident that was controversial but resolved peacefully. They describe who promoted peace or non-violence using **BLM 3.3.2: Perspectives Web**.
3. Students explore the histories of other colonized territories that have become countries, such as Australia and New Zealand. Using **BLM 3.3.3: Global Connection (Historical)**, they look for patterns in early colonization, assimilation policies, and resistance movements.
4. Students explore recent developments in Australia (a country with a colonial history similar to that of Canada) using **BLM 3.3.4: Global Connection (Contemporary)**. They compare the Canadian residential schools experience to Australia's Stolen Generation (see Resources section for LE 3.3). Students compare the **Australian Statement of Apology** (BLM 3.3.5) to the Canadian and Manitoba apologies and explore initiatives such as the Australian "Sorry Song" (see Resources for this LE). Students should also acknowledge achievements.

## Resources for LE 3.3

- *Fact Sheets: The Stolen Generations* by Racism No Way. Available online at <[www.racismnoway.com.au/teaching-resources/factsheets/52.html](http://www.racismnoway.com.au/teaching-resources/factsheets/52.html)>.
- *Rabbit-Proof Fence*. A Film by Phillip Noyce (2002).
- Australian “Sorry Song” by Kerry Fletcher. Lyrics and audio are available online at <[www.sorrysong.com.au](http://www.sorrysong.com.au)>.

## LEARNING EXPERIENCE 3.4: TOWARD RECONCILIATION

### Overview

Efforts toward reconciliation between Indigenous people and Canada have been and continue to be difficult. There are many issues and perspectives as well as roadblocks.

### Teaching/Learning Strategies

1. Students reflect on world issues and explore different options for Indigenous people in their struggle for self-determination. They use **BLM 3.4.1: My Solution Overview** to explore solutions for Canada's Indigenous peoples.
2. Students discuss the challenges to reconciliation. Using **BLM 3.4.2: Pro/Con Rights Issues Chart**, they identify issues and difficulties that beset previous attempts at reconciliation, such as the Kelowna Accord. Students examine similar roadblocks to the apology and inherent problems in the compensation process. They conclude by identifying recent progress and initiatives.
3. Students explore the complexity of rights as explained by the Canadian Human Rights Commission. Divide the class in half and have one-half read and discuss *Aboriginal rights and human rights*, while the other half reads and discusses *individual and collective rights* (see Resources for this LE). Each group records their understandings of the rights debate using **BLM 3.4.2: Pro/Con Rights Issues Chart**. Each group shares information with the other group.
4. As a class, students read excerpts from and discuss the United Nations' *Declaration on the Rights of Indigenous Peoples* (2007) and the *Draft American Declaration on the Rights of Indigenous Peoples* developed by the Organization of American States.
5. In groups, students research the positions of the USA, Canada, Australia, and New Zealand, all of which initially rejected the *United Nations Declaration on the Rights of Indigenous Peoples*. All four countries subsequently ratified the declaration. Each student group will research one of these four countries. Groups present their findings to the class. Student presentations will address the following questions: "What were the reasons given by each country for rejecting the declaration?" "What were the responses of critics to the rejection?" "Explain how and why each country subsequently changed its position." Allow for questions and class discussions.

## Resources for LE 3.4

- *Canada's Position: United Nations Draft Declaration on the Rights of Indigenous Peoples* by Aboriginal Affairs and Northern Development Canada. Available online at <[www.ainc-inac.gc.ca/ap/ia/pubs/ddr/ddr-eng.asp](http://www.ainc-inac.gc.ca/ap/ia/pubs/ddr/ddr-eng.asp)>.
- *The Rights of Indigenous Peoples* by Dialogue between Nations. Available online at <[www.dialoguebetweenations.com/ddd/PREintro.htm](http://www.dialoguebetweenations.com/ddd/PREintro.htm)>.
- *Working Group to Prepare the Draft American Declaration on the Rights of Indigenous People* by the Permanent Council of the Organization of American States, Committee on Juridical and Political Affairs. Available online at <[www.oas.org/consejo/cajp/indigenous%20special%20session.asp](http://www.oas.org/consejo/cajp/indigenous%20special%20session.asp)>.
- *United Nations Declaration on the Rights of Indigenous Peoples* by the United Nations (2008). Available online at <[www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)>.
- *A Matter of Rights: A Special Report of the Canadian Human Rights Commission on the Repeal of Section 67 of the Canadian Human Rights Act (October 2005)* by the Canadian Human Rights Commission. Available online at <[www.chrc-ccdp.ca/pdf/report\\_a\\_matter\\_of\\_rights\\_en.pdf](http://www.chrc-ccdp.ca/pdf/report_a_matter_of_rights_en.pdf)>.
- *Aboriginal Rights and Human Rights/Individual and Collective Rights* by the Canadian Human Rights Commission. Available online at <[www.chrc-ccdp.ca/proactive\\_initiatives/section\\_67/page4-en.asp](http://www.chrc-ccdp.ca/proactive_initiatives/section_67/page4-en.asp)>.

## LEARNING EXPERIENCE 3.5: SURVIVORS SPEAK

### Overview

In this learning experience, students respond to the testimony of the survivors on the DVD, with reference to “The Future.”

#### Note

*Where applicable, students should make reference to survivors’ statements from the DVD to support their responses. Students may refer to the interview transcripts (Appendix 4) or listen to survivors speak on the DVD.*

### Teaching/Learning Strategies

1. Survivors’ responses to the apology range from acceptance that it was sincere and meaningful, to scepticism and mistrust, to outright rejection. In groups of three or four, students brainstorm what needs to be done to ensure a Canada in which First Nations, Métis, and Inuit people enjoy the benefits of Canadian citizenship while maintaining strong and sustainable cultures. Groups present their lists to the class. Allow time for discussion. Students compile a combined list for display in the classroom.
2. In small groups, students analyze survivor Garry Robson’s statement: “What was important was for me to forgive myself: to be able to forgive my family because they also went through that residential school system—to be able to forgive all the non-Aboriginal people, to realize that they had nothing to do with me being inside that residential school. It was important for me to be able to forgive myself more than him [PM Harper] to read that apology to me.” Based on the evidence of Mr. Robson and other survivors, why is it important to forgive oneself, family, and others?
3. In groups, students research “cultural genocide.” Based on their research and the statements of survivors, students evaluate survivor Mary Courchene’s statement that the residential school experience was an attempt at cultural genocide by compiling a chart that lists experiences of survivors that point to cultural genocide.

*Note: The charge of cultural genocide has been levelled at events such as the invasion and occupation of Tibet by China, the occupation of Korea by Japan, and that of Poland by Germany. Both of the latter events occurred during World War II.*

4. Survivor Nichola Batzel’s experience differs from that of other survivors. She was adopted into a non-Inuit family in Winnipeg, far from her birthplace in Nunavut, and raised outside the traditions of her Inuit culture as part of the “sixties scoop,” which Nichola characterizes as a continuation of assimilative practices such as residential schools. In groups, students research the “sixties scoop” and answer the following questions: “Why was it called a “scoop”?” “Who was affected?” “How long did the sixties scoop last?” “What are the effects of the sixties scoop upon those who were adopted?” Students present their findings to the class.
5. Métis survivor Grace Zoldy’s final statement expresses her hope that survivors and those affected by the residential school experience will get the healing that they need. Based on survivors’ statements and research, students create an outline for a “Model of Healing” for survivors, their families, communities, and cultures. Students record their model outline in their **Response Journal**.

## Resources for LE 3.5

- “Rethinking Cultural Genocide Under International Law.” by David Nersessian. Available online at <[www.carnegiecouncil.org/resources/publications/dialogue/2\\_12/section\\_1/5139.html](http://www.carnegiecouncil.org/resources/publications/dialogue/2_12/section_1/5139.html)>.
- *United Nations Declaration on the Rights of Indigenous Peoples* by the United Nations (2008). Available online at <[www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)>.
- *Origins Canada: Supporting Those Separated by Adoption*. Available online at <[www.originscanada.org/the-stolen-generation/](http://www.originscanada.org/the-stolen-generation/)>.
- *The Current with Anna Maria Tremonti*. “The Sixties Scoop.” CBC Radio. June 24, 2011. Available online at <[www.cbc.ca/thecurrent/episode/2011/06/24/the-sixties-scoop/](http://www.cbc.ca/thecurrent/episode/2011/06/24/the-sixties-scoop/)>.
- *Aboriginal Roundtable to Kelowna Accord: Aboriginal Policy Negotiations, 2004–2005* by Lisa L. Patterson (May 4, 2006) Available online at <[www.parl.gc.ca/content/LOP/researchpublications/prb0604-e.htm](http://www.parl.gc.ca/content/LOP/researchpublications/prb0604-e.htm)>.

## LEARNING EXPERIENCE 3.6: FUTURE RESPONSIBILITY

### Overview

To culminate this study, students look back on what they have learned about the residential school experience, and then look forward to the future and decide what they can do.

### Teaching/Learning Strategies

1. Students reflect on what they have learned about the residential school experience. They complete **BLM 1.1.2a: Cluster Overview**, as the post-test for this study. Students compare their answers to ones given during the pre-test, and assess their own learning. Suggestions can be found in **BLM 1.1.2b: Cluster Overview Answer Key**.
2. Students analyze the effects of the apology on Indigenous Canadians. Students may take the perspective of a child or grandchild of a residential school survivor affected by the residential school era. Groups may either choose scenarios and role-play various solutions, or create scripts for Reader's Theatre. Scenarios do not have to be limited to families and survivors.
3. Students listen to the section of the DVD in which survivors and their children speak of healing. Students research the positive effects of existing health and healing projects. Students learn about the various initiatives of the Aboriginal Healing Foundation, Health Canada, and the Truth and Reconciliation Commission (see Resources for this LE). Students create a "Healing Wall" to display ideas for healing. Students reflect on healing in their **Response Journal**.
4. Students explore the traditional concept of the Circle of Life as a catalyst for making healthy choices and healing. As a class, students discuss the return to traditional ways by many Indigenous people and what this means for communities. Students record their own personal healthy choices in their **Response Journal** (BLM 1.1.1).
5. Students explore the traditional Law of Seven Generations, which says that "In every deliberation we must consider the impact on future generations up to the seventh generation." Take students to a ceremony, such as a sweat or powwow.

*Note: Provide opportunities for traditional teachings and encourage intergenerational dialogue. Use a Sharing Circle to debrief the day.*



## Resources for LE 3.6

- *Where are the Children? Healing the Legacy of the Residential Schools* by the Legacy of Hope Foundation.
  - “Blackboard, Chapter 9: Enduring Impacts.” Available online at <[www.wherethechildren.ca/en/blackboard/page-17.html](http://www.wherethechildren.ca/en/blackboard/page-17.html)>.
- Health Canada: Indian Residential Schools Resolution Health Support Program. Information available online at <[www.hc-sc.gc.ca/fniah-spnia/services/indiresident/irs-pi-eng.php](http://www.hc-sc.gc.ca/fniah-spnia/services/indiresident/irs-pi-eng.php)>.
- Initiatives of the Truth and Reconciliation Commission. Available online at <[www.trc-cvr.ca/](http://www.trc-cvr.ca/)>.
- Aboriginal Healing Foundation website. Available online at <[www.ahf.ca/](http://www.ahf.ca/)>. *Note: Funding for the AHF has been discontinued as of March 3, 2010, and 134 community projects will no longer be supported by the AHF.*



FROM APOLOGY TO  
RECONCILIATION

Appendix 1: Blackline Masters

## APPENDIX 1: BLACKLINE MASTERS

### Cluster 1: Blackline Masters

- BLM 1.1.1: Response Journal
- BLM 1.1.2a: Cluster Overview
- BLM 1.1.2b: Cluster Overview Answer Key
- BLM 1.1.3: Prediction Chart
- BLM 1.1.4: Historical Overview Map
- BLM 1.1.5: Historical Overview
- BLM 1.2.1: Early Colonial Law
- BLM 1.2.2: Historical Timelines
- BLM 1.2.3: Historical Treaties Map
- BLM 1.2.4: Manitoba Residential Schools
- BLM 1.3.1a: Concept Web
- BLM 1.3.1b: Blank Concept Web
- BLM 1.3.2: Cause and Effect Chart
- BLM 1.3.3: Manitoba Residential Schools Map
- BLM 1.3.4: Manitoba Map
- BLM 1.4.1: Residential Schools Comparison Chart
- BLM 1.4.2: Venn Diagram
- BLM 1.5.1: Historical Perspectives
- BLM 1.5.2: Diverse Quotations

### Cluster 2: Blackline Masters

- BLM 2.1.1: Historical Reports
- BLM 2.1.2: Position Papers
- BLM 2.1.3: A History of Aboriginal Political Organization
- BLM 2.1.4: Aboriginal Political Organizations since 1900 Chart
- BLM 2.1.5: Aboriginal Political Leadership
- BLM 2.1.6: Aboriginal Leaders
- BLM 2.1.7a: Protests, Stands, and Occupations
- BLM 2.1.7b: Protests, Stands, and Occupations
- BLM 2.2.1: A Word from Commissioners
- BLM 2.3.1: Backgrounder—Indian Residential Schools

- BLM 2.3.2: Indian Residential Schools Settlement Agreement Compensation Comparison
- BLM 2.4.1: Preparation for Apology
- BLM 2.4.2: Apology Observation Sheet
- BLM 2.4.3: Responses to the Canadian Apology
- BLM 2.4.4: Minister Eric Robinson’s Statement on Residential Schools
- BLM 2.6.1: Definition Cards

## Cluster 3: Blackline Masters

- BLM 3.1.1: National Day of Reconciliation
- BLM 3.1.2: Manitoba Response to Anniversary
- BLM 3.1.3: Manitoba Statement on Anniversary
- BLM 3.1.4: Truth and Reconciliation Commission of Canada Backgrounder—Indian Residential Schools Truth and Reconciliation Commission
- BLM 3.1.5: Appointment of New Chairperson and Commissioners of the Indian Residential Schools Truth and Reconciliation Commission of Canada
- BLM 3.1.6: Manitoba Metis Federation Congratulates Past Manitoba Metis Federation President Appointed to Residential School Survivor Committee
- BLM 3.2.1: Current Issues Chart
- BLM 3.2.2: Child-Rearing Practices
- BLM 3.2.3: Traditional Comparison
- BLM 3.3.1: Word Splash
- BLM 3.3.2: Perspectives Web
- BLM 3.3.3: Global Connection (Historical)
- BLM 3.3.4: Global Connection (Contemporary)
- BLM 3.3.5: Australian Statement of Apology
- BLM 3.4.1: My Solution Overview
- BLM 3.4.2: Pro/Con Rights Issues Chart

# Response Journal

BLM  
1.1.1

Thoughts	Feelings	Questions

## Cluster Overview

Study of the residential school experience in From Apology to Reconciliation is divided into three clusters, each with an introduction and conclusion. In each box, list ideas related to that topic in order to show what you already know. At the end of the cluster, you will complete a second version of this frame. By comparing the two charts, you will have a better understanding of what you already know about the residential school experience.

<b>Cluster 1: The Past</b>				
<b>Cluster 2: The Present</b>				
<b>Cluster 3: The Future</b>				

## Cluster Overview Answer Key

Study of the residential school experience in From Apology to Reconciliation is divided into three sections, each with an introduction and conclusion. In each box, list ideas related to that topic in order to show what you already know. At the end of the cluster, you will complete a second version of this frame. By comparing the two charts, you will have a better understanding of what you already know about the residential school experience.

<p><b>Section 1: The Past</b></p> <ul style="list-style-type: none"> <li>• Pre-contact</li> <li>• Traditional ways</li> <li>• Family units</li> <li>• Community life</li> <li>• Interconnected</li> </ul>	<ul style="list-style-type: none"> <li>• Colonization</li> <li>• Early colonial law</li> <li>• Treaties</li> <li>• Assimilation policies</li> </ul>	<ul style="list-style-type: none"> <li>• Residential schools</li> <li>• Origins</li> <li>• Role of the church</li> <li>• Role of the government</li> <li>• Schools in Canada</li> <li>• Schools in Manitoba</li> </ul>	<ul style="list-style-type: none"> <li>• School life</li> <li>• Role of children</li> <li>• Daily routines</li> <li>• Types of schools</li> <li>• Métis students</li> <li>• Inuit students</li> </ul>	<ul style="list-style-type: none"> <li>• Recap of historical era (up to 1870)</li> <li>• Survivor stories</li> <li>• Different experiences</li> <li>• Common theme</li> </ul>
<p><b>Section 2: The Present</b></p> <ul style="list-style-type: none"> <li>• Resurgence</li> <li>• Historical reports</li> <li>• Position papers</li> <li>• What was lost</li> <li>• Political organizations</li> <li>• Protests</li> </ul>	<ul style="list-style-type: none"> <li>• Gathering strength</li> <li>• Reports of abuse</li> <li>• Royal Commission on Aboriginal Peoples (RCAP)</li> <li>• Action plan</li> <li>• Aboriginal Healing Foundation</li> <li>• Aboriginal Justice Inquiry</li> </ul>	<ul style="list-style-type: none"> <li>• The agreement</li> <li>• Key events</li> <li>• Negotiations (Alternative Dispute Resolution) Agreement</li> <li>• Indian Residential Schools Settlement Agreement (IRSSA)</li> <li>• Compensation (Common Expense Payment [CEP] &amp; Independent Assessment Process [IAP])</li> </ul>	<ul style="list-style-type: none"> <li>• Formal apology</li> <li>• Preparations</li> <li>• Federal apology</li> <li>• Provincial response to apology</li> </ul>	<ul style="list-style-type: none"> <li>• Recap of recent events (20<sup>th</sup> century)</li> <li>• Aboriginal rights</li> <li>• Social injustices</li> <li>• Self-determination</li> </ul>

## Cluster Overview Answer Key

<p><b>Section 3: The Future</b></p> <ul style="list-style-type: none"> <li>• Recent events</li> <li>• Anniversary</li> <li>• Truth and Reconciliation Commission</li> <li>• Concerns</li> <li>• Assembly of Manitoba Chiefs/Manitoba Metis Federation</li> </ul>	<ul style="list-style-type: none"> <li>• Taking control</li> <li>• Lasting effects</li> <li>• Current issues</li> <li>• Many examples</li> <li>• Elements of society</li> </ul>	<ul style="list-style-type: none"> <li>• Global concerns</li> <li>• Colonized territories</li> <li>• Cultural genocide</li> <li>• Marginalized societies</li> <li>• World issues</li> </ul>	<ul style="list-style-type: none"> <li>• Toward reconciliation</li> <li>• Self-determination</li> <li>• Tolerance</li> <li>• Human rights</li> <li>• Allies and actions</li> </ul>	<ul style="list-style-type: none"> <li>• Future responsibility</li> <li>• Seven generations</li> <li>• Activism</li> <li>• Circle of life</li> <li>• Cluster recap</li> </ul>
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# Prediction Chart

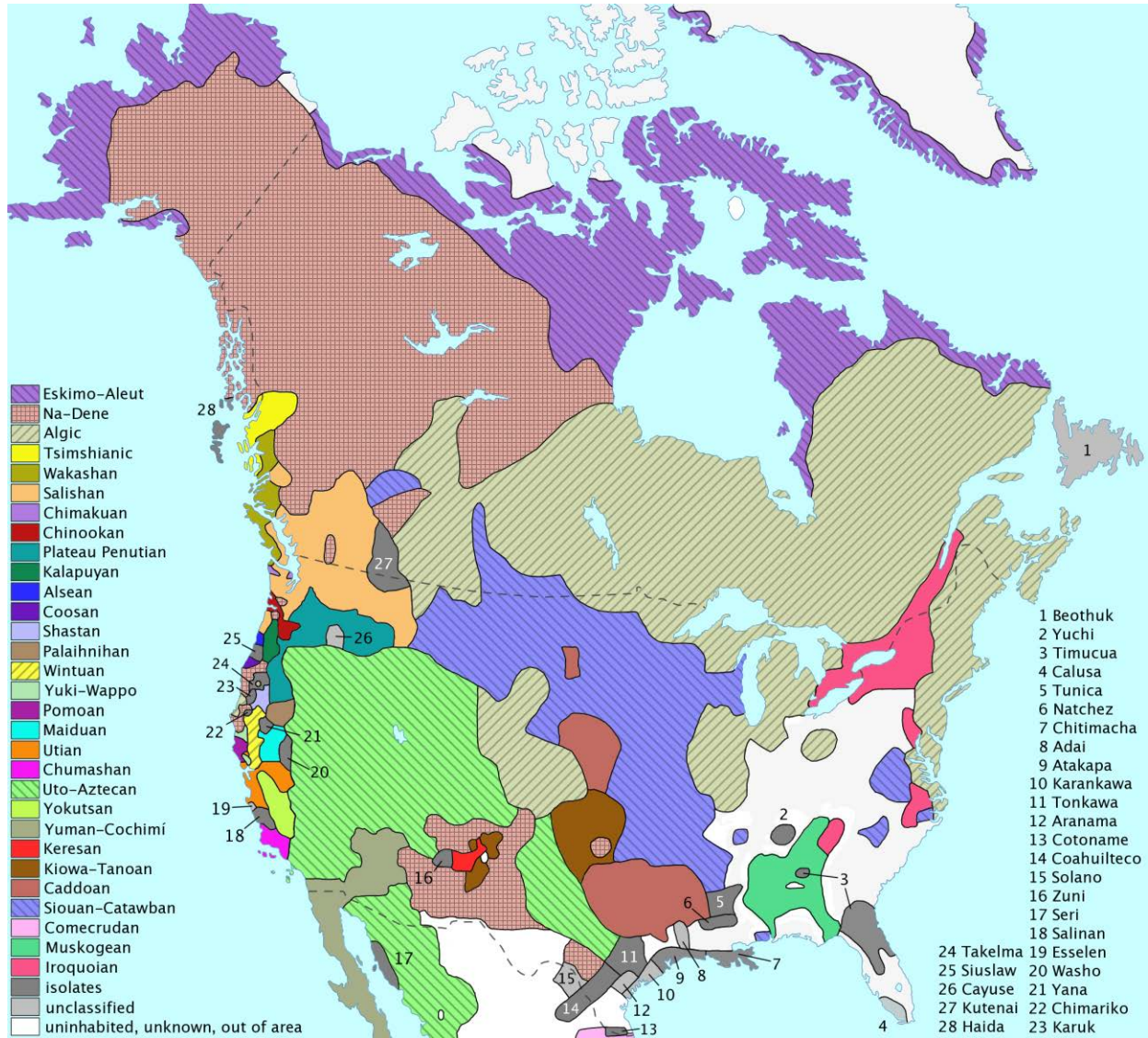
Explore traditional Aboriginal families through historical photos. Predict what you will see (e.g., clothing styles, settings, cultural artifacts such as tipis, guns, family members who are smiling or sombre.).

*If possible copy and paste pictures into an electronic file. Reflect on your observations.*

<b>PREDICTIONS</b>	<b>REFLECTIONS</b>

# Historical Overview Map

**Note:** For a larger, full-colour version of this map, see the link in the acknowledgement below.



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## Aboriginal Self-Government

Aboriginal cultures have had a strong tradition of governing themselves for centuries. Aboriginal peoples also have a long history of treaty making. Treaties were used long before the first European fur traders and settlers arrived in North America. Aboriginal people negotiated treaties to settle land disputes and to end wars.

After the arrival of European settlers, Aboriginal peoples entered into a series of treaties. The written terms of these treaties made clear that a legal land transaction, in the form of land surrender, had taken place. From the traditional Aboriginal cultural and spiritual perspective, land cannot be bought and sold. Aboriginal peoples thought of the land in spiritual terms. They saw themselves as guardians, not owners, of the land.

Review Canadian historical events by identifying at least three conflicting viewpoints between Aboriginal people and new Canadians and the government (e.g., spiritualism, child-rearing, education).

Pre-Contact	
1.	
2.	
3.	
Early Colonialism	
1.	
2.	
3.	
Assimilation Techniques	
1.	
2.	
3.	

# Early Colonial Law

## Part 1: The Law

In this table, identify early law passed in Canada, when it was passed, what it required, and its ultimate purpose.

Law	Year Passed	Requirements	Purpose
Royal Proclamation			
<i>Gradual Civilization Act</i>			
<i>British North America Act</i>			
National Policy			
<i>Homestead Act</i>			

## Part 2: The Enforcers

In this table, list the different people who enforced the law. List the job title, the enforcers' responsibilities, and to whom they were responsible.

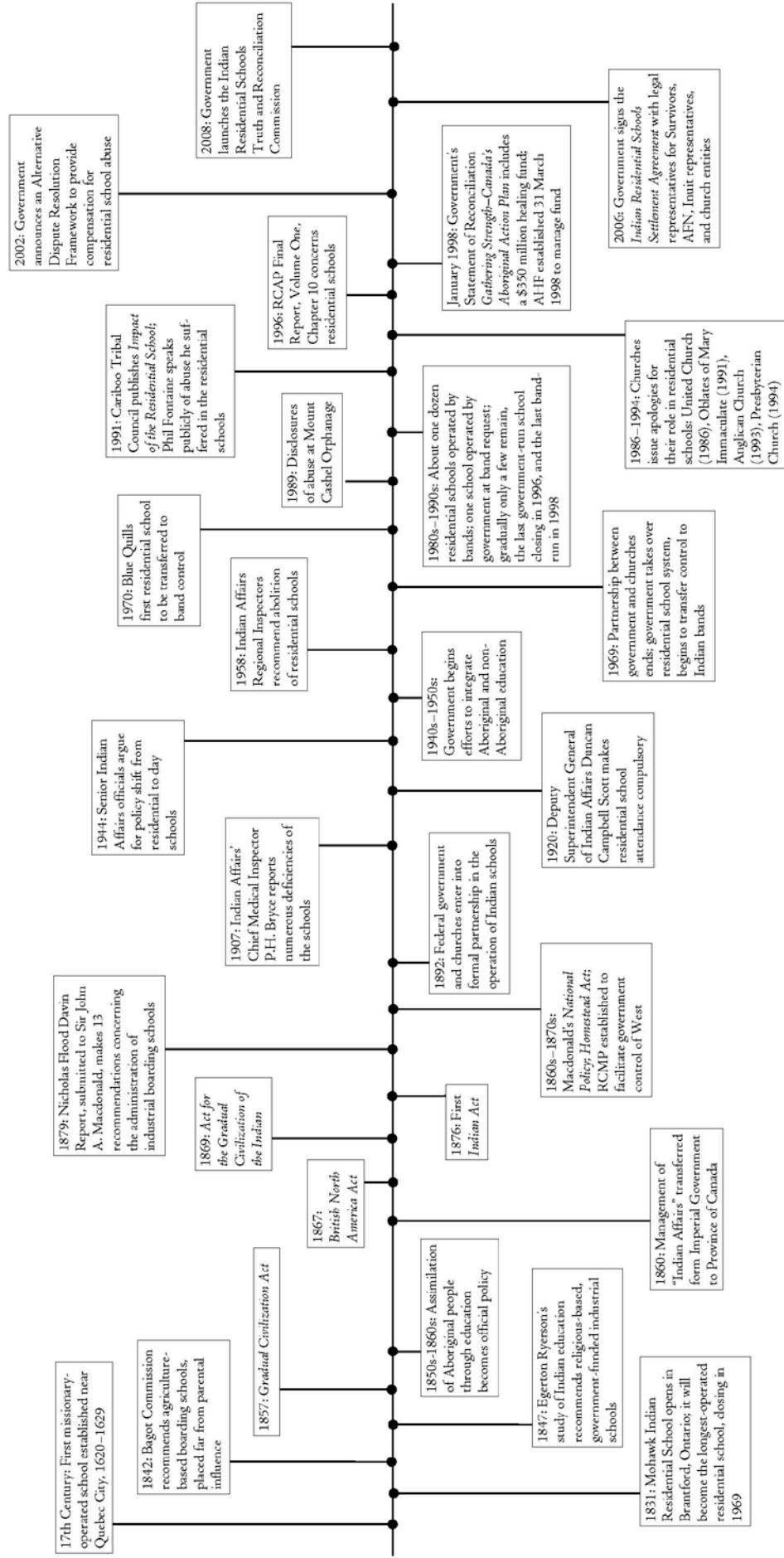
Job Title	Description	Primary Duties	Boss or Supervisor

## Historical Timelines

- 1620: First missionary-operated school established near Quebec City, ran until 1629.
- 1831: [Mohawk Indian Residential School](#) opens in Brantford; longest-operated residential school, closing in 1969.
- 1842: [Bagot Commission](#) recommends agriculture-based boarding schools, placed far from parental influence.
- 1847: [Egerton Ryerson Study](#) of Indian education recommends religious-based, government-funded industrial schools.
- 1857: [Gradual Civilization Act](#) passed to assimilate Indians through education. Residential and industrial schools were established in locations across Canada, predominantly in Western Canada for the purpose of “killing the Indian in the child.”
- 1860: [Indian Affairs](#) transferred from Imperial Government to Province of Canada.
- 1860: [National Policy; Homestead Act; RCMP](#) established to facilitate the Macdonald government’s control of the West.
- 1867: [British North America Act](#)
- 1876: First [Indian Act](#)
- 1879: [Davin Report](#), submitted to Sir John A. Macdonald, makes 13 recommendations concerning the administration of industrial boarding schools.
- 1892: Federal government and churches enter into formal partnership in the operation of Indian schools.
- 1907: [Bryce Report](#) discloses numerous deficiencies of the schools by Indian Affairs’ Chief Medical Inspector.
- 1920: [Duncan Campbell Scott](#), Deputy Superintendent General of Indian Affairs, makes residential school attendance compulsory for all children ages 7-15 years. Children were forcibly taken from their families by priests, Indian agents, and police officers.
- 1931: There were 80 residential schools operating in Canada.
- 1940: Government begins efforts to integrate Aboriginal and non-Aboriginal education.
- 1944: Senior Indian Affairs officials argue for policy shift from residential to day schools.
- 1948: There were 72 residential schools with 9,368 students.
- 1958: Indian Affairs Regional Inspectors recommend abolition of residential schools.
- 1969: Partnership between government and churches ends; government takes over residential school system, begins to transfer control to Indian bands.
- 1970: Blue Quills is the first residential school to be transferred to band control.
- 1973: By this time, over 150,000 children had attended residential schools.
- 1979: There were 12 residential schools with 1,899 students.
- 1980: Residential school students began disclosing sexual and other forms of abuse at residential schools.
- 1996: The last federally run residential school, the Gordon Residential School, closes in Saskatchewan.

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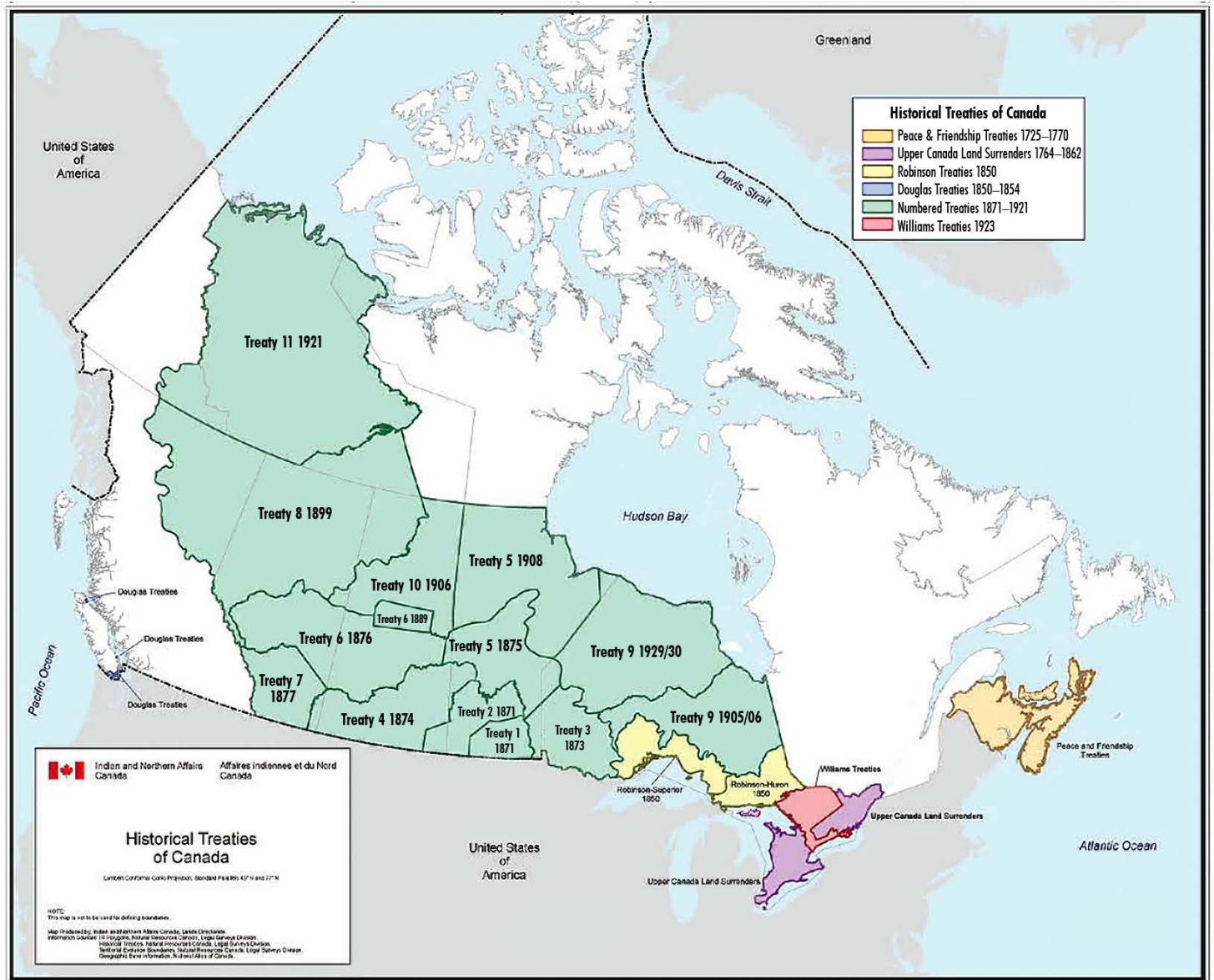
# A CONDENSED TIMELINE OF EVENTS





# Historical Treaties Map

Note: For a larger, full-colour version of this map, see  
<[http://manitobawildlands.org/maps/HistTreatyMapCan\\_Ig.jpg](http://manitobawildlands.org/maps/HistTreatyMapCan_Ig.jpg)>.



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Assiniboia (Winnipeg)

Birtle

Brandon

Churchill Vocational Centre

Cross Lake (St. Joseph's, Jack River Annex – predecessor to Notre Dame Hostel)

Dauphin (McKay)

Elkhorn (Washakada)

Fort Alexander (Pine Falls)

Guy (Guy Hill, Clearwater, The Pas, formerly Sturgeon Landing, SK)

McKay (The Pas, replaced by Dauphin)

Norway House United Church

Notre Dame Hostel (Norway House Roman Catholic, Jack River Hostel, replaced  
Jack River Annex at Cross Lake)

Pine Creek (Camperville)

Portage la Prairie

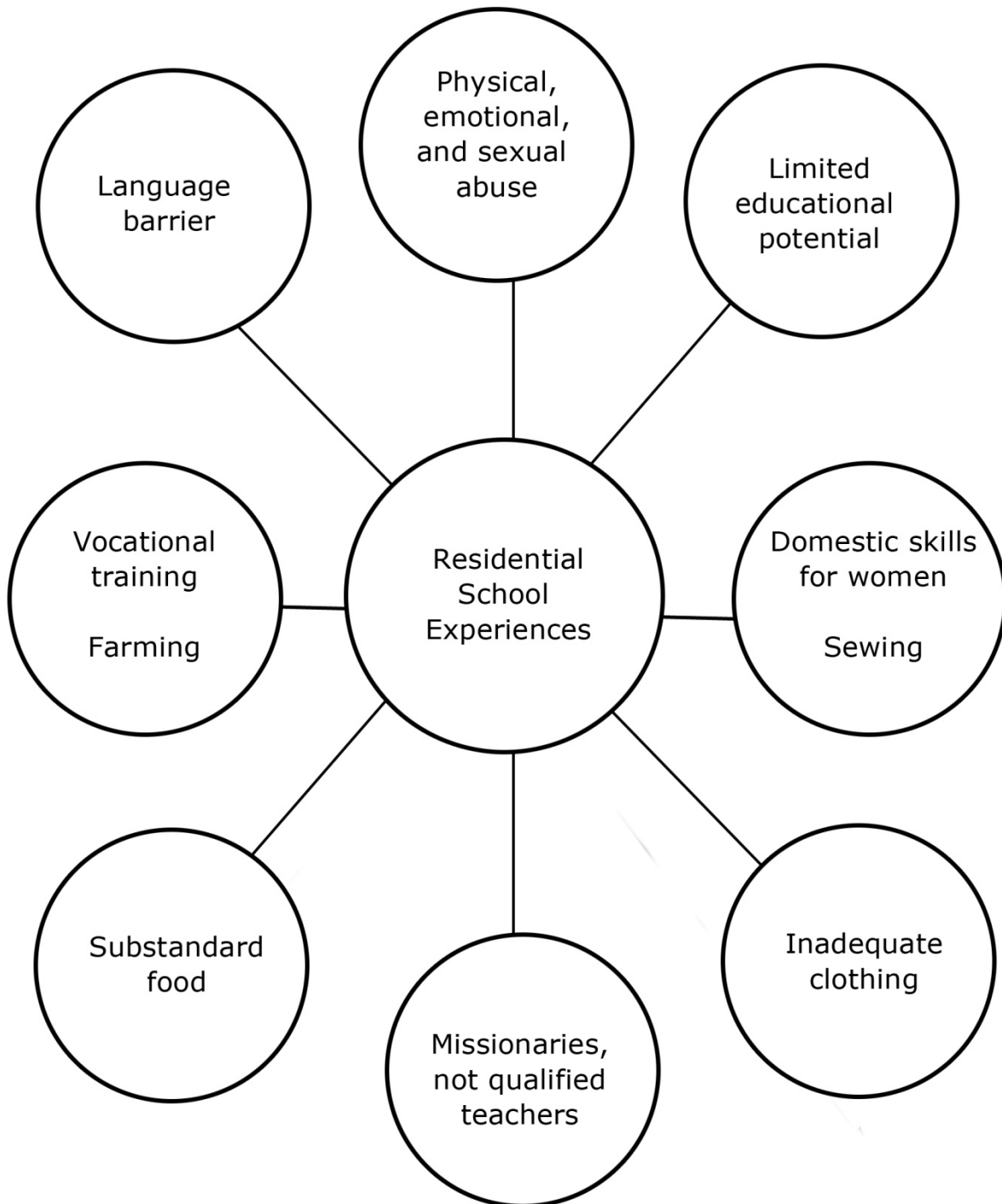
Sandy Bay



# Concept Web

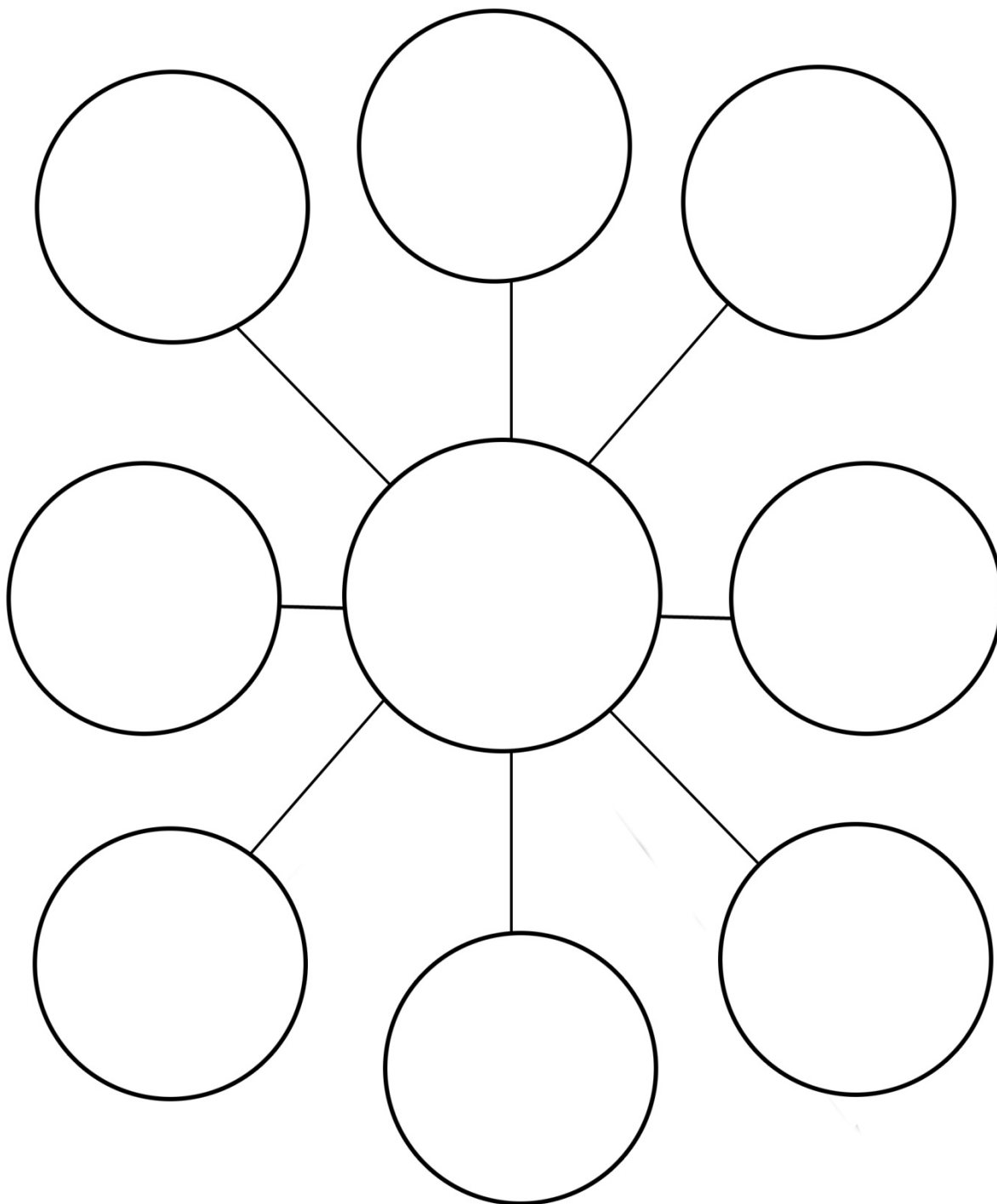
The concept web is a visual way of organizing ideas. The main idea is placed in the middle circle. The circles drawn around the middle circle are there to organize secondary ideas. Start with the main idea in the middle, and work outward to express the way the idea has developed.

The following is an idea to get you started.



# Blank Concept Web

The concept web is a visual way of organizing ideas. The main idea is placed in the middle circle. The circles drawn around the middle circle are there to organize secondary ideas. Start with the main idea in the middle, and work outward to express the way the idea has developed.

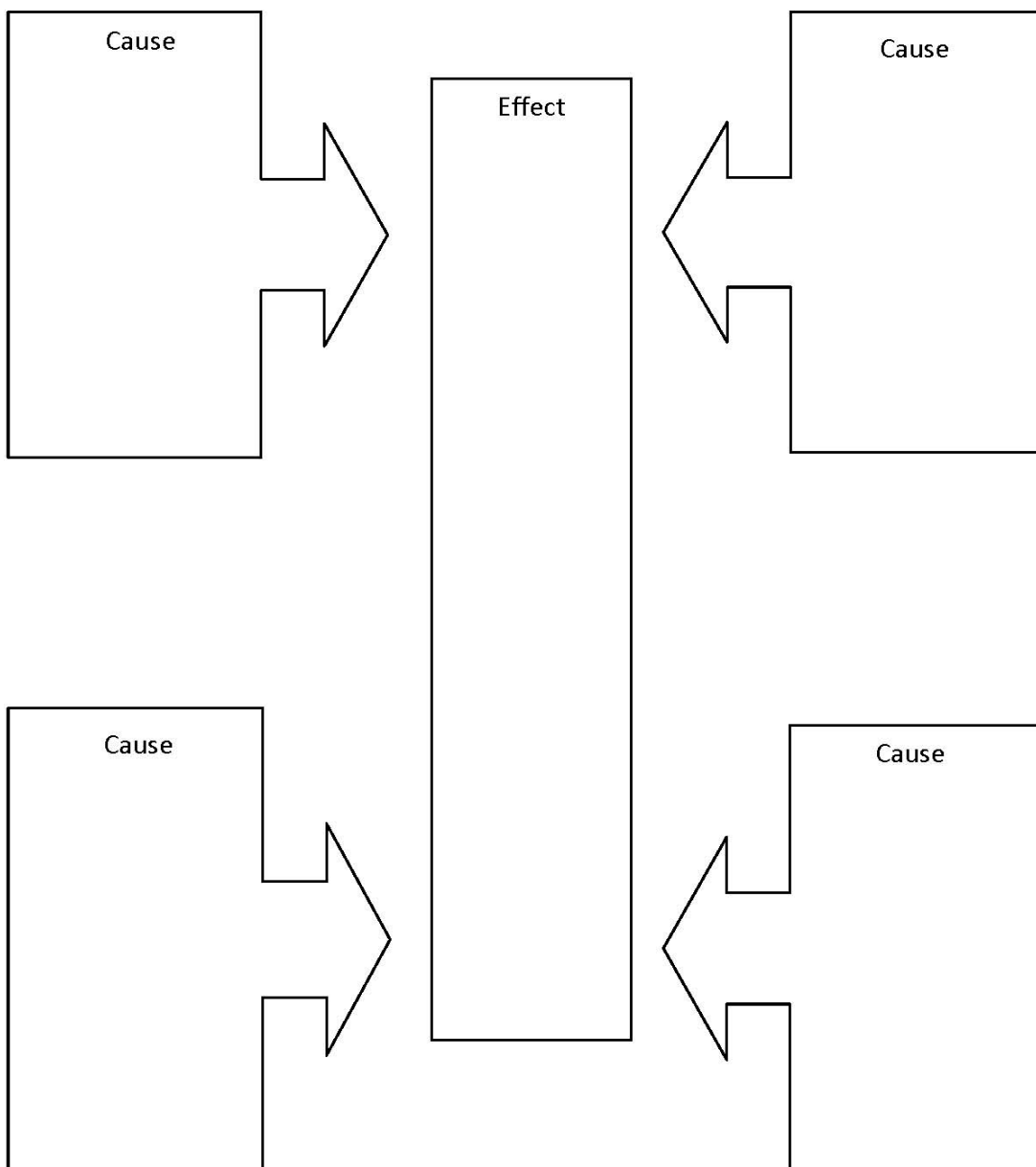


# Cause and Effect Chart

Cause and effect charts are helpful when looking for relationships between variables. Sometimes it is easier to draw the chart after the variables are determined.

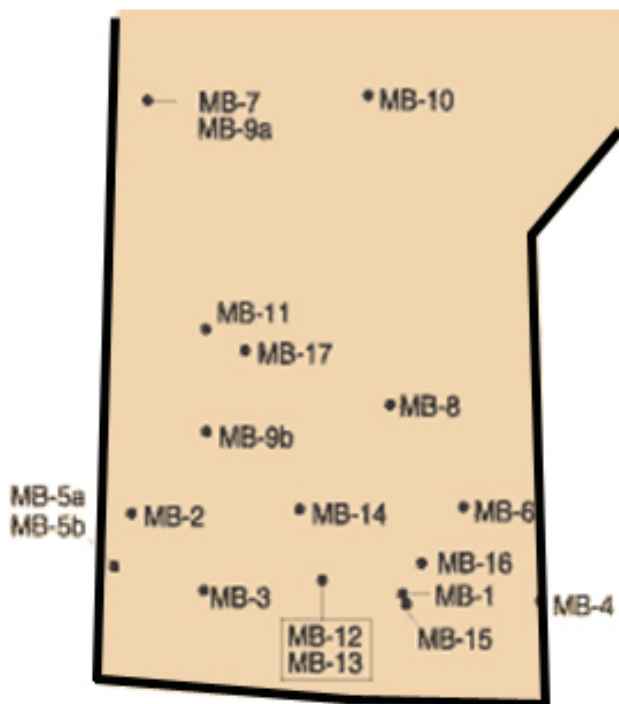
Try to use the chart to show the relationships between the four churches on the residential schools.

Use additional arrows and/or words to convey meaning, or turn your paper over and create your own!



# Manitoba Residential Schools Map

BLM  
1.3.3



**1 Assiniboia IRS (RC)** Wpg; opened 1957; closed 1973

**2 Birtle IRS (PB)** Birtle; opened 1889; closed 1975

**3 Brandon Industrial School (MD)**; Bdn; opened 1892; became a IRS in 1923; closed 1975

**4 Cross Lake IRS (Norway House Roman Catholic IRS) (RC)** Cross Lake; opened 1915; closed 1942

**5a Elkhorn IRS (Elkhorn Industrial School; Washakada IRS) (AN)**; opened 1888; closed 1919

**5b Elkhorn IRS (Washakada IRS) (AN)**; opened 1925; closed 1949

**6 Fort Alex IRS (RC)** Fort Alex; opened 1906; closed 1970

**7 Guy Hill IRS (RC)** The Pas; opened 1955; closed 1974

**8 Lake St. Martin IRS (AN)** Fisher River; opened 1874; new school built in 1948; closed 1963

**9a MacKay IRS (AN)** The Pas; opened 1915; closed 1933

**9b MacKay IRS (AN)** Dauphin; opened 1955; closed 1980

**10 Norway House Methodist IRS (MD)** Norway House; opened 1900; closed 1974

**11 Pine Creek IRS (Camperville IRS) (RC)** Camperville; opened 1891; closed 1971

**12 Portage la Prairie Methodist IRS (MD)** Portage la Prairie; opened 1896; closed 1975

**13 Portage la Prairie Presbyterian IRS (PB)** Portage la Prairie; opened 1895; closed 1950

**14 Sandy Bay IRS (RC)** Sandy Bay First Nation; opened 1905; closed 1970

**15 St. Boniface Industrial School (RC)** St. Boniface; opened 1891; closed 1909

**16 St. Paul's Industrial School (St. Rupert's Land Industrial School) (AN)** Selkirk County; opened 1886; closed 1906

**17 Waterhen IRS (RC)** Waterhen; opened 1890; closed 1900

Denominations:

**(AN)** Anglican Church

**(BP)** Baptist

**(MD)** Methodist

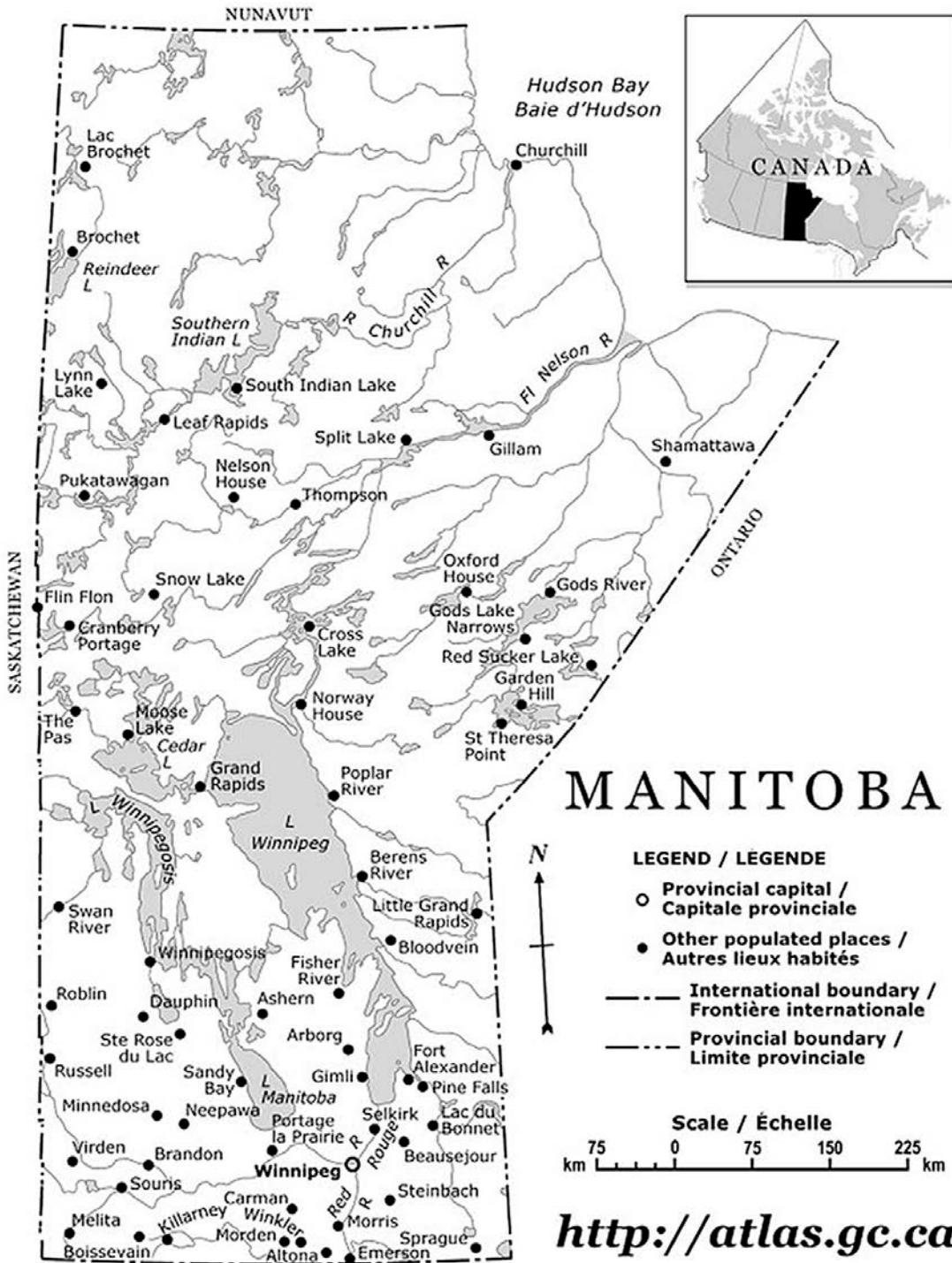
**(PB)** Presbyterian Church

**(RC)** Roman Catholic

**(UC)** United Church

# Manitoba Map

BLM  
1.3.4



UNITED STATES OF AMERICA  
ÉTATS-UNIS D'AMÉRIQUE

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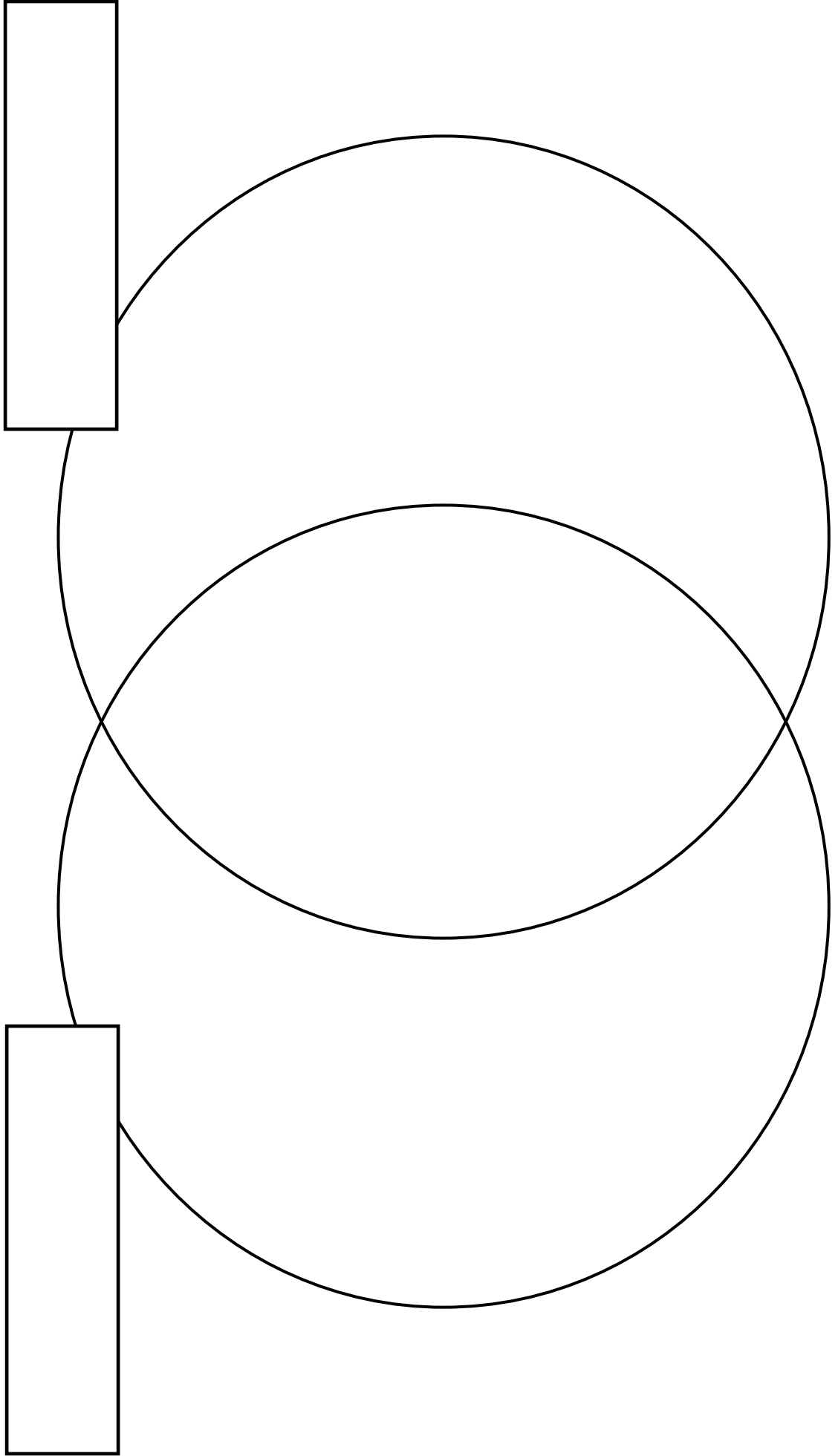
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## Residential Schools Comparison Chart

Birtle		Presbyterian	Bef. 1890		
Birtle		Methodist/United			
Birtle		Catholic			
Brandon	Brandon Industrial	Methodist	Bef. 1903	~170	Students transf. to Assiniboia (WPG) on closing
Camperville		Catholic			North & South Baffin, Keewatin
Churchill	Vocational Centre			1930	(Burned down)
Cross Lake	St. Joseph's	Catholic			
Dog Creek (Elkhorn)	Elkhorn Institute	Anglican	Bef. 1888		
Fort Alex (Sandy Bay?)		Catholic	Bef. 1931		
Fort Pelly					
	Guy Hill				
MacKay		Anglican	Bef. 1914		
Middlechurch		Anglican	Bef. 1893		
Montreal Lake					
Norway House	Norway House School	Methodist/United	Bef. 1931	Aft. 1950	
Norway House	Notre Dame Hostel	Catholic			
Pine Creek		Catholic	Bef. 1930		
Portage La Prairie		Presbyterian	1886	1958	21 in 1895
	Red River Mission	Anglican	1820	1833	10 in 1820; Cree, Assiniboine, Chipewyan
Selkirk	Rupert's Land Industrial	Anglican	Bef. 1891		
The Pas		Catholic			
The Pas	The Pas Anglican School	Anglican	Bef. 1922		
Waterhen					
Winnipeg	Assiniboia Hostel	Catholic	Bef. 1931		Pine Falls, Fort Alexander, The Pas, Camperville

# Venn Diagram



# Historical Perspectives

**Part 1:** Use a historical perspective to interpret the past as it may have been experienced by the people who lived in it.

The following statement was from a Manitoba survivor:

*I started school at 5. My mom died, so I never went home during the summers. I went to school with brothers, but I did not know them. We were not allowed to touch. When I started a family of my own, I learned to love my children. It was not all bad, I learned to keep a clean house and cook.*

Describe why and how this survivor felt her experience was "not all bad"

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**Part 2:** Consider that value judgments influenced historical accounts of the residential school experience. What do the following quotes say about life?

*It was a disadvantage to be Native when I was a girl. So if you could, you denied your heritage so you would be able to get a job.*

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*Talking about our experiences is difficult; we never discussed the effects of the residential school. We never talked about it.*

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**Part 3:** Find three quotes from the video, and summarize the survivors' perspectives.

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2

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3

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"Residential School survivors made a choice to save their own lives; probably the bravest thing one person could do. Sometimes events, like the horrors of residential school, are imposed; the choice occurs when the individual decides to live or not."

– Gandoox, Coast Tsimshian Elder

"You will not give up your idle, roving habits to enable your children to receive instruction. It has therefore been determined that your children shall be sent to schools where they will forget their Indian habits and be instructed in all the necessary arts of civilized life and become one with your white brethren."

– Indian Superintendent, P.G. Anderson, 1846,  
*Sing The Brave Song*, J. Ennamorato, p. 53

"If these schools are to succeed, we must not have them near the bands; in order to educate the children properly we must separate them from their families. Some people may say that this is hard, but if we want to civilize them we must do that."

– A federal cabinet minister, 1883, in J. R. Miller,  
*Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*, 1989, p. 298

In 1920 Scott said, "I want to get rid of the Indian problem. Our object is to continue until there is not a single Indian in Canada that has not been absorbed. They are a weird and waning race...ready to break out at any moment in savage dances; in wild and desperate orgies."

"Scott saw himself as Canada's Kipling. Perhaps he shared Kipling's vices, but not his brilliance or his irony; for Scott, natives were indeed lesser breeds without the law. His writing admired in their day now seem so much Edwardian bric-a-brac: florid, ponderous, unabashedly bigoted....Most revealing of all is one short line: 'Altruism is absent from the Indian character'. Only someone deeply ignorant, deeply prejudiced, or both could have written that."

– Ronald White, *Stolen Continents*, p. 321

"The traditional way of education was by example, experience, and storytelling. The first principle involved was total respect and acceptance of the one to be taught, and that learning was a continuous process from birth to death. It was total continuity without interruption. Its nature was like a fountain that gives many colours and flavours of water and that whoever chose could drink as much or as little as they wanted to whenever they wished. The teaching strictly adhered to the sacredness of life, whether of humans, animals or plants."

– Art Solomon, Ojibwe Elder, Residential School Survivor

## Diverse Quotations

BLM  
1.5.2

"Taking into consideration the high cost of assimilation through education, and deciding the process was too lengthy and expensive to continue, the government failed to provide adequate funds to fulfill the treaty promises. The omission resulted in heated debates between the Church and State over who would fund the construction and operation of Indian schools. Canada's government and various churches, which by now were tiring of Indians, schools and their government partners, agreed on financial contracts. Since the missionaries were still the cheapest educators in the country, Indian education remained in their hands for almost 100 years following the signing of treaties."

– J. Ennamorato, *Sing the Brave Song*

"It is readily acknowledged that Indian children lose their natural resistance to illness by habituating so closely in the residential schools and that they die at a much higher rate than in their villages. But this does not justify a change in the policy of this Department which is geared towards a final solution of our Indian Problem."

– Duncan Campbell Scott

Sir Hector Langevin preaches that, "if these schools are to succeed [in terms of integration] we must not place them too near the bands; in order to educate the children properly we must separate them from their families."

– J. Ennamorato, *Sing the Brave Song*, p. 47

There was considerable denominational rivalry among the Anglican, Catholic, Methodist and Presbyterian churches. One Anglican referred to the Ojibwa as biased: "Their prejudices are so much warped in favour of the Catholics....they received the crucifix, beads and other mummeries...[and] instead of the gospel...they pray in the same manner as they formerly did to their medicine bags."

– J. Ennamorato, *Sing the Brave Song*, p. 73

Quotations reproduced as cited at <[www.shannonthunderbird.com/residential\\_schools.htm](http://www.shannonthunderbird.com/residential_schools.htm)>.

# Historical Reports

**Ryerson Study** of 1847, commissioned by the Assistant Superintendent General of Indian Affairs, would become the model upon which residential schools were built.

**Davin Report** of 1879 (titled "Report on Industrial Schools for Indians and Half-Breeds"), commissioned by Prime Minister Sir John A. Macdonald, led to public funding for the residential school system in Canada.

**Bryce Report** of 1907, prepared by Chief Medical Inspector P.H. Bryce, reported to the Department of Indian Affairs on numerous deficiencies of the schools.

Report	Date	Commissioned by	Purpose
Ryerson Study			
Davin Report			
Bryce Report			

# Position Papers

**The White Paper** (1969) was a Canadian policy document (white paper) in which the then Minister of Indian Affairs, Jean Chrétien, proposed the abolition of the *Indian Act*, the rejection of land claims, and the assimilation of First Nations people into the Canadian population.

**The Red Paper** (1971) was a response by Harold Cardinal and the Indian Chiefs of Alberta. It explained the widespread opposition to the paper from Status Indians in Canada. Prime Minister Trudeau and the Liberals began to back away from the White Paper, particularly after the Calder case decision in 1973.

**Wahbung** (1971) was a collective effort of the Dene, Dakota, Cree, Oji-Cree, and Ojibway nations, as embodied in the Manitoba Indian Brotherhood, the First Nations of Manitoba. They presented their positions and recommendations on a full spectrum of policy issues with a united front.

White Paper			
Red Paper			
Wahbung			

Aboriginal political organizations were established as a reaction to government policies. They used these groups as a means of negotiating and lobbying various levels of government to protect their interests.

The first attempt at national political organizing was the Grand General Indian Council of Ontario and Québec, a cooperative venture with Indian Affairs (this organization was perceived as a rubber stamp for Indian Affairs policies).

The League of Indians became the next national organization formed to represent the interests of Aboriginal people. At a Grand Council meeting of Mohawks in Oshweken in 1918, the *Oliver Act* (the sale of Aboriginal lands) came under strong criticism. At this meeting, First Nations people decided that they needed a nation-wide political organization to protect their interests. They elected a Canadian Mohawk, Frederick Ogilvie Loft, president, and charged him with building a national organization.

A founding convention, held in Sault Ste. Marie in 1919, resulted in other national conventions being held in Manitoba in 1920, Saskatchewan in 1921, Alberta in 1922, Ontario in 1925, and Saskatchewan in 1928.

At Saddle Lake, Alberta in 1931, a League convention drew over 1300 First Nations people from Saskatchewan and Alberta. A year later, a Western League of First Nations people held conventions at the Poundmaker Reserve in Saskatchewan and in Duffield, Alberta. As a result of these conventions, First Nations people formed an Alberta and a Saskatchewan League. By 1938, conflicts between the provincial leaders split the two organizations. The Alberta League ceased to exist after 1942, but reconstituted itself as the Indian Association of Alberta.

To support Nisga'a land claims, the Allied Tribes of British Columbia was formed in 1915.

Other provincial associations formed, including the following:

- Manitoba Indian Brotherhood
- Indian Association of Alberta
- Federation of Saskatchewan Indians

Recognition of common problems formed the basis on which these organizations were founded. These problems centred on land claims and Ottawa's refusal to allow individual band councils to make presentations to federal government (Section 141, *Indian Act*, 1927).

A sample of Section 141 follows:

Every person who, without the consent of the Superintendent General expressed in writing, receives, obtains, solicits, or requests from any Indian any payment or contribution or promise of any payment or contribution for the purpose of raising a fund or providing money for the prosecution of any claim which the tribe or band of Indians to which such Indian belongs, or of which he is a member, has or is represented to have for the recovery of any claim or money for the benefit of the said tribe or band, shall be guilty of an offence and liable upon summary conviction for each such offence to a penalty not exceeding two hundred dollars and not less than fifty dollars or to imprisonment for any term not exceeding two months.

This Act, in effect, prevented First Nations leaders from raising money from their own people to represent their interests in Ottawa. Along with other sections of the Act, this bill silenced a particular group of people in Canada.

Contemporary Aboriginal National Organizations include:

- North American Indian Brotherhood (first national Indian organization) formed in 1943, and became the National Indian Council in 1961. The council became the National Indian Brotherhood in 1968, followed by the founding of the Assembly of First Nations in 1980.

The role of the assembly is to

- contain membership from all the provincial status Indian political organizations
- serve as a lobby group
- coordinate the revision of the *Indian Act*
- receive some funding from DIAND (Department of Indian and Northern Development)

- Manitoba Indian Brotherhood's historical development includes

- being reorganized in 1980 as the Four Nations Confederacy
- becoming the First Nations Confederacy similar in structure and function to a tribal council)
- being formed as a new provincial group in 1988 at the annual All Chiefs Conference called the Assembly of Manitoba Chiefs

- Native Council of Canada's background includes

- forming in 1971
- obtaining membership from provincial Métis associations (Manitoba association withdrew in late 1970s)
- being active in lobbying for Métis rights and producing studies and proposals
- confronting DIAND for refusing to acknowledge obligations to Métis and non-status Indians
- receiving funding from the Secretary of State

The Native Council of Canada was reorganized as the Congress of Aboriginal Peoples in 1994 to represent 750 000 Aboriginal people who do not live on reserves.

- Recent developments in Manitoba include

- forming the Métis Confederacy to rival the Manitoba Metis Federation (MMF)
- establishing the Assembly of Manitoba Chiefs to represent all First Nations chiefs in Manitoba
- holding All Chiefs' Conferences
- changing management style of the Manitoba Metis Federation (MMF) to make the organization more responsive to the needs of its members

Source: Manitoba Education and Training. *Native Studies: Senior Years (S1-S4): A Teacher's Resource Book*. Winnipeg, MB: Manitoba Education and Training, 1998. 1.16-1.18.

# Aboriginal Political Organizations since 1900 Chart

Identify the history of Aboriginal political organizations.

1. Before reading the information sheet (BLM 2.1.3), identify both provincial and federal leaders you already know in this chart.
2. Use MB to indicate Manitoba representatives and CA to indicate Canadian representatives.
3. Read the Information sheet (BLM 2.1.3) on the history of Aboriginal political organizations.
4. Add additional historical information in this chart.
5. For additional information, search appropriate provincial and federal government websites.

	First Nations	Métis	Inuit
1900			
1920			
1940			
1960			
1980			
2000			
2020			

# Aboriginal Political Leadership

*Identify Past, Present, and Future Aboriginal Leaders*

1. Before reading the information sheet (BLM 2.1.3), identify leaders you already know in this chart.
2. List national leaders in the CA column to indicate Canadian.  
List provincial leaders in the appropriate MB column to indicate Manitoba.
3. Begin with the provided list of Aboriginal political leaders.
4. Add additional historical information in the chart.
5. For additional information, check both national and provincial websites.

		First Nations		Métis		Inuit	
Past							
Present							
Future							
		CA	MB	CA	MB	CA	MB



## Aboriginal Leaders

<i>Past</i>		
Big Bear	Cree	Chief
Amy Clemons	Ojibway	Activist, Elder
Dave Courchene, Sr.	Ojibway	Political leader
Gabriel Dumont	Métis	
Adam Dyck	Cree	Hereditary Chief, Elder
Peguis	Ojibway	Chief
Poundmaker	Cree	Chief
Pontiac	Ottawa	
Mary Richard	Métis	Director of Manitoba Association of Native Languages
Louis Riel	Métis	Political leader
Sitting Bull	Dakota	Spiritual leader
Ernest Tootosis	Cree	Spiritual leader, Elder
<i>Present Leaders</i>		
Yvon Dumont	Métis	Political leader
Ivy Chaske	Dakota	Activist
George Erasmus	Dene	Political leader
Phil Fontaine	Ojibway	Political leader
Eljiah Harper	Cree/Ojibway	Political leader
Verna Kirkness	Cree	Educator
Marion Ironquill Meadmore	Cree	Lawyer
Ovide Mercredi	Cree	Political leader
Myles Richardson	Haida	Political leader
Murray Sinclair	Ojibway	Associate Chief Judge of Manitoba
Ahab Spence	Cree	Political leader
Peter O'Chiese	Ojibway	Spiritual leader, Hereditary Chief, Elder
Tom Porter	Mohawk	Spiritual leader, Clan Chief
Flora Zaharia	Blood	Educator

## Protests, Stands, and Occupations

SITUATION	YEAR	PEOPLE	REASON	RESULT
Cow Point	1970		Excavation of sacred site	
Native People's Caravan	1974		Aboriginal people travelled from British Columbia to Ottawa	Ended with riot police attacking 1,000 Natives at Parliament Buildings
Berger Commission	1975	Dene	Protested the Mackenzie Valley Pipeline construction	The project was put on hold, and an alternative route was chosen
Pine Ridge "Shoot-out"	1975	Oglala & Sioux	Protested the poor conditions on reserves	Imprisonment of Leonard Pelletier; Anna Mae Pictou-Aquash (Micmac) was killed
Great Whale Project	1985	James Bay Cree	Expansion of the hydro project	Protestors stopped hearings, expansion was halted
Meech Lake Accord	1987	Elijah Harper	Aboriginal people were not recognized in the new constitution	Constitution was amended
Lubicon Roadblock	1988	Lubicon Cree	Protested logging and oil company developments on traditional land	Amnesty International issued a report asking the government to respect their land rights
Oka Crisis	1990	Mohawk	Police raided a blockade protesting a golf course expansion on burial ground	Eleven-week standoff involving 2,000 police and 4,500 Canadian soldiers
Clayoquot Sound	1993	Tia-O-Qui-Aht & supporters	Protested logging on ancient rainforest, blocking access to logging sites	12,000 people protested, over 850 arrested, and huge gains were made
perwash	1995	Stoney Pine Reserve	Took over park on sacred burial ground	There men were shot, and Dudley George was killed
Gustafsen Lake	1995	Secwepemc	One-month siege held when a settler attempted to evict sun dancers	Year-long trial
Burnt Church	2000	Micmac	Fishers asserted their right to fish and blockade road to fishing camp	Protest ended quietly a month later
Powley Decision	2003	Métis	Two Ontario men fought back after being charged for exercising their right to hunt	Supreme Court decision overturned the decision, reaffirming constitutional right
Caledonia	2006	Six Nations	Southwestern Ontario construction site occupied in land reclamation	The government recognized the claim and bought back land from corporate developer

# Protests, Stands, and Occupations

BLM  
2.1.7b

SITUATION	YEAR	PEOPLE	REASON	RESULT
Cow Point	1970			
Native People's Caravan	1974			
Berger Commission	1975			
Pine Ridge "Shoot-out"	1975			
Great Whale Project	1985			
Meech Lake Accord	1987			
Lubicon Roadblock	1988			
Oka Crisis	1990			
Clayoquot Sound	1993			
perwash	1995			
Gustafsen Lake	1995			
Burnt Church	2000			
Powley Decision	2003			
Caledonia	2006			

*The following text is from the introduction to the Report of the Royal Commission on Aboriginal Peoples (1996).*

Canada is a test case for a grand notion - the notion that dissimilar peoples can share lands, resources, power and dreams while respecting and sustaining their differences. The story of Canada is the story of many such peoples, trying and failing and trying again, to live together in peace and harmony.

But there cannot be peace or harmony unless there is justice. It was to help restore justice to the relationship between Aboriginal and non-Aboriginal people in Canada, and to propose practical solutions to stubborn problems, that the Royal Commission on Aboriginal Peoples was established. In Canada 1991, four Aboriginal and three non-Aboriginal commissioners were appointed to investigate the issues and advise the government on their findings.

We began our work at a difficult time.

- It was a time of anger and upheaval. The country's leaders were arguing about the place of Aboriginal people in the constitution. First Nations were blockading roads and rail lines in Ontario and British Columbia. Innu families were encamped in protest of military installations in Labrador. A year earlier, armed conflict between Aboriginal and non-Aboriginal forces at Kanesatake (Oka) had tarnished Canada's reputation abroad - and in the minds of many citizens.
- It was a time of concern and distress. Media reports had given Canadians new reasons to be disturbed about the facts of life in many Aboriginal communities: high rates of poverty, ill health, family break-down and suicide. Children and youth were most at risk.
- It was also a time of hope. Aboriginal people were rebuilding their ancient ties to one another and searching their cultural heritage for the roots of their identity and the inspiration to solve community problems.

We directed our consultations to one over-riding question: *What are the foundations of a fair and honourable relationship between the Aboriginal and non-Aboriginal people of Canada?*

***There can be no peace or harmony unless there is justice.***

We held 178 days of public hearings, visited 96 communities, consulted dozens of experts, commissioned scores of research studies, reviewed numerous past inquiries and reports. Our central conclusion can be summarized simply: *The main policy direction, pursued for more than 150 years, first by colonial then by Canadian governments, has been wrong.*

Successive governments have tried - sometimes intentionally, sometimes in ignorance - to absorb Aboriginal people into Canadian society, thus eliminating them as distinct peoples. Policies pursued over the decades have undermined - and almost erased - Aboriginal cultures and identities.

This is assimilation. It is a denial of the principles of peace, harmony and justice for which this country stands - and it has failed. Aboriginal peoples remain proudly different.

Assimilation policies failed because Aboriginal people have the secret of cultural survival. They have an enduring sense of themselves as peoples with a unique heritage and the right to cultural continuity.

This is what drives them when they blockade roads, protest at military bases and occupy sacred grounds. This is why they resist pressure to merge into Euro-Canadian society - a form of cultural suicide urged upon them in the name of 'equality' and 'modernization'.

Assimilation policies have done great damage, leaving a legacy of brokenness affecting Aboriginal individuals, families and communities. The damage has been equally serious to the spirit of Canada - the spirit of generosity and mutual accommodation in which Canadians take pride.

Yet the damage is not beyond repair. The key is to reverse the assumptions of assimilation that still shape and constrain Aboriginal life chances - despite some worthy reforms in the administration of Aboriginal affairs.

To bring about this fundamental change, Canadians need to understand that *Aboriginal peoples are nations*. That is, they are political and cultural groups with values and lifeways distinct from those of other Canadians. They lived as nations - highly centralized, loosely federated, or small and clan-based - for thousands of years before the arrival of Europeans. As nations, they forged trade and military alliances among themselves and with the new arrivals. To this day, Aboriginal people's sense of confidence and well-being as individuals remains tied to the strength of their nations. Only as members of restored nations can they reach their potential in the twenty-first century.

Let us be clear, however. To say that Aboriginal peoples are nations is not to say that they are nation-states seeking independence from Canada. They are collectivities with a long shared history, a right to govern themselves and, in general, a strong desire to do so in partnership with Canada.

The Commission's report is an account...

...of the relationship between Aboriginal and non-Aboriginal people that is a central facet of Canada's heritage.

...of the distortion of that relationship over time.

...of the terrible consequences of distortion for Aboriginal people - loss of lands, power and self-respect.

We hope that our report will also be a guide to the many ways Aboriginal and non-Aboriginal people can begin - right now - to repair the damage to the relationship and enter the next millennium on a new footing of mutual recognition and respect, sharing and responsibility.

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## Indian Residential Schools

In May 2006, the Government announced the approval by all parties of the Indian Residential Schools Settlement Agreement (IRSSA). This was reached with the assistance of the Honourable Frank Iacobucci who worked with legal counsel for former students, legal counsel for Church entities, and other representatives of former students, including the Assembly of First Nations and the other National Aboriginal Organizations, to develop an agreement for a fair and lasting resolution of the legacy of Indian Residential Schools.

The Government also launched an Advance Payment program for eligible former Indian Residential School students who were 65 years of age or older on May 30, 2005, the day negotiations were initiated.

After the conclusion of a five month opt-out period, the IRSSA was approved by all the courts across Canada. Since fewer than 5,000 eligible former students opted-out of the IRSSA, the implementation of the IRSSA came into effect on September 19, 2007.

The IRSSA is the largest class action settlement in Canadian history. The IRSSA includes the following individual and collective measures to address the legacy of the Indian Residential School system:

- Common Experience Payment to be paid to all eligible former students who resided at a recognized Indian Residential School;
- Independent Assessment Process for claims of sexual and serious physical abuse;
- Truth and Reconciliation Commission;
- Commemoration Activities;
- Measures to support healing such as the Indian Residential Schools Resolution Health Support Program and an endowment to the Aboriginal Healing Foundation.

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### **Indian Residential School Survivor Committee Poised to Begin Its Work - TRC Fully Equipped To Move Forward**

**Ottawa, Ontario (July 15, 2009)** - The Honourable Chuck Strahl, Minister of Indian Affairs and Northern Development and Federal Interlocutor for Métis and Non-Status Indians, today announced the establishment of an Indian Residential School Survivor Committee.

“This committee is an integral part of the Truth and Reconciliation Commission,” said Minister Strahl. “In addition to providing advice and guidance to the Commission, the Committee will assist Commissioners in their efforts to gather the stories of former Indian Residential Schools students, as well as the history of the Indian Residential Schools system that must be heard by all Canadians.”

The Indian Residential School Survivor Committee is comprised of ten members: seven First Nation, two Inuit, one Métis. All are former students assembled from across the country to assist the Truth and Reconciliation Commission in fulfilling its mandate. The committee will act from a position of strength in terms of understanding the issues facing former residential school students. The members of the committee are: Barney Williams Jr., Doris Young, Eugene Arcand, Gordon Williams, John Banksland, John Morrisseau, Lottie May Johnson, Raymond Arcand, Rebekah Uqi Williams, and Terri Brown.

“We have the right people, the right structure, and the right process in place to give us the right commission. Aboriginals and all Canadians can be assured that this TRC will advance our nation towards truth, healing and reconciliation,” added Minister Strahl. “The task set out before Justice Sinclair and the two commissioners is of the greatest importance. I have no doubt that they are focused, they have the talent and tools they require, and that they will move without hesitation to begin their important work.”

The establishment of the Survivor Committee is an important component of the Indian Residential Schools Settlement Agreement. It is the result of a collaborative process involving the stakeholders to the agreement, which include the Government of Canada, churches, the Assembly of First Nations, Inuit Tapiriit Kanatami and the Métis National Council. This collaboration represents the unwavering commitment on the part of all parties to continue the process of healing and reconciliation.

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## Overview: Indian Residential Schools Settlement Agreement

The Indian Residential Schools Settlement Agreement (IRSSA) is the largest class action settlement in Canadian history.

On May 10, 2006, the Government announced the approval by all parties of the IRSSA. The Government's representative, the Honourable Frank Iacobucci, concluded the IRSSA with legal representatives of former students of Indian Residential Schools, legal representatives of the Churches involved in running those schools, the Assembly of First Nations, and other Aboriginal organizations.

The IRSSA was approved by the Courts and came into effect on September 19, 2007. The IRSSA includes the following individual and collective measures to address the legacy of the Indian Residential School system:

### Common Experience Payment

- Upon application, a Common Experience Payment will be paid to every eligible former student who resided at a recognized Indian Residential School living on May 30, 2005, the day the negotiations were initiated.
- The IRSSA stipulates that \$1.9 billion be set aside for the direct benefit of former Indian Residential School students. Subject to verification, each eligible former student who applies would receive \$10,000 for the first school year or portion thereof and \$3,000 for each subsequent year.

### Truth and Reconciliation

- A Truth and Reconciliation Commission will be established with a budget of \$60 million over five years. It will be mandated to promote public education and awareness about the Indian Residential School system and its legacy, as well as provide former students, their families and communities an opportunity to share their Indian Residential School experiences in a safe and culturally-appropriate environment.
- The Truth and Reconciliation Commission will undertake a series of national and community events and will establish a research centre for ongoing access to the records collected throughout the work of the Commission.

### Independent Assessment Process

- The Independent Assessment Process (IAP) is the process to assist former students settle their claims for abuse they suffered at Indian Residential Schools.
- The IAP compensates former students for sexual abuse, serious physical abuse and certain other wrongful acts which caused serious psychological consequences for the individual. This compensation is available in addition to the Common Experience Payment.



### Commemoration

- The IRSSA provides \$20 million in funding to commemorate the legacy of Indian Residential Schools. Commemoration is about honouring, educating, remembering, memorializing and paying tribute to former students of Indian Residential Schools, their families and the larger Aboriginal community. It also acknowledges their experiences and the broad, systemic impacts of the Indian Residential Schools system.
- The Government will provide funding to facilitate regional and national Commemoration initiatives that address the residential school experience and provide the opportunity to share the initiative with family and community.

### Healing

- The IRSSA provides for an additional endowment of \$125 million to the Aboriginal Healing Foundation, to continue to support healing programs and initiatives for a further five years following the Implementation Date.
- The Church entities involved in the administration of Indian Residential Schools will contribute up to a total of \$100 million in cash and services toward healing initiatives.

# Indian Residential Schools Settlement Agreement

## Compensation Comparison

BLM  
2.3.2

Students compare and contrast the two compensation benefits. Begin by briefly describing each, and then providing both positive and negative aspects of each. Use *BLM 2.3.1: Backgrounder* for information.

	CEP	IEP
Brief Description		
Positive Aspects		
Negative Aspects		

# Preparation for Apology

Identify actions and events at federal and provincial levels.

Government	Aboriginal	Non-Aboriginal

# Apology Observation Sheet

BLM  
2.4.2

Comment on the Introduction, Motion, Statements, and Responses

The Speaker Hon. Peter Miliken - Introduction

Hon Peter Van Loan (Leader of the Govt in the House of Commons) Motion

*Statements by Ministers*

**Other Observations**

<b>Right Hon. Stephen Harper</b> (Prime Minister, CPC):	
<b>Hon. Stéphane Dion</b> (Leader of the Opposition, Lib.):	
<b>Mr. Gilles Duceppe</b> (Laurier—Sainte-Marie, BQ):	
<b>Hon. Jack Layton</b> (Toronto—Danforth, NDP):	

The Speaker: [House in committee of the whole](#)

# Apology Observation Sheet

BLM  
2.4.2

## Responses by Leaders

## Other Observations

<b>Chief Phil Fontaine</b> (National Chief of the Assembly of First Nations)	
<b>Chief Patrick Brazeau</b> (National Chief of the Congress of Aboriginal Peoples)	
<b>Ms. Mary Simon</b> (President, Inuit Tapiriit Kanatami)	
<b>Mr. Clem Chartier</b> (President of the Métis National Council)	
<b>Ms. Beverley Jacobs</b> (President of the Native Women's Association of Canada)	

Additional Comments and Observations:



**Hon. Eric Robinson (Minister of Culture, Heritage, Tourism and Sport):** Mr. Speaker, I thank you for the opportunity. As a survivor of a Canadian policy designed to strip my people of our collective identity, it is with mixed emotion that I rise today to respond to the apology delivered by the Prime Minister yesterday in the House of Commons.

I would like to, first of all, acknowledge our honoured guests in the gallery: Grand Chief Ron Evans, Treaty Commissioner Dennis Whitebird, Manitoba Métis Federation President David Chartrand, Keewatin Tribal Council Grand Chief Arnold Ouskan, respected elder and Order of Manitoba recipient Ed Wood and all First Nations chiefs in attendance.

Most importantly, I want to convey my deepest and heartfelt respect to the elders and survivors who have joined us in the public gallery here today and honour those who sadly never lived to see this day.

Also I must acknowledge the children of survivors for their courage and commitment to a brighter future. I would like to also mention some old buddies whose friendship helped me survive my time at residential school: Elijah Joseph Harper, who is here today; also Robert Paynter and David Menow who still live in Norway House.

I am humbled to put these words on the record on behalf of all those affected by the devastating effects of residential schools in this province and across the country. I, like many of you joining us in the gallery today, was taken away from my family as a five-year-old boy entering the formative years of my life and placed in a world that taught me everything I knew was wrong. Of course, at that age it's not hard to believe.

It's difficult to remember many aspects of those early years, but I can still taste the lye soap placed in my mouth for speaking my language, Cree. As you can see, Mr. Speaker, it didn't work.

Other memories are more difficult to relive. Being molested at a young age by a priest has brought me a lifetime of pain and anguish. Being told it was my fault and later learning to blame everyone around me has taken a toll on my personal relationships. But I still consider myself to be one of the fortunate ones because at a young age I was able to leave that institution aimed at de-Indianizing me. But I could not escape the pain inside. Alcohol and drugs may have provided temporary relief but only accelerated my feelings of despair.

The same process had been inflicted on my parents a generation earlier. My mother's life was marred by dysfunction because of her upbringing at Cross Lake's residential school, entering residential school as an orphan at the age of three. It was the only life she knew until she finished school at the age of 18. She died alone in Winnipeg at the age of 31, after giving birth to four children, never having the ability to be a mother as my siblings and I were raised in different homes.

Meanwhile my father attended the Brandon residential school for seven years but never learned anything more than how to write his name. It's no wonder my generation and my parents' generation had a difficult time being good parents and living a life of dysfunction became the norm.

Because I was led to believe a warrior suffers in silence, I never learned how to express my emotions in a constructive way. I have now come to understand that at some point you have to begin healing your mind, your heart and your spirit, and I believe many people, including myself, will be doing that for the rest of our lives.

With the kindness, strength and wisdom of our elders, and the traditional ceremonies and teachings we hold sacred, I was able to escape that road of self-destruction. In the face of a systemic assault on my culture, I have come to understand that the one positive thing about my experience is a fire ignited within me that burns to this day. It's why I was able to find the strength to leave drugs and alcohol that harmed me in my early 20s, to fight for what I believe in with clarity of mind, body and spirit.

With the Prime Minister's apology, the most powerful political figure in Canada, it is my belief that we have crossed another obstacle in our trail of hurt. I'm proud to be a part of a government that respects and recognizes Aboriginal peoples inherent right to self governance, a government that respects the spirit and intent of our treaties, a government that works meaningfully with First Nations to build government-to-government relationships based on mutual respect and trust, and a government that recognizes the rights and unique contributions of Métis and Inuit Manitobans.

At the same time, I fully realize a lot of work remains to be done, but I do know we cannot allow our children to be taken away from us again. Our children will never again be allowed to be adopted from our reserves, our province, and even our country, nor to be placed in tuberculosis sanatoriums and to be used as guinea pigs. That is why I support our devolution initiative that allows our people to run our own Child and Family Services.

Yesterday morning I heard a media personality here in Winnipeg question whether an apology was necessary. Excuse me, but it's the survivors who decide what's appropriate here and now, not those who believe they know what's best, because it's that kind of thinking that spawned the residential school system in the first place.

I would like to acknowledge the contribution of National Chief Phil Fontaine in making yesterday's apology a reality. The federal government's request for forgiveness proves our fight was not, and is not, in vain. Progress is being made, but there is a long way to go. I do believe that collectively as Canadians, we are at a crossroads. The goodwill displayed by our national government must be sustained if we are to take the necessary next steps in the healing process.

Mr. Speaker, despite the pain from the physical, psychological and sexual abuse, despite the attempts to destroy our spirit, we as Indian people have persevered. I believe in my heart that the apologies from the Prime Minister and leaders of the opposition parties were heartfelt and sincere, and for that I am proud to be a Canadian. But first and foremost, I am proud to be Cree, Mr. Speaker, a pride that no amount of brainwashing can ever erase.

Mr. Speaker, I would like to ask you, request of you, to canvass the House to see if there is leave for a 15-minute recess of question period to allow our honoured guests time to exit and all members, colleagues in this Assembly, to shake the hands of these brave women and men that are here in the gallery with us today.

Ekosani. *[Thank you.]*

*[applause]*



## Definition Cards

Fill out one card for each significant event.

Date: 1999	Date	Date	Date	Date
Acronym: AHF Event Aboriginal Healing Foundation	Acronym Event	Acronym Event	Acronym Event	Acronym Event
Description 1 <sup>st</sup> initiative of Aboriginal Action Plan. Set up to provide \$ to heal	Description	Description	Description	Description

Date:	Date	Date	Date	Date
Acronym:	Acronym	Acronym	Acronym	Acronym
Event	Event	Event	Event	Event
Description	Description	Description	Description	Description

# National Day of Reconciliation

BLM  
3.1.1

June 11, 2009 marks the first anniversary of the historic apology that was made to Indian Residential School Survivors by the Government of Canada.

On this day, we are reminded of our responsibility to confront and resolve the most challenging and difficult human rights issues. The apology was a crucial step in acknowledging past human rights violations against Aboriginal people in Canada, and in beginning the process of healing for residential school survivors, and indeed, for the entire country and all the people of Canada.

At the Canadian Human Rights Commission, we are cognizant that Canada needs to be vigilant to continue to protect and promote respect for human rights. Discrimination has not ceased to exist in this country. Commissions and tribunals play a role in resolving, managing and ultimately preventing discriminatory practices. We work, with others, towards building a culture that respects human rights. And our work, collectively, is far from over. Challenges facing Aboriginal people continue to be among the most pressing human rights issues in Canada. The repeal of section 67 of the *Canadian Human Rights Act*, which previously denied full access to human rights protection to First Nation people living under the *Indian Act*, was one step forward on the path of addressing those challenges. There is much, much more to be done.

Today is a time to remember that the circumstances which led to the widespread removal of children from their families, the loss of language and culture and familial ties, must never be allowed to happen in this country again, to any group.

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## NewsRelease

June 11, 2009

Manitoba students in grades 9 and 11 will learn about residential schools through new classroom resources that include personal interviews with survivors, Education, Citizenship and Youth Minister Peter Bjornson announced today.

“We are developing made-in-Manitoba educational resources to honour residential school survivors and record their stories,” Bjornson said. “Teachers will be better equipped to help students understand the history of residential schools as well as the long-term impact they have had on First Nations, Métis and Inuit people.”

*From Apology to Reconciliation, a Manitoba Residential Schools Survivors Social Studies Project* will provide culturally appropriate classroom resources that respect Aboriginal perspectives, the minister said. Components of the project include a video and teaching guide, a speakers’ bureau, an interactive website and extensive bibliography, and a residential schools student gallery walk.

The provincial government is working with various partners to develop the resources. At this time, the Assembly of Manitoba Chiefs, the Manitoba Métis Federation and the Treaty Relations Commission of Manitoba are working on the development of a Residential Schools Speakers’ Bureau to provide a unique perspective on the residential schools experience. Students have also developed art and stories that will be on display today at an event hosted by the Assembly of Manitoba Chiefs at Memorial Park.

“The video currently under development will include interviews with residential school survivors from all regions of Manitoba as well as archival footage and examples of the reconciliation process,” Bjornson said. “We have taken many steps forward in the past year and we hope the good work being undertaken in Manitoba will facilitate healing and strengthen the new relationships we have formed.”

Today marks the first anniversary of Prime Minister Stephen Harper’s historic formal apology to Aboriginal people for the treatment they received in residential schools. The Manitoba government hosted a reception to honour survivors and those affected by residential schools on June 12, 2008, in response to the federal government apology. Statements were delivered in the Manitoba Legislature by Premier Gary Doer as well as ministers and other elected members.

## National Day of Healing and Reconciliation

**Hon. Eric Robison (Acting Minister of Aboriginal and Northern Affairs):** Yes, Mr. Speaker, I have a statement for the House.

It was one year ago today that I stood before this House to reflect on a sad and painful past in response to the Prime Minister's apology to survivors of Indian residential schools.

The sincere emotion and solidarity expressed by my fellow survivors and colleagues from both sides of this House that day continues to inspire and guide me despite the sorrow that remains.

But today is not about grieving, laying blame or dwelling on past injustices. Today is about celebrating progress and reaffirming commitments with action. It is in that spirit of optimism and hope that I am pleased to update the House on progress made over the past year.

Earlier today, I was honoured to join my friend and colleague the Minister of Education (Mr. Bjornson) in announcing important new curriculum resources for high school teachers as they work to educate all young Manitobans on the residential school system and its effect on generations of indigenous peoples in this province and in this country.

I am proud we have moved past decades of obstacles and are now building a road on the east side of Lake Winnipeg to connect the most impoverished and disadvantaged Manitobans, to provide some of the basic opportunities and conveniences taken for granted by most of us.

I am proud to be—I am proud of the new deal for northern First Nations on hydro development where unprecedented equity partnerships between Manitoba Hydro and several First Nations on the Wuskwatim and Keeyask projects are providing real and sustainable economic opportunity today and for as long as the rivers flow.

I am proud of the recently announced regional hospital in Pine Falls, a place where thousands of years of traditional knowledge and indigenous healing will take its rightful place alongside modern medicine.

I am proud we are building the first Aboriginal personal care home in Winnipeg, a place where our elders will be cared for with the dignity and respect they deserve by people who understand their needs and speak their language.

I am proud of The East Side Traditional land use—Lands Planning and Special Protected Areas Act, legislation nearly a decade in the making that'll ensure the rights and land-use plans of east-side First Nations are respected in all future development. I am proud of the First Peoples Economic Growth Fund, which is now laying the groundwork for future prosperity and economic success of our people.

I am proud of our latest major investment in the University College of the North, announced recently in The Pas, particularly in light of the late Oscar Lathlin's lifelong commitment to improving education opportunities for Aboriginal people.

I am proud of the new policy initiative now moving forward in partnership with Métis Manitobans, a joint strategy aimed at erasing long-standing disparities.

And I'm proud that the Truth and Reconciliation Commission is once again moving forward, thanks to outgoing National Chief Phil Fontaine's vision and determination and now under the outstanding leadership of Justice Murray Sinclair, two indigenous Manitobans whose immense contributions to our people have made Canada a better place for everyone.

But, as we account for our successes, we must also admit that much more work remains to be done, Working with the federal government to ensure First Nation housing, water and sewer systems meet the standards of the rest of the country, increasing high school graduation rates for Aboriginal students, stopping the outrageous national shame of our missing and murdered Aboriginal women, ending the epidemic of suicides born of intergenerational tragedy, dysfunction and despair and protecting indigenous languages must all remain urgent priorities. And perhaps the most pressing challenge right now, as I speak, is addressing the current outbreak of H1N1 influenza in our northern communities, an issue that has shined a, a light on the unacceptable health and housing conditions of our people.

I am confident we will solve these problems because despite the tremendous challenges we have faced and still face as Aboriginal people, we have overcome with the foundation of our culture intact, a testament to the remarkable strength and resilience of our nations.

So, today, we celebrate. We must never forget the past, but celebrate all we have to be proud of: Celebrate our unique and enduring culture and traditions that are once again thriving instead of dying; celebrate our friends, family and loved ones who get up every morning despite enormous challenges to build a brighter future for their children; celebrate the fact that progress is being made each and every day. It will take action and commitment from all of us to get where we need to be.

With that, I call on all Aboriginal Manitobans: the Anishinaabe, Dene, Oji-Cree, Dakota, Inuit, Métis and Cree Nations, to recall our teachings and stand together in defiance of the inferiority, jealousy, shyness, greed and apathy that has stood between us and blocked the path of progress for far too long, and create the kind of province we want for our children. Ekosani.

Reproduced from Legislative Assembly of Manitoba. *Hansard*. Vol. LXI No. 57B. Winnipeg, MB: Legislative Assembly of Manitoba, June 11, 2009. Available online at <[www.gov.mb.ca/legislature/hansard/3rd-39th/hansardpdf/57b.pdf](http://www.gov.mb.ca/legislature/hansard/3rd-39th/hansardpdf/57b.pdf)>.

The final report of the 1996 Royal Commission on Aboriginal Peoples (RCAP) recognized that the future must include an opportunity for former students of residential schools to share their stories, to help shed light on a significant part of Canadian history. Following this report, a Residential Schools Unit at Indian and Northern Affairs Canada was created in 1996. In 1998, the Aboriginal Healing Foundation was established to support healing initiatives for Métis, Inuit and First Nations people.

In June 2001, the Office of Indian Residential Schools Resolution Canada (IRSRC) was created to focus federal efforts on managing and resolving abuse claims in a fair manner. The Government launched the National Resolution Framework in 2003, which included an Alternative Dispute Resolution (ADR) process designed to ensure that all claims are verified in a less adversarial manner.

In 2004, the Assembly of First Nations (AFN) hosted a national conference to examine the ADR process and published a Report on Canada's Dispute Resolution Plan to Compensate for Abuses in Indian Residential Schools. It set out requirements for a holistic, just and fair settlement for former students of residential schools.

The Honourable Frank Iacobucci was appointed to lead discussions with legal counsel for former residential school students, the Churches, the AFN and other Aboriginal organizations. The aim of those discussions was to develop a fair and lasting resolution for those students.

On May 10, 2006, the Government announced the approval by all parties for the largest class action settlement in Canadian history: the Indian Residential Schools Settlement Agreement (IRSSA). The Government's representative, the Honourable Frank Iacobucci, concluded the IRSSA with legal representatives of former students of Indian Residential Schools, legal representatives of the Churches involved in running those schools, the Assembly of First Nations, and other Aboriginal organizations.

The IRSSA was approved by the Courts and came into effect on September 19, 2007. It includes the following individual and collective measures to address the legacy of the Indian Residential School system:

- Common Experience Payment to be paid to all eligible former students who resided at a recognized Indian Residential School
- Independent Assessment Process for claims of sexual and serious physical abuse
- Truth and Reconciliation Commission
- Commemoration Activities
- Measures to support healing such as the Indian Residential Schools Resolution Health Support Program and an endowment to the Aboriginal Healing Foundation

As a component of the Agreement, as of July 1st, 2009, the Indian Residential Schools Truth and Reconciliation Commission will be chaired by the Honourable Justice Murray Sinclair and Commissioners Marie Wilson and Chief Wilton Littlechild. The renewed commission will oversee a process to provide former students and anyone who has been affected by the Indian Residential School legacy with an opportunity to share their individual experiences in a safe and culturally appropriate manner.

Over the course of its five-year mandate, the Commission will:

- Prepare a comprehensive historical record on the policies and operations of the schools
- Complete a publicly accessible report that will include recommendations to the Government of Canada concerning the Indian Residential School system and its legacy
- Establish a research centre by the end of its mandate that will be a permanent resource for all Canadians
- Host seven national events in different regions across Canada to promote awareness and public education about the Indian Residential School system and its impact
- Support events designed by individual communities to meet their unique needs
- Support a Commemoration Initiative that will provide funding for activities that honour and pay tribute in a permanent and lasting manner to former Indian Residential School students

The Honourable Justice Murray Sinclair is a sitting judge at the Manitoba Queen's Bench. An amendment to the *Judges Act* was required to allow the appointment of an additional judge to that court to replace him during his absence as Chair of the TRC. His absence would have negatively impacted the Manitoba Queen's Bench. To avoid this, the Government put forth a single-provision amendment to the *Judges Act* to allow for the appointment in due course of a replacement and thereby ensure that the court maintains its full judicial complement.

Over the past year, the TRC Secretariat has been working to put in place the essential organizational structure to allow the Commission to implement its various mandate activities.

It is moving forward as quickly as possible to receive statements from anyone affected by the legacy of residential schools.

It is working on frameworks for national and community events, increasing communications and outreach, continuing dialogue with parties and survivor organizations, and supporting the selection process for members of the Indian Residential Schools Survivor Committee.

The Truth and Reconciliation Commission is now ready to move forward.

# Appointment of New Chairperson and Commissioners of the Indian Residential Schools Truth and Reconciliation Commission of Canada (June 10, 2009)

BLM  
3.1.5

The Indian Residential Schools Truth and Reconciliation Commission (TRC) welcomes the appointment today of The Honourable Justice Murray Sinclair as Chairperson and Marie Wilson and Chief Wilton Littlechild as Commissioners.

Chairperson Justice Murray Sinclair is a member of the Three Fires Society, and a Third Degree Member of the Midewiwin (Grand Medicine) Society of the Ojibway. Manitoba's first Aboriginal judge, Justice Sinclair brings to the TRC his many years of commitment advocating for Aboriginal rights and expert knowledge of Aboriginal culture and the administration of justice.

The Honourable Justice Murray Sinclair was appointed Associate Chief Judge of the Provincial Court of Manitoba in March of 1988 and to the Court of Queen's Bench of Manitoba in January 2001. Shortly after his appointment as Associate Chief Judge of the Provincial Court of Manitoba in 1988, Justice Sinclair was appointed Co-Commissioner, along with Court of Queen's Bench Associate Chief Justice A. C. Hamilton, of Manitoba's Aboriginal Justice Inquiry.

Commissioner Marie Wilson has dedicated her career to living and working in a cross cultural environments within Canada and internationally, as an educator, award-winning journalist, broadcast trainer, program director, and regional executive in both the public broadcast and public service sectors. She has a wide breadth of experience working with Aboriginal, church and political organizations at the operational, executive and political levels, and is fluently bilingual in English and French. She also has deep personal knowledge of the residential school legacy through her immediate family and community ties.

Commissioner Chief Wilton Littlechild is from Maskawacis Cree Territory of Treaty No. 6. He was the first Treaty First Nations person to receive his law degree from the University of Alberta in 1976. He is a strong advocate for the rights of Indigenous Peoples and a former residential school student. Chief Littlechild organized a coalition of Indigenous Nations that sought and gained consultative status with the Economic and Social Council of the United Nations. He was re-appointed by the E.C.O.S.O.C. President to represent North America and has completed his second and final term as the North American representative to the UN Permanent Forum on Indigenous Issues.

With the appointment of the Commission, the TRC looks forward to launching its mandate activities as soon as possible.

The TRC's mandate is to inform all Canadians about what happened in Indian Residential Schools (IRS). The Commission will document the truth of survivors, families, communities and anyone personally affected by the IRS experience. The aim of the TRC is to guide and inspire Aboriginal peoples and Canadians in a process of reconciliation and renewed relationships that are based on mutual understanding and respect.

Over its five year mandate the Commission will create an accurate and public historical record regarding the policies and operations of the former IRS, as well as what happened to the children who attended them, and also what former employees recall from their experiences.

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## Manitoba Metis Federation Congratulates Past Manitoba Metis Federation President Appointed to Residential School Survivor Committee (July 17, 2009)

BLM  
3.1.6

**WINNIPEG** – On behalf of the Manitoba Metis Federation Board of Directors and members of the Manitoba Metis Nation, President David Chartrand extends his congratulations to former MMF president John Morrisseau, who was recently appointed to the federal Indian Residential School Survivor Committee.

Morrisseau, a Metis leader from Grand Rapids, was among the 10 people appointed to the advisory committee, which will help the Truth and Reconciliation Commission document the experiences of former Indian residential school students. Morrisseau served as president of the MMF from 1976 to 1981, after which he worked as a deputy minister in the Manitoba government, where he continued his valuable work for the Metis people.

“As a survivor himself and a longtime Metis leader, Mr. Morrisseau will play an essential role in ensuring our Metis school survivors are not forgotten,” said President Chartrand. “The Metis survivors have not received sufficient recognition for their pain and suffering. This committee will enable us to move forward and work towards a place of understanding, healing and collective acknowledgment.”

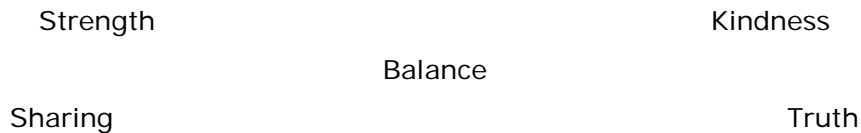
## Current Issues Chart

Identify problems and solutions for the following issues facing Aboriginal people today. (Note: This list is neither complete nor applicable to *every* Aboriginal person.)

Issue	Problem	Solution
Child Welfare		
Civil Rights		
Democracy		
Economic Development		
Education		
Employment		
Health Care		
Housing		
Justice		
Poverty		
Self-Determination		
Social Welfare		

*Taken from Ojibway oral tradition.*

Oral tradition tells us that the greatest event in the lives of men and women is the birth of a child. It is the re-enactment of Creation. We are told that at the time of conception a child is given four gifts or laws by the Creator — Strength, Truth, Kindness, and Sharing. It is the responsibility of the parents, and then the extended family to help the child live in balance with these four gifts.



In preparation for the coming child, each parent has certain responsibilities. The mother, being the carrier of the child, thinks only good thoughts, sings, and talks to her child to give her or him a positive outlook on life.

She prepares the veils and bindings for the cradleboard (*tikenagun*) and prepares the mossbag (*waspisoyan*) that the child is carried in during her or his first years on earth. During this time, she talks to her child, telling her or him of the beautiful place being prepared for her or him. In this way, it is understood that the child will want to live out her or his full length of life on earth and not leave before a full life is realized.

The father's responsibility lies in preparing the board for the tikenagun. A new board is prepared for each child.

From the time of birth and immediately after, the mother and the female members of the family feed, clean, and care for the child. No one else looks at her or him and she or he is veiled from the world.

Many Native people believe that children are a sacred gift from the Creator and must be veiled from earthly influences until their identity on earth is established. This is done through a Naming Ceremony, shortly after the child is born.

When the child is wrapped in the mossbag (*waspisoyan*) he or she experiences the comfort, warmth, and security that was experienced in the other world (before birth).

The special moss that is used has already been gathered, dried, cleaned and softened. This moss has great insulating value and it draws moisture so that even when the moss is soiled, the moisture is drawn away from the child and the child stays warm and dry. During the winter, loose rabbit fur is added to the moss.

These were qualities our people looked for in the moss so that the child was comfortable, especially during the time that the parents were travelling in order to make a living.

The mossbag (*waspisoyan*) could be used by itself or placed within the cradleboard (*tikenagun*).

Lacing the waspisoyan or the tikenagun takes away the hand and foot movement of the child but leaves her or him with the senses of sight, hearing, taste, and smell to use in observing the world and learning about it. The tikenagun is carried upright upon the mother's back to allow the child to see the world from an adult perspective. The child is carried looking back, to see where she or he comes from. Everything the child observes is stored in his or her mind for the time when it will be needed in the future.

By taking away the hand and foot movement, the child is able to learn patience and respect. As he or she cannot grab and touch, the child cannot break anything or hurt anyone. Hence, in addition to patience and understanding, the child in the tikenagun learns respect for people and property.

The bindings that hold the child also help physical development. In struggling against the wrappings, muscles are developed. This type of exercise in which force is exerted against an immovable object is called isometrics.

The board gives the child proper back support ensuring good posture. In later years, posture continues to be important to the child.

The cradleboard is used until the child outgrows it. Sometimes progressively larger boards are used until the time when the child can untie the lacings and enter the world on his or her own.

Often the board of a parent is given as a special gift to the eldest child. Whether the child is male or female determines which parent's board is received. In this way continuity is ensured and family traditions are kept intact.

When European settlers brought different child-rearing traditions, the tikenagun fell into disuse among some Native people. They did, however, continue to wrap the children and pin them, often using a hammock within the home.

In families and communities where the tikenagun or mossbag is not used, the child is wrapped with blankets. This wrapping continues much of the function of the tikenagun and mossbag without the physical article being present. There may be variations by cultural group and even among relatives in a community.

# Traditional Comparison

Give examples for each of the following elements in society and how they are addressed.

Element	Traditional	Contemporary
Child Welfare		
Civil Rights		
Democracy		
Economic Development		
Education		
Employment		
Health Care		
Housing		
Justice		
Poverty		
Self-Determination		
Social Welfare		

# Word Splash

BLM  
3.3.1

Stolen  
Generations

Japanese-American  
Internment

Apartheid

Jewish Holocaust

Dalai Lama

Nelson Mandela

Sixties Scoop

Mahatma Gandhi

Adolf Hitler

Darfur

911

Who is the writer?

Who is involved?

What is the issue?

Why is their perspective unique?

Whose perspective is being told?

**Different Perspectives on the Same Issue**

How is their perspective different or similar?

Where do they position themselves in relation to others?

# Global Connection (Historical)

BLM  
3.3.3

Describe historical events in the development of Canada, New Zealand, and Australia. Compare experiences of Aboriginal people in Canada to Indigenous people in other colonized countries.

	Canada	New Zealand	Australia
Pre-Contact Lifestyle			
Contact/Trade			
Early Colonization			
Expansion/Treaties			
Assimilation Strategies			
Resistance			



## Global Connection (Contemporary)

BLM  
3.3.4

Compare and contrast the following initiatives in Canada and Australia's road to healing.

<b>Canada's Residential Schools</b>	<b>Australia's Stolen Generation</b>
<i>Gathering Strength – Statement of Reconciliation</i>	<i>Bringing Them Home Report</i>
Harper's Apology	Rudd's Apology
Residential School Settlement Agreement	Reparations and Redress
National Day of Reconciliation	National Sorry Day

Mr. Rudd (Prime Minister) (9:00 AM) —I move:

That today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history.

We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations—this blemished chapter in our nation's history.

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.

We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this Parliament resolves that the injustices of the past must never, never happen again.

A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed.

A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia.

Mr Speaker, there comes a time in the history of nations when their peoples must become fully reconciled to their past if they are to go forward with confidence to embrace their future. Our nation, Australia, has reached such a time. That is why the parliament is today here assembled: to deal with this unfinished business of the nation, to remove a great stain from the nation's soul and, in a true spirit of reconciliation, to open a new chapter in the history of this great land, Australia.

Last year I made a commitment to the Australian people that if we formed the next government of the Commonwealth we would in parliament say sorry to the stolen generations. Today I honour that commitment. I said we would do so early in the life of the new parliament. Again, today I honour that commitment by doing so at the commencement of this the 42nd Parliament of the Commonwealth. Because the time has come, well and truly come, for all peoples of our great country, for all citizens of our great Commonwealth, for all Australians—those who are Indigenous and those who are not—to come together to reconcile and together build a new future for our nation.

Some have asked, 'Why apologise?' Let me begin to answer by telling the parliament just a little of one person's story—an elegant, eloquent and wonderful woman in her 80s, full of life, full of funny stories, despite what has happened in her life's journey, a woman who has travelled a long way to be with us today, a member of the stolen generation who shared some of her story with me when I called around to see her just a few days ago. Nanna Nungala Fejo, as she prefers to be called, was born in the late 1920s. She remembers her earliest childhood days living with her family and her community in a bush camp just outside Tennant Creek. She remembers the love and the warmth and the kinship of those days long ago, including traditional dancing around the camp fire at night. She loved the dancing. She remembers once getting into strife when, as a four-year-old girl, she insisted on dancing with the male tribal elders rather than just sitting and watching the men, as the girls were supposed to do.

But then, sometime around 1932, when she was about four, she remembers the coming of the welfare men. Her family had feared that day and had dug holes in the creek bank where the children could run and hide. What they had not expected was that the white welfare men did not come alone. They brought a truck, two white men and an Aboriginal stockman on horseback cracking his stockwhip. The kids were found; they ran for their mothers, screaming, but they could not get away. They were herded and piled onto the back of the truck. Tears flowing, her mum tried clinging to the sides of the truck as her children were taken away to the Bungalow in Alice, all in the name of protection.

A few years later, government policy changed. Now the children would be handed over to the missions to be cared for by the churches. But which church would care for them? The kids were simply told to line up in three lines. Nanna Fejo and her sisters stood in the middle line, her older brother and cousin on her left. Those on the left were told that they had become Catholics, those in the middle Methodists and those on the right Church of England. That is how the complex questions of post-reformation theology were resolved in the Australian outback in the 1930s. It was as crude as that. She and her sister were sent to a Methodist mission on Goulburn Island and then Croker Island. Her Catholic brother was sent to work at a cattle station and her cousin to a Catholic mission.

Nanna Fejo's family had been broken up for a second time. She stayed at the mission until after the war, when she was allowed to leave for a prearranged job as a domestic in Darwin. She was 16. Nanna Fejo never saw her mum again. After she left the mission, her brother let her know that her mum had died years before, a broken woman fretting for the children that had literally been ripped away from her.

I asked Nanna Fejo what she would have me say today about her story. She thought for a few moments then said that what I should say today was that all mothers are important. And she added: 'Families—keeping them together is very important. It's a good thing that you are surrounded by love and that love is passed down the generations. That's what gives you happiness.' As I left, later on, Nanna Fejo took one of my staff aside, wanting to make sure that I was not too hard on the Aboriginal stockman who had hunted those kids down

all those years ago. The stockman had found her again decades later, this time himself to say, 'Sorry.' And remarkably, extraordinarily, she had forgiven him.

Nanna Fejo's is just one story. There are thousands, tens of thousands, of them: stories of forced separation of Aboriginal and Torres Strait Islander children from their mums and dads over the better part of a century. Some of these stories are graphically told in *Bringing them home*, the report commissioned in 1995 by Prime Minister Keating and received in 1997 by Prime Minister Howard. There is something terribly primal about these firsthand accounts. The pain is searing; it screams from the pages. The hurt, the humiliation, the degradation and the sheer brutality of the act of physically separating a mother from her children is a deep assault on our senses and on our most elemental humanity.

These stories cry out to be heard; they cry out for an apology. Instead, from the nation's parliament there has been a stony and stubborn and deafening silence for more than a decade; a view that somehow we, the parliament, should suspend our most basic instincts of what is right and what is wrong; a view that, instead, we should look for any pretext to push this great wrong to one side, to leave it languishing with the historians, the academics and the cultural warriors, as if the stolen generations are little more than an interesting sociological phenomenon. But the stolen generations are not intellectual curiosities. They are human beings; human beings who have been damaged deeply by the decisions of parliaments and governments. But, as of today, the time for denial, the time for delay, has at last come to an end.

The nation is demanding of its political leadership to take us forward. Decency, human decency, universal human decency, demands that the nation now step forward to right a historical wrong. That is what we are doing in this place today. But should there still be doubts as to why we must now act, let the parliament reflect for a moment on the following facts: that, between 1910 and 1970, between 10 and 30 per cent of Indigenous children were forcibly taken from their mothers and fathers; that, as a result, up to 50,000 children were forcibly taken from their families; that this was the product of the deliberate, calculated policies of the state as reflected in the explicit powers given to them under statute; that this policy was taken to such extremes by some in administrative authority that the forced extractions of children of so-called 'mixed lineage' were seen as part of a broader policy of dealing with 'the problem of the Aboriginal population'.

One of the most notorious examples of this approach was from the Northern Territory Protector of Natives, who stated:

Generally by the fifth and invariably by the sixth generation, all native characteristics of the Australian aborigine are eradicated. The problem of our half-castes—to quote the Protector—will quickly be eliminated by the complete disappearance of the black race, and the swift submergence of their progeny in the white ...

The Western Australian Protector of Natives expressed not dissimilar views, expounding them at length in Canberra in 1937 at the first national conference on Indigenous affairs that brought together the Commonwealth and state protectors of natives. These are uncomfortable things to be brought out into the light. They are not pleasant. They are profoundly disturbing. But we must acknowledge these facts if we are to deal once and for all with the argument that the policy of generic forced separation was somehow well motivated, justified by its historical context and, as a result, unworthy of any apology today.

Then we come to the argument of intergenerational responsibility, also used by some to argue against giving an apology today. But let us remember the fact that the forced removal of Aboriginal children was happening as late as the early 1970s. The 1970s is not exactly a point in remote antiquity. There are still serving members of this parliament who were first elected to this place in the early 1970s. It is well within the adult memory span of many of us. The uncomfortable truth for us all is that the parliaments of the nation, individually and collectively, enacted statutes and delegated authority under those statutes that made the forced removal of children on racial grounds fully lawful.

There is a further reason for an apology as well: it is that reconciliation is in fact an expression of a core value of our nation—and that value is a fair go for all. There is a deep and abiding belief in the Australian community that, for the stolen generations, there was no fair go at all. There is a pretty basic Aussie belief that says it is time to put right this most outrageous of wrongs. It is for these reasons, quite apart from concerns of fundamental human decency, that the governments and parliaments of this nation must make this apology—because, put simply, the laws that our parliaments enacted made the stolen generations possible. We, the parliaments of the nation, are ultimately responsible, not those who gave effect to our laws. The problem lay with the laws themselves. As has been said of settler societies elsewhere, we are the bearers of many blessings from our ancestors and therefore we must also be the bearer of their burdens as well.

Therefore, for our nation, the course of action is clear, and therefore, for our people, the course of action is clear: that is, to deal now with what has become one of the darkest chapters in Australia's history. In doing so, we are doing more than contending with the facts, the evidence and the often rancorous public debate. In doing so, we are also wrestling with our own soul. This is not, as some would argue, a black-arch view of history; it is just the truth: the cold, confronting, uncomfortable truth—facing it, dealing with it, moving on from it. Until we fully confront that truth, there will always be a shadow hanging over us and our future as a fully united and fully reconciled people. It is time to reconcile. It is time to recognise the injustices of the past. It is time to say sorry. It is time to move forward together.

To the stolen generations, I say the following: as Prime Minister of Australia, I am sorry. On behalf of the government of Australia, I am sorry. On behalf of the parliament of Australia, I am sorry. I offer you this apology without qualification. We apologise for the hurt, the pain and suffering that we, the parliament, have caused you by the laws that previous parliaments have enacted. We apologise for the indignity, the degradation and the humiliation these laws embodied. We offer this apology to the mothers, the fathers, the brothers, the sisters, the families and the communities whose lives were ripped apart by the actions of successive governments under successive parliaments. In making this apology, I would also like to speak personally to the members of the stolen generations and their families: to those here today, so many of you; to those listening across the nation—from Yuendumu, in the central west of the Northern Territory, to Yabara, in North Queensland, and to Pitjantjatjara in South Australia.

I know that, in offering this apology on behalf of the government and the parliament, there is nothing I can say today that can take away the pain you have suffered personally. Whatever words I speak today, I cannot undo that. Words alone are not that powerful; grief is a very personal thing. I ask those non-Indigenous Australians listening today who may not fully understand why what we are doing is so important to imagine for a moment that this had happened to you. I say to honourable members here present: imagine if this had happened to us. Imagine the crippling effect. Imagine how hard it would be to forgive. My proposal is this: if the apology we extend today is accepted in the spirit of reconciliation in

which it is offered, we can today resolve together that there be a new beginning for Australia. And it is to such a new beginning that I believe the nation is now calling us.

Australians are a passionate lot. We are also a very practical lot. For us, symbolism is important but, unless the great symbolism of reconciliation is accompanied by an even greater substance, it is little more than a clanging gong. It is not sentiment that makes history; it is our actions that make history. Today's apology, however inadequate, is aimed at righting past wrongs. It is also aimed at building a bridge between Indigenous and non-Indigenous Australians—a bridge based on a real respect rather than a thinly veiled contempt. Our challenge for the future is to now cross that bridge and, in so doing, to embrace a new partnership between Indigenous and non-Indigenous Australians—embracing, as part of that partnership, expanded Link-Up and other critical services to help the stolen generations to trace their families if at all possible and to provide dignity to their lives. But the core of this partnership for the future is the closing of the gap between Indigenous and non-Indigenous Australians on life expectancy, educational achievement and employment opportunities. This new partnership on closing the gap will set concrete targets for the future: within a decade to halve the widening gap in literacy, numeracy and employment outcomes and opportunities for Indigenous Australians, within a decade to halve the appalling gap in infant mortality rates between Indigenous and non-Indigenous children and, within a generation, to close the equally appalling 17-year life gap between Indigenous and non-Indigenous in overall life expectancy.

The truth is, a business as usual approach towards Indigenous Australians is not working. Most old approaches are not working. We need a new beginning—a new beginning which contains real measures of policy success or policy failure; a new beginning, a new partnership, on closing the gap with sufficient flexibility not to insist on a one-size-fits-all approach for each of the hundreds of remote and regional Indigenous communities across the country but instead allowing flexible, tailored, local approaches to achieve commonly agreed national objectives that lie at the core of our proposed new partnership; a new beginning that draws intelligently on the experiences of new policy settings across the nation. However, unless we as a parliament set a destination for the nation, we have no clear point to guide our policy, our programs or our purpose; we have no centralised organising principle.

Let us resolve today to begin with the little children—a fitting place to start on this day of apology for the stolen generations. Let us resolve over the next five years to have every Indigenous four-year-old in a remote Aboriginal community enrolled in and attending a proper early childhood education centre or opportunity and engaged in proper preliteracy and prenumeracy programs. Let us resolve to build new educational opportunities for these little ones, year by year, step by step, following the completion of their crucial preschool year. Let us resolve to use this systematic approach to building future educational opportunities for Indigenous children and providing proper primary and preventive health care for the same children, to beginning the task of rolling back the obscenity that we find today in infant mortality rates in remote Indigenous communities—up to four times higher than in other communities.

None of this will be easy. Most of it will be hard, very hard. But none of it is impossible, and all of it is achievable with clear goals, clear thinking and by placing an absolute premium on respect, cooperation and mutual responsibility as the guiding principles of this new partnership on closing the gap. The mood of the nation is for reconciliation now, between Indigenous and non-Indigenous Australians. The mood of the nation on Indigenous policy and politics is now very simple. The nation is calling on us, the politicians, to move beyond our infantile bickering, our point-scoring and our mindlessly partisan politics and elevate this one core area of national responsibility to a rare position beyond the partisan divide. Surely this is

the unfulfilled spirit of the 1967 referendum. Surely, at least from this day forward, we should give it a go.

Let me take this one step further, and take what some may see as a piece of political posturing and make a practical proposal to the opposition on this day, the first full sitting day of the new parliament. I said before the election that the nation needed a kind of war cabinet on parts of Indigenous policy, because the challenges are too great and the consequences too great to allow it all to become a political football, as it has been so often in the past. I therefore propose a joint policy commission, to be led by the Leader of the Opposition and me, with a mandate to develop and implement—to begin with—an effective housing strategy for remote communities over the next five years. It will be consistent with the government's policy framework, a new partnership for closing the gap. If this commission operates well, I then propose that it work on the further task of constitutional recognition of the first Australians, consistent with the longstanding platform commitments of my party and the pre-election position of the opposition. This would probably be desirable in any event because unless such a proposition were absolutely bipartisan it would fail at a referendum. As I have said before, the time has come for new approaches to enduring problems. Working constructively together on such defined projects I believe would meet with the support of the nation. It is time for fresh ideas to fashion the nation's future.

Today the parliament has come together to right a great wrong. We have come together to deal with the past so that we might fully embrace the future. We have had sufficient audacity of faith to advance a pathway to that future, with arms extended rather than with fists still clenched. So let us seize the day. Let it not become a moment of mere sentimental reflection. Let us take it with both hands and allow this day, this day of national reconciliation, to become one of those rare moments in which we might just be able to transform the way in which the nation thinks about itself, whereby the injustice administered to the stolen generations in the name of these our parliaments causes all of us to reappraise, at the deepest level of our beliefs, the real possibility of reconciliation writ large: reconciliation across all Indigenous Australia; reconciliation across the entire history of the often bloody encounter between those who emerged from the Dreamtime a thousand generations ago and those who, like me, came across the seas only yesterday; reconciliation which opens up whole new possibilities for the future.

It is for the nation to bring the first two centuries of our settled history to a close, as we begin a new chapter. We embrace with pride, admiration and awe these great and ancient cultures we are truly blessed to have among us—cultures that provide a unique, uninterrupted human thread linking our Australian continent to the most ancient prehistory of our planet. Growing from this new respect, we see our Indigenous brothers and sisters with fresh eyes, with new eyes, and we have our minds wide open as to how we might tackle, together, the great practical challenges that Indigenous Australia faces in the future.

Let us turn this page together, Indigenous and non-Indigenous Australians, government and opposition, Commonwealth and state, and write this new chapter in our nation's story together. First Australians, First Fleeters and those who first took the oath of allegiance just a few weeks ago—let us grasp this opportunity to craft a new future for this great land, Australia. Mr Speaker, I commend the motion to the House.

*Honourable members applauding—*

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# My Solution Overview

My solution:	
Arguments to support my solution:	Supporting evidence:
Arguments against my solution:	Supporting evidence:
Conclusion or summary:	



## Pro/Con Rights Issues Chart

BLM  
3.4.2

List the pros and cons of three different issues relating to the rights of Aboriginal people in Canada.

	Pros	Cons
1		
2		
3		



FROM APOLOGY TO  
RECONCILIATION

Appendix 2: Glossary of Terms

## APPENDIX 2: GLOSSARY OF TERMS

### Note

*A list of relevant terms appears at the beginning of each cluster.*

**Seven Generations:** Among most First Nations, consideration of the effects of any decision upon future generations up to the seventh generation is key when planning for a sustainable future.

*Note:* Recent studies in Quebec and Iceland found that 35 years is the average length of male generations, while that of female generations is 30 years.

Source: Devine, Donn. "How Long is a Generation?" [www.ancestry.com.au/learn/learningcenters/default.aspx?section=lib\\_Generation](http://www.ancestry.com.au/learn/learningcenters/default.aspx?section=lib_Generation)

**Aboriginal Healing Foundation (AHF):** Formed in 1998 as a part of *Gathering Strength – Canada's Aboriginal Action Plan*, the mission of the AHF was to encourage and support community-based Aboriginal initiatives to bring about reconciliation and promote healing among survivors and communities affected by the legacies of residential schools in Canada. The AHF's mandate ceased in 2012.

The **Aboriginal Justice Inquiry (AJI)** was created by the Manitoba government in 1998 after two high-profile incidents involving Aboriginal victims: the 1987 trial for the murder of Helen Betty Osborne, which occurred in The Pas, Manitoba in 1971; and the shooting death of J.J. Harper by a Winnipeg policeman in 1988. Its purpose was to examine the administration of justice and Aboriginal people in Manitoba. The Inquiry issued its report in 1991. In 1999, the Aboriginal Justice Implementation Commission was created to develop an action plan based on recommendations in the inquiry's report.

**Acknowledgement:** 1. The act of admitting or owning to something.  
2. Recognition of another's existence, validity, authority, or right.  
3. An answer or response in return for something done.  
4. An expression of thanks or a token of appreciation.  
5. A formal declaration made to authoritative witnesses to ensure legal validity.

Source: *American Heritage Dictionary of the English Language*, 4th ed., Houghton Mifflin (2009)

**Activism:** The doctrine or practice of vigorous action or involvement as a means of achieving political or other goals, sometimes by demonstrations, protests, etc.

Source: <http://dictionary.reference.com/browse/activism>

**Alternative Dispute Resolution:** The Indian Residential Schools Settlement Agreement provides for an alternative dispute resolution process. This is a voluntary process for claimants to resolve validated physical and sexual abuse claims outside of the litigation process. The Alternative Dispute Resolution process involves an application process and private hearings before an independent adjudicator. The adjudicator, as an independent decision maker, is responsible for setting compensation awards within an established compensation framework. The claimant has the option to accept the award, appeal the decision, or pursue litigation.

Source: Treasury Board Canada. "Indian Residential Schools Resolution Canada." [www.tbs-sct.gc.ca/dpr-rmr/2007-2008/inst/ira/ira02-eng.asp](http://www.tbs-sct.gc.ca/dpr-rmr/2007-2008/inst/ira/ira02-eng.asp)

The **Anglican Church** was one of four Christian churches to administer residential schools in Canada. Other churches included the Roman Catholic, Methodist, and Presbyterian churches. The last two united in 1925 to form the United Church, which continued to administer residential schools until 1969.

**Apartheid:** An Afrikaans word meaning "separation," apartheid was the racial, social policy introduced by the National Party government of South Africa in 1948. Apartheid was a social philosophy that enforced racial, social, and economic segregation on the people of South Africa.

Source: <http://africanhistory.about.com/od/apartheid/Apartheid.htm>

**Assimilation:** "the process whereby one cultural group is absorbed into the culture of another, usually the majority culture."

Source: Manitoba Education Citizenship and Youth. *Integrating Aboriginal Perspectives into Curricula* (2003)

**Assimilation Policies:** Assimilation is defined by *The Free Dictionary* ([www.thefreedictionary.com/assimilation](http://www.thefreedictionary.com/assimilation)) as "The process whereby a minority group gradually adopts the customs and attitudes of the prevailing culture." In "The Origins of Canadian Indian Policy," *Journal of Canadian Studies*, November 1973 (8.4: 51-60), L.F.S. Upton notes that Canada pursued a policy of assimilation of First Nations, a continuation of pre-confederation British policy. In "Protection, Civilization, Assimilation: An Outline History of Canada's Indian Policy," *Western Canadian Journal of Anthropology*, 1976 (6.2: 29-53), John L. Tobias notes that the *Gradual Civilization Act* of 1857, was "designed to encourage civilization of the Indian, remove all legal distinctions between the Indians and other Canadians, and integrate them fully into Canadian society." The *Indian Act* (1876 and later revisions) included a number of assimilative measures:

imposition of western, municipal-style band governments, enforced attendance by First Nations children in residential schools, the banning of traditional spiritual practices such as the Sun Dance, loss of status for women who married non-First Nations men and for First Nations individuals who obtained a university degree. Although many of these measures were repealed in 1951, the policy remained. In 1969, the government's White Paper on Indian Affairs called for the absolution of the government's responsibility for First Nations by abolishing the reserve system and repealing the *Indian Act*. The White Paper met with a wave of opposition from First Nations and was subsequently withdrawn. Assimilation did not end with the repeal of the White Paper. The sixties scoop (the adoption of thousands of Aboriginal children to parents who were most often non-Aboriginal) continued into the 1980s. First Nations women who had lost status under the terms of the *Indian Act* fought to regain lost status in the courts. In 1985, Bill C-31 restored status for women who had lost it, as well as to those who had been disenfranchised. Many First Nations leaders argue that the policy of assimilation has not disappeared but continues today with practices including the removal by child welfare authorities of Aboriginal children from their homes and communities and the underfunding of First Nations education.

**Circle of Life:** The Medicine Wheel comes from prairie cultures but is now common to all Aboriginal communities. The Medicine Wheel is a symbol that represents the circle of life. It is a very deep and complex symbol. A full understanding of all the teachings related to the Medicine Wheel would take a lifetime. A core concept of the Medicine Wheel is balance, harmony, and interconnectedness. A Medicine Wheel can represent

- the four stages of life: infant, youth, adult, and elder
- the four races of humans: black, yellow, white, and red
- the four seasons, the four cardinal directions, etc.

Source: Vancouver Coastal Health. "Aboriginal Health Resources."  
<http://aboriginalhealth.vch.ca/terms.htm>

**Colonization:** Control and exploitation of a territory through settlement.

**Common Experience Payment (CEP):** By the terms of the Indian Residential Schools Settlement Agreement, prior to September 2011, survivors of residential schools could apply for the Common Experience Payment, given to those who attended a recognized residential school. Eligible survivors were awarded \$10,000 for their first year in residence and \$3000 for each subsequent year.

Source: Indian Residential School Survivor's Society. [www.irsss.ca/common-experience-payment-cep/](http://www.irsss.ca/common-experience-payment-cep/)

**Compensation:** Something given (or received) as an equivalent; a satisfactory return for a loss or injury or for a service.

Source: Gage Publishing Ltd. *Gage Canadian Dictionary* (1983)

**Cultural Genocide** is a term used to describe the deliberate destruction of the cultural heritage of a nation for political or military reasons.

Source: [www.wordiq.com/definition/Cultural\\_genocide](http://www.wordiq.com/definition/Cultural_genocide)

**Day School:** Many of the estimated 75,000 students of Indian day schools (schools in which the students did not reside during the school year) suffered the same types of abuse as the survivors of residential schools, who were recognized as eligible for compensation under the terms of the Indian Residential Schools Settlement Agreement (IRSSA). Day school students, however, have not been recognized under the IRSSA.

**Discrimination:** Unfair treatment of a person, racial group, minority, etc.; action based on prejudice.

Source: [www.thefreedictionary.com/discrimination](http://www.thefreedictionary.com/discrimination)

**Exclusion:** A deliberate act of omission.

Source: [www.thefreedictionary.com/exclusion](http://www.thefreedictionary.com/exclusion)

**Guiding Principles for Resolution:** The Truth and Reconciliation Commission will build upon the “Statement of Reconciliation” dated January 7, 1998, and the principles developed by the Working Group on Truth and Reconciliation and of the Exploratory Dialogues (1998-1999). These principles are as follows: accessible; victim-centred; confidentiality (if required by the former student); do no harm; health and safety of participants; representative; public/transparent; accountable; open and honourable process; comprehensive; inclusive, educational, holistic, just and fair; respectful; voluntary; flexible; and forward looking in terms of rebuilding and renewing Aboriginal relationships and the relationship between Aboriginal and non-Aboriginal Canadians.

Source: Truth and Reconciliation Commission of Canada. “Our Mandate.” [www.trc-cvr.ca/](http://www.trc-cvr.ca/)

**Human Rights:** The principle that all individuals should have an opportunity equal with other individuals to make for themselves the lives that they are able and wish to have and to have their needs accommodated, consistent with their duties and obligations as members of society, without being hindered in or prevented from doing so by discriminatory practices based on race, national or ethnic origin, colour, religion, age, sex, sexual orientation, marital status, family status, disability, or conviction for an offence for which a pardon has been granted or in respect of which a record suspension has been ordered.

Source: Department of Justice. *The Canadian Human Rights Act*.  
<http://laws-lois.justice.gc.ca/eng/acts/h-6/page-1.html#h-2>

**Immigration** occurs when people who are not native to a country move there to settle.

**Independent Assessment Process:** By the terms of the Indian Residential Schools Settlement Agreement, survivors or others who experienced sexual abuse, serious physical abuse, or abuse that resulted in serious psychological damage may apply for compensatory payments beyond the Common Experience Payment, which is provided for any survivor who attended residential school.

Source: Indian Residential Schools Adjudication Secretariat. "Guide to the Independent Assessment Process Application." [www.iap-pei.ca/information/forms/iap-guide-v3.1-20120605-eng.php](http://www.iap-pei.ca/information/forms/iap-guide-v3.1-20120605-eng.php)

**Indigenous (peoples):** Original peoples of a country.

**Industrial school:** A category of residential schools generally located far away from First Nations, Métis, and Inuit communities, intended for fourteen to eighteen year-olds, but which were also attended by younger children. Girls were trained in domestic duties, sewing, laundry, cleaning, and cooking; boys learned agriculture, carpentry, shoemaking, and blacksmithing.

Source: Legacy of Hope Foundation. *Where are the Children? Blackboard*, Chapter 4: "School Life and Survivor Stories." [www.wherearethekids.ca/en/blackboard/page-9.html](http://www.wherearethekids.ca/en/blackboard/page-9.html)

**Integration:** The bringing of people of different racial or ethnic groups into unrestricted and equal association, as in society or an organization; desegregation.

Source: [www.thefreedictionary.com/integration](http://www.thefreedictionary.com/integration)

**Interconnectedness:** The quality or condition of being interconnected; interrelatedness.

Source: <http://dictionary.reference.com/browse/Interconnectedness>

**Intergenerational impact:** The effects of abuse passed on to the children of residential school survivors and subsequent generations.

**Marginalize:** To relegate to the fringes, out of the mainstream; make seem unimportant.

Source: [www.thefreedictionary.com/marginalized](http://www.thefreedictionary.com/marginalized)

**Minority:** A group differing, especially in race, religion, or ethnic background, from the majority of a population; a member of such a group.

Source: <http://dictionary.reference.com/browse/minority>

**Mission School:** Mission schools, run by various churches and intended to Christianize Indigenous students, existed in Canada from the 18th century. The residential school system, funded by the federal government and run by various churches, began in the 1870s. By the 1970s, most residential schools had been closed.

**Negotiations:** Bargaining (give and take) process between two or more parties (each with its own aims, needs, and viewpoints) seeking to discover a common ground and reach an agreement to settle a matter of mutual concern or resolve a conflict.

Source: [www.businessdictionary.com/definition/negotiation.html#ixzz21ZTOV8z6](http://www.businessdictionary.com/definition/negotiation.html#ixzz21ZTOV8z6)

**Prejudice:** The act or state of holding unreasonable preconceived judgments or convictions.

Source: [www.thefreedictionary.com/prejudice](http://www.thefreedictionary.com/prejudice)

**Presbyterian Church:** One of four Christian churches to administer residential schools in Canada, along with the Methodist, Anglican, and Roman Catholic churches. The Methodist and Presbyterian churches united in 1925 to form the United Church, which continued to administer residential schools until 1969.

**Racism:** Discrimination based on the belief of the superiority of one's own race.

**Reparation:** Something done or paid to compensate or make amends.

Source: [www.thefreedictionary.com/reparation](http://www.thefreedictionary.com/reparation)

**Residential Schools:** "Schools funded by the federal government and run primarily by churches, partially for the purpose of assimilating Aboriginal children into mainstream society."

Source: *Integrating Aboriginal Perspectives into Curricula*. Manitoba Education, Citizenship and Youth, 2003. [http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab\\_persp.pdf](http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab_persp.pdf)

**Residential Schools Resolution Canada:** Indian Residential Schools Resolution Canada is the lead department for the administration of programmatic elements within the IRSSA. It shares program delivery responsibilities with Health Canada and Service Canada.

Source: Treasury Board of Canada Secretariat. "Indian Residential Schools Resolution Canada." [www.tbs-sct.gc.ca/rpp/2008-2009/inst/ira/ira02-eng.asp](http://www.tbs-sct.gc.ca/rpp/2008-2009/inst/ira/ira02-eng.asp)



**Indian Residential Schools Settlement Agreement (IRSSA)** is a comprehensive settlement package negotiated between the Government of Canada, the churches, lawyers representing survivors, and the Assembly of First Nations. This package includes a cash payment for all former students of Indian residential schools, healing funds, a truth and reconciliation commission, and commemoration funding. The IRSSA is a program of the Aboriginal Healing Foundation.

Source: Aboriginal Healing Foundation. "FAQs." [www.ahf.ca/faqs](http://www.ahf.ca/faqs)

**Resurgence:** The act of rising again; resurrection.

Source: [www.websters-online-dictionary.org/definitions/Resurgence](http://www.websters-online-dictionary.org/definitions/Resurgence)

**Roman Catholic Church:** One of four Christian churches to administer residential schools in Canada, along with the Methodist, Anglican, and Presbyterian churches (in 1925 the Methodist and Presbyterian churches united to form the United Church, which continued to run residential schools until 1969). The majority of residential schools were administered by the Roman Catholic Church.

**Royal Commission on Aboriginal People (RCAP):** Created in 1991 to examine the conditions facing Aboriginal peoples in Canada and their relationship with Canada, the RCAP issued a landmark report in 1996 that made many recommendations designed to improve social conditions for Aboriginal peoples and to restore the relationship between Aboriginal peoples and Canada. Most of the commission's recommendations have not been acted upon as of 2012.

**Segregation:** The policy or practice of separating people of different races, classes, or ethnic groups, as in schools, housing, and public or commercial facilities, especially as a form of discrimination.

Source: [www.thefreedictionary.com/segregation](http://www.thefreedictionary.com/segregation)

**Self-Determination:** The ability of a people to determine their own political, economic, and cultural futures, independent of external interference.

The **Statement of Apology to Aboriginal Peoples** was delivered in the House of Commons by Prime Minister Harper on behalf of the Government of Canada on June 11, 2008, in response to Canada's role in the Indian residential school system.

**Statement of Reconciliation:** Issued by the federal government as part of *Gathering Strength: Canada's Aboriginal Action Plan*. The statement acknowledged and apologized for Canada's role in past injustices concerning Aboriginal people including residential schools. *Gathering Strength* announced a \$359 million fund to begin the process of reconciliation and the creation of the Aboriginal Healing Foundation to manage the fund.

**Tolerance:** The capacity for or the practice of recognizing and respecting the beliefs or practices of others.

Source: [www.thefreedictionary.com/tolerance](http://www.thefreedictionary.com/tolerance)

**Treaty:** “An agreement made between specific groups of Aboriginal peoples and the federal government that clarifies Aboriginal rights to land and resources. Treaties were written as a means to have the government recognize their responsibilities towards Aboriginal peoples in the areas of social, educational, and economic concerns.”

Source: *Integrating Aboriginal Perspectives into Curricula*. Manitoba Education, Citizenship and Youth, 2003. [http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab\\_persp.pdf](http://www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab_persp.pdf)

The **Truth and Reconciliation Commission of Canada** was established in 2008 as part of the Indian Residential Schools Settlement Agreement. Its mandate is to help heal Aboriginal people and communities affected by the residential school experience, and to bring about a reconciliation between Aboriginal and non-Aboriginal Canadians. It was given a five-year mandate and a \$60 million budget to research records and interview survivors, their families and community members, those who worked in the schools, government, and anyone affected by the residential school experience.

**United Church:** The United Church was formed in 1925 as a result of the union of the Presbyterian and Methodist churches. From 1925 to 1969, the United Church administered some residential schools in Canada.



FROM APOLOGY TO  
RECONCILIATION

Appendix 3:  
Biographies of Survivors Interviewed on the  
DVD

## APPENDIX 3: BIOGRAPHIES OF SURVIVORS INTERVIEWED ON THE DVD

**Kathy Bird** is originally from Norway House, Manitoba but lives in Peguis, Manitoba. She works as a Community Health Nurse in the Peguis Traditional Healing Program. She has a strong background in traditional medicine. Kathy has Cree and Nakota ancestry.

**Percy Bird's** home community was Peguis First Nation. He spoke Saulteaux and his cultural affiliation was Saulteaux.

**Ann Thomas Callahan** is from Peepeekisis First Nation, Saskatchewan. Ann started attending residential school when she was four years old. Ann attended File Hills Indian Residential School for 10 years and Birtle Indian Residential School for four years. Ann communicates in English but her parents spoke Plains Cree. Ann's cultural affiliation is Plains Cree.

**Mary Courchene** was born and raised on the Sagkeeng First Nation. Mary was taken from her home at an early age to become a residential school student. She lived most of her formative years at residential schools. Mary stayed for 11 years at Fort Alexander Residential School. She could see her home from the residential school window. At the age of 14, she was forced to leave her home community to attend the only Indian Catholic Residential High School in Canada at Lebret, Saskatchewan. She stayed there for two years.

**Edwin McCorrister's** home community is Peguis First Nation. He speaks Saulteaux and his cultural affiliation is Saulteaux.

**Charlie Nelson's** traditional name is Mizhakwanigiizhik (Clearsky) and he also goes by his traditional name Nnibidekwaneb (Feather in row). He belongs to the clan Bizhiw (Lynx) doodaim. Charlie is also the Chief of the Western Doorway of Three Fires Midewiwin Lodge and is Fifth Degree Midewiwin. Charlie was raised in the Anishinaabe community of Bagwaa'onishkoziibing (Roseau River First Nation). He is the second oldest of nine children, a father of five, and grandfather of eight. He has relatives in Shoal Lake, Ontario, and Long Plain. Charlie's parents attended residential school. Charlie attended Roseau Day school for six years, Letellier School for two years, Assiniboia Residential School for four years, and Emerson High School where he completed Grade 12.

**Garry Robson** is Ojibway from Peguis First Nation. Garry worked as an Aboriginal Awareness Consultant with the Province of Manitoba's Aboriginal Education Directorate for 28 years. He is a member of the Turtle Clan, and provides traditional cultural teachings for students, teachers, administrators, parents, community agencies, First Nations agencies,

police, and government departments within Manitoba. Garry is also a poet and storyteller. Garry can speak about stories of the traditional life of his people such as the clan system, prophecies, the seven stages of life, men's roles, family, education (then and now), the tipi, treaties, and the cradle board.

**Dorothy Stranger's** home community is Peguis First Nation. She speaks Saulteaux and her cultural affiliation is Saulteaux. Her children attended residential schools.

**Dan Thomas** was born on Matheson Island, a fishing community on Lake Winnipeg. His parents' families came from Traverse Bay, Grand Marais, and Sagkeeng. Dan attended Frontier Collegiate Institute from 1967 to 1972. His father spoke Ojibwe, Cree, and English. Dan's maternal grandmother attended residential school, which introduced English as the main language in the home. Dan is a member of Sagkeeng Anishinaabe First Nation. He follows Ojibwe traditions, and practises these every day.

**Flora Zaharias** was born in Kainaisksahkoyi in Southern Alberta. She, her parents, and her seven siblings are all survivors of the residential school system. Flora and her brothers and sisters enjoyed being home with their parents during the Christmas and summer holidays. It was during those days at home on the farm that they continued learning and living their rich cultural traditions. Since her residential school did not teach beyond Grade 8, Flora's parents, at their own expense, placed her at Lacombe Home, a non-Native private school in Midnapore, Alberta, in order to accommodate Flora's wish to become a nurse. Flora, however, soon replaced this dream with one of becoming a teacher. Flora and her late husband, Stanley, had two boys: Chris (deceased) and Don. Don, a school teacher, and his wife, Mona (Neufeld), have made Flora the proud grandmother of three precious boys: Dorian, Zackary, and Joshua.

**Grace Zoldy's** home community is Camperville, Manitoba. She is the daughter of Louis Ledoux and Selange Pangman. She attended Christ the King School in Camperville until she completed Grade 8. Grace speaks Michif, Cree, and Saulteaux. Grace has been involved with the Manitoba Metis Federation (MMF) from its earliest days in the 1960s when Fortunat Guiboche organized the first local council in Camperville. She has served the MMF in elected office as Spokesperson of Métis women of Manitoba.

## Children of Survivors and Other Interviewees

**Nichola Batzel** was born in Churchill, Manitoba, to an Inuit mother. Her ancestors are from Garry Lake and Back River. They were relocated to Baker Lake and then moved again to Whale Cove, Nunavut. Most of Nichola's birth family live in the Kivalliq region of Nunavut. Nichola's adopted family is very open and supportive of her. Culture and identity are important to Nichola, and she takes pride in her knowledge of all the cultures she is a part of. Nichola is the current president of the Manitoba Urban Inuit Association, and is a teacher in the Winnipeg School Division. Nichola is very proud of her son and feels lucky to be around the people who care for and love her. Life has given Nichola experiences and lessons that she embraces for a hopeful future.

**Rebecca Chartrand** was born in Winnipeg with roots in Vogar, Pine Creek, Camperville, and Duck Bay, Manitoba. She is of Anishinaabe/Neheyawin and Métis descent. She is a proud mother of one daughter, Syrena. Currently she works as an Aboriginal education consultant for Seven Oaks and Winnipeg school divisions. Rebecca is very passionate about education and has provided input on various local, provincial, and national Aboriginal education committees. Rebecca has provided leadership to the Aboriginal Circle of Educators (ACE), and is one of the founding members of the ACE awards banquet. Rebecca is also a founding member of CAEM-Council for Aboriginal Education in Manitoba.

**Jesse Green** started performing with Buffy Sainte-Marie in June 2009; since that time, Jesse has performed on stages around the world. In May 2011, Jesse performed with long-time friends Donovan Mojobin, Michel Bruyere, and Leroy Constant in the band Bruthers of Different Muthers. They released their first album, *Speakers of Tomorrow*, in September 2011. The album has been successful, earning awards and a Juno nomination. Jesse operates a recording studio in Winnipeg called Strong Front Records where he writes, records, and composes music scores for broadcast television and film. Music-oriented programming has become Jesse's forte and he plans to continue developing programs that will feature established and emerging Canadian talent.

**Anna Parenteau** is from the Roseau River First Nation and currently lives in Winnipeg. She has two sons, Zhaawashko and Carter, and is married to Jason. She graduated from the University of Manitoba in 2008 with a Bachelor of Arts in linguistics and Native languages. She is planning to go back to school and obtain her Master's degree in linguistics. She is also a second-degree Midewiwin.

**Shaneen Robinson** is a proud member of the Cree and Gitksan Nations. She received a Bachelor of Arts in Communications in June 2008 from the University of Winnipeg and a Diploma in Broadcast Production from Red

River College's Creative Communications Program in 2005. Shaneen is a multi-award-winning writer/playwright/journalist who has been the mid-day host and community events reporter at NCI FM radio, and has also worked as a television news reporter for APTN National News and CTV News Winnipeg. She has been emceeding community events and powwows for nearly a decade. Shaneen has been a board member on CancerCare Manitoba, CancerCare Manitoba First Nations, Inuit and Métis Community Partnership Committee, Canadian Blood Services Regional Committee, and the Lord Selkirk Aboriginal Women's Group. Shaneen continues to advocate for women, children, youth, and the elderly. She works for the Province of Manitoba in communications, while maintaining her love of volunteering and planning dozens of beneficial community events. Shaneen is a positive role model for Aboriginal youth.

**David Thomas** B.Env. D., M. Arch., Intern David is a member of Peguis First Nation, and a graduate of the University of Manitoba Faculty of Architecture. He has participated in numerous architectural expressions as designer, technician, and project administrator, carrying a regional authenticity through to all aspects of his past projects. He has focused strongly on his roots in Manitoba and First Nations design throughout his education and professional practice. David's graduate thesis work explored the history and heritage of Peguis First Nation and the establishment of community connections that were broken as a result of the relocation in 1907. This work explored an interpretative framework for Indigenous identity. David recognizes that architecture is not only built form, but relationships that, when expressed with an Indigenous sensibility, create a sense of purpose and empowerment.



FROM APOLOGY TO  
RECONCILIATION

Appendix 4:  
Transcript of Survivor Interviews from DVD



## APPENDIX 4: TRANSCRIPT OF SURVIVOR INTERVIEWS FROM DVD

### Part 1: The Past

**Mary Courchene:** I grew up in a home surrounded by love, and I received a lot of nurturing. I had my mom and dad, two older siblings, and a younger sibling. I had my *mishoom* and *kookom*, my grandparents. So that part of my life was extremely happy.

**Ann Callahan:** I was about four. My mother and my dad were coming from picking seneca root. (Seneca root was used by some First Nations to treat coughs and colds. Today, it is used in the preparation of commercial cough syrup and cough drops.) They had a team of horses and a democrat (a lightweight, horse-drawn wagon that usually had two seats). They put me down beside a little bush, not very high, a saskatoon bush, and they let me go around the bush to fill my belly with saskatoons. And I could hear them. They were still sitting on the buckboard (see “democrat” above), and they were talking Cree. They were saying, “Look at our little girl. Isn’t she beautiful? We just love her.” Those were really happy times—a very enjoyable part of my life.

**Ed McCorrister:** A way back, in my young day, I remember that everyone helped everybody, especially if they had work to do around the house. Say if a house had to be [built] ... In them days it was log houses, so there was a lot of mudding and whitewashing to build and make a house warm. And they would [organize] what they call a bee and a whole bunch of people would go there and help work that house and get it finished in one day, and the same with when there was any farming to do. A lot of our people had small fields and farms, and the threshing machine would come around and everybody would come there and they would all work to get that threshing done, and they would do that. They’d go to every farmer that had some kind of work to do with farming, and they would all finish it in one day, and there was no money passed on to the farmers, except they were given meals to eat, and that’s all they worked for in them days. We had a real good system of working together to make things go.

**Kathy Bird:** What I remember about growing up in Norway House as a small child is that we all lived on the reserve there, and it was still a very natural place. There were no roads—I guess [it was] what people would call isolated today. The mail plane came in once a week. And there were hardly any motorboats, outboard motors, or Skidoos, or vehicles of any type. We were still very much living off the land.

**Grace Zoldy:** I remember when we were growing up as Michif [Métis] people, there was no English. There was just Michif language and a Michif way of life. (Michif is a language made up of elements of French, Anishinaabe, and Cree spoken by many Métis people. Métis people may refer to themselves as Michif.)

**Mary Courchene:** The only reading material we had in the home were comic books and I loved those comic books, and I used to look at them for hours and hours. I used to wonder what those little bubbles said. So I used to make up stories about the characters in the books.

**Kathy Bird:** I started going to residential school when I went as a day student, but it was a residential school. And the residential school had about—maybe, I'm not quite sure—maybe a hundred to two hundred residents, and then we all went to the school that was there, but we stayed at home.

**Mary Courchene:** When my mother told us that we were going to go to school, it was a happy time. What she did not tell us, though, was that we were going to stay there.

**Dorothy Stranger:** And, of course, they told us, if you send your kids away to residential school, it would be better for them. They made me think that it was a good place to go.

**Percy Bird:** We were camped by the lake there, and a truck used to come and pick the kids up to go to residential schools. There used to be a competition [between the] Roman Catholic and the Anglican, and it was almost like chasing butterflies with a net: kids running around in the bush trying to get away.

**Kathy Bird:** In our family, we were born with light hair. You might not believe it, but I was blonde at one time when I was really young. They looked at you differently if you were fair and had light hair.

**Mary Courchene:** I remember walking to the school with my brother and my mom, walking up these big steps and my mother ringing the doorbell. And a strange woman answered the doorbell: strange because she dressed very differently. It was almost scary. She was dressed all in black and white with only her face showing.

**Kathy Bird:** They lined us all up and chopped our hair off and put that white powder in our hair—DDT, I guess. And they all lined us up to go in the shower together. That was kind of shocking!

**Mary Courchene:** What I recall, I believe probably it was the first day as well, being taken by the hand with this nun and walking in this immense building and going into this room, a large room with rows and rows and rows of beds, and that was our dorm. And she showed me a bed where I was going to be. On the bed were some clothes and [she] told me to put the clothes on.

**Flora Zaharia:** I turned seven in July, so September I packed my little bag along with my brother's. I was sort of excited at the beginning because it was something new. And my mother kept telling me, "Oh you're going to have a lot of girls to play with now." She was trying to make me feel better, I guess, about going to school.

**Grace Zoldy:** To me, the people that were teaching us were not teachers. I say they were just put there for the government to say that they had put teachers here to teach us. I'm a very strong Catholic, but what I'm saying here is we done too much of religious stuff in the school and we didn't do no educational stuff.

**Charlie Nelson:** I'm one of the fortunate ones that wasn't taken away at five or six years old. On the reservation [*Reservation* is a term normally used in the USA. In Canada, the usual term is *reserve*.], we had up to Grade 6. Then we went to town school in 1962 to '64. That's when I went to residential school at Assiniboia, 60 miles away. [It] wasn't too bad. I was able to get home every other week, or whenever my dad was in town, he'd pick me up. But the rest of the students that I went to school with, they stayed there pretty much year round.

**Dan Thomas:** There was a boy who was about six feet tall and maybe a couple of hundred pounds kicking another boy in the back who was trying to use the urinal. And I said, "Hey, stop that! Why don't you pick on somebody your own size?" And he turned around and said, "Like you?" And from that point, for the next three years, until he got kicked out of school, almost every day I fought with this guy.

**Charlie Nelson:** Our meals were pretty good. My mom made do with things. I was used to eating rabbits and fish and deer. Those were our foods. It was nice.

**Ann Callahan:** My dad came up from the barnyard and he says, "You better put your dress on," he said, "that pretty little dress you have." So anyway, I put it on. It was made out of flour bags. It had flowers on it. Oh, I was so happy! I think I'm going to be going somewhere special. So anyway, he put me on the buckboard beside him. We came out of this thicket of woods, and I saw this great big, red building. Anyway, so he tied up the horses on the post there. I was on the veranda and my dad went down the steps, down the gravel path to the horses. And it suddenly dawned on me that my dad was leaving me there. By that time, he had turned the horses around and was heading down the road. Instinctively I chased him down the road. He saw me, and he pulled up the reins and he got down. He had big tears in his eyes. He said, "My little girl, I can't keep you here. I can't take you home. You got to stay here," he said. And he said, "It's the law." He said, "The Indian Agent [Indian Agents were the government's representative on reserves. Their word was law.] says it's the law."

**Mary Courchene:** That day that I entered residential school began a very different life for me. Can you imagine a five-year-old taken away from a happy, nurturing household to a totally foreign environment where there was no nurturing of any kind, no love of any kind? And that began 10 years of extreme misery for me.

**Garry Robson:** My mom didn't cry. My grandma didn't cry. It wasn't until much later in my life that I started to realize in talking to those Elders that they said that the reason that the parents didn't cry is because we would have

started to cry. And if we would have started to cry, when would we ever have stopped? And this other old man that was telling me one time, he said, “We could walk down the roads of our community, and you could hear the sobs coming from the houses of children that had been taken away,”

**Ann Callahan:** It’s like as if the life had gone out of the community. I know it must have been very hurtful for them. But they didn’t let us see that hurt.

**Dorothy Stranger:** The nurse was good enough to phone to the hospital, because my husband worked at the hospital. So she phoned him and told him, “Mr. Stranger, I think you better come and see your son.” And he said, “Why?” She said, “Because he’s been in the hospital for quite awhile now. He broke his hip and he’s very lonely. He’s crying all the time. He won’t eat, and he can’t walk around. So somebody needs to come and see him.” My husband came home and he was very upset, very mad. And he said, “You get ready,” he said, “We’re going for Stuart, going to bring him home.” So then they didn’t have any ambulance or anything here to haul patients, so we took the old Ranch Wagon [a station wagon manufactured by Ford Motor Company from 1952–1977] and away we went. And you know that little guy, I don’t know how old he was, about eight, seven or eight, [it was] not long he was walking around with his cast on and everything. He was walking and he was eating and playing around. It made a really big difference. But I had a chance to tell that principal, “Do you think we’re people that don’t care about our children? Do you think that we just forget about them?” I said, “We do care and it really hurt when we found out he was in the hospital and you never told us.”

**Mary Courchene:** During the 11 years that I lived at that school, I was systematically stripped of dignity and pride, and I really hated myself for who I was, as an Indian. I remember going home when I was 11 years old, walking into my house, and there sat my mom and dad in the kitchen having a cup of tea. And my dad looks at me, and there was a look of joy on his face, and he says, [Speaking in Anishinaabe] which means, “My daughter is home.” And I remember looking at my parents and hating them with a hate that was so intense. And I looked at my dad and I said to him—I was 11 years old—I looked at my dad and I said, “From now on we speak only English in this house.” And my dad looked at my mom, and he had such a look of...of astonishment, of shock really, and he said to my mom, [Speaking in Anishinaabe], “Then I guess we’ll never speak to this little girl again.” I remember that summer though, every time I started to say something in English, my dad would always say to me, [Speaking in Anishinaabe] “Speak your own language.” And I thank him for instilling in me [the determination] to retain my language. Regrettably, that’s where it ended because, my children, [and] I have seven of them, I did not pass on any language or culture to them.

**Kathy Bird:** I learned my language in school actually, even though it was banned. And that’s a lot of the things we had to do, was break rules in order to survive in there. My mom is Dakota, so she didn’t speak Cree. She married a Cree from up north and the language in Norway House was Cree. And so, because my mom didn’t speak the language, she spoke English. So we learned

English and a mixture of Cree as we were growing, but the majority of my learning to be very fluent was in the schoolyard with the other children in school. And even though we weren't allowed to speak it, we still did. And I'm very grateful for that, because I learned it well.

**Ed McCorrister:** The biggest problem that they had in the residential schools is that they were never teaching the values that our people had at one time. One of the most important values is bringing up children. The family structure that we had in bringing up children many years ago is one of the teachings that we have lost through the residential school. And because of that, the generations of the people today don't know how to be parents like the way our ancestors did, and they don't know how to teach their children the values that our ancestors had at one time.

**Mary Courchene:** I used to have a little window. When we'd go up to the dorm, then I would run to that window to see. I could see my house from there. And if I saw smoke coming out, or if I saw my mom outside, or my dad outside, it would ease a little bit, the loneliness that I felt. So that emotion, that loneliness, has never left me in all of my years. And now I'm an Elder. I can still feel in my heart that loneliness that I felt.

**Garry Robson:** That our people are so afraid of looking at their own history, their culture, their identity, stems from that residential school experience.

**Kathy Bird:** Five generations of our people lost that. We're in the sad state that we are because of the loss, that those things were taken from us. As a young child, we never heard of the things we're hearing of today that our people are doing to each other: the murders, the child abuse, all those things. Those didn't happen until within the last maybe two, three generations.

**Garry Robson:** You can see how it devastates our communities even today. Even though our children have never set foot in residential school, [they] are still products of the residential school experience.

**Kathy Bird:** We didn't have a voice, the control, everything. And when I came out of there, I started to search out who we were: starting to learn our own creation stories, starting to learn about our societies. [Various First Nations had/have groups or societies, organizations within the tribe, band or community. They include military societies, such as the Dog Soldiers of the Crtetsrne, as well as the Grand Medicine Society on medewewin of the Anishinaabe.] We had all that and residential school destroyed a lot of those things, took the language away, our spirituality, the different societies we had in our communities, the roles, the roles of grandparents, the roles of aunts and uncles. I began to listen to the Elders that were still living back then, and they started to share the traditional knowledge with a lot of us young people. That's what gave us strength. That's what gave us direction. That's what grounded us.



## Part 2: The Present

Onscreen: CBC News Clip: Moose Factory Indian Residential School

**Dan Thomas:** In the treaty areas here in western Canada, the Prairie, people specifically wanted schools in their communities and that was a request put into the treaties, but somehow that translated into church-run, government-funded boarding schools [schools funded by the province as opposed to federally funded residential schools, but used here as a synonym for residential schools] run all across the country. So, it wasn't really a wish of our people that boarding schools were there.

**Ed McCorrister:** To me, it's very important that all the people of Canada, Canadians, know that the government has mistreated us and has never honoured any of the treaties that our people have signed with them.

**Garry Robson:** With the treaties, we also still had a way of life, but what affected our people's lives is the *Indian Act* and Indian Affairs. If you go back and look at that, you'll see that Indian Affairs believed that they had the right to educate Aboriginal children. Within the *Indian Act*, it says that our people could not miss three consecutive days of school, and if we did, they could put our parents in jail.

**Dan Thomas:** Boarding schools were a political decision to impose one kind of power on a people.

**Ann Callahan:** I think it doesn't take one too long to look at what the aim was—the process of assimilation and it has its roots in colonization. So we were not to speak our language. We were not to talk about the ceremonies, let alone burn sweetgrass or anything like that.

**Percy Bird:** I started when I was three years old and I didn't come out until I was 18, so it's 15 years. So therefore, I really didn't have any culture.

**Garry Robson:** So the idea was not so much education, but it was the idea of taking the children away from the parents so that they'd become something different than what their parents were.

**Percy Bird:** That was the sole purpose of the school, was to drive the Indian out of you, but what was left was a shell and a loss of identity.

**Grace Zoldy:** The belittling we went through when there's other people around. [They'd] just grab us by the hair and say there's no such thing as Michif language. That's nothing. It's nothing at all.

**Percy Bird:** If you were caught talking your language, you were punished for it. If you practised any of the stuff that Native people did on the reserve, [of] any religious significance, you were completely ostracized while you were being brainwashed, and told that these were evil things.

**Kathy Bird:** We started talking about residential school. I was expressing my views on what it did to me. When I was done, this woman with two kids, she says to me, “Well, what about your education? You’re a community health nurse. You have a good job. You graduated. Wasn’t that good?” I looked at her and my response to her was, “Are these your children? When you leave here, you’re going to leave your children with me.” And I said, “They’re going to speak a different language. They’re going to learn my language. They’re going to dress like me. And I will decide everything for them. Then you can have them back. Then you can do whatever you want with them after that.” She just looked at me kind of shocked. I said, “Will you let me do that?” She said, “No.” I said, “Well, that’s what happened to us.”

**Garry Robson:** I don’t really believe that the residential schools were set up to educate us. So if some of our people got educated, it was in spite of the residential school system.

**Dan Thomas:** Motivation was stifled. If you were a tape recorder, you would be a perfect student. Because you would replay back to whomever all the things they wanted you to say, and if you could do that a hundred percent of the time, you would have been an “A” student. If you ever asked a question about anything about the world around you or the experience around you, you were deemed a troublemaker by asking. And to me, that’s the exact opposite of what education is supposed to be.

**Flora Zaharia:** One of the things that was most difficult was the fact that our supervisors and even some of the teachers were of French origin and they spoke French all the time, so we came out speaking a broken English. That’s why we spoke that way, because of our teachers. We were modelling ourselves after them.

**Garry Robson:** They would put our people in school for half a day. Half a day you’d be in school; the other half you’d be working: for the girls, in the laundry and all those kinds of things, and for the boys, in the barns and in the fields.

**Ann Callahan:** We did the laundry, scrubbing the floors, baking the bread, and digging potatoes in the fields, peeling vegetables, washing the dishes. So my education from Grade 1 to 8 wasn’t very good.

**Garry Robson:** So you could keep those [students] in school for eight years to teach them Grade 4, and then after that all you did was, you become a worker inside there.

Onscreen: Excerpt of Apology by Prime Minister Harper—see transcript of apology.

**Grace Zoldy:** The way they done things: six- or seven-year-old little boys going someplace with brothers and priests and things like that. They continually done things. When is that going to be forgiven? When is that going to be forgotten on the person that it happened to? You know, it’s going to be a long, long time.

**Ann Callahan:** It was so quiet for such a long time until Grand Chief Phil Fontaine divulged his experience in Indian residential school, and then the floodgates were open.

(Onscreen: CBC clip, Oct 30, 1990: Phil Fontaine reveals sexual, physical, psychological abuse at residential school)

**Reporter:** Phil Fontaine, the head of Manitoba's Assembly of Indian Chiefs, called in representatives from the Catholic Church today to demand an investigation. He says he was abused by school staff, so were others.

**Phil Fontaine:** Sexual abuse did occur. We were aware of it. We have experience, collective experience. Physical abuse took place, psychological abuse, deprivation, all of the other things.

**Reporter:** Fontaine says he was sexually abused on the Fort Alexander Reserve [Sagkeeng First Nation], north of Winnipeg.

**Shaneen Robinson:** The next day [after the federal apology], my dad [Honourable Eric Robinson, then Minister of Culture, Heritage and Tourism] is a member of the provincial government. He wanted to make an official statement on behalf of the residential school survivors, so he stood up in the Manitoba Legislature that day, and told everybody something I never thought he would be able to do, and he talked about his sexual abuse and the abuse that he went through, and talked about his dysfunctional behaviour and the reasons why.

(Onscreen: Clip from Manitoba Legislature: Minister Eric Robinson reveals that he was sexually abused in residential school)

**Eric Robinson:** Other memories are more difficult to relive. Being molested at a young age by a priest has brought me a lifetime of pain and anguish. Being told it was my fault, and later learning to blame everyone around me, has taken a toll on my personal relationships.

**Dan Thomas:** I remember talking with Elders about how they were treated in boarding school, and they would talk about things like having your mouth filled with thread spools until your jaw almost broke for speaking your language; others who had needles put through their tongues; many things that were done in the name of education and also in the name of Christianity, that I think have nothing to do with either.

**Grace Zoldy:** I remember young girls when they were menstruating, the nuns used to make them sit there. They were all wet like that, and made them stand up so the kids could see them and the dirty floor.

**Percy Bird:** And I'm wanting to go to the washroom and there's no way to communicate because the supervisor's inside and I can't talk to the guys, and I used to dirty myself eventually, and, boy, I use to get punished for that! She'd come out there and march me in, punishing me all the way through—make me ashamed as I went to the basement playroom and into the washroom. She'd fill



up that tub and make me strip down, and in that tub, just hot water steaming. And here I am, hanging on to both sides of the tub there, and she's trying to push me in there, just to show me what I did was bad. It didn't happen just the once. It happened over and over and over again.

**Grace Zoldy:** My grandmother told me when I got home, "You have to go to the store." So I had to go to the store, and I have to run by the school. I was running by the school there and I seen her coming out with this guy, and then, all of a sudden, I hear someone running behind me, and I look back and here it's Roger, that's the guy she had there. "Sister—wants you." "What for? It's after school." And so he took me back there. She just grabbed me. She just grabbed me by the neck here somehow. She was a strong...I was just nine years old, and she threw me against a bunch of boxes that were piled up on there. She went to the cupboard there, and she pulled one of those drawers, and she took a big strap from there. She just beat me and beat me and beat me, and she hit me here. She pulled me by the hair and I was just begging her. I was just begging for my life, I guess. And she just took me by the hair, and she just threw me to the classroom from the storeroom, and she gave me some kind of a thing there to wipe my eyes, but I wasn't ready to wipe my eyes. I was just hurt, so I went home crying. I couldn't go to the store; I had to go home crying. So when I got home and I told my grandmother of what happened, she said, "You must have done something. That nun would never beat you for nothing."

**Ann Callahan:** When I was 12 years old, I decided that I didn't like Indian residential school. So my friend and I decided that when the sun went down, we'd crawl under the fence and take off—which we did. And we knew enough to stay off the road. So we travelled in the wild bush and we got all scratched up and we slept in a hollow log that night. We could hear them on the road, calling our names, the RCMP and the principal, the senior boys. Anyway, we got to Mom and Dad's house that morning, early morning. So my dad was chopping wood; he could hear us in the bush. "You better come out, you girls," he says. And we went inside. Mom had hot rabbit stew for us and hot bannock. Oh, we were hungry. "You better hurry up", he said, "They'll be here." Sure enough, they came back. My dad said, "You have to go back. They'll put us in jail. We can't keep you home." Away we went. When we got back to the school, the principal took us in his office and, both hands, he took that big leather strap that always hung on the wall, strapped us from here to here, on both sides, so much so that we couldn't even bend our arms like this, we were so swollen. And the punishment didn't stop there. That old matron of ours—oh, she was a mean woman—took us in the dispensary and we had our heads shaved bald. Then we had to walk around with signs on our back [that said] "I will not run away."

**Dan Thomas:** In our school, they funded space for 40 treaty students. The rest of the students were either Métis or non-Aboriginal students. One of my cousins was number 41, and so [when] his community sent him to the school, the school said, "We don't have space for you." They sent him back. He got home; there was no school there. They said, "You have to go to school." They sent him back to school. He went back and forth a number of times and then,

finally, jumped ship from his transportation. But he ended up in jail, and he wrote to me from being in jail and he said, “Dan, I’d like you to try to get in here with me.” He said, “Do you know we get three meals a day and we get dessert.” He said, “We have colour TV we can watch, and they pay you to do chores so you can buy smokes, and we have an exercise room.” He says, “This is the best life I’ve ever had. Try and get in here. You’ll enjoy it too.”

**Jesse Green:** The people that gave up and those are the people you see in the jails and on the streets.

**Grace Zoldy:** We had to take religious studies. Honest, that priest just got up, just got up from where he was. He used to sit in front of us like that. He just got up and went and he got this—Robert was his name. He got up and he brought him to him there, and he put him here—just his butt sticking out. He had his head under the chair like that. And he pulled from under the table a plank about this wide, and he hit that little guy with that a few times. And he didn’t cry. He threw that plank and he pulled him out of there. You wouldn’t believe the blood! He could have killed that guy!

**Garry Robson:** I seen people lose their life there, where a boy had cancer and he would go up in the dorm and he would lay in bed there after breakfast until school. They called him a lazy Indian. They passed a rule: nobody could be in the dormitories in between when we left in the morning until in the evening after supper. That was because of him. So he used to sleep on the tables, the wooden tables, the wooden benches. He would try and sleep there and they still wouldn’t allow that. So in the fall, what we used to do is, we used to take our jean jackets and, underneath the stairs, we would put our coats there and we would let him sleep on our coats while we went and played outside in the fall with no jackets, to help him out. He became so sick that they finally took him to the hospital and he never returned. He died.

**Ann Callahan:** When I did my interviews, when I was doing my Master’s [degree program] with the Elders, they told me about four young children that passed away in that school. One hung himself and one drowned and one they say was whipped to death in the barn and died in the fetal position. But I can attest to the fourth one, because I was in school when Ronnie S died. From September to the end of October, we used to hear him cry on the other side, on the boys’ side, from our side. Every night, we’d hear him crying. I guess the other boys would try and give him some relief, put cold rags on his head. But one morning we didn’t hear no sound. We looked at each other and wondered why. Next morning we learned that he had died during the night. But this young child did not receive any medical attention. No doctor, no nurse attended that little boy. There was no investigation. When I went to look for those records in the federal government’s records, I could not find a record of that little boy’s demise. Maybe the records were cleaned up. But I was there and several of my peer group can say, yes, we were there when little Ronnie S died. The parents today are looking for that little boy’s....They know where he is *atawiya* (a Cree expression meaning “at least”), in the cemetery, but what location? Not even a headstone!

**Percy Bird:** This is my home. This is my refuge. This is my security, here, and I have to learn to survive, to cope, in this environment.

**Ann Callahan:** That was the things that we learned. We were connivers to survive. We were hungry all the time. We used to eat dandelions and caragana blossoms to feed our hunger.

**Garry Robson:** I learned how to lie. I learned how to cheat. I learned how to steal in that residential school. I became such a good liar that—because you were beaten until you cried. And so, when they were raising their hands like this with that whip, I had tears already coming down my eyes. As soon as I got hit, all I had to do was yell, like I was crying. That's how good of a liar I became. I used to run to the farmers' fields over there and steal grain from the grain elevators. We'd run across the road over that way to the experimental farm and steal from the experimental farm. We went down into the gardens and stole turnips and potatoes because we were hungry. We went in the back and stole some rock salt from the cows and rubbed that on the potatoes and turnips to give it a little bit of flavour.

**Percy Bird:** I remember, the old minister, on Sundays, leaning over the pulpit, "You Indians, you'll never amount to anything. You're a failure." And you'd just about make up your mind, if that's the way it's going to be, that's the way I'm going to live.

**Garry Robson:** The abuse started to come from inside the boys themselves. This one guy used to get me to steal bread for him from residential school. And he used to slap me in the face like this. And he said, "Did you bring it? Did you bring it?" That second year when my mom didn't tell me not to fight, he asked me to bring out some bread for him again. So I brought it. When I came into the playroom, he come over to me and started slapping me. He said, "Did you bring it? Did you bring it? Did you bring it?" I slapped him. I slapped him back really hard, and from there I started fighting. I didn't know how much stuff affected me from that residential school. But me and my cousin Gary, he had a girlfriend, she was sitting in the middle of us, and we were sitting on the banks of the Red River down south there, waiting for fireworks, and Gary said, "Let's tickle her." I said, "Okay." So I grabbed one arm and he grabbed the other arm and we started tickling. Then he said, "They're starting," and he let her go. And she turned around and she slapped me. Next thing I knew, I was on top of her and I told her, "If you ever hit me again, I'll break your neck." All of a sudden, I came to and that really, really scared me. What she almost got hurt for was because of what happened to me inside that residential school.

**Dan Thomas:** We're no longer in school and we haven't been for decades, but the motivation just isn't there to do the things that need to get done. It's like this great big, heavy hand is sitting upon people, holding them from doing the things that are necessary to do in order to live a good life.

**Percy Bird:** You tend to behave the way you yourself were treated. I knew there was something wrong. And I had my belt—never mind just a hand—and

I slammed it down on his bare bum. And I was going to do it again and my wife stopped me. She says, "That's too harsh." I didn't see any other family punish their kids the way I did at that time. But yet I believed I was doing the right thing. So I let go of my hand, let go of my kid, hugged him, and let him go. But from that point on, I let drop all my responsibility in terms of discipline. I was afraid that I would continue to abuse my kids that way, the way I was abused.

**Garry Robson:** And it was those old people as I was travelling down this dead-end road, took me back and started to show me this other life. They talked about that history of our people, the culture, the identity, of who we are and what we are. And the more that they told me, the more proud I became of who I am and what I am.

**Kathy Bird:** I began to listen to the Elders and they started to share that traditional knowledge with a lot of us young people. That's what gave us strength. That's what gave us direction. That's what grounded us.

**Garry Robson:** "You know, we're not always going to be here." Those old people used to tell us that all the time. They said, "Listen to what I'm telling you. Someday you're going to have to talk about this." And so when you start to see those Elders passing, then you start to realize how much of what they said is so important for our lives. To me, I think this [the DVD] is just as important. People some day will say, "Is that really true? Did this really happen?" And we'll say, "Yeah, look at this." We didn't lose our language, our culture, our identity because we wanted to. It was this residential schools that was put in place—a place to make us forget. But after all this time, there were people that still held on to those stories and those people passed them on to us. And our job and our role and our responsibility is to try and pass it on to them, those ones that are still coming. And to me, that's what I would like to be able to teach our children, to be able to see that good part so that they can become that, instead of all that negative garbage that they're learning about themselves.

**Jesse Green:** Natives aren't out there to get everything for free. We're just here to try and survive in a land that once we survived on without any assistance.

**Percy Bird:** If we hadn't been detained by a hundred years of subjection, how far would we have been if we had been treated as equals?

## Part 3: The Future

**Shaneen Robinson:** Watching on TV, the apology from the prime minister, and at that moment, he kind of opened up to all of us. That was the first time I think I'd ever seen my dad emotional and talking about what happened to him.

**Ann Callahan:** It was a very moving experience. I couldn't believe it until I seen him sign that paper. I said to my friend, "He's actually signing that paper." Because it was so long in coming. The churches—United Church, Presbyterian, Anglican Church—apologized to the people, and finally the federal government apologized.

**Flora Zaharia:** The government has realized and accepted their mistake. They have seen the harm it has done to all of us. Apology meant they have taken the responsibility. Because of all that, I think we have to forgive also.

**Anna Parenteau:** I think for a lot of residential school survivors, they needed that to know that somebody acknowledged the pain that they went through.

**Percy Bird:** I know that it affected some very positively, some negatively. I don't know how sincere it is, or is it just a procedure?

**Rebecca Chartrand:** It is a step in the right direction in the sense that it's bringing awareness and recognition to the fact that, yes, this did happen.

**Grace Zoldy:** We're [Métis survivors] not entitled to anything. I'd like to know how they made that decision that we're not entitled, when First Nations were entitled. I'm not jealous of First Nations. They got what's coming to them. But what about Métis people? There's lack of trust. So much things has happened. How many years have we been lied to? How many years? Reconciliation? We have to see something positive first. We haven't seen it yet.

**Dan Thomas:** The boarding school that I went to was a provincial boarding school, and that school is still in operation, although it doesn't operate the way it did when I went in school. Because the two provincial schools that are in Manitoba—one in Cranberry Portage and one in Teulon—weren't included in the court case about residential school compensation, to me, the apology is just words because it has no impact upon me other than somebody spoke some words. They said, "I'm sorry, but I'm continuing business as usual." So I haven't seen any changes come about in the lives of our people, and certainly none that I've experienced personally. The housing budget hasn't changed. The health budget hasn't changed. Nobody's putting in the roads that people need. Nobody seems to be addressing the high rate of suicide that we have in our communities. Educational budgets haven't changed. What's the difference after the apology? To me, it was just words if it's not followed up by action.

**Garry Robson:** Apology really means nothing. How can you apologize for people that died inside those residential schools, the sexual, physical, emotional abuse of all of the kids that went through that residential school



system, the loss of language, the history, the culture, the identity, the loss of family, of how to raise children? How do you apologize for that? What was important was for me to forgive myself: to be able to forgive my family, because they also went through that residential school system. To be able to forgive all the non-Aboriginal people, to realize that they had nothing to do with me being inside that residential school. It was important for me to forgive myself more than him to read that apology to me.

**Jesse Green:** The damage is already done. You can't reverse hundreds of years of damage and generations of damage. To me, it really means nothing.

**Kathy Bird:** To finally hear them say "we're sorry." It's an admission.

**Nichola Batzel:** I think it meant probably the most to me through my birth mother, because she said it really helped her. The whole reason why I was given away was because of that residential school system. To hear her say that that really helped her is enlightening.

**David Thomas:** I wish my mom was alive to hear that. It would bring healing, and I think it has to a lot of people. It's not going to change the world. It's not going to change Canada, but I think that just to hear those words it acknowledged that there was an injustice to us. I think just that alone gives us the courage to move forward and accept that there has been impacts in our life that maybe we were afraid to acknowledge before, but it's okay to say, okay, well, this happened to us. And the awareness that it may bring to non-Aboriginal people that something had taken place... I think that, of course, it's a small step, but it's an important step.

**Mary Courchene:** What did I feel about the apology? I thought, well, is this another door that's opened to us? Can we now reconcile our past? And, for me, the reconciliation is with our children, our grandchildren, our great grandchildren. We are the ones that have to pass on those traditional teachings to our young people, and to revitalize our languages and renew our languages.

**Garry Robson:** An awful lot of our people are still stuck in residential school, are still survivors of the residential schools, are still running from the residential school experience. They don't want to listen to it; they don't want to hear it. It was just too painful, and so they run. But the unfortunate part about it is that their children have never set foot in a residential school, their grandchildren have never set foot in a residential school, but are going through the residential school experience because of them.

**Mary Courchene:** There is a whole legacy of pain that our young people have experienced because of the residential school system. We were taught to believe that we were not good enough, that we would never be good enough. We thought it was unimportant to pass on any language, any culture to our children, and that's what we are still reeling from today, in today's society. That assimilation policy was warfare on our communities, on our culture. And it was in black and white, where it said we have to take the children away from their parents. We have to kill the Indian in the children. And that was

the assimilation policy that the government had devised. So it was deliberate, it was deliberate to do cultural genocide on our people, on a whole cultural group.

**Jesse Green:** Well, he [Jesse's father] told me that he got taken away when he was really young, and he never went back home until he was 16 or 17, except for summer. They'd get to go home for two months a year. And he said it would just never be the same. How would you even know who your parents were if you're only there two months of the year? And then, when you're in your late teens, go home and expect to live a normal life.

**Dan Thomas:** The trauma doesn't leave you. It's like you're in this major trauma. You're always reacting to what happened to you when you were young. And so you never get to really experience life in the present as it is. You're always experiencing your past.

**Nichola Batzel:** When I was in high school, I was walking down the hall and I think I was not in my best of moods. Someone tapped me on the shoulder and said, "What's your background?" And I just said, "I'm Eskimo!" And I looked at her, and she goes, "You're not an Eskimo. You're an Inuk." And I said, "Pardon me? You know who the Inuit people are?" And she goes, "Yeah, I'm Inuit as well." So I was in Grade 11, and I had to go from birth virtually all the way up to Grade 11 without meeting another Inuit person.

**Anna Parenteau:** It didn't stop just at the residential school survivors' generation. That suffering and that pain was carried forward to our generation. If we don't get help for that, it's going to continue. There was a lot of suffering and they passed it on. I think that we're stronger for it.

**Jesse Green:** It's definitely affected me in a psychological manner. He didn't abuse me like physical abuse or anything, but it's kind of psychological abuse: just a bunch of negative things that alcohol leads to in a family setting. Unfortunately, it has become a normal thing among people of my generation.

**Dan Thomas:** People who are my age and older have children and grandchildren. Those ones also pick up the behaviours, the thought patterns of the people who have raised them. So you end up having multiple generations who aren't actually in boarding school but are being affected by it. When we look at Aboriginal gangs, domestic violence, poverty, disease, we see the results of boarding school. If we look at all of these different things, we can see what it is that we need to deal with.

**Mary Courchene:** That whole idea totally disintegrated our family unit. You see now what it has reaped. We have the child welfare system—that's part of the legacy of the residential school. The most devastating act was to take children away from families, and place them where they could systematically be stripped of any dignity, of any pride, of any language, of any culture.

**Nichola Batzel:** There was a continuation after residential schools in the effort to assimilate through the sixties scoop [the practice of child welfare agencies across Canada to take First Nations, Métis, and Inuit children into custody and

give them over for adoption to non-Aboriginal parents—thousands of children were taken from their communities during the 60s, 70s, and early 80s]. My birth family lived up in Nunavut. I wasn't quite born in the sixties, but I'm sure that the social worker had assimilation on her mind when she was going to put me in a home in Winnipeg.

**Anna Parenteau:** Growing up on a reserve, I'd seen a lot of people abuse alcohol, a lot of domestic violence. I didn't really understand how that came to be in our community. A lot of people feel ashamed about being Aboriginal, being Native. How they deal with that is through alcoholism or drug abuse, in dealing with that abuse that they suffered themselves. And it doesn't just stop at that one generation. They passed that on to the next generation, my generation.

**Mary Courchene:** Their parents, their grandparents were raised in residential school. Therefore they didn't have the communal way of child rearing. That was taken away. So because it was taken away, our children, our grandchildren don't have that. They don't know how to parent.

**Flora Zaharia:** Some of the parents that I had to work with, they were from residential schools. The way they were bringing up their children was not the same, because the residential school was bringing up their children and they did not have the practice or the know-how to raise their children. And also in the area of discipline, I saw some parents that had been to residential schools punish their children in a way that was not acceptable to our Native people. They followed the way the residential school did. You know, the residential schools hit us and strapped us and so on, and some parents were following in that they were abusing their children in that way.

**Mary Courchene:** There are over a hundred years of a people that were systematically almost destroyed: their roots, culture, history, and their languages taken away. So we have a big job to do with our young people. We have to tell our stories so that we know who we are and that we know why we are the way we are today.

**Shaneen Robinson:** There's a whole weight on our people's shoulders: on all generations afflicted by this terrible piece of history in our country. I had that weight on my shoulders and in my heart for a long time. Now that I know, I'm able to heal. With the residential school apology from the Government of Canada, also from the Catholic Church, our residential school survivors now have a responsibility to move forward from that. The one thing that I would hope for our residential school survivors is to be honest. In order for us to get past those things, we have to be honest and truthful with our children and our grandchildren. Because once you say it, it's out of you, and if you keep that inside and not talk about what happened, then it's just giving it more power.

**David Thomas:** The path that I've been on: our real sense of our strength in who we are, a strength that my parents had to go forward and meet challenges. One of my projects was a student centre at the University of Manitoba. And be a part of creating these homes, where before I look back at



my parents' experience at residential school and how we've actually come that far in one generation.

**Ann Callahan:** I have hope for the younger generation. They'll learn about the legacy of Indian residential schools. They will understand their parents, grandparents, and their community. When I give a talk, I say to these young people, "If you get knocked down, don't stay down. Get up and move beyond." And I always say, "Don't let the past define you."

**Shaneen Robinson:** I didn't really understand the full idea of it, because I had went to private school so I just thought it was a Catholic school. You go. You learn. I didn't really realize the extent of residential schools until my first year of university. I started reading about it and tried to ask my dad about it. He didn't really like to talk about it too much. It seems like a lot of our people were kind of closed off about it, and it wasn't until a few years later when we started hearing more about our survivors and their stories. And just in the last few years, it's opened up a lot more.

**Garry Robson:** They don't know how to love. How do we put that back within our communities today? They have to go back and look at that original law of our people—the love, all these kinds of things that our people knew so much about: the raising of children, all these kinds of things.

**Rebecca Chartrand:** When you look at the statistics, the suicide rates in Aboriginal communities, it's really important to put a human face to that.

**Garry Robson:** Our parents, our grandparents, our aunts, and our uncles never talked about it. It's a hidden part of history, amongst our people, amongst the non-Aboriginal people. So the children are growing up not understanding why their parents can't hug them. It wasn't done.

**Anna Parenteau:** My dad didn't really talk about it that much. As I understand it now, how he disciplined us and how he raised us was definitely something that came from residential school. He was very strict.

**Rebecca Chartrand:** I think it's really important to understand how residential schools continue to affect Aboriginal people, because there are still a lot of unresolved issues that have a direct relation to residential schools and to colonialism.

**Flora Zaharia:** I taught in a residential school my first four years. It was most difficult to watch the children in the residence being treated the way I was treated. It was very hard to intervene, because you were helpless.

**Nichola Batzel:** The parents, sometimes when they get nervous coming into the school system probably stems from their own experience.

**Rebecca Chartrand:** There's a lot of challenges that occur in the schools, and we're still trying to make sense of what those challenges are. A lot of the challenges that exist in the school are a result of the unresolved historical issues.

**Nichola Batzel:** Often, when kids start learning about the residential school system, it's a very sensitive topic, and sometimes they go home and start talking to their families, and they didn't even realize that they had family members that were in residential schools. And that could be the first time they start talking about it.

**Rebecca Chartrand:** We still have people questioning what residential school has to do with Aboriginal education and what we're trying to do now.

**David Thomas:** I think that when my kids were small and the first time they were in school, I became aware of how vulnerable I was to them being gone and the loss. If they're gone for a day in school, that seems like a long time when they're small, but imagine them being gone for a year.

**Nichola Batzel:** My birth family live up in Nunavut and I live in Winnipeg. Sometimes I wonder who was that social worker who sat down with my birth mother, and what did she say to her, and what made her decide to send me to Winnipeg? I don't think that anyone should have to go 17 years without meeting another person from their own background.

**David Thomas:** Being aware of the things that my parents have gone through has made me feel how blessed I am to be able to go to high school, go to college, go to university, complete my degrees, to be able to see both my kids go to university. When they're old enough and mature enough, they can understand the context, and they can move forward and appreciate all the more that their parents are survivors, their grandparents are survivors, and they are too.

**Grace Zoldy:** My hopes are that we'll be able to get the healing that we need. That's all I want to say.



FROM APOLOGY TO  
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Appendix 5: Question Toolkit

## APPENDIX 5: QUESTION TOOLKIT

Teachers may use questions from the Question Toolkit in a variety of ways:

- The “Before Viewing” questions may be used to determine student knowledge before beginning the study.
- Selected questions may be used as an activation strategy to introduce the topic of residential schools or to introduce subtopics such as “family,” “community,” “assimilation,” “culture”, etc.
- Selected questions may be used as an acquiring strategy to guide student inquiry.
- Selected questions may be used to assess and guide student learning.

### Before Viewing

1. In the community you were born into, was there more than one culture? Was there a dominant culture? Were other cultures valued?
2. Who are Indigenous people? If you were born in another country, who were the Indigenous people? How are Indigenous people treated there?
3. Who are the Indigenous peoples of Canada?
4. What did you know or believe about Aboriginal (Indigenous) people before school? Where did your knowledge come from?
5. Has school changed those perceptions?
6. What were Indian residential schools?
7. What role does family play in your life?

### After Viewing

#### Life before School

1. How does the life before residential school described by the survivors in the video compare to your own memories of life before school?
2. As pre-school age children, what were survivors’ hopes and expectations of school?

#### The School Experience

3. What do you think was the hardest aspect of the schools for new students?
4. “Regrettably, that’s where it ended because...I did not pass on any language or culture to them.” (Mary Courchene, survivor)
5. Why is it important to preserve the languages of cultural communities within Canadian society?

6. The purpose of the schools was “to kill the Indian in the child.” Why do you think governments and churches supported this idea?
7. According to the testimony of survivors, what was the effect on them of measures designed to kill the Indian in the child?
8. In your opinion, what was the worst abuse that survivors suffered?
9. “And that’s a lot of the things we had to do, was break rules in order to survive in there.” (Kathy Bird, survivor)  
What survival strategies did survivors use?

## The Legacy of Residential Schools

1. According to survivors, they were given little formal education. At least 50% of the school day was spent performing manual labour.  
What would such an “education” prepare a person to do?  
What should a good education give to a learner?
2. “During the 11 years I lived at that school, I was systematically stripped of dignity and pride, and I really hated myself for who I was, as an Indian.” (Mary Courchene, survivor)  
How did Mary Courchene’s experiences at school affect her relations with her family?
3. What does the ability of some survivors to have successful careers as teachers and nurses and other professions say about them?
4. How were the children of survivors affected? (What are the intergenerational impacts of the residential school experience?)
5. What happens to children who have never had the guidance and love of parents and family, or the support of the community into which they were born, when they become adults?
6. “The people that gave up...are the people you see in the jails and on the street.” (Jesse Green)
7. What are the effects on a community that has suffered the loss of traditions, language, customs, and family structure?

## Treaties

### Notes

Currently, Manitoba First Nations, through the Treaty Relations Commission of Manitoba, are working with governments to educate Manitobans about treaties and to renew and apply the terms of the treaties. How have treaties benefited all Canadians?

1. The treaties that were being negotiated in Western Canada at the same time as the *Indian Act* (1870s) promised schools on reserves that would prepare First Nations children for the future, while at the same time keeping them in their communities. However, many of the promises of the treaties were never fulfilled.  
Why is it important that treaties be renewed and reinterpreted today?

### Assimilationist Measures

2. Residential schools came out of the *Indian Act*. The *Indian Act* was enacted in 1876 without any input from First Nations. What were some of the other measures in the *Indian Act* that changed and controlled the lives of First Nations people?
3. What was the “sixties scoop?” Note: The “sixties scoop” lasted into the 1980s. How were its effects on the children who were adopted out of their communities, and often out of their cultures, similar to those of residential schools?

### After the Apology

1. What groups were left out of the survivors’ settlement agreement?
2. Why do some survivors think that the apology was significant?
3. Why do some survivors believe the apology was meaningless?
4. Do you believe the apology is significant?
5. Although the last residential school closed in the 1990s, the effects remain. First Nations, Métis, and Inuit survivors, their families, and communities still suffer the effects of residential schools and similar assimilative practices. Why should all of us, Aboriginal and non-Aboriginal alike, care about the effects of residential schools?
6. Elder and survivor Garry Robson talks about the importance of this DVD. What do you think is the importance of the DVD and other educational initiatives that attempt to recount and explain the history of the relationship between Indigenous and other Canadians?



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## APPENDIX 6: BIBLIOGRAPHY

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