

FROM APOLOGY TO
RECONCILIATION

Appendix 1: Blackline Masters

APPENDIX 1: BLACKLINE MASTERS

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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.

Cluster 1: The Past				
Cluster 2: The Present				
Cluster 3: The Future				

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

Cluster Overview Answer Key

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

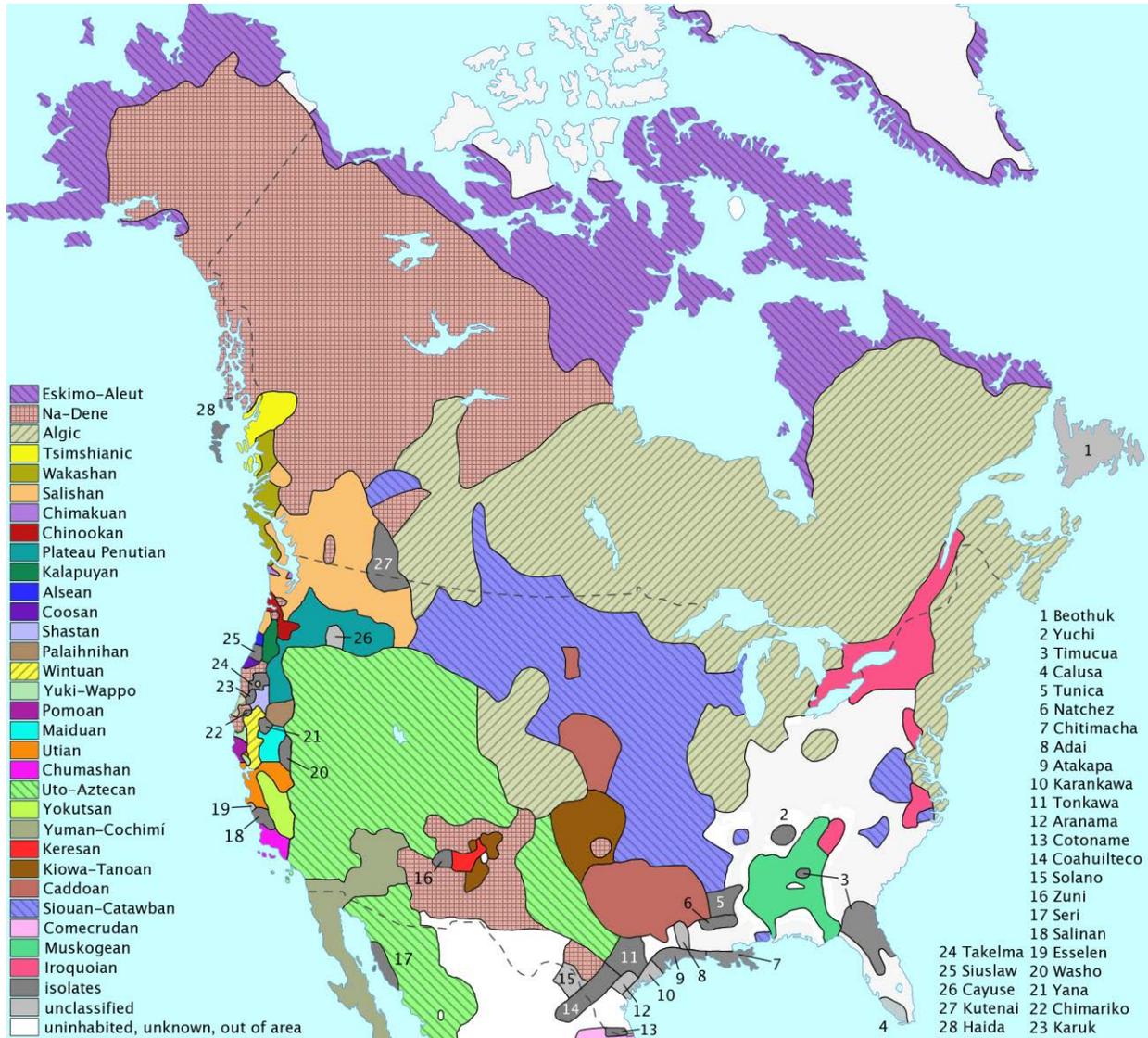
Explore traditional Aboriginal families through historical photos. Predict what you will see (e.g., clothing styles, settings, cultural artifacts such as tipis, guns, family members who are smiling or sombre.).

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

PREDICTIONS	REFLECTIONS

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.

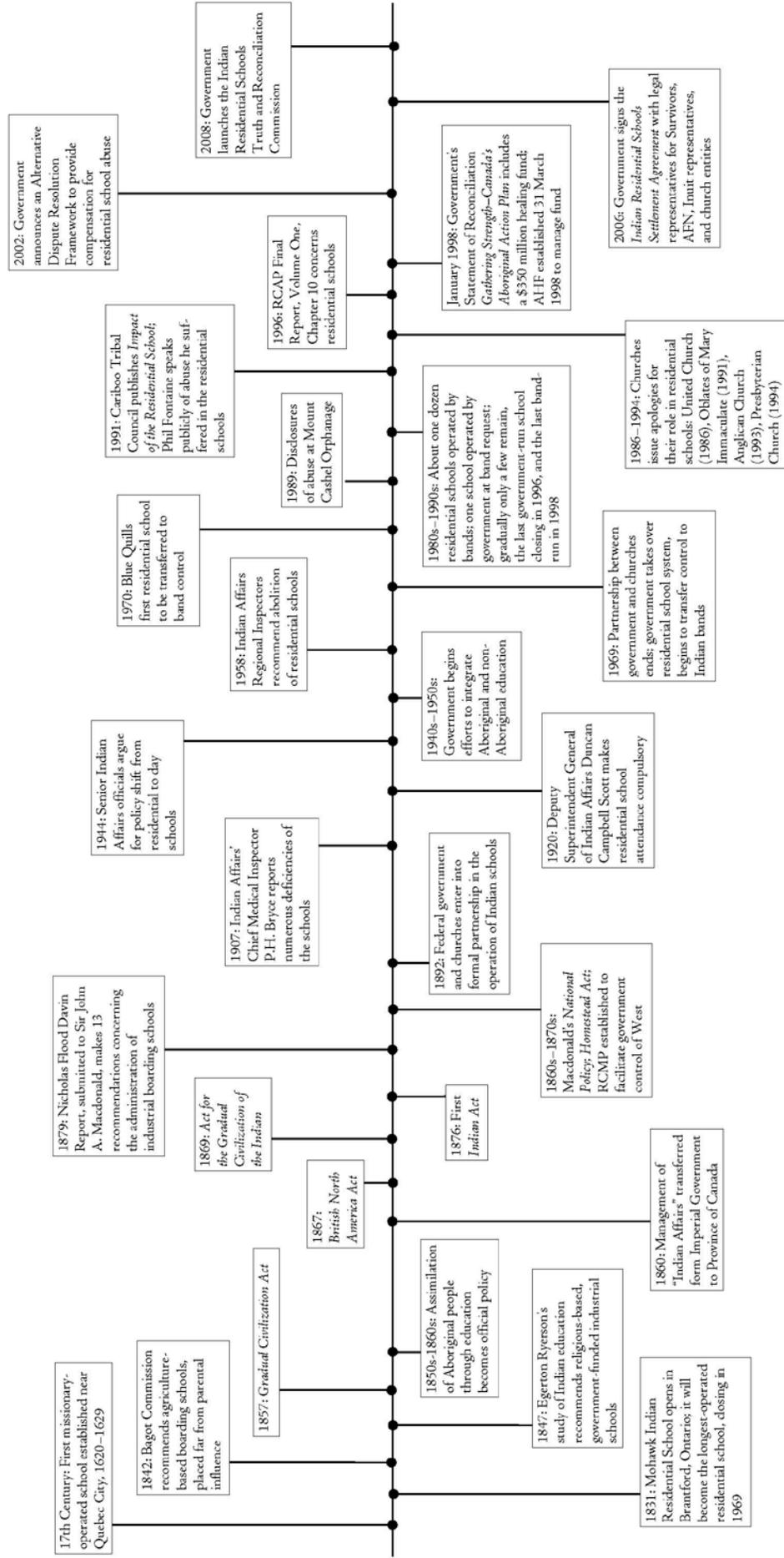
Job Title	Description	Primary Duties	Boss or Supervisor

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.

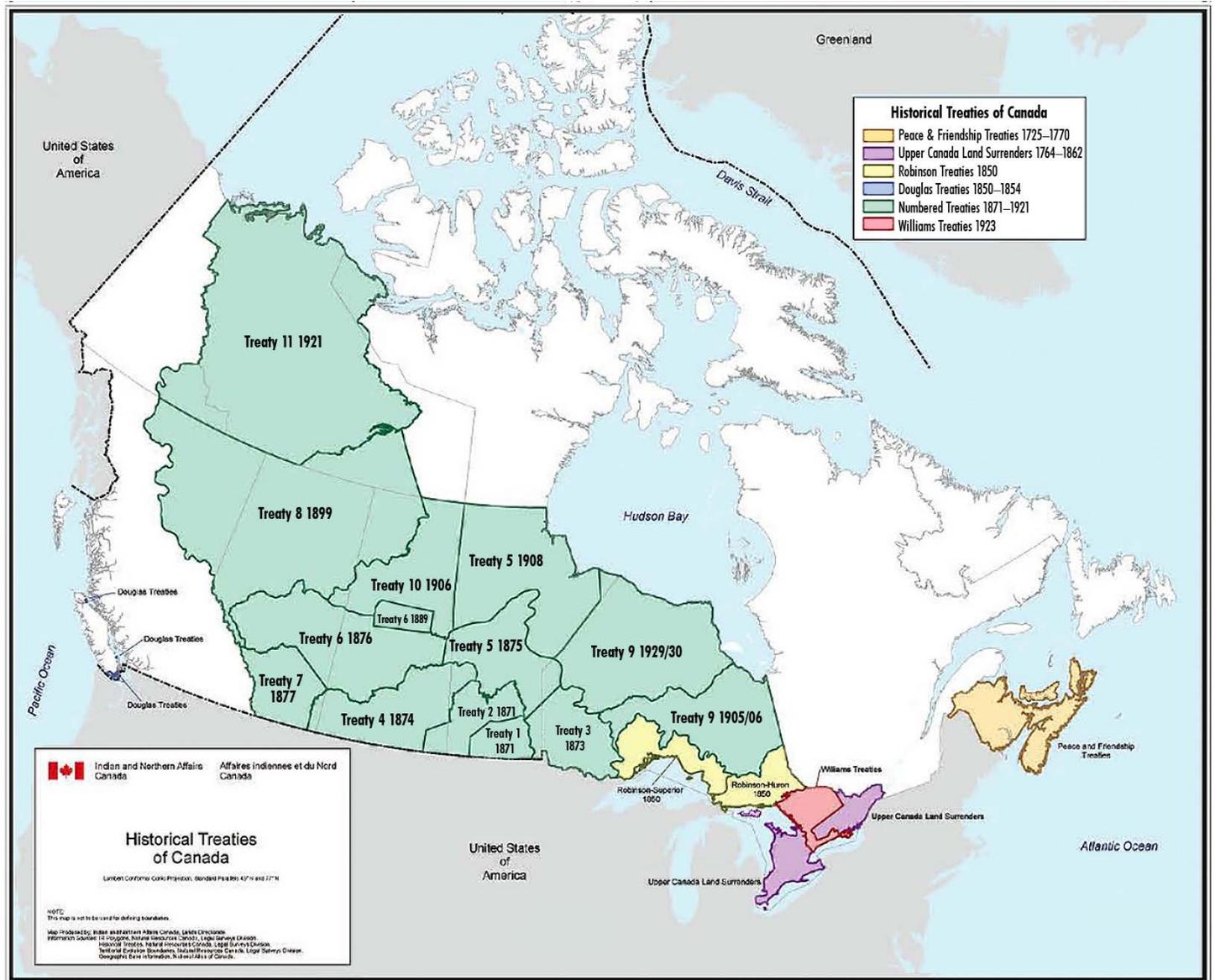
Reproduced with permission from the *Aboriginal Healing Foundation 2006 Annual Report* at www.ahf.ca/downloads/annual-report-2006.pdf.

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>.



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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)

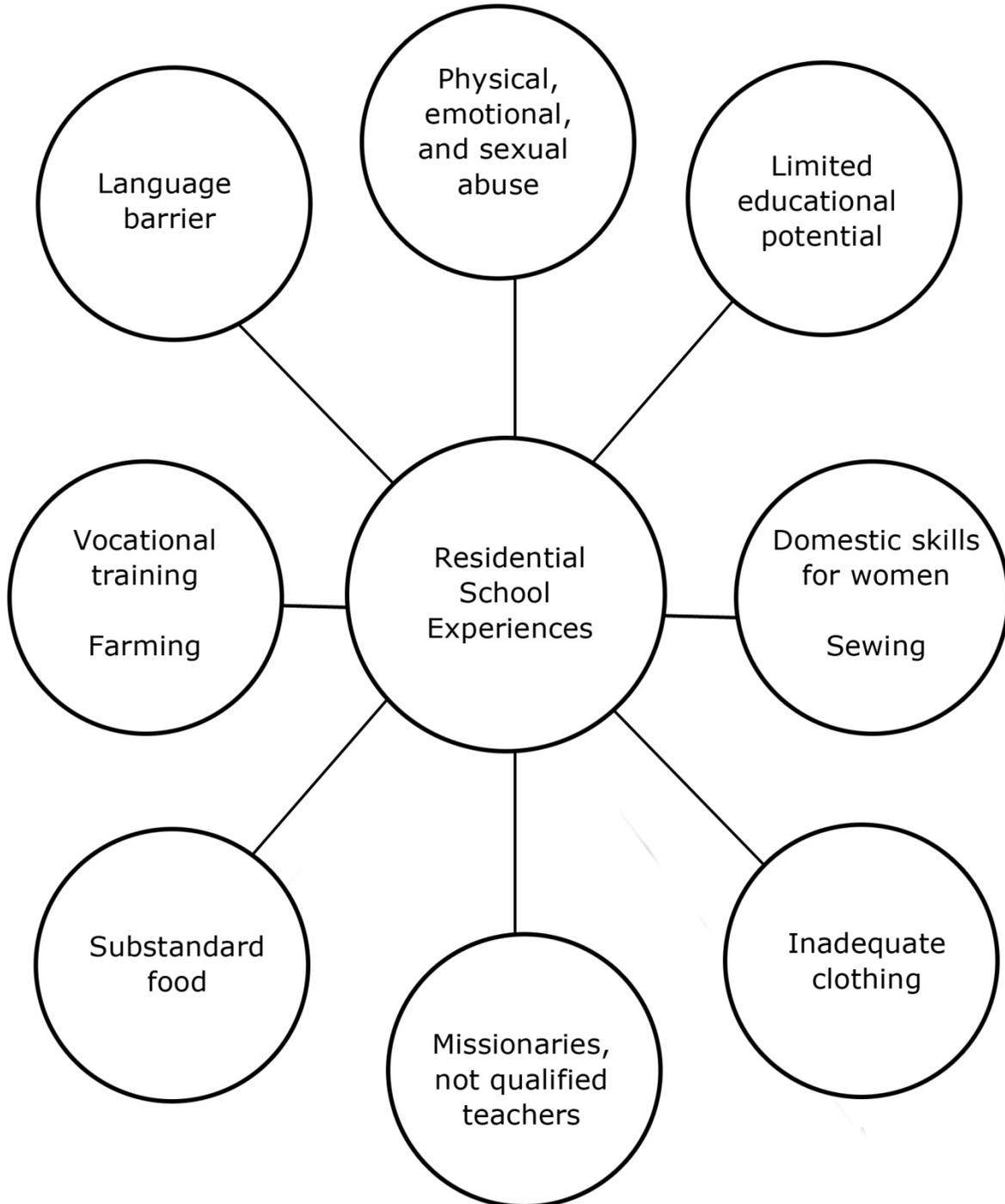
Portage la Prairie

Sandy Bay

Concept Web

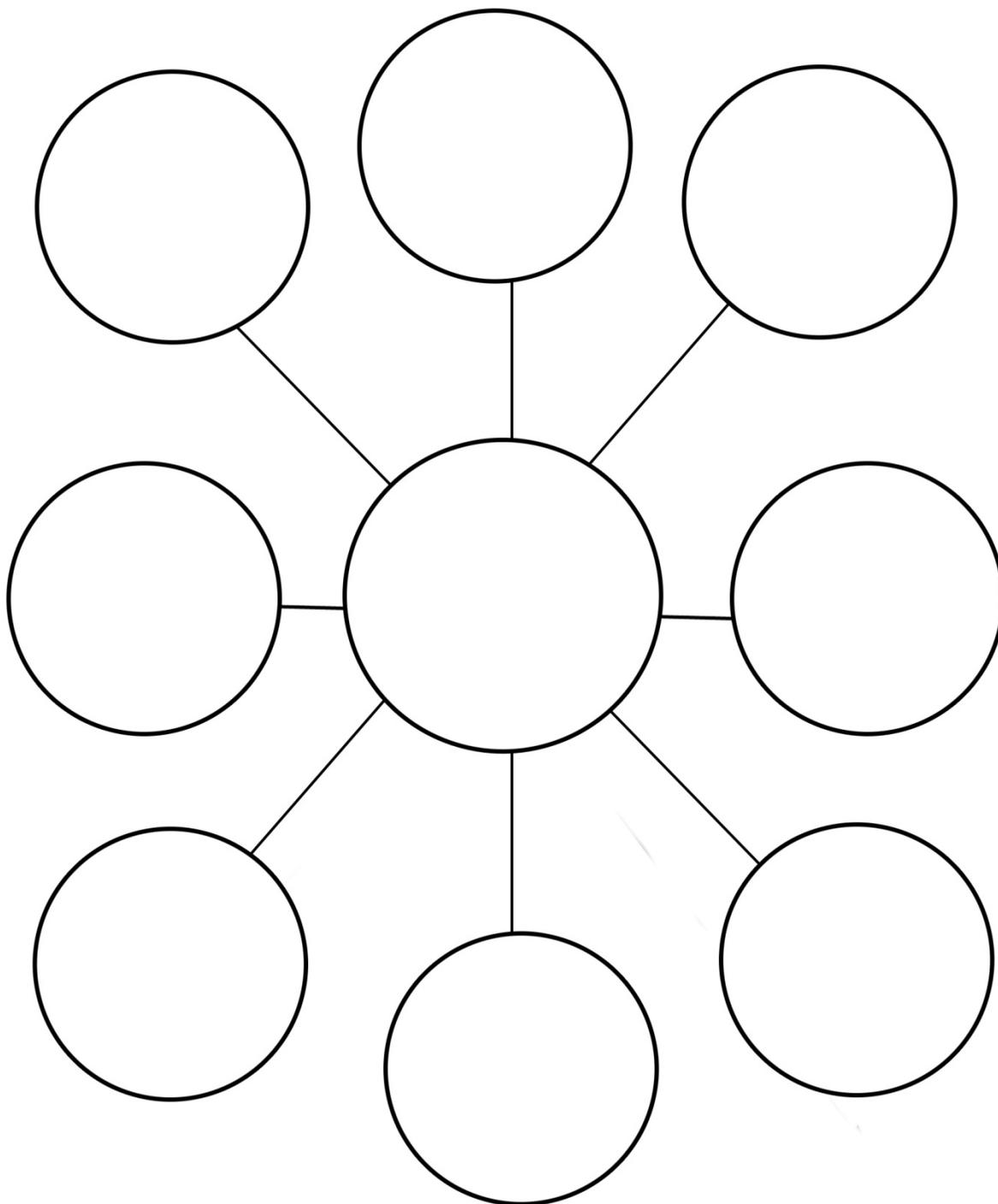
The concept web is a visual way of organizing ideas. The main idea is placed in the middle circle. The circles drawn around the middle circle are there to organize secondary ideas. Start with the main idea in the middle, and work outward to express the way the idea has developed.

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.

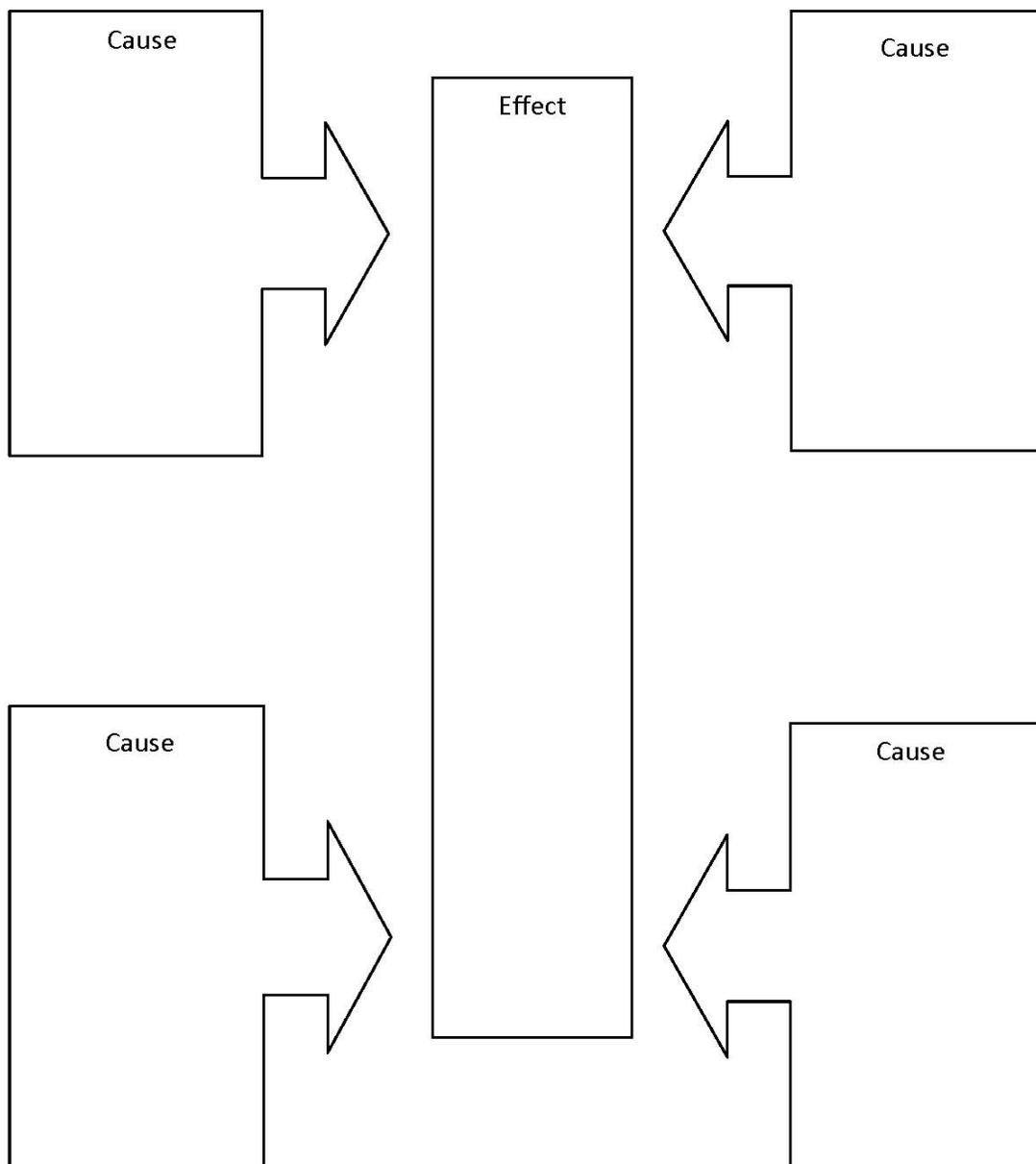


Cause and Effect Chart

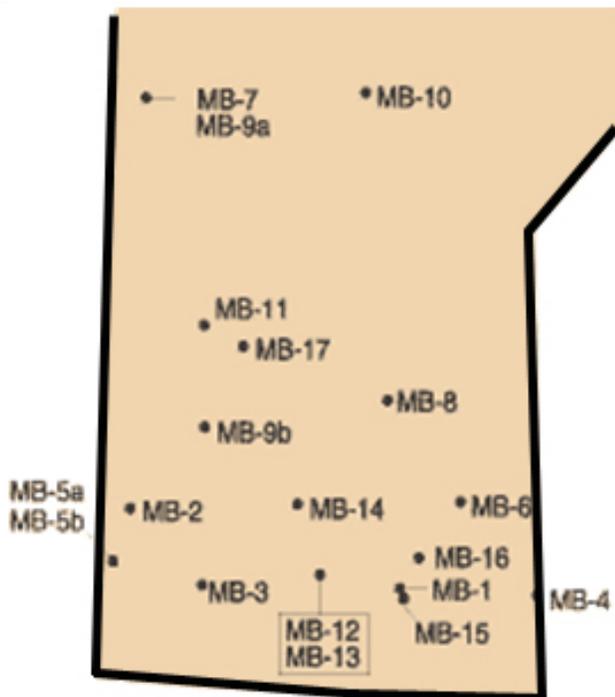
Cause and effect charts are helpful when looking for relationships between variables. Sometimes it is easier to draw the chart after the variables are determined.

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



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

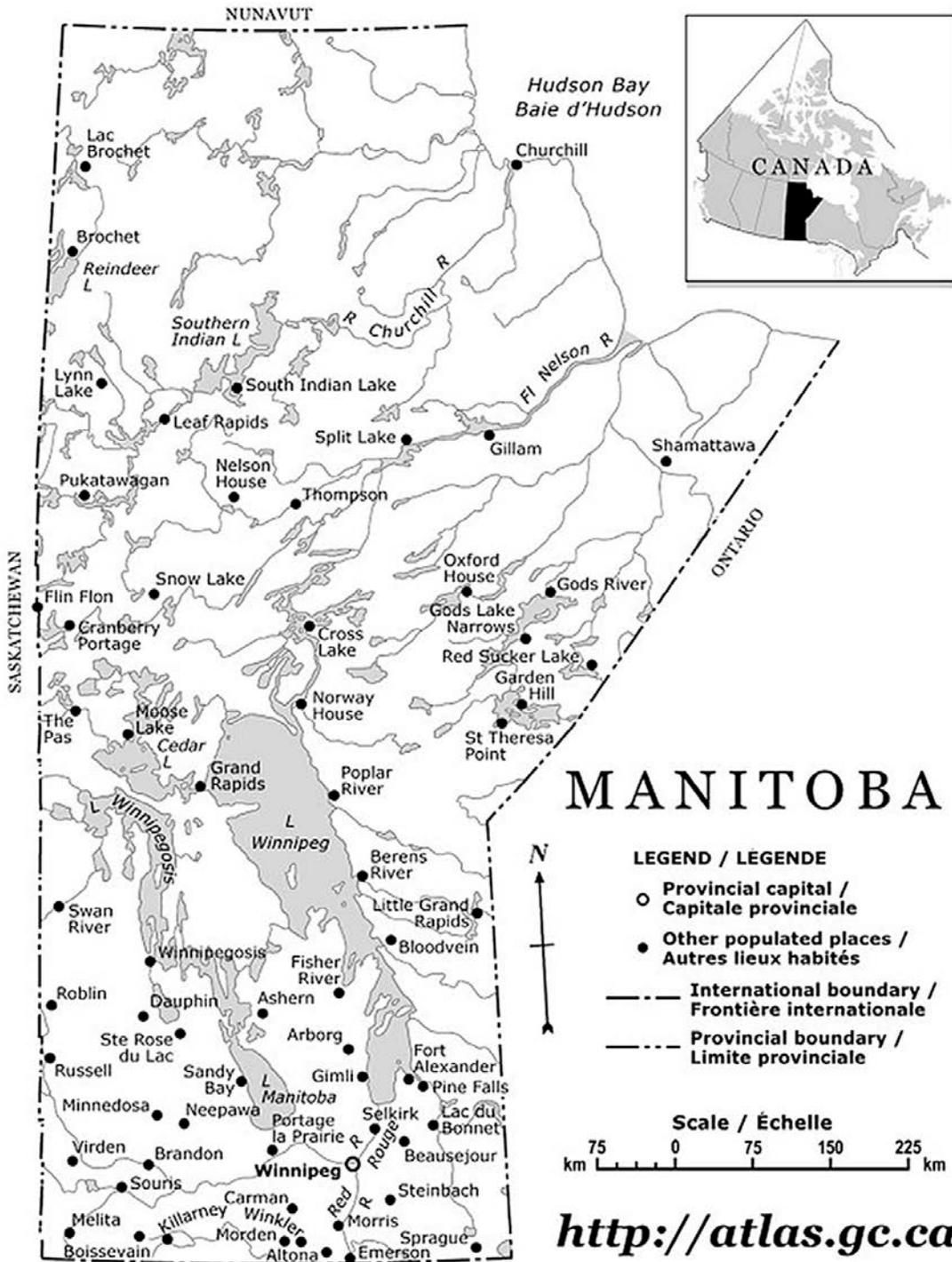
Denominations:

- (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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Sa Majesté la Reine du chef du Canada, Ressources naturelles Canada.

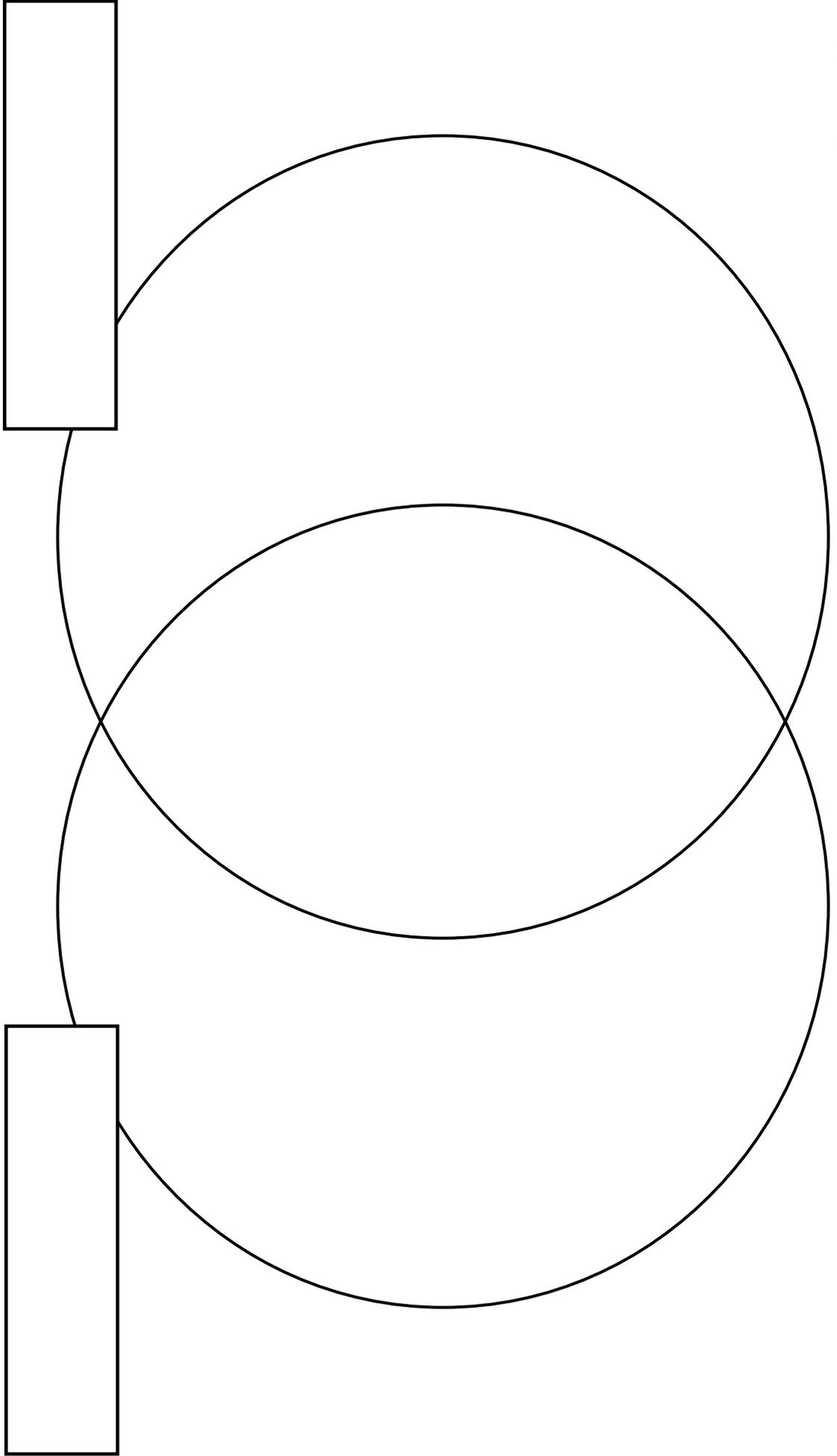
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Residential Schools Comparison Chart

Birtle		Presbyterian	Bef. 1890		
Birtle		Methodist/United			
Birtle		Catholic			
Brandon	Brandon Industrial	Methodist	Bef. 1903		~170
Camperville		Catholic			Students transf. to Assiniboia (WPG) on closing
Churchill	Vocational Centre				North & South Baffin, Keewatin
Cross Lake	St. Joseph's	Catholic		1930	(Burned down)
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"

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.

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

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

1

2

3

"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

"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>.

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
Elijah 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

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

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

Apology Observation Sheet

BLM
2.4.2

Responses by Leaders

Other Observations

Chief Phil Fontaine (National Chief of the Assembly of First Nations)	
Chief Patrick Brazeau (National Chief of the Congress of Aboriginal Peoples)	
Ms. Mary Simon (President, Inuit Tapiriit Kanatami)	
Mr. Clem Chartier (President of the Métis National Council)	
Ms. Beverley Jacobs (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 st 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.

Manitoba Statement on Anniversary

BLM
3.1.3

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>.

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.”

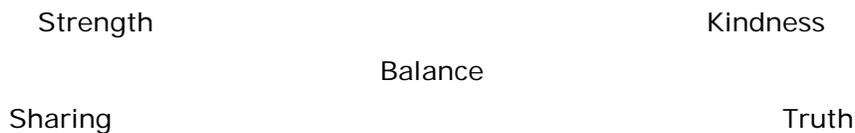
Current Issues Chart

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)



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.

Canada's Residential Schools	Australia's Stolen Generation
<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

BLM
3.4.1

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		