Breaking the Code of Silence
BY ISABELLE KNOCKWOOD
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Residential School Resources Issue
See inside for information on Canada’s residential school system – includes maps, charts, and pictures.
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• Complete Residential Schools Resources List: page 28
• Popular Information Series: page 6
• Residential School Bulletin Board: page 5
Received by e-mail:

Hi,

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

Thanks,

LEAH M.

Dear Leah,

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

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

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

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

Sincerely,

AW.

*.

Ahnee Healing Words,

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

Miigwetch,

NADINE M. BUCHANAN.

*.

Hello,

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

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

Dear Rosemarie,

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

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

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

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

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

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

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

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

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

Best Wishes,

AW.

* continued on page 3
Dear Editors,

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

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

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

Thank You.

Sincerely,

WANDA BAXTER.
Received by e-mail:

Aanii, hello, Wayne

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

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

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

Take care.

Pam Williamson

(See PHOTO FEATURE on page 21.)

September 4, 2001

The Editors, Healing Words

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

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

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

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

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

When the last fish has been caught,
When the last tree has been cut,
When the last river has been poisoned—
Then they will realize they cannot eat money
-Cree Indian Chief, 1909.

Thanks again.

Sincerely,

Jim Cunningham.

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

Thank you very much,

Ed Vallerio.

Hi Giselle Robelin,

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

Qujannamiik/Thank you,

Tracy Aasivak Brown.

Take care.

On the move

CHANGE OF ADDRESS FORM

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

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

Name:

Old Address:

New Address:

Do you have any comments or suggestions for Healing Words?
Welcome to the Fall 2001 issue of Healing Words.

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

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

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

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

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

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

Masi.

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

Hello,

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

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

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

Miigwetch,

DARYOLD COBBRE WINKLER,
Anishinabe, M’Chigeeng First Nation.

Dear Daryold,

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

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

-Giselle •

I would like some information on the names of some residential schools in Alberta which I attended. One was in Grouard, one in Joussard, Sturgeon Lake and Blue Quills school. I can remember Blue Quills but the others I have no recollection of.

So I don’t know when I was in any one, however, I was sent there when I was five years of age and I am now 56. I would like to know where I can get records, does anyone remember us Cheecham girls?

-ROSEMARIE CHEECHAM.

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

-JIM CUNNINGHAM.

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

Thanks,

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

The following pages are photographic reproductions of the booklet.

Source: http://www.shingwauk.auc.ca/irs/irs_indexintro.html
The question of Indian education is one which rests on no uncertain basis, as it was specifically mentioned in the treaties made with the Indians and in some such words as follows:

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

The above is an extract from one of the Treaties of Canada made with the Indians of Manitoba and the Northwest Territories by the Hon. Alexander Morris, P.C., who at that time (1889) "Lieutenant-Governor of Manitoba, the Northwest Territories, and Keewatin.

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

"And now I close. Let us have Christianity and civilization to leaven the mass of heathenism and paganism among the Indian tribes; let us have peace, progress, and concord among them in the north-west; and instead of the Indian melting away, as one of them in older Canada, tersely put it, 'as snow before the sun,' we will see our Indian population, loyal subjects of the crown, happy, prosperous and self-sustaining, and Canada will be enabled to feel, that in a truly patriotic spirit, our country has done its duty by the red men of the north-west, and thereby to herself...."

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

"And now I close. Let us have Christianity and civilization to leaven the mass of heathenism and paganism among the Indian tribes; let us have peace, progress, and concord among them in the north-west: and instead of the Indian melting away, as one of them in older Canada, tersely put it, 'as snow before the sun,' we will see our Indian population, loyal subjects of the crown, happy, prosperous and self-sustaining, and Canada will be enabled to feel, that in a truly patriotic spirit, our country has done its duty by the red men of the north-west, and thereby to herself...."

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

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

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

According to the booklet, St. John's school (in Wabasca, Alberta) was built in 1903 along the Northern Alberta Railway, "with Rev. C.R. Weaver in charge." In 1938 there were 35 pupils.
Left: Carcross (Chooutla) Residential School, Yukon; St. Michael's, Alert Bay, B.C.; All Saints School, Aklavik, NWT.

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

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

(3) First 80 Residential Schools; 275 Day Schools, above 10 Improved Day Schools, and 10 combined Indian and White Schools, are operated for the benefit of Indian children.

The total maintenance of all of these schools in 1937 was £104,000, of which £75,000 were from and £34,000 were from endowments. Assuming that these people, especially the younger generations, are trained to become worthy citizens of Canada, which the M.E.C.S. then are responsible for in many respects, or certain written definite agreements were made with the Indian Affairs Branch of Government whereby the Church of England should administer the Residential Schools provided by the Indian Affairs Branch, and that the cost of the school, including food and board, is charged to the Indian Affairs Branch, this would mean provided by the government, and not fully covered by the endowments, some of the Indian Affairs Branch School and 10 combined Indian and White Schools.

The total contribution of $10,000 per child made to the government grants has been an important step towards the relief of the Indian community. This is the only way in which the government can be assured of the proper care and education of the Indian child. These contributions are in addition to the principal contributions of $10,000 per child made by the Indian Affairs Branch in 1937 for the benefit of Indian children.

The M.E.C.S. is also an important factor in the Indian education system. It is very fortunate that the Indian Affairs Branch, the M.E.C.S., and the Indian community are so closely associated. It is hoped that the government will continue to support Indian education in the future. Above: This booklet lists 80 Residential Schools, 275 Day Schools, and 10 Improved Day Schools. Also of note are 10 combined Indian and White schools. Total enrollment is listed in 1937 as 18,297 (8,930 boys and 9,367 girls.)

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

The Gleichen, Alberta boarding school pictured here is the second building known as “Old Sun.” An earlier building, known also as White Eagle’s Boarding School and Short Robe, existed previously on the Blackfoot reserve.
Right: St. Paul’s, Cardston, Alberta; St. Cyprian’s, Brocket, Alberta; St. Barnabas, Lloydminster, Saskatchewan.

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

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

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

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

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

Sioux Lookout was also known as Pelican Lake Day School.

Washakada Indian Residential School – later on Elkhorn – was moved after the CP railroad purchased the land on which the school was situated. Elkhorn closed around 1950.
Left: Scout Troup at Shingwauk Indian Residential School, Sault Ste. Marie, Ontario. The original building burnt down six days after opening. Today, the former residential school houses part of Algoma College.

Above: Unidentified students, Saskatchewan.

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

Below: Choir from St. Barnabas, Onion Lake.
Breaking the Code of Silence

BY ISABELLE KNOCKWOOD

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

The Code of Silence was an unwritten rule imposed on Mi'kmaw children ages 7 to 16 who were resident students at the Indian Residential School in Shubenacadie in Nova Scotia from 1929 to 1966. Its purpose was to prevent resident students from talking about what they had seen and heard behind those high brick walls of the school on the hill which housed two hundred children at one given time. Residential Schools for First Nation students was funded by the Federal Government and administered by the Roman Catholic Church. These two powerful institutions worked in collusion in their unholy mission to "civilize the savages" and "make them white." Imposing the "Code of Silence" as one method to prevent former students from even talking after they left the school. When people refuse to talk, then it is impossible for lawyers, counsel- tors and researchers to find out what happened. Survivors of residential schools are the only ones who know what teaching methods were used by the priests, nun and brothers who taught at Indian residential schools, and if they tell us their stories then maybe we can take steps now to see that it never happens again. If it is still going on in public schools, then we can take steps to stop it.

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

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

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

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

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

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

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

The Indian Residential School was closed down by the Native Brotherhood in 1966 because former students began to speak out publicly about the mistreatment of native students there. A man who was whipped in 1934 by Father Mackey and Maintenance Man Mr. McLeod showed the Brotherhood the scars on his back. That was evidence enough to close the school down.
In 1985, I came home to Indian Brook reserve from the big city, Boston. The derelict school was still standing on the hill and I took a picture of it without getting out of my car. I thought the nuns were still watching my every move from the broken windows. I left the school in 1945, and now I was a grandmother and still afraid of Father Mackey and Sister Superior and Wekew (Sister Mary Leonard), even though they were all dead. This demonstrates the long-term effects of the silence code. I was silent for twelve years while a student there, and silent for forty years since I left the school.

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

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

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

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

Then one morning a young man came to my house and told me that word got out that I was writing about the school. “People say you are bad-gerging up to me. YIKES! I wouldn’t touch it with a ten-foot pole.” It was you or someone.” I then asked the Medicine Man David Gehue to bless the school and he said, “I wouldn’t touch it with a ten-foot pole.” It was up to me. YIKES!

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

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

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

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

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

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

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

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


Below: First Reunion, 1987. “We started off by saying our names and our numbers that we had at school.” Isabelle Knockwood was referred to as Number 58 and 28.
The Phantom of Racism: Racism and Indigenous Peoples

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

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

"Doctrines of Dispossession"
Racism against Indigenous Peoples

Historians and academics agree that the colonization of the New World saw extreme expressions of racism — massacres, forced marching and genocide. Today, such practices would be called ethnic cleansing and genocide. What seems even more appalling are the legal sanctions that the colonizers imposed on the indigenous populations. According to the doctrine of "terra nullius", indigenous title could be extinguished. The Papal Bulls have never been revoked, although indigenous representatives have asked the Vatican to consider doing so.

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

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

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

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

Indigenous Peoples in the 'New World'

The world’s indigenous peoples — or “first peoples” — do not share the same story of colonization. In the New World, white European colonizers arrived and settled suddenly, with drastic results. The indigenous peoples were pushed aside and marginalized by the dominant descendants of Europeans. Some peoples have disappeared, or nearly so.

Modern estimates place the 19th century, or pre-Columbus, population of North America at 10 to 12 million. By the 1890s, it had been reduced to approximately 300,000. In parts of Latin America, the results were similar; in others, there are still majority indigenous populations. But even in those areas, indigenous people are often at a disadvantage. Indigenous peoples in Latin America still face the same obstacles as indigenous peoples elsewhere — primarily, separation from their lands. And that separation is usually based on distinctions originally deriving from race.

Indigenous peoples in the 'Old World'

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

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

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

Racism against Indigenous peoples

It was discriminatory in concept, and others were routinely disregarded by the wide variety of laws in place to protect native peoples: some of these

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

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

Due to growing concerns about the environment, the activity undertaken by the Working Group and other United Nations bodies and the advocacy work...
"Doctrines of Dispossession"

Racism against Indigenous peoples

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

Retribution: Land claims and more

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

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

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

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

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

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

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

World Conference against Racism

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

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

Blood on the Floor (1959)

FRANCIS BACON.
Dear Canon Zimmerman,

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

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

Yours sincerely,

[Signature]

R.F. Davey,
Chief, Education Division.

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

Dear Percy:

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

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

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

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

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

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

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

Aasivak’s Muskox Horns

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

- Tracy Aasivak Brown.

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

Sedna’s Sore Hands

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

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

- Tracy Aasivak Brown.

Comments: I wrote that the animals were no longer a major necessity but they still are in many places up North. To make warm cloth for hunters, to eat because food is very expensive, and for many other reasons but not as much as in the past. People can now wear not as warm modern clothes, eat modern food; they don’t use animal fat to heat their houses or cook with.
The next three pages show 6 photographs sent to Healing Words by Pam Williamson. The pictures are from Moose Factory, a Cree community on the western shore of James Bay. At one time, the photos belonged to the teacher seen in photo 3.

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

• Photograph 1 is a boys’ dorm. In the bottom-left corner you can see a school official.
• Photograph 2 is a school assembly.
• Photograph 3 is a classroom picture. The date Wednesday, January 15, 1958 is written on the blackboard.
• Photograph 4 is another classroom picture.
• Photograph 5 is a girls’ dorm.
• Photograph 6 is a school – probably Bishop Horden Memorial School (aka Moose Factory Indian Residential School) in Moose Factory. There were also 2 schools in Fort Albany, St. Anne’s and Albany Mission. All three closed in the mid-1960s.
The residential school was a place where some Aboriginal people first became interested in sport. Many people first played a sport while attending school. In 1947-1948, David Greyeyes organized a hockey team which featured players who had attended St. Michael’s Indian Residential School in Duke Lake, Saskatchewan.

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

In the old days, the equipment that was used was what they could afford or make on their own. A new pair of skates would cost six dollars, and used ones would sell for two dollars. Players used to get a shoemaker to make shin pads out of canvas, felt and sticks. Jackets were used for their jerseys, elbow pads were made or purchased, and shoulder pads were used if they could afford them. Some players had gloves but those that didn’t used outdoor working gloves.
1820 Franciscans open the first boarding school for aboriginal children in New France, but give up by 1829 for lack of students. The Jesuits follow, moving their schools closer to native villages, but still fail to attract students.

1868 Ursuline nuns establish a boarding school for girls, but also get discouraged by lack of attendance.

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

1826 Homesteaders demand that Indians be somehow neutralised or removed from the land.

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

1880 Eleven schools are operating.

1880s Early Indian industrial schools are established by various churches; attendance is not compulsory.

1880s Industrial and Boarding schools are developed for younger children; these are generally smaller, located in or near native communities, intended for fourteen to eighteen year-olds, but younger children also attend. Girls are trained in domestic duties, sewing, laundry, cleaning, and cooking; boys learn agriculture, carpentry, shoemaking, and blacksmithing.

1894 Residential schools have a deficit of $50,000.

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

1906 Government report to the legislative assembly of Upper Canada recommends that Indian boarding schools be set up.

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

1909 Approximately eighty-eight schools are operating.

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

1912 3904 students are attending residential schools.

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

1926 Boarding schools are established at Metakaota (1857) & Mission (1861/63)

1927 Government is committed to Indian residential schooling. Major denominations operate schools in Manitoba, Alberta, and B.C.

1931 Over 80 schools are operating across Canada.

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

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

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

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

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

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

1957 Per capita grants are replaced with controlled cost funding.

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

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

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

1979 1899 students remain in 12 residential schools.

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

1990s Early Indian industrial schools are established by various churches; attendance is not compulsory.

1994 -- 48 Special Joint Committee of Senate and House of Commons recommends Indian children be educated in mainstream schools.

1999 Approximately eighty-eight schools are operating.

2009 Approximately eighty-eight schools are operating.
This book chronicles the many changes that have begun to take place since the adoption of the 1972 Indian Control of Indian Education Policy by both First Nations Peoples and the Government of Canada. Relying on the reports of both Aboriginal and non-Aboriginal experts, this book assesses the following philosophical and pragmatic aspects of the past and future of First Nations Peoples education: Reconceptualizing First Nations Education; Redefining Indian Education; Peacekeeping Pedagogy; Science Education for Aboriginal Students; Aboriginal language and cultural context; Language and Learning Processes and Teaching Roles; Aboriginal Retention and Dropout; Teacher Education and imaging; contribute to both the cultural and physical genocide of North American Native Peoples.

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


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

1-895686-60-X

"People acculturated to the dominant worldview may theorize that 'skin colour doesn't matter', 'we are all equal', 'we all have equal opportunity to succeed'. We on the margins understand that this is really the 'myth of meritocracy'. When we are working to investigate a reality, we are expressing our Self-in-Relation. We are all interconnected." (p. 113).

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


1-59-50985-X.

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

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


1-895686-62-4.

The Canadian criminal justice system did fail Donald Marshall, Jr. and the Mi’kmux people. It fails all Aboriginal people in various, albeit less dramatic, ways. The most basic rights to human dignity and the collective right to be respected as different peoples have been denied to Aboriginal peoples in Canada. As a result, Aboriginal peoples inhabit the margins of the "just" Canadian society. Until the reasons for this status are more fully acknowledged and accepted, and steps are taken to address fundamental issues such as land claims and dispossession, it is absurd to hold Canada out to be an international leader in the field of human rights." (p. 98).

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


1-895686-46-6

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

This book is a collection of works written by Patricia Monture-Angus, a Mohawk woman scholar and activist. In this collection, eight writers address First Nations Peoples experiences with education, racism, reforming the criminal justice system and feminism, by presenting her personal experiences with education, racism, reforming the criminal justice system and feminism, by presenting her personal experiences with education, racism, reforming the criminal justice system and feminism.

Monture-Angus, then proceeds to discuss three main areas, under the category "Politics of Oppression", which includes education, women and politics, and justice. Each of these categories is informed by Monture-Angus’s personal experiences as a Mohawk lawyer, but creates a general reflection of the status of First Nations women, and the problems they encounter, in Canada today.


0-7552847-9

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

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


0-17-663556-0.

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

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


2-7637-7657-4

"Quand ces wamups auront été offerts à tous ceux que l’histoire concernait, c’est-à-dire tous les humains, on pourrait essayer et les larmes qui gênent la vision, soit pour libérer la respiration, soit encore pour rendre à l’oreille sa sensibilité, ou pour aplatis les cheveux des rencontres jusqu’ici, et que la beauté de la vie révélait tous les yeux et que la raison, apaisée, puisse

"revenir à son siège", nous pourrons écouter et comprendre l’autohistoire amérindiennens. (G. E. Sioui, p. 12).

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

Aboriginal Peoples and Racism

http://www.cea.ca/6/Publications/Bibliography/Pub_BibliA jr.htm
Residential School Resources

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

ARTICLES


Grant, Peter R. "Settling residential school claims: litigation or mediation" Aboriginal Writes. (January 1998).


REPORTS


THESSES


Thomas, Qwul’ih’yah’maht Robina Anne, MSW. “Storytelling in the spirit of wise women: Experiences of Kuper Island Residential School (British Columbia).” Victoria, British Columbia: University of Victoria, 2000.

VIDEO


Search for Healing, Distributed by Berkeley Studio. 25’.


Words Are Not Enough. Distributed by Berkeley Studio. 14’00”.

WEBSITES

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

Aboriginal People and Residential Schools in Canada (a website of the University of Saskatchewan): http://www.usask.ca/nativelaw/rsbib.html http://www.usask.ca/nativelaw/rs.html http://www.usask.ca/nativelaw/rs2.html


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

First Nations Periodicals Index http://moon.lights.com/index2.html

Four Worlds Institute, Residential Schools: http://home.uleth.ca/~4worlds/4w/reschool/directory.html


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


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

United Church Residential School resources, A history and a chronology of three BC Schools: http://www.uccanbc.org/conf/jan1999/resscho1.htm


Education Against Racism: Aboriginal Models

CROCS PLUS REGIONAL SECONDARY SCHOOL, BRANDON, MANITOBA

Cindy Hanson

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

Source: http://www.historysociety.ca/heroes/gg/98hanson.html
The following resource list is provided as a public service. The Aboriginal Healing Foundation does not necessarily endorse these materials. Included are books, articles, videos, audio tapes, reports, survivor groups and websites that address residential schools and/or their intergenerational legacy. A resource list with new entries is presented with every issue. See earlier issues for other resources.

Residential School Resources

The Aboriginal Healing Foundation
Suite 801-75 Albert Street
Ottawa, Ontario
Canada
K1P 5E7
Phone (Ottawa) 237-4441
Toll-free: 1-888-725-8886
Fax: 613-237-4441
Email: programs@ahf.ca
Web: http://www.ahf.ca

Healing Words

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

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


Books


Nicol, Rosemary Ayton, MSW. "Factors contributing to resilience in Aboriginal persons who attended residential schools.” Winnipeg, Manitoba: The University of Manitoba, 2000


Thomas, Qwul’u’Ih’u’mahl Rohina Anne, MSW. "Storytelling in the spirit of wise women: Experiences of Kuper Island Residential School (British Columbia).” Victoria, British Columbia: University of Victoria, 2000.

For a complete list of Residential School Resources, call Wayne K. Spear at the Communications Department:
1-888-725-8886 – extension 237.