

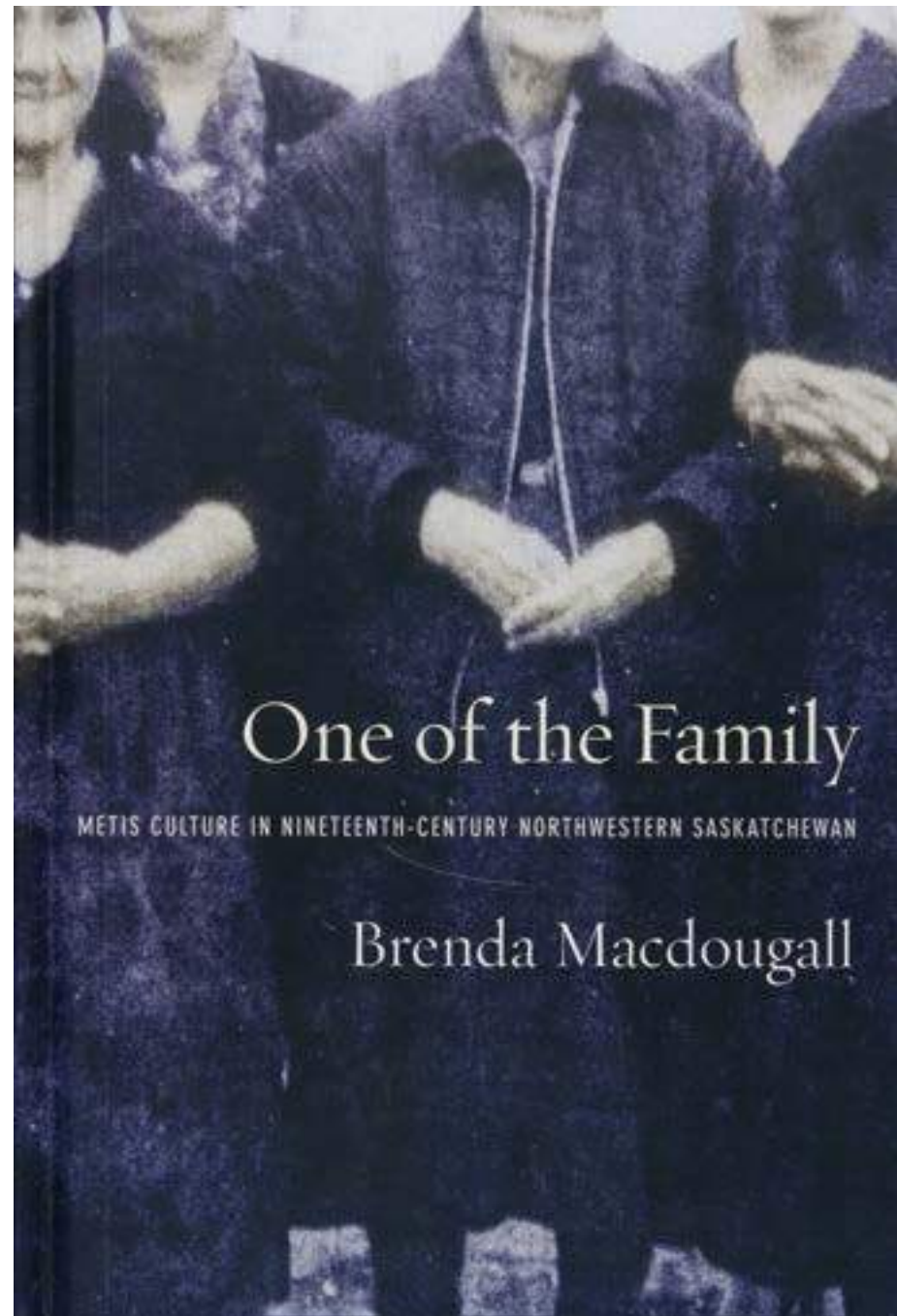
NATIONAL DAY FOR TRUTH AND RECONCILIATION

NOT JUST ANOTHER DAY OFF

ORANGE SHIRT DAY - SEPT 30, 2021
AND THE LEGACY OF INDIAN RESIDENTIAL SCHOOLS

AN EXHIBITION - MURRAY LIBRARY - GROUND FLOOR AND 1ST FLOOR LINK GALLERY





One of the Family

METIS CULTURE IN NINETEENTH-CENTURY NORTHWESTERN SASKATCHEWAN

Brenda Macdougall

"The central concept that underlies this important new book is *wahkootowin*, 'a worldview linking land, family, and identity in one interconnected web of being.' This original and richly researched work follows four generations of widely connected Metis families in the Île à la Crosse region, illuminating their lives and histories as concrete expressions of this powerful organizing principle learned from their Aboriginal mothers and grandmothers."

— JENNIFER S.H. BROWN, FRSC, Professor of History and Director,
Centre for Rupert's Land Studies, University of Winnipeg

In recent years there has been growing interest in identifying the social and cultural attributes that define the Metis as a distinct people. In this path-breaking study, Brenda Macdougall employs the concept of *wahkootowin* to trace the emergence of a Metis community in northern Saskatchewan. *Wahkootowin*, a Cree term, describes how relationships worked and helps to explain how the Metis negotiated with local economic and religious institutions while nurturing a society that emphasized family obligation and responsibility. This innovative exploration of the birth of Metis identity offers a model for future research and discussion.

BRENDA MACDOUGALL is an associate professor in the Department of Native Studies at the University of Saskatchewan.



Printed in Canada
Cover image: Detail from *Women at Île à la Crosse*,
1962, Saskatchewan Archives Board, R-A22856
Cover design: George Kirkpatrick

www.ubcpres.ca

"Heartbreaking and important."

—JAMES DASCHUK, AUTHOR OF *Clearing the Plains*

The Education of Augie Merasty

A RESIDENTIAL SCHOOL MEMOIR

JOSEPH AUGUSTE MERASTY
with David Carpenter

"In reading *The Education of Augie Merasty*, I have seen horror through the eyes of a child."

—JAMES DASCHUK, AUTHOR OF *Clearing the Plains*

A courageous and intimate memoir, *The Education of Augie Merasty* is the story of a child who endured life in a residential school. There he faced the dark heart of humanity, let loose by the cruel policies of a bigoted nation.

As a small boy, Augie endured cold, hunger, and beatings. He was even forced to walk for hours in -40° for no other reason than to find a lost mitten. Added to these injustices were the sexual assaults he suffered, even at the hands of a nun. Comforted by a few kind souls, his brother, and some cousins, Augie grew to become the man whose warm voice illuminates this story.

For Augie Merasty and the tens of thousands like him, the residential school experience shaped their understanding of Canada.



University of Regina Press



\$21.95 / 978-0-88977-368-4

Prince Albert

Indian Residential School (Anglican) 1951-1996

1951 The school is opened in Prince Albert.

1952 The school is moved to its current location in Prince Albert.

1953 The school is named after the Prince of Wales.

1954 The school is expanded to include a day camp for boys.

1955 The school is expanded to include a day camp for girls.

1956 The school is expanded to include a day camp for boys.

1957 The school is expanded to include a day camp for girls.

1958 The school is expanded to include a day camp for boys.

1959 The school is expanded to include a day camp for girls.

1960 The school is expanded to include a day camp for boys.

"On behalf of my mother, my father, my siblings and my community, what will the prime minister offer to improve human conditions for the children of residential schools?"
-Garry Pearson (2008)



Reason:
"The six Worst Springs in the histories of Indian Residential Schools for the reasons they suffered as a result of policies intended to eradicate First Nations, but not their children. Causing the loss of Aboriginal culture, heritage and language while also having a real legacy of emotional, physical and mental abuse."
-Garry Pearson (2008)



"To me hope is that I'll be a good wife, a good parent/teacher because I've been through it. I think it's what I'm going to make me strong when I get through it and I'm going to get through it because I think it's important to the Creator I believe in God I want to work for God in a good way."
-Arthur Pearson



"There were public hangings of young people who did nothing wrong. They were hanged down like prisoners and I got to see it all of us in the living hall around a daily basis. These things really affected me, not at the moment, but later on in life, she affected me as a parent. It's very significant when it's relating to my daughter."
-Alan Young



"When I heard that they were preparing with my daughter, that I was taking part of the history of residential schools on my life, I thought, I don't know how to be a teacher. Who are I going to bring to the class? But I was terrified... I learned that the history program needs to be the collective memory of Aboriginal women in my life. The residential school experience did not destroy that part of our life."
-Loretta Pearson



Cowessess Residential School



"The school was opened in 1869, over a decade after the Commission Des Seigneurs. There were twenty up in 1842 for the new school (C), and it was built next to the old school."
-Garry Pearson



"The school was opened in 1869, over a decade after the Commission Des Seigneurs. There were twenty up in 1842 for the new school (C), and it was built next to the old school."
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-Garry Pearson

Also Known As: Marieval Residential School
Opened: 1899
Closed: 1968
Denomination: Roman Catholic (Oblats de Marie-Immaculée)

Qu'Appelle Industrial School

Lebrét, Saskatchewan

1884-1974



"The school was opened in 1884, over a decade after the Commission Des Seigneurs. There were twenty up in 1842 for the new school (C), and it was built next to the old school."
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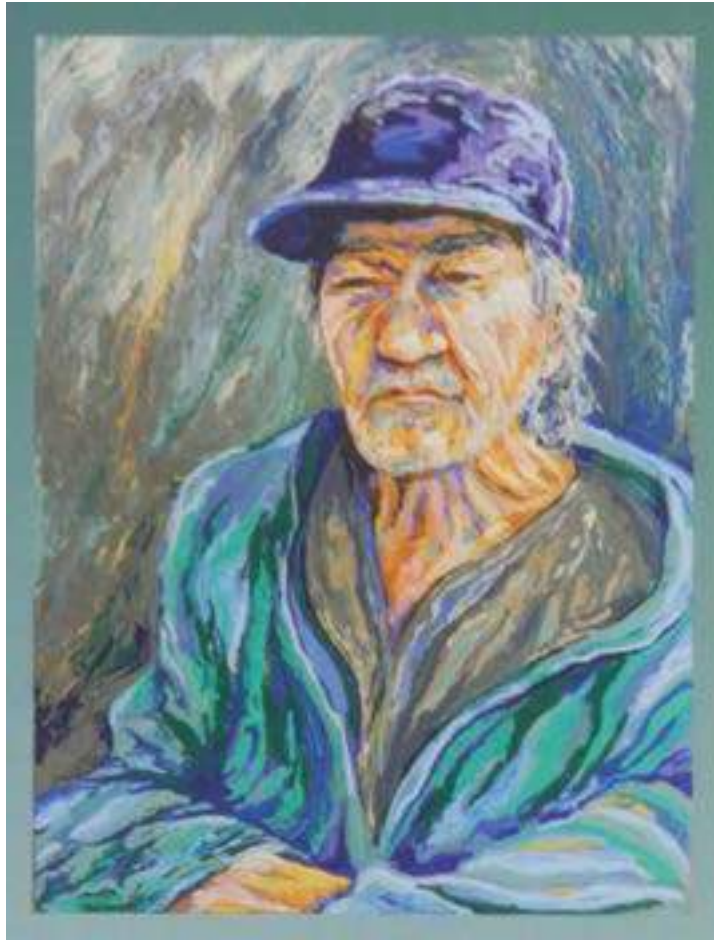
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-Garry Pearson



“A story in which
our entire nation
has an obscure and
dark complicity.”

—DAVID CARPENTER

Now a retired fisherman and trapper who sometimes lives rough on the street, Augie Merasty was one of an estimated 150,000 First Nations, Inuit, and Metis children who were taken from their families and sent to government-funded, church-run schools, where they were subjected to a policy of “aggressive assimilation.”

As Augie recounts, these schools did more than attempt to mould children in the ways of white society. They were taught to be ashamed of their heritage and, as he experienced, often suffered physical and sexual abuse.

Even as he looks back on this painful part of his childhood, Merasty’s sense of humour and warm voice shine through.

REMEMBERING WILL HAVE TO DO: THE LIFE AND TIMES OF LOUISE (TROTIER) MOINE



Louise Moine

Deftly merging pioneer history with Aboriginal autobiography, Louise Moine wrote about her childhood spent on the ranching frontier of southwest Saskatchewan in the early 1900s and about her time in an Indian residential school in two published books and various articles in the 1970s and early '80s. A long-time resident of Val Marie, Saskatchewan, she also wrote candid vignettes of her many family members and friends living in southwest Saskatchewan and in northern Montana. *Remembering Will Have to Do: The Life and Times of Louise (Trotier) Moine* collects her various writings, including her previously-published books and essays, as well as unpublished stories, photographs, and appendices. Having lived almost 102 years, Louise Moine witnessed the changing Prairie West as Euro-Canadian and European settlers moved in and overwhelmed the region's Aboriginal residents. Although much of this text was written decades ago, it still retains its relevance and carries an authenticity of somebody who personally witnessed the rise of southwest Saskatchewan's ranching culture, the end of the Métis' nomadic lifestyle, the growth of the dysfunctional Indian residential school system, and the impact of colonization upon the region's Aboriginal peoples.



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www.metismuseum.ca

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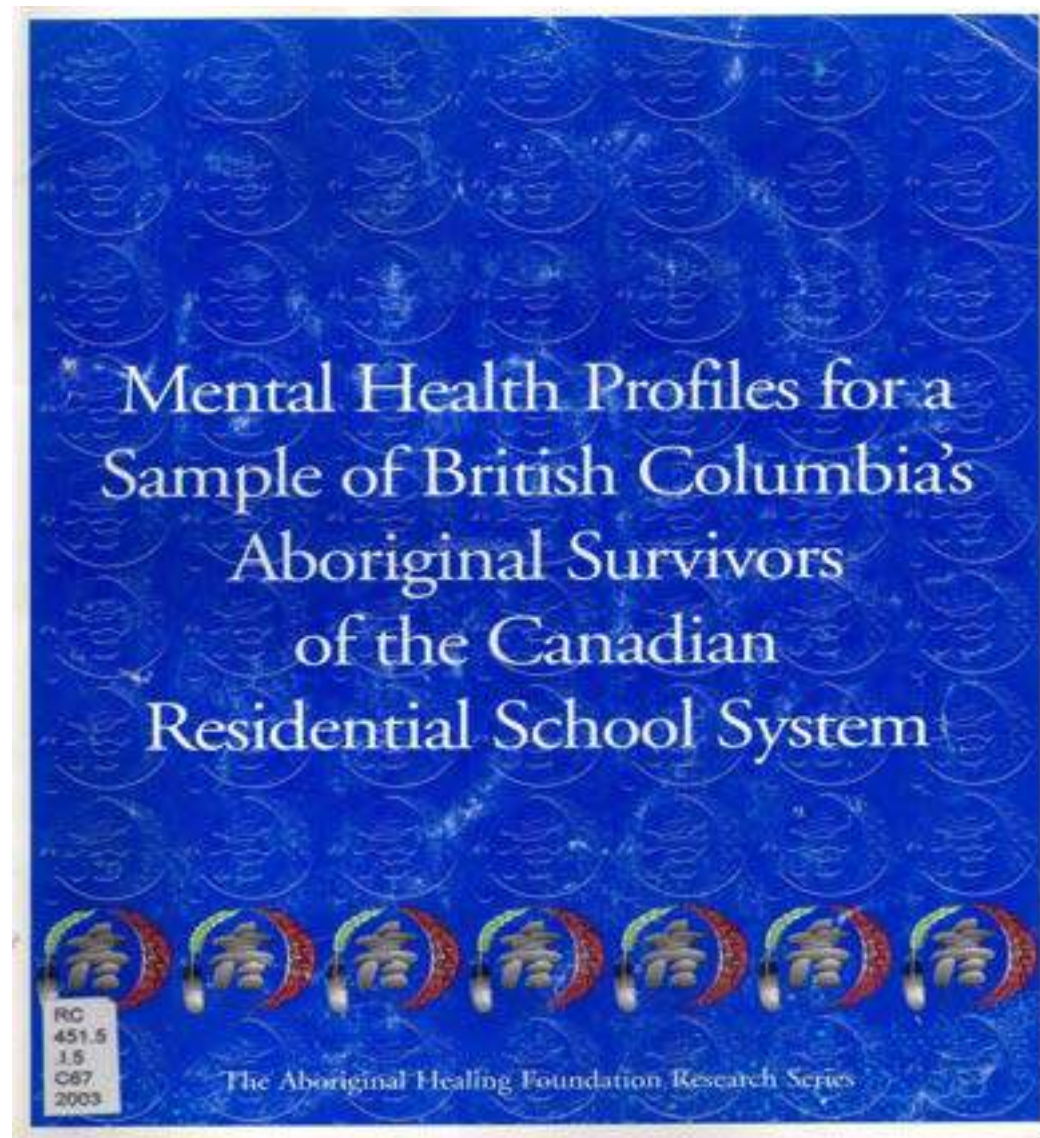
Saskatchewan
Ministry of
Tourism, Parks,
Culture and Sport



ISBN 978-1-926795-15-3



Examines the abuse, mental health and health profiles in a sample of 127 Aboriginal survivors of the residential school system who have undergone a clinical assessment. The report discusses profiles of the individuals and their families prior to, during and after residential school. 2003



Canadian Justice, Indigenous Injustice

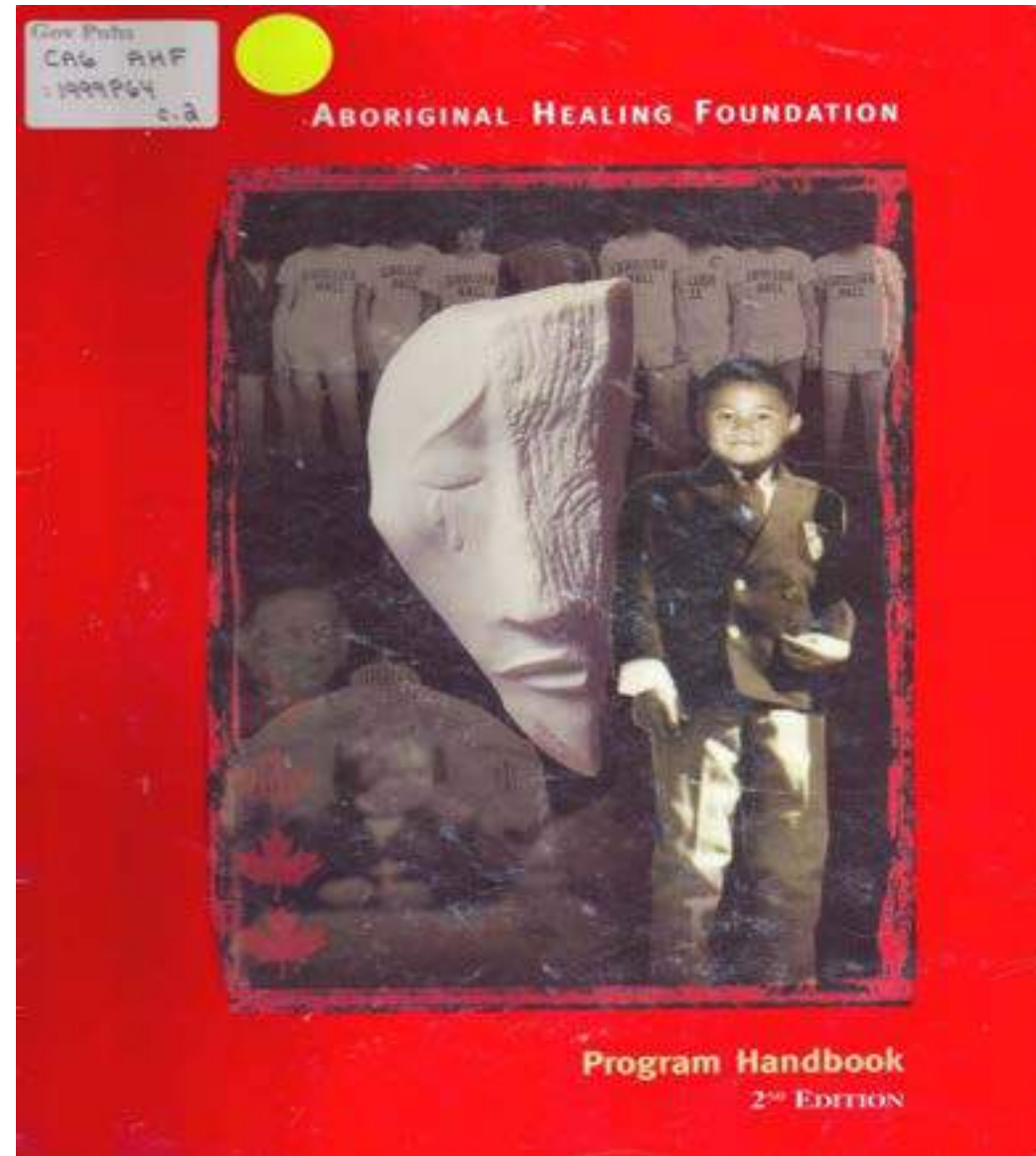
The Gerald Stanley and Colten Boushie Case

KENT ROACH

McGill-Queen's University Press
Montreal & Kingston • London • Chicago



Intended to introduce those Aboriginal people who attended Residential Schools and their families and descendants to the Aboriginal Healing Foundation and to facilitate participation in creating project proposals for funding consideration. 1999



“Within this superb collection, Susan Strega and Leslie Brown bring voice to a community of researchers who provide a counter-discourse that troubles the mainstream and oppressive methods that regularly too often dominate research on [rather than with] marginalized peoples. This important volume, which is highly accessible to all researchers, challenges their level of experience, challenges conventional ideas about research. This chapter is typified by a real consent openly with the fundamental social that characterize relationships between researchers and those who are researched. In effect, this book serves as a benchmark against which research in social work should be measured.”

—Renee LeFrancis, School of Social Work,
Memorial University of Newfoundland

“This book goes beyond simply critiquing mainstream, positivist research in social work to offer diverse socially just research methodologies. Written by progressive social work educators, these chapters privilege anti-colonial and anti-oppressive frameworks, while not denying the challenges of conducting research through such frameworks. Of particular note is how the Indigenous contributes to this book highlight counter-stories to the colonialist documentation about us. Called ‘insurgent research’ by Adam Caudry, such research helps to produce real benefits for Indigenous communities, which can, of course, have a positive impact on all communities.”

—Cindy Boskin, School of Social Work,
Ryerson University

“This vitally important and comprehensive volume pushes ontological and epistemological boundaries by consistently highlighting the possibilities for research to transgress, contest, and resist dominant research paradigms. This new edition showcases the next wave of innovative methods and methodologies to uncover marginalized knowledges found in diverse spiritualities, philosophies, cultures, languages, and experiences. Authored by an impressive collection of feminist, critical race, and Indigenous scholars, the book interrogates the political and philosophical dimensions of knowledge production and is essential reading for anyone interested in undertaking critically reflexive, ethical, and anti-oppressive research to further a social justice agenda.”

—Christine Morley, School of Social Sciences,
University of the Sunshine Coast



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WOMEN'S
PRESS

ISBN 978-1-55130-882-1



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This second edition of

Research as Resistance builds upon the resistance-based methods featured in the first edition to the recent resurgence of knowledges in social science from Indigenous, feminist, and queer scholarship. Bringing together the theory and practice of anti-oppressive research, this text emphasizes the importance of critical reflexivity and participatory methods. The contributors to this volume, including both emerging and established scholars, write from marginalized perspectives, explore a variety of methodologies, and address current theoretical issues in social justice research, discussing ontological and epistemological considerations within the field.

This substantially revised and updated edition features new chapters that address narrative research, Foucauldian methods, community action research, queer theory, and insurgent Indigenous research. The text provides a solid foundation in specific methodologies while also highlighting their emancipatory potential. With a unique emphasis on both the theoretical foundations and practical applications of socially just research, this collection is an invaluable resource for senior undergraduate and graduate courses on anti-oppressive practice and research theory and methods in the social sciences.

DR. SUSAN STREGA is a Professor in the School of Social Work at the University of Victoria. Her areas of specialization include research methodologies, anti-oppressive practice, and child welfare. DR. LESLIE BROWN is a Professor in the School of Social Work and the Director of the Institute for Studies and Innovation in Community-University Engagement at the University of Victoria. Her research interests include Aboriginal governance and community practice, liberatory research methods, and child welfare.

RESEARCH AS RESISTANCE

REVISITING CRITICAL, INDIGENOUS,
AND ANTI-OPPRESSIVE APPROACHES

SECOND EDITION

Educ.
H
62
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2015

Edited by Susan Strega
and Leslie Brown

What is UNDRIP?

The United Nations Declaration on the Rights of Indigenous Peoples is an instrument dealing with the protection of Indigenous peoples worldwide. It was adopted by the General Assembly of United Nations in September 2007, by a majority of 144 states.

Four countries voted against it.

Canada was one of them.

Chief Wilton Littlechild, one of the three commissioners of the Truth and Reconciliation Commission (TRC), stated that **the UNDRIP is the framework for reconciliation**. He sees three strands merging like the three strands of a braid:

1. UNDRIP
2. Treaties
3. Calls To Action

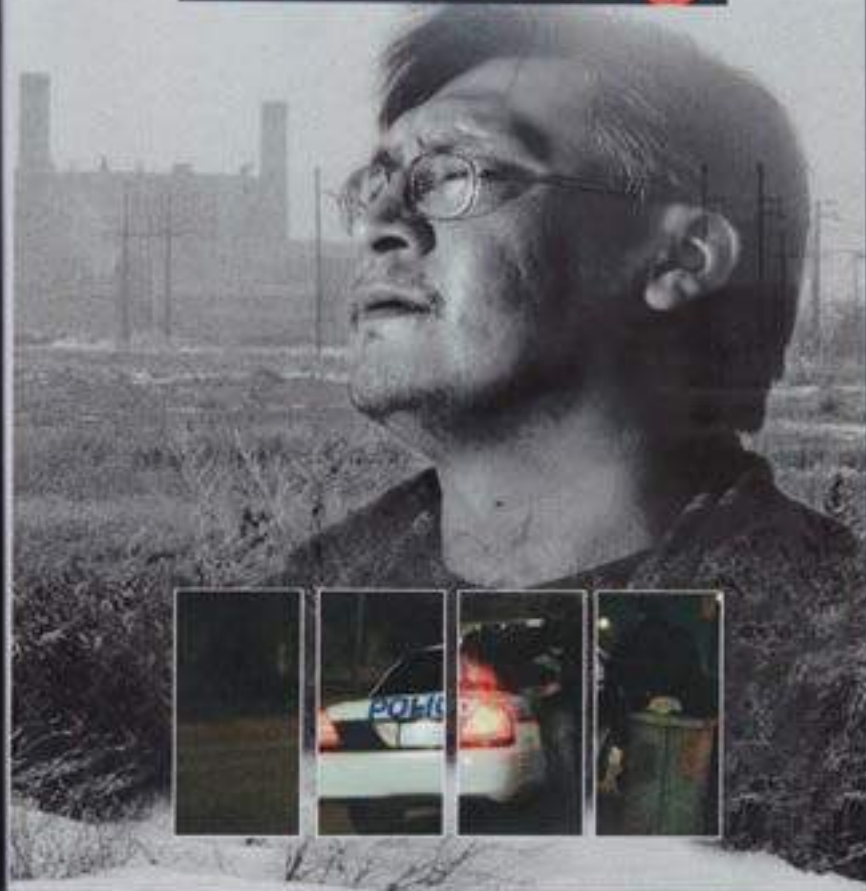
UNDRIP is mentioned in 15 of the 94 Calls To Action.

In June 2021 the Canadian Senate passed into law Bill C-15, to come into alignment with UNDRIP.

You can learn more about UNDRIP here: 

As a member of the USask community, your personal learning journey on these subjects is crucial to a better understanding of Indigenous history in Canada. This requires a commitment to make time to learn. We are all treaty people.

Two Worlds Colliding



A NATIONAL FILM BOARD OF CANADA PRODUCTION



Two Worlds Colliding

This is the painful story of what came to be known as Saskatoon's infamous "freezing deaths" and the schism between a fearful, mistrustful Aboriginal community and a police force that must come to terms with a shocking secret.

One frigid night in January 2000, a Native man, Darrell Night, finds himself dumped by two police officers in -20°C temperatures in a barren field on the city outskirts and finds shelter at a nearby power station. He survives but is stunned to hear that the frozen body of another Aboriginal man is discovered in the same area. Days later, another victim, also Native, is found.

When Night comes forward with his story, he sets into motion a chain of events: a major RCMP investigation into several suspicious deaths, the conviction of the two constables who abandoned him and the reopening of an old case, leading to a judicial inquiry.

Directed and written by Tasha Hubbard
Produced by Bonnie Thompson

TWO WORLDS COLLIDING

ORIGINAL LANGUAGE	PRODUCTION	FORMAT	AUDIO	LENGTH
ENGLISH	2004	LETTERBOX	DOLBY 2.0	49 MIN

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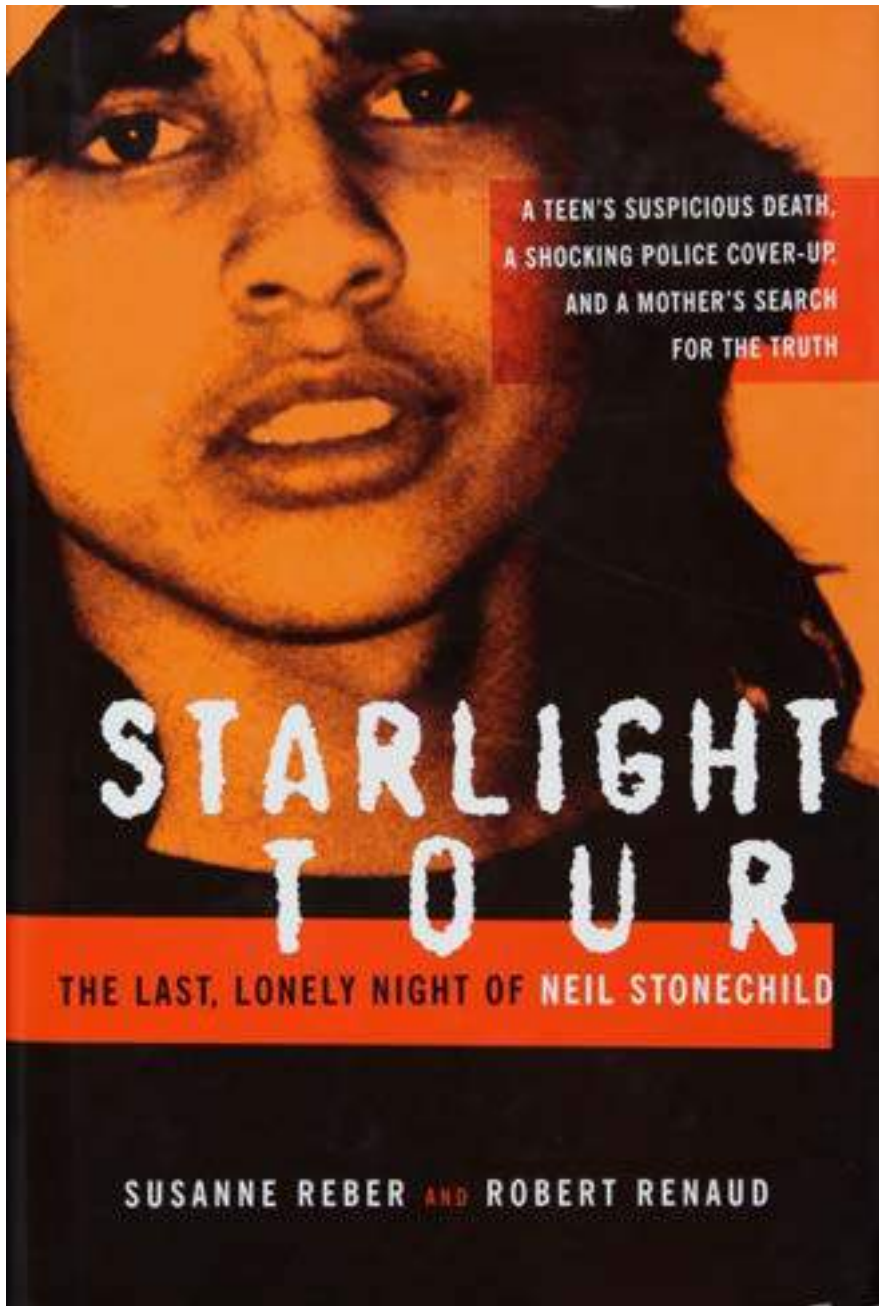
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A TEEN'S SUSPICIOUS DEATH,
A SHOCKING POLICE COVER-UP,
AND A MOTHER'S SEARCH
FOR THE TRUTH

STARLIGHT TOUR

THE LAST, LONELY NIGHT OF NEIL STONECHILD

SUSANNE REBER AND ROBERT RENAUD

\$20.00 CAN./\$15.00 U.S.

ON A BRUTALLY COLD November night in 1990, seventeen-year-old Neil Stonechild disappeared only blocks from his mother's downtown Saskatoon home. His frozen body was found five days later, eight kilometres from where he was last seen. A cursory police investigation dismissed obvious trauma to his wrists and face, and the curious fact that he was missing a shoe. Neil, a troubled native youth, authorities concluded, was simply drunk and had died by misadventure.

But Stella Stonechild never lost faith that one day she would learn the truth about her son's death. Neither did Neil's friend Jason Roy, the last person admitting to having seen Neil alive, panicked and bloody in the back of a Saskatoon police cruiser.

Starlight Tour is an engrossing tale of cops, racism, and a native urban legend coming horrifyingly true. It is about those born into a society without hope, who nevertheless battle heroically against despair for the memory of a lost friend. It is the story of a mother who never succumbed to bitterness or fury, and inspired a brooding but brilliant young aboriginal lawyer to turn her family's quest for answers into a full-scale public inquiry. It is the riveting account of a dirty Canadian secret, revealed to international scorn.

With exclusive co-operation from the Stonechild family, their lawyer and other key players, and information not yet revealed in the media, *Starlight Tour* paints a damning portrait of obstruction of justice and justice denied, not only to a boy and his grieving mother, but to an entire country's aboriginal community.

Stella fussed when she heard Neil was planning to go out again. "It's going to storm tonight."

"I won't be far away, Mum. C'mon, I'm just up the street, playing cards."

His Aunt Debbie got on his case, too, and Neil teased them for worrying about him, but Stella grew serious. "Don't go out, Neil," she said again.

"Mum, I just want to be out one last night, but I'll be home." Then he leaned toward her and said, softly, so no one but she could hear, "I've made peace with myself. I'm ready to move on now."

With that, he grabbed his blue and white jacket, brushed his black shoulder-length hair back off his face, and pulled on his white ball cap. He hugged his aunt and gave his mum a good squeeze and was out the door.

—from *Starlight Tour*

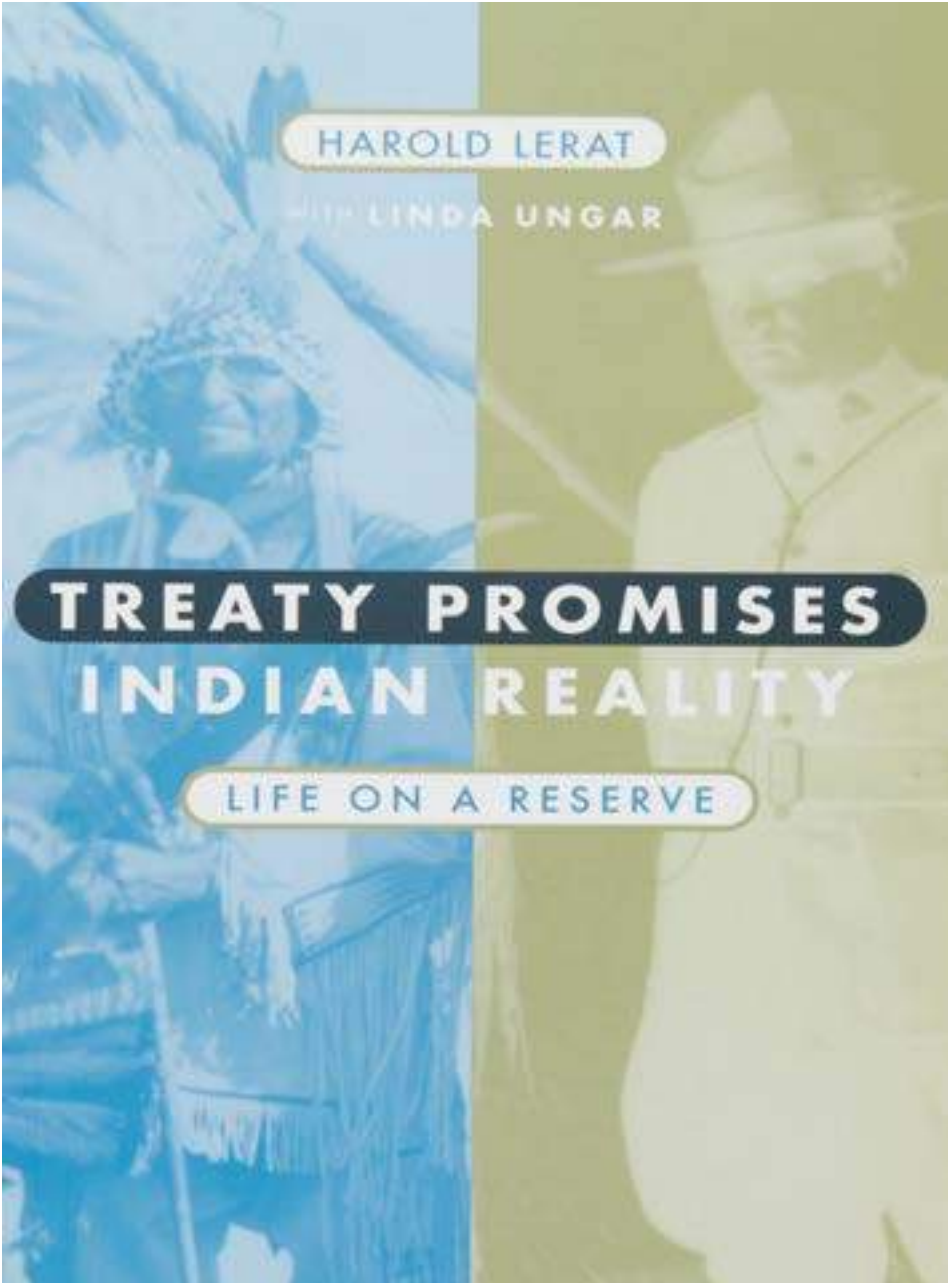
CURRENT AFFAIRS

ISBN 0-679-31307-9



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HAROLD LERAT

with LINDA UNGAR

TREATY PROMISES INDIAN REALITY

LIFE ON A RESERVE



THE VAST OPEN PLAINS
OF THE PRAIRIES DREW
THOUSANDS OF SETTLERS
TO THE CANADIAN WEST.

BUT WHAT OF THE PEOPLE WHO ALREADY
INHABITED THESE LANDS?

The federal government promised to care for the Indians in perpetuity and in return, the nomadic Indians would sign treaties, settle on reserves, and learn to be farmers. Many Indians, including those led by Chief Cowessess, camped and hunted in the Cypress Hills where there was plenty of game, water and wood. Forced out of the Hills by the government and driven by hunger to a reserve in the Qu'Appelle Valley, Cowessess and his people were successful farmers, but they had little control over what was supposed to be their land.

The story of life on reserves after treaty is a story of power: the power of Indian Affairs, Indian agents controlled every aspect of life on and off reserve—the dreaded pass system and permission slips needed to sell farm produce, or not as it suited the agents; the instructors whose job it was to transform Indian hunters into farmers; the residential school system; and the surrender of reserve land.

This is a story of triumph over adversity and oppression. In this very personal account of life on an Indian reserve and in residential schools, Harold Lerat, with the assistance of writer Linda Ungar, relates the history of the Cowessess people based on stories told by elders, research he did in connection with the land surrender, and his own personal recollections.

HAROLD LERAT is a treaty Indian from the Cowessess First Nation. He is a farmer/rancher and horse trainer whose animals have raced on tracks across Canada. **LINDA UNGAR** spent two decades farming near Crooked Lake and has written extensively for newspapers and magazines focusing mainly on agricultural and Aboriginal issues. She currently works in the North.

PURICH

Treaty Promises, Indian Reality



9 781895 830262

ISBN 1-895830-26-5

"A TOUR DE FORCE"—Elizabeth A. Fenn

CLEARING DISEASE, POLITICS OF STARVATION, AND THE LOSS OF ABORIGINAL LIFE THE PLAINS

JAMES DASCHUK

\$38.95

**"HAPPY IS THE
COUNTRY THAT
HAS NO HISTORY,"**
a proverb states, as history more
often than not recounts acts of
violence and greed and dishonesty.

Happiness is but a dream for Canada, according to James Daschuk, because the malice that has marked so much of human history happened here, too. In *Clearing the Plains* he reveals a nightmare from which we have yet to awaken and shines the light of truth on one of the world's great human tragedies.



"CHRISTIAN STATESMANSHIP"

St. John—EUGENE WEAVER: "Oh, well, they're not 'ORIGINAL IN THE MIND,' you know. It's all they can do to come to help, though, Mr. Christian."

**"REQUIRED READING
FOR ALL CANADIANS."**

—Candace Savage, author of *A Geography Of Blood*

In arresting, but harrowing, prose, James Daschuk examines the roles that Old World diseases, climate, and, most disturbingly, Canadian politics—the politics of ethniccide—played in the deaths and subjugation of thousands of aboriginal people in the realization of Sir John A. Macdonald's "National Dream."

It was a dream that came at great expense: the present disparity in health and economic well-being between First Nations and non-Native populations, and the lingering racism and misunderstanding that permeates the national consciousness to this day.

"*Clearing the Plains* is a tour de force that dismantles and destroys the view that Canada has a special claim to humanity in its treatment of indigenous peoples. Daschuk shows how infectious disease and state-supported starvation combined to create a creeping, relentless catastrophe that persists to the present day. The prose is gripping, the analysis is incisive, and the narrative is so chilling that it leaves its reader stunned and disturbed. For days after reading it, I was unable to shake a profound sense of sorrow. This is fearless, evidence-driven history at its finest." —Elizabeth A. Fenn, author of *Fox Americana*

"[C]learly written, deeply researched, and properly contextualized history... Essential reading for everyone interested in the history of indigenous North America." —J. R. McNeil, author of *Mosquito Empires*



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UNIVERSITY PRESS



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"A riveting, often difficult, brave, important book."

—DEANNA EIDER

GENOCIDAL LOVE

A Life After
Residential School

BEVANN
FOX

Foreword by
Michelle Coupal

INDIGENOUS INTEREST: A JOURNAL OF CRITICAL STUDIES (ISSN 1918-7211)

How can we **HEAL** in the face
of continued re-traumatization?

How can we **TRANSFORM**
intergenerational pain into a passion
for community and healing?

Presenting herself as "Myrtle," Bevann Fox explores these essential questions by recounting her life through fiction. She shares memories of an early childhood filled with love on the reserve with her grandparents—until she is sent to residential school at the age of seven. The trauma she experienced left her without a voice and continues to influence her adult life. *Genocidal Love* takes its place among the residential school survivor literature and is a powerful confirmation of the long-lasting consequences of sexual violence and its devastating effects on relationships and health. With searing honesty and insight, Fox shares the complexity of her experience in this moving story of her path towards healing and community leadership.

"Fox tears beauty from the jaws of genocide, daring to claim love beyond settler imaginings—love that nurtures decolonial futures and makes possible a more just world. This book is an act of defiant generosity."

—MARCUS KENNEDY, author of *Angry Injuns and Massacres*

"A riveting and courageous reflection... *Genocidal Love* is unique in its detailed account of the often re-traumatizing effects of the legal and bureaucratic barriers of compensation programs predating the Truth and Reconciliation Commission."

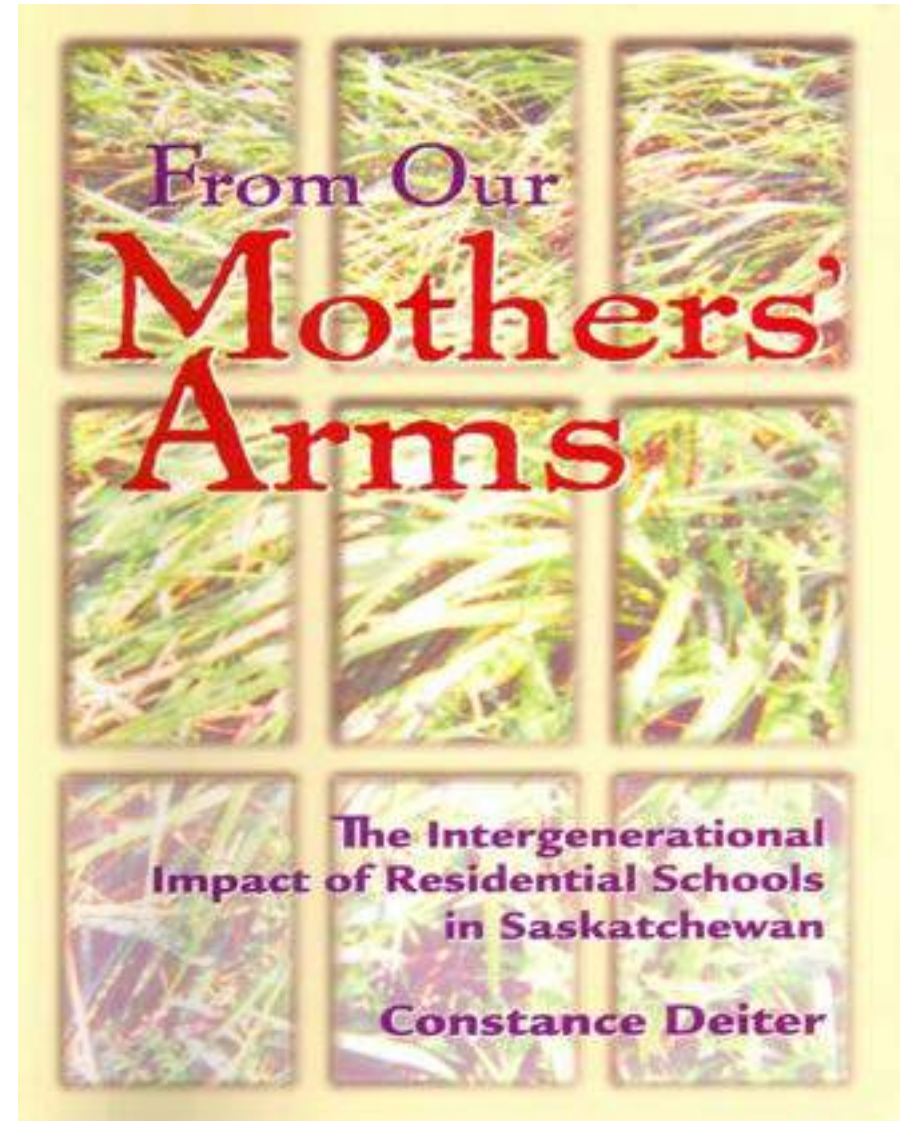
—TERRY RUIZ ARCHIBALD, author, editor of *Indigenous*
and co-editor of *Indigenous Interest*



University of Regina Press



The author unveils the stories of women and men who attended residential schools in Saskatchewan and exposes the intergenerational impact these schools had on First Nations people. The stories reveal the devastation wrought upon a culture when families are divided, rituals suppressed, language discouraged and individuals suffer harsh and frequent abuse.



NATIONAL BESTSELLER

In My Own Moccasins

A Memoir of Resilience

Helen Knott

DEMON / INDIGENOUS STUDIES / WOMEN'S STUDIES / ADDICTION

"In My Own Moccasins never flinches."

The story goes dark, and then darker. We live in an era where Indigenous women routinely go missing, our youth are killed and disposed of like trash, and the road to justice doesn't seem to run through the rez. Knott's journey is familiar, filled with the fallout of residential school, racial injustice, alcoholism, drugs, and despair. But she skillfully draws us along and opens up her life, her family, and her communities to show us a way forward. It's the best kind of memoir: clear-eyed, generous, and glorious. . . Bear witness to the emergence of one of the most powerful voices of her generation."

—EDIE ROBINSON, author of *Son of a Trickster* and *Monkey Beach* (from the foreword)

"Helen Knott speaks truth to the experience of Indigenous women living through the violence of colonized spaces, and she does so with grace, beauty, and a ferocity that makes me feel so proud."

—LEANNE BETAKAMOSAKE SIMPSON, author of *This Accident of Being Lost*



University of Regina Press

ISBN 9780889776449



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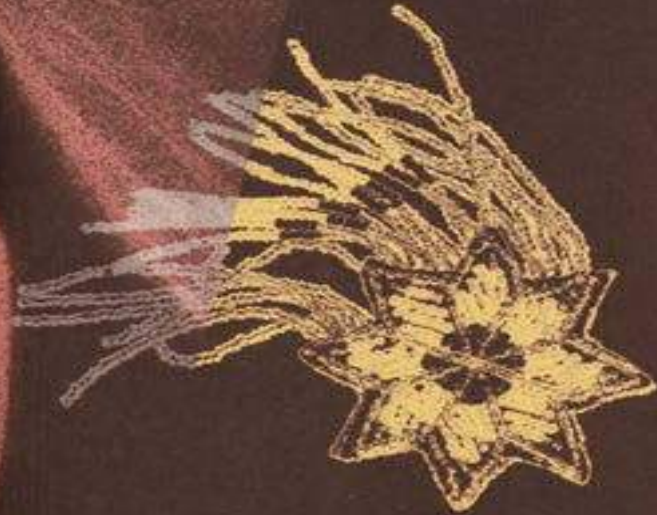
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MEMOIR / INDIGENOUS STUDIES / WOMEN'S STUDIES / ADDICTION

\$24.95 CDN / \$19.95 USD



As a young Indigenous woman working through intergenerational trauma, Helen Knott must learn where she came from and where she is going. A harrowing and moving account, *In My Own Moccasins* gives an honest portrayal of how Knott healed the deep wounds inflicted by sexual violence.

"A strong, gentle voice removing the colonial blanket and exposing truth."
—MARIA CAMPBELL, author of *Halfbreed*

Scan to connect



Beyond 94 →

Truth and Reconciliation in
Canada



About the TRC

The first residential schools opened in Canada in the 1800s. They were the product of churches and the government; a collective, calculated effort to eradicate Indigenous language and culture that the commission called a policy of cultural genocide.

<https://newsinteractives.cbc.ca/longform-single/beyond-94?%20code%20generator&cta=1>

The Truth and Reconciliation Commission was formed as a means of reckoning with the devastating legacy of forced assimilation and abuse left by the residential school system. From 2008 to 2014, the Truth and Reconciliation Commission heard stories from thousands of residential school survivors. In June 2015, the commission released a report based on those hearings. From that came the 94 Calls to Action: individual instructions to guide governments, communities and faith groups down the road to reconciliation.

Beyond 94 will now monitor the progress of that journey.

TRUTH & RECONCILIATION

Calls to Action



National Centre for
Truth and Reconciliation

UNIVERSITY OF MANITOBA

INTRODUCTION

In this booklet you will find the TRC's 10 principles of reconciliation, the 94 calls to action, and the 46 articles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). These documents are instruments of reconciliation that should be read and considered together.

The first principle of reconciliation confirms that UNDRIP is the framework for reconciliation for all sectors of Canadian society. The other nine principles serve as guides to assist in repairing the damaged relationship between Indigenous and non-Indigenous peoples in Canada.



National Centre for
Truth and Reconciliation

UNIVERSITY OF MANITOBA

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WINNIPEG, MB R3T 2N2

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The Final Report of the
Truth and Reconciliation
Commission of Canada

VOLUME 1

Canada's Residential Schools

The History, Part 1
Origins to 1939

Indigenous studies, Canadian history



702002314515

Between 1867 and 2000, the Canadian government sent over 150,000 Aboriginal children to residential schools across the country. Government officials and missionaries agreed that in order to "civilize and Christianize" Aboriginal children, it was necessary to separate them from their parents and their home communities.

For children, life in these schools was lonely and alien. Discipline was harsh, and daily life was highly regimented. Aboriginal languages and cultures were denigrated and suppressed. Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers.

Legal action by the schools' former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008. The product of over six years of research, the Commission's final report outlines the history and legacy of the schools, and charts a pathway towards reconciliation.

Canada's Residential Schools: The History, Part 1, Origins to 1939 places Canada's residential school system in the historical context of European campaigns to colonize and convert Indigenous people throughout the world. In post-Confederation Canada, the government adopted what amounted to a policy of cultural genocide: suppressing languages and spiritual practices, disrupting traditional economies, and imposing new forms of government. Residential schooling quickly became a central element in this policy.

The destructive intent of the schools was compounded by chronic underfunding and ongoing conflict between the federal government and the church missionary societies that had been given responsibility for their day-to-day operation. A failure of leadership and resources meant that the schools failed to control the tuberculosis crisis that prevailed for much of this period. Alarmed by high death rates, Aboriginal parents often refused to send their children to the schools, leading the government to adopt coercive attendance regulations. While parents became subject to ever more punitive rules, the government did little to regulate discipline, diet, fire safety, or sanitation at the schools. By the period's end the government was presiding over nation-wide firetraps that had no clear educational goals and were economically dependent on the unpaid labour of underfed and often sickly children.

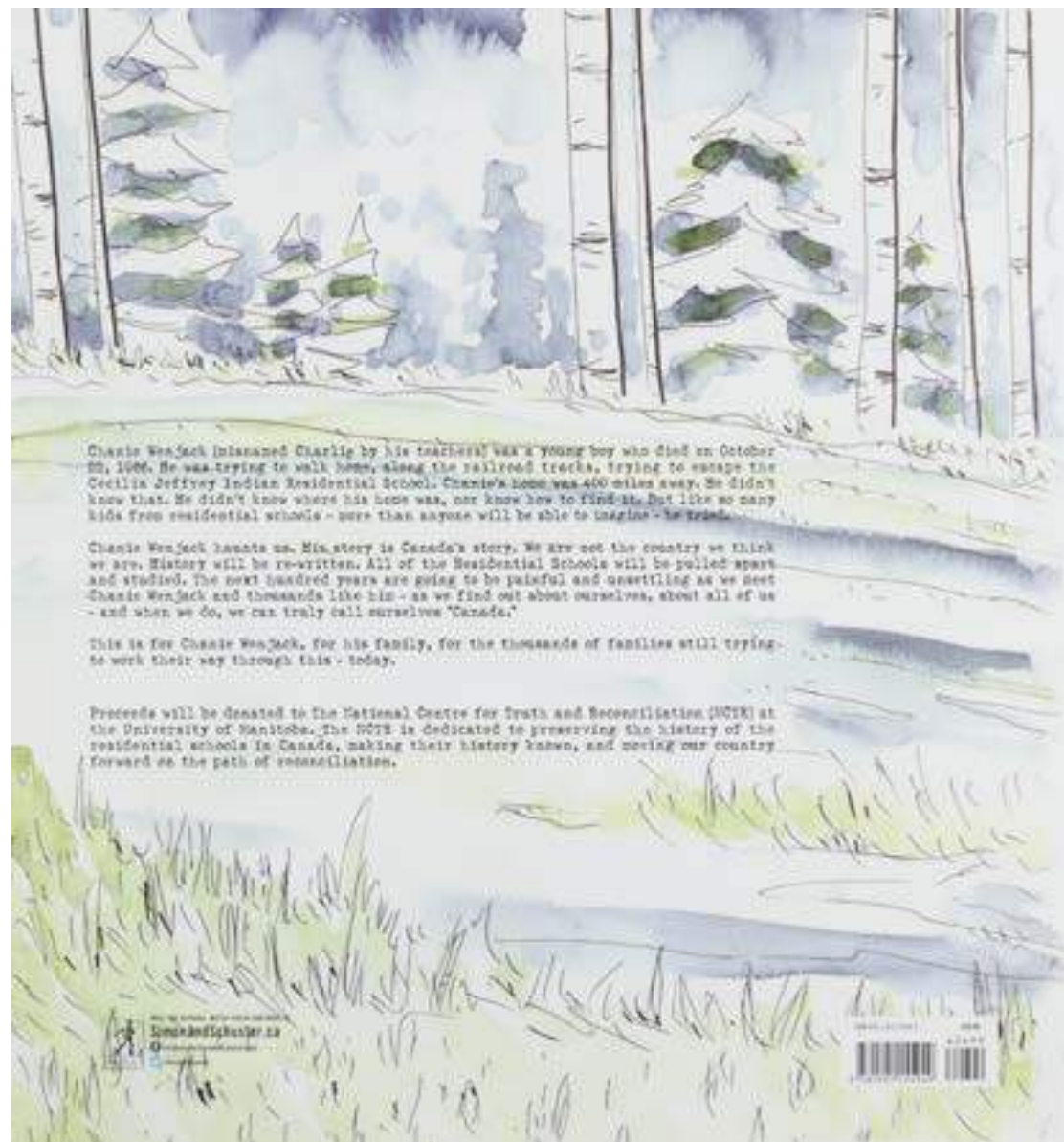
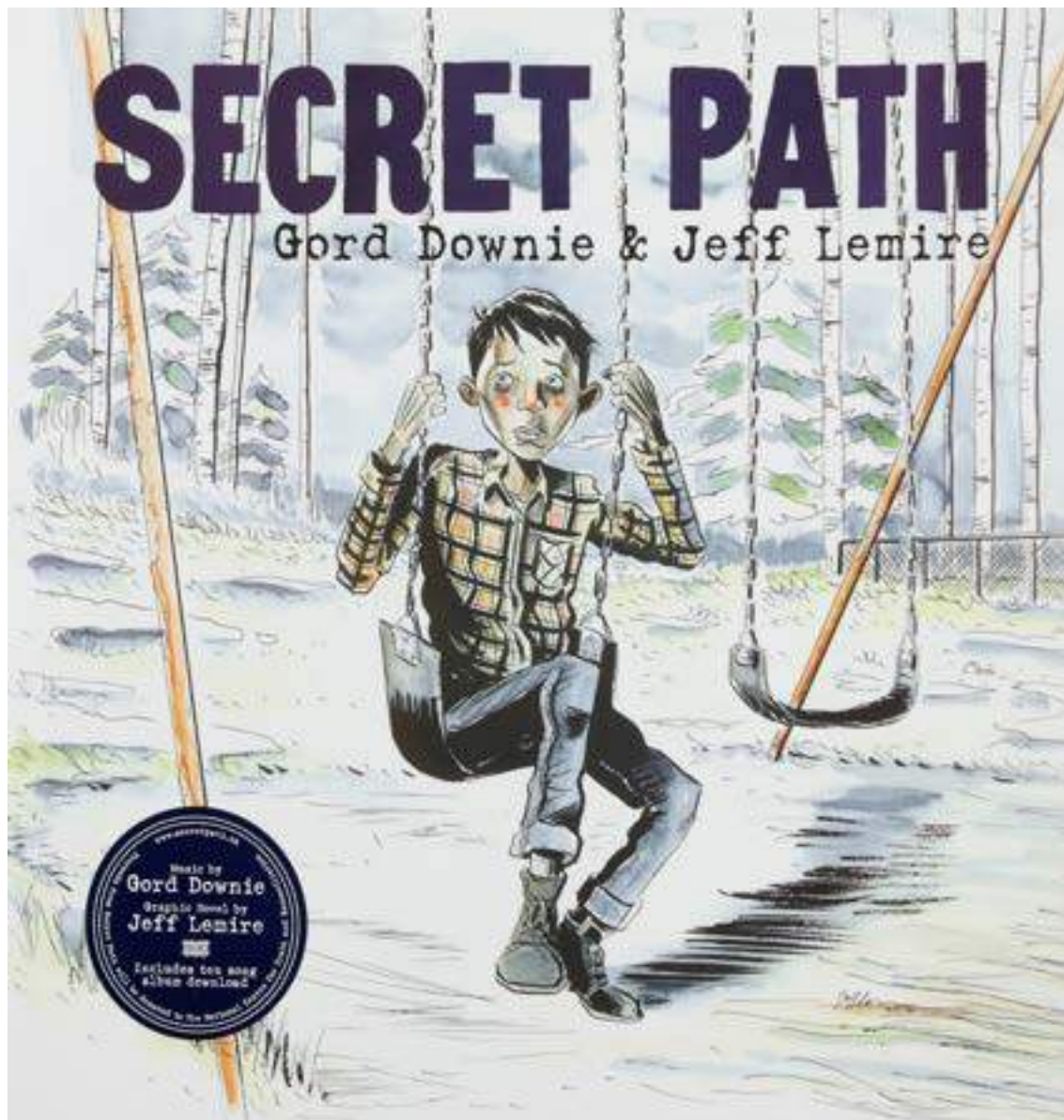
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Regina Industrial School

Regina,
Saskatchewan
1891-1910



Original building at 1012 1st Avenue



Staff and students in front of school



Paper Industrial School Building c. 1905



Native people gathered in 1905



Group of people, possibly students and staff



1905-1907 'Progress' newspaper printed by the students at Regina I.S.



Group of people, likely students and staff



Three men in suits, possibly officials or staff



Group of people, possibly students and staff



Person in a long coat, possibly a staff member



Large tent or structure, possibly for an event



Group of people, possibly students and staff



Person sitting on a bench, possibly a student



Large document or newspaper page, possibly a historical record



Horse-drawn wagon, possibly used for transport

FILE HILLS RESIDENTIAL SCHOOL

Opened: 1897
Closed: 1943
Location: Centre Regina, SK
Denomination: Protestant
Diocese: Regina
Residence Capacity: 100 students



Canadian Girls in Training



The New Tractor



Work at School



Summertime



Crabs



Boats



The School



Faculty



School Lane

St. Barnabas

Orton Luke Anglican Residential School 1872-1943



"I am always hungry. We only get two slices of bread and one plate of porridge. Seven children can eat because there isn't any hungry. I am going to hit the teacher if she is cruel to me again. We are making like pigs some of the boys always eat cats and wheat."

-Edward E. Carter to his family (1927)

"The teacher or missionary is usually powerless in the matter of persuading or forcing the parents to send their children to school. The Indians either simply laugh or stare at the missionaries. The teacher or principal has a struggle at the mercy of the ignorance of Indian who wishes to take a good walk."

-R. Matthews, Principal (1887)



"My name is Ian Turner and I was born May 24, 1917. I went to school in Orton Luke at the Residential School. I went up to the eighth grade. After I left school, I got every thing done - learned things and I liked to learn about the traditional ways of our forefathers. But at that time the religious movement was strong especially the Anglican Church."

-Ian Turner, 1988

"...that language has a spirit... the kindness the child rearing, the traditional parenting, the discipline, discipline he saw that. That better lesson that is how do I break this? Take the family away, the children away"

-Wallace Fox (2011)



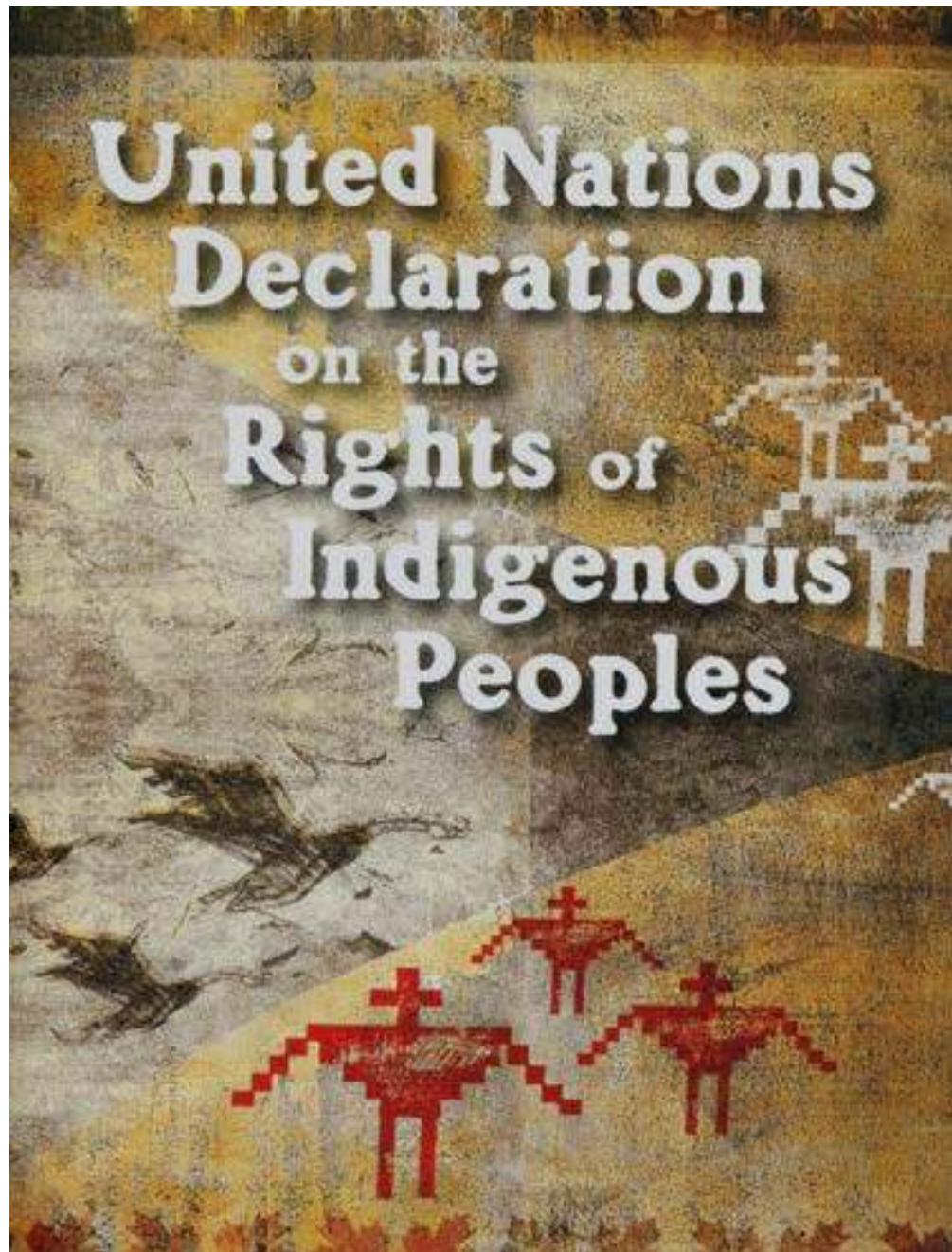
"When the children have some rocks or are tender about the threat, this sort of punishment is cruel... I think it would be well to call the meeting of Indians you propose, speak to them in a persuasive manner, assure them the overwork and ear-twisting will be discontinued, and tell them that the Indian Commissioner, Land, and the Department are most anxious that they should send their children to school."

-Indian Commissioner Land in response to objections from Mr. and Mrs. Badger on the involvement of their children (1907)



1893 - 10 students
1906 - 40 students
1926 - 100 students
1935 - 104 students
1943 - 118 students *

Information on this page was compiled from various sources including the Regina Industrial School Archives, the File Hills Residential School Archives, and the St. Barnabas Residential School Archives. The information is provided for informational purposes only and does not constitute an endorsement of any product or service. The information is provided as a service to the public and is not intended to be used for any other purpose. The information is provided as a service to the public and is not intended to be used for any other purpose.



United Nations Declaration on the Rights of Indigenous Peoples

The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,

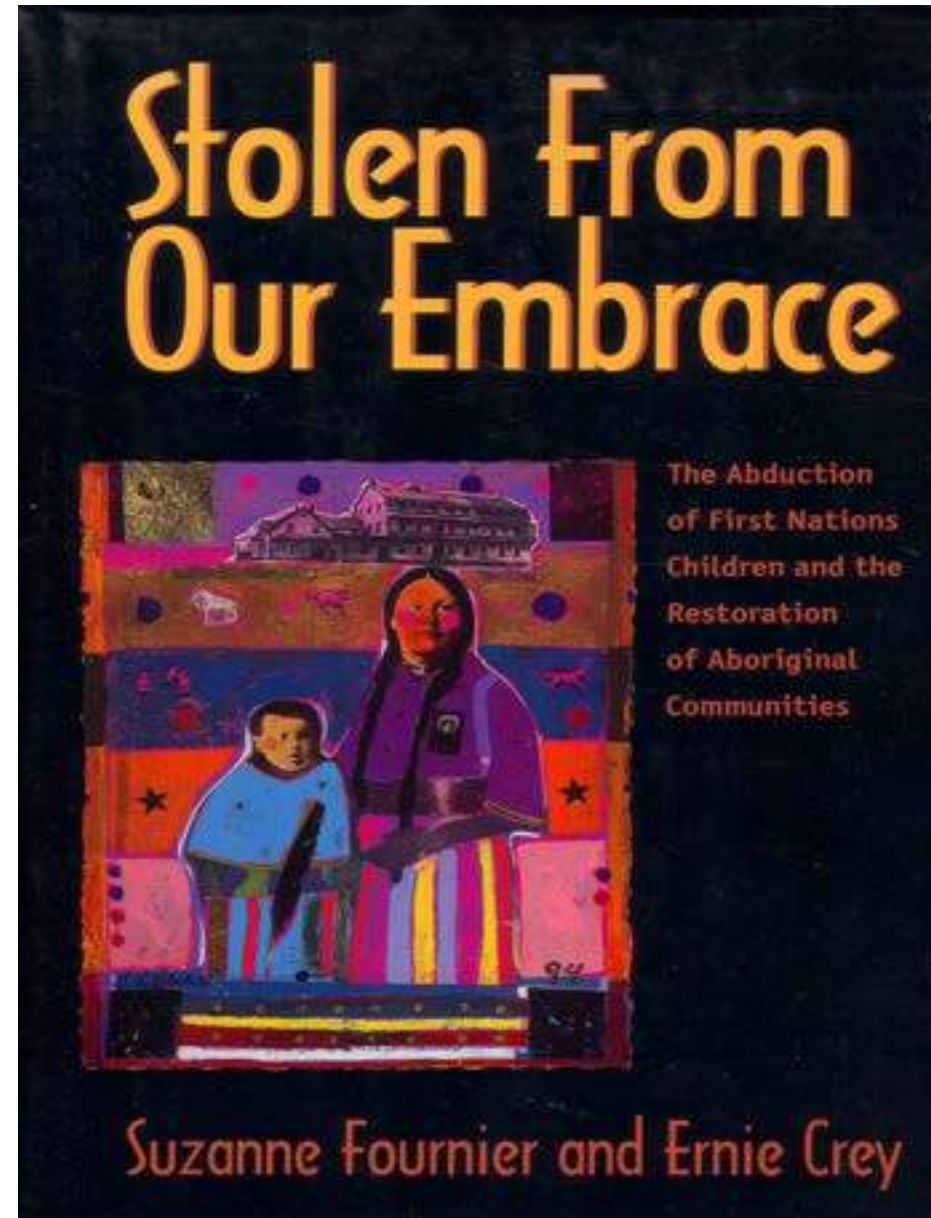
Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national

Adopted by the UN General Assembly on 13 September 2007
General Assembly Resolution 61/295 (Annex), UN GAOR, 61st Sess.,
Supp. No. 49, Vol. III, UN Doc. A/61/49 (2008) 15

Each chapter focuses on the history of aboriginal children, revealing how government policies have failed these children and their communities and how First Nations across North America are reviving their own strengths in order to survive and flourish. 1997





Ten Facts on the UN Declaration

1. The Declaration was adopted by a vote of the overwhelming majority of the UN General Assembly.
2. The only four states that voted against the Declaration have all reversed their positions and endorsed the Declaration.
3. The Declaration affirms collective rights of Indigenous nations or peoples and the individual rights of Indigenous persons.
4. All rights in the Declaration are inherent: governments cannot give or take away these rights.
5. All governments have a responsibility to respect, protect and fulfill these rights.
6. The Declaration builds on decades of expert interpretation of existing international human rights laws and standards. It does not create new rights.



7. International human rights declarations do have diverse legal effects.
8. Canadian courts and Tribunals have already applied the Declaration in the interpretation of Canadian law.
9. Indigenous peoples' representatives worked for more than two decades to achieve the Declaration. It is the first international instrument where the rights holders themselves participated equally with states in the drafting.
10. The UN Declaration constitutes a principled framework for justice, reconciliation, healing and peace.

A DECLARATION OF



METIS AND INDIAN RIGHTS

WITH COMMENTARY BY
HARRY W. DANIELS

THE NATIVE COUNCIL OF CANADA

The Native Council of Canada (NCC) is the national organization of the close to one million Metis and non-status Indian people in Canada. Founded in 1971, the Native Council is a federation of the provincial and territorial associations of Metis and non-status Indians. Its board of directors consists of the executive of the NCC and the president and vice-president of each affiliated organization.

The major objectives of the Native Council are to ensure that the special social and economic needs of Native people are fulfilled and that the special rights of Canada's first citizens are recognized and respected. Through the collective efforts of the Native Council and its affiliates government programs have been created to improve the social and economic conditions of Native people. The Native Council co-ordinates land claims research which is being undertaken across Canada to substantiate the historical, legal and moral claims of Metis and non-status Indians. As well the Native Council has assumed a vanguard role in asserting the special status rights of Native people in Canada.

We All Go Back to the Land

THE WHO, WHY,
AND HOW OF LAND
ACKNOWLEDGEMENTS



SUZANNE KEEPTWO

We All Go Back to the Land

GETTING THE LAND ACKNOWLEDGEMENT RIGHT

Land Acknowledgements often begin academic conferences, cultural events, government press gatherings, and even hockey games. They are supposed to be an act of Reconciliation between Indigenous peoples in Canada and non-Indigenous Canadians, but they have become so routine and formulaic that they have sometimes lost meaning. Seen more and more as empty words, some events have dropped Land Acknowledgements altogether.

Métis artist and educator Suzanne Keptwo wants to change that. She sees the Land Acknowledgement as an opportunity for Indigenous peoples in Canada to communicate a message to non-Indigenous Canadians—a message founded upon Age Old Wisdom about how to sustain the Land we all want to call home.

This is an essential narrative for truth sharing and knowledge acquisition.



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"The breadth and depth of Suzanne Keptwo's *We All Go Back to the Land* beautifully illustrates the importance and complexity of Land Acknowledgements across Turtle Island."

— Charlene Bearhead, Indigenous education activist, Director of Reconciliation at Canadian Geographic, author of the *Silva Reader Knows* series

"This book will create a shift in consciousness for anyone who reads it. It provides deep understandings of Indigenous values, truths, and realities."

— Alex Saunders, author of *Aulitik A Labrador Experience* and the forthcoming *Nine Days on the Land: Memoir of an Inuit Elder*

"A much-needed cry for healing the Earth Mother by way of Indigenous-led Land Acknowledgements. Outstanding!"

— Harold R. Johnson, retired defense attorney, author of *Firewater: How Alcohol is Killing My People* (and Yours), shortlisted for the Governor General's Award for English-language non-fiction

Mnidoo Bemaasing Bemaadiziwin

Reclaiming, Reconnecting and Demystifying 'Resiliency'
as Life Force Energy for Residential School Survivors



Dr. Theresa Turmel



902002413270

A twenty-five-year research-based book, *Mnidoo Bemaasing Bemaadiziwin* brings forward Indigenous thought, forced assimilation, and acts of resistance as viewed through the survivors of residential school. Students, who through certain aspects of their young lives were able to persevere with *zongwaadiziwin* (the strength of life), and share their life experiences, while being fueled by their own life force energy or *mnidoo bemaasing bemaadiziwin*, survived and thrived in spite of aggressive assimilation and the horrible ways of colonization.

Mnidoo bemaasing bemaadiziwin manifests within all of our relations: land, animals, plants, ancestors, and other people, and cannot be extinguished but can be severely dampened. From their accounts, we learn that students found ways to nurture their life force energy through relationships and acts of resistance.

"This book is the fulfillment of a promise I made to survivors in that they wanted their voices heard. They wanted everyone to know what happened to them when they were taken to residential schools in Canada. As they've continued on their life path, they have reclaimed their spirit and today, they are telling their life experiences and keeping this honesty and beauty alive for the benefit of future generations. What a gift they have given to us!" —Dr. Theresa Turmel

"The residential school period for First Nation communities was a terrible one and it's a topic that has been written about by a number of individuals. This period has been described as genocide by the TRC. Dr. Turmel then, writes about the survivors of this tragedy but there is a difference here. In this well researched book she documents systematically a group of survivors from Walpole Island First Nation who have shown a resiliency to be admired. This group has somehow survived a bad period in their lives and have put a positive component into their everyday living. On the other hand this should not be taken as a way out of the responsibility of ownership of these terrible times. This is a thought provoking read. I highly recommend it." —Elder Gidigaa Migizi (Doug Williams), former Chief of Mississauga's Curve Lake First Nation and Co Director and Graduate Faculty for the Indigenous Studies Ph.D. Program, Trent University

"This book tells stories that are much needed and will leave readers with inspiring legacies of resiliency, life force, spirit and strength. Our people, and youth, need to hear these stories and see the legacies of resistance and resilience all survivors have gifted to us. We are strong because they were." —from the foreword by Dr. Kathy Absolon, Associate Professor and Director, Centre for Indigegogy, Indigenous Field of Study, Faculty of Social Work, Wilfrid Laurier University



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Indigenous Resistance | Indigeneity | Resiliency Theory

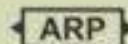
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Canada's Residential Schools The Legacy

The Final Report of the
Truth and Reconciliation
Commission of Canada

VOLUME 3

Introduction

The closing of residential schools did not bring their story to an end. The legacy of the schools continues to this day. It is reflected in the significant educational, income, and health disparities between Aboriginal people and other Canadians—disparities that condemn many Aboriginal people to shorter, poorer, and more troubled lives. The legacy is also reflected in the intense racism some people harbour against Aboriginal people and the systemic and other forms of discrimination Aboriginal people regularly experience in Canada. Over a century of cultural genocide has left most Aboriginal languages on the verge of extinction. The disproportionate apprehension of Aboriginal children by child welfare agencies and the disproportionate imprisonment and victimization of Aboriginal people are all part of the legacy of the way that Aboriginal children were treated in residential schools.

Many students were permanently damaged by residential schools. Separated from their parents, they grew up knowing neither respect nor affection. A school system that mocked and suppressed their families' cultures and traditions destroyed their sense of self-worth. Poorly trained teachers working with an irrelevant curriculum left students feeling branded as failures. Children who had been bullied and abused carried a burden of shame and anger for the rest of their lives. Overwhelmed by this legacy, many succumbed to despair and depression. Countless lives were lost to alcohol and drugs. Families were destroyed, children were displaced by the child welfare system.

The Survivors are not the only ones whose lives have been disrupted and scarred by the residential schools. The legacy has also profoundly affected their partners, their children, their grandchildren, their extended families, and their communities. Children who were abused in the schools sometimes went on to abuse others. Some students developed addictions as a means of coping. Students who were treated and punished as prisoners in the schools sometimes graduated to real prisons.

These impacts cannot be attributed solely to residential schooling. But they are clearly linked to the Aboriginal policies of the federal government over the last 150 years. Residential schooling, which sought to remake each new generation of Aboriginal children, was both central to and an emblematic element of those policies.

Keetsahnak

Our Missing and Murdered Indigenous Sisters



KIM ANDERSON, MARIA CAMPBELL & CHRISTI BELCOURT, *Editors*

Contributors
Kim Anderson
Sofia Aguiar
Tracy Bear
Christi Belcourt
Robert Bourgeois
Ella Bowser
Maria Campbell
Maya Ode'anih Chicilly
Dawnswan Eastside Power
of Women Group
Susan Gingell
Michelle Good
Leah Harjo
Sarah Hunt
Robert Alexander Jones
Beverly Jacobs
Tanya Kappo
Tara Kappo
Lyla Knobbing
Helen Kutz
Sandra Lamouché
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Kelsey T. Leonard
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Darlene A. Okemayim-Swaine
Fahri Pe Sun Win
Ramona Raine
Kimberly Robertson
Leanne Betasamosake Simpson
Beatrice Starr
Madeline Kato'kwee Dion Stout
Wasayaa'in Christine Sy
Alex Whitt

It's in all of our best interests to take on gender violence as a core resurgence project, a core decolonization project, a core of building, and as the Indigenous mobilization.



MOUSAKE SIMPSON

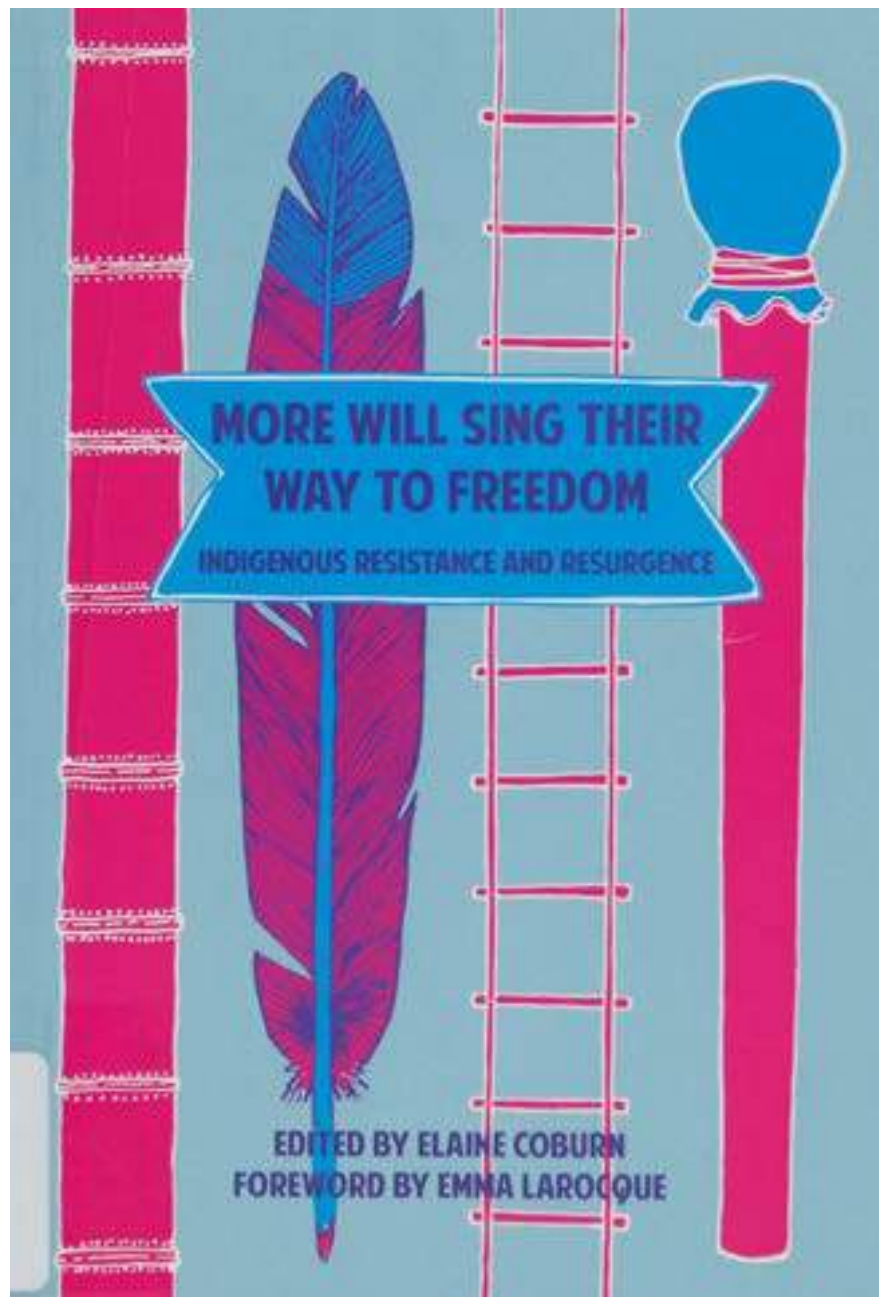
In *Keetsahnak / Our Murdered and Missing Indigenous Sisters*, the tension between personal, political, and public action is brought home starkly as the contributors look at the roots of violence and how it diminishes life for all. Together, they create a model for anti-violence work from an Indigenous perspective. They acknowledge the destruction wrought by colonial violence, and also look at controversial topics such as lateral violence, challenges in working with "tradition," and problematic notions involved in "helping." Through stories of resilience, resistance, and activism, the editors give voice to powerful personal testimony and allow for the creation of knowledge.

KIM ANDERSON is a Métis writer and Associate Professor at the University of Guelph. MARIA CAMPBELL is a Cree Métis author, playwright, filmmaker, and Elder who lives in Saskatoon. CHRISTI BELCOURT is a Michif visual artist from Moosehide, Saskatchewan (Lac Ste. Anne, Alberta). She is a lead co-moderator for the Walking With Our Sisters commemoration.

Cover image: Sherry Farrell Racette, *She Grew Her Garden on Tough Ground*, 2010. *Broodstick on Moosehide*. Used by permission.



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www.uap.ualberta.ca



**MORE WILL SING THEIR
WAY TO FREEDOM**
INDIGENOUS RESISTANCE AND RESURGENCE

EDITED BY ELAINE COBURN
FOREWORD BY EMMA LAROCQUE

MORE WILL SING THEIR WAY TO FREEDOM

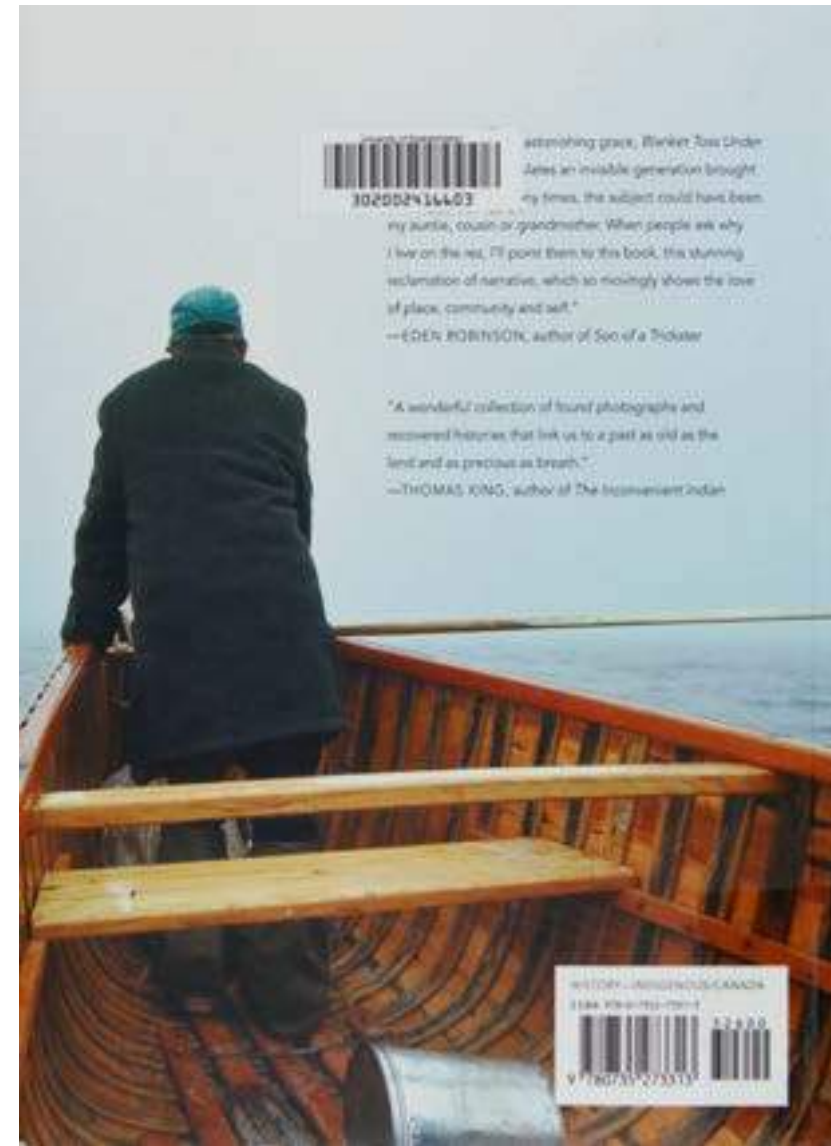
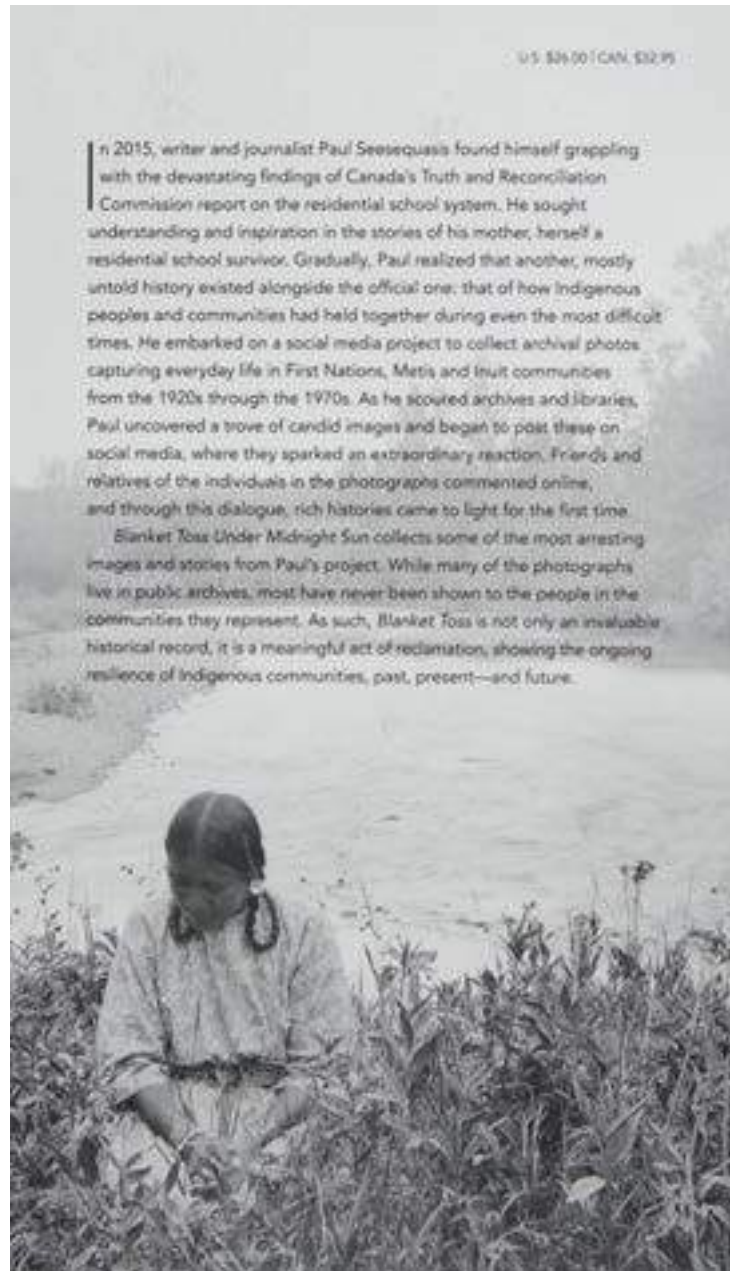
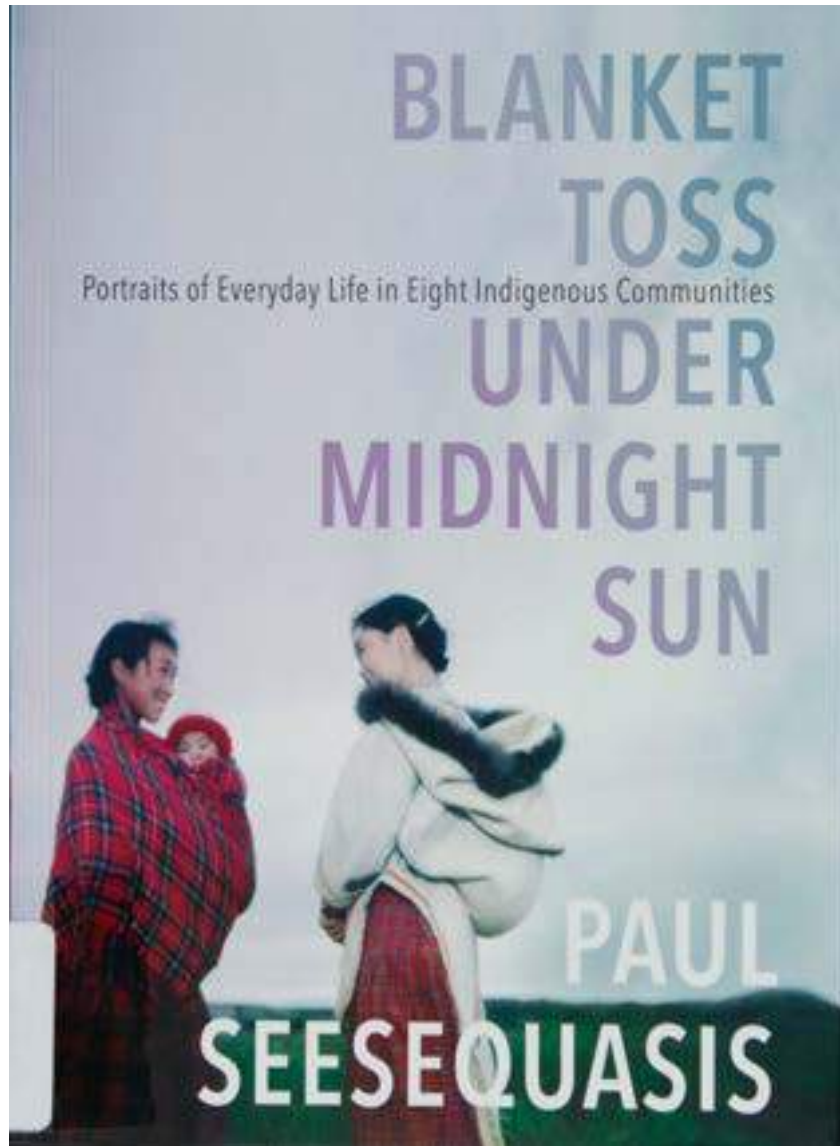
is about Indigenous resistance against centuries of genocidal policies, the ongoing expropriation of Indigenous lands and waters. In this collection, Indigenous and non-Indigenous contributors also critically address the resurgence of diverse Indigenous ways of being, knowing and doing in politics, economics, the arts, research and all realms of life. They describe and analyze struggles against contemporary colonialism by the Canadian state and, more broadly, against the global colonial-capitalist system.

The underlying argument of *More Will Sing Their Way to Freedom* is that colonial-capitalism is a historical fact but not an inevitability. In analyzing various forms of Indigenous resistance and resurgence, the authors describe practices and visions that prefigure a possible world where there is justice for Indigenous peoples and renewed healthy relationships with the land, water, sky and all living beings.

Elaine Coburn is a researcher at the American University of Paris and at the Centre d'analyse et d'intervention sociologiques of the Ecole des Hautes Etudes en Sciences Sociales in Paris, France. She was formerly editor of the peer-reviewed, interdisciplinary journal *Socialist Studies*.



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the stolen children their stories

Including extracts from the Report of the National Inquiry into the separation
of Aboriginal and Torres Strait Islander children from their families

EDITED BY CARMEL BIRD

Homes Are Sought For These Children



GROUP OF TINY HALF-CASTE AND QUADROON CHILDREN at the Darwin
le-caste home. The Minister for the Interior (Mr Perkins) recently appealed
charitable organisations in Melbourne and Sydney to find homes for the children and
rescue them from becoming outcasts.

like the little girl in Centre of group list



These stories rise out of the pain of separation and displacement. Showing hope and forgiveness, the writers give an insight into the strength of the human spirit. *The Stolen Children—Their Stories* is an acknowledgement of the human tragedy created during a misunderstood and shameful part of Australia's history.

The Stolen Children—Their Stories includes a collection of documents and personal stories of Indigenous people that appear in the Report from the Human Rights and Equal Opportunity Commission, *Bringing Them Home*.

Also in this collection are the reactions to the Report by political and community leaders. Contributing writers include Hon. Kim Beazley MP, Veronica Brady, Martin Flanagan, Robert Manne, Henry Reynolds, Sir Ronald Wilson, and Jack Waterford.

This collection of stories and perspectives is redemptive. It is a step toward healing the suffering of the stolen generations and it urgently demonstrates the importance to every Australian of national compassion and a true spirit of reconciliation.

Part of the royalties for this book will go to the Indigenous people whose stories are published here.

Cover design: Michael Edkins

RANDOM HOUSE
AUSTRALIA



STORIES OF THE
ROAD ALLOWANCE PEOPLE



TRANSLATED BY MARIA CAMPBELL
PAINTINGS BY SHERRY FARRELL RACETTE

STORIES OF THE ROAD ALLOWANCE PEOPLE



Artist Sherry Farrell Racette, Author Maria Campbell

THE AUTHOR

Maria Campbell is a highly acclaimed Metis author, film maker, teacher and activist. She was born in northwest Saskatchewan into a family of eight children who were raised in a traditional Metis trapping lifestyle.

Her first book, *Halfbreed*, was published in 1973 and has since become a classic in Aboriginal literature. Maria has since published several works including *Red's People*, *People of the Buffalo*, *Achimoons* and the *Book of Jessica*.

Maria has dedicated most of her life to the Metis political movement and to developing and teaching Aboriginal literature, film making, and drama. She presently lives at *Gabriel's Crossing* in Batoche, Saskatchewan, and is Associate Professor at the University of Saskatoon Department of English.

THE ARTIST

Sherry Farrell Racette is of First Nations and Irish descent and is a member of the Timiskaming Band of Algonquins in Quebec. She received her Bachelor of Fine Arts and a Certificate in Secondary Education from the University of Manitoba and a Master's in Education from the University of Regina.

Sherry worked with the Metis college, the Gabriel Dumont Institute, for many years where she collaborated on curriculum projects as illustrator, researcher or writer. Her artwork on the posters *Keep Your Spirit Free* and *A Nation is Not Conquered* enjoy great popularity. She wrote and illustrated *The Flower Beadwork People*, and was chosen as the 1994 Heritage Day artist in Saskatchewan for her poster *Stories For the Heart*. Her work shows a love of colour, story, tradition and the natural world.

Sherry is currently an assistant professor with the Faculty of Education at the University of Regina where she teaches classes in Cross-Cultural Education and Children's Literature.

ISBN 0-979651-55-1



9 780919 641538 >

\$12.95



IF I GO
Missing

Brianna Jonnie with Nahanni Shingoose
Art by Nshannacappo



"If I go missing, do not treat me like the Indigenous person I am proud to be."

When someone who looks like me goes missing — wondered 14-year-old Ojibwe teen Brianna Jonnie — why does it not get the same swift response from the police and the media as when a white person goes missing?

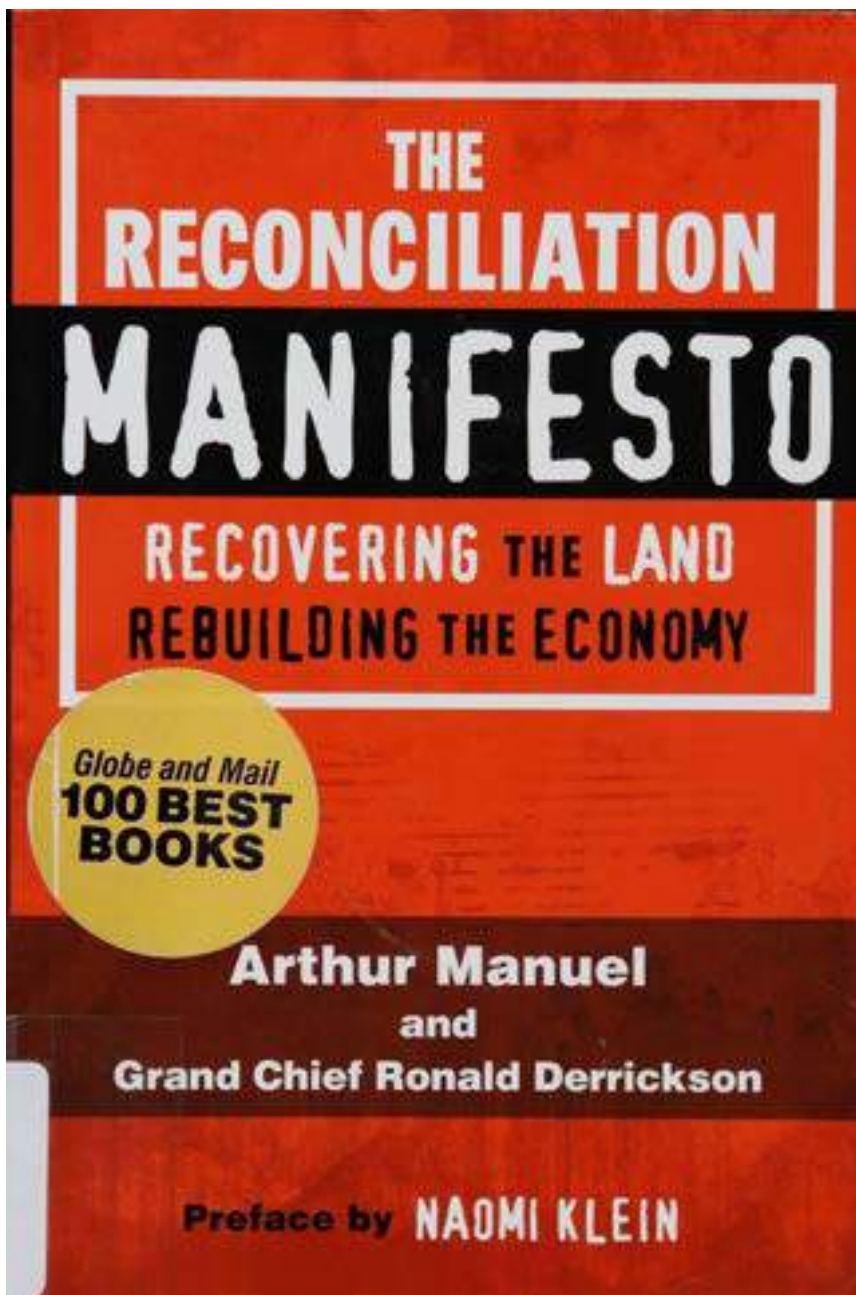
Brianna put this question to the Chief of Police in a letter, urging them and the media to "do better" when investigating cases of missing Indigenous people.

This book brings that letter to life and sheds light on the issue of missing Indigenous people from an Indigenous girl's perspective.

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"What is broken is Canada . . ."

In this book, leading Indigenous rights activist Arthur Manuel offers a radical challenge to Canada and Canadians. He questions virtually everything non-Indigenous Canadians do with Indigenous peoples.

The Reconciliation Manifesto shows how governments are attempting to reconcile with Indigenous peoples on the same basic colonial structures that dominate and distort the relationship. Manuel reviews the current state of land claims, tackles the persistence of racism among non-Indigenous people and institutions, decries the role of government-funded organizations like the Assembly of First Nations, and highlights the federal government's disregard for the substance of the United Nations Declaration on the Rights of Indigenous Peoples while claiming to implement it. Together, these circumstances amount to a false reconciliation between Indigenous people and Canada.

Manuel sets out the steps that are needed to place this relationship on a healthy and honourable footing. As he explains, recovering the land and rebuilding the economy are key.

Completed just months before Manuel's death in January 2017, this book offers an illuminating vision of what is needed for true reconciliation. Expressed with quiet but firm resolve, humour, and piercing intellect, *The Reconciliation Manifesto* is for both Indigenous and non-Indigenous people who are open and willing to look at the real problems and find real solutions.

Grand Chief Ronald Derrickson provides an introduction to this book that explains Arthur Manuel's unique role among Indigenous peoples and a conclusion that honours his unique legacy.

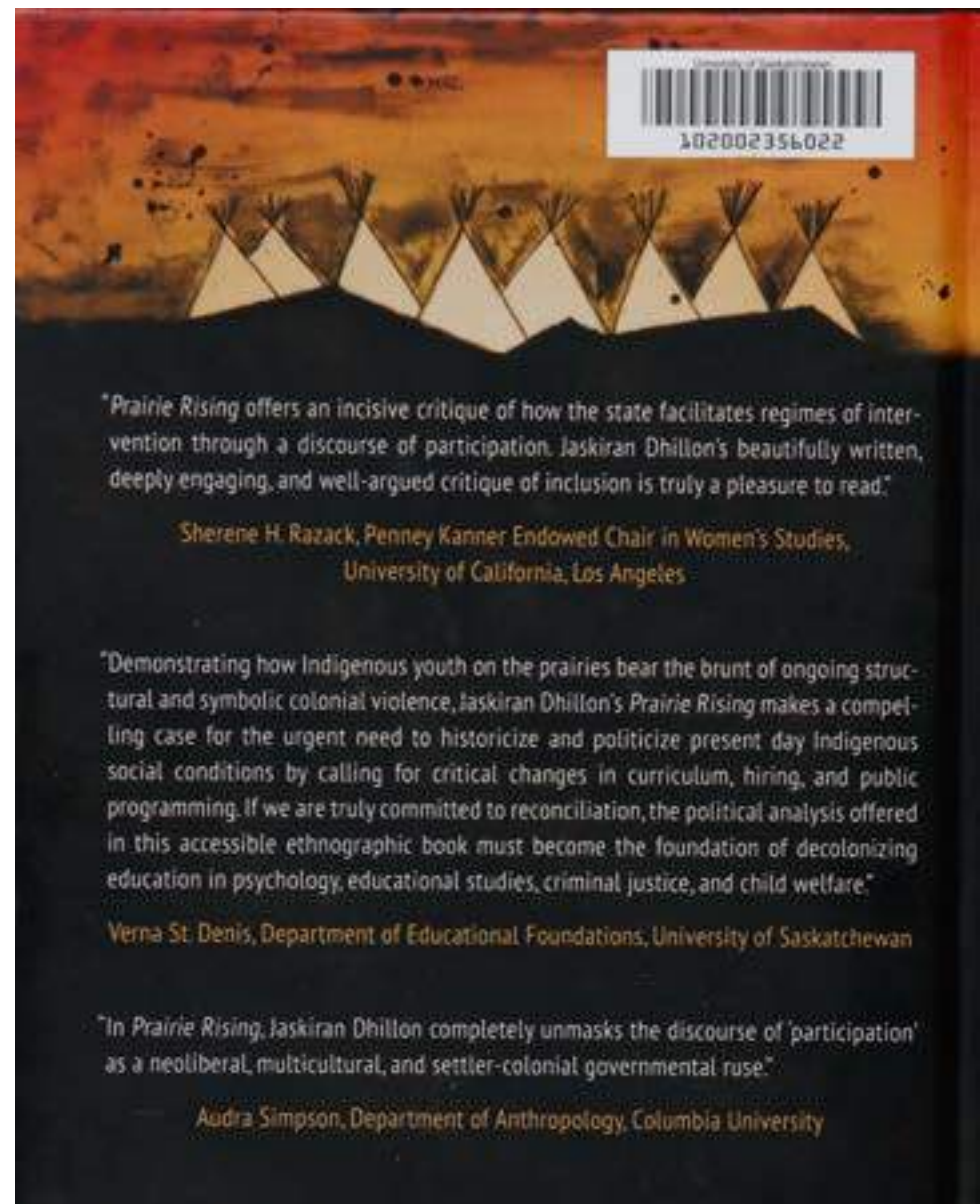
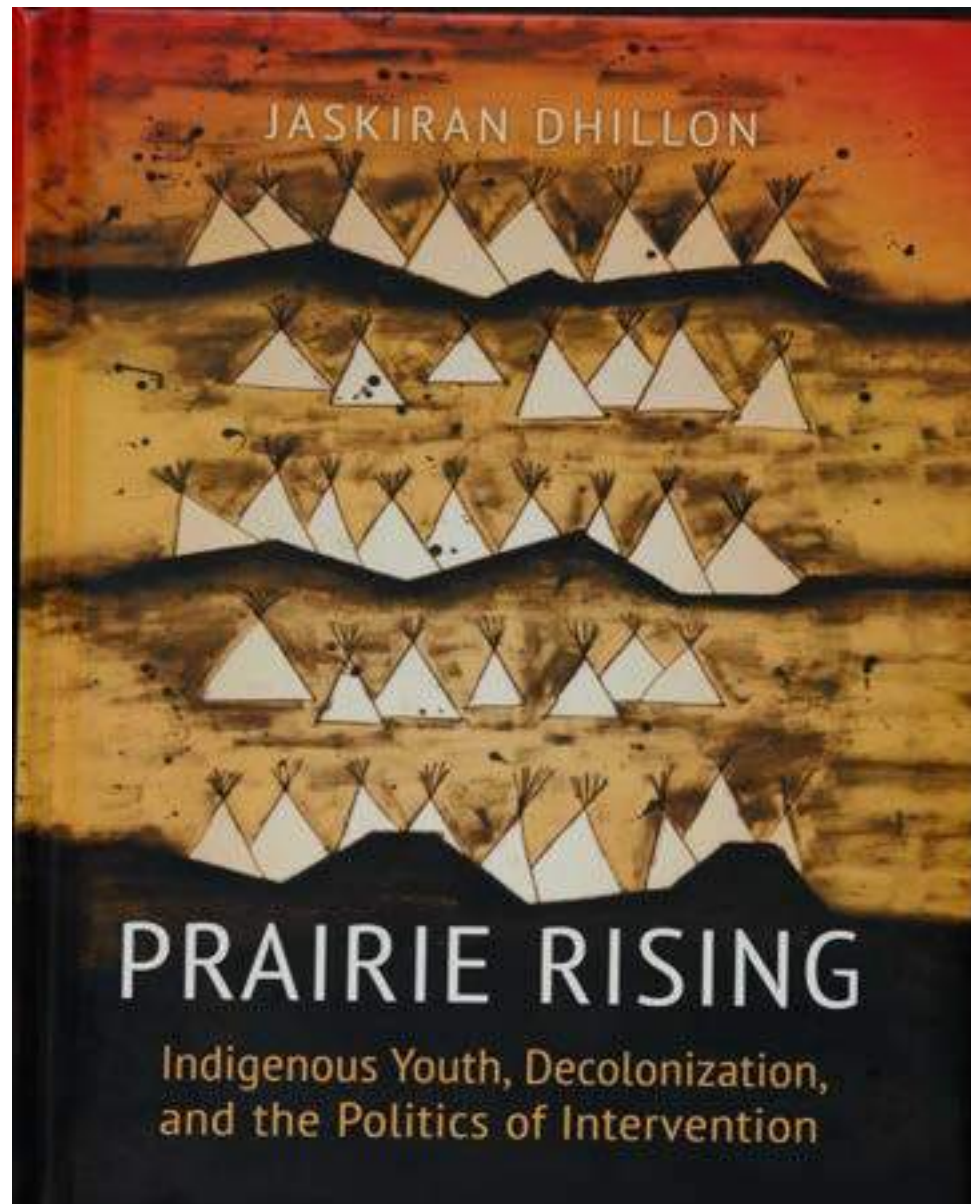
Praise for Arthur Manuel:

"... a powerful voice for Indigenous rights on the international scene."

— Charlie Angus, Member of Parliament,
author of *Children of the Broken Treaty*

"... his legacy will continue to reverberate throughout our ongoing Indigenous history for many generations to come."

— Grand Chief Stewart Phillip, Union of B.C. Indian Chiefs



The Controversial and
Provocative Bestseller
Revised and Updated

Prison of Grass



Canada from a
Native Point of View

Howard Adams

E
78
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1989
C.5

SPEAKING OF INDIGENOUS POLITICS

CONVERSATIONS WITH ACTIVISTS,
SCHOLARS, AND TRIBAL LEADERS

J. KĒHAULANI KAUANUI, EDITOR

FOREWORD BY ROBERT WARRIOR

NATIVE STUDIES/POLITICS

Many people learn about Indigenous politics only through the most controversial and confrontational news: the Standing Rock Sioux Tribe's efforts to block the Dakota Access Pipeline, for instance, or the battle to protect Bears Ears National Monument. But most Indigenous activism remains unseen in the mainstream—and with her radio program *Indigenous Politics*, J. Kēhaulani Kauanui is one of the few people who talked candidly about how settler colonialism depends on erasing Native peoples and about how Native peoples can and do resist. Collected here, these conversations speak with clear and compelling voices about a range of Indigenous politics that shape everyday life.



CONTRIBUTORS

Jessie Little Doe Baird (Mashpee Wampanoag) • Omar Barghouti • Lisa Brooks (Abenaki) • Kathleen A. Brown-Pérez (Brothertown Indian Nation) • Margaret Bruchac (Abenaki) • Jessica Cattelino • David Cornsilk (Cherokee Nation) • Sarah Deer (Muscogee [Creek] Nation) • Philip J. Deloria (Dakota) • Tonya Gonnella Frichner (Onondaga Nation, Sixpe clan) • Hone Harawira (Ngāpuhi Nui Tonu) • Suzan Shown Harjo (Cheyenne and Hoxalige Muscogee) • Rashid Khalidi • Winona LaDuke (Anishinaabe/White Earth Ojibwe) • Maria LaHood • James Luna (Lummi) • Chief Mutáwi Mutáhash (Many Hearts) Lynn Malerba (Michigan) • Aileen Moreton-Robinson (Quandamooka) • Steven Newcomb (Stawnee/Lenape) • Jean M. O'Brien (White Earth Ojibwe) • Jonathan Kamakawiwo'ole Osorio (Kanaka Maoli) • Steven Salaita • Paul Chaat Smith (Comanche) • Circe Sturm (Mississippi Choctaw descendant) • Margo Tamez (Nde' Konitsuatigokya'cn) • Chief Richard Velky (Schaghticoke) • Patrick Wolfe

J. KĒHAULANI KAUANUI (KANAKA MAOLI) is professor of American studies and anthropology at Wesleyan University. From 2007 to 2013, she was producer and host of the public affairs radio show *Indigenous Politics* from WESU in Middletown, Connecticut. She currently coproduces a radio program on anarchist politics, *Anarchy on Air*.

ROBERT WARRIOR (OSAGE NATION) is Hall Distinguished Professor of American Literature and Culture at the University of Kansas.

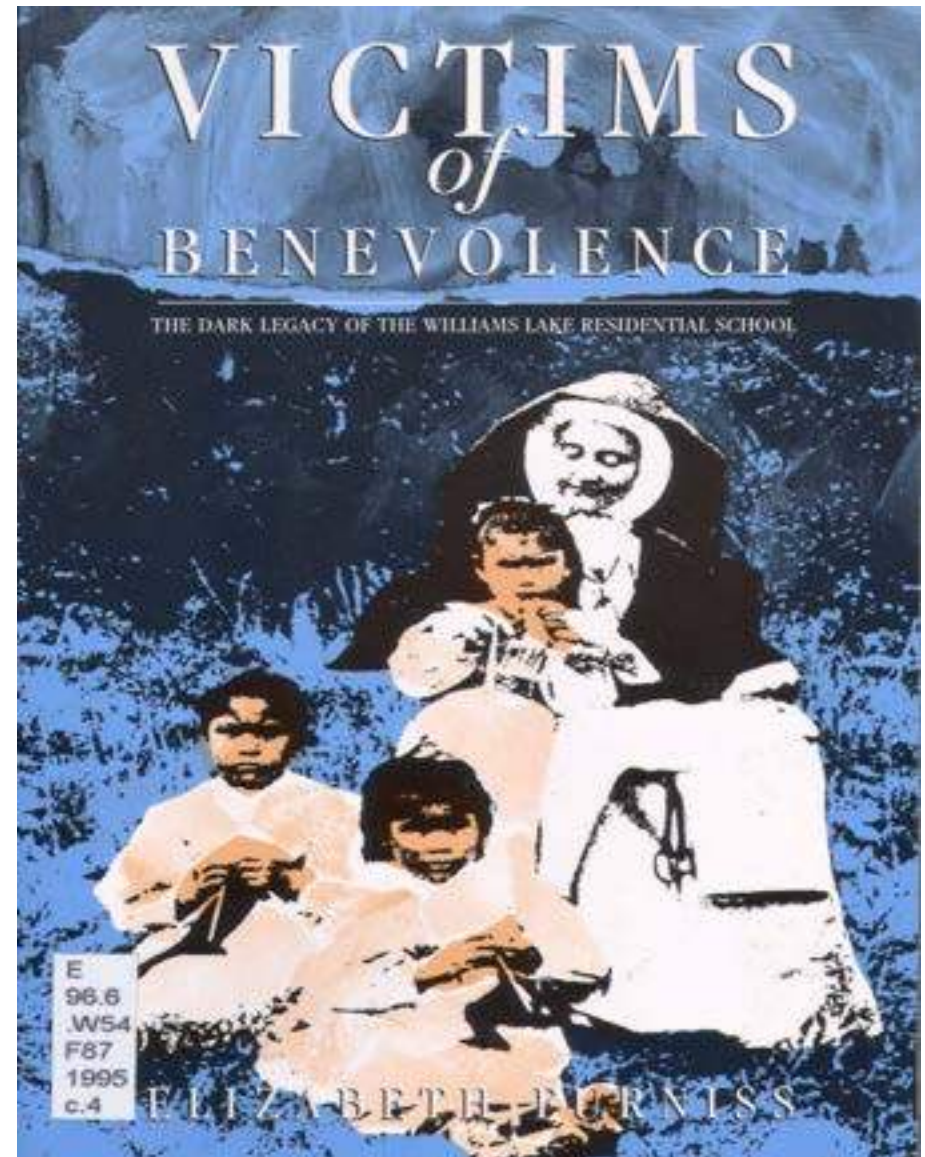
INDIGENOUS AMERICAS SERIES

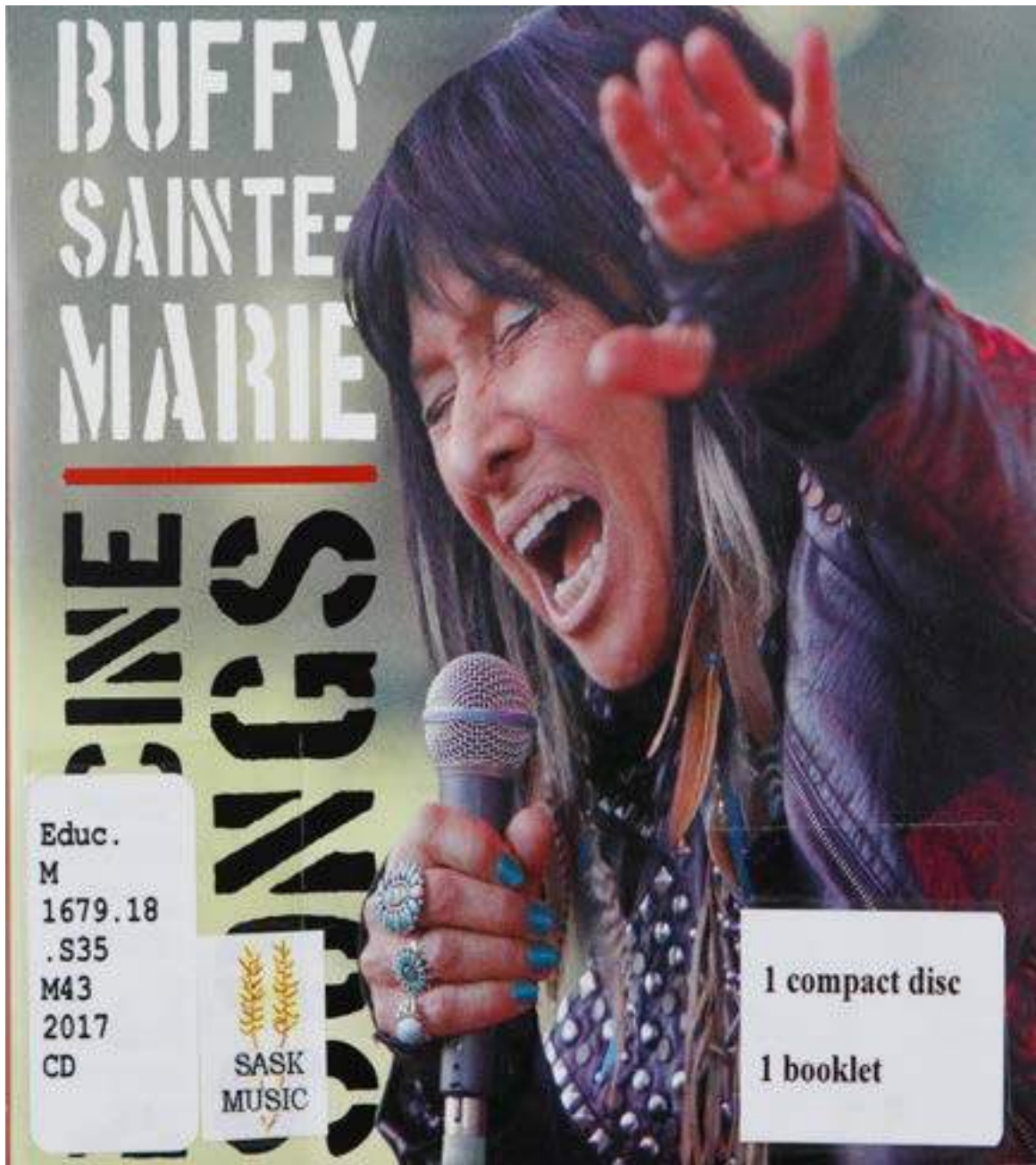
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Cover design by Lisa Perry



Examines the death of a runaway boy and the suicide of another while both were students at the Williams Lake Indian Residential School during the early 1900's. Embedded in their relationship stories is the complex relationship between government, church and aboriginals that continues to this day. 1995





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- 09 SOLDIER BLUE
- 10 THE PINESTS OF THE GOLDEN DOLL
- 11 BURY MY HEART AT WOUNDED KNEE
- 12 UNIVERSAL SOLDIER
- 13 POWER IN THE BLOOD

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HAROLD LERAT

WITH LINDA UNGAR

TREATY PROMISES INDIAN REALITY

LIFE ON A RESERVE

THE VAST OPEN PLAINS
OF THE PRAIRIES DREW
THOUSANDS OF SETTLERS
TO THE CANADIAN WEST.

BUT WHAT ABOUT THE INDIANS
WHO ALREADY
INHABITED THESE LANDS?

The federal government promised to care for the Indians in perpetuity and in return, the nomadic Indians would sign treaties, settle on reserves, and learn to be farmers. Many Indians, including those led by Chief Cowessess, camped and hunted in the Cypress Hills where there was plenty of game, water and wood. Forced out of the Hills by the government and driven by hunger to a reserve in the Qu'Appelle Valley, Cowessess and his people were successful farmers, but they had little control over what was supposed to be their land.

The story of life on reserves after treaty is a story of power: the power of Indian Affairs, Indian agents controlled every aspect of life on and off reserve—the striped pass system and permission slips needed to sell farm produce, or not as it suited the agents; the instructors whose job it was to transform Indian hunters into farmers; the residential school system; and the surrender of reserve land.

This is a story of triumph over adversity and oppression. In this very personal account of life on an Indian reserve and in residential schools, Harold Lerat, with the assistance of writer Linda Ungar, relates the history of the Cowessess people based on stories told by elders, research he did in connection with the land surrender, and his own personal recollections.

HAROLD LERAT is a treaty Indian from the Cowessess First Nation. He is a farmer/rancher and horse trainer whose animals have raced on tracks across Canada. **LINDA UNGAR** spent two decades farming near Smoked Lake and has written extensively for newspapers and magazines focusing mainly on agricultural and Aboriginal issues. She currently works in the North.

PURICH

Treaty Promises, Indian Reality



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ISBN 1-895830-26-5



THE SLEEPING GIANT AWAKENS

GENOCIDE, INDIAN RESIDENTIAL SCHOOLS,
AND THE CHALLENGE OF CONCILIATION

DAVID B. MACDONALD



"*The Sleeping Giant Awakens* is a sign of the work of the Truth and Reconciliation Commission and the legacy of the TRC. It comes at a watershed time in Canadian history. While grounded firmly in the academic literature, MacDonald uses language that will be easily accessible to a general audience and draws upon the insights of Indigenous scholars and writers in making his argument. It will be an important resource in talking about historical truths that continue to resonate today and which need to be acknowledged if there is any hope for reconciliation in this country."

**Robert Alexander Innes, Department Head of Indigenous Studies,
University of Saskatchewan**

"David B. MacDonald invites the reader to do some serious soul searching about the true nature of Canada. Canadians are called upon to engage in fresh thinking and create a new, right, and respectful relationship with Indigenous peoples. It will involve deep questioning of the status quo, vision, and imagination to clear the new path. *The Sleeping Giant Awakens* is a catalyst for necessary change."

Shelagh Rogers, OC, TRC Honorary Witness, Chancellor, University of Victoria

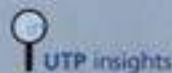
"A thorough and forceful examination of Canada's history with Indigenous peoples. This book represents a tough, timely, and thoughtful account. Our progress towards reconciliation depends on a true and unflinching acknowledgment of this dark chapter in Canadian history."

**Mike DeGagné, President and Vice-Chancellor, Nipissing University,
and Executive Director of the Aboriginal Healing Foundation**

"*The Sleeping Giant Awakens* probes the decolonizing, transformative potential of (re)conciliation between Indigenous and settler peoples in Canada through the lens of settler colonial genocide. A must-read for all those who care deeply about the ongoing journey of truth, justice, and reconciliation in post-TRC Canada and beyond."

**Paulette Regan, senior researcher and lead writer on the reconciliation volume
of the TRC Final Report and author of *Unsettling the Settler Within:
Indian Residential Schools, Truth Telling, and Reconciliation in Canada***

Cover illustration: *The Screen*, Kent Monkman, 2017, 84" x 126",
acrylic on canvas. Image courtesy of the artist.



UNIVERSITY OF TORONTO PRESS

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Missing & Murdered Indigenous People in "Canada"

An inclusionary approach to understanding violence against the original people of Turtle Island

Jen MtPleasant



Since European settlers first began to arrive on the shores of Turtle Island over 500 years ago, Indigenous people in Canada have been and continue to be the targets of: sexual violence and rape; physical, cultural and spiritual genocide; systemic and state violence; and, violent victimization. In this book, we explore Indigenous people and societies in the pre-, early- and post contact era. We will learn about the various forms of violence in which Indigenous people have been and continue to be the targets of. For example, violent victimization and the pandemic of missing and murdered Indigenous people of all genders. We will also explore other areas in which Indigenous people have become victim to: over-representation in the criminal justice system and the homelessness population; poor quality of life in First Nations communities across Canada; high rates of fire-related deaths on-reserve; problematic education; high incidents of Indigenous people involved in gangs; over-representation of Indigenous children in care; and, high suicide rates. This book is not intended to be an encyclopedia of all Indigenous issues but is merely scratching the surface. The author encourages readers to independently explore more deeply, the issues facing Indigenous people in Canada, today.



Jen MtPleasant is a member of the Six Nations of the Grand River Territory. She holds an Honours Bachelor of Arts in Criminology and a Master of Arts in Social Justice & Community Engagement.

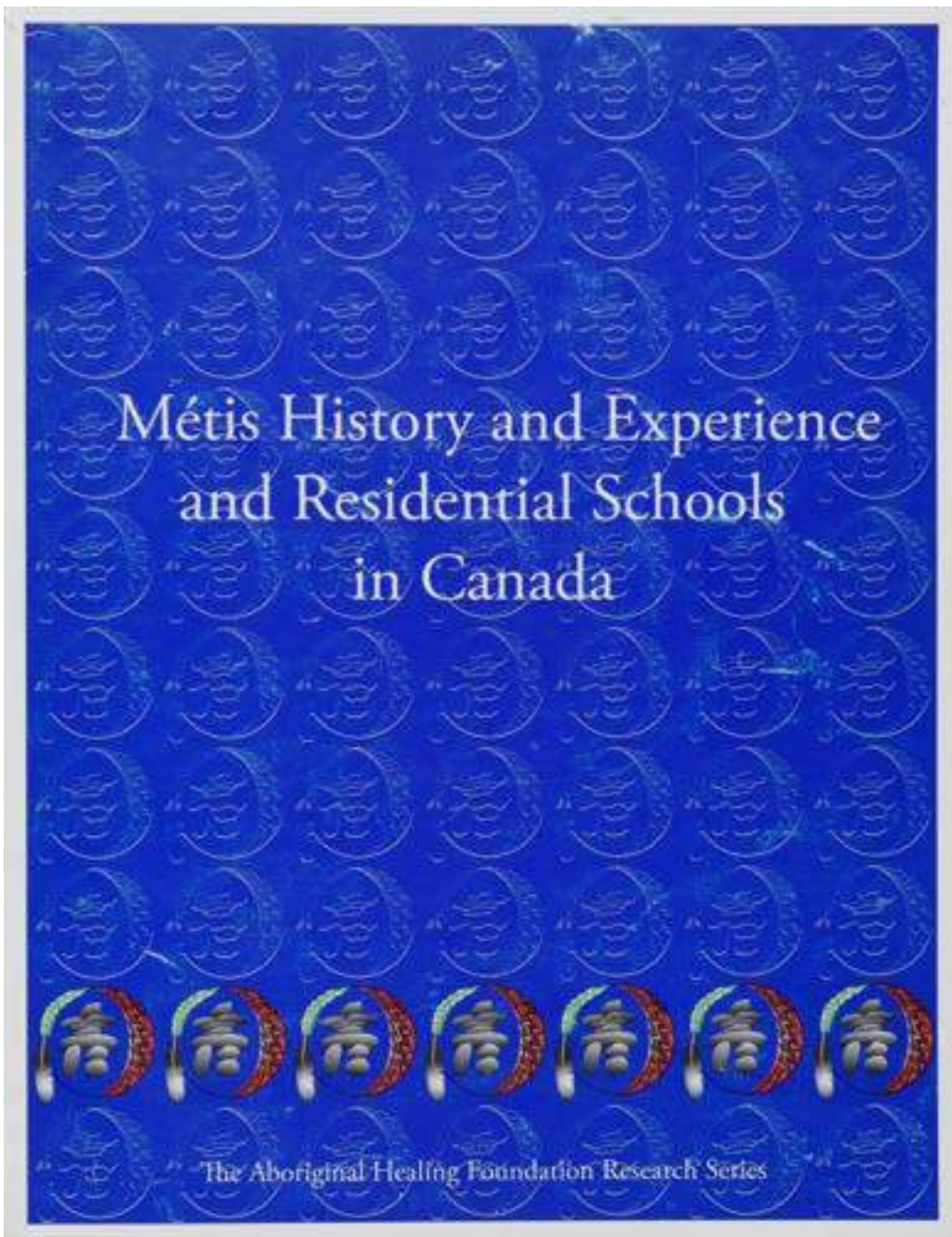


CLEARING

DISEASE, POLITICS OF STARVATION, AND THE LOSS OF ABORIGINAL LIFE

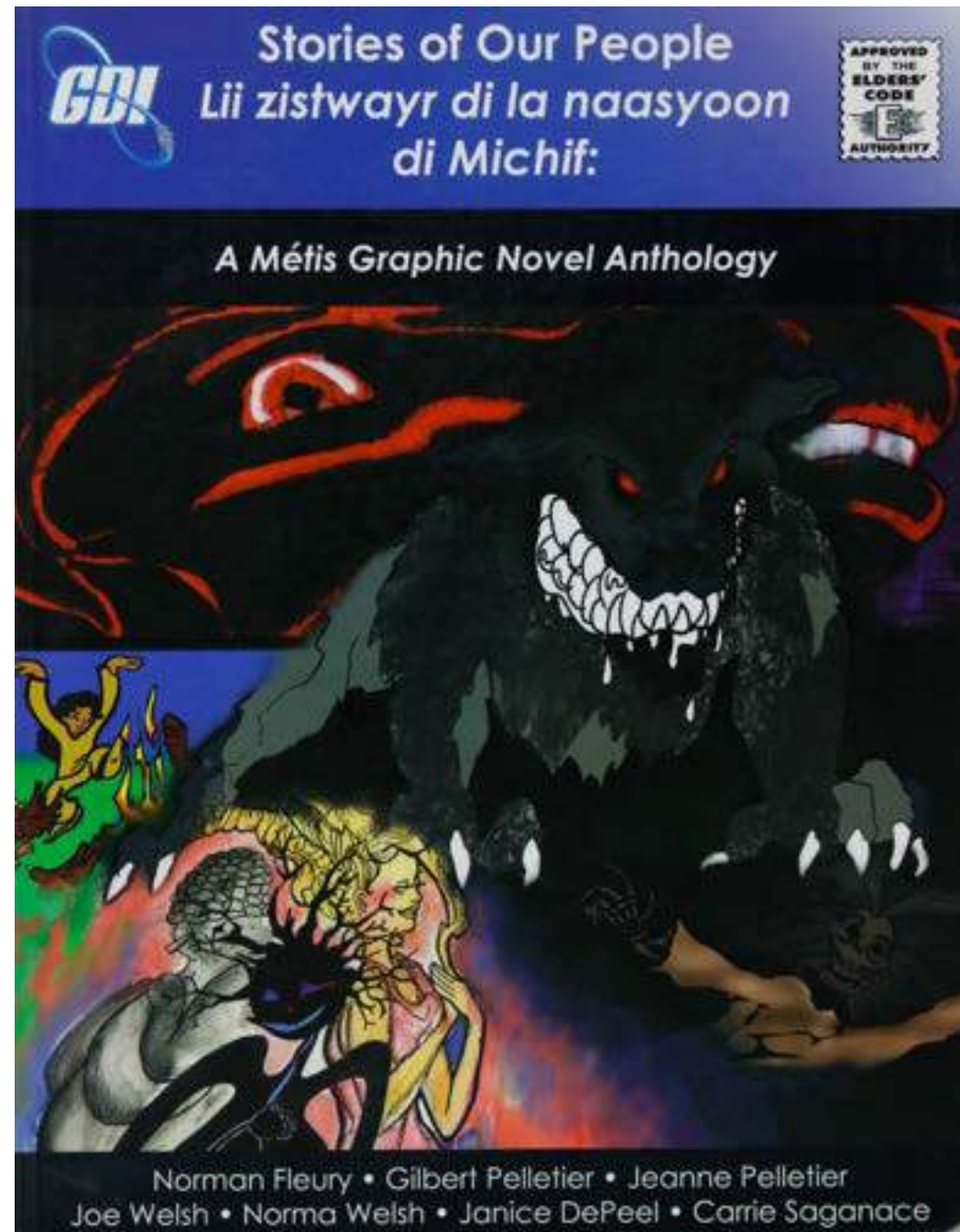
THE PLAINS

JAMES DASCHUK



Métis History and Experience
and Residential Schools
in Canada

The Aboriginal Healing Foundation Research Series



Stories of Our People
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di Michif:



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The Inuit and Northern Experience

VOLUME 2

Canada's Residential Schools

The Final Report of the Truth and Reconciliation Commission of Canada

Indigenous studies, Canadian history



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Between 1867 and 2000, the Canadian government sent over 150,000 Aboriginal children to residential schools across the country. Government officials and missionaries agreed that in order to "civilize and Christianize" Aboriginal children, it was necessary to separate them from their parents and their home communities.

For children, life in these schools was lonely and alien. Discipline was harsh, and daily life was highly regimented. Aboriginal languages and cultures were denigrated and suppressed. Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers.

Legal action by the schools' former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008. The product of over six years of research, the Commission's final report outlines the history and legacy of the schools, and charts a pathway towards reconciliation.

Canada's Residential Schools: The Inuit and Northern Experience demonstrates that residential schooling followed a unique trajectory in the North. As late as 1950 there were only six residential schools and one hostel north of the sixtieth parallel. Prior to the 1950s, the federal government left northern residential schools in the hands of the missionary societies that operated largely in the Mackenzie Valley and the Yukon. It was only in the 1950s that Inuit children began attending residential schools in large numbers. The tremendous distances that Inuit children had to travel to school meant that, in some cases, they were separated from their parents for years. The establishment of day schools and what were termed small hostels in over a dozen communities in the eastern Arctic led many Inuit parents to settle in those communities on a year-round basis so as not to be separated from their children, contributing to a dramatic transformation of the Inuit economy and way of life.

Not all the northern institutions are remembered similarly. The staff at Grandin College in Fort Smith and the Churchill Vocational Centre in northern Manitoba were often cited for the positive roles that they played in developing and encouraging a new generation of Aboriginal leadership. The legacy of other schools, particularly Grollier Hall in Inuvik and Turquetil Hall in Igluligaarjuk (Chesterfield Inlet), is far darker. These schools were marked by prolonged regimes of sexual abuse and harsh discipline that scarred more than one generation of children for life.

Since Aboriginal people make up a large proportion of the population in Canada's northern territories, the impact of the schools has been felt intensely through the region. And because the history of these schools is so recent, the intergenerational impacts and the legacy of the schools are strongly felt in the North.

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THE MEDICINE OF PEACE

Indigenous Youth Decolonizing
Healing and Resisting Violence

JEFFREY PAUL ANSLOOS

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Indigenous youth are overrepresented in the justice system and are victims of violence at disproportionate rates compared to other youth in Canada. Systems of education, social services and health care often further marginalize and oppress them.

Linking the contemporary experiences of Indigenous youth with broader contexts of intergenerational colonial violence in Canadian society and history, Ansloos highlights the colonial nature of current approaches to Indigenous youth care. Using a critical-Indigenous approach to critique, deconstruct and resist the hegemony of Western social science, Ansloos advances an Indigenous peace psychology to promote the revitalization of cultural identity for Indigenous youth.

Jeffrey Paul Ansloos is an educator, psychologist and policy advisor in the areas of youth violence prevention, community development and Indigenous rights. He is an assistant professor of human and social development at the School of Child and Youth Care and a fellow in the Centre for Youth and Society at the University of Victoria.

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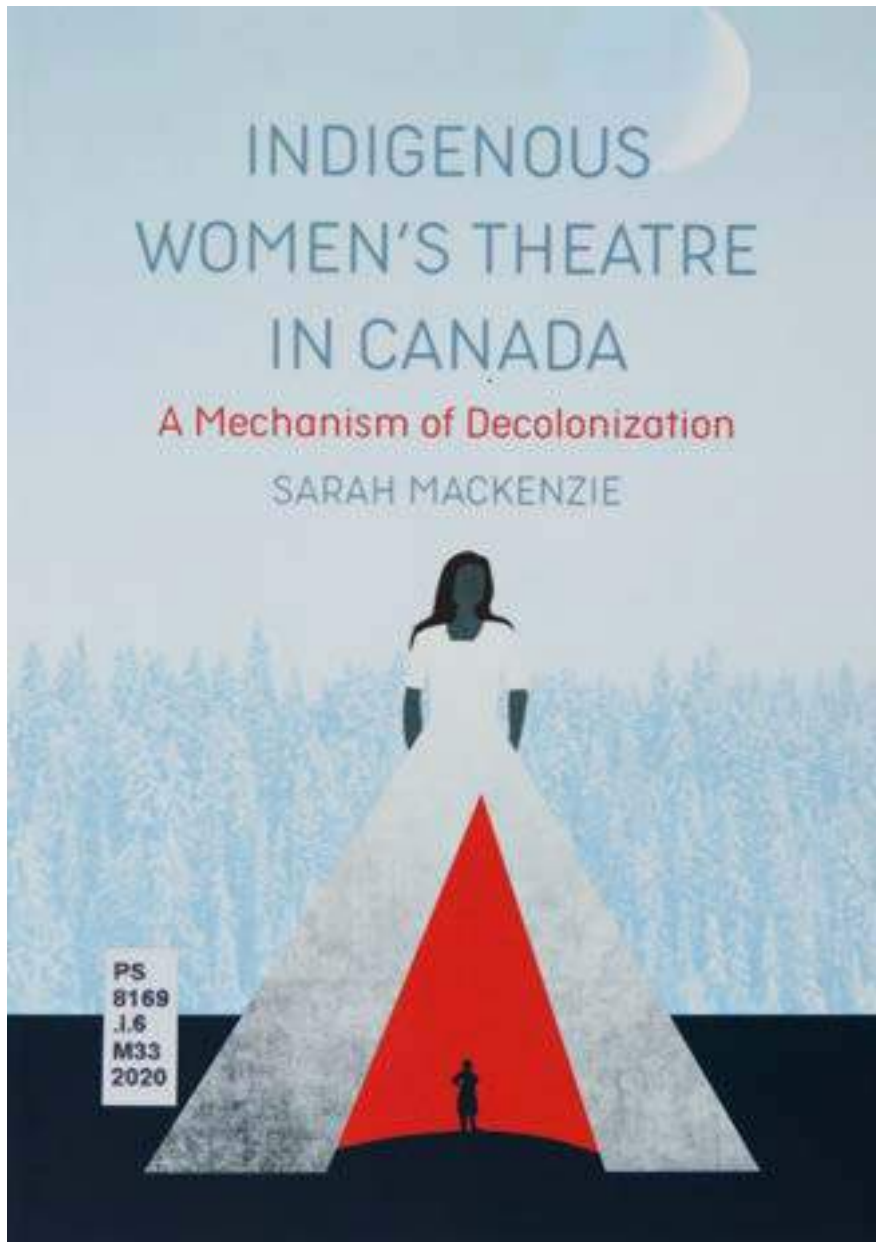
9781553280555

INDIGENOUS WOMEN'S THEATRE IN CANADA

A Mechanism of Decolonization

SARAH MACKENZIE

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Despite an increase in the number of Indigenous playwrights in Canada, most critical and academic work continues to be dominated by male dramatists, leaving female writers on the margins. In *Indigenous Women's Theatre in Canada*, Sarah Mackenzie addresses this gap by focusing on plays by Indigenous women that were written and produced in the sociocultural milieu of twentieth- and twenty-first-century Canada.

Closely analyzing dramatic texts by Monique Mojica, Marie Clements and Yvette Nolan, Mackenzie explores representations of gendered colonialist violence in order to determine the varying ways in which these representations are employed subversively and informatively by Indigenous women. These plays provide an avenue for individual and cultural healing by deconstructing some of the harmful ideological work performed by colonial misrepresentations of Indigeneity and by demonstrating the strength and persistence of Indigenous women, offering a space in which decolonial futurisms can be envisioned.

In this unique work, Mackenzie suggests that colonialist misrepresentations of Indigenous women have served to perpetuate demeaning stereotypes, justifying devaluation of and violence against Indigenous women. Most significantly, however, she argues that resistant representations in Indigenous women's dramatic writing and production work in direct opposition to such representational and manifest violence.

SARAH MACKENZIE is an Anishinaabe/Métis/Scottish feminist scholar and activist based in Ottawa. Her work focuses particularly on redressing colonial violence by engaging with decolonial aesthetics.



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PATHWAYS of RECONCILIATION

*Indigenous and Settler Approaches to
Implementing the TRC's Calls to Action*

Edited by Aimée Craft and Paulette Regan

Indigenous Studies / Reconciliation

"How can we participate in reconciliation?" This question has been asked by many in Canada since the Truth and Reconciliation Commission (TRC) released its Calls to Action in 2015. This volume explores the legacy of residential schools.



Recognizing that reconciliation is not only an ultimate goal, but a decolonizing process that embodies everyday acts of resistance, resurgence, and solidarity, coupled with renewed commitments to justice, dialogue, and relationship-building, *Pathways of Reconciliation* helps readers find their way forward.

The essays in this volume address themes of reframing, learning and healing, researching, and living. They engage with different approaches to reconciliation and illustrate the complexities of the reconciliation process. Writing from Indigenous and non-Indigenous perspectives, seventeen contributors reflect a diversity of responses to TRC's Calls to Action to all Canadians.

"*Pathways of Reconciliation* alerts Canadians to what must be done if we are to seriously embrace the goal of decolonizing relations with Indigenous peoples."

—Peter Russell, Professor Emeritus, Political Science, University of Toronto

Aimée Craft is an Anishinaabe-Métis lawyer from Treaty 1 territory in Manitoba. She is an Associate Professor at the Faculty of Common Law, University of Ottawa.

Paulette Regan is an independent scholar, researcher, public educator, and co-facilitator of an intercultural history and reconciliation education workshop series.

Contributors: Peter Bush, Tracey Carr, Brian Charrier, Mary Anne Clarke, Rachel (Yácaatál) George, Erica Jurgens, Régine Uwibereyebo King, Sheryl Lightfoot, David B. MacDonald, Benjamin Maiangwa, Cody O'Neil, Cathy Roche, John Sinclair, Andrea Walsh, Melanie Zorba

Perceptions on Truth and Reconciliation



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St Anthony's: Roman Catholic Residential School Onion Lake 1893-1968



"A photo of the residential school in the 1900s with the students and staff standing in front."

In 1913 there was a fire that had started in the girls' lavatory. The construction of the new school was announced in 1925.

The Roman Catholic residential school was established in 1893. The school initially allowed 25 students as boarders under federal grant money. In the early years of the school the staff felt limited by the fund received. "As a solution Indian Agent George G. Mann wrote to the principal that 'the Indians will supply the lumber for making desks, cupboards, blackboards, and tables.'" The school remained open until 1968.



These three photos are of students from St. Anthony's residential school. The photos are dated 1920. The students were dressed for an event, but no information has been found on what it was.

Students were not allowed to speak the Cree language. Principal Centre wrote in his 1898 report that "The Cree language is not heard [sic] in the school, not a word is spoken among the pupils; they seem to prefer English now. The little ones even speak English to their parents, who do not understand what they say."



A photo of St. Anthony's residential school circa 1950. Construction of the new school took place in the late 1920s."

Gordon Indian Residential School 1889-1976



"After she left there were no sounds to be heard, I felt scared. Then the anger and fear, and the pain and sorrow I held in my chest, and I broke down and cried. There was no one to witness this, no one to get mad at me for crying, and no one to care for and comfort me. I was alone." -Wes Finlay



"The incidents represent a continued, long-term harm for boys that position gave [William Starr] access to... [He] deceived the innocent and the unaware, stole their right to childhood and planned the seed for great psychological damage." -Justice William Leveson



"There was the brazier. They fed us just enough. I remember getting punished. We were made to kneel on ironsticks. One kid got a slap in the back of the head and fell off the brazier... I ran away from the school four times and got strapped for it." -Lawrence Plett

Round Lake Residential School 1886-1950

Round Lake Residential School opened in 1886 as part of Treaty number 4. The school was located in the Qu'Appelle Valley at the east end of Round Lake in the Crooked Lake Agency.



Children on the school steps with a teacher.

Round Lake Residential School was described as "one of the most dilapidated residential school buildings in existence."

-Colonel Jones, 1950



"Students in Theatrical Costume"



"Students in Theatrical Costume."

In 1929 Miss Affleck, a teacher at Round Lake, complained about the conditions of the students, and as a result she was fired. She stated, "To almost everything at Round Lake there are two sides, the side that goes in the report and that spectators see, and the side that exists from day to day."

In 1912 twelve parents of students at Round Lake school complained of abusive discipline, but it was not investigated because it was believed the staff was overworked due to an illness epidemic."



Children in line during that began every school day."



Girls' Choir, 1915 provincial championships with school principal, his wife and the choir teacher."



Power through Testimony

Reframing Residential Schools in
the Age of Reconciliation

Edited by Brieg Capitaine and Karine Vanthuyne



A groundbreaking assessment of the
survivors to reframe — through over **402002354625** — how

Canadians think about residential schools and their long-term
impact on individuals, families, communities, and the nation.

Power through Testimony documents how survivors are remembering
and reframing our understanding of residential schools in the wake of the
2007 Indian Residential Schools Settlement Agreement and the Truth and
Reconciliation Commission (TRC), a forum for survivors, families, and
communities to share their memories and stories with the Canadian public.
The commission closed and reported in 2015, and this timely volume reveals
what happened on the ground.

Drawing on field research during the commission and in local communities,
these insightful essays document how residential schools have been
understood and represented by various groups and individuals over time;
how survivors are undermining colonial narratives about residential
schools; and how the churches and former school staff are receiving or
resisting the “new” residential school story.

Ultimately, *Power through Testimony* questions the power of the TRC
to unsettle dominant colonial narratives about residential schools and
transform the relationship between Indigenous people and Canadian society.

Brieg Capitaine is a professor of sociology at the School of Sociological
and Anthropological Studies at the University of Ottawa.

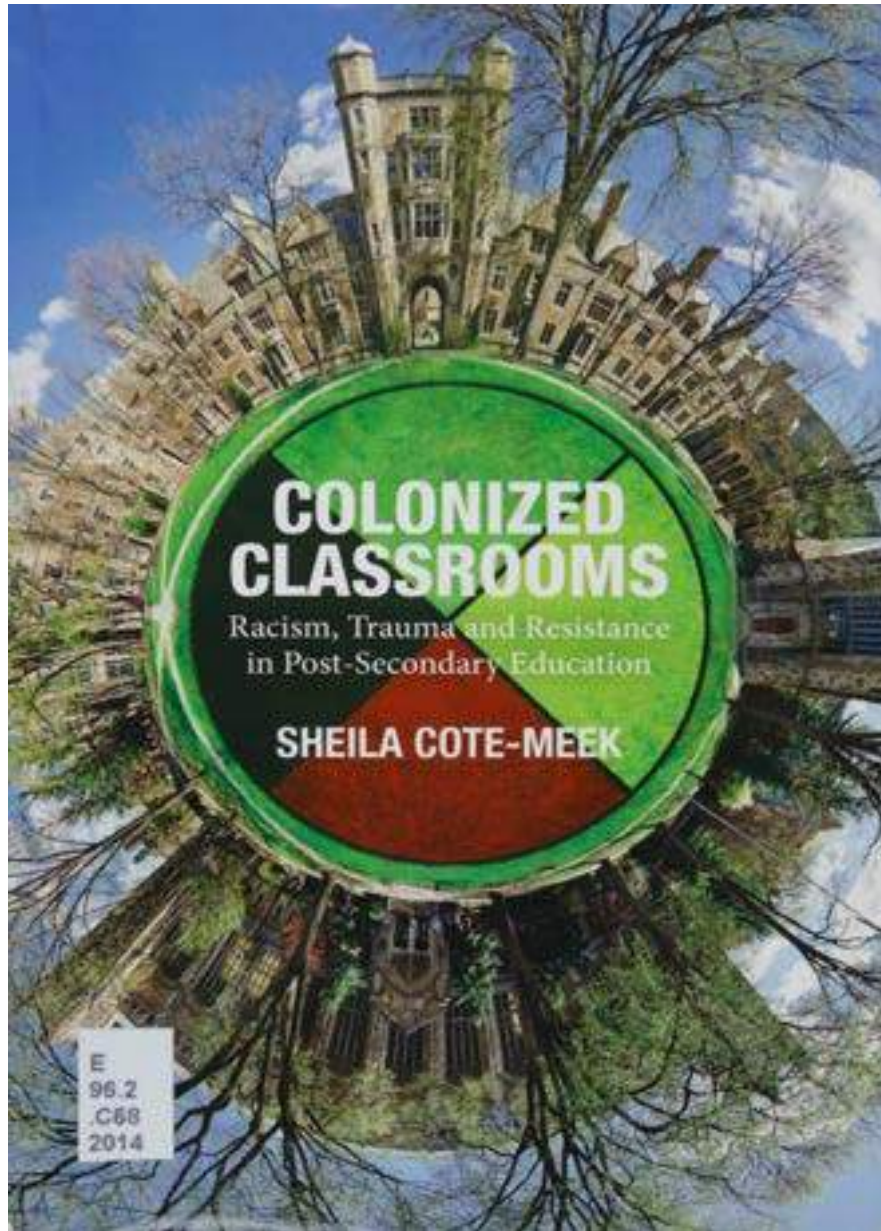
Karine Vanthuyne is an associate professor of anthropology at the School of
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In *Colonized Classrooms*, Sheila Cote-Meek discusses how Aboriginal students confront narratives of colonial violence in the post-secondary classroom, while they are, at the same time, living and experiencing colonial violence on a daily basis. Enduring colonialism has ensured that Aboriginal people remain marginalized in Canadian society and that racialized constructions of Aboriginal people are entrenched in the minds of non-Aboriginal individuals. This in turn creates an educational experience that is painful, alienating and discriminatory for Aboriginal students. Aboriginal professors are marginalized as well, pushed to the fringes of academia in what often become racialized departments of Native or Indigenous Studies.

Basing her analysis on interviews with Aboriginal students, teachers and Elders, Cote-Meek deftly illustrates how the violence of colonization is not a distant experience, but one that is being negotiated every day in universities and colleges across Canada.



Sheila Cote-Meek is an Anishnaabe-Kwe from the Teme-Aagama Anishnabai. She is associate vice-president of Academic and Indigenous Programs as well as a professor in the School of Indigenous Relations at Laurentian University.



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THIS BENEVOLENT EXPERIMENT

Andrew
Woolford

INDIGENOUS BOARDING SCHOOLS,
GENOCIDE, AND REDRESS IN CANADA AND THE UNITED STATES

INDIGENOUS STUDIES | CANADIAN HISTORY

"Canadians are un-
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—Mary-Ellen Kelm, Professor, Department of History, Simon Fraser University

At the end of the nineteenth century, Indigenous boarding schools were touted as the means for solving the "Indian problem" in both Canada and the United States.

With the goal of permanently transforming Indigenous young people into Europeanized colonial subjects, the schools were ultimately a means for eliminating Indigenous communities as obstacles to land acquisition, resource extraction, and nation building.

Andrew Woolford analyzes the formulation of the "Indian problem" as a policy concern in the United States and Canada and examines how the "solution" of Indigenous boarding schools was implemented in Manitoba and New Mexico through complex chains that included multiple government offices, a variety of staff, Indigenous peoples, and even nonhuman factors such as poverty, disease, and space.

The genocidal project inherent in these boarding schools, however, did not unfold in either nation without diversion, resistance, and unintended consequences. Because of differing historical, political, and structural influences, the two countries have arrived at two very different responses to the harms caused by assimilative education.

Inspired by the signing of the 2006 Residential School Settlement Agreement in Canada, which provided compensation for survivors of residential schools and established the Truth and Reconciliation Commission of Canada, *This Benevolent Experiment* offers a multi-layered, comparative analysis of Indigenous boarding schools in the United States and Canada.

Andrew Woolford is a professor of sociology at the University of Manitoba and a recipient of the Fabrigy-Schott Award.

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Justice and Reconciliation

The Legacy of Indian Residential Schools and the Journey Toward Reconciliation

A Resource for Congregations
The United Church of Canada



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Justice and Reconciliation

The Legacy of Indian Residential Schools and the Journey Toward Reconciliation

A Resource for Congregations

This landmark resource for United Church people tells the story of one of the most important issues for Canadians today – that of the Indian residential schools.

Justice and Reconciliation explores the history of a developing nation and its impact on Aboriginal peoples, the decision to create residential schools, and the involvement of the Christian church in the schools.

This resource includes sections on the theologies of truth-telling, lamentation, repentance, and seeking justice, as well as information on how individuals, congregations, and communities within The United Church of Canada might share in the mission to forge a new and just relationship with our Aboriginal brothers and sisters.

Justice and Reconciliation helps us understand how we all have a share in the story of the residential schools, and invites us to respond to this legacy in ways that build justice, reconciliation, and relationship.





BEYOND THE ORANGE SHIRT STORY

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Phyllis Webstad

A collection of stories from family and friends of
Phyllis Webstad before, during, and after their
Residential School experiences.



Beyond the Orange Shirt Story is a unique collection of truths, as told by Phyllis Webstad's family and others, that will give readers an up-close look at what life was like before, during, and after their Residential School experiences. In this book, Survivors and Intergenerational Survivors share their stories authentically and in their own words. Phyllis Webstad is a Residential School Survivor and founder of the Orange Shirt Day movement. Phyllis has carefully selected stories to help Canadians educate themselves and gain a deeper understanding of the impacts of the Residential School System. Readers of this book will become more aware of a number of challenges faced by many Indigenous peoples in Canada. With this awareness comes learning and unlearning, understanding, acceptance, and change. Phyllis's hope is that all Canadians honour the lives and experiences of Survivors and their families as they go *Beyond the Orange Shirt Story*.



The Final Report of the
Truth and Reconciliation
Commission of Canada

VOLUME 6

Canada's Residential Schools

Reconciliation

Indigenous studies, Canadian history



202002334576

Between 1867 and 2000, the Canadian government sent over 150,000 Aboriginal children to residential schools across the country. Government officials and missionaries agreed that in order to "civilize and Christianize" Aboriginal children, it was necessary to separate them from their parents and their home communities.

For children, life in these schools was lonely and alien. Discipline was harsh, and daily life was highly regimented. Aboriginal languages and cultures were denigrated and suppressed. Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers.

Legal action by the schools' former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008. The product of over six years of research, the Commission's final report outlines the history and legacy of the schools, and charts a pathway towards reconciliation.

Canada's Residential Schools: Reconciliation documents the complexities, challenges, and possibilities of reconciliation by presenting the findings of public testimonies from residential school Survivors and others who participated in the TRC's national events and community hearings. For many Aboriginal people, reconciliation is foremost about healing families and communities, and revitalizing Indigenous cultures, languages, spirituality, law, and governance systems. For governments, building a respectful relationship involves dismantling a centuries-old political and bureaucratic culture in which, all too often, policies and programs are still based on failed notions of assimilation. For churches, demonstrating long-term commitment to reconciliation requires atoning for harmful actions in the residential schools, respecting Indigenous spirituality, and supporting Indigenous peoples' struggles for justice and equity. Schools must teach Canadian history in ways that foster mutual respect, empathy, and engagement. All Canadian children and youth deserve to know what happened in the residential schools and to appreciate the rich history and collective knowledge of Indigenous peoples. This volume also emphasizes the important role of public memory in the reconciliation process, as well as the role of Canadian society, including the corporate and non-profit sectors, the media, and the sports community.

The Commission urges Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. While Aboriginal peoples are victims of violence and discrimination, they are also holders of Treaty, Aboriginal, and human rights and have a critical role to play in reconciliation. All Canadians must understand how traditional First Nations, Inuit, and Métis approaches to resolving conflict, repairing harm, and restoring relationships can inform the reconciliation process. The TRC's Calls to Action identify the concrete steps that must be taken to ensure that our children and grandchildren can live together in dignity, peace, and prosperity on these lands we now share.

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(Sarah Carter and Arthur J. Ray, Editors)

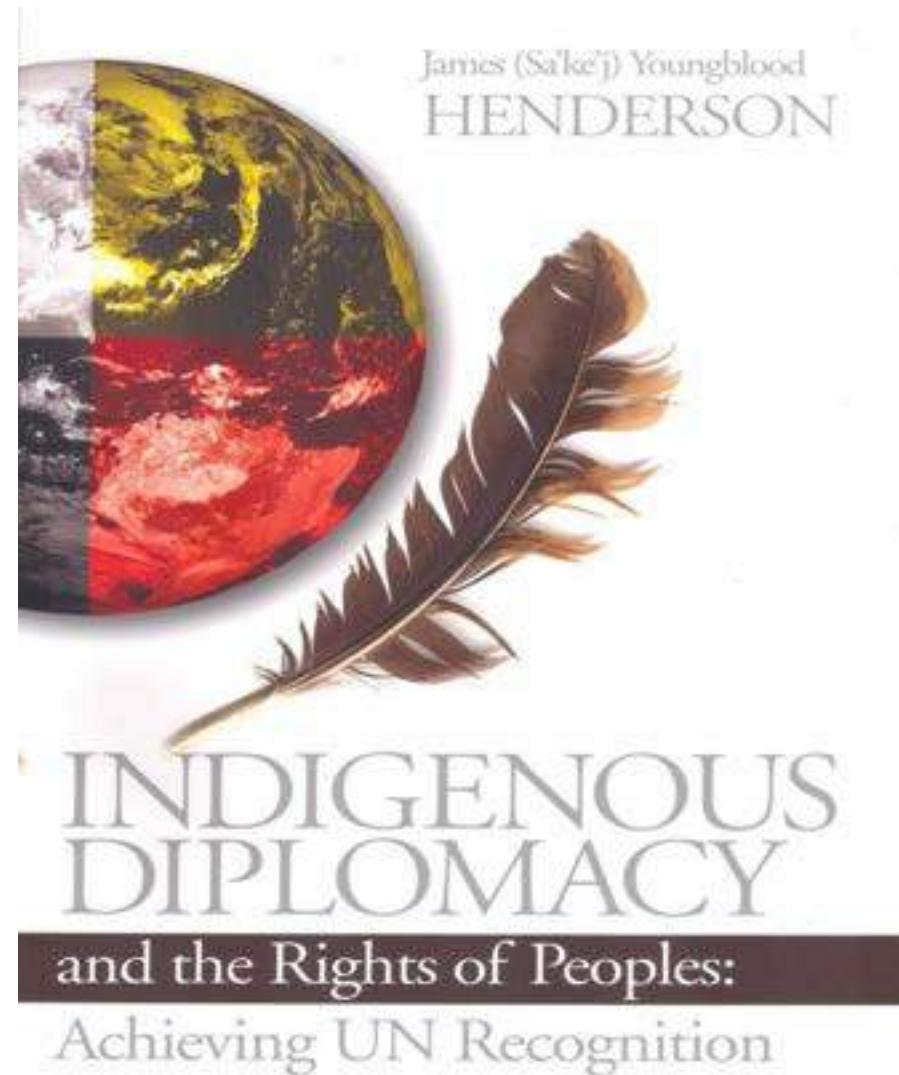
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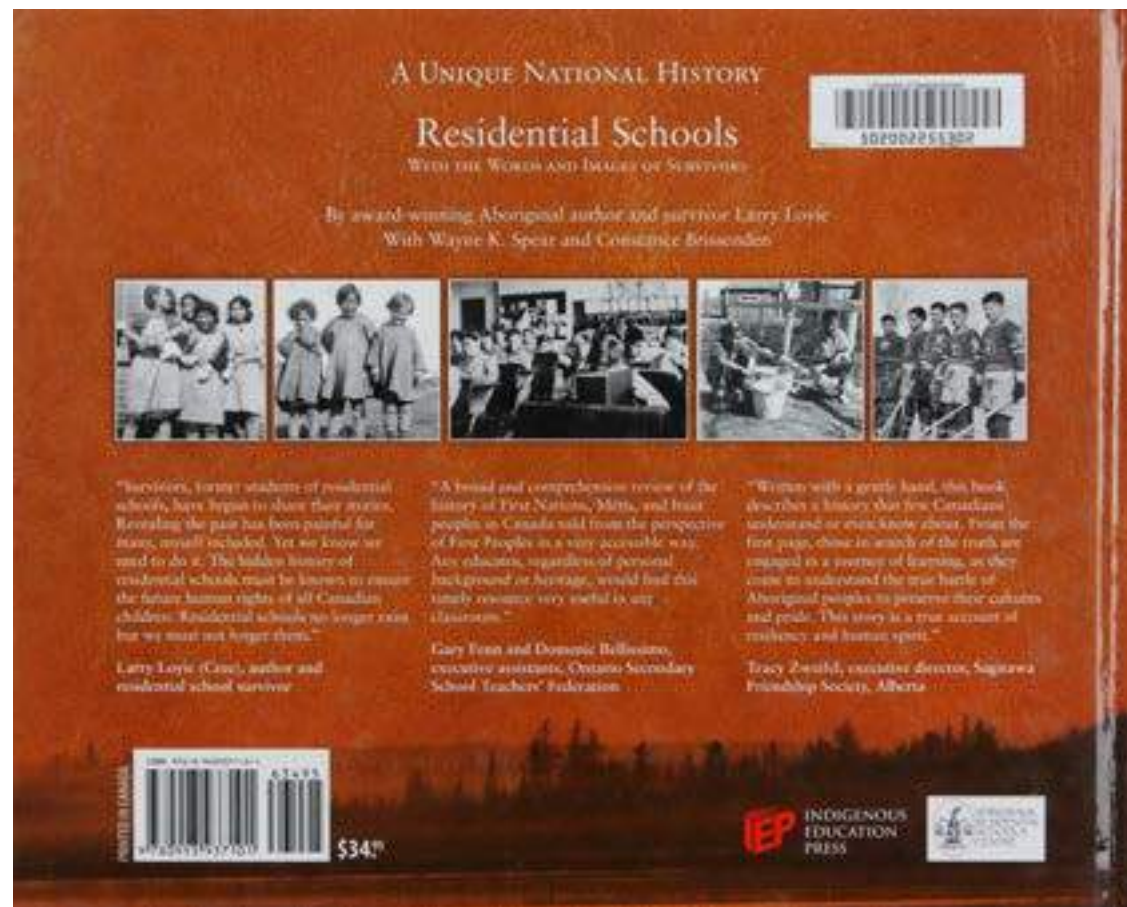
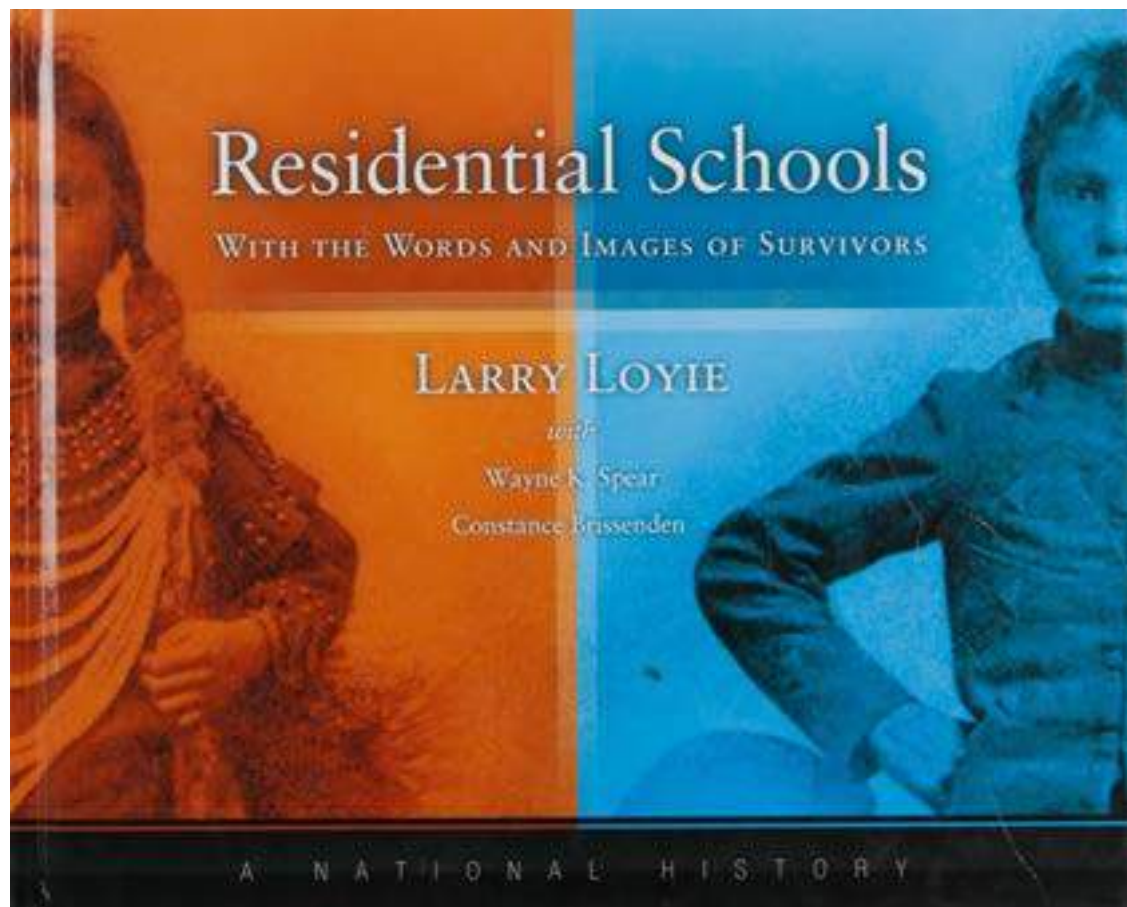
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Documents the generation-long struggle that led ultimately to the adoption of the "Declaration on the Rights of Indigenous Peoples" by the United Nations General Assembly and discusses what must be done within the Canadian context and beyond to achieve the full potential of the declaration. 2008





TRUTH & INDIGNATION



Canada's Truth and Reconciliation Commission
on Indian Residential Schools

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2013

Ronald Niezen

"A rare combination of intellectual poetry and absolutely necessary social science. This study of Canada's attempts to come to public and national terms with one of its darkest legacies can and must be read on a number of different levels: as a superb and sophisticated ethnographic encounter with the ongoing Truth and Reconciliation Commission (TRC), as an innovative reflection on the amorphousness of its multiple and shifting objects, and as a profound meditation on the public categories to capture, shape, and mobilize sentiment." —MICHAEL DOODALE, GEORGE MASON UNIVERSITY



"A unique chronicle that unsettles our tidy assumptions. Posing questions surrounding injustice and recognition, and the wider implications of the impact of residential schools, Niezen pushes the boundaries of our understanding of what the Truth and Reconciliation Commission can and should mean." —JOANNA QUINN, CENTRE FOR TRANSITIONAL JUSTICE, WESTERN UNIVERSITY

"A skeptical yet sympathetic analysis of how Canada's Truth and Reconciliation Commission creates narrative, history, victims, and perpetrators. Niezen interviewed priests, brothers, and nuns as well as former inmates of Canada's residential schools, and sat in on hearings. A brilliant book." —RHODA HOWARD-HASSMANN, WILFRID LAURIER UNIVERSITY

Truth and Indignation offers the first close and critical assessment of a Truth and Reconciliation Commission as it is unfolding. Niezen uses interviews with survivors and Oblate priests and nuns, as well as testimonies, texts, and visual materials produced by the Commission to raise important questions: What makes Canada's TRC different from others around the world? What kinds of narratives are emerging and what does that mean for reconciliation, transitional justice, and conceptions of traumatic memory? What happens to the ultimate goal of reconciliation when a large part of the testimony—that of nuns, priests, and government officials—is scarcely evident

in the Commission's proceedings? Thoughtful, provocative, and uncompromising in the need to tell the "truth" as he sees it, Niezen offers an important contribution to our understanding of TRC processes in general, and the Canadian experience in particular.

RONALD NIEZEN is the Katharine A. Pearson Chair in Civil Society and Public Policy at McGill University. He has published widely in the area of indigenous peoples and human rights and is the author, most recently, of *Public Justice and the Anthropology of Law* (2010) and *The Rediscovered Self: Indigenous Identity and Cultural Justice* (2009).

Cover image: Luke Mason. Detail from *The Medicine Box*, a red cedar bentwood box commissioned by the TRC/Canadian Department of Indian Affairs. Copyright © Abbey Mason Photography.

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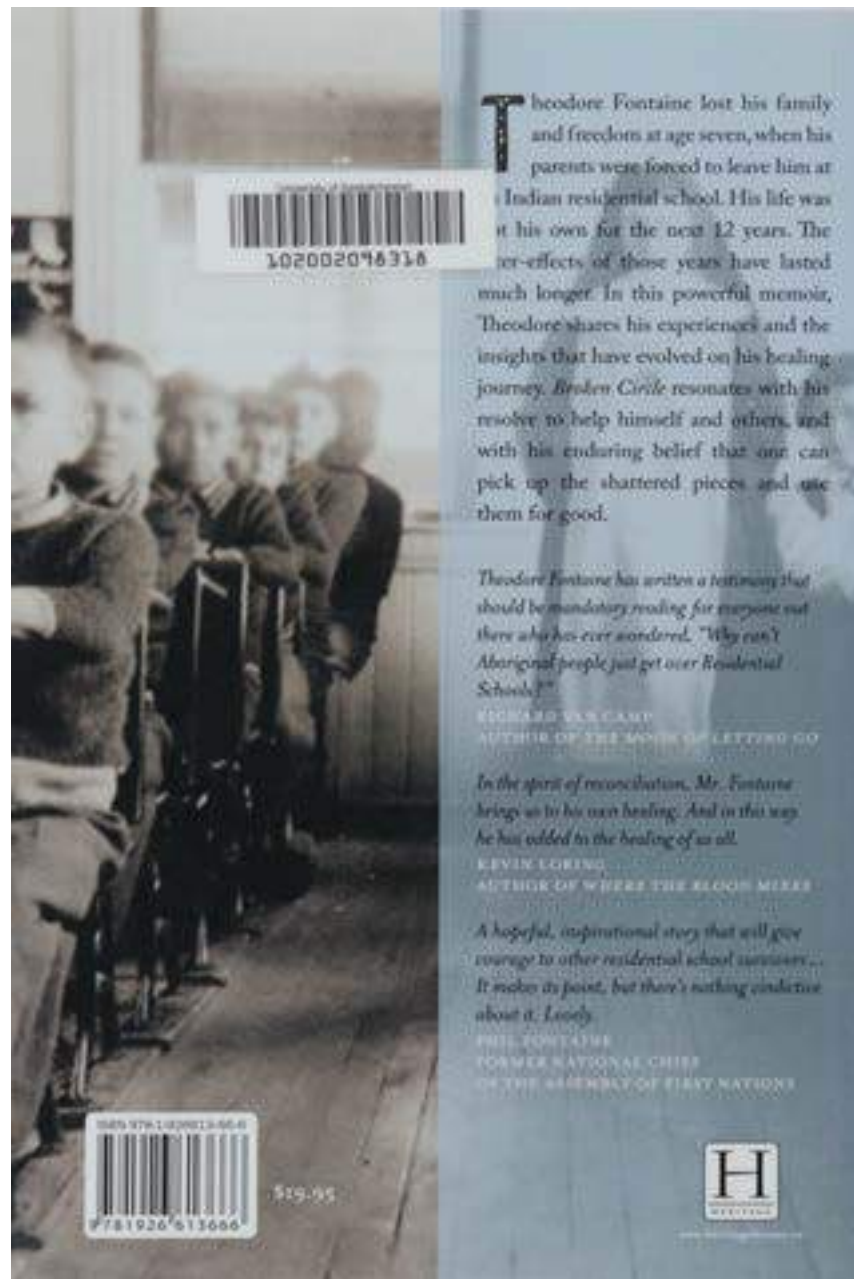
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BROKEN CIRCLE

The Dark Legacy of
INDIAN RESIDENTIAL SCHOOLS

A Memoir

THEODORE FONTAINE



Theodore Fontaine lost his family and freedom at age seven, when his parents were forced to leave him at an Indian residential school. His life was not his own for the next 12 years. The long-term effects of those years have lasted much longer. In this powerful memoir, Theodore shares his experiences and the insights that have evolved on his healing journey. *Broken Circle* resonates with his resolve to help himself and others, and with his enduring belief that one can pick up the shattered pieces and use them for good.

Theodore Fontaine has written a testimony that should be mandatory reading for everyone out there who has ever wondered, "Why can't Aboriginal people just get over Residential School?"

RICHARD VAN CAMP
AUTHOR OF *THE MAN IN LETTERS GO*

In the spirit of reconciliation, Mr. Fontaine brings us to his own healing. And in this way he has added to the healing of us all.

KEVIN LORING
AUTHOR OF *WHERE THE BLOOM MIXES*

A hopeful, inspirational story that will give courage to other residential school survivors... It makes its point, but there's nothing condescending about it. Lovely.

PHIL FONTAINE
FORMER NATIONAL CHIEF
OF THE ASSEMBLY OF FIRST NATIONS



The Final Report of the
Truth and Reconciliation
Commission of Canada

The Legacy

VOLUME 5

Canada's Residential Schools

Indigenous studies, Canadian history



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Between 1867 and 2000, the Canadian government sent over 150,000 Aboriginal children to residential schools across the country. Government officials and missionaries agreed that in order to "civilize and Christianize" Aboriginal children, it was necessary to separate them from their parents and their home communities.

For children, life in these schools was lonely and alien. Discipline was harsh, and daily life was highly regimented. Aboriginal languages and cultures were denigrated and suppressed. Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers.

Legal action by the schools' former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008. The product of over six years of research, the Commission's final report outlines the history and legacy of the schools, and charts a pathway towards reconciliation.

Canada's Residential Schools: The Legacy describes what Canada must do to overcome the schools' tragic legacy and move towards reconciliation with the country's first peoples. For over 125 years, Aboriginal children suffered abuse and neglect in residential schools run by the Canadian government and by churches. They were taken from their families and communities and confined in large, frightening institutions where they were cut off from their culture and punished for speaking their own language. Infectious diseases claimed the lives of many students and those who survived lived in harsh and alienating conditions. There was little compassion and little education in most of Canada's residential schools.

Although Canada has formally apologized for the residential school system and has compensated its survivors, the damaging legacy of the schools continues to this day. This volume examines the long shadow that the residential schools have cast over the lives of Aboriginal Canadians who are more likely to live in poverty, more likely to be in ill health and die sooner, more likely to have their children taken from them, and more likely to be imprisoned than other Canadians. The disappearance of many Indigenous languages and the erosion of cultural traditions and languages also have their roots in residential schools.

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Finding My Talk



*How Fourteen Native Women Reclaimed
Their Lives after Residential School*

Agnes Grant

Native American Studies

"The experiential stories of fourteen women, all survivors of the residential school system, are compelling and emotionally stirring. Finding My Talk tells some of the multitude of stories that can and should be shared. This book is a vital step in the healing of First Nations, who suffer not only the direct but also the generational effects of the residential experience."

—Phil Fontaine, National Chief,
Assembly of First Nations, Ottawa, Ontario

When residential schools opened in the 1830s, First Nations envisioned their children learning in a nurturing environment, staffed with their own teachers, ministers, and interpreters. Instead, students were taught by outsiders, regularly forced to renounce their cultures and languages, and some were subjected to degradations and abuses that left severe emotional scars for generations.

In Finding My Talk, fourteen Aboriginal women who attended residential schools, or whose lives were affected by the schools, reflect on their experiences. They describe their years in residential schools across Canada and how they overcame tremendous obstacles to become strong and independent members of Aboriginal cultures. Dr. Agnes Grant's painstaking research and interview methods ensure that it is the women's voices we hear in Finding My Talk, and that these women are viewed as members of today's global society, not only as victims of their past.



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The Fallen Feather

Indian Industrial Residential Schools and Canadian Confederation



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The Fallen Feather

Indian Industrial Residential Schools and Canadian Confederation

"It is important
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National Chief Phil Fontaine

that the Residential Schools
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jian fact in the country. And
ously we could never be."

Between 1879 and 1986, upwards of 100,000 children in Canada were forcibly removed and placed into Indian Industrial Residential Schools. Their unique culture was stripped away to be replaced with a foreign European identity. Their family ties were cut, parents were forbidden to visit their children, and the children were prevented from returning home.

This video and accompanying text provides an in-depth critical analysis of the driving forces behind the creation of Canadian Indian Residential Schools using historical source documents, survivors' personal testimonies, and detailed analysis from community leaders.

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PAULETTE REGAN

UNSETTLING THE SETTLER WITHIN

Indian Residential Schools,
Truth Telling, and Reconciliation
in Canada

"This book is significant not only as it concerns relations between Indigenous peoples and Canadians; it will be of interest to a much broader audience in multicultural settings of many countries. Regan's personal and professional experiences have affected her writing and her ability to combine scholarly discourse with personal accounts in ways that buttress the book's credibility and make it a must-read for anyone interested in reconciliation between peoples."

- L. Michelle LeBaron, Professor of Law and Director,
UBC Program on Dispute Resolution

In 2008 the Canadian government apologized to the victims of the notorious Indian residential school system, and established a Truth and Reconciliation Commission whose goal was to mend the deep rifts between Aboriginal peoples and the settler society that engineered the system.

Unsettling the Settler Within argues that in order to truly participate in the transformative possibilities of reconciliation, non-Aboriginal Canadians must undergo their own process of decolonization. They must relinquish the persistent myth of themselves as peace-makers and acknowledge the destructive legacy of a society that has stubbornly ignored and devalued Indigenous experience. Today's truth and reconciliation processes must make space for an Indigenous historical counter-narrative in order to avoid perpetuating a colonial relationship between Aboriginal and settler peoples.

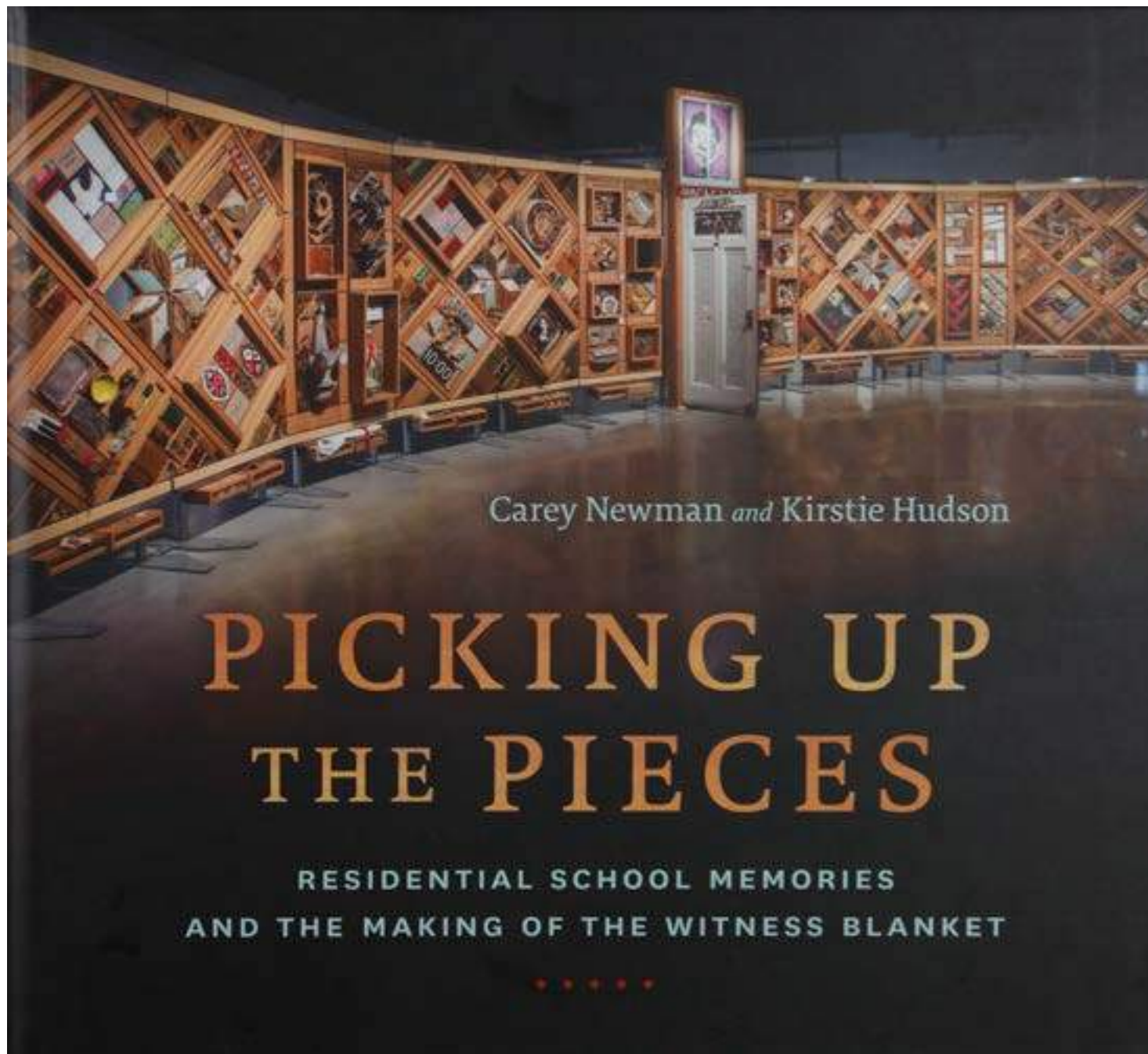
A compassionate call to action, this powerful book offers all Canadians - both Indigenous and not - a new way of approaching the critical task of healing the wounds left by the residential school system.

PAULETTE REGAN is Director of Research for the Truth and Reconciliation Commission of Canada. She holds a PhD from the Indigenous Governance Program at the University of Victoria.



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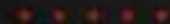
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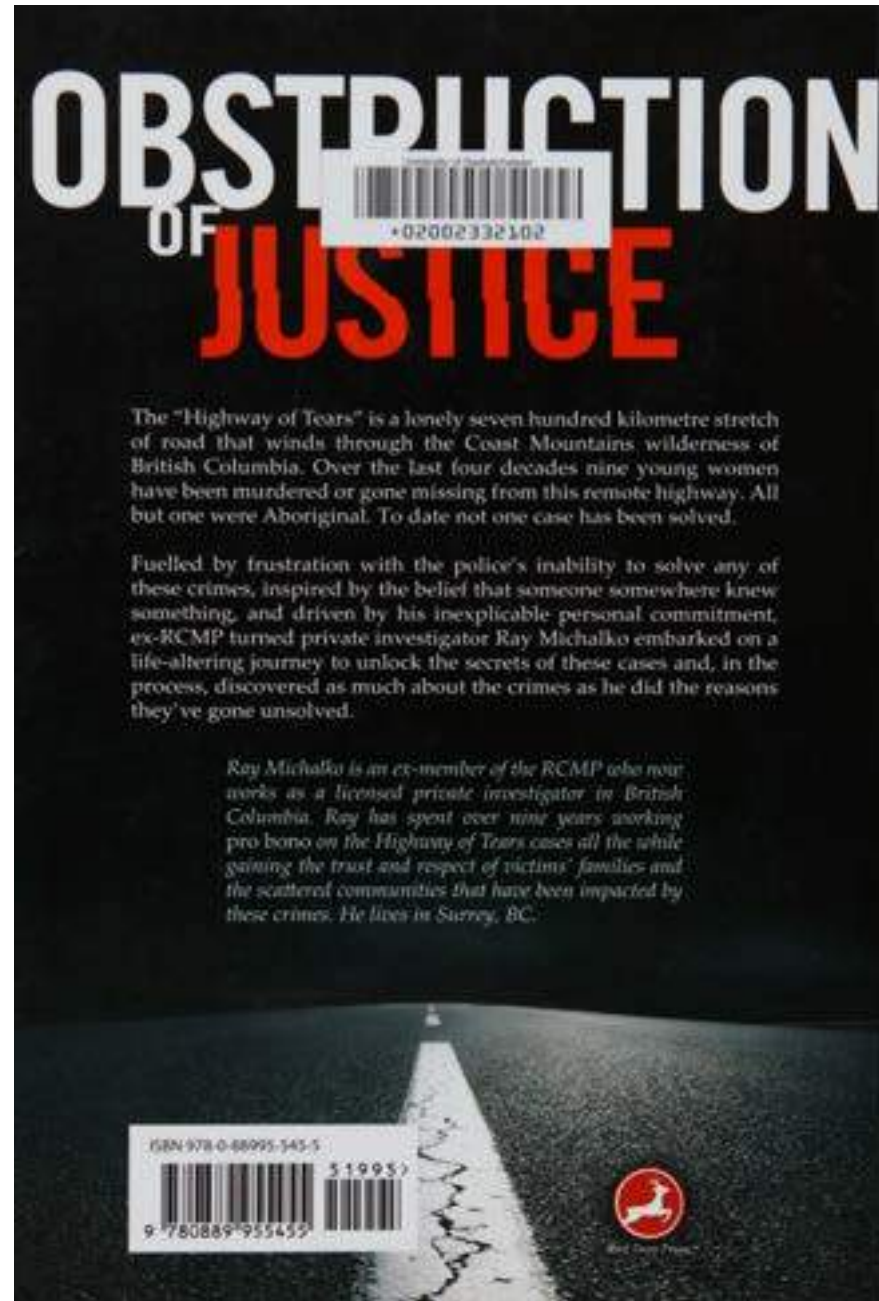
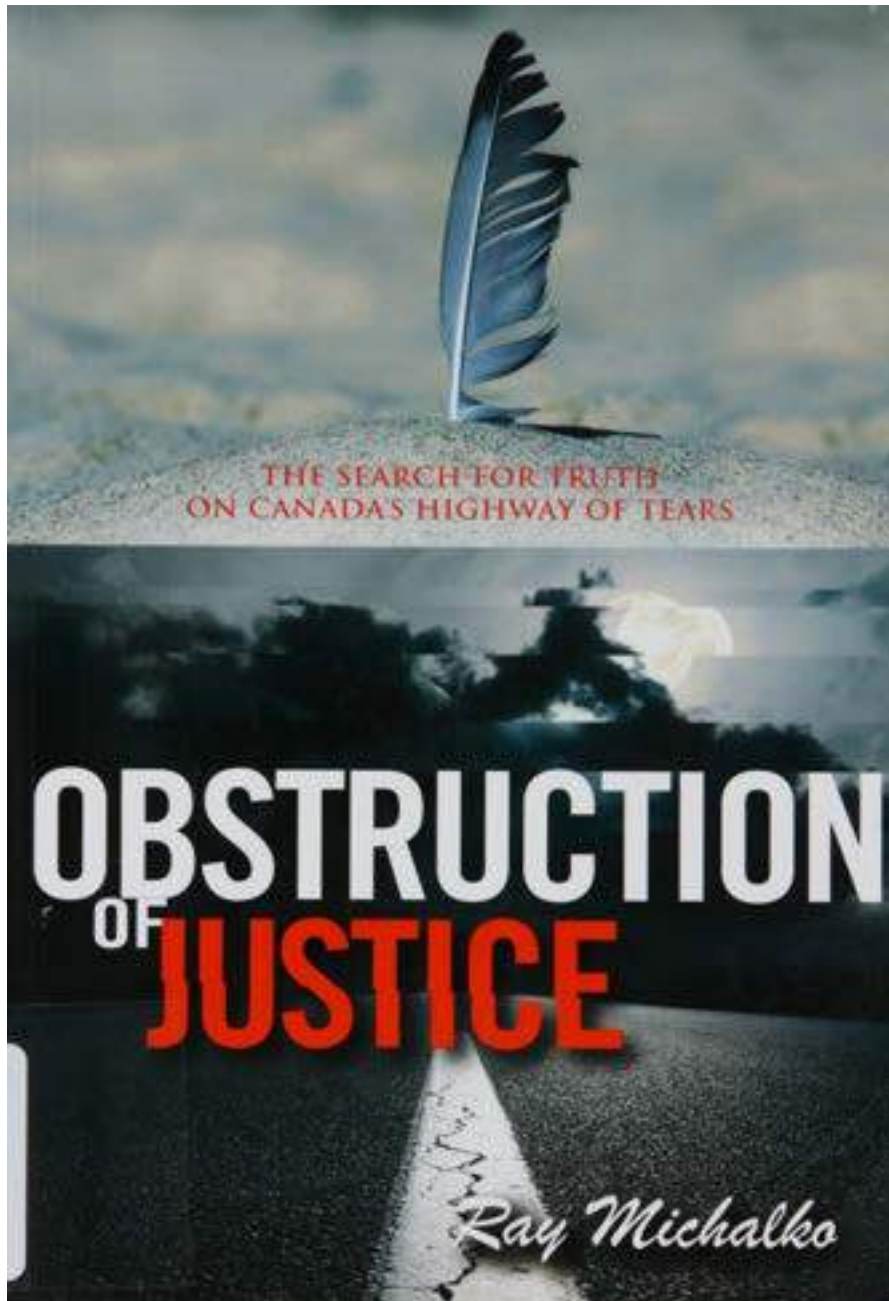


Carey Newman *and* Kirstie Hudson

PICKING UP THE PIECES

RESIDENTIAL SCHOOL MEMORIES
AND THE MAKING OF THE WITNESS BLANKET





The New Resource Wars

**Native and Environmental
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For Donald Marshall, Jr.,
being innocent just
wasn't good enough...

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JUSTICE DENIED

"...a powerful re-creation of the Marshall story...an affecting and judicious chronicle of the sorry train of accidents, negligence and deceit that robbed Marshall of his youth."

—Glen Allen, *Maclean's Magazine*

"...a rewarding and supremely entertaining experience. *Justice Denied* is a fine film about a deplorable incident in Canadian history."

—John Griffin, *The Montreal Gazette*

He was only seventeen when he was sentenced to life imprisonment for murder. At first, nobody believed him, including his parents — but he was innocent. For eleven years he managed to survive in a maximum-security penitentiary with some of the country's most violent criminals until, by a series of bizarre coincidences, the real murderer was discovered.

The case of Donald Marshall, Jr., a Miqmaq Indian, is one of the most tragic and controversial in the history of the Canadian legal system. Based on the best-selling book by Michael Harris, *Justice Denied* is a searing indictment of "white man's justice" that traces the dramatic events leading to Marshall's arrest, his trial and nightmarish prison ordeal.

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PRINCIPAL CAST

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AS DONALD MARSHALL, JR.

WITH

Thomas Pascher
as John MacInnes

Wayne Robson
as Roy Edsary

Peter MacNeil
as Harry Wheaton

J.W. Carroll
as Jim Carroll

Daniel MacIvor
as Jimmy MacNeil

Neva Marshall
as Maynard Cham

Vincent Murray
as John Pratico

Ron White
as Donald C. MacNeil, O.C.

Donald Marshall, Sr.
as himself

Caroline Marshall
as herself

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Mike Mahoney

Director of Photography
David de Volpi

Original Music
Jean-Cristien

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Colin Neale

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FINAL REPORT OF THE TRUTH AND RECONCILIATION COMMISSION OF CANADA

VOLUME ONE: SUMMARY

*Honouring the Truth,
Reconciling for the Future*



Truth and
Reconciliation
Commission of Canada



THIS IS THE FINAL REPORT of Canada's Truth and Reconciliation Commission and its six-year investigation of the residential school system for Aboriginal youth. This summary volume includes the history of residential schools, the legacy of that school system, and the full text of the Commission's 94 recommendations.

This report lays bare a part of Canada's history that until recently was little-known to most non-Aboriginal Canadians. The Commission describes the logic of the colonization of Canada's territories, and why and how policy and practice developed to put an end to the existence of distinct societies of Aboriginal peoples.

Using excerpts from the powerful testimony of Survivors, this report documents how the residential school system forced children into institutions where they were forbidden to speak their language, required to discard their clothing in favour of institutional wear, given inadequate food, housed in inferior and fire-prone buildings, required to work when they should have been learning, and subjected to emotional, psychological, and often physical and sexual abuse.

More than 80,000 (a number that has increased to more than 90,000) Survivors have been compensated financially by the Government of Canada for their experiences in residential schools, but the legacy is ongoing. This report explains how the residential school experience is connected to personal, family, and social issues today like drug and alcohol abuse and high rates of suicide. The Commissioners document the drastic decline in the presence of Aboriginal languages, even as Survivors and others work to maintain their distinctive culture, traditions, and governance.

The Commission concluded that the historical experience of residential schools constituted an act of cultural genocide by Canadian government authorities. The report offers 94 recommendations for governments, churches, public institutions, and non-Aboriginal Canadians as a path to move from apology to true reconciliation that can be embraced by all Canadians.



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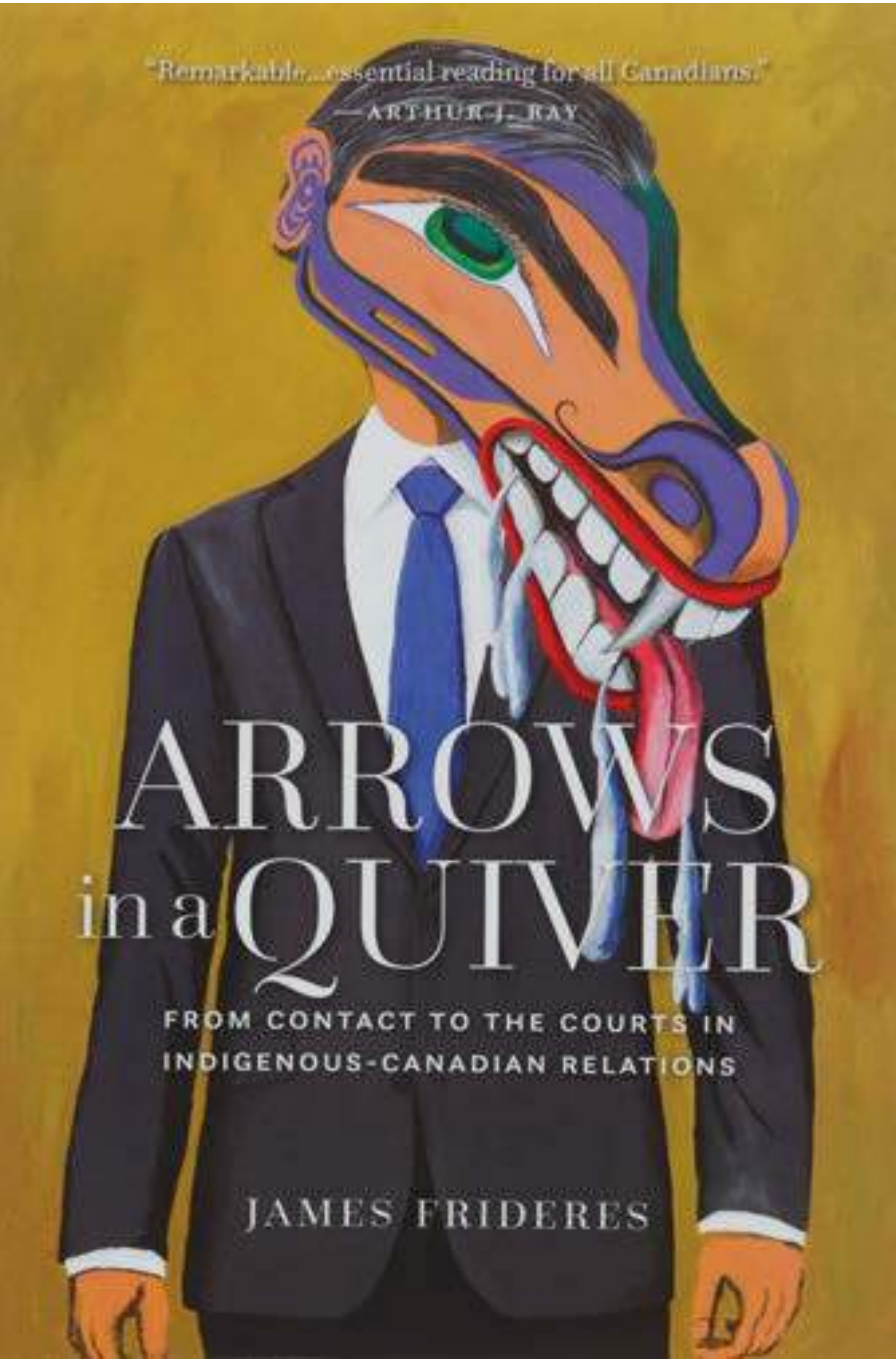
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—ARTHUR J. RAY



ARROWS in a QUIVER

FROM CONTACT TO THE COURTS IN
INDIGENOUS-CANADIAN RELATIONS

JAMES FRIDERES

INDIGENOUS STUDIES / HISTORY



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"A MUST-READ FOR
NON-INDIGENOUS
SETTLERS IN CANADA."

—DAVID MCNAB, CO-AUTHOR OF CANADA'S FIRST NATIONS

In response to the Truth and Reconciliation Commission's report, *Arrows in a Quiver* provides an overview of Indigenous-settler relations, including how land is central to Indigenous identity and how the Canadian state systematically marginalizes Indigenous people. Illustrating the various "arrows in a quiver" that Indigenous people use to fight back, such as grassroots organizing, political engagement, and the courts, Frideres situates settler colonialism historically and explains why decolonization requires a fundamental transformation of long-standing government policy for reconciliation to occur. The historical, political, and social context provided by this text offers greater understanding and theorizes what the effective devolution of government power might look like.

A comprehensive political and legal overview of Indigenous-settler relations in Canada, written at a level appropriate for post-secondary students, this book is an essential primer for understanding Canada today and into the future.

"James Frideres has devoted his professional life to analysing this critical topic from multiple perspectives and offers crucial insights for possible ways forward." —ARTHUR J. RAY, OC, FRSC, Professor Emeritus of History, University of British Columbia, and author of *Aboriginal Rights Claims and the Making and Remaking of History*

JAMES FRIDERES is the author of *Aboriginal Peoples in Canada and First Nations in the 21st Century*. He lives in Calgary.



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TORTURED PEOPLE

The Politics of Colonization



The Revised Edition

by Howard Adams

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Howard Adams, 1999 Aboriginal Achievement Award Recipient

The Author

Howard Adams was born into a Métis family in St. Louis, Saskatchewan. He completed his Doctorate from the University of California at Berkeley in 1965. From the mid-sixties through to the mid-seventies he held professorship at University of Saskatchewan, while being an active leader in the Métis and Red Power movement and serving as President of the Métis Society of Saskatchewan. He published his first book, *The Education of Canadians*, in 1968 and his ground-breaking *Prison of Glass: Canada from a Native Point of View* in 1975, which was revised in 1989. Beginning in 1975 he was Professor of Native American Studies at University of California at Berkeley until his retirement in 1988.

In 1999, in recognition of his outstanding contribution, Howard Adams was awarded a National Aboriginal Achievement Award.

The Book

Tortured People: The Politics of Colonization is the 1999 Revised Edition of the highly anticipated title from Métis author, activist, and professor, Howard Adams, originally published in 1995. The book emanates from experiences of life and political struggle under colonization in Métis and other Aboriginal communities in Canada. The book provides a uniquely Aboriginal sociopolitical perspective on the effect of colonization on Aboriginal Peoples in Canada while it also presents a fresh outlook on decolonization and contemporary Aboriginal life and culture. *Tortured People* offers the reader an exploration of the deeply rooted issues behind the dramatic increase in Aboriginal militant action in recent years.

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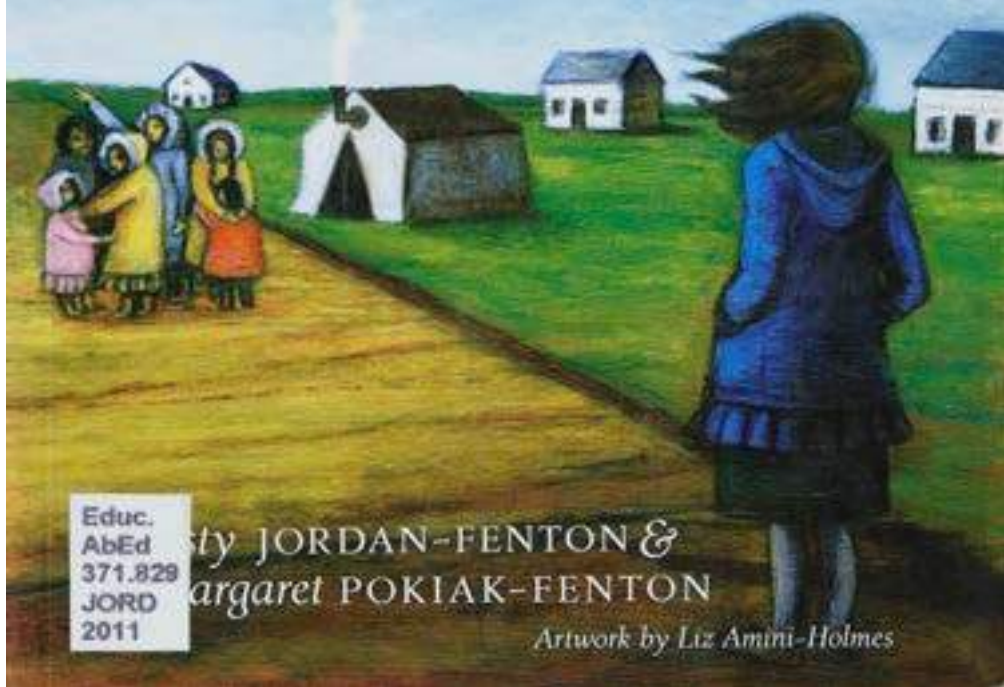


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The sequel to the powerful memoir *Fatty Legs*

a stranger at home

A True Story



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FOLLOWING THE SUCCESS OF *FATTY LEGS*, the true story of Margaret Pokiak, a young Inuit girl, picks up where the previous book concluded—with her return to her family.

Ten-year-old Margaret can hardly contain her excitement. After two years in a residential boarding school, she is finally headed for home. But when she stands before her family at last, her mother doesn't recognize her, shouting, "Not my girl!"

This was hardly the homecoming Margaret expected.

She has forgotten her people's language and can't stomach her mother's food. She isn't even allowed to play with her friend Agnes, because she is now seen as too much like the despised outsiders. She has become a stranger to her own people.

In this extraordinary sequel, Margaret must begin a painful journey of learning how to fit in again, how to reconcile her old self with the new.



Here's what reviewers said about *Fatty Legs*:

"A moving and believable account."

—Kirkus Reviews (starred review)

"An excellent addition to any biography collection, the book is fascinating and unique, and yet universal in its message."

—School Library Journal

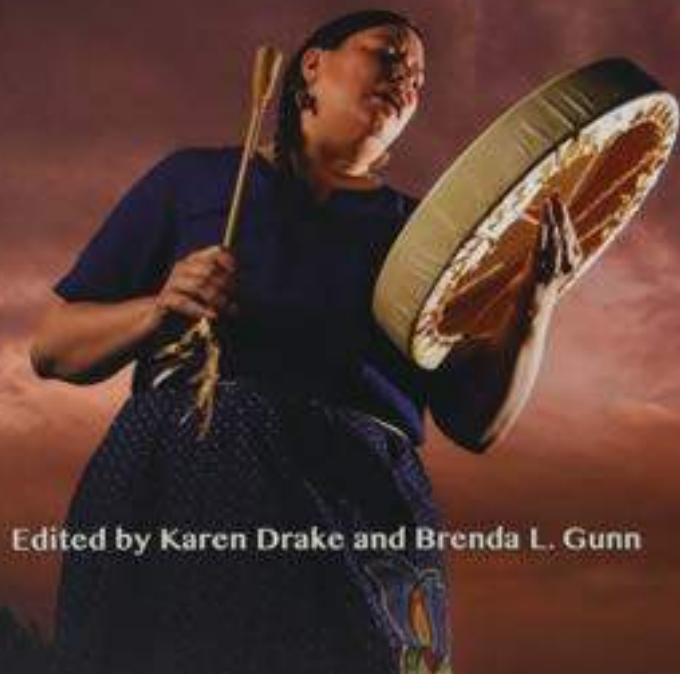
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Renewing Relationships: Indigenous Peoples and Canada



Edited by Karen Drake and Brenda L. Gunn



I have long awaited this kind of book. When I first started teaching law over twenty-five years ago, very few professors taught or wrote about Indigenous peoples' own law. This book shows how much the world has changed. Indigenous peoples' own standards, measures, authorities, jurisdictional powers, and criteria are now a rich and regular part of the field. Indigenous law is necessary to redefining and renewing Canada's relationship with First Peoples, as each essay in this book demonstrates. These are the emerging and leading Indigenous voices working in this space today. I highly recommend this work.

— JOHN BORROWS, Professor and Canada Research Chair in Indigenous Law, University of Victoria's Faculty of Law



Wiyasiwewin Mikiwapi
Native Law Centre

The Final Report of the
Truth and Reconciliation
Commission of Canada

Missing Children and Unmarked Burials

VOLUME 4

Canada's
Residential
Schools

Indigenous studies, Canadian history



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Between 1867 and 2000, the Canadian government sent over 150,000 Aboriginal children to residential schools across the country. Government officials and missionaries agreed that in order to "civilize and Christianize" Aboriginal children, it was necessary to separate them from their parents and their home communities.

For children, life in these schools was lonely and alien. Discipline was harsh, and daily life was highly regimented. Aboriginal languages and cultures were denigrated and suppressed. Education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers.

Legal action by the schools' former students led to the creation of the Truth and Reconciliation Commission of Canada in 2008. The product of over six years of research, the Commission's final report outlines the history and legacy of the schools, and charts a pathway towards reconciliation.

Canada's Residential Schools: Missing Children and Unmarked Burials is the first systematic effort to record and analyze deaths at the schools, and the presence and condition of student cemeteries, within the regulatory context in which the schools were intended to operate. As part of its work the Truth and Reconciliation Commission of Canada established a National Residential School Student Death Register. Due to gaps in the available data, the register is far from complete. Although the actual number of deaths is believed to be far higher, 3,200 residential school victims have been identified. The analysis also demonstrates that residential school death rates were significantly higher than those for the general Canadian school-aged population.

The failure to establish and enforce adequate standards of care, coupled with the failure to adequately fund the schools, resulted in unnecessarily high death rates at residential schools. Senior government and church officials were well aware of the schools' ongoing failure to provide adequate levels of custodial care. Children who died at the schools were rarely sent back to their home community. They were usually buried in school or nearby mission cemeteries. As the schools and missions closed, these cemeteries were abandoned.

While in a number of instances Aboriginal communities, churches, and former staff have taken steps to rehabilitate cemeteries and commemorate the individuals buried there, most of these cemeteries are now disused and vulnerable to accidental disturbance. In the face of this abandonment, the TRC is proposing the development of a national strategy for the documentation, maintenance, commemoration, and protection of residential school cemeteries.

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Is the Crown at war with us?



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Is the Crown



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Obomsawin's numerous credits include *Incident at Restigouche* (1984) and *Kanehsatake 270 Years of Resistance* (1993). With *Is the Crown at war with us?*, she once again offers compelling insight into the complex relationship between Canada and its First Nations.

Written and Directed by Alanis Obomsawin
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The Story of
the Crescent Lake Métis
our life on the road allowance



This Gabriel Dumont Institute documentary tells the story of the Crescent Lake road allowance community from the perspective of its Elders and its former residents. They are a people whose pride and strength inspire younger generations of Métis to be proud of their heritage and the Michif language. This is a remarkable story about Métis land dispossession, relocation and survival. The Elders show us that Crescent Lake once had a rich cultural and social life. Discover why the old people still gather every year to fondly remember this community even though it no longer exists.



Credits:
 Narrator, Leah Dorion-Paquin
 Producer, Leah Dorion-Paquin
 Cover, The Perrault Family
 Studio Editor, George Parker
 Graphic Design, Derek Bachman

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The Gabriel Dumont Institute would like to thank the Métis people of Crescent Lake for telling their story and the Michif Language Speakers Association for organizing this event.

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THE MÉTIS NATION

— JEAN —
TEILLET

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Île à la Crosse

Mission School 1846-1976



"These aren't stories. This is the truth... I didn't know why I was being hit (by a man with a metal yardstick) because I didn't speak English. I was seven years old and I had never been hit before in my life."
-Yvonne Larivie



"I was born at around the time people were coming out of the residential school, the parents used to be stoned. They didn't talk about it, there was a lot of drinking though because they were angry. The only information I got was from my grandmother. Both my grandmothers never went to school, so they escaped that horrible ordeal."
-Jules Dugdale, 5 February 2005



"I attended the Missis residential school in Île-à-la-Crosse, Saskatchewan, and can personally attest to the horrors inflicted on our people. I attended that boarding school for ten years, and can speak in all honesty and truth that many, many of us suffered physical and sexual abuse. We suffered horrendous conditions in those schools. We suffered psychological trauma in those schools. We suffered from the dysfunction caused in later life as a result of that experience of forced assimilation, indoctrination and abuse. We were excluded from the Settlement Agreement, and therefore included from the June 11, 2004 apology by Canada... *MNS President Clément Charbon, Address to the TRC Northern National Trees, 25 June 2011.

The Guy Indian Residential School was established in 1898 at Sturgeon Landing, SK and was operational until 1952 under the Roman Catholic Church. In September 1952, a fire destroyed the school at Sturgeon Landing. At this time the school and workers would be relocated to The Fox, Manitoba.



Children going to the boarding school in 1912. I learned when they returned to school camp, children by letter up to 100 miles away had to write in a notebook.

Children attended the school from many reserves in Northern Manitoba and Saskatchewan, including Wapiti, Columbia, La Broquer, and the Peter Ballantyne Cree Nation which consists of a group of bands in northern Saskatchewan.



Some were an important outlet for children who experienced the hardships of life at school, including the harsh northern winter.



Children paid \$100 per year for a tuition & board fee for school in 1929. Some 100 children enrolled at the school at that time with 75 in staff.

GUY INDIAN RESIDENTIAL SCHOOL Sturgeon Landing, SK 1926-1952



Children were often punished for speaking their native language.



Children were often punished for speaking their native language.



Children were often punished for speaking their native language.



Children were often punished for speaking their native language.



Children were often punished for speaking their native language.



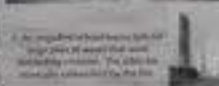
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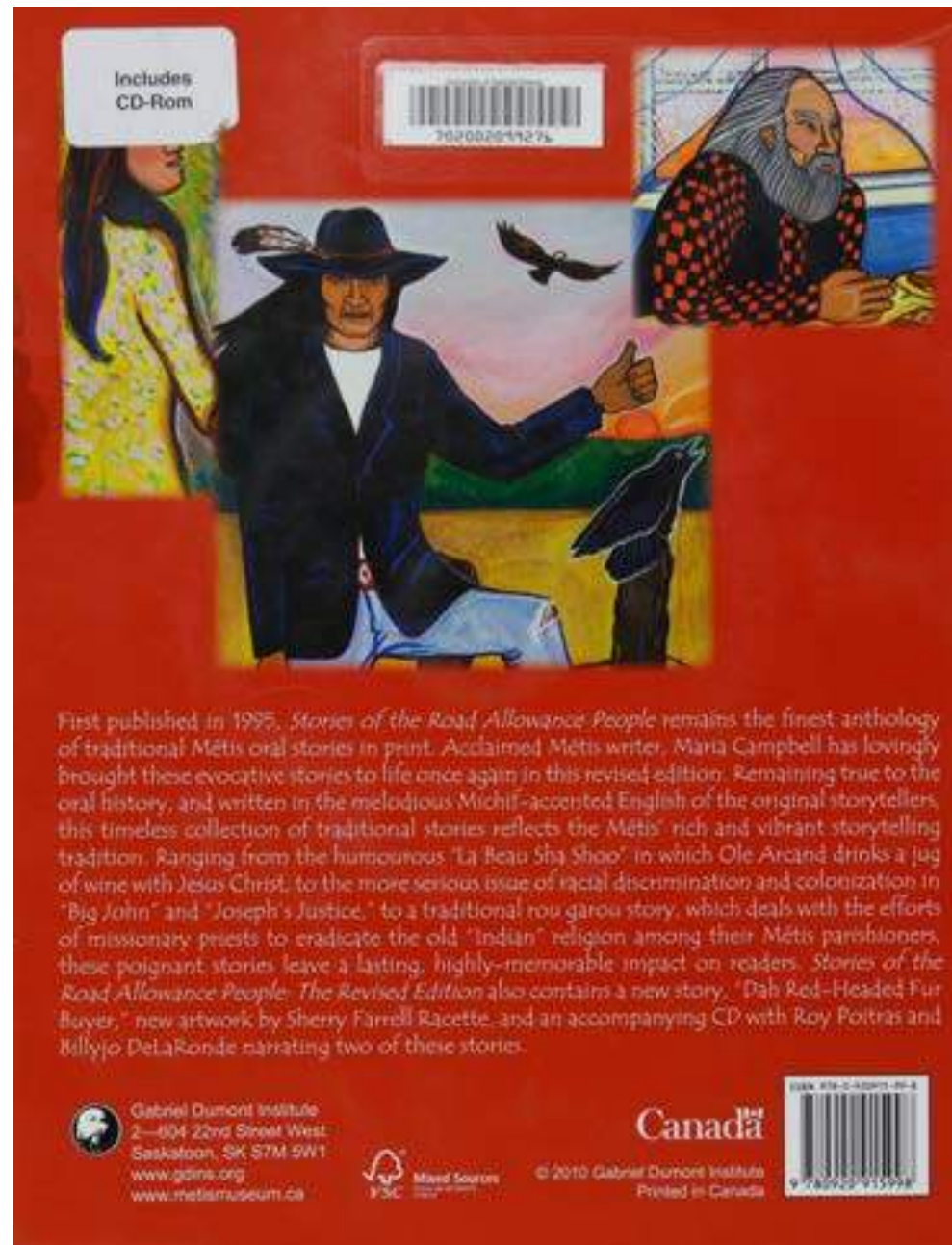
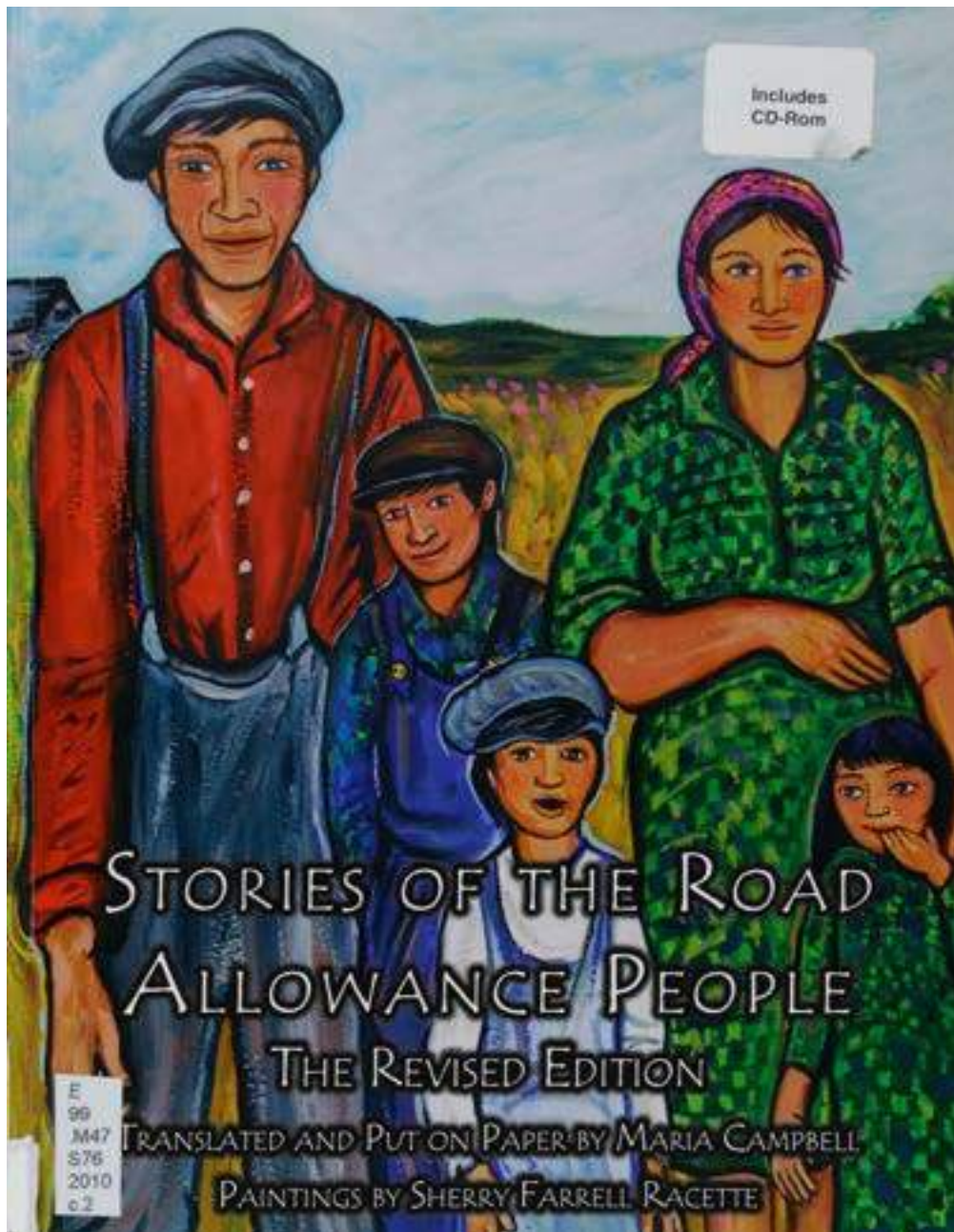
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Children were often punished for speaking their native language.

Children were often punished for speaking their native language.

Children were often punished for speaking their native language.



"GRIPPING, DISTURBING,
MADDENING." JOSEPH BOYDEN

CHILDREN OF THE BROKEN TREATY

CANADA'S LOST PROMISE AND ONE GIRL'S DREAM

CHARLIE ANGUS

NEWS STUDIES / POLITICS / EDUCATION



9780889774016

"DISCOMFORTING READING,
BUT ESSENTIAL."
JOHN RALSTON SAUL

Children of the Broken Treaty exposes a system of apartheid in Canada that led to the largest youth-driven human rights movement in the country's history. That movement was inspired by Shannen Koostachin, a Cree teenager who died tragically at 15.

All she wanted was a decent education. Her fight illuminated the many injustices suffered by generations of children. Shannen found an ally in Charlie Angus, who had no idea how she was going to change his life and spark others to change the country. Using extensive documentation assembled from Freedom of Information requests, Angus provides chilling insight into how Canada denies First Nations children their basic human rights.

"Angus sheds light on one of the ugliest features of our nation. If you think Canada provides equal treatment to all of its citizens and that our injustices to Indigenous people were in the past, think again."
James Daschuk, author of *Clearing the Plains*

CHARLIE ANGUS is a musician, writer, and Member of Parliament for Timmins-James Bay.



University of Regina Press



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\$27.95



SWEETGRASS BRAID

BACK TO THE RED ROAD

A STORY OF SURVIVAL, REDEMPTION AND LOVE



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96.65
M35K33
2014

FLORENCE KAEFER and EDWARD GAMBLIN

As Edward Gamblin's daughter, I am very happy that Florence Kaefer, my traditionally adopted grandmother, has finished the project that my father began. Together, they have documented a story of survival and love that will be passed on to my children and their children, so that they may know, and be proud of their history.



—Angelique Gamblin

In 1954, when Florence Kaefer was just nineteen, she accepted a job as a teacher at Norway House Indian Residential School in Manitoba. Not fully aware of the difficult conditions the students were enduring, Florence and her fellow teachers nurtured a school full of lonely and homesick young children.

Edward was only five when he was brought to the school at Norway House and Florence remembered him as a shy and polite young boy. He left the school at sixteen and continued to face challenges in a world that was both hostile and unfamiliar to him. But Edward found success and solace in his career as a musician, writing songs about the many political issues facing Aboriginal people in Canada. Many years later, Florence unexpectedly reconnected with him when she discovered his music. She was captivated by his voice, but shocked to hear him singing about the abuse he and the other children had been subjected to at Norway House.

Motivated to apologize on behalf of the school and her colleagues, Florence contacted Edward. "Yes, I remember you and I accept your apology," Edward told her. "Reconciliation will not be one grand, finite act. It will be a multitude of small acts and gestures played out between individuals." The story of their personal reconciliation is both heartfelt and heartbreaking as Edward begins to share his painful truths with his family, Florence and the media. After Edward's death in 2010, Florence continued to advocate for truth and reconciliation. *Back to the Red Road* is more than their story; it is the story of our nation and how healing can begin, one friendship, one apology at a time.

\$24.95

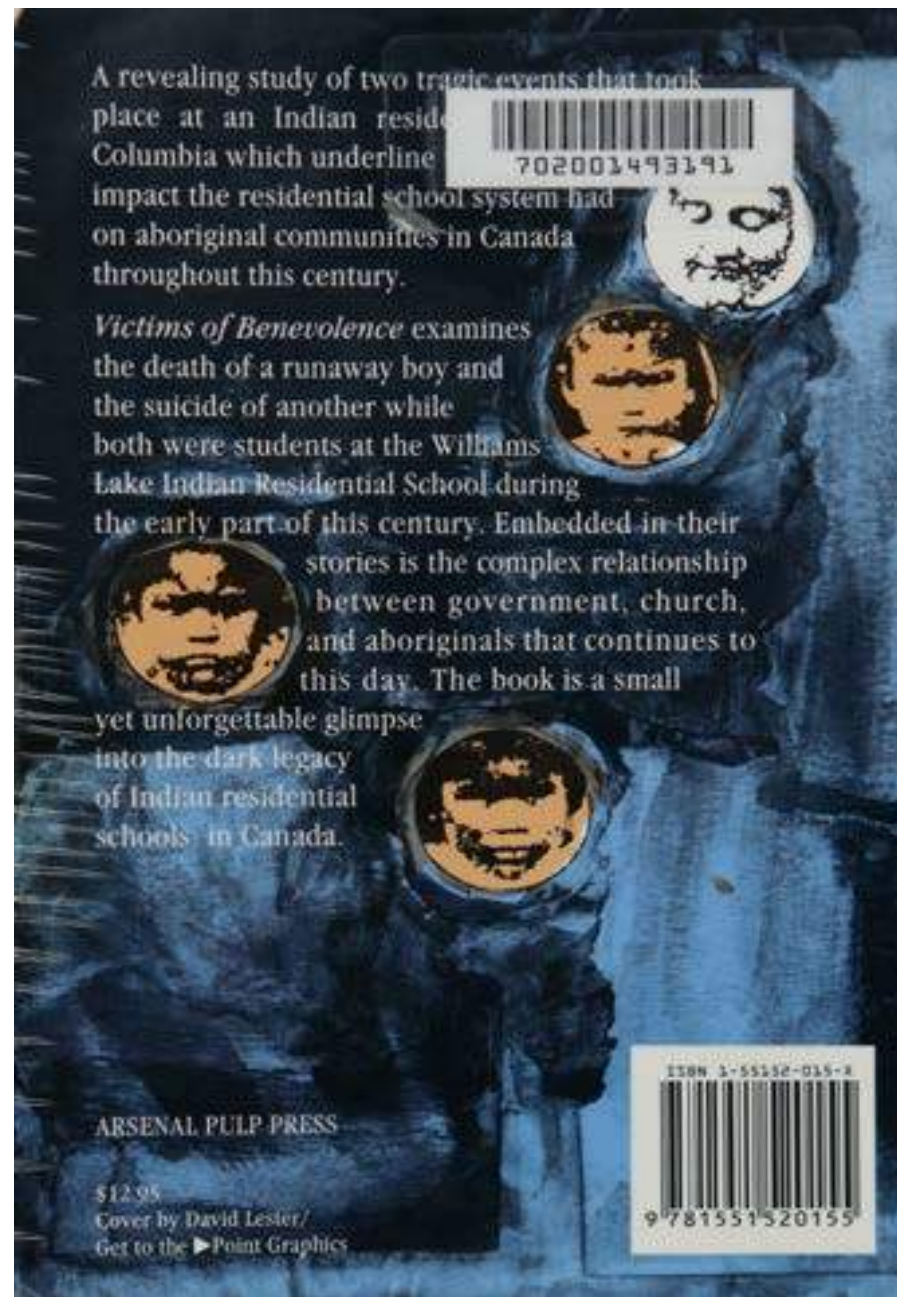
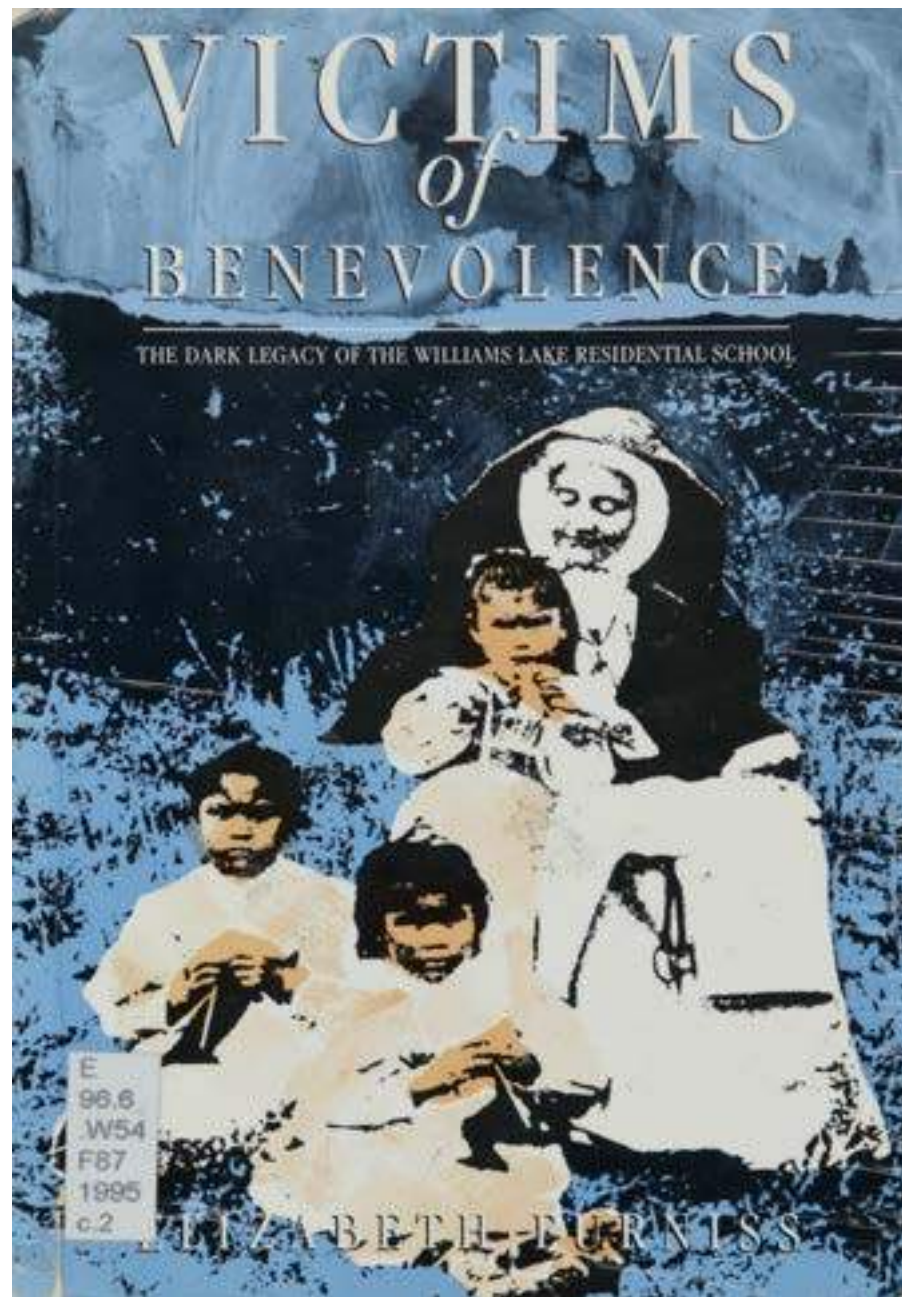
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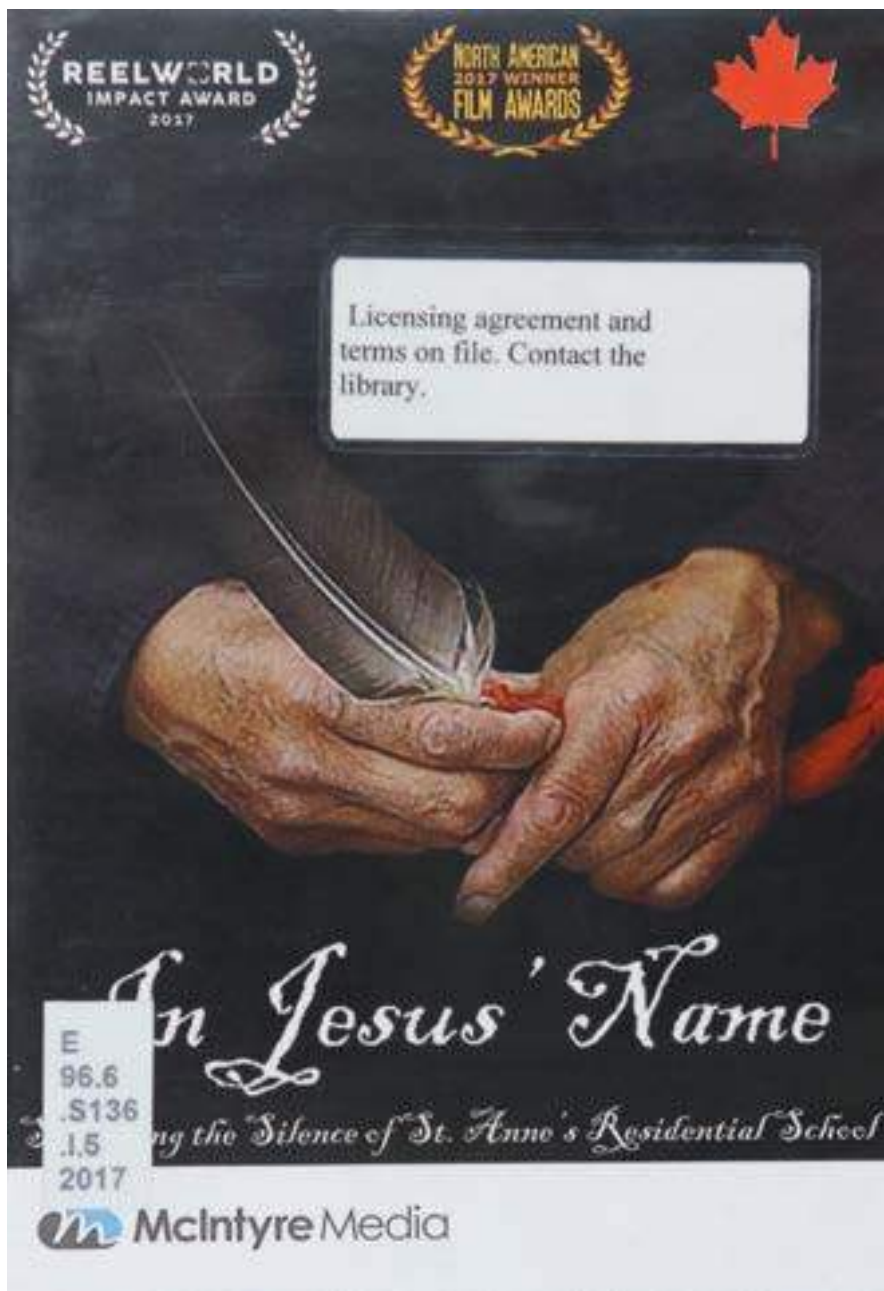
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*In Jesus' Name:
Shattering the Silence of St. A*



2017 CC. 42 min Susan G. Enberg Productions Inc.


In Jesus' Name: Shattering the Silence of St. Anne's Residential School is a poignant all-Indigenous English and Cree-English collaborative documentary film that breaks long-held silences imposed upon children who were interned at the notoriously violent St. Anne's Residential School in Fort Albany First Nation, Ontario. First Nations children from all over the western James Bay region suffered isolation from family and community as well as physical, sexual, spiritual and cultural abuse at the hands of the Catholic Oblates of Mary Immaculate and the Sisters of Charity. Some were abused by other students who had learned violent behaviours from their 'caregivers.' While Chief Wilton Littlechild imparts some of what he learned from his six years as a Truth and Reconciliation Commissioner, seven St. Anne's survivors publicly share their acutely emotional stories, some for the very first time. The film also brings to light how, in this era of truth and reconciliation, the Canadian government continues to try to silence knowledge of abuses that occurred at St. Anne's by withholding evidence from the survivors as they seek compensation for harms done to them when they were just children.

This video contains material that may be disturbing to some viewers. The producers of this film recommend that mental health supports be made available to audiences.

A National Indian Residential School Crisis Line has been set up to provide support for former Residential School students. You can access emotional and crisis referral services. You can also get information on how to get other health supports from the Government of Canada.

Please call the 24 Hour National Survivors Crisis Line at 1-866-925-4419 if you or someone you know is triggered while viewing or using this content.

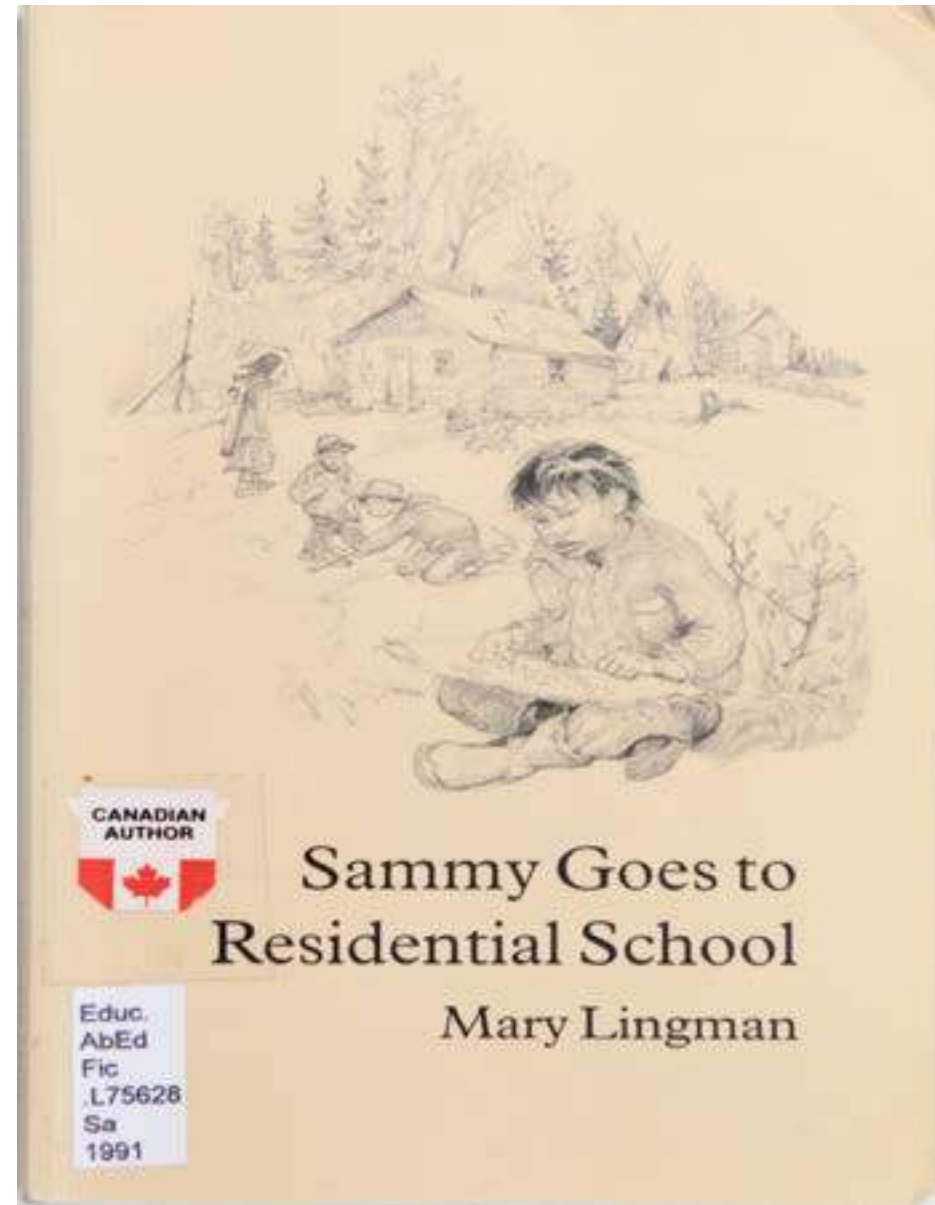


 McIntyre Media

203 - 75 First St., Orangeville, ON L9W 5B6
tel: 800-565-3036 email: info@mcintyre.ca

www.mcintyre.ca

This is the story of 7-year-old Sammy, who is taken from his home on a northern reservation to attend residential school and of the humiliations he encounters there. The author is sensitive in her dealings with the impact of enforced assimilation of Aboriginal children, while speaking to the role of grandparents in transmitting traditional education in Aboriginal communities.



T'SHAMA

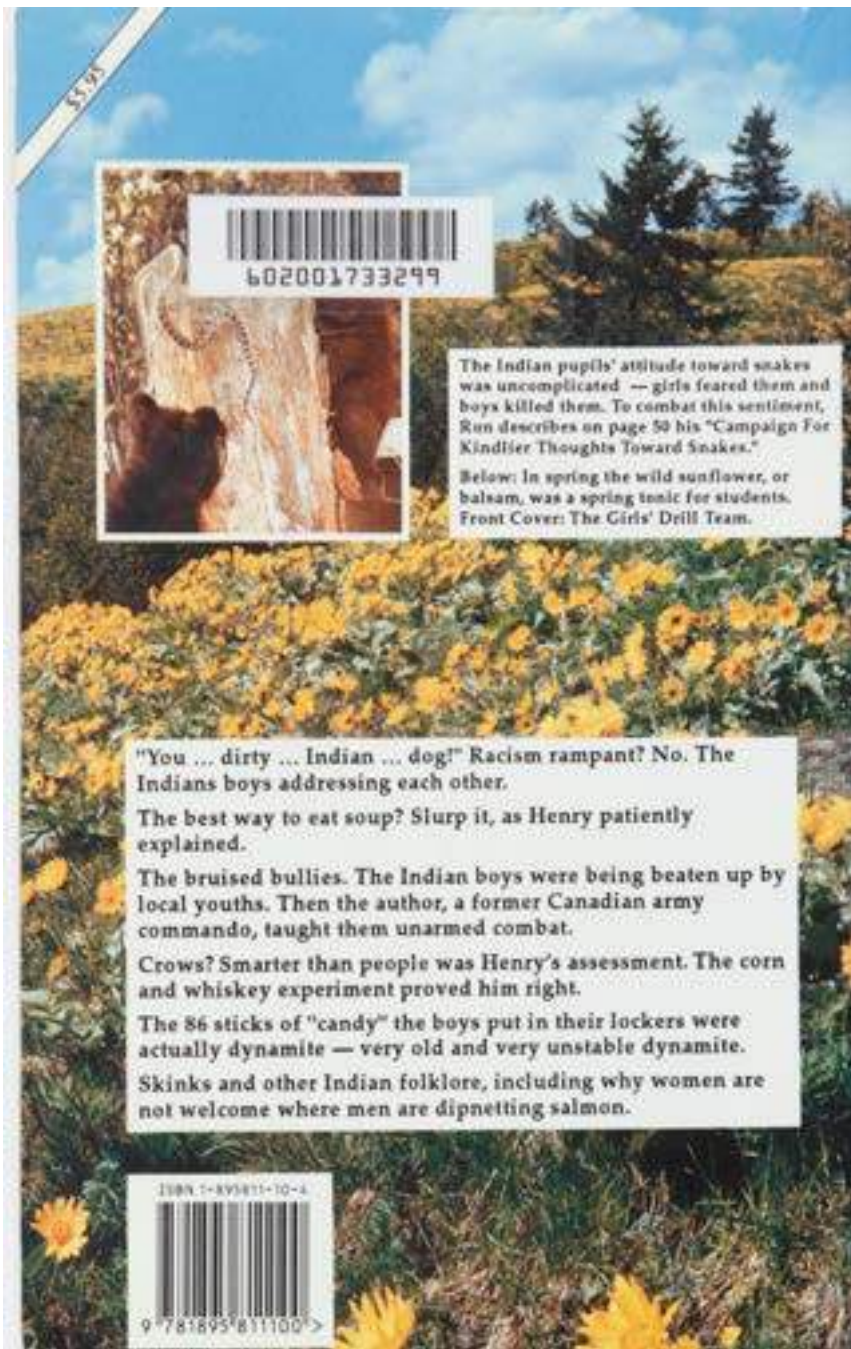
is an Indian word loosely meaning "white man, staff, or authority."

At St. George's Indian Residential School at Lytton the author was all three. After 14 years he had "...a lingering suspicion that my Indian charges had crammed a great deal more wisdom into me than I'd imparted to them."



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1994

RON PURVIS



5.95



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The Indian pupils' attitude toward snakes was uncomplicated — girls feared them and boys killed them. To combat this sentiment, Run describes on page 50 his "Campaign For Kinder Thoughts Toward Snakes."

Below: In spring the wild sunflower, or balsam, was a spring tonic for students. Front Cover: The Girls' Drill Team.

"You ... dirty ... Indian ... dog!" Racism rampant? No. The Indians boys addressing each other.

The best way to eat soup? Sturp it, as Henry patiently explained.

The bruised bullies. The Indian boys were being beaten up by local youths. Then the author, a former Canadian army commando, taught them unarmed combat.

Crows? Smarter than people was Henry's assessment. The corn and whiskey experiment proved him right.

The 86 sticks of "candy" the boys put in their lockers were actually dynamite — very old and very unstable dynamite.

Skinks and other Indian folklore, including why women are not welcome where men are dipnetting salmon.

ISBN 1-895811-10-4



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Kuper Island: *Return to the Healing Circle*

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1997



They called it Alcatraz. It was the Kuper Island Residential School, and it stood on a remote island off the coast of British Columbia. For almost a century, hundreds of Coast Salish children were sent to Kuper Island, where they were forbidden from speaking their native language, forced to deny their cultural heritage, and often faced physical and sexual abuse. Some died trying to escape on logs across the water. Many more died later, trying to escape their memories.

Métis filmmaker Christine Welsh and Peter C. Campbell join survivors of the school, 20 years after its closure, as they begin to break the silence and embark on an extraordinary healing journey.

44 minutes
© 1997 Gumbboot Productions

A film by
CHRISTINE WELSH and
PETER C. CAMPBELL

Dedicated to
THE FORMER RESIDENTS OF
THE KUPER ISLAND INDIAN
RESIDENTIAL SCHOOL

Written, directed
and produced by
CHRISTINE WELSH and
PETER C. CAMPBELL

Associate Producer
PENNY JOY

Editor
BARTON HEWETT

Music
BOB GERRACH

Cinematography
DAVE MALYSHEFF
PETER C. CAMPBELL
JAMES JEFFERY

Produced in association with
VISION TV

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The Water Walker

Educ.
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2017

Written and illustrated by Joanne Robertson

A FACING HISTORY AND OURSELVES PUBLICATION



STOLEN LIVES

**The Indigenous Peoples of Canada
and the Indian Residential Schools**



902002336460

"All our children have a right to the truth—
the whole truth. *Stolen Lives* can help them
learn that truth, and explore new pathways
to ongoing reconciliation."

—Dr. Marie Wilson, Commissioner of the Truth
and Reconciliation Commission of Canada

"It is visionaries, like those at Facing History and
Ourselves, whose courageous leadership exposes
the denial and reveals the true history of the Indian
Residential Schools era, who inspire us to engage
together on the road to reconciliation."

—Theodore Fontaine, author of *Broken Circle: The Dark
Legacy of Indian Residential Schools, A Memoir*

Facing History and Ourselves provides ideas, methods,
and tools that support the practical needs and the spirits
of educators worldwide who share the goal of creating
a better, more informed and more thoughtful society.

Visit facinghistory.org/stolen-lives to discover
additional resources.



People make choices. Choices make history.

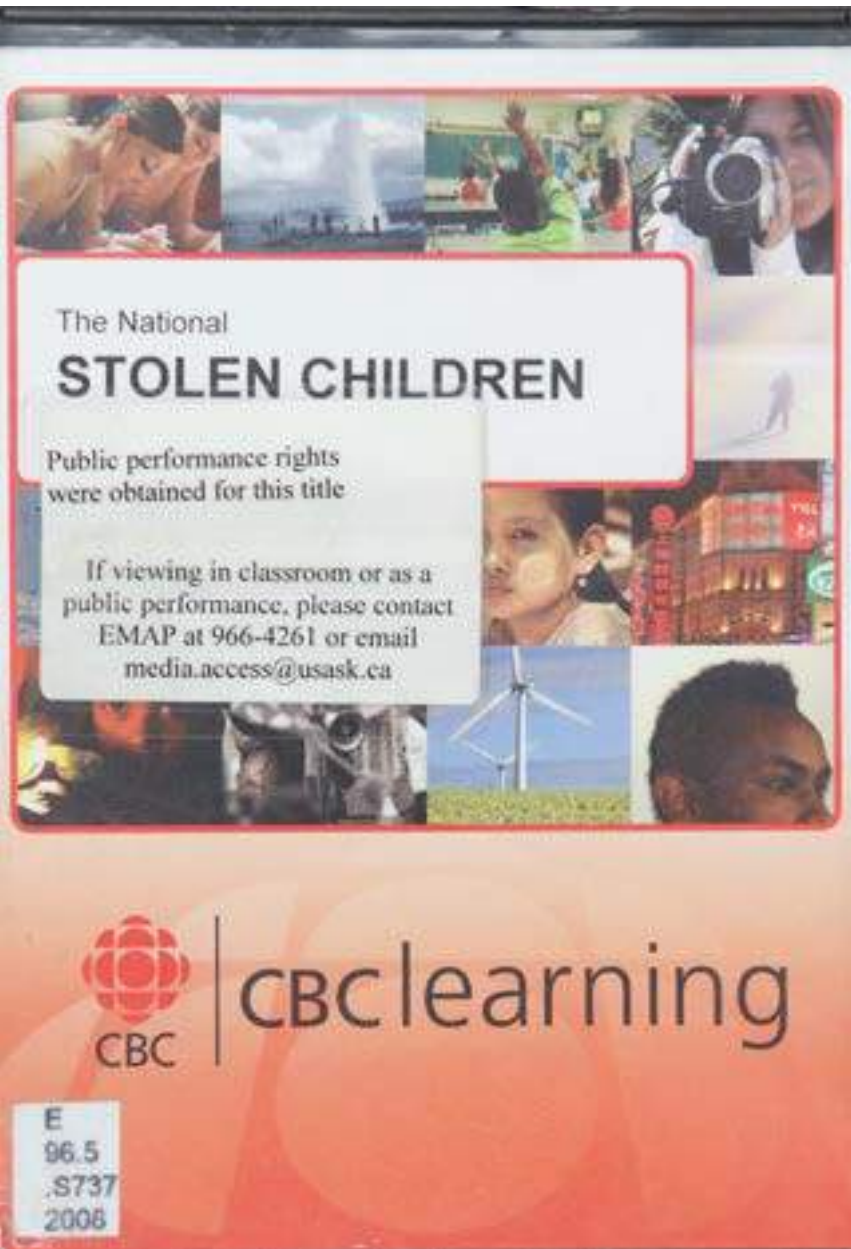


Facing History and Ourselves
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ABORIGINAL PEOPLE, RESILIENCE AND THE RESIDENTIAL SCHOOL LEGACY

The Aboriginal Healing Foundation Research Series

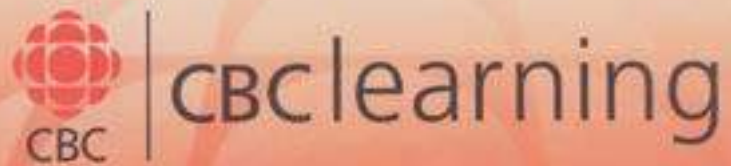




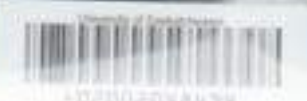
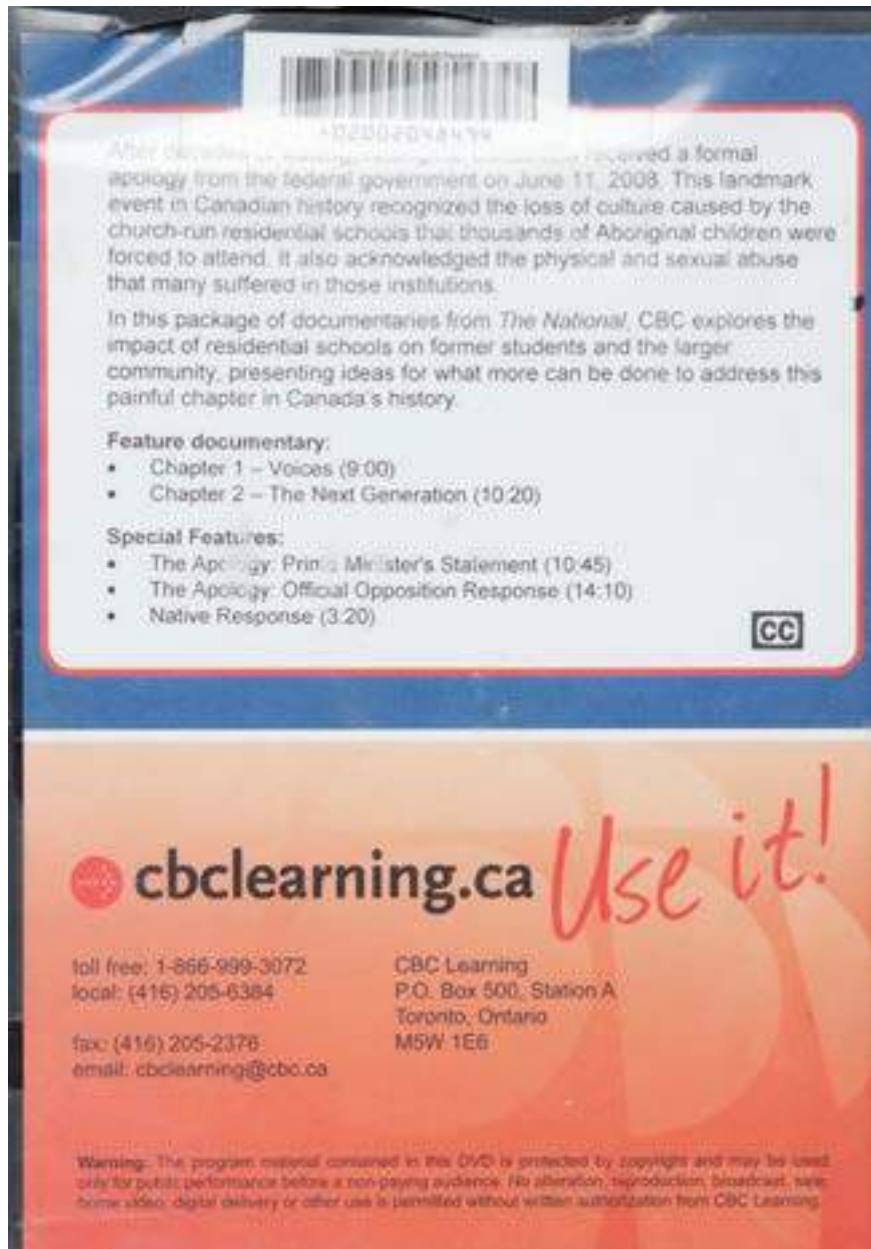
The National
STOLEN CHILDREN

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E
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 2008



After Canada's Prime Minister received a formal
 apology from the federal government on June 11, 2008, this landmark
 event in Canadian history recognized the loss of culture caused by the
 church-run residential schools that thousands of Aboriginal children were
 forced to attend. It also acknowledged the physical and sexual abuse
 that many suffered in those institutions.

In this package of documentaries from *The National*, CBC explores the
 impact of residential schools on former students and the larger
 community, presenting ideas for what more can be done to address this
 painful chapter in Canada's history.

Feature documentary:

- Chapter 1 – Voices (9:00)
- Chapter 2 – The Next Generation (10:20)

Special Features:

- The Apology: Prime Minister's Statement (10:45)
- The Apology: Official Opposition Response (14:10)
- Native Response (3:20)



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Children of the Creator



Cliff Standingready

Standing Buffalo Warrior



About the Author

His life journey had been a search for his inner self.

That self had been taken away by the residential school and the trauma it caused.

That trauma brought him to the brink of suicide in his fifties.

The search ends when he returns to the traditional healing process.

He describes the effect when he applies the traditions of his culture to himself.

He emerges with his identity.

Standing Buffalo Warrior

*"This is true for one man, it is true also,
We are all connected"*

AUTHOR: STANDINGREADY, CLIFF
TITLE: CHILDREN OF THE CREATOR
ISBN: 978-0-8957951-4-8
PUBLISHER: THE BOYS PRESS



9780973755145
NEW TEXT

A READER

SPEAKING MY TRUTH

Reflections on Reconciliation
& Residential School

EDITED BY
SHELAGH ROGERS
MIKE D'GAGNE
JONATHAN DEWAR
GLEN LOWRY

"SPEAKING MY TRUTH"

Reflections on R



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"History is the account we present to ourselves of our collective journey. This account, if it is to be faithful and compassionate, must include the first-hand accounts of residential school experiences. The accounts of those who were separated from their families, from their communities, and from relationships with other Canadians. Colonialism is based on an elemental violence: the taking of what is not one's to take and giving of what is not one's to give. Where Do We Come From? What Are We? Where Are We Going?"

This collection of essays delivers us to the proper work of dialogue, answering some questions, but inevitably, and necessarily, provoking more. Frankly, I hope it will prod us to get off our big fat complacencies. We must investigate our own complicated histories, asking questions about the land on which we work and live: What is the history of this place? Who was here before us? How did we come to occupy and define it? What was my family's relationship to Indigenous peoples?" — Shelagh Rogers

Speaking My Truth is drawn from the Aboriginal Healing Foundation's three-volume series Truth and Reconciliation, which includes From Truth to Reconciliation: Response, Responsibility, and Renewal and Cultivating Canada. Following the success of an earlier Book Club edition, this volume has been revised and re-edited for scholastic and academic purposes. These essays, which shed light on the lived and living experiences and legacies of Residential Schools, are offered in the sincere hope that your reading and discussion of them will become part of a much needed dialogue on reconciliation in Canada.

For additional information, to access electronic versions, to order additional free copies, or to share feedback, please visit:
<http://speakingmytruth.ca>



Aboriginal Healing Foundation

Cover Design: Anja Braun, Glen Lowry



Indian Residential Schools

Wawahte

*The Northern Lights are Spirit Angels
that lift us to our feet when our wings have
trouble remembering how to fly*

*As told to Robert P. Wells
By Indian Residential School Survivors*



Indian Residential School Survivors Society
British Columbia, Canada

For all the people who read this book may they be forever enlightened. By shining the light on a dark part of our past we have a chance to create a bright new day for aboriginals and all Canadians. We will all know what happened and then come to realize that what happens now and our vision for a future together is what really counts. Together we will stand for what is right and the intention of Indian residential schools and colonization will not happen again!

With Deep Respect,

Chief Robert Joseph
Chief Robert Joseph,
Executive Director

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PUBLISHING



Why am I seeing orange shirts?

As a six-year-old, Phyllis Jack Webstad had her new orange shirt taken away from her on her first day at Residential School. She never got the shirt back. Since then the colour orange always reminded her of that day.

“All of us little children were crying and no one cared.”

As an adult, Phyllis began telling her story – and inspired a movement.

Orange Shirt Day began in 2013 to promote awareness of the continuing legacy of the Indian Residential School system. It is held annually on September 30.

These shirts have taken on additional meaning in recent months as people wear orange to express their grief over the 6,500+ confirmed graves of children, found on the sites of Residential Schools across Canada.

Although shocking to most Canadians, these deaths were reported to the Truth and Reconciliation Commission – why had Canadians not listened then? The re-discovery has been an extremely difficult time for Residential School survivors and their families.

If you purchase merchandise relating to Orange Shirt Day please do so only from companies that support Indian Residential School survivors.

We acknowledge that the events organized to create awareness and share grief can also be extremely difficult for many. A list of resources can be found at <https://indigenous.usask.ca/resoures/wellness-resources>

The Orange Shirt Story



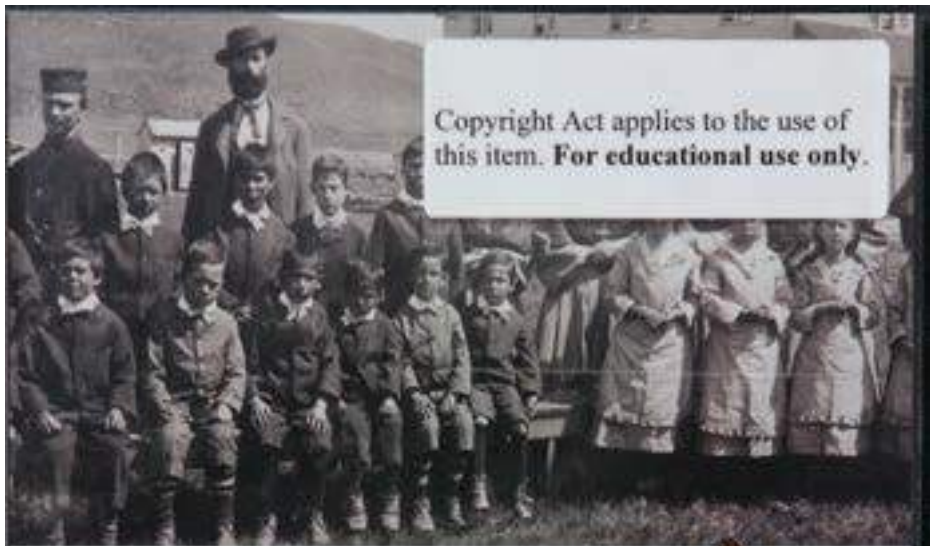
Phyllis Webstad
Educ. AbEd
371.829
Illustrations: Brock Nicol
WEBS
2018

"This book gives a genuine, serious reflection of a real event, without being angry or sentimental or biased. It flows easily, logically and it's interesting and very relatable, no matter what your childhood experience might be."
Jane Hancock, Principal, Dog Creek Elem/Rural Secondary

When Phyllis Webstad (nee Jack) turned six, she went to the residential school for the first time. On her first day at school, she wore a shiny orange shirt that her Granny had bought for her, but when she got to the school, it was taken away and never returned. This is the true story of Phyllis and her orange shirt. It is also the story of Orange Shirt Day, an important day of remembrance for all Canadians.



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Little Moccasins

The film follows present day elementary school children as they honor and give voice to First Nations children that died and were buried in unmarked graves at the now abandoned Dunbow Residential School near Calgary Alberta



Little Moccasins

Directed by Ken Matheson

Written by Ken Matheson

Cinematography

Robyn Thomas
Alan Fortune
Ashley Kascak

Sound

Robyn Thomas

Music

Shayne Kasai

Producer Ken Matheson

Executive Producer Laurie Sommerville

visit us online

littlemoccasins.com

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Volume 1

**Perspectives on the Legacy of Residential Schooling
in Mistawasis First Nation**

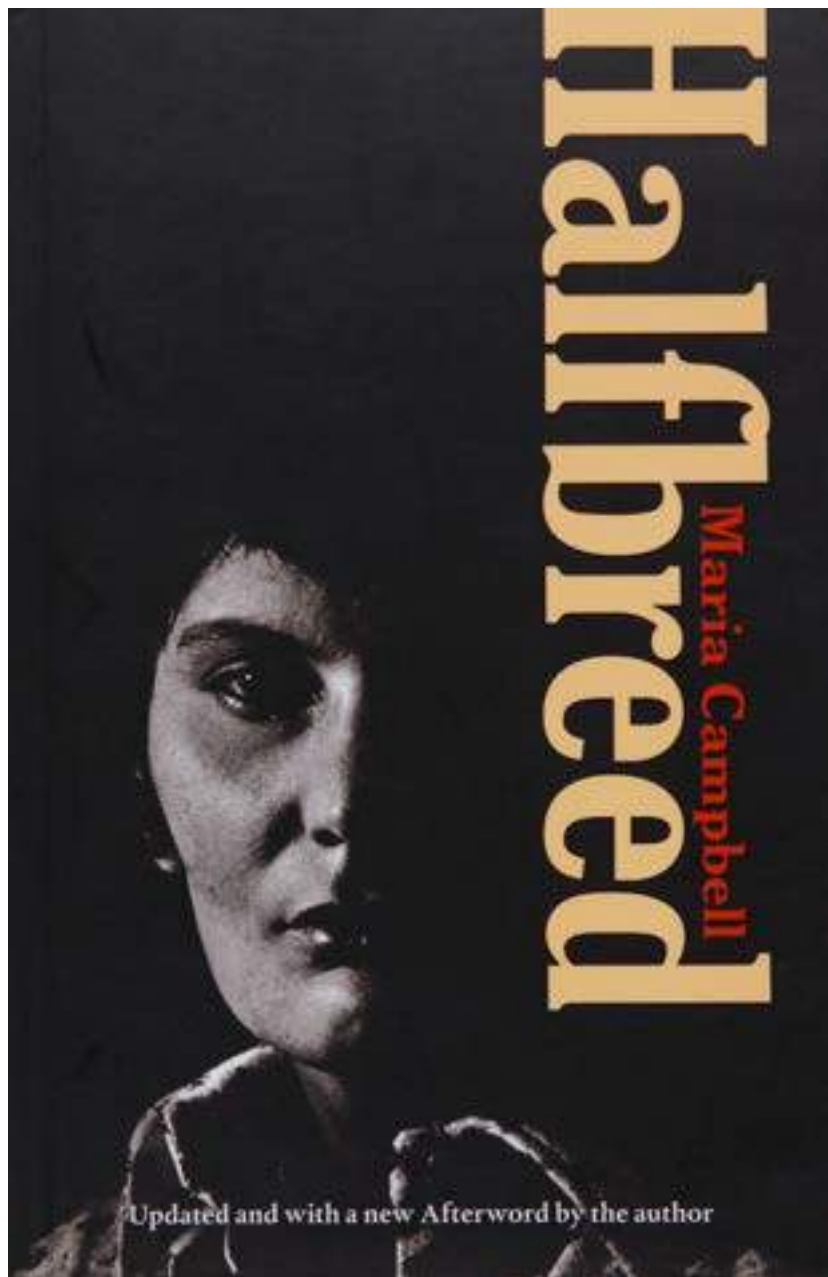
Mistawasis History & Honour Project

Designed By: Marilyn Sand & Ellmere Duquette

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**A new, fully restored edition of
the essential Canadian classic.**

Originally published in 1975, Maria Campbell's unflinching memoir documents a life haunted by poverty, addiction, and tragedy in a society laced with hatred, discrimination, and mistrust. Campbell's story of family ties and the search for identity is nevertheless marked by spare moments of love and joy, and defined by strength, resilience, and an indomitable spirit.

This definitive edition includes a new introduction written by Indigenous (Métis) scholar Dr. Kim Anderson, detailing the extraordinary work that Maria has undertaken since the book's original publication, and an Afterword by the author, reflecting on what has and hasn't changed for Indigenous people in Canada today. Restored are the recently discovered missing pages from the original text of this groundbreaking work.



MARIA CAMPBELL is a Métis writer, playwright, filmmaker, scholar, teacher, community organizer, activist, and elder. *Halfbreed* is regarded as a foundational work of Indigenous literature in Canada. She has authored several other books and plays, and has directed and written scripts for a number of films. She has also worked with Indigenous youth in community theatre and advocated for the hiring and recognition of Indigenous people in the arts. She has mentored many Indigenous artists during her career, established shelters for Indigenous women and children, and run a writers' camp at the national historical site at Batoche, where every summer she produces commemorative events on the anniversary of the battle of the 1885 Northwest Rebellion. Maria Campbell is an officer of the Order of Canada and holds six honorary doctorates.

Also available in audio format

Front cover photo by Dean Gordon
Author photo by Ted Whitwell



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FINAL REPORT

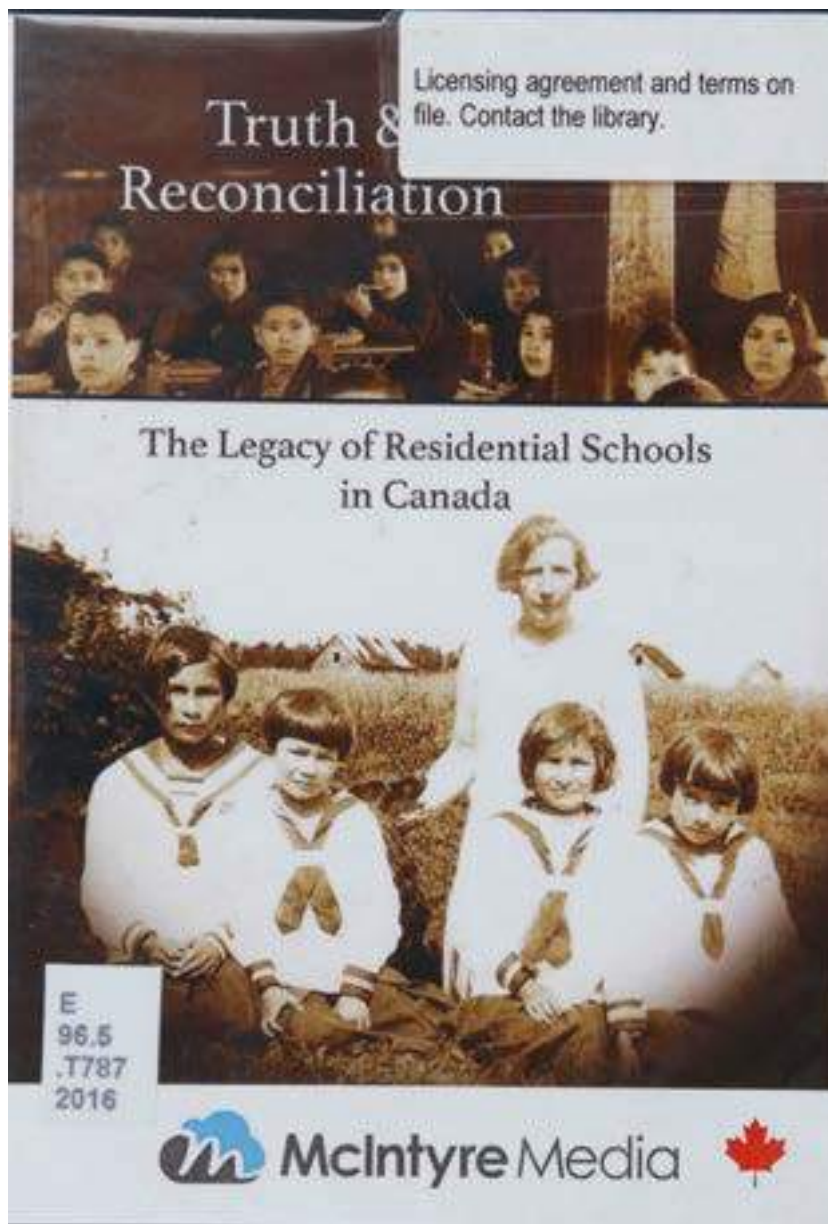
**The Bridges and Foundations Project
on Urban Aboriginal Housing**



DR. L. L. L.

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A Community-University Research Alliances (CURA) Project





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Truth & Reconciliation

The Legacy of Residential Schools in Canada

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2016

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Truth and Reconciliation:

The Legacy of Residential Schools in Canada

2016 CC 30 min LeMay Media & Consulting

This program examines the history, legacy and current impacts of the Residential School experience in Canada. From the establishment of the early Residential Schools to the work of the Truth and Reconciliation Commission, this film shines a light into this dark chapter of Canadian history. Written and directed by multiple award winning Métis filmmaker Matt LeMay, this poignant documentary features interviews with Phil Fontaine (Former National Chief of The Assembly of First Nations), Shawn Atleo (Former National Chief of The Assembly of First Nations), Dr. Marie Wilson (Truth and Reconciliation Commissionaire), Dr. Mike Degagne (Former Executive Director of the Aboriginal Healing Foundation), and Martha Marsden (Former Residential School Survivor).

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Mini Wicconi

Water Is Life

Honoring the Water Protectors at Standing Rock
and Everywhere in the Ongoing Struggle
for Indigenous Sovereignty

John Willis

with contributions from Lakota people and allies,
a foreword by Terry Tempest Williams,
and an afterword by Shantae Otelo McCovey

ANDREW CROSBY & JEFFREY MONAGHAN



**POLICING INDIGENOUS
MOVEMENTS**

DISSENT AND THE SECURITY STATE

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2018

Indigenous Coll

In recent years, Indigenous Peoples have led a number of high profile movements fighting for social and environmental justice in Canada. From land struggles to struggles against resource extraction, pipeline development and fracking, land and water defenders have created a national discussion about these issues and successfully slowed the rate of resource extraction.

But their success has also meant an increase in the surveillance and policing of Indigenous Peoples and their movements. In one of the most comprehensive accounts of contemporary government surveillance, Crosby and Monaghan interrogate how police and other security agencies have been monitoring, cataloguing and working to silence Indigenous land defenders and other opponents of extractive capitalism. Through an examination of four prominent movements — the long-standing conflict involving the Algonquins of Barriere Lake, the struggle against the Northern Gateway Pipelines, the Idle No More movement and the anti-fracking protests surrounding the Elsipogtog First Nation — the authors raise critical questions regarding the expansion of the security apparatus, the normalization of police surveillance targeting social movements, the relationship between police and energy corporations, the criminalization of dissent, and threats to civil liberties and collective action in an era of extractive capitalism and hyper surveillance.

ANDREW CROSBY is a coordinator with the Ontario Public Interest Research Group (OPIRG) at Carleton University. **JEFFREY MONAGHAN** is an assistant professor at the Institute of Criminology and Criminal Justice, Carleton University. His research examines practices of security governance, policing and surveillance. Both authors are settlers on unceded and unsurrendered Algonquin territory.

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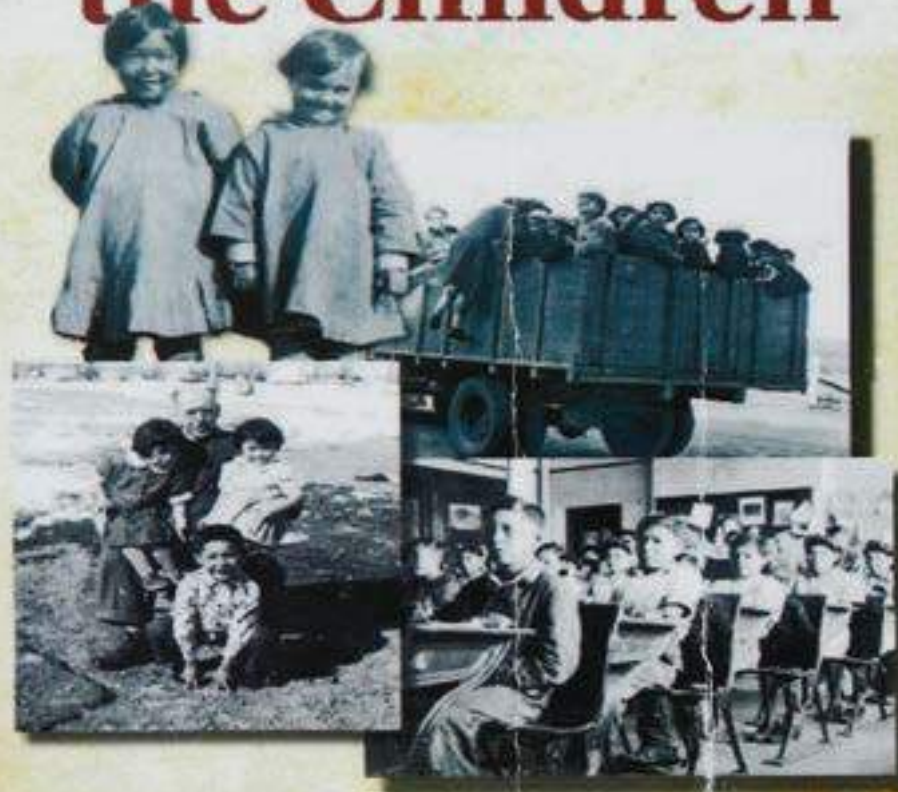
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Canada, Aboriginal Peoples, and Residential Schools

They Came for the Children



The Truth and Reconciliation
Commission of Canada

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Canada's Residential Schools

The Métis Experience

The Final Report of the
Truth and Reconciliation
Commission of Canada

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VOLUME 3

Introduction

The central goal of the Canadian residential school system was to 'Christianize' and 'civilize' Aboriginal people, a process intended to lead to their cultural assimilation into Euro-Canadian society. This policy goal was directed at all Aboriginal people and all Aboriginal cultures. It failed to take into account the development of new Aboriginal nations, and the implications of the *Indian Act's* definition of who was and was not a "status Indian" and the *British North America Act's* division of responsibility for "Indians." In the government's vision, there was no place for the Métis Nation that proclaimed itself in the Canadian Northwest in the nineteenth century. Neither was there any place for the large number of Aboriginal people who, for a variety of reasons, chose not to terminate their Treaty rights, or for those women, and their children, who lost their *Indian Act* status by marrying a person who did not have such status. These individuals were classed or identified alternately as "non-status Indians," "half-breeds," or "Métis." In different times or different places, they might also identify themselves by these terms, but often they did not. Instead, they might view themselves to be members of specific First Nations, Inuit, or Euro-Canadian societies. For the sake of clarity, this chapter generally uses the term *Métis* to describe people of mixed descent who were not able, or chose not, to be registered as Indians under the *Indian Act*. It should be recognized that not all the people described by this term would have identified themselves as Métis during their lives, and that the histories of these people varied considerably, depending on time and location.

Canada's residential school system was a partnership between the federal government and the churches. When it came to the Métis, the partners had differing agendas. Since the churches wished to convert as many Aboriginal children (and, indeed, as many people) as possible, they had no objection to admitting Métis children to the boarding schools they established in the nineteenth century. Métis children were, for example, among the first students enrolled at the school at Fort Providence in the Northwest Territories.¹ Métis children were also in many of the mission schools that were established by the Oblates throughout the West.² In one case, the presence of Métis children at Catholic missions was a matter of disappointment. French-born

What are the Calls To Action?

The Truth and Reconciliation Commission (TRC) heard testimony from Residential School survivors and their family members for over five years and established the 94 Calls To Action.

The Commission went to 77 communities, held 7 National Events and heard close to 7000 statements.

Pledge to read the twelve Calls To Action posters on this floor, then take an orange ribbon and tie it to a tree on campus. In the spring the ribbons will be collected and burned in a sacred fire.

This exhibit continues on the First Floor showcasing the legacy of the Indian Residential School system.

Visit the National Centre for Truth and Reconciliation at

nctr.ca

Visit the University Library's resource page here:

<https://libguides.usask.ca/c.php?g=634191>



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a conference at the

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INTIMATE INTEGRATION

A HISTORY OF THE SIXTIES SCOOP
AND THE COLONIZATION OF
INDIGENOUS KINSHIP

ALLYSON D. STEVENSON

"While the process of Truth and Reconciliation in Canada has raised awareness about residential schooling, what remains less known is the equally devastating systemic and ongoing assault on Indigenous children through the child welfare system. Allyson D. Stevenson thoroughly maps out this truth, shedding new light on the role of the state in causing multigenerational trauma to Indigenous families."

KIM ANDERSON, Canada Research Chair in Indigenous Relationships,
University of Guelph, author of *A Recognition of Being: Reconstructing
Native Womanhood*

"*Intimate Integration* is politically sharp, carefully researched, and intellectually generous. Allyson D. Stevenson transforms how we see modern Canadian colonialism and the range of ways that Indigenous people have resisted and rebuilt in the face of it."

ADELE PERRY, Department of History and Women's and Gender
Studies, University of Manitoba

"Deftly weaving together academic training in history and lived experience as a Métis adoptee, Allyson D. Stevenson provides a path-breaking, powerful, eye-opening study that is essential reading for Canadians seeking to understand the trauma of child removal on Indigenous families and communities as well as their resistance and resilience."

SARAH CARTER, Department of History and Classics, University of Alberta

Priviliging Indigenous voices and experiences, *Intimate Integration* documents the rise and fall of North American transracial adoption projects, including the Adopt Indian and Métis Project and the Indian Adoption Project. Allyson D. Stevenson argues that the integration of adopted Indian and Métis children mirrored the new direction in post-war Indian policy and welfare services. She illustrates how the removal of Indigenous children from their families and communities took on increasing political and social urgency, contributing to what we now call the "Sixties Scoop."

Making profound contributions to the history of settler colonialism in Canada, *Intimate Integration* sheds light on the complex reasons behind persistent social inequalities in child welfare.

ALLYSON D. STEVENSON is an assistant professor in the Department of Politics and International Studies at the University of Regina.

Cover design by Michel Vrana / Cover illustration: Maahkewishiw She is strong, Sherry Farrell Racette

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Studies in Gender and Women

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INTIMATE INTEGRATION

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FIGHTING FOR A HAND TO HOLD

*Confronting Medical
Colonialism against
Indigenous Children
in Canada*

SAMIR SHAHEEN-HUSSAIN

FIGHTING FOR A HAND TO HOLD

*Confronting Medical Colonialism against
Indigenous Children in Canada*

Samir Shaheen-Hussain

Foreword by Cindy Blackstock

Afterword by Katsi'otakwas Ellen Gabriel

Fighting for a Hand to Hold denounces with ferocity the utterly inhuman, decades-long practice of separating children from their families during emergency medevacs in northern and remote regions of Quebec. In a precise, compelling, and well-documented narrative, Samir Shaheen-Hussain challenges our collective understanding of systemic racism and social determinants of health applied to Indigenous communities most dependent on medevac airlifts and most impacted by the non-accompaniment rule. An eye-opening, tough, and essential book.

DR JOANNE LIU, pediatric emergency physician and former international president of Médecins Sans Frontières

"A necessary and sobering read. Shaheen-Hussain masterfully exposes the ways in which the logics of settler colonialism and genocide are structurally embedded into Canada's healthcare system. He illuminates how egregious racial violence takes place – in plain sight – under the direction of a publicly funded institution that is broadly understood, by most Canadians, as a social good. The book, meticulously researched, firmly centres Canada's medical system as a crucial site for ongoing anti-colonial struggle."

KORYN MAYNARD, author of *Policing Black Lives: State Violence in Canada from Slavery to the Present*

978-0-2290-0300-1

"An astonishing book. It begins with the anguished story of Cree and Inuit children from northern Quebec travelling alone by air, sick or injured, panic-stricken, to hospitals in the south, and becomes one of the most moving, ferocious, historically comprehensive narratives of medical colonialism and Indigenous cultural genocide that I have ever read. It's a stunning piece of work. When I finally put it down, I was gasping ... an absolute tour-de-force."

STEPHEN LEWIS, co-director,
AIDS-Free World

SAMIR SHAHEEN-HUSSAIN has been involved in anti-authoritarian social justice movements – including Indigenous solidarity, anti-police brutality, and migrant justice organizing – for nearly two decades. He is a member of the Caring for Social Justice Collective and has written or co-written about state violence and healthcare for several publications. He is an assistant professor in the Faculty of Medicine at McGill University and works as a pediatric emergency physician in Tio'tiacké (Montreal).

Jacket image: [northstudies.com](https://www.northstudies.com)
Jacket designed by David Drummond
Jacket printed in Canada

Indigenous studies, health studies

"The memories of the Inuit children I attended as a young interpreter at the Montreal Children's Hospital come flooding back to me. The sad face of a child looking up at me *always* informed me that he was not speaking, but I immediately recognized the fear in his face, in his eyes. As soon as I spoke to him in Inuktitut, he looked at me in disbelief, but in the next moment his tears began to roll and I could only souse out the Inuit sound of love, 'muph,' and tell him it would be all right, that his mom or a relative would be arriving soon. I felt for that child, and as he began to relax and open up, we had a lovely conversation in Inuktitut. He did not feel so alone in this strange place he had just been deposited in, as if he were cargo. To this day, I still feel for him. Throughout all these years, we all have been made to believe that this is how things should work. It was one of those things we stayed quiet about for decades. Not so longer. We Inuit, we are a people. We love our children. *Fighting for a Hand to Hold* helps us understand the issues of colonization in the medical system that have vexed us as Indigenous peoples. Today, we Inuit are working to bring our health back to our communities. Healthy communities and families mean self-governance to us, and the decolonization process will happen."

LENA QILUQKI KOPERQUALUK, vice-president of International Affairs, Inuit Circumpolar Council Canada

"While grounded firmly in the academic literature, *Fighting for a Hand to Hold* uses language that is accessible to a general audience and inspires the reader to engage in a profound examination of Canada's history and its relationship with Indigenous peoples. A moving and necessary book, and a must-read for all who are interested in one of the most insidious forms of medical colonialism: its genocidal and eugenicist face." Quebec Native Women/Femmes Autochtones du Québec Inc.

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PRISCILLA SETTEE

THE STRENGTH OF WOMEN

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FROM WHERE I STAND

REBUILDING
INDIGENOUS
NATIONS FOR A
STRONGER
CANADA

JODY
WILSON-
RAYBOULD

"Jody Wilson-Raybould was not only born to be a leader but accepted the role as her responsibility, and she has fulfilled it with honour and grace and courage. There is no one better-suited to reflect on the shared future of Canada and what needs to be done to make reconciliation a reality in this country."

from the foreword by **THE HON. JUSTICE MARIE LAPELLE**, member of the Senate of Canada, and former Chair of the Truth and Reconciliation Commission of Canada



"From Where I Stand is a must-read. Jody Wilson-Raybould shares a clear understanding of where we have come from, the issues we must address, and the pathways to a transformed future."

MARY ELLEN TURPEL-LAFOND (KAT-KWE), Professor of Law, Peter A. Allard School of Law, and Director of the Indian Residential School History and Ethnology Centre, University of British Columbia

"Jody's vision is clear and her voice essential."

TERRY TEGGEE, Regional Chief, British Columbia Assembly of First Nations

From Where I Stand is timely, forthright, and optimistic. Drawn from speeches made over a ten-year period, Jody Wilson-Raybould's inspiring prose outlines the actions that must be taken – by governments, Indigenous Nations, and all Canadians – to achieve true reconciliation in this country.



JODY WILSON-RAYBOULD is a lawyer, advocate, and a proud Indigenous Canadian. She was Regional Chief of the Assembly of First Nations for British Columbia from 2009 to 2015 and was elected as Member of Parliament for Vancouver Granville in 2015. She was appointed the Minister of Justice and Attorney General of Canada, making her the first Indigenous person to serve in this portfolio.

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A LITTLE MATTER OF GENOCIDE

Holocaust and Denial in the Americas
1492 to the Present

BY WARD CHURCHILL



A LITTLE MATTER OF GENOCIDE



Americas

Ward Churchill has achieved an unparalleled reputation as a scholar-activist and analyst of indigenous issues in North America. Here, he explores the history of holocaust and denial in this hemisphere, beginning with the arrival of Columbus and continuing on into the present.

He frames the matter by examining both "revisionist" denial of the nazi-perpetrated Holocaust and the opposing claim of its exclusive "uniqueness," using the full scope of what happened in Europe as a backdrop against which to demonstrate that genocide is precisely what has been—and still is—carried out against American Indians.


Churchill lays bare the means by which many of these realities have remained hidden, how public understanding of this most monstrous of crimes has been subverted not only by its perpetrators and their beneficiaries but by institutions and individuals who perceive advantages in the confusion. In particular, he outlines the reasons underlying the United States' 48-year refusal to ratify the Genocide Convention, as well as the implications of the attempt to exempt itself from compliance when it finally offered its "endorsement."

In conclusion, Churchill proposes a more adequate and coherent definition of the crime as a basis for identifying, punishing, and preventing genocidal practices, wherever and whenever they occur.



Ward Churchill (enrolled Keoowah Cherokee) is Professor of American Indian Studies with the Department of Ethnic Studies at the University of Colorado/Boulder. A member of the American Indian Movement since 1972, he has been a leader of the Colorado chapter for the past fifteen years. Among his previous books have been *Fantasies of the Master Race*, *Struggle for the Land, Since Predator Came*, and *From a Native Son*.

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UNSETTLING CANADA

A NATIONAL WAKE-UP CALL



ARTHUR MANUEL
GRAND CHIEF RONALD M. DERRICKSON
FOREWORD BY NAOMI KLEIN

Indigenous Studies



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UNSETTLING CANADA

"*Unsettling Canada* is a breathtakingly beautiful story of Indigenous resistance, strength, and movement building. *Unsettling Canada* echoes the power of George Manuel's *The Fourth World*, centering the heart of the narrative deep inside a kind of Indigenous intelligence rarely shared outside our communities. This is the critical conversation that Canada and Indigenous peoples must have because it is centred on land, and, therefore, it is one of the most important books on Indigenous politics I've ever read."

— Leanne Betasamosake Simpson, author of *Dancing on Our Turtle's Back*

"For me, *Unsettling Canada* is the most recent addition to a relatively short list of resurgent, grassroots contributions to Indigenous decolonization. Written by one of our most respected and incisive leaders and thinkers, this is a must-read for anyone serious about radically transforming the colonial relationship between Indigenous nations and the Canadian state."

— Glen Coulthard, University of British Columbia, author of *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*

"When I was a child, I met Art Manuel's father, the distinguished George Manuel, many times as he and my father, William McGrath, worked together to improve the law and living conditions for incarcerated youth and First Nations. Art Manuel has carried on his father's legacy fighting for justice. In *Unsettling Canada*, he shares his own incredible journey with its trials and triumphs. First Nations peoples have become the leaders in the fight against Stephen Harper's war on nature and this book shows us the way forward."

— Maude Barlow, Chairperson of the Council of Canadians



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STORYING VIOLENCE

UNRAVELLING
COLONIAL NARRATIVES
IN THE STANLEY TRIAL

Gina Starblanket & Dallas Hunt

WITH FOREWORD BY TASHA HUBBARD AND JADE TOOTOOSIS

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STANLEY

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In August of 2016, Cree youth Colten Boushie was shot dead by Saskatchewan farmer Gerald Stanley. Using colonial and socio-political narratives that underlie white-rural settler life, the authors position the death of Boushie and trial of Stanley in relation to Indigenous histories and experiences in Saskatchewan. They point to the Stanley case as just one instance of Indigenous peoples' presence being seen as a threat to settler colonial security, then used to sanction the exclusion, violent treatment, and death of Indigenous peoples and communities.

"*Storying Violence* carefully and methodically detonates the colonial narratives of the Stanley Trial—a speaking of Indigenous truths to a trial and a country. From the ashes of tragedy, Starblanket and Hunt have ethically intervened, centred the prairie Indigenous experience and the Boushie and Baptiste families' incredible bravery and advocacy in the face of unspeakable loss. *Storying Violence* demands that we create a safer world for our beloved Indigenous youth, who just like Colten Boushie, have every right to go swimming with friends, laugh and feel joy in their ancestral territories. This is simply a must read for all Canadians."

—LEANNE BETASAMOSAKE SIMPSON, author of *As We Have Always Done*

"Accessible and theoretically astute, Starblanket and Hunt bring to life the meaning of Treaties and Indigenous relationships to land and life, while demonstrating that settlers such as Stanley have long been provided license to disregard our humanity through the deeply embedded colonial and racist practices of Canadian law, founded in its primacy of private property and defended by judges, lawyers, prosecutors and police officers."

—VERNA ST. DENIS, Professor of Critical Race Studies, University of Saskatchewan



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Colonialism

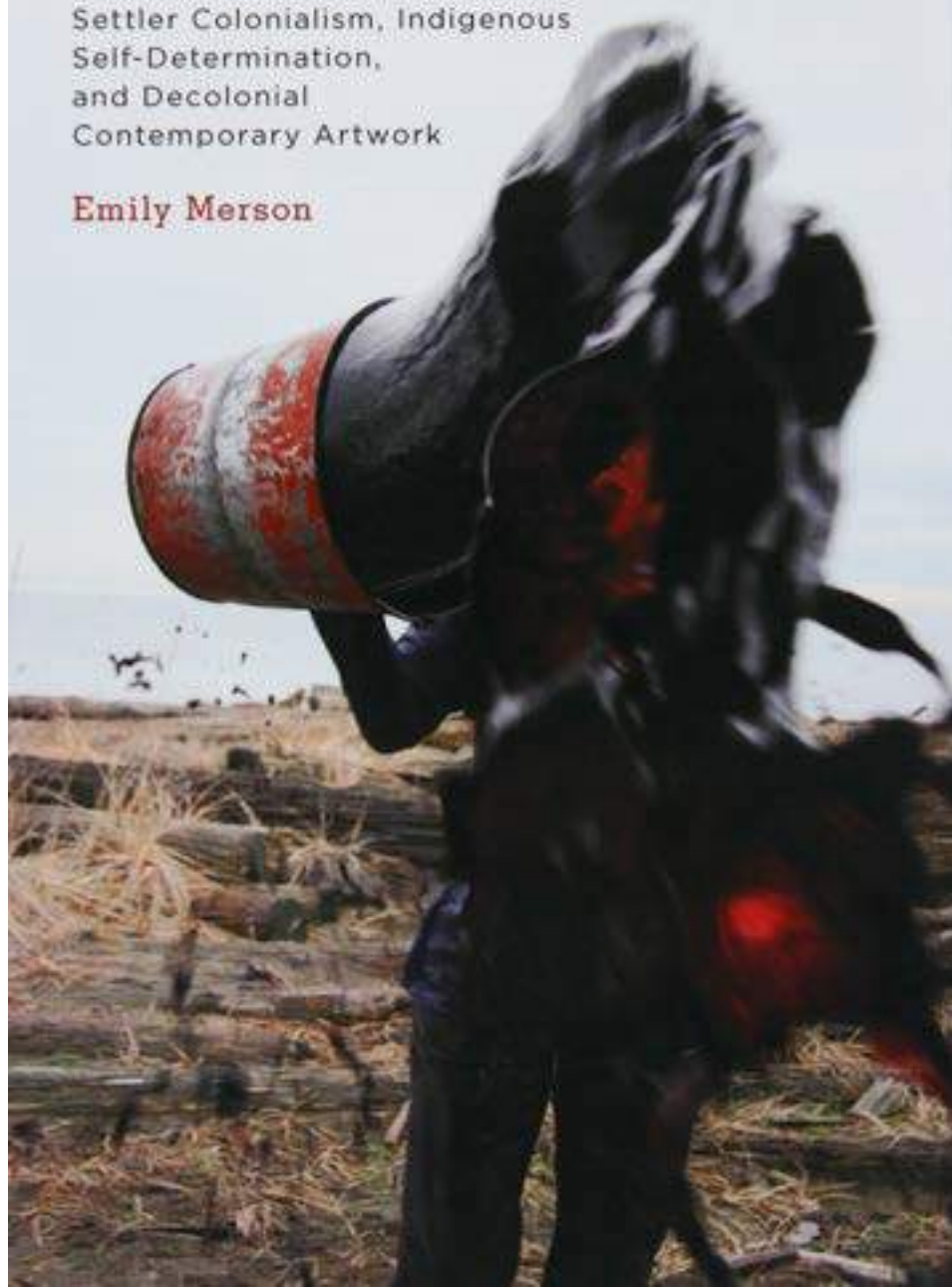
Indigenous Rights

Canadian Law

Creative Presence

Settler Colonialism, Indigenous
Self-Determination,
and Decolonial
Contemporary Artwork

Emily Merson



POLITICS / INTERNATIONAL
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SERIES EDITORS: Mustaph
SOAS University of London



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ity: Meera Sabaratnam,
niversity of London

"This important book reveals how failing to inquire beyond disciplinary convention sustains our implication in colonial violence."

—J. MARSHALL BIEER, *McMaster University*

"Creative Presence centers contemporary Indigenous arts in relation to ongoing global struggles for justice. Emily Merson's careful reading of decolonial and transnational artworks by two of Canada's best-known Indigenous artists, Rebecca Belmore and Brian Jungen, lays a groundwork for a transformative and fresh aesthetic method that situates decolonizing Indigenous arts within world politics."

—CARMEN ROBERTSON, *Carleton University*

"A much-needed 'creative presence' for a discipline that is only recently waking up to the important political interventions of the visual arts. Conceptually acute, wide-ranging in focus, and compellingly argued, Merson's investigation discloses a world of creative work that will lastingly unsettle the one that International Relations scholars have been inhabiting."

—MICHAEL J. SHAPIRO, *University of Hawai'i at Mānoa*

Historically, artwork has played a powerful role in shaping settler colonial subjectivity and the political imagination of Westphalian sovereignty through the canonization of particular visual artworks, aesthetic theories, and art institutions' methods of display. *Creative Presence* contributes a transnational feminist intersectional analysis of visual and performance artwork by Indigenous contemporary artists who directly engage with colonialism and decolonization. This book makes the case that decolonial aesthetics is a form of labor and knowledge production that calls attention to the foundational violence of settler colonialism in the formation of the world order of sovereign states.

EMILY MERSON is Assistant Professor in the Department of Politics and International Studies at the University of Regina (2019–2020).

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Created by the Morris and Helen Belkin Art Gallery and Kamloops
Art Gallery. Photo: José Ramón González





RHETORIC AND SETTLER INERTIA

Strategies of Canadian Decolonization

PATRICK BELANGER

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2019

COMMUNICATION • INDIGENOUS STUDIES

"Patrick Belanger has provided one of the most forward-thinking analyses of truth and reconciliation in Canada and the most honest and prescriptive for moving forward with practical solutions. *Rhetoric and Settler Inertia: Strategies of Canadian Decolonization* balances a colonial critique of settler culture in Canada with on-the-ground ways of moving toward a reparative program of reconciliation for Indigenous peoples. *Rhetoric and Settler Inertia* promises to be a high watermark in reconciliation politics, working applicably and practically from the more theoretical work being done on Indigenous decoloniality."

—JASON BLACK, University of North Carolina, Charlotte

"Belanger's *Rhetoric and Settler Inertia* offers a pragmatic approach to Canadian First Nations decolonization that directly addresses the indifference and ignorance of the settler public. This book tempers the celebratory idealism of truth and reconciliation with the cold yet practical reality of what it will take to achieve Indigenous political and cultural sovereignty. Through close readings of Indigenous-Canadian dialogue, Belanger illustrates how First Nations have shaped and can continue to shape the public memory of Canada's colonial past and provide a roadmap for possible decolonial futures."

—CASEY KELLY, University of Nebraska-Lincoln

Rhetoric and Settler Inertia: Strategies of Canadian Decolonization explores how communication might accelerate decolonial actions in Canada. Tracing a middle path between Indigenous-focused calls for resurgence and idealistic appeals to settler conscience, Patrick Belanger identifies communication forms that can generate settler support for decolonization. Accenting the importance of both Indigenous and settler audiences, this book suggests the promise of decolonial rhetoric framed in the language of mutual benefit.

Patrick Belanger is associate professor of communication studies at California State University, Monterey Bay.



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URBAN INDIGENOUS PEOPLE

Stories of Healing in the City



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2015

John G. Hansen | Rose Antsanen

This critically and frankly written book provides lucid explanations on how Canadian society has established the structural barriers that oppress Indigenous peoples. The authors delve into a wide range of issues including sexism, social exclusion, and how these issues impact Indigenous people, Indigenous girls and women. The book offers clear discussions on how these two-spirited communities, the efforts of Indigenous peoples to confront these issues and how Indigenous cultural practices serve to support healing from the oppression. *Urban Indigenous People: Stories of Healing in the City* is certainly an important contribution to the field.



502002391220

Michael Hart, PhD
Associate Professor
Canada Research Chair in Indigenous Knowledge and Social Work
University of Manitoba
Citizen, Fish River Cree Nation

John George Hansen and Rose Antsanen's *Urban Indigenous People: Stories of Healing in the City* ranks among the most important studies of the Urban Indian experience in Canada. Well-written and insightful, this text is a healing, decolonizing journey that charts the experience of cultural assimilation and profound social exclusion familiar to Indigenous people living in Canadian cities. Emphasizing the importance of traditional culture and restorative justice to rebalance Indigenous people's social, cultural and economic lives, Hansen and Antsanen are instrumental and important authors and scholars engaged in the ongoing project of Indigenous urbanization and healing. Scholars, students, and the general public interested in the contemporary Indigenous experience and Canadian culture will want to read this book.

Sue Matheson, PhD
Associate Professor
Humanities
University College of the North

I highly recommend this book for faculty, students, policy makers and others who are interested in understanding the healing journey of urban Indigenous people and the affects of colonialism.

JoLee Sasakamoose, PhD
Assistant Professor
Educational Psychology
University of Regina



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Our Shared Future



*Windows into Canada's
Reconciliation Journey*

Edited by Laura E. Reimer and Robert Christmas
Foreword by David Barnard

INDIGENOUS STUDIES • PEACE AND CONFLICT STUDIES

"Written by a blend of practitioners, community leaders, and respected academics who work in advancing reconciliation on a daily basis, *Our Shared Future: Windows into Canada's Reconciliation Journey* is a valuable contribution to how we can move forward."



202002417201

—C. ... Paul's College and
chair of the Arthur V. Mauro Institute for Peace and Justice

This edited collection provides deep insights and varied perspectives of innovative and courageous efforts to reconcile the conflicts that have characterized the history of Indigenous people, settlers, and their descendants in Canada. From the opening chapter, *Our Shared Future: Windows into Canada's Reconciliation Journey* contextualizes why Canada is on a reconciliation journey and how that journey is far from over. It is a multidisciplinary treatise on decolonization, peacebuilding, and conflict transformation that is a must-read for those scholars, students, and practitioners of peacebuilding who are seeking a deeper understanding of reconciliation, decolonization, and community-building. Indigenous and non-Indigenous scholars and influencers from across Canada describe positive conflict transformation through various lenses, including education, economics, business, land sharing, and justice reform. The contributors describe their personal and professional journeys, offering insights and research into how individuals and institutions are responding to reconciliation. Each chapter provides readers with windows into the tangible ways that Canadians are building a peaceful shared future, together.

CONTRIBUTORS David Barnard, Peter Bisson, Robert Christmas, Ronald G. Evans, Joseph Garcea, Dale McFee, Brian Rice, Laura E. Reimer, Loretta Ross, Annette Trimbee, Paul E. Vogt, Christa Yeates

LAURA E. REIMER is faculty and research associate with the Arthur V. Mauro Institute for Peace and Justice, University of Manitoba.

ROBERT CHRISMAS is police officer, consultant, and author.

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Black and Indigenous Resistance in the Americas

From Multiculturalism to Racist Backlash



A PROJECT OF THE ANTI-RACIST
RESEARCH AND ACTION NETWORK (RAIAR)

Edited by JULIET HOOKER

TRANSLATED BY GIORLENY ALTAMIRANO RAYO,
AILEEN FORD, AND STEVEN LOWNES

RACIAL AND ETHNIC STUDIES • ANTHROPOLOGY

"Fired by the active collaboration of black and Indigenous scholars and activists, this book is an essential reference point to understand racism and anti-racism in the Americas. Its central claim about the emergence of a new form of racism, combining reenergized racism and post-racism, is compelling. This book provides key conceptual tools for both understanding and challenging the new and insidious project of racial retrenchment."

—**George Reid Andrews**, University of Manchester;
coeditor of *Cultures of Anti-Racism in Latin America and the Caribbean*

"The product of sustained and serious collaboration among activists, organic intellectuals, and professional academics, this volume raises fundamental questions about our current racial moment. Its chapters provide illuminating case studies of how to combat structural racism and the recent resurgence of racist thought and action in the Americas."

—**George Reid Andrews**, University of Pittsburgh

Black and Indigenous Resistance in the Americas is an essential roadmap to understanding contemporary racial politics across the Americas, where openly white supremacist politics are on the rise. It is the product of a multiyear, transnational research project by the Anti-Racist Research and Action Network of the Americas in collaboration with resistance movements confronting racial retrenchment in Brazil, Bolivia, Chile, Colombia, Guatemala, Mexico, and the United States. How did we get here? And what anti-racist strategies are equal to the dire task of confronting resurgent racism? This volume provides powerful answers to these pressing questions. (1) It traces the making and contestation of state-led racial projects in response to black and Indigenous mobilization during an era of expansion of multicultural rights in the context of neoliberal capitalism. (2) It identifies the origins and manifestations of the backlash against hard-fought (but hardly far-reaching) gains by marginalized peoples, showing that (contrary to critiques of "identity politics") the losses and anxieties produced by the failures of neoliberalism have been understood in racial terms. (3) It distills a path forward for progressive anti-racist activism in the Americas that looks beyond state-centered, rights-seeking strategies and instead situates a critique of racial capitalism as central to the contestation of white supremacy.

Contributors Jaime Antivil Caniupan, Eliana Antonio Rosero, Pamela Caila, Roosbelinda Cárdenas, Rigoberto Ajcálon Chay, Jakelin Curaqueo Mariano, Aileen Ford, Jaime García Leyva, Charles R. Hale, Juliet Hooker, Charo Mina Rojas, Mariana Mora, Keith Mullings, Héctor Nahuelpán Moreno, Eduardo Restrepo, Luciane O. Rocha, Irma A. Velásquez Nimotuj, Howard Winant

Juliet Hooker is professor of political science at Brown University.

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CANADA AT A CROSSROADS

Boundaries, Bridges,
and Laissez-Faire Racism in
Indigenous-Settler Relations



JEFFREY S. DENIS



"*Canada at a Crossroads* is rich in empirical detail that provides a 360 degree, nuanced view of the differences within and between Indigenous and non-Indigenous communities in the Rainy River District, what brings them together, what divides them, and their varying understandings of what constitutes both 'bridges' and 'boundaries.' This is an important book that makes an original and thoughtful contribution to the discussion of Indigenous-settler relations in Canada – and other white settler societies."

Avril Bell, Department of Sociology,
University of Auckland

"With excellent scholarship and in-depth fieldwork, *Canada at a Crossroads* is rich in research, utilizing several research strategies to support findings, including observation, questionnaire, photovoice, archival research, and interviews."

James Frideres, Department of Sociology,
University of Calgary

Cover art: Daniella K. Morrison, *Gollawendimic*
(which translates to "we are related", translation
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IS
EVERYTHING
TREATY LAND ENTITLEMENT

EDITED BY TASHA HUBBARD & MARILYN POITRAS



Photo credit: John Ferrer



The Land is Everything: Treaty Land Entitlement is a collection of stories based on oral history, political recollection, academic research, and first-hand experience with Treaty Land Entitlement. Combined, the voices in this book provide perspectives on the landmark Treaty Land Entitlement Framework Agreement, signed at Wanuskewin Heritage Park on September 22, 1992. The Agreement guides 33 First Nations in Saskatchewan that were found to have shortfall on the acres owed to them, based on the original Treaty promises. The Agreement did not come easily, and the stories in this book discuss the context and history of the Agreement, as well as its legacies that continue to be felt around the province of Saskatchewan.

We Are All Treaty People

 **Office of the
Treaty Commissioner**

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INDIAN CONTROL of INDIAN CHILD WELFARE

FEDERATION OF SASKATCHEWAN INDIAN NATIONS

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EXECUTIVE SUMMARY

1.0 Introduction

The principal reason for the high numbers of Indian children in care of the present child welfare system is the lack of control Indian people have over the lives of Indian families and children. Without this control, Indian people cannot ensure the continuity and stability of their culture from generation to generation.

Without the right to maintain and self-determine this continuity, Indian families and children become caught in a circle of failure and despair. Indian families and youth experiencing crisis are brought into the non-Indian child welfare system. The most common response of this system is to remove Indian children from their families and place them with non-Indian foster families and institutions. The continuity of traditional Indian family life is effectively broken. Indian families and children enter a new crisis of self and cultural identity which causes new emotional and behavioral problems. These problems result in renewed contact with non-Indian child welfare, social service and justice systems. These systems take Indian people further away from their culture and Indian lifestyle, causing new personal and social problems. And so the cycle begins again.

The education system and the family/child welfare systems are the two major non-Indian institutions which affect the lives of Indian children. The struggle of Indian people to have more authority over Indian education culminated in the adoption of the Indian Control of Indian Education policy by the federal government.

Indian control over Indian child welfare services will also involve a political struggle. The nature of that struggle will be determined in part by the historical, political and jurisdictional factors which have collectively ensured the failure of the present Indian welfare system.

This report is part of a larger initiative by Indian governments in Saskatchewan to gain control over the child welfare services provided to Indian families and children. This initiative is organized into three phases. Phase I (September - November, 1983) involves the preparation of a report which documents current Indian child welfare services and puts forward a number of options with respect to the implementation of Indian control over Indian child welfare services.

Phase II (December, 1983 - April, 1984) will involve a process of consultation with District Chiefs' Councils with respect to the options contained in the report and the development of negotiation structures and positions. Phase III will involve the implementation of programs and services mandated by the negotiated agreements.

Why is there a red dress hanging, and what is its significance?



The REDdress Project was created by an artist named Jaime Black to create awareness of the more than 1000 Missing and Murdered Indigenous women across Canada. The art installation was on display in several cities in Canada including here in Saskatoon at the USask in 2014. Red Dress Day is a campaign that started in 2010, invites individuals to wear red on a specific day annually. Do you know when Red Dress Day is?