KOOKUM AND YOUTH CIRCLES

RESOURCE WORKBOOK

BRINGING TOGETHER WOMEN RESIDENTIAL SCHOOL SURVIVORS AND YOUTH THROUGH STORYTELLING & MENTORING ACTIVITIES
Kookum and Youth Circles

Bringing Together Women

Residential School Survivors and Youth Through Storytelling & Mentoring Activities

Resource Workbook

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March 2012

The opinions expressed in this material are those of Equay-wuk (Women’s Group) and do not necessarily reflect the views of the Advocacy and Public Information Program, Aboriginal Affairs and Northern Development Canada. Funded by the Aboriginal Affairs and Northern Development Canada (AANDC).
About Us

Equay-wuk (Women’s Group) is a non-profit organization serving 31 First Nation communities in remote Northwestern Ontario.

The key objectives of Equay-wuk (Women’s Group) are to provide culturally appropriate resources and training tools that promote wellness, education and self-development.

We facilitate employment training programs and offer forums for women to become more independent and assertive about their own needs within their communities. Through the development and implementation of programs, Equay-wuk (Women’s Group) identifies community wellness needs and concerns. Since 1988, we are applying for funding to facilitate positive change that reflects the aspiration and self-determination of the First Nation people that we are committed to serve.
Project Description

The Kookum (Grandmother) Project comprises the Kookum And Youth Circles, workshops facilitated by the Equay-wuk (Women’s Group) and funded by the Advocacy and Information Program, Aboriginal Affairs and Northern Development Canada (AANDC). The Objectives are:

• To bring together women, who are residential school survivors and now grandmothers and great-grandmothers;

• To impart their stories of resiliency and determination to young women from remote First Nations communities;

• To empower and enable generations of women to share their wisdom and skills through storytelling, dialogue and mentoring activities;

• The Kookum And Youth Circles Resource Workbook has been designed to help with informed facilitation of topic-related gatherings in home communities;

• To inform and encourage sharing of diverse viewpoints on Indian Residential Schools Agreement Settlement, including supports promoting healing and reconciliation within the region and nation;

• To contribute to healing and understanding amongst all Canadians about the roots of inter-generational impacts of Residential School System on Aboriginal people and culture to the present day.
Artwork Explanation

The artwork is a gift to the Equay-wuk (Women’s Group) in support of the Kookum And Youth Circles. The image was created by local artist Hana Beitl.

The inspiration came from:

• Respect for nature and all that is part of it, the people who call this place home and who are rooted here
• Admiration for cultural tradition, especially of the women’s crafts and artwork
• Appreciation of plants and their contributions to so many good things in life.

The symbolism of the image can be explained as follows:

• Celebration of nature, people and their unique cultures
• Roots - foundation, strength and sense of belonging
• Flowers - childhood, a belief that everything living flourishes again
• Image of plant growing straight up - identity, confidence, whole
• Yellow- sun & warmth, Blue- water & life, Green-plants & growth,
• Light Brown - Earth, people & animals
• Balance in design - balance in life - Equality
• Moccasin shape - taking a step, getting ahead and keeping the culture alive
• The shape represents a home that provides protection.
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Code of Ethics

• We will practice active listening

• We will be compassionate and understanding

• We will not practice any adverse discrimination against anyone in any way

• We will treat each other with respect, courtesy, fairness and good faith

• We commit ourselves to the positive sharing of skills and knowledge

• We will respect confidences shared in mentoring relationships and activities, and refuse to participate in gossiping of any kind

• We promise to be honest in describing our knowledge, abilities and background

• We commit to not attending workshops and sharing circles under the influence of alcohol, drugs or other illegal substances. It will not be tolerated under any circumstances.
  • Participant will be asked to leave immediately.
Sharing Circles

The Purpose of Sharing Circles:

Through sharing, *we learn from others and gain strength* through the group. Often we see other participants facing a similar challenge, or having a similar success. We can identify with them, feel less separated and what we are going through is not uncommon, and certainly okay.

*A sharing circle supports each of us* in expressing ourselves, clear our minds of any concerns and supports us in forming positive, nurturing relationships with the members of our group. Participation in the sharing circle also builds self-confidence, assertiveness (not shy but bold, certain of yourself) and helps us develop our public speaking skills.

There is often an eagle feather or other meaningful object that is used to show who has the “floor” for their time to speak. *It is like our microphone* in the sense that the holder of the object has the right to speak until she is finished.

The person who has the object speaks about the topic while other members of the circle *listen attentively* (active listening).
Guidelines For Sharing Circle

- When being part of the sharing circle, each member agrees to the following suggested guidelines:

- In some situations a prayer or blessing is done to start or **“Open The Circle”**;

- No cross talking (i.e. **Do not talk** privately with your neighbour);

- **Respect The Speaker**;

- Give your **full attention** to what another person is saying (rather than planning your response, judging, analyzing or day-dreaming);

- **Honour** the person holding the eagle feather (or other object) by respecting that person’s time to speak;

- Everyone agrees that anything said in the sharing circle by that person is to be held **in confidence** and can only be repeated outside the sharing circle with that person’s agreement;

- **Respect** each member of the group - no matter what you think of their “sharing”;

- Within the sharing circle, each member is **equal**, no matter what you think of their “sharing”. Allow time, even if there is silence. Sometimes it takes time to gather strength to speak out;

- Participation is required by all in the sharing circle, even if you only want to say **“I would like to pass today”**, or something simple if you don’t feel like speaking that day;

- When all have spoken and it is time to finish, acknowledge the time to “Close The Circle”. 
Storytelling & Knowledge Sharing

**Storytelling** is a significant cultural tradition of Aboriginal people.

Oral tradition of storytelling was and still remains the way the family customs, histories, lessons, beliefs, legends, travels, events and many other things were passed down from one generation to another.

For centuries, parents, family members and Elders share their knowledge with the younger generations in the course of their daily activities. To this day, stories are told at certain times of the year, in designated areas and on special occasions.

**Questions:**

**CAN YOU THINK OF A STORY YOU WERE TOLD AND YOU SHARED (WILL SHARE) WITH YOUR CHILDREN?**

... ................................................................. ................................................................. ................................................................. ................................................................. ................................. .............. .......................................................................................................................................................................................

**WHERE DID THIS STORY COME FROM?**

... ................................................................. ................................................................. ................................................................. ................................................................. ................................. .............. .......................................................................................................................................................................................

**WHY WAS THIS STORY TOLD?**

... ................................................................. ................................................................. ................................................................. ................................................................. ................................. .............. .....................................................................................................................................................................................
"If we cease sharing our stories, our knowledge becomes lost."

By Kitigan Zibi Anishnabek (Garder River People - Anishnabek People)

“Through generations, much has been taken from us. Today, we still encounter problems with the government and corporations cutting down our forests and taking our land. With technology and institutions overlapping our world, how we run our communities is affected. We forget where we come from, which in turn affects our stories. “Our brothers and sisters, the animals, are leaving us and there is a risk of losing our connection to them.” Those of us who remember and follow our teachings will continue to survive through the stories, the ceremonies and our love for the land. As spiritual people, it is in these stories and in our ceremonies that we have gathered strength, learned about ourselves and the connection we have to Ni-djodjomnan, Aki (Mother Earth). If we stop sharing our stories, our knowledge becomes lost.”

KISHPIN BONTOYEG KIDATSOKANAN, KIGA ONIKEMIN KAJIBIKINAMAGOYEG

http://www.civilization.ca/cmc/exhibitions/aborig/storytel/algo1eng.shtml
Everyone Has a Story To Tell…..

When you really connect with someone you have just met, each of you tell stories - things that have happened, places you have been, people you know.

**Sharing stories connects people** (friends, family, community, Nation) together. Stories can make us laugh. Through stories we can learn valuable lessons in life. Each person has a story to tell that can somehow relate to another person.

**Activity: Option 1**

Creating a web like a spider would…

- We all sit in a big circle with a large ball of (red) yarn
- One person starts and tells a story:
  
  “I remember my first time being on a plane when ...”

- Then another person, who has a story that somehow connects within the story that was just told, gets the ball

- This goes on for as long as we have time, and by the end there’s a large, wondrous and unique web made of yarn showing how we are all connected by our stories.

**Activity: Option 2**

- We all sit in a big circle with a large ball of yarn (bright colour).

  The facilitator asks one person to take the end of the ball of yarn and say:

  “One big reason why I am sharing this story is to”

- While holding on to the end of the yarn, toss the ball to someone else.

  That person holds onto a piece of yarn and repeats the statement (adding her own words to complete the sentence).
How To Become a Good Listener

We sometimes think that “listening” comes naturally to us.

We listen more intently when we wish to understand or learn something.

We sometimes listen only ‘half-heartedly’. Listening is a skill that we can always improve on, in order to better communicate and understand others.

• **Practice Active Listening**

  Active listening is about you hearing and understanding the other person and they know it. Give the speaker your undivided attention and acknowledge what they say. Notice non-verbal signals (body language) as part of what they are saying. For clarification of your understanding ask questions of what has been said. Do not interrupt and avoid distractions.

• **Follow**

  Sit facing the person in a relaxing position and maintain appropriate eye contact.

• **Express Warmth and Acceptance**

  Speak in a voice which shows concern and caring.

• **Encourage the Talker To Tell the Story**

  Focus your interest and attention on the talker’s ideas and interests, his / her ways of doing things, feelings and strengths. Say things like: “I would like to hear your thoughts on the subject“ or “Tell me more,” or “It is important to do it your way”.

• **Do Not Judge or Blame, Maintain an Open Mind**

  *Good listeners encourage great storytelling!*
Are You a Good Listener?

Poor listening habits are usually the cause of communications problems. Rate your listening habits in the scale below by circling one of the numbers (1-5) of each item.

<table>
<thead>
<tr>
<th></th>
<th>Usually</th>
<th>Often</th>
<th>Sometimes</th>
<th>Not Usually</th>
<th>Hardly Ever</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>After only a short period of listening I start thinking about what I’m going to say next</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>If I don’t like the person, I don’t really listen to what he/she is saying</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>I interrupt others before they are finished talking</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>I fake attention</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>I talk mostly about myself</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>I ask questions</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>I give other people a chance to talk</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>I try to see things from the other person’s point of view</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>I maintain good eye contact when listening</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>10</td>
<td>I get so busy taking notes, that I miss some of what is said</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>I get distracted easily</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>I let my mind wander of I daydream when someone is talking</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

ADD THE CIRCLED NUMBERS TO GET YOUR SCORE: __________

45-60 You are a good listener, and probably make few mistakes at work. More than likely, people enjoy talking with you and being with you.

31-44 You need to improve your listening skills. This will also improve your job performance.

12-30 You are a poor listener. You have probably lost some friends or made mistakes at work because of your poor listening skills.
Collecting Family Stories

An effective way to hear stories is to ask questions. Family stories can be collected by interviewing grandparents and great grandparents.

Although short-term memory may sometime be limited in the oldest members of the family, long-term memory may be very much intact. We need to help the teller journey back in time to retrieve these treasures - they are a gift to each generation that preserves them by remembering them and passing them on.

Sample Questions to get you started:

Places To Remember:

• Can you describe the house in which you lived when you were a child?
• Can you describe you nearby neighbors?
• Where was your favourite place/spot to go to when you were a child?
• Where did you go to school? What was it like? What did you learn?
• Where did you go to get food or clothes?
• Where did you go for fun? Where did you go when you wanted to hide?
• Describe the place where you lived when you got your own children?
• How did your kitchen look alike?
• Where were the children were born?

People To Remember:

• Who lived in your house with you as a child?
• Can you describe your father or mother as you remember looking at them when you were small?
• How many brothers or sisters lived there?
• Can you describe your grandparents and what did you enjoy doing with them?
• When you were young, what were the family members’ roles/responsibilities?
Collecting Family Stories

• Who visited your house when you were young?
• Who were your favourite cousins?
• Who was your best teacher and why?
• Who were your neighbours? Who were your friends?
• Who was the best cook in the family and why?
• Who was the most clever, skilled, the kindest?

Questions About Life Events:

• How did you meet your spouse?
• How did you know each other before you were married?
• Can you describe your wedding?
• What were your jobs in life and which did you enjoy the most?
• How did you learn about motherhood and being a parent?
• What skills did you have to help you with caring for your children?
• What did your children like to do?
• What support did you have when pregnant?
• What did you learn in residential schools that helped you in later life?
• What was your role as girl/women when you returned from residential school back home?
• What were the happiest times? What is your favourite past time?
• Can you describe the birth of your son or daughter? Where were you? Who was there? How did you choose his or her name?
• How do you gather strength in difficult times?
• What or who has helped you in difficult times?
• What makes you the person you are today?
• What advice do you have for the younger women today?
Digital Storytelling

Refers to using new digital tools (cameras, video-audio recorders, image software, web site posting, email) to help ordinary people to tell their life stories.

“Digital Storytelling is the modern expression of the ancient art of storytelling. Throughout history, storytelling has been used to share knowledge, wisdom, and values. Stories have taken many different forms. Stories have been adapted to each successive medium that has emerged, from the circle around the campfire to the silver screen, and now the computer screen.” (Leslie Rule. Digital Storytelling).

Why Digital Storytelling?

- Digital storytelling can foster innovation and creativity as there are unlimited genres and forms available for expression;
- Stories will help us leave a rich legacy of expression for future generations;
- Storytelling may give voice to individuals and groups who have been oppressed by a culture of literary dominance;
- Storytelling helps us reclaim our narratives from corporate and commercial interests.

When the picture story is finished, take a good photo of the piece with people who created it. Your picture story can be shared with many people and passed on by printing copies of the picture for posters, posting on your Facebook, Band website.
Creative Storytelling

Activity for Young & Old

Goal:

To create a community-based digital picture story. Through working together, everyone is the storyteller connected to one story that is being told in a unique way, particular to the place and people who are telling the story.

Supplies:

Digital camera & printer, paper (printing paper & Bristol board), colour markers, scissors, glue. Optional: grasses, roots, sticks, pine needles to be glued on.

Steps:

A/ The group determines what story will be told, while combining hand writing, drawing and printed digital photos of people, places, nature, animals, tools, etc.

• Examples for your story:
  • People in your community
  • Cultural Traditions
  • Home and Family
  • Gatherings and Feasts
  • Life of the Past and Presence
  • Dreams and Wishes

B/ Facilitator asks each participant to share their interests and abilities that will contribute to the telling (interpretation) of story;

C/ Each member of the group will be assigned a specific responsibility:

  1. Team taking pictures (photographers)
  2. Team selecting sites and subjects
  3. Person responsible for processing/printing photos on paper
  4. Team cutting pictures, gluing, arranging on the Bristol board
  5. People/individual who draw, write, decorate and colour;

D/ Together, the group determines what is the most expressive way to communicate the story: symbols, images, handwriting, colors, sketches.
Historical Overview of Indian Residential Schools in Canada: 1620 – 2012

- 1620 First Boarding School in New France;
- 1860 Assimilation of Aboriginal people through education becomes official policy;
- 1876 Indian Act - federal legislation outlining the legal status and entitlement of Canada’s Aboriginal peoples, in particular concerning status, “Land Reserved for Indians” and nature of Aboriginal self-governance;
- 1892 Federal Government and churches operate all Indian schools;
- 1920 Attendance of Residential Schools becomes enforced and mandatory by the Government;
- 1931 80 residential schools in Canada;
- 1958 Indian Affairs Regional Inspectors recommend abolition of residential schools;
- 1960 Over 10,000 students in residential schools;
- 1969 Federal Government assumes responsibility for all Indian residential schools;
- 1970’s Most residential schools were closed;
- 1986-1994 Public Apology first announced by the United Church and followed by all other churches;
- 1996 Last Indian Residential School is closed (Northwest Territory);
- 1998 Minister of Aboriginal Affairs announces the Statement of Reconciliation to Aboriginal People for the abuses suffered and endured at the residential schools;
- 1998-2009 Aboriginal Healing Foundation, funded by the Government to support Aboriginal people to heal from the legacy of residential school system and its impacts. Funding for 11 years (350 million);
- 2007 Indian Residential School Settlement Agreement: Common Experience Payment (1.9 billion), Independent Assessment Process (1.2 billion), Commemorative Initiatives (20 million), Truth and Reconciliation Commission (60 million);
Historical Overview of Indian Residential Schools in Canada: 1620 – 2012

• 2007-2012 Truth and Reconciliation Commission (TRC) - for documentation of residential school stories, commemorative gatherings and public awareness;

• 2008 Public Apology by the Prime Minister of Canada;

• 2011 Sept. 2011 deadline for Common Experience Payment (CEP) claims – closed;

• 2012 September 19, 2012 - Closing deadline for Independent Assessment Process (IAP) for abuse claims.

Facts to date:

• Canadian Government recognized over 130 residential schools operated across Canada;

• Over 150,000 children (from 4 years old up) attended residential schools;

• Resulting loss of language, cultural identity, parenting skills and wellness, including addictions and family violence;

• About 91,000 survivors of residential school alive today;

• Over 29,000 of survivors are filing claims against the Government and Churches for abuses they suffered while at residential school;

• In response to the loss of language, there is a growing movement to revive and preserve unique Aboriginal cultural beliefs, social structures and spiritual values;

• Through National Day of Healing and Reconciliation (May 26) and Legacy of Hope Foundation, Canadians are learning about this history and getting to understand the inter-generational impacts of residential schools on Aboriginal people of this country today;

• Build on resiliency, truth and giving voice, the healing of Aboriginal people continues.

References: www.iap-pei.ca, AHF, AFN, Equay-wuk
Historical Overview - AHF Map - Canada

Directory of Residential Schools in Canada

Aboriginal Healing Foundation

Revised 1997
Historical Overview – Residential Schools Map

Residential Schools in Ontario that have Affected Nishnawbe Aski Nation Members

Legend
- Roman Catholic
- Anglican Church
- Presbyterian
- United Church

Source: Healing the Generations NAN: Residential School Curriculum, p. 2

Equay-wuk (Women’s Group)
Children in Residential Schools

Operation of Residential Schools:

• Agreement between Government of Canada and Churches:
  Roman Catholic Church   Church of England, Anglican Church
  Presbyterian Church     Methodist Church, United Church
  Mennonites and Day Schools (currently not recognized within the Indian Residential School Settlement);

• Many Aboriginal children were taken from their homes, often forcibly removed and separated from their families by long distances;

• Mandatory attendance of residential schools for all children from age 4 to 15;

• Over 150,000 children attended 133 Indian Residential Schools across Canada.

Conditions at the Schools:

• Schools were poorly funded with growing numbers of students sent to Residential Schools;

• Overcrowded, poor ventilation, sub-standard food - resulting in hunger and sickness;

• Strict rules and severe punishments, children forced to do manual labor;

• Sub-standard education; over 40 % of the teachers who often provided children's supervision and care, had no professional training.

How Children Lived:

• Students were forbidden to speak their language and practice their culture;

• Siblings separated - girls, boys, age groups;

• Not allowed to talk to each other, minimal contact between children & parents.
Children In Residential Schools

- Mental, emotional, physical and sexual abuse;

- Children learned to speak English, write, read and to know other ways of life, culture and beliefs other than their own;

- The education they received in residential schools was not bad itself - but the way of educating Aboriginal children without sensitivity and respect for their cultural upbringing caused a great deal of trauma that was passed on the next generation of children (inter-generational trauma);

- Positive experiences were reported by some survivors, but overall, it was a negative experience for too many;

- To date, 21,000 survivors submitted claims for serious abuse experienced at residential schools across Canada.
Effects of the Residential School System

Impacts on the Individual:
- Loss of Language
- Loss of connection to Culture
- Lack of Parenting Skills
- Difficulty of maintaining healthy relationships
- Difficulty to cope and problem solve
- Addictions to alcohol, drugs, solvents, gambling, food
- Ongoing triggers from sounds and smells
- Deep rooted feelings of humiliation, shame and abandonment

Effects on the Family:
- Lack of nurturing or affection
- Discomfort expressing love for children physically such as holding, hugging
- Lack of communication within the family
- Silence and shame about past abuse repeated at home

Inter-generational Impacts & Community:
- Mental health issues - Post-Traumatic Stress Disorders (PTSD), depression, mental illness, self-harm, obsessive/compulsive disorders, suicide
- Family violence, often resulting parent and child apprehension
- Addictive and destructive behaviours - substance, sexual abuse, eating disorders
- Physical health issues - high blood pressure, diabetes, obesity, headaches
- Emotional feelings of isolation and disconnection
- Difficulty to problem-solve and cope
- Lack of self-sufficiency and sustainability
- Has affected spiritual and traditional sense of identity

Would you add anything else?
Did You Know?

Test your knowledge by answering true or false - circle your answer:

1. From 1845 to 1969, the Canadian government attempted to assimilate Aboriginal people.
   
   True       False

2. During school, students often experienced a variety of abuses.
   
   True       False

3. There were 6 Churches involved in the operation of schools for Aboriginal children.
   
   True       False

4. Churches never admitted that the consequences of the residential schools were tragic for Aboriginal people.
   
   True       False

5. Residential schools alienated Aboriginal people from their culture, language and traditions.
   
   True       False

6. All residential school experiences produced unhappy or tragic experiences.
   
   True       False

7. The goals of the residential school was to encourage children to give up their traditions and replace their values with formal schooling, Christianity and work experiences.
   
   True       False

8. Traditional Aboriginal child-rearing practices did not allow the use of physical violence with children.
   
   True       False

9. Some Aboriginal students asked to be sent to residential school and are grateful for the education that they received.
   
   True       False
Did You Know?

(Answer Sheet)

1. True

2. True

3. False
   there were 4 Churches involved:
   • The Roman Catholic Church
   • Church of England (Anglican)
   • Methodist (United) Church
   • Presbyterian Church

4. False
   whatever the intentions were, the Churches now admit that the consequences were tragic for Aboriginal people

5. True

6. False
   we need to be cautious not to speak generally for all students, not all students had unhappy or tragic experiences

7. True
8. True
9. True
Topics For Sharing & Discussion

Before Residential School:

- Life in the bush
- Speaking the language
- Food
- Doing things “when the time is right”
- Gathering food / medicine together
- Daily routines
- Spirituality, not religion: celebrations, special events

Going to School:

- Parents “making children go”, who went, who did not and why
- Travel to school for the first time

At the School:

- Describe the place
- About the staff, teachers, other children, friends, siblings
- The rules, routines, religion, celebrations, shows
- The food
- What did you learn, “making things”
- What did you enjoy doing - horses, playing, music, singing
- New things, culture, languages, hair cutting, cloths, furniture, dishes
- Where did you sleep, play, hide, special place
- Seasonal activities, home for holidays
- Working (jobs then and after)
- Illnesses, problems, abuses, feelings

After Residential School:

- Problems caused: parenting, language, connections to people and tradition
- Things not learned and missed
- Your children, family relationships
- Flashbacks, anger, abuse
- Dealing with problems: resiliency, sharing, knowing, understanding, healing process
Culture & Values

Culture is a complex whole which includes knowledge of the past and present, beliefs, art, law, values, customs and skills acquired by a person as a member of society.

Why is Culture Important?

- Culture is a common bond that ties the people of a region or community together;

- Customs and traditions that the people of a community follow, the special events they celebrate, the kind of clothing they wear, the food they eat, and most importantly, the cultural values they adhere to, bind them together and create a sense of belonging;

- Cultural values give people identity which makes them unique and different from people of other cultures. A community gains a character and personality of its own, because of the culture of its people;

- Culture is shared by the members of a community. It is learned and passed from the older generations to the newer ones;

- For an effective passing of culture from one generation to another, it has to be translated into symbols;

- Language, art and religion serve as the symbolic means of passing of cultural values between generations;

- Cultural values form the founding principles of one's life. They influence one's way of living and thus impact social life;

- Culture does not remain still. It is evolving constantly and is in fact somewhat influenced by the other cultures and societies.
Native Cultural Values

Why is it important to know our Native Cultural Values?

• Our Native Values tell us who we are as a person
• Our Native Values teach us what is good about our culture
• Our Native Values give us an identity and self-esteem
• Our Native Values help us to make good decisions in our everyday life
• Our Native Values tell us who we are as a cultural group
• Our Native Values bind us together as a First Nation
THE SEVEN GRANDFATHER TEACHINGS

To cherish knowledge is to know **WISDOM**;

To know **LOVE** is to know peace;

To honor all of the Creation is to have **RESPECT**;

**BRAVERY** is to face the foe with integrity;

**HONESTY** also means “righteousness”,
be honest first with yourself – in word and action;

**HUMILITY** is to know yourself as a sacred part of the Creation,

**TRUTH** is to know all of these things.

ANIMAL SYMBOLISM

**BEAVER** (Amik) – **WISDOM** (Keekaandamowin)

**EAGLE** (Migsi) – **LOVE** (Zagiidowin)

**BUFFALO** (Bashodebizhiki) – **RESPECT** (Shawaandamowin)

**BEAR** (Makwa) – **BRAVERY/COURAGE** (Aakdehewin)

**SABE** – **HONESTY** (Debwaawin)

**WOLF** (Ma’iigaan) – **HUMILITY** (Dbaadendizin)

**TURTLE** (Miskwaadesi) – **TRUTH** (Debwaawin)
SEVEN CONCEPTS OF ANISHINAABE BEING

Anishinaabemowin - *Language*
Explains who we are, identity, original language, separates Nations, unique, creates strength and inner being, creates stronger roots;

Inendamowin - *A Way Of Thinking*
How we see things, time, holistic, patience, everything has a purpose, honor, respect, spiritual consciousness;

Gikendaasowin - *Knowledge*
Traditional teachings, oral teachings, learning from land, generation to generation, dreams, ceremonies, storytelling;

Inaadiziwin - *The Way We Live*
Values and beliefs, behaviors [reflection of animals], honor, interconnectedness, carrying out responsibility, seasons, spirituality, Mother Earth, family;

Izhichigewin - *The Way We Do Things*
Tradition (doing things-passed down), family traditions (focus on land), fishing, hunting, trapping, cooking (feasts), birth, death, marriage, respect of land, drumming, dancing;

Enawendiwin - *Families, Relations*
Family oriented, shared responsibility, cooperation;

Gidaakiminaan - *Relationship To Land*
Provides everything we need to survive, take only what we need, respect;

Mino Bimaadizewin - *A Good Life, The Good Life*

Naagaanzanaa - *Moving Forward*
Our Values

This activity is a checklist of values that we may hold today. Simply check off the value according to its importance to you. Please add to or change the list as you see fit. Exploration of your values will help to clarify what is important for you today.

<table>
<thead>
<tr>
<th>VALUES</th>
<th>1</th>
<th>2</th>
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<td>respect</td>
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<td>religion</td>
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<td>honesty</td>
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<td>education</td>
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<td>love</td>
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<td>intimacy/sex</td>
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<td>happiness</td>
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<td>hobbies</td>
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<td>exercise/activities</td>
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<td>personal possessions</td>
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<td>organization/structure</td>
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<td>achievements/goals</td>
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<td>personal space</td>
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<td>having a support system</td>
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<td>stable lifestyle</td>
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</tbody>
</table>
Roy Morris: My Great Grandmother’s Gifts
Thunder Bay Art Gallery June 13 - September 14, 2008

Great Mother: Storytime
acrylic on masonite
48” x 48”
2006

(Private collection/ permissions granted)
Roy Morris - Artist Statement

When I first arrived and became a member of this Planet Earth, Bearskin Lake was my choice as an excellent place to begin an adventure. I received my early childhood education traversing the rivers and lakes and living off the land in and around the area. My teachers were a group of caring people who had decided to take me under their guidance and teach me the ways of the Anishiniiwuk. I watched and learned how they harvested fish from the rivers and lakes and prepared it for our use. I enjoyed the smoked flavour of moose meat, the rich taste of fish flakes and blueberries. I learned to listen to the trees, grass, wind and the waters as they told stories to one another. It was good way to start out on a journey.

I attended a number of educational institutions whose goals were to enlighten me to the ways of a world far different from the one I started out with. I say their motives in this regard were questionable and have succeeded to large degree. I first enrolled into our village summer school and mastered the art of sculpting with plasticine. Next came the residential school where my extended family mushroomed considerably. I then became a child of various boarding home parents while studying and learning a wide spectrum of academic concepts in the secondary and post-secondary schools of thought. I am now normal because I have attended and graduated from Normal School.

Art or drawing was a natural extension to my exploring the world around me and I had some assistance and guidance from those more worldly and knowledgeable than I. My grandfather, using charcoal and craft paper salvaged from sugar paper bags, drew pictures for me. He encouraged me to draw and under his guidance, I did. When I left home for other parts of the world, I met other people who continued providing me with guidance and encouragement. I have had many teachers.

To exhibit the art that I have produced, that is an activity that I haven’t pursued and it is a choice I made. Exhibiting art, for me, has been incidental. Back in the early seventies, I had left a dozen pieces with a colleague preparing for an exhibition of his work at the Nancy Pool art gallery in London, Ontario. A year later, I received some money in the mail. In the early eighties, I entered three pieces to the Thunder Bay Art Gallery’s juried art show and one piece was selected for third place. That is the extent of this type of art activity for me.

I have had the honor and privilege to work with our children in the educational setting for the past 30 years as a student counselor, a teacher, principal, education director, developer of Anishinini curriculum materials and currently as Projects Coordinator.

The skills acquired early in working with plasticine have become indispensable in my present line of work.

I am married which makes me a husband. I have children and so I am a father. My children have children of their own and that makes me a grandfather. Recently, I have advanced to the status of being a great grandfather. It is an honor to be all that.

I began my journey in Bearskin Lake, Ontario. I am a member of Muskrat Dam First Nation. I am currently living in Sioux Lookout.

Roy Morris


(Permissions to use granted)

Note: Currently, Roy lives in Muskrat Dam First Nation (2012).
Traditional Responsibilities

This is a brainstorming activity that can be done with the group. The use of a flip chart is suggested.

Question:
What were the traditional responsibilities of the following community members:
• Men
• Women
• Children
• Elders

Please add or make changes to the list as it would relate to your community.

Traditional Responsibilities of Aboriginal Women:
• Provide for themselves and their children
• Caregivers-provide for the Elders, the sick, disabled and community
• Creators of life (giving birth and raising children), midwives
• Involved in things that dealt with creating (planting, harvesting)
• Nurturer
• support the community and husbands
• building shelter, maintaining shelter
• supervise daily living and family affairs
• preparing foods (skinning, packing meat)
• teaching sewing, crafts, medicines
• teach children survival skills (cooking, cleaning, making clothing)
• teach values and belief systems to children
• provide affection and entertainment to children
• leaders (while men were away hunting, etc)
• caretakers of the Land

Traditional Responsibilities of Aboriginal Men:
• hunters for the family and community
• fishing and trapping
• conducting trade
• protector and provider of the family
Traditional Responsibilities continued

- setting up communities (nomadic lifestyle)
- warriors-defending the community
- building shelter, transportation, weapons
- leaders-clan system
- life makers
- medicine men
- teachers
- had to prove himself worthy to wed a young women
- caretakers of the Land

Traditional Responsibilities of Children:
- learners (learn to listen, learn what their role would be)
- listeners (a lot was learned by observing)
- gather foods, berries, medicines
- chores and day to day activities (getting water, chopping wood)
- helped with younger children
- provide humour and laughter (joy)
- respect one another and all living beings
- honour and respect Elders (do not touch sacred objects)
- males with fathers, females with mothers
- caretakers of the Land

Traditional Responsibilities of Elders
- provide guidance and support to all members of the community
- involved in decision-making
- teachers (provide knowledge and wisdom)
- taught life skills, respect for the Land
- learners (learn from one another, including youth)
- mediators in family affairs
- help raising children (pass down traditional teachings language)
- caregivers (taking care of women during childbirth)
- provided medicines
- story tellers (legends, values and belief systems)
- gave names/ceremonies
- oral traditions, discipline, listening, patience
The Role Of Our Elders

Activity:
Reflect on relationships with your Grandparents or Elders in your community.
Do you have a story to share that speaks of the influential roles that Grandmothers or Grandfathers have on your life?

• What stories and legends did Elders share with you?
• What skills or values did Elders teach you?

Group Sharing:
A story and why is it important to you?

Legend?

Skills or lessons?

Values?
Creating Design For New Beadwork

Activity:

Inspiration to create a new work, such as designing image for a beadwork, comes from many different places.

For this creative activity, see images of the Black Foot Tribe (Alberta) and their beadwork dated from around 1908. An inspiration may come from the North American Indian images of Thunderbird and other more familiar designs that are included here. These images are copied from an old-fashioned book called “The Complete Book of Indian Craft and Lore (1954), found at the Salvation Army store in Sioux Lookout.

How different, yet similar, these designs are while looking at the handmade work of Aboriginal women in our region. Create your own design, work together and share with older generation of women that keep this tradition alive to this day.

Materials:

Colour markers
Paper “Quad ruled 4 sq. or 5 sq. 1” (see below)
Pencil
Designs - 1

Inspiration for your new creative projects:

WOODLAND = GEOMETRIC DESIGNS USED IN LOOM BEADING (Ojibwe)

WOODLAND = FLORAL DESIGNS USED IN APPLIQUE BEADING (Ojibwe)

BLACKFOOT = GEOMETRIC AND FLORAL DESIGNS USUALLY APPLIQUED

SIOUX = GEOMETRIC BEADING, USUALLY DONE IN LAZY STITCH

UTE = GEOMETRIC

PUEBLO = PAINTED DESIGNS
Designs – 6

Equay-wuk (Women’s Group)
Wellness - Balance - Strength

Wellness is having a healthy balance of self. It includes your physical, mental, emotional and spiritual self.

Wellness begins with knowing yourself and walking the path of knowing yourself is an active life-long journey. When seeking wellness, explore:

- **Yourself in the present**
  What do you do to care for your physical, mental, spiritual well being? What is important to you? What are your needs?

- **Opportunities to grow**
  What do you need to change to be well? What existing opportunities are there to help you to grow?

Taking responsibility for your own wellness is important. When you take personal responsibility you take control of your life. You accept and respect yourself and others.
Circle Of Wellness

THE RIM
(the glue)
Spirituality

THE HUB
(nut & bolts)

Personal Responsibility

Relationships
Healthy Risk Taking
Coping Skills
Lifelong Learning
Relationship with the Land
Nutrition
Physical Activities

Equay-wuk (Women’s Group)
Definitions – Circle Of Wellness

The Circle:

Nutrition
• practicing good nutrition (having sensible eating habits; maintaining a normal weight; not overeating)

Physical Activities
• respecting and caring for one’s body
• maintaining physical well-being (engaging in sufficient physical activity through exercise or on one’s job to keep in good physical condition)

Personal Time
• taking time for oneself
• understanding the interdependence of physical and emotional well-being

Relationships
• realizing that learning is a social process
• having emotional awareness and coping (being aware of or in touch with one’s feelings; ability to express appropriately positive and negative feelings)
• willingness to share, co-operate, form friendships, and respect others

Healthy Risk Taking
• responding to challenges in life as opportunities to grow in strength and maturity
• needing to feel confident, secure, valued and cared for

Coping Skills
• understanding the importance of emotions
• responding to change in a socially responsible manner
• being flexible and adaptable
• on-going self-assessment of one’s coping resources; ability to organize/manage resources such as time, energy, setting limits

Life Long Learning
• enjoyment learning
• feeling pride and success in accomplishments

Relationship with the Land
• respecting and caring for the environment
• being aware of the needs of a global community

THE HUB (the nuts and bolts):
Personal Responsibility
• recognizing that the process of behaviour change is a part of life based on personal responsibility
• developing personal integrity
• anticipating consequences
• accepting responsibility for personal actions and decisions
• developing sensory awareness

THE RIM (the glue):
Spirituality
• finding purpose, meaning, inner peace, taking time to renew and awaken one’s self
Circle of Self

Activity

Fill in the circle below:

**Spiritual Health** - list three words or a phrase about *what you believe in.*

**Emotional Health** - list three words or a phrase about *how you feel.*

**Physical Health** - list three words or a phrase about *how you act.*

**Mental Health** - list three words or a phrase about *how you think.*
Self Care

Self care is important for each of us to identify our parts and take care of those parts. We can then identify which area(s) we can improve or enhance to restore healthy balance in our lives.

Self care is important because we need to take care of ourselves in order to raise our children. We want to strive to become the people who we want our children to become. We strive to raise healthy, active, well-rounded children.

Spiritual Health
- We choose what religion/faith/tradition we want to
- Spiritual health helps
- How we fit into the world
- How we relate to the world around us

Physical Health
- The lifestyle we choose to lead
- Healthy coping skills
- We choose not to abuse our bodies - to respect and honour ourselves

Emotional Health
- We can identify how we are feeling
- We can express our feelings in a healthy way
- We are open and honest with ourselves

Mental Health
- We choose to learn new skills and ideas
- We have our own individual learning style
- We perceive ourselves in a positive way
Self Care

**Achieving a healthy balance** in our lives may require us to slow down and spend time with ourselves, to get to know who we really are as a person. It may mean facing difficult issues from the past, but we can learn and heal from our experiences, both positive and negative. **How we want to live is our choice.**

We may need to take a long look at ourselves to identify the area(s) in our lives in which we can improve. We must also be very honest with ourselves. We can develop new skills to help us restore a healthy balance in our lives.

We need to make a commitment to ourselves to help us achieve well-being and continue to seek balance in each area of our lives. If one area of our self requires attention, it is highly likely that other parts of our selves will be affected. We can do the best we can and continue to **strive for overall well-being.**

When we begin to recognize our needs and learn new ways to take care of ourselves, then we begin to **move forward.** Positive thinking and support are essential to achieving and maintaining wellness.
Step-by-Step Relaxation Breathing

Relaxation does not mean going to sleep. It can be a simple step back from "the edge" of stress or panic or overwhelming emotions.

The benefits of this ‘calming the mind exercise’ from the clatter of daily life are for everyone, young and old, women or men, healthy or sick.

Benefits of Relaxation:

- Brings focus & Boosts energy
- Reduces stress & Improves sleep
- Increases concentration & blood flow in your body

Step-by-Step instructions:
You can practice by yourself, in pairs or groups but one is the coach to guide you through the exercise:

- Sit in a chair, stand, or lie on your back. Close your eyes.
- Try to calm your mind. Stop thinking about your worries for a moment. What is important right now is your breath.
- Let go of any thought that pops in your mind - gently allow your thoughts to move away, it is time for you now.
- Take a deep breath through your nose while your mouth is closed, inhale and imagine that all you are breathing in, is a nurturing, warm air - while inhaling count to 5.
- Hold your breath - count to 5. Imagine that you are holding a warm, healing energy that is spreading all over you like a warm blanket.
- Exhale through your nose, your mouth is closed, counting to 5 imagine you are breathing OUT all your pain, sorrow, stress and anger - anything that feels negative and harmful to yourself - discard it now;
- Repeat this cycle 5 times while focusing on your breath and how it feels as your breath moves through your body - IN - good, OUT - bad.

When finished, take a moment to sit quietly. Take a deep breath. Do not talk. Keep your eyes closed for a while. When ready slowly open your eyes & reflect.

How do you feel?
## Wellness Tips

<table>
<thead>
<tr>
<th>Physical</th>
<th>Emotional</th>
<th>Mental</th>
<th>Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practice relaxation techniques</td>
<td>Express cheerfulness (laugh/smile/sing)</td>
<td>Develop good interpersonal relations</td>
<td>Develop a spirit of praise</td>
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<tr>
<td>Get regular exercise</td>
<td>Develop self-respect</td>
<td>Go out of your way to help others</td>
<td>Give your time and means to worthy causes</td>
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<tr>
<td>Control and balance your diet</td>
<td>Plan ahead to eliminate some worries</td>
<td>Set goals and priorities</td>
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<tr>
<td>Breathe deeply each day</td>
<td>Reduce the number of changes in your life</td>
<td>Forgive and forget</td>
<td>Learn to meditate effectively</td>
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<tr>
<td>Avoid harmful substances</td>
<td>Reduce time pressures</td>
<td>Develop creative hobbies and interests</td>
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<tr>
<td>Drink six glasses of water each day</td>
<td>Avoid irritations/arguments (talk it out)</td>
<td>Join discussion and listening groups</td>
<td>Clarify your values and motives</td>
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<tr>
<td>Practice cleanliness and hygiene</td>
<td>Express gratitude</td>
<td>Simplify life style</td>
<td>Join a caring community (association)</td>
</tr>
<tr>
<td>Change your pace frequently</td>
<td>Develop positive attitudes and thinking</td>
<td>Avoid debt/save something each month</td>
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<tr>
<td>Reduce noise</td>
<td>Regulate what you read and watch</td>
<td>Look for good in others</td>
<td>Be content with doing your best</td>
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<tr>
<td>Dress comfortably</td>
<td>Learn to make decisions</td>
<td>Don’t give up if you fall</td>
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Healthy Community Events

Community events are a great way to socialize, share stories, culture and food. They can encompass all four aspects of the wellness wheel:

- Physical Health with good food and active time getting ready and cleaning up
- Mental Health by planning or being involved in something for the whole community
- Spiritual Health by learning about your culture
- Emotional Health by connecting you with friends and family

Healthy Community Events:
- Include good food
- Are open to everyone
- Involve everyone who is willing and able to help
- Pass on cultural practices, stories and traditions
- Provide an opportunity to interact with others

What kind of community events have happened lately or do you think could happen in your community?

What did you enjoy the most?

Who needs to be involved?

What would you like your role to be?
<table>
<thead>
<tr>
<th>Myself</th>
<th>Community</th>
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</thead>
<tbody>
<tr>
<td>- The land, waters, and younger youth</td>
<td>- Equal rights for education</td>
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<tr>
<td>- My employment and education</td>
<td>- Drugs &amp; alcohol abuse are a big concern in my community</td>
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<tr>
<td>- I’ve tried pills and I wish I never tried them</td>
<td>- Help one another</td>
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<tr>
<td>- Community wellness, healthy Indians, Mentally physically</td>
<td>- Regain Native language</td>
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<tr>
<td>- Caring</td>
<td>- Treatment centers and more traditional healing</td>
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<tr>
<td>- Suicide – many youth and adults are attempting suicide</td>
<td>- Education</td>
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<tr>
<td>- Raising awareness for foreign / domestic travelling opportunities (e.g. exchange student)</td>
<td>- The recent murder that happened in my community</td>
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<tr>
<td>- Native pride!</td>
<td>- Losing our language</td>
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<tr>
<td>- Believe</td>
<td>- To think about others before themselves</td>
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<tr>
<td>- Life</td>
<td>- Community participation in outdoors</td>
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<tr>
<td>- Protecting my family and friends</td>
<td>- Drugs</td>
</tr>
<tr>
<td>- Poverty is very important to me because I know how it feels not having any food</td>
<td>- Prescription drug abuse is a huge issue - Death caused by drugs</td>
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<tr>
<td>- Drug abuse is happening in our family</td>
<td>- Broadening understanding of youth mental illness, it needs to be fixed!</td>
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<tr>
<td>- Parenting is happening in my community</td>
<td>- Land and water</td>
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<tr>
<td>Self-fa...</td>
<td>Drug abuse is happening in our family</td>
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<tr>
<td>- Education – we need it</td>
<td>- Equality Wabauskang</td>
</tr>
<tr>
<td>- Creator, family, education</td>
<td>- Children</td>
</tr>
<tr>
<td>- My family is important to me</td>
<td>- Drugs</td>
</tr>
<tr>
<td>- Family and prescription drug abuse</td>
<td>- Trauma</td>
</tr>
<tr>
<td>- Education</td>
<td>- What I want to see in my community is the youth to love themselves</td>
</tr>
<tr>
<td>- School education</td>
<td>- Teenagers with no education, also drug &amp; alcohol abuse is a big concern</td>
</tr>
<tr>
<td>- Education</td>
<td>- Gangs</td>
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<tr>
<td>- Education</td>
<td>- Mining &amp; future Impacts</td>
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<tr>
<td>- Health</td>
<td>- Caring</td>
</tr>
<tr>
<td>- Understanding learning support</td>
<td>- Loss of our language</td>
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<tr>
<td>- Self value</td>
<td>- Education</td>
</tr>
<tr>
<td>- My family and education are important to me</td>
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</tbody>
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North-South Partnerships, 2011
Importance of Education

Excerpt/ Kwayaciiwin Education Resource Centre, Sioux Lookout

Once we have an awareness of our history, we can never forget what came before us. We must remember where we have been yesterday, in order to understand how we have got here today and to truly know where we are yet to go tomorrow.

You can help your child to relate to their culture and be inspired by it simply by teaching them about their ancestors.

“With each passing generation, we are leaving behind our language and are in the process of becoming an English speaking people. Through the Kwayaciiwin program, we can provide the opportunity for our children to continue to use and learn our language and culture. Our language enables us to express our world view, beliefs, philosophy, values, traditions and customs. Our language is our vehicle for learning and passing on our culture to our children.”

Roy Morris, KERC Director
Statement of Apology – to former students of Indian Residential Schools

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some said, it was infamously said, “to kill the Indian in the child”. Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as “joint ventures” with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today. It has taken extraordinary courage for the thousands of survivors who have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and die never having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada’s role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

June 11, 2008

On behalf of the Government of Canada
The Right Honourable Stephen Harper,
Prime Minister of Canada

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever again prevail. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.
Healing & Reconciliation: Information

May 26th - National Day of Healing and Reconciliation

In early 1990’s, Phil Fontaine, National Chief of the Assembly of First Nations and Survivor, came forward with disclosures about physical and sexual abuse at residential schools. Throughout the 1990s, these reports escalated and more Aboriginal victims from one end of the country to the other courageously came forward with stories. The Royal Commission on Aboriginal Peoples (RCAP) confirmed a link between social crisis in Aboriginal communities, residential schools, and the legacy of intergenerational trauma.


And so, the Aboriginal Healing Foundation (AHF) was created with a 10-years mandate to fund support to community-based initiatives that address the intergenerational legacy of physical and sexual abuse in Canada’s Indian Residential School System. The year of 2012 is a closing year of the Aboriginal Healing Foundation. AHF has an extensive database about these issues that is free to use for download here:

[http://www.ahf.ca](http://www.ahf.ca)

In 2000, the AHF established the Legacy of Hope Foundation - a national charity whose purpose is to educate and create awareness about residential schools and to continue to support the ongoing healing of Survivors. “Where are the Children? Healing the Legacy of Residential School” is an extensive, on-going exhibition that provides in-depth documentation of the children who attended the residential school system in Canada. It is available to view here:

[http://www.wherearethechildren.ca](http://www.wherearethechildren.ca)

The Shingwauk Project & the Residential School Research, Archive and Visitor Centre has an extensive collection of photographs and school documents about Indian and Inuit Residential and Day Schools for a number of years. Many originals and copies of photos and documents are available here:

[http://www.nrrss.ca/Resource/Centre/Resourc/Centre/Index.htm](http://www.nrrss.ca/Resource/Centre/Resourc/Centre/Index.htm)

Canadian Government Statement of Apology - view video

[www.aadnc-aandc.gc.ca/eng/1100100015677](http://www.aadnc-aandc.gc.ca/eng/1100100015677)

Independent Assessment Process (IAP) tel. 1-877-635-2648 or [www.iap-pei.ca](http://www.iap-pei.ca)

Information on the Common Experience Payment (CEP) tel. 1-866-699-1742

Aboriginal Affairs and Northern Development Canada

In 2009, the Truth and Reconciliation Commission (TRC) was established with a mandate to help Canadians to learn the truth about Indian Residential Schools (IRS) and encourage the rebuilding of relationships damaged by residential schools. The TRC was created as a result of the Indian Residential Schools Settlement Agreement (IRSSA) between former students, churches, the Government of Canada, the Assembly of First Nations and other Aboriginal organizations. The TRC has a five year mandate ending in 2012.

**Commission Activities**
- Statement Gathering: Truth Sharing
- Document Collection
- Research and Report Preparation: Missing Children and Unmarked Graves
- A National Research Centre: Establishing a National Memory
- Commemoration: Creating a Lasting Legacy
- National Events & Community Events

**Interim Report**, published in February 2012, outlines clearly the Commission’s Activities, Conclusions and Recommendations. Please visit:

**They Came For The Children** - important historical document, just released by TRC. Please visit:
From 2009 - 2011, the Truth and Reconciliation Commission of Canada took part in more than 400 outreach and statement gathering initiatives. This map illustrates the communities that were visited during that time period.
Healing Initiatives Across Canada

Map developed by the Aboriginal Healing Foundation
Healing Initiatives Across Canada: Participation In Healing Activities

Chart developed by the Aboriginal Healing Foundation
Healing Initiatives Across Canada: Effectiveness of Healing Activities

Chart developed by the Aboriginal Healing Foundation
INDIAN RESIDENTIAL SCHOOL
SETTLEMENTS AGREEMENT

BENEFITS TO DATE:

a $1.9 billion dollars available for “Common Experience Payments” (CEP) for former students who lived at the schools;

b An “Independent Assessment Process (IAP) to allow those who suffered sexual or serious physical abuses, or other abuses that caused serious psychological effects to proceed in an alternative process for claims;

c $125 million to the Aboriginal Healing Foundation for healing programs; closing September 2012 (1998-2009 received 350 million);

d $60 million for Truth and Reconciliation Commission to contribute to truth, healing & reconciliation, facilitate national & community based hearings, public education & archive establishment. Providing a cultural, holistic and safe setting for IRS students at hearings;

e $20 million for national and community commemorative projects.

UPDATE:

a 77,406 eligible CEP paid $1,593,802,000 to September 19, 2011, 26,287 applications for re-consideration, 9,282 eligible, 16,875 not eligible, 3,769 appeals to National Advisory Council;

b 23,345 IAP claims filled as of October 1, 2011 with 10,547 claims rendered with a total of $1.2 billion in compensation paid;

c No additional funds provided, Health Canada to address the gap in service;

d Reports indicate the TRC may require additional funds to fulfill their mandate. There are four more national events planned (next June 21-2012 in Saskatoon) as well as regional events (NAN);

e TRC Survivors Advisory Committee provides advice on commemoration applications, AANDC reviews and approves (Aboriginal Affairs Northern Development Canada- former INAC).

Excerpts/Special Chiefs Assembly, Dec. 6, 2011
INDEPENDENT ASSESSMENT PROCESS

Update as of November 2011

• Deadline for IAP applications is September 19, 2012
• 12,500 IAP applications were projected initially, revised at 21,000, now projections are 29,000;
• Assembly of First Nations will provide Aboriginal Assistance Workers (form fillers) to assist with IAP applications;
• As of October 1, 2011, approximately 1/3 of all IAP claimants in all regions are over the age of 60 and in poor health;

Regional Uptake: Total - 19,324 claims

<table>
<thead>
<tr>
<th>Region</th>
<th>Claims</th>
</tr>
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<tbody>
<tr>
<td>Ontario</td>
<td>1,557</td>
</tr>
<tr>
<td>Alberta</td>
<td>4,754</td>
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<tr>
<td>Saskatchewan</td>
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<td>Manitoba</td>
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<td>BC</td>
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<td>Northwest Territories</td>
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<td>Yukon</td>
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<td>Nova Scotia</td>
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<td>New Brunswick</td>
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<tr>
<td>Prince Edward Island</td>
<td>9</td>
</tr>
<tr>
<td>Newfoundland/Labrador</td>
<td>4</td>
</tr>
<tr>
<td>Regions not indicated</td>
<td>381</td>
</tr>
</tbody>
</table>

COURTS HAVE THE OBLIGATION TO SUPERVISE THE DISTRIBUTION OF IRS SETTLEMENT PROCEEDS:

Courts Supervisory Role Is:

• To protect the interests of absent class members; to ensure fairness in the distribution of the award;
• To ensure the timely and effective distribution of the benefits of the award by the Administrator of the Settlement.

Excerpts/Special Chiefs Assembly, Dec. 6, 2011
COMMON EXPERIENCE PAYMENT SURPLUS

(IRR SA) INDIAN RESIDENTIAL SCHOOL SETTLEMENT AGREEMENT SURPLUS

• Once all Common Experience Payments are made, if there is more than $40 million remaining in the trust, a maximum of $3,000 in the form of Personal Credits for educational purposes will be distributed to eligible CEP recipients who apply;

• CEP recipients can choose to transfer their Personal Credit to certain family members as per the Settlement Agreement;

• Terms and conditions will be developed by Canada and the Assembly of First Nations to determine which programs and services and which educational institutions are eligible;

• Any amount remaining in the trust on January 1, 2015 will be paid to the National Indian Brotherhood Trust Fund and Inuvialuit Education Fund to be used for educational programs.

UPDATE:

• Terms and conditions of the education personal credits are being drafted by the AFN and Government of Canada;

• As of Dec. 31, 2010 reported surplus is $777,245 Million.

Excerpts/Special Chiefs Assembly, Dec. 6, 2011
ADDITION OF INDIAN RESIDENTIAL SCHOOLS

New addition would qualify for CEP and IAP

UPDATE:

- 1,447 requests to add IRS schools to the list of eligible schools under the Settlement Agreement. As a result, the following schools have been added:

IN ONTARIO:

- Wawanosh Home, Ontario (February 1, 1879 and August 5, 1982)
- Stirland Lake (Wahbon Bay Academy), Stirland Lake, Ontario (1976 -1999)

DAY SCHOLAR/DAY SCHOOL

UPDATE:

- If you have claims that fit the criteria for the Independent Assessment Process (IAP) as an IRS Day School Student, you are included in the Agreement as “non-resident claimant”;
- Under terms of the Agreement you are not eligible to make claims for the Common Experience Payment (CEP);
- The Assembly of First Nations continues to advocate for and support any proposals or class action to compensate Day Scholars/Day School students.

Excerpts/Special Chiefs Assembly, Dec. 6, 2011
Works Used/References:

Aboriginal Healing Foundation: www.ahf.ca


Photography Credits:

Hana Beittl. www.hanabeitl.wordpress.com
Klaus Rossler. www.kr-photography.ca
Aboriginal Healing Foundation, Thunder Bay Art Gallery, Linda & Randy Kessler.

Many Thanks to:

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Klaus Rossler, Sioux Lookout, who assisted with graphic editing of this workbook.

The Kookum and Youth Circles Resource Workbook. Compiled by Hana Beittl.