



Centre for
Human Rights and
Restorative Justice

REFERENCES TO WOMEN

Canada Truth Commission

Abstract

Notes on discussions of women, as well as a list of coding themes and references to women in the Canada Truth Commission.

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Researcher Notes

Report details:

- published 2015
- pdf is 1016 pages
- no chapter or section on women
- according to NVivo's text search, the word women (using stems) is referenced 192 times, representing 0.26% coverage
- after deleting references from the bibliography, notes or headers, there are **96 broad references** to women in the content of the report
- women are usually discussed in terms of the legacy of colonial violence

Women are referenced in the report in the following ways:

- call for a national inquiry on violence against Aboriginal women and girls
- call for federal government to create an inquiry into the murdered and missing Aboriginal women
- role of women as mothers and grandmothers
- discussion of the deaths of Indigenous women on highways
- missionaries to Canada used the underpaid and voluntary labour of wives and single women and viewed Aboriginal culture as a barrier to salvation
- Indigenous women lost their status if they married non-Indigenous men
- derogatory term squaw was used to describe Indigenous women
- accounts of molestation and how that impacted women as wives, mothers, sexual partners and women
- women overworked and underpaid in schools
- high poverty rates for Indigenous women
- UN Declaration on the Rights of Indigenous Peoples recognizes Indigenous peoples right to physical and mental integrity, equal employment, etc. Special attention to needs of elderly, women, youth and persons with disabilities
- discussions of substance abuse and it's affects on unborn children (e.g., fetal alcohol spectrum disorder)
- Indigenous women are more likely to be victims of crime
- Indigenous women are disproportionately young, poor, unemployed, involved in welfare system, and overrepresented as victims of violent crimes
- thousands of Aboriginal women murdered and hundreds missing
- discussion of cultural and education programs created and led by Indigenous women
- through colonialism Indigenous women were disempowered

Links to Data Visualization

This section contains links to all data visualization for the Canada report.

Word Frequency Cloud

- [word frequency cloud](#)
- [excel sheet of word frequency cloud findings](#)

Word Trees

- [history](#)
- [women](#)
- [children](#)
- [youth](#)
- [forgive](#)
- [victim](#)
- [truth](#)
- [reconciliation](#)
- [land](#)

*NVivo software can only edit word trees by changing the central search term and branch sizes. Word trees includes references from bibliography, headers, and notes that cannot be edited out using NVivo software. Researchers will need to manually remove unsightly branches using editing software (e.g., paint, photoshop, etc.)

Coding Women for the Canada Report

The following chart breakdowns the child nodes used for coding references to women based on themes and discussions surrounding women in the Canada report.

Women	References or discussions of women
Calls to action	References or discussions of calls to action
Colonialism	References or discussions of colonialism
Abuse	References or discussions of abuse and abusers
Legacy	References or discussions of the legacy of colonialism
Residential schools	References or discussions of residential schools
Survivors	References or discussions of abuse survivors and their stories
Grandmother	References or discussions of grandmothers
Human rights	References or discussions of human rights, civil code, and human rights violations
Labour	References or discussions of labour - paid or unpaid
Mother	References or discussions of mothers
Projects	References or discussions of projects created or led by Indigenous women
Reconciliation	References or discussions of reconciliation
Violence	References or discussions of violence

References to Women

This section contains all references to women from the Canada report.

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_Report-FULL> - § 96 references coded [0.88% Coverage]

Reference 1 - 0.01% Coverage

In the process, it disempowered Aboriginal women, who had held significant

Reference 2 - 0.01% Coverage

news has been filled with reports of controversial issues ranging from the call for a national inquiry on violence towards Aboriginal women and girls to the impact of the economic development of lands and resources on Treaties and Aboriginal title and rights.²²

Reference 3 - 0.01% Coverage

strength of Aboriginal women and their contributions to the reconciliation process despite the oppression and violence they have experienced. She said, Women have always been a beacon of hope for me. Mothers and grandmothers in the lives of our children, and in the survival of our communities, must be recognized and supported. The justified rage we all feel and share today must be turned into instruments of transformation of our hearts and our souls, clearing the ground for respect, love, honesty, humility, wisdom and truth. We owe it to all those who suffered, and we owe it to the children of today and tomorrow. May this day and the days ahead bring us peace and justice.³⁰

Reference 4 - 0.01% Coverage

June 2014, “in Ojibwe thinking, to speak the truth is to actually speak from the heart.”³³ At the Community Hearing in Key First Nation, Saskatchewan, in 2012, Survivor Wilfred Whitehawk told us he was glad that he disclosed his abuse. I don’t regret it because it taught me something. It taught me to talk about truth, about me, to be honest about who I am.... I am very proud of who I am today. It took me a long time, but I’m there. And what I have, my values and belief systems are mine and no one is going to impose theirs on me. And no one today is going to take advantage of me, man or woman, the government or the rcmp, because I have a voice today. I can speak for me and no one can take that away.³⁴

Reference 5 - 0.01% Coverage

What are the blockages to reconciliation? The continuing poverty in our communities and the failure of our government to recognize that “Yes, we own the land.” Stop the destruction of our territories and for God’s sake, stop the deaths of so many of our women on highways across this country.... I’m going to continue to talk about reconciliation, but just as important, I’m going to foster healing in our own people, so that our children can avoid this pain, can avoid this destruction and finally, take our rightful place in this “Our Canada.”³⁸

Reference 6 - 0.01% Coverage

the experience was powerful. One woman said simply, “By listening to your story, my story can change. By listening to your story, I can change.”⁵⁵

Reference 7 - 0.01% Coverage

legacy of residential schools and to invite and encourage public participation in its events and activities. The Commission took part in nearly 900 separate events. These included a number of special events that the trc

organized with various partners to engage with Survivors' organizations and other Aboriginal groups, youth, women, faith communities, the philanthropic community, and new Canadians. The Commission also accepted invitations to share information about its work internationally through the United Nations, the International Centre for Transitional Justice, and a number of university law faculties.¹⁰

Reference 8 - 0.01% Coverage

ary work also depended on the often underpaid and voluntary labour of missionary wives and single women who had been recruited by missionary societies. Missionaries viewed Aboriginal culture as a barrier to both spiritual salvation and

Reference 9 - 0.01% Coverage

also defined a process through which a person could lose status as an Indian. Women, for example, could lose status simply by marrying a man who did not have status. Men

Reference 10 - 0.01% Coverage

manner. Until 1920, other than women who involuntarily lost their Indian status upon marriage to a non-status individual, only 250 'Indians' voluntarily gave up their status.¹⁰⁴

Reference 11 - 0.01% Coverage

in some books, the word squaw was being used to describe Aboriginal women, and the word redskins used to describe Aboriginal people.²²⁹

Reference 12 - 0.01% Coverage

College in Fort Smith was established originally to recruit young people for the Catholic ministry. A new principal, Jean Pochat, decided to focus on providing young men and women with leadership training.²³⁵

Reference 13 - 0.01% Coverage

recalled being molested by older girls at a hostel in northern Canada. "I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us."⁴⁹¹

Reference 14 - 0.01% Coverage

twentieth century were the sisters Charlotte Amelia and Lilian Yeomans. Charlotte had trained as a nurse, and Lilian was one of the first women in Canada to qualify as a doctor.⁵⁹⁶

Reference 15 - 0.01% Coverage

Protestants were equally reliant upon the underpaid work of female staff. Austin McKittrick, the principal of the Presbyterian school at Shoal Lake in northwestern Ontario, acknowledged this when he wrote in 1901, "I think if we men were to put ourselves in the places of some overworked, tired-out women, we would perhaps not stand it so patiently as they often do."⁶¹⁰

Reference 16 - 0.01% Coverage

did about what was expected of female missionaries, he would discourage any daughter of his from working for the Methodist Women's Missionary Society.⁶¹¹ Although women usually worked in subordinate roles, the 1906 Indian Affairs

Reference 17 - 0.01% Coverage

A young Oneida woman, Miss Cornelius, taught at the Regina She left the following year, lured away to a In the early 1930s, the Brandon school But these were exceptions, not the

Reference 18 - 0.01% Coverage

Miss Cornelius, an Oneida woman, taught at the Regina, Saskatchewan, school in the early twentieth century. Saskatchewan Archives Board, R-B992.

Reference 19 - 0.01% Coverage

onwards, they became a significant source of Aboriginal employment, particularly in Saskatchewan, where six schools were operated by First Nations educational authorities. Of the 360 people working in the Saskatchewan schools in 1994, 220 were of Aboriginal ancestry—almost two-thirds of the total.⁶⁴⁸ Most of the Aboriginal people who were hired by the schools worked as cooks, cleaners, and handymen. In 1954, Mrs. Clair, a Cree woman who had attended the

Reference 20 - 0.01% Coverage

Four young Aboriginal women, A 1956 report on three of them said, “The Herodier girls are all doing a fine

Reference 21 - 0.02% Coverage

Canada’s Aboriginal leaders along with a number of former residential schools students were present on the floor of the House of Commons when Prime Minister Stephen Harper delivered his 2008 apology. Clockwise from the left: former student Don Favel; former student Mary Moonias; former student Mike Cachagee, President of the National Residential School Survivors Society; former student Crystal Merasty; former student Piita Irniq; Patrick Brazeau, National Chief of the Congress of Aboriginal Peoples; Mary Simon, President of the Inuit Tapiriit Kanatami; Phil Fontaine, National Chief of the Assembly of First Nations; Beverley Jacobs, President of the Native Women’s Association of Canada; Clem Chartier, President of the Métis National Council. Former student Marguerite Wabano is obscured by Phil Fontaine’s headdress. Canadian Press: Fred Chartrand.

Reference 22 - 0.02% Coverage

same time, failing to protect them. The Commission heard many stories of mistreatment in foster homes. One woman told us that her foster parents physically and sexually abused her. Her Aboriginal identity was constantly disparaged. She said, “[My foster parents were] adamant about Aboriginal culture being less than human, living as dirty bush people, eating rats. It made me not want to be one of those people. And for years, I didn’t know how to be proud of who I was because I didn’t know who I was.”²¹ Linda Clarke was placed in a foster home with three other children. In that foster home there was a pedophile, and I don’t [know] what was happening to anybody else, but I became his target. The mother used to always send me to do errands with him. And so every time, he would make me do things to him and then he would give me candy. Also, in that home there was no hugging of us foster kids or anything like that. And I carried a great guilt for

Reference 23 - 0.01% Coverage

gender, is much higher than that of non-Aboriginal adults, with differences ranging from 7.8% for adult men aged sixty-five or older, to 22.5% for adult women aged sixty-five or older.⁵⁴

Reference 24 - 0.02% Coverage

Aboriginal language and culture often meant that the students became estranged from their families and communities. Agnes Mills, a former student at All Saints residential school in Saskatchewan, told the Commission her story. And one of the things that residential school did for me, I really regret, is that it made me ashamed of who I was.... And I wanted to be white so bad, and the worst thing I ever did was I was ashamed of my mother, that honourable woman, because she couldn’t speak English. She never went to school, and they told us that, we used to

go home to her on Saturdays, and they told us that we couldn't talk Gwich'in to her and, and she couldn't, like couldn't communicate. And my sister was the one that had the nerve to tell her, "We can't talk Loucheux to you, they told us not to."⁸³

Reference 25 - 0.01% Coverage

in Treaties. The United Nations Declaration on the Rights of Indigenous Peoples recognizes that Indigenous peoples have the right to physical and mental integrity, as well as the right to equal enjoyment of the highest attainable standard of physical and mental health. In taking measures to achieve these goals, states are obligated to pay particular attention to the rights and special needs of Elders, women, youth, children, and persons with disabilities.¹⁰¹

Reference 26 - 0.01% Coverage

The situation of women is even more disproportionate: in 2011–12, 43% of admissions of women to sentenced custody were Aboriginal.¹³⁰ The causes of the over-incarceration of Aboriginal people are complex. The convict-

Reference 27 - 0.01% Coverage

dential school Survivors and the over-incarceration of Aboriginal people. Fetal alcohol spectrum disorder (fasd) is a permanent brain injury caused when a woman's consumption of alcohol during pregnancy affects her fetus. The disabilities associated with fasd include memory impairments, problems with judgment and abstract reasoning, and poor adaptive functioning.¹⁴²

Reference 28 - 0.01% Coverage

vices available for Aboriginal victims of crime. Victim compensation schemes are often lacking and often fail to recognize the distinct needs of Aboriginal victims of crime. The statistics are startling. Aboriginal people are 58% more likely to be victimized by Aboriginal women report being victimized by violent crime at a rate almost

Reference 29 - 0.01% Coverage

three times higher than non-Aboriginal women—13% of Aboriginal women reported being victimized by violent crime in 2009.¹⁶³

Reference 30 - 0.01% Coverage

Violence against Aboriginal women and girls The overrepresentation of Aboriginal women and girls among crime victims is particularly disturbing. Aboriginal women and girls are more likely than other women to experience risk factors for violence. They are disproportionately young, poor, unemployed, and likely to have been involved with the child-welfare system and to live in a community marked by social disorder.¹⁶⁶ Velma Jackson, who attended the Blue Quills residential school in Alberta, told the Commission her story.

Reference 31 - 0.02% Coverage

Aboriginal women who have been murdered or are reported as missing. A report by the RCMP, released in 2014, found that between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Two hundred and twenty-five of these cases remain unsolved.¹⁶⁸ More research is needed, but the available information suggests a devastating link between the large numbers of missing and murdered Aboriginal women and the many harmful background factors in their lives. These include: overrepresentation of Aboriginal children in child-welfare care; domestic and sexual violence; racism, poverty, and poor educational and health opportunities in Aboriginal communities; discriminatory practices against women related to band membership and Indian status; and inadequate supports for Aboriginal

people in cities. This complex interplay of factors—many of which are part of the legacy of residential schools—needs to be examined, as does the lack of success of police forces in solving these crimes against Aboriginal women.

Reference 32 - 0.01% Coverage

41) We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include: i. Investigation into missing and murdered Aboriginal women and girls.

Reference 33 - 0.02% Coverage

The cultural rights of indigenous peoples include recognition and practice of their justice systems ... as well as recognition of their traditional customs, values and languages by courts and legal procedures. Consistent with indigenous peoples' right to self-determination and selfgovernment, States should recognize and provide support for indigenous peoples' own justice systems and should consult with indigenous peoples on the best means for dialogue and cooperation between indigenous and State systems. States should recognize indigenous peoples' rights to their lands, territories and resources in laws and should harmonize laws in accordance with indigenous peoples' customs on possession and use of lands. Where indigenous peoples have won land rights and other cases in courts, States must implement these decisions. The private sector and government must not collude to deprive indigenous peoples of access to justice. Indigenous peoples should strengthen advocacy for the recognition of their justice systems. Indigenous peoples' justice systems should ensure that indigenous women and children are free from all forms of discrimination and should ensure accessibility to indigenous persons with disabilities. Indigenous peoples should explore the organization and running of their own truth-seeking processes.⁴⁶

Reference 34 - 0.01% Coverage

Despite positive steps, daunting challenges remain. Canada faces a continuing crisis when it comes to the situation of indigenous peoples of the country. The well-being gap between aboriginal and non-aboriginal people in Canada has not narrowed over the last several years, treaty and aboriginal claims remain persistently unresolved, indigenous women and girls remain vulnerable to abuse, and overall there appear to be high levels of distrust among indigenous peoples towards government at both the federal and provincial levels.⁴⁷

Reference 35 - 0.01% Coverage

constitutional, and human rights.⁵² They are women and men who have resilience,

Reference 36 - 0.01% Coverage

In a post-apology era, the honour of the Crown must be a defining feature in the new relationship where legal obligations are vigilantly observed, where First Nations are diligently consulted and accommodated on all matters affecting our lives, and our right to free, prior and informed consent is respected.... Let it be clear that First Nations care deeply about our human rights—the human rights of the women in our communities, our children, our families and our communities.

Reference 37 - 0.01% Coverage

Presbyterian Rev. Margaret Mullin (Thundering Eagle Woman) put it this way:
Can the Rev. Margaret Mullin/Thundering Eagle [W]oman from the Bear Clan be a strong Anishinaabe woman and a Christian simultaneously? Yes I can, because I do not have my feet in two different worlds, two different religions, or two different understandings of God. The two halves of me are one in the same Spirit. I can learn from my grandparents, European and Indigenous Canadian, who have all walked on the same path ahead of me. I can learn from Jesus and I can learn from my Elders.⁸⁵

Reference 38 - 0.01% Coverage

and a follow-up report, “Reviewing Partnership in the Context of Empire,” was issued in 2009. The report’s theological reflection noted: Our development of the partnership model was an attempt to move beyond the paternalism and colonialism of 19th century missions. The current work to develop right relations with Aboriginal peoples is an attempt to move beyond a history of colonization and racism. This ongoing struggle to move beyond empire involves the recognition that our theology and biblical interpretation have often supported sexism, racism, colonialism, and the exploitation of creation.... Theologies of empire have understood God and men as separate from and superior to women, Indigenous peoples, and nature.⁸⁹

Reference 39 - 0.01% Coverage

In 2012, a digital storytelling project was undertaken by Aboriginal women at the Prairie Women’s Health Centre of Excellence: “Nitâpwewinînan: Ongoing Effects of Residential Schools on Aboriginal Women—Towards Inter-Generational Reconciliation.” Using ceremony and protocols throughout the project, the first workshop began with a pipe ceremony, followed by a Sharing Circle in which participants

Reference 40 - 0.01% Coverage

Reconciliation is about stories and our ability to tell stories. I think the intellectual part of ourselves wants to start looking for words to define reconciliation. And then there is the heart knowledge that comes from our life experiences. It’s challenging to connect the two and relate it to reconciliation.... Without even thinking of the term reconciliation, I’m reminded about the power of story.... [People who watched the videos] said that when they saw the faces of Aboriginal women and heard their voices in the videos they understood assimilation in a different way. They felt the impact of assimilation.... It’s far more powerful to have Aboriginal peoples talk about the impact of assimilation and hope for reconciliation than having words written down in a report.¹²⁰

Reference 41 - 0.02% Coverage

the International Center for Transitional Justice’s (ictj) Children and Youth Program to host a series of small retreats and workshops. Youth Dialogues were also integrated into Education Day activities at National Events. Their purpose was to engage youth in dialogue and to support their efforts to make their own submissions to the trc. For example, in October 2010, the Commission co-sponsored an Aboriginal/non-Aboriginal youth retreat near Vancouver, British Columbia. Young people came together to learn about the residential schools, talk with Elders, and share team-building activities. One young participant said that during the retreat, “we learn[ed] more about each other and the past. It’s really important because it actually teaches us, the stories that we heard it touched us, and it inspired us to become better people.”¹²³ In June of 2011, Molly Tilden and Marlisa Brown, two young women who attended

Reference 42 - 0.01% Coverage

Ladisch, director of ictj’s Children and Youth Program, summarized what the two young women found and the subsequent impact of the project. The answers are shocking: some students had no knowledge, or simply complete indifference; those are largely the non-Aboriginal youth interviewed. Other students talk about the enduring impact they see in terms of high rates of alcoholism, suicide, and teenage pregnancies. So there’s a huge disconnect in terms of how the young people view the relevance of this legacy and what knowledge they have of it. When that video was shared with people involved in designing the secondary school curriculum for the Northwest Territories and Nunavut, they could not believe that their youth had such reactions.

Reference 43 - 0.01% Coverage

were performed by the women who were recognized as the Protectors of the Waters. The sacred fire was also used for ongoing prayers and tobacco offerings, as well as to receive the tissues from the many tears shed during each event. The ashes from each of the sacred fires were then carried forward to the next National Event, to be added in turn to its sacred fire, thus gathering in sacred ceremony the tears of an entire country. The Commission’s mandate also instructed that there be a “ceremonial transfer

Reference 44 - 0.04% Coverage

ing Survivors' memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood's *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia* (1992), to the more recent works of Agnes Grant's *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin's *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine's *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars's *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo's *Up Ghost River: A Chief's Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author's own life experiences), such as Tomson Highway's *Kiss of the Fur Queen* (1998), Robert Alexie's *Porcupines and China Dolls* (2009), or Richard Wagamese's *Indian Horse* (2012), tell stories about abuse, neglect, and loss that are also stories of healing, redemption, and hope. In 2012, the Aboriginal Healing Foundation published *Speaking My Truth: Reflections on Reconciliation and Residential Schools*, and invited book clubs across the country to read and discuss the book. Documentary films such as *Where the Spirit Lives* (1989), *Kuper Island: Return to the Healing Circle* (1997), and *Muffins for Granny* (2008), as well as docu-dramas such as *We Were Children* (2012), all serve to educate Canadians and the wider world about the residential school experience, using the power of sound and images. Intergenerational Survivor Georgina Lightning was the first Indigenous woman in North America to direct a full-length feature film, *Older Than America* (2008). Kevin Loring's stage play, *Where the Blood Mixes*, won the Governor General's award for literary drama in 2009. It combines drama and humour to tell the stories of three Survivors living in the aftermath of their residential school experiences. Art can be powerful and provocative. Through their work, Indigenous artists seek

Reference 45 - 0.01% Coverage

mandate, the trc sponsored the "Living Healing Quilt Project," which was organized by Anishinaabe quilter Alice Williams from Curve Lake First Nation in Ontario. Women Survivors and intergenerational Survivors from across the country created individual quilt blocks depicting their memories of residential schools. These were then stitched together into three quilts, *Schools of Shame*, *Child Prisoners*, and *Crimes Against Humanity*. The quilts tell a complex story of trauma, loss, isolation, recovery, healing, and hope through women's eyes. The sewing skills taught to young Aboriginal girls in the residential schools and passed along to their daughters and granddaughters are now used to stitch together a counter-narrative.²¹³

Reference 46 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, "Practicing Reconciliation: A Collaborative

Reference 47 - 0.01% Coverage

with her colleague, Qwul'sih'yah'maht (Dr. Robina Thomas), and trc staff, Walsh began preparations to bring the artwork to the Learning Place at the trc's Victoria Regional Event in April 2012. In a powerfully moving ceremony, Nuuchah-nulth Elders, Survivors, and Hereditary Chiefs drummed, sang, and danced the art into the Learning Place. In this way, each painting, carried with respect and love by a Nuuchah-nulth woman dressed in button blanket regalia, was brought out to be shared with others. The community later received commemoration project funding to hold a tradi-

Reference 48 - 0.01% Coverage

through its programming and employment opportunities arising out of its operations, serve the needs and interests, and reflect the circumstances and aspirations of Canadian men, women, and children, including equal rights, the

linguistic duality and multicultural and multiracial nature of Canadian society, and the special place of aboriginal peoples within that society. [S. 3.1.d.iii]

Reference 49 - 0.01% Coverage

other women and children, during the war, for months.... When I was a child, I couldn't comprehend this, but as an adult, I understand.... This is what it means to me, as an intergenerational Survivor. People who I love and admire were wronged, humiliated, and forgotten, and unjustly imprisoned by the country I ... call home.... [The part of the Japanese redress program that worked best] was the investment in communities and culture ... [and the establishment of] the Canadian Race Relations Foundation ... to ensure that this never happened again.... Only when "you" and "me" become "us" and "we" can there be any reconciliation.²⁹³

Reference 50 - 0.03% Coverage

Commissioners joined 70,000 people gathered in the pouring rain to participate in a Walk for Reconciliation, organized by Reconciliation Canada, a non-profit organization. If one was looking down Georgia Street in downtown Vancouver, a sea of multicoloured umbrellas was visible as far as the eye could see. Traditional ceremonies and protocols began the walk. Chiefs in regalia, women wrapped in button blankets and cedar capes, and drumming, dancing, and singing accompanied Survivors, their families, and people from multiple faith traditions and all walks of life, who marched together in solidarity. We walked for Survivors and all that they have done to bring the long-hidden story of residential schools to the country's attention. We walked to remember the thousands of children who died in residential schools. We walked to honour all Indigenous peoples as they reclaim and restore their identity, equality, and dignity. We walked to stand up for the transformative social change that is so urgently needed in Canada. And, we walked for the uplifting solidarity of being united with tens of thousands of others, all joined together in a new community of common purpose. Residential school Survivor and Gwawaenuk Elder Chief Dr. Robert Joseph, speaking as Reconciliation Canada's ambassador, has said, "Reconciliation includes anyone with an open heart and an open mind, who is willing to look to the future in a new way. Let us find a way to belong to this time and place together. Our future, and the well-being of all our children, rests with the kind of relationships we build today."³⁰¹ In November 2012, Elders from Indigenous nations and many other cultures

Reference 51 - 0.01% Coverage

41) We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include: i. Investigation into missing and murdered Aboriginal women and girls.

Reference 52 - 0.01% Coverage

Reconciliation Commission, and we must be prepared to hear the Commission recount a very shameful collective past. We must together, as a nation, face the truth to ensure that never again do we have to apologize to another generation, and that never again is such a tragedy allowed to happen. I say this as I think of the survivors I met last night. One woman remembers clearly

Reference 53 - 0.01% Coverage

Statements from Roman Catholic orders of men and women religious who worked in residential schools

Reference 54 - 0.04% Coverage

ness in our past, we wish, too, to publicly point to some of the salient reasons for this. We do this, not as a way of subtly excusing ourselves or of rationalizing in any way so as to denigrate this apology, but as a way of more fully exposing the reasons for our past blindness and, especially, as a way of honouring, despite their mistakes, those many men and women, Native and white alike, who gave their lives and their very blood in a dedication that was most sincere and heroic. Hindsight makes for 20-20 vision and judging the past from the insights of the present is an exact and often cruel science. When Christopher Columbus set sail for the Americas, with the blessing of the Christian Church, Western civilization lacked the insights it needed to appreciate what Columbus met upon

the shores of America. The cultural, linguistic, and ethical traditions of Europe were caught up in the naïve belief that they were inherently superior to those found in other parts of the world. Without excusing this superiority complex, it is necessary to name it. Sincerity alone does not set people above their place in history. Thousands of persons operated out of this mentality and gave their lives in dedication to an ideal that, while sincere in its intent, was, at one point, naively linked to a certain cultural, religious, linguistic, and ethnic superiority complex. These men and women sincerely believed that their vocations and actions were serving both God and the best interests of the Native peoples to whom they were ministering. History has, partially, rendered a cruel judgment on their efforts, showing how, despite much sincerity and genuine dedication, their actions were sometimes naïve and disrespectful in that they violated the sacred and cherished traditions of others. Hence, even as we apologize for some of the effects of their actions, we want at the same time to affirm their sincerity, the goodness of their intent, and the goodness, in many cases, of their actions. Recognizing that within every sincere apology there is implicit the promise of con-

Reference 55 - 0.01% Coverage

Statement on behalf of Congregations of Women Religious involved in the Indian Residential Schools of Canada Sister Marie Zarowny, Sisters of Saint Ann, at the General House of Oblates of Mary Immaculate, Rome, April 30, 2009. The statement was delivered by Marie Zarowny, on behalf of the Congregations of Women Religious involved in the Indian Residential Schools of Canada, to a delegation of Aboriginal leaders, residential school Survivors, and Roman Catholic officials in Rome on April 30, 2009.

Reference 56 - 0.01% Coverage

to speak on behalf of the Congregations of Women Religious that provided, over a long period of time, hundreds of their members to teach and care for children in the Residential Schools. Some of these institutions, especially in the far north were started to care for

Reference 57 - 0.01% Coverage

acknowledged, justice be done through adequate compensation and that there be a way for us as women religious to both contribute to and to enter into a process of healing and reconciliation with you. Throughout the last 150 years or so, our involvement in the schools has not been

Reference 58 - 0.01% Coverage

Children who were much too young were taken from the love of their families and placed under the guidance of men and women who had little training and less compassion. Most of all, we have heard stories of the inherent unfairness of the system. Students

Reference 59 - 0.01% Coverage

the process, it disempowered Aboriginal women, who had held significant influence and powerful roles in many First Nations, including the Mohawks, the Carrier, and Tlingit.⁵ Canada denied the right to participate fully in Canadian political, economic, and social

Reference 60 - 0.01% Coverage

on the often underpaid and voluntary labour of missionary wives and single women who had been recruited by missionary societies. Missionaries viewed Aboriginal culture as a barrier to both spiritual salvation and the

Reference 61 - 0.01% Coverage

a process through which a person could lose status as an Indian. Women, for example, could lose status simply by marrying a man who did not have status. Men could lose status in a number of ways, including graduating from a university. Upon giving up their status, individuals also were granted a portion of the band's reserve land.¹⁰³ First Nations people were unwilling to surrender their Aboriginal identity in this man-

ner. Until 1920, other than women who involuntarily lost their Indian status upon marriage to a non-status individual, only 250 'Indians' voluntarily gave up their status.¹⁰⁴

Reference 62 - 0.01% Coverage

books showed that they continued to perpetuate racist stereotypes of Aboriginal people.²²⁸ A 1968 survey pointed out that in some books, the word squaw was being used to describe Aboriginal women, and the word redskins used to describe Aboriginal people.²²⁹ Students also noted that the curriculum belittled their ancestry. Mary Courchene said, "Their only mandate was to Christianize and civilize; and it's written in black and white. And every single day we were reminded."²³⁰

Reference 63 - 0.01% Coverage

in Fort Smith was established originally to recruit young people for the Catholic ministry. A new principal, Jean Pochat, decided to focus on providing young men and women with leadership training.²³⁵

Reference 64 - 0.01% Coverage

by older girls at a hostel in northern Canada. "I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us."⁴⁹¹

Reference 65 - 0.01% Coverage

staff at the Norway House school in the early twentieth century were the sisters Charlotte Amelia and Lilian Yeomans. Charlotte had trained as a nurse, and Lilian was one of the first women in Canada to qualify as a doctor.⁵⁹⁶

Reference 66 - 0.01% Coverage

were equally reliant upon the underpaid work of female staff. Austin McKittrick, the principal of the Presbyterian school at Shoal Lake in northwestern Ontario, acknowledged this when he wrote in 1901, "I think if we men were to put ourselves in the places of some overworked, tired-out women, we would perhaps not stand it so patiently as they often do."⁶¹⁰

Reference 67 - 0.01% Coverage

missionaries, he would discourage any daughter of his from working for the Methodist Women's Missionary Society.⁶¹¹ Although women usually worked in subordinate roles, the 1906 Indian Affairs annual

Reference 68 - 0.01% Coverage

Miss Cornelius, an Oneida woman, taught at the Regina, Saskatchewan, school in the early twentieth century. Saskatchewan Archives Board, R-B992.

Reference 69 - 0.01% Coverage

and handymen. In 1954, Mrs. Clair, a Cree woman who had attended the school at Lac La Ronge, Saskatchewan, was working at the Carcross school in the Yukon. She was described by a superintendent as a "very fine person, willing worker and everyone likes her. Can certainly get the most out of the children."⁶⁴⁹

Reference 70 - 0.01% Coverage

Four young Aboriginal women, three of whom were sisters, had been hired to work at the Fort George, Québec, school in 1953.⁶⁵¹ A 1956 report on three of them said, "The

Reference 71 - 0.01% Coverage

Women's Association of Canada, spoke of how Aboriginal communities were recovering their traditions. "Now we have our language still, we have our ceremonies, we have our elders, and we have to revitalize those ceremonies and the respect for our people not only within Canadian society but even within our own peoples."⁶⁷⁴ The Settlement Agreement and the formal apology by Prime Minister Stephen Harper

Reference 72 - 0.02% Coverage

Canada's Aboriginal leaders along with a number of former residential schools students were present on the floor of the House of Commons when Prime Minister Stephen Harper delivered his 2008 apology. Clockwise from the left: former student Don Favel; former student Mary Moonias; former student Mike Cachagee, President of the National Residential School Survivors Society; former student Crystal Merasty; former student Piita Irniq; Patrick Brazeau, National Chief of the Congress of Aboriginal Peoples; Mary Simon, President of the Inuit Tapiriit Kanatami; Phil Fontaine, National Chief of the Assembly of First Nations; Beverley Jacobs, President of the Native Women's Association of Canada; Clem Chartier, President of the Métis National Council. Former student Marguerite Wabano is obscured by Phil Fontaine's headaddress. Canadian Press: Fred Chartrand.

Reference 73 - 0.01% Coverage

ation of women is even more disproportionate: in 2011–12, 43% of admissions of women to sentenced custody were Aboriginal.⁴³

Reference 74 - 0.01% Coverage

This is a permanent brain injury caused when a woman's consump-

Reference 75 - 0.01% Coverage

Aboriginal women report being victimized by violent crime at a rate almost three times higher than non-Aboriginal women—13% of Aboriginal women reported being victimized by violent crime in 2009.⁵⁰

Reference 76 - 0.01% Coverage

the extraordinary number of Aboriginal women and girls who have been murdered or are reported as missing. A 2014 Royal Canadian Mounted Police report found that between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Of these, 225 cases remain unsolved.⁵¹ Canada has acknowledged some aspects of the ongoing legacy and harms of residen-

Reference 77 - 0.02% Coverage

legacies of colonization that have wreaked such havoc in their lives. But it must do even more. Reconciliation must inspire Aboriginal and non-Aboriginal peoples to transform Canadian society so that our children and grandchildren can live together in dignity, peace, and prosperity on these lands we now share. The urgent need for reconciliation runs deep in Canada. Expanding public dialogue and action on reconciliation beyond residential schools will be critical in the coming years. Although some progress has been made, significant barriers to reconciliation remain. The relationship between the federal government and Aboriginal peoples is deteriorating. Instead of moving towards reconciliation, there have been divisive conflicts over Aboriginal education, child welfare, and justice. The daily news has been filled with reports of controversial issues ranging from the call for a national inquiry on violence towards Aboriginal women and girls to the impact of the economic development of lands and resources on Treaties and Aboriginal title and rights.²

Reference 78 - 0.01% Coverage

strength of Aboriginal women and their contributions to the reconciliation process despite the oppression and violence they have experienced. She said, Women have always been a beacon of hope for me. Mothers and

grandmothers in the lives of our children, and in the survival of our communities, must be recognized and supported. The justified rage we all feel and share today must be turned into instruments of transformation of our hearts and our souls, clearing the ground for respect, love, honesty, humility, wisdom, and truth. We owe it to all those who suffered, and

Reference 79 - 0.01% Coverage

I don't regret it because it taught me something. It taught me to talk about truth, about me, to be honest about who I am.... I am very proud of who I am today. It took me a long time, but I'm there. And what I have, my values and belief systems are mine and no one is going to impose theirs on me. And no one today is going to take advantage of me, man or woman, the government or the RCMP, because I have a voice today. I can speak for me and no one can take that away.¹⁴

Reference 80 - 0.01% Coverage

What are the blockages to reconciliation? The continuing poverty in our communities and the failure of our government to recognize that, "Yes, we own the land." Stop the destruction of our territories and for God's sake, stop the deaths of so many of our women on highways across this country.... I'm going to continue to talk about reconciliation, but just as important, I'm going to foster healing in our own people, so that our children can avoid this pain, can avoid this destruction and finally take our rightful place in this "Our Canada."¹⁸

Reference 81 - 0.01% Coverage

experience was powerful. One woman said simply, "By listening to your story, my story can change. By listening to your story, I can change."³⁵

Reference 82 - 0.01% Coverage

Catholic school. And then on the other hand, the Anglicans, they would come out with what they called "bale clothes." They bring out bunch of clothes in a bale, like, a big bale. It was all used clothing and they'd give it to the women on the reserve here, and the women made blankets and stuff like that out of these old clothes. But that's the way they, they competed for us as people.⁴²

Reference 83 - 0.01% Coverage

tor and two women. The special constable lifted me by my shoulders and put me in the boat so that I could go to school. They ignored my cries for my mother. I remember as the boat took us away I kept my eyes on my parents' tent until I couldn't see it anymore. That moment was the most painful thing I ever experienced in my life.⁷¹

Reference 84 - 0.03% Coverage

When I was taken to this residential school you know I experienced a foreign way of life that I really didn't understand. I was taken into this big building that would become the detention of my life and the fear of life. When I was taken to that residential school you know I see these ladies, you know so stoical looking, passionate-less and they wore these robes that I've never seen women wear before, they only showed their forehead and their eyes and the bottom of their face and their hands. Now to me that is very fearful because you know there wasn't any kind of passion and I could see, you know, I could see it in their eyes. When I was taken to this residential school I was taken into the infirmary but before I entered the infirmary, you know, I looked around this big, huge building, and I see all these crosses all over the walls. I look at those crosses and I see a man hanging on that cross and I didn't recognize who this man was. And this man seemed dead and passionate-less on that cross. I didn't know who this man was on that cross. And then I was taken to the infirmary and there, you know, I was stripped of my clothes, the clothes that I came to residential school with, you know, my moccasins, and I had nice beautiful long hair and they were neatly braided by mother before I went to residential school, before I was apprehended by the residential school missionaries.

Reference 85 - 0.01% Coverage

ture was often heartbreaking. Ida Ralph Quisess could recall her father “crying in the chapel” when she and her siblings were sent to residential school. He was crying, and that, one of the, these women in black dresses, I later learned they were sisters, they called them, nuns, the Oblate nuns, later, many years after I learned what their title was, and the one that spoke our language told him, “We’ll keep your little girls, we’ll raise them,” and then my father started to cry.⁸⁶

Reference 86 - 0.01% Coverage

her feeling ashamed to be Aboriginal. Even our own language was considered ugly; we weren’t allowed to speak Cree language. I wasn’t allowed to be myself as a Cree woman. Everything was filthy, even our monthlies and that’s how I learned it at home and what I learned from the residential school, everything was ugly. And that’s where I learned a lot of ugliness also, I became a compulsive liar, learned to live in the world of denial. When I was younger, I

Reference 87 - 0.01% Coverage

tidy, because the woman I had stayed with, she had told me how to look after myself and be nice and tidy, and to my, my manners and to speak well.” She also valued her religious education. “I learned religion at a very early age. I learned about Christianity and I loved it. I love beautiful things, I love beauty.”³¹⁴

Reference 88 - 0.01% Coverage

Canada offered much in the way of sex education. It usually fell to parents to ensure that children received some information about puberty and sex, though there was no guarantee that would happen. Among First Nations people, puberty-recognition or passage ceremonies were generally held, during which women spoke to young girls and older men counselled young boys. Residential school students could not, however, turn to their parents or families for such knowledge, and tribal ceremonies were banned. Muriel Morrisseau said that she and the other girls at the Fort Alexander school did not know about the physical changes they would undergo at puberty.

Reference 89 - 0.01% Coverage

And you know they never explain anything, like you’re developing into a woman, and all that good stuff, you know, which is not nothing shameful about it, it’s, it’s natural, you know. But to me I, I came out of it, out of there, just being shamed about everything. Everything was a shame, shame-based. And finally I got used to, you know, the every month and that, so I took care of myself that way.³³⁹

Reference 90 - 0.01% Coverage

ing “to be white so bad.” The worst thing I ever did was I was ashamed of my mother, that honourable woman, because she couldn’t speak English, she never went to school, and we used to go home to her on Saturdays, and they told us that we couldn’t talk Gwich’in to her and, and she couldn’t, like couldn’t communicate. And my sister was the one that had the nerve to tell her. “We can’t talk Loucheux [Gwich’in] to you, they told us not to.”³⁷¹

Reference 91 - 0.01% Coverage

And this woman, what she did to me, and how she molested me as a child, and I was wondering why I’ll be the only one being taken to this room all the time, and to her bedroom and stuff like that. And I thought it was normal. I thought it was, you know, this is what happened, like, to everybody, so I never said nothing.⁵⁷⁷

Reference 92 - 0.01% Coverage

at the Alberni school. “I won’t get into detail about the abuse, because it was so violent. I had three abusers, two men and one woman. I was also the youngest one in the residential school at the time.” She wondered if that was one of the reasons she was targeted by one of the abusers. “There was a couple of occasions where he had mentioned that I was the baby in the residential school, and he always told me that I was gonna be a no good for

nothing squaw. All I'll be good, good for is having babies, and they're gonna be worthless, and he is so wrong today."⁵⁹² To the extent that they could, many students tried to protect themselves and others

Reference 93 - 0.03% Coverage

sodes of bullying to the school administration. The statements of those who did make such reports suggest that they found it difficult to get staff to believe them, or take them seriously. Eva Bad Eagle, for example, felt she was not believed when she reported the abuse to the staff.⁶¹⁹ Janet Murray had a similar experience at the same school. I thought here I would have an easy life but the kids picked on me and abused me. So where the little kids were between seven and five years old, that's where I was. That's where I was placed. And the supervisor was old, very old. He couldn't look after us, so he asked these two seniors to come look after us, help us out. Comb my hair and to teach us how to make our beds, I guess. And that's when the abuse started.... There were three of us, and things were always done to us. Seniors. These girls—young women—were big that came there to look after us. They combed our hair. I don't know if it's a wire brush or something. They used to hit us on the head like this until we had scabs. We had to have a brush cut because we had scabs all over our heads. And when we went to school, the boys, young men laughed at us because we had bald heads. Sometimes they stabbed us in the face, and we had bruises but they say we were so clumsy they said we banged our face into the wall, that's what they said. And one time they came and woke us up in the middle of the night. They told us to take our panties off. They told us to spread our legs and they used that brush between our legs and they even put a cloth in our mouths so we couldn't yell or cry. For two weeks we couldn't go to school because we couldn't walk. There were scars all over there. Sometimes they would come to our bed and spread our legs just to see what damage they had done to us, and they'd laugh like if it's funny.

Reference 94 - 0.01% Coverage

being molested by older girls at a hostel in northern Canada. "I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us."⁶⁴⁴

Reference 95 - 0.01% Coverage

discharged from Shubenacadie. He said he was woken up in the middle of the night and informed that he was going home. He was driven to the local train station and placed on a train to his home community. While on the train, he befriended an Aboriginal woman with a son his age. Instead of continuing on to his home, he got off the train and lived with them for a while. Eventually, the Indian agent located him and returned him to his family in Membertou, Nova Scotia.⁷³⁸

Reference 96 - 0.01% Coverage

41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include: i. Investigation into missing and murdered Aboriginal women and girls.

Child Node References to Women

The following section contains references to women from the Canada report organized by the child nodes outlined in Coding Women for the Canada Report. Some references appear under several subheadings since they contained discussions of multiple themes.

Calls to Action

References or discussions of calls to action

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_Report-FULL> - § 3 references coded [0.02% Coverage]

Reference 1 - 0.01% Coverage

41) We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include: i. Investigation into missing and murdered Aboriginal women and girls.

Reference 2 - 0.01% Coverage

41) We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include: i. Investigation into missing and murdered Aboriginal women and girls.

Reference 3 - 0.01% Coverage

41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include: i. Investigation into missing and murdered Aboriginal women and girls.

Colonialism

References or discussions of colonialism

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 87 references coded [0.63% Coverage]

References 1-2 - 0.01% Coverage

June 2014, “in Ojibwe thinking, to speak the truth is to actually speak from the heart.”³³ At the Community Hearing in Key First Nation, Saskatchewan, in 2012, Survivor Wilfred Whitehawk told us he was glad that he disclosed his abuse. I don’t regret it because it taught me something. It taught me to talk about truth, about me, to be honest about who I am.... I am very proud of who I am today. It took me a long time, but I’m there. And what I have, my values and belief systems are mine and no one is going to impose theirs on me. And no one today is going to take advantage of me, man or woman, the government or the rcmp, because I have a voice today. I can speak for me and no one can take that away.³⁴

References 3-5 - 0.01% Coverage

legacy of residential schools and to invite and encourage public participation in its events and activities. The Commission took part in nearly 900 separate events. These included a number of special events that the trc organized with various partners to engage with Survivors’ organizations and other Aboriginal groups, youth, women, faith communities, the philanthropic community, and new Canadians. The Commission also accepted invitations to share information about its work internationally through the United Nations, the International Centre for Transitional Justice, and a number of university law faculties.¹⁰

Reference 6 - 0.01% Coverage

ary work also depended on the often underpaid and voluntary labour of missionary wives and single women who had been recruited by missionary societies. Missionaries viewed Aboriginal culture as a barrier to both spiritual salvation and

Reference 7 - 0.01% Coverage

also defined a process through which a person could lose status as an Indian. Women, for example, could lose status simply by marrying a man who did not have status. Men

Reference 8 - 0.01% Coverage

manner. Until 1920, other than women who involuntarily lost their Indian status upon marriage to a non-status individual, only 250 ‘Indians’ voluntarily gave up their status.¹⁰⁴

Reference 9 - 0.01% Coverage

in some books, the word squaw was being used to describe Aboriginal women, and the word redskins used to describe Aboriginal people.²²⁹

Reference 10 - 0.01% Coverage

College in Fort Smith was established originally to recruit young people for the Catholic ministry. A new principal, Jean Pochat, decided to focus on providing young men and women with leadership training.²³⁵

References 11-12 - 0.01% Coverage

recalled being molested by older girls at a hostel in northern Canada. “I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us.”⁴⁹¹

Reference 13 - 0.01% Coverage

onwards, they became a significant source of Aboriginal employment, particularly in Saskatchewan, where six schools were operated by First Nations educational authorities. Of the 360 people working in the Saskatchewan schools in 1994, 220 were of Aboriginal ancestry—almost two-thirds of the total.⁶⁴⁸ Most of the Aboriginal people who were hired by the schools worked as cooks, cleaners, and handymen. In 1954, Mrs. Clair, a Cree woman who had attended the

Reference 14 - 0.02% Coverage

Canada’s Aboriginal leaders along with a number of former residential schools students were present on the floor of the House of Commons when Prime Minister Stephen Harper delivered his 2008 apology. Clockwise from the left: former student Don Favel; former student Mary Moonias; former student Mike Cachagee, President of the National Residential School Survivors Society; former student Crystal Merasty; former student Piita Irniq; Patrick Brazeau, National Chief of the Congress of Aboriginal Peoples; Mary Simon, President of the Inuit Tapiriit Kanatami; Phil Fontaine, National Chief of the Assembly of First Nations; Beverley Jacobs, President of the Native Women’s Association of Canada; Clem Chartier, President of the Métis National Council. Former student Marguerite Wabano is obscured by Phil Fontaine’s headaddress. Canadian Press: Fred Chartrand.

References 15-16 - 0.02% Coverage

same time, failing to protect them. The Commission heard many stories of mistreatment in foster homes. One woman told us that her foster parents physically and sexually abused her. Her Aboriginal identity was constantly disparaged. She said, “[My foster parents were] adamant about Aboriginal culture being less than human, living as dirty bush people, eating rats. It made me not want to be one of those people. And for years, I didn’t know how to be proud of who I was because I didn’t know who I was.”²¹ Linda Clarke was placed in a foster home with three other children. In that foster home there was a pedophile, and I don’t [know] what was happening to anybody else, but I became his target. The mother used to always send me to do errands with him. And so every time, he would make me do things to him and then he would give me candy. Also, in that home there was no hugging of us foster kids or anything like that. And I carried a great guilt for

Reference 17 - 0.01% Coverage

gender, is much higher than that of non-Aboriginal adults, with differences ranging from 7.8% for adult men aged sixty-five or older, to 22.5% for adult women aged sixty-five or older.⁵⁴

References 18-19 - 0.01% Coverage

Aboriginal language and culture often meant that the students became estranged from their families and communities. Agnes Mills, a former student at All Saints residential school in Saskatchewan, told the Commission her story. And one of the things that residential school did for me, I really regret, is that it made me ashamed of who I was.... And I wanted to be white so bad, and the worst thing I ever did was I was ashamed of my mother, that honourable woman, because she couldn’t speak English. She never went to school, and they told us that, we used to go home to her on Saturdays, and they told us that we couldn’t talk Gwich’in to her and, and she couldn’t, like couldn’t communicate. And my sister was the one that had the nerve to tell her, “We can’t talk Loucheux to you, they told us not to.”⁸³

Reference 20 - 0.01% Coverage

The situation of women is even more disproportionate: in 2011–12, 43% of admissions of women to sentenced custody were Aboriginal.¹³⁰ The causes of the over-incarceration of Aboriginal people are complex. The convic-

References 21-23 - 0.01% Coverage

dential school Survivors and the over-incarceration of Aboriginal people. Fetal alcohol spectrum disorder (fasd) is a permanent brain injury caused when a woman's consumption of alcohol during pregnancy affects her fetus. The disabilities associated with fasd include memory impairments, problems with judgment and abstract reasoning, and poor adaptive functioning.¹⁴²

Reference 24 - 0.01% Coverage

vices available for Aboriginal victims of crime. Victim compensation schemes are often lacking and often fail to recognize the distinct needs of Aboriginal victims of crime. The statistics are startling. Aboriginal people are 58% more likely to be victimized by Aboriginal women report being victimized by violent crime at a rate almost

Reference 25 - 0.01% Coverage

three times higher than non-Aboriginal women—13% of Aboriginal women reported being victimized by violent crime in 2009.¹⁶³

References 26-28 - 0.01% Coverage

Violence against Aboriginal women and girls The overrepresentation of Aboriginal women and girls among crime victims is particularly disturbing. Aboriginal women and girls are more likely than other women to experience risk factors for violence. They are disproportionately young, poor, unemployed, and likely to have been involved with the child-welfare system and to live in a community marked by social disorder.¹⁶⁶ Velma Jackson, who attended the Blue Quills residential school in Alberta, told the Commission her story.

Reference 29 - 0.02% Coverage

Aboriginal women who have been murdered or are reported as missing. A report by the rcmp, released in 2014, found that between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Two hundred and twenty-five of these cases remain unsolved.¹⁶⁸ More research is needed, but the available information suggests a devastating link between the large numbers of missing and murdered Aboriginal women and the many harmful background factors in their lives. These include: overrepresentation of Aboriginal children in child-welfare care; domestic and sexual violence; racism, poverty, and poor educational and health opportunities in Aboriginal communities; discriminatory practices against women related to band membership and Indian status; and inadequate supports for Aboriginal people in cities. This complex interplay of factors—many of which are part of the legacy of residential schools—needs to be examined, as does the lack of success of police forces in solving these crimes against Aboriginal women.

References 30-31 - 0.01% Coverage

espite positive steps, daunting challenges remain. Canada faces a continuing crisis when it comes to the situation of indigenous peoples of the country. The well-being gap between aboriginal and non-aboriginal people in Canada has not narrowed over the last several years, treaty and aboriginal claims remain persistently unresolved, indigenous women and girls remain vulnerable to abuse, and overall there appear to be high levels of distrust among indigenous peoples towards government at both the federal and provincial levels.⁴⁷

Reference 32 - 0.01% Coverage

and a follow-up report, "Reviewing Partnership in the Context of Empire," was issued in 2009. The report's theological reflection noted: Our development of the partnership model was an attempt to move beyond the paternalism and colonialism of 19th century missions. The current work to develop right relations with Aboriginal peoples is an attempt to move beyond a history of colonization and racism. This ongoing struggle to move beyond empire involves the recognition that our theology and biblical interpretation have often supported sexism, racism,

colonialism, and the exploitation of creation.... Theologies of empire have understood God and men as separate from and superior to women, Indigenous peoples, and nature.⁸⁹

Reference 33 - 0.01% Coverage

In 2012, a digital storytelling project was undertaken by Aboriginal women at the Prairie Women's Health Centre of Excellence: "Nitâpwewinînan: Ongoing Effects of Residential Schools on Aboriginal Women—Towards Inter-Generational Reconciliation." Using ceremony and protocols throughout the project, the first workshop began with a pipe ceremony, followed by a Sharing Circle in which participants

Reference 34 - 0.02% Coverage

the International Center for Transitional Justice's (ictj) Children and Youth Program to host a series of small retreats and workshops. Youth Dialogues were also integrated into Education Day activities at National Events. Their purpose was to engage youth in dialogue and to support their efforts to make their own submissions to the trc. For example, in October 2010, the Commission co-sponsored an Aboriginal/non-Aboriginal youth retreat near Vancouver, British Columbia. Young people came together to learn about the residential schools, talk with Elders, and share team-building activities. One young participant said that during the retreat, "we learn[ed] more about each other and the past. It's really important because it actually teaches us, the stories that we heard it touched us, and it inspired us to become better people."¹²³ In June of 2011, Molly Tilden and Marlisa Brown, two young women who attended

Reference 35 - 0.01% Coverage

Ladisch, director of ictj's Children and Youth Program, summarized what the two young women found and the subsequent impact of the project. The answers are shocking: some students had no knowledge, or simply complete indifference; those are largely the non-Aboriginal youth interviewed. Other students talk about the enduring impact they see in terms of high rates of alcoholism, suicide, and teenage pregnancies. So there's a huge disconnect in terms of how the young people view the relevance of this legacy and what knowledge they have of it. When that video was shared with people involved in designing the secondary school curriculum for the Northwest Territories and Nunavut, they could not believe that their youth had such reactions.

References 36-38 - 0.04% Coverage

growing body of work, including Survivors' memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood's *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie*, Nova Scotia (1992), to the more recent works of Agnes Grant's *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin's *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine's *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars's *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo's *Up Ghost River: A Chief's Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author's own life experiences), such as Tomson Highway's *Kiss of the Fur Queen* (1998), Robert Alexie's *Porcupines and China Dolls* (2009), or Richard Wagamese's *Indian Horse* (2012), tell stories about abuse, neglect, and loss that are also stories of healing, redemption, and hope. In 2012, the Aboriginal Healing Foundation published *Speaking My Truth: Reflections on Reconciliation and Residential Schools*, and invited book clubs across the country to read and discuss the book. Documentary films such as *Where the Spirit Lives* (1989), *Kuper Island: Return to the Healing Circle* (1997), and *Muffins for Granny* (2008), as well as docu-dramas such as *We Were Children* (2012), all serve to educate Canadians and the wider world about the residential school experience, using the power of sound and images. Intergenerational Survivor Georgina Lightning was the first Indigenous woman in North America to direct a full-length feature film, *Older Than America* (2008). Kevin Loring's stage play, *Where the Blood Mixes*, won the Governor General's award for literary drama in 2009. It combines drama and humour to tell the stories of three

Survivors living in the aftermath of their residential school experiences. Art can be powerful and provocative. Through their work, Indigenous artists seek

Reference 39 - 0.01% Coverage

mandate, the trc sponsored the “Living Healing Quilt Project,” which was organized by Anishinaabe quilter Alice Williams from Curve Lake First Nation in Ontario. Women Survivors and intergenerational Survivors from across the country created individual quilt blocks depicting their memories of residential schools. These were then stitched together into three quilts, Schools of Shame, Child Prisoners, and Crimes Against Humanity. The quilts tell a complex story of trauma, loss, isolation, recovery, healing, and hope through women’s eyes. The sewing skills taught to young Aboriginal girls in the residential schools and passed along to their daughters and granddaughters are now used to stitch together a counter-narrative.²¹³

Reference 40 - 0.01% Coverage

Quilt Project,” which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women’s and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, “Practicing Reconciliation: A Collaborative Study of Aboriginal Art, Resistance

Reference 41 - 0.01% Coverage

other women and children, during the war, for months.... When I was a child, I couldn’t comprehend this, but as an adult, I understand.... This is what it means to me, as an intergenerational Survivor. People who I love and admire were wronged, humiliated, and forgotten, and unjustly imprisoned by the country I ... call home.... [The part of the Japanese redress program that worked best] was the investment in communities and culture ... [and the establishment of] the Canadian Race Relations Foundation ... to ensure that this never happened again.... Only when “you” and “me” become “us” and “we” can there be any reconciliation.²⁹³

Reference 42 - 0.03% Coverage

Commissioners joined 70,000 people gathered in the pouring rain to participate in a Walk for Reconciliation, organized by Reconciliation Canada, a non-profit organization. If one was looking down Georgia Street in downtown Vancouver, a sea of multicoloured umbrellas was visible as far as the eye could see. Traditional ceremonies and protocols began the walk. Chiefs in regalia, women wrapped in button blankets and cedar capes, and drumming, dancing, and singing accompanied Survivors, their families, and people from multiple faith traditions and all walks of life, who marched together in solidarity. We walked for Survivors and all that they have done to bring the long-hidden story of residential schools to the country’s attention. We walked to remember the thousands of children who died in residential schools. We walked to honour all Indigenous peoples as they reclaim and restore their identity, equality, and dignity. We walked to stand up for the transformative social change that is so urgently needed in Canada. And, we walked for the uplifting solidarity of being united with tens of thousands of others, all joined together in a new community of common purpose. Residential school Survivor and Gwawaenuk Elder Chief Dr. Robert Joseph, speaking as Reconciliation Canada’s ambassador, has said, “Reconciliation includes anyone with an open heart and an open mind, who is willing to look to the future in a new way. Let us find a way to belong to this time and place together. Our future, and the well-being of all our children, rests with the kind of relationships we build today.”³⁰¹ In November 2012, Elders from Indigenous nations and many other cultures

Reference 43 - 0.01% Coverage

Statements from Roman Catholic orders of men and women religious who worked in residential schools

Reference 44 - 0.04% Coverage

ness in our past, we wish, too, to publicly point to some of the salient reasons for this. We do this, not as a way of subtly excusing ourselves or of rationalizing in any way so as to denigrate this apology, but as a way of more fully exposing the reasons for our past blindness and, especially, as a way of honouring, despite their mistakes, those many men and women, Native and white alike, who gave their lives and their very blood in a dedication that was most sincere and heroic. Hindsight makes for 20-20 vision and judging the past from the insights of the present is an exact and often cruel science. When Christopher Columbus set sail for the Americas, with the blessing of the Christian Church, Western civilization lacked the insights it needed to appreciate what Columbus met upon the shores of America. The cultural, linguistic, and ethical traditions of Europe were caught up in the naïve belief that they were inherently superior to those found in other parts of the world. Without excusing this superiority complex, it is necessary to name it. Sincerity alone does not set people above their place in history. Thousands of persons operated out of this mentality and gave their lives in dedication to an ideal that, while sincere in its intent, was, at one point, naively linked to a certain cultural, religious, linguistic, and ethnic superiority complex. These men and women sincerely believed that their vocations and actions were serving both God and the best interests of the Native peoples to whom they were ministering. History has, partially, rendered a cruel judgment on their efforts, showing how, despite much sincerity and genuine dedication, their actions were sometimes naïve and disrespectful in that they violated the sacred and cherished traditions of others. Hence, even as we apologize for some of the effects of their actions, we want at the same time to affirm their sincerity, the goodness of their intent, and the goodness, in many cases, of their actions. Recognizing that within every sincere apology there is implicit the promise of con-

Reference 45 - 0.01% Coverage

Statement on behalf of Congregations of Women Religious involved in the Indian Residential Schools of Canada Sister Marie Zarowny, Sisters of Saint Ann, at the General House of Oblates of Mary Immaculate, Rome, April 30, 2009. The statement was delivered by Marie Zarowny, on behalf of the Congregations of Women Religious involved in the Indian Residential Schools of Canada, to a delegation of Aboriginal leaders, residential school Survivors, and Roman Catholic officials in Rome on April 30, 2009.

Reference 46 - 0.01% Coverage

to speak on behalf of the Congregations of Women Religious that provided, over a long period of time, hundreds of their members to teach and care for children in the Residential Schools. Some of these institutions, especially in the far north were started to care for

Reference 47 - 0.01% Coverage

Children who were much too young were taken from the love of their families and placed under the guidance of men and women who had little training and less compassion. Most of all, we have heard stories of the inherent unfairness of the system. Students

Reference 48 - 0.01% Coverage

the process, it disempowered Aboriginal women, who had held significant influence and powerful roles in many First Nations, including the Mohawks, the Carrier, and Tlingit.⁵ Canada denied the right to participate fully in Canadian political, economic, and social

Reference 49 - 0.01% Coverage

a process through which a person could lose status as an Indian. Women, for example, could lose status simply by marrying a man who did not have status. Men could lose status in a number of ways, including graduating from a university. Upon giving up their status, individuals also were granted a portion of the band's reserve land.¹⁰³ First Nations people were unwilling to surrender their Aboriginal identity in this manner. Until 1920, other than women who involuntarily lost their Indian status upon marriage to a non-status individual, only 250 'Indians' voluntarily gave up their status.¹⁰⁴

Reference 50 - 0.01% Coverage

books showed that they continued to perpetuate racist stereotypes of Aboriginal people.²²⁸ A 1968 survey pointed out that in some books, the word squaw was being used to describe Aboriginal women, and the word redskins used to describe Aboriginal people.²²⁹ Students also noted that the curriculum belittled their ancestry. Mary Courchene said, “Their only mandate was to Christianize and civilize; and it’s written in black and white. And every single day we were reminded.”²³⁰

References 51-53 - 0.01% Coverage

by older girls at a hostel in northern Canada. “I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us.”⁴⁹¹

Reference 54 - 0.01% Coverage

ation of women is even more disproportionate: in 2011–12, 43% of admissions of women to sentenced custody were Aboriginal.⁴³

Reference 55 - 0.01% Coverage

This is a permanent brain injury caused when a woman’s consump

Reference 56 - 0.01% Coverage

Aboriginal women report being victimized by violent crime at a rate almost three times higher than non-Aboriginal women—13% of Aboriginal women reported being victimized by violent crime in 2009.⁵⁰

Reference 57 - 0.01% Coverage

the extraordinary number of Aboriginal women and girls who have been murdered or are reported as missing. A 2014 Royal Canadian Mounted Police report found that between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Of these, 225 cases remain unsolved.⁵¹ Canada has acknowledged some aspects of the ongoing legacy and harms of residen-

Reference 58 - 0.02% Coverage

legacies of colonization that have wreaked such havoc in their lives. But it must do even more. Reconciliation must inspire Aboriginal and non-Aboriginal peoples to transform Canadian society so that our children and grandchildren can live together in dignity, peace, and prosperity on these lands we now share. The urgent need for reconciliation runs deep in Canada. Expanding public dialogue and action on reconciliation beyond residential schools will be critical in the coming years. Although some progress has been made, significant barriers to reconciliation remain. The relationship between the federal government and Aboriginal peoples is deteriorating. Instead of moving towards reconciliation, there have been divisive conflicts over Aboriginal education, child welfare, and justice. The daily news has been filled with reports of controversial issues ranging from the call for a national inquiry on violence towards Aboriginal women and girls to the impact of the economic development of lands and resources on Treaties and Aboriginal title and rights.²

Reference 59 - 0.01% Coverage

I don’t regret it because it taught me something. It taught me to talk about truth, about me, to be honest about who I am.... I am very proud of who I am today. It took me a long time, but I’m there. And what I have, my values and belief systems are mine and no one is going to impose theirs on me. And no one today is going to take advantage of me, man or woman, the government or the RCMP, because I have a voice today. I can speak for me and no one can take that away.¹⁴

Reference 60 - 0.01% Coverage

What are the blockages to reconciliation? The continuing poverty in our communities and the failure of our government to recognize that, “Yes, we own the land.” Stop the destruction of our territories and for God’s sake, stop the deaths of so many of our women on highways across this country.... I’m going to continue to talk about reconciliation, but just as important, I’m going to foster healing in our own people, so that our children can avoid this pain, can avoid this destruction and finally take our rightful place in this “Our Canada.”¹⁸

Reference 61 - 0.01% Coverage

experience was powerful. One woman said simply, “By listening to your story, my story can change. By listening to your story, I can change.”³⁵

Reference 62 - 0.01% Coverage

Catholic school. And then on the other hand, the Anglicans, they would come out with what they called “bale clothes.” They bring out bunch of clothes in a bale, like, a big bale. It was all used clothing and they’d give it to the women on the reserve here, and the women made blankets and stuff like that out of these old clothes. But that’s the way they, they competed for us as people.⁴²

References 63-64 - 0.01% Coverage

tor and two women. The special constable lifted me by my shoulders and put me in the boat so that I could go to school. They ignored my cries for my mother. I remember as the boat took us away I kept my eyes on my parents’ tent until I couldn’t see it anymore. That moment was the most painful thing I ever experienced in my life.⁷¹

References 65-66 - 0.03% Coverage

When I was taken to this residential school you know I experienced a foreign way of life that I really didn’t understand. I was taken into this big building that would become the detention of my life and the fear of life. When I was taken to that residential school you know I see these ladies, you know so stoical looking, passionate-less and they wore these robes that I’ve never seen women wear before, they only showed their forehead and their eyes and the bottom of their face and their hands. Now to me that is very fearful because you know there wasn’t any kind of passion and I could see, you know, I could see it in their eyes. When I was taken to this residential school I was taken into the infirmary but before I entered the infirmary, you know, I looked around this big, huge building, and I see all these crosses all over the walls. I look at those crosses and I see a man hanging on that cross and I didn’t recognize who this man was. And this man seemed dead and passionate-less on that cross. I didn’t know who this man was on that cross. And then I was taken to the infirmary and there, you know, I was stripped of my clothes, the clothes that I came to residential school with, you know, my moccasins, and I had nice beautiful long hair and they were neatly braided by mother before I went to residential school, before I was apprehended by the residential school missionaries.

References 67-68 - 0.01% Coverage

ture was often heartbreaking. Ida Ralph Quisess could recall her father “crying in the chapel” when she and her siblings were sent to residential school. He was crying, and that, one of the, these women in black dresses, I later learned they were sisters, they called them, nuns, the Oblate nuns, later, many years after I learned what their title was, and the one that spoke our language told him, “We’ll keep your little girls, we’ll raise them,” and then my father started to cry.⁸⁶

References 69-70 - 0.01% Coverage

her feeling ashamed to be Aboriginal. Even our own language was considered ugly; we weren’t allowed to speak Cree language. I wasn’t allowed to be myself as a Cree woman. Everything was filthy, even our monthlies and that’s how I learned it at home and what I learned from the residential school, everything was ugly. And that’s where I learned a lot of ugliness also, I became a compulsive liar, learned to live in the world of denial. When I was younger, I

Reference 71 - 0.01% Coverage

tidy, because the woman I had stayed with, she had told me how to look after myself and be nice and tidy, and to my, my manners and to speak well.” She also valued her religious education. “I learned religion at a very early age. I learned about Christianity and I loved it. I love beautiful things, I love beauty.”³¹⁴

References 72-73 - 0.01% Coverage

Canada offered much in the way of sex education. It usually fell to parents to ensure that children received some information about puberty and sex, though there was no guarantee that would happen. Among First Nations people, puberty-recognition or passage ceremonies were generally held, during which women spoke to young girls and older men counselled young boys. Residential school students could not, however, turn to their parents or families for such knowledge, and tribal ceremonies were banned. Muriel Morrisseau said that she and the other girls at the Fort Alexander school did not know about the physical changes they would undergo at puberty.

References 74-75 - 0.01% Coverage

And you know they never explain anything, like you’re developing into a woman, and all that good stuff, you know, which is not nothing shameful about it, it’s, it’s natural, you know. But to me I, I came out of it, out of there, just being shamed about everything. Everything was a shame, shame-based. And finally I got used to, you know, the every month and that, so I took care of myself that way.³³⁹

Reference 76 - 0.01% Coverage

ing “to be white so bad.” The worst thing I ever did was I was ashamed of my mother, that honourable woman, because she couldn’t speak English, she never went to school, and we used to go home to her on Saturdays, and they told us that we couldn’t talk Gwich’in to her and, and she couldn’t, like couldn’t communicate. And my sister was the one that had the nerve to tell her. “We can’t talk Loucheux [Gwich’in] to you, they told us not to.”³⁷¹

References 77-78 - 0.01% Coverage

And this woman, what she did to me, and how she molested me as a child, and I was wondering why I’ll be the only one being taken to this room all the time, and to her bedroom and stuff like that. And I thought it was normal. I thought it was, you know, this is what happened, like, to everybody, so I never said nothing.⁵⁷⁷

References 79-81 - 0.01% Coverage

at the Alberni school. “I won’t get into detail about the abuse, because it was so violent. I had three abusers, two men and one woman. I was also the youngest one in the residential school at the time.” She wondered if that was one of the reasons she was targeted by one of the abusers. “There was a couple of occasions where he had mentioned that I was the baby in the residential school, and he always told me that I was gonna be a no good for nothing squaw. All I’ll be good, good for is having babies, and they’re gonna be worthless, and he is so wrong today.”⁵⁹² To the extent that they could, many students tried to protect themselves and others

References 82-84 - 0.03% Coverage

to attempts to report episodes of bullying to the school administration. The statements of those who did make such reports suggest that they found it difficult to get staff to believe them, or take them seriously. Eva Bad Eagle, for example, felt she was not believed when she reported the abuse to the staff.⁶¹⁹ Janet Murray had a similar experience at the same school. I thought here I would have an easy life but the kids picked on me and abused me. So where the little kids were between seven and five years old, that’s where I was. That’s where I was placed. And the supervisor was old, very old. He couldn’t look after us, so he asked these two seniors to come look after us, help us out. Comb my hair and to teach us how to make our beds, I guess. And that’s when the abuse started.... There were three of us, and things were always done to us. Seniors. These girls—young women—were big that came there to look after us. They combed

our hair. I don't know if it's a wire brush or something. They used to hit us on the head like this until we had scabs. We had to have a brush cut because we had scabs all over our heads. And when we went to school, the boys, young men laughed at us because we had bald heads. Sometimes they stabbed us in the face, and we had bruises but they say we were so clumsy they said we banged our face into the wall, that's what they said. And one time they came and woke us up in the middle of the night. They told us to take our panties off. They told us to spread our legs and they used that brush between our legs and they even put a cloth in our mouths so we couldn't yell or cry. For two weeks we couldn't go to school because we couldn't walk. There were scars all over there. Sometimes they would come to our bed and spread our legs just to see what damage they had done to us, and they'd laugh like if it's funny.

References 85-86 - 0.01% Coverage

being molested by older girls at a hostel in northern Canada. "I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us."644

Reference 87 - 0.01% Coverage

discharged from Shubenacadie. He said he was woken up in the middle of the night and informed that he was going home. He was driven to the local train station and placed on a train to his home community. While on the train, he befriended an Aboriginal woman with a son his age. Instead of continuing on to his home, he got off the train and lived with them for a while. Eventually, the Indian agent located him and returned him to his family in Membertou, Nova Scotia.738

Abuse

References or discussions of abuse and abusers

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 9 references coded [0.11% Coverage]

Reference 1 - 0.01% Coverage

June 2014, "in Ojibwe thinking, to speak the truth is to actually speak from the heart."33 At the Community Hearing in Key First Nation, Saskatchewan, in 2012, Survivor Wilfred Whitehawk told us he was glad that he disclosed his abuse. I don't regret it because it taught me something. It taught me to talk about truth, about me, to be honest about who I am.... I am very proud of who I am today. It took me a long time, but I'm there. And what I have, my values and belief systems are mine and no one is going to impose theirs on me. And no one today is going to take advantage of me, man or woman, the government or the rcmp, because I have a voice today. I can speak for me and no one can take that away.34

Reference 2 - 0.01% Coverage

recalled being molested by older girls at a hostel in northern Canada. "I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us."491

Reference 3 - 0.02% Coverage

same time, failing to protect them. The Commission heard many stories of mistreatment in foster homes. One woman told us that her foster parents physically and sexually abused her. Her Aboriginal identity was constantly disparaged. She said, "[My foster parents were] adamant about Aboriginal culture being less than human, living as dirty bush people, eating rats. It made me not want to be one of those people. And for years, I didn't know how to be proud of who I was because I didn't know who I was."21 Linda Clarke was placed in a foster home with three other children. In that foster home there was a pedophile, and I don't [know] what was happening to anybody else, but I became his target. The mother used to always send me to do errands with him. And so every time, he would make me do things to him and then he would give me candy. Also, in that home there was no hugging of us foster kids or anything like that. And I carried a great guilt for

Reference 4 - 0.01% Coverage

espite positive steps, daunting challenges remain. Canada faces a continuing crisis when it comes to the situation of indigenous peoples of the country. The well-being gap between aboriginal and non-aboriginal people in Canada has not narrowed over the last several years, treaty and aboriginal claims remain persistently unresolved, indigenous women and girls remain vulnerable to abuse, and overall there appear to be high levels of distrust among indigenous peoples towards government at both the federal and provincial levels.⁴⁷

Reference 5 - 0.01% Coverage

by older girls at a hostel in northern Canada. “I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us.”⁴⁹¹

Reference 6 - 0.01% Coverage

And this woman, what she did to me, and how she molested me as a child, and I was wondering why I’ll be the only one being taken to this room all the time, and to her bedroom and stuff like that. And I thought it was normal. I thought it was, you know, this is what happened, like, to everybody, so I never said nothing.⁵⁷⁷

Reference 7 - 0.01% Coverage

at the Alberni school. “I won’t get into detail about the abuse, because it was so violent. I had three abusers, two men and one woman. I was also the youngest one in the residential school at the time.” She wondered if that was one of the reasons she was targeted by one of the abusers. “There was a couple of occasions where he had mentioned that I was the baby in the residential school, and he always told me that I was gonna be a no good for nothing squaw. All I’ll be good, good for is having babies, and they’re gonna be worthless, and he is so wrong today.”⁵⁹² To the extent that they could, many students tried to protect themselves and others

Reference 8 - 0.03% Coverage

to attempts to report episodes of bullying to the school administration. The statements of those who did make such reports suggest that they found it difficult to get staff to believe them, or take them seriously. Eva Bad Eagle, for example, felt she was not believed when she reported the abuse to the staff.⁶¹⁹ Janet Murray had a similar experience at the same school. I thought here I would have an easy life but the kids picked on me and abused me. So where the little kids were between seven and five years old, that’s where I was. That’s where I was placed. And the supervisor was old, very old. He couldn’t look after us, so he asked these two seniors to come look after us, help us out. Comb my hair and to teach us how to make our beds, I guess. And that’s when the abuse started.... There were three of us, and things were always done to us. Seniors. These girls—young women—were big that came there to look after us. They combed our hair. I don’t know if it’s a wire brush or something. They used to hit us on the head like this until we had scabs. We had to have a brush cut because we had scabs all over our heads. And when we went to school, the boys, young men laughed at us because we had bald heads. Sometimes they stabbed us in the face, and we had bruises but they say we were so clumsy they said we banged our face into the wall, that’s what they said. And one time they came and woke us up in the middle of the night. They told us to take our panties off. They told us to spread our legs and they used that brush between our legs and they even put a cloth in our mouths so we couldn’t yell or cry. For two weeks we couldn’t go to school because we couldn’t walk. There were scars all over there. Sometimes they would come to our bed and spread our legs just to see what damage they had done to us, and they’d laugh like if it’s funny.

Reference 9 - 0.01% Coverage

being molested by older girls at a hostel in northern Canada. “I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us.”⁶⁴⁴

Legacy

References or discussions of the legacy of colonialism

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 27 references coded [0.27% Coverage]

Reference 1 - 0.01% Coverage

legacy of residential schools and to invite and encourage public participation in its events and activities. The Commission took part in nearly 900 separate events. These included a number of special events that the trc organized with various partners to engage with Survivors' organizations and other Aboriginal groups, youth, women, faith communities, the philanthropic community, and new Canadians. The Commission also accepted invitations to share information about its work internationally through the United Nations, the International Centre for Transitional Justice, and a number of university law faculties.¹⁰

Reference 2 - 0.01% Coverage

also defined a process through which a person could lose status as an Indian. Women, for example, could lose status simply by marrying a man who did not have status. Men

Reference 3 - 0.01% Coverage

manner. Until 1920, other than women who involuntarily lost their Indian status upon marriage to a non-status individual, only 250 'Indians' voluntarily gave up their status.¹⁰⁴

Reference 4 - 0.01% Coverage

gender, is much higher than that of non-Aboriginal adults, with differences ranging from 7.8% for adult men aged sixty-five or older, to 22.5% for adult women aged sixty-five or older.⁵⁴

Reference 5 - 0.01% Coverage

The situation of women is even more disproportionate: in 2011–12, 43% of admissions of women to sentenced custody were Aboriginal.¹³⁰ The causes of the over-incarceration of Aboriginal people are complex. The convic-

Reference 6 - 0.01% Coverage

dential school Survivors and the over-incarceration of Aboriginal people. Fetal alcohol spectrum disorder (fasd) is a permanent brain injury caused when a woman's consumption of alcohol during pregnancy affects her fetus. The disabilities associated with fasd include memory impairments, problems with judgment and abstract reasoning, and poor adaptive functioning.¹⁴²

Reference 7 - 0.01% Coverage

vices available for Aboriginal victims of crime. Victim compensation schemes are often lacking and often fail to recognize the distinct needs of Aboriginal victims of crime. The statistics are startling. Aboriginal people are 58% more likely to be victimized by Aboriginal women report being victimized by violent crime at a rate almost

Reference 8 - 0.01% Coverage

three times higher than non-Aboriginal women—13% of Aboriginal women reported being victimized by violent crime in 2009.¹⁶³

Reference 9 - 0.01% Coverage

Violence against Aboriginal women and girls The overrepresentation of Aboriginal women and girls among crime victims is particularly disturbing. Aboriginal women and girls are more likely than other women to experience risk factors for violence. They are disproportionately young, poor, unemployed, and likely to have been involved with the child-welfare system and to live in a community marked by social disorder.¹⁶⁶ Velma Jackson, who attended the Blue Quills residential school in Alberta, told the Commission her story.

Reference 10 - 0.02% Coverage

Aboriginal women who have been murdered or are reported as missing. A report by the RCMP, released in 2014, found that between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Two hundred and twenty-five of these cases remain unsolved.¹⁶⁸ More research is needed, but the available information suggests a devastating link between the large numbers of missing and murdered Aboriginal women and the many harmful background factors in their lives. These include: overrepresentation of Aboriginal children in child-welfare care; domestic and sexual violence; racism, poverty, and poor educational and health opportunities in Aboriginal communities; discriminatory practices against women related to band membership and Indian status; and inadequate supports for Aboriginal people in cities. This complex interplay of factors—many of which are part of the legacy of residential schools—needs to be examined, as does the lack of success of police forces in solving these crimes against Aboriginal women.

Reference 11 - 0.01% Coverage

Despite positive steps, daunting challenges remain. Canada faces a continuing crisis when it comes to the situation of indigenous peoples of the country. The well-being gap between Aboriginal and non-Aboriginal people in Canada has not narrowed over the last several years, treaty and Aboriginal claims remain persistently unresolved, indigenous women and girls remain vulnerable to abuse, and overall there appear to be high levels of distrust among indigenous peoples towards government at both the federal and provincial levels.⁴⁷

Reference 12 - 0.01% Coverage

Ladisch, director of ICTJ's Children and Youth Program, summarized what the two young women found and the subsequent impact of the project. The answers are shocking: some students had no knowledge, or simply complete indifference; those are largely the non-Aboriginal youth interviewed. Other students talk about the enduring impact they see in terms of high rates of alcoholism, suicide, and teenage pregnancies. So there's a huge disconnect in terms of how the young people view the relevance of this legacy and what knowledge they have of it. When that video was shared with people involved in designing the secondary school curriculum for the Northwest Territories and Nunavut, they could not believe that their youth had such reactions.

Reference 13 - 0.04% Coverage

growing body of work, including Survivors' memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood's *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie*, Nova Scotia (1992), to the more recent works of Agnes Grant's *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin's *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine's *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars's *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo's *Up Ghost River: A Chief's Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author's own life experiences), such as Tomson Highway's *Kiss of the Fur Queen* (1998), Robert Alexie's *Porcupines and China Dolls* (2009), or Richard Wagamese's *Indian Horse* (2012), tell stories about abuse, neglect, and loss that are also stories of healing, redemption, and hope. In 2012, the Aboriginal Healing Foundation published *Speaking My Truth: Reflections on*

Reconciliation and Residential Schools, and invited book clubs across the country to read and discuss the book. Documentary films such as *Where the Spirit Lives* (1989), *Kuper Island: Return to the Healing Circle* (1997), and *Muffins for Granny* (2008), as well as docu-dramas such as *We Were Children* (2012), all serve to educate Canadians and the wider world about the residential school experience, using the power of sound and images. Intergenerational Survivor Georgina Lightning was the first Indigenous woman in North America to direct a full-length feature film, *Older Than America* (2008). Kevin Loring's stage play, *Where the Blood Mixes*, won the Governor General's award for literary drama in 2009. It combines drama and humour to tell the stories of three Survivors living in the aftermath of their residential school experiences. Art can be powerful and provocative. Through their work, Indigenous artists seek

Reference 14 - 0.01% Coverage

Children who were much too young were taken from the love of their families and placed under the guidance of men and women who had little training and less compassion. Most of all, we have heard stories of the inherent unfairness of the system. Students

Reference 15 - 0.01% Coverage

a process through which a person could lose status as an Indian. Women, for example, could lose status simply by marrying a man who did not have status. Men could lose status in a number of ways, including graduating from a university. Upon giving up their status, individuals also were granted a portion of the band's reserve land.¹⁰³ First Nations people were unwilling to surrender their Aboriginal identity in this manner. Until 1920, other than women who involuntarily lost their Indian status upon marriage to a non-status individual, only 250 'Indians' voluntarily gave up their status.¹⁰⁴

Reference 16 - 0.01% Coverage

books showed that they continued to perpetuate racist stereotypes of Aboriginal people.²²⁸ A 1968 survey pointed out that in some books, the word *squaw* was being used to describe Aboriginal women, and the word *redskins* used to describe Aboriginal people.²²⁹ Students also noted that the curriculum belittled their ancestry. Mary Courchene said, "Their only mandate was to Christianize and civilize; and it's written in black and white. And every single day we were reminded."²³⁰

Reference 17 - 0.01% Coverage

by older girls at a hostel in northern Canada. "I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us."⁴⁹¹

Reference 18 - 0.01% Coverage

ation of women is even more disproportionate: in 2011–12, 43% of admissions of women to sentenced custody were Aboriginal.⁴³

Reference 19 - 0.01% Coverage

This is a permanent brain injury caused when a woman's consump

Reference 20 - 0.01% Coverage

Aboriginal women report being victimized by violent crime at a rate almost three times higher than non-Aboriginal women—13% of Aboriginal women reported being victimized by violent crime in 2009.⁵⁰

Reference 21 - 0.01% Coverage

the extraordinary number of Aboriginal women and girls who have been murdered or are reported as missing. A 2014 Royal Canadian Mounted Police report found that between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Of these, 225 cases remain unsolved.⁵¹ Canada has acknowledged some aspects of the ongoing legacy and harms of residen-

Reference 22 - 0.02% Coverage

legacies of colonization that have wreaked such havoc in their lives. But it must do even more. Reconciliation must inspire Aboriginal and non-Aboriginal peoples to transform Canadian society so that our children and grandchildren can live together in dignity, peace, and prosperity on these lands we now share. The urgent need for reconciliation runs deep in Canada. Expanding public dialogue and action on reconciliation beyond residential schools will be critical in the coming years. Although some progress has been made, significant barriers to reconciliation remain. The relationship between the federal government and Aboriginal peoples is deteriorating. Instead of moving towards reconciliation, there have been divisive conflicts over Aboriginal education, child welfare, and justice. The daily news has been filled with reports of controversial issues ranging from the call for a national inquiry on violence towards Aboriginal women and girls to the impact of the economic development of lands and resources on Treaties and Aboriginal title and rights.²

Reference 23 - 0.01% Coverage

What are the blockages to reconciliation? The continuing poverty in our communities and the failure of our government to recognize that, “Yes, we own the land.” Stop the destruction of our territories and for God’s sake, stop the deaths of so many of our women on highways across this country.... I’m going to continue to talk about reconciliation, but just as important, I’m going to foster healing in our own people, so that our children can avoid this pain, can avoid this destruction and finally take our rightful place in this “Our Canada.”¹⁸

Reference 24 - 0.01% Coverage

her feeling ashamed to be Aboriginal. Even our own language was considered ugly; we weren’t allowed to speak Cree language. I wasn’t allowed to be myself as a Cree woman. Everything was filthy, even our monthlies and that’s how I learned it at home and what I learned from the residential school, everything was ugly. And that’s where I learned a lot of ugliness also, I became a compulsive liar, learned to live in the world of denial. When I was younger, I

Reference 25 - 0.01% Coverage

Canada offered much in the way of sex education. It usually fell to parents to ensure that children received some information about puberty and sex, though there was no guarantee that would happen. Among First Nations people, puberty-recognition or passage ceremonies were generally held, during which women spoke to young girls and older men counselled young boys. Residential school students could not, however, turn to their parents or families for such knowledge, and tribal ceremonies were banned. Muriel Morrisseau said that she and the other girls at the Fort Alexander school did not know about the physical changes they would undergo at puberty.

Reference 26 - 0.01% Coverage

And you know they never explain anything, like you’re developing into a woman, and all that good stuff, you know, which is not nothing shameful about it, it’s, it’s natural, you know. But to me I, I came out of it, out of there, just being shamed about everything. Everything was a shame, shame-based. And finally I got used to, you know, the every month and that, so I took care of myself that way.³³⁹

Reference 27 - 0.03% Coverage

to attempts to report episodes of bullying to the school administration. The statements of those who did make such reports suggest that they found it difficult to get staff to believe them, or take them seriously. Eva Bad Eagle, for example, felt she was not believed when she reported the abuse to the staff.⁶¹⁹ Janet Murray had a similar experience at the same school. I

thought here I would have an easy life but the kids picked on me and abused me. So where the little kids were between seven and five years old, that's where I was. That's where I was placed. And the supervisor was old, very old. He couldn't look after us, so he asked these two seniors to come look after us, help us out. Comb my hair and to teach us how to make our beds, I guess. And that's when the abuse started.... There were three of us, and things were always done to us. Seniors. These girls—young women—were big that came there to look after us. They combed our hair. I don't know if it's a wire brush or something. They used to hit us on the head like this until we had scabs. We had to have a brush cut because we had scabs all over our heads. And when we went to school, the boys, young men laughed at us because we had bald heads. Sometimes they stabbed us in the face, and we had bruises but they say we were so clumsy they said we banged our face into the wall, that's what they said. And one time they came and woke us up in the middle of the night. They told us to take our panties off. They told us to spread our legs and they used that brush between our legs and they even put a cloth in our mouths so we couldn't yell or cry. For two weeks we couldn't go to school because we couldn't walk. There were scars all over there. Sometimes they would come to our bed and spread our legs just to see what damage they had done to us, and they'd laugh like if it's funny.

Residential Schools

References or discussions of the history of residential schools

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 19 references coded [0.27% Coverage]

Reference 1 - 0.01% Coverage

legacy of residential schools and to invite and encourage public participation in its events and activities. The Commission took part in nearly 900 separate events. These included a number of special events that the trc organized with various partners to engage with Survivors' organizations and other Aboriginal groups, youth, women, faith communities, the philanthropic community, and new Canadians. The Commission also accepted invitations to share information about its work internationally through the United Nations, the International Centre for Transitional Justice, and a number of university law faculties.¹⁰

Reference 2 - 0.01% Coverage

onwards, they became a significant source of Aboriginal employment, particularly in Saskatchewan, where six schools were operated by First Nations educational authorities. Of the 360 people working in the Saskatchewan schools in 1994, 220 were of Aboriginal ancestry—almost two-thirds of the total.⁶⁴⁸ Most of the Aboriginal people who were hired by the schools worked as cooks, cleaners, and handymen. In 1954, Mrs. Clair, a Cree woman who had attended the

Reference 3 - 0.02% Coverage

Canada's Aboriginal leaders along with a number of former residential schools students were present on the floor of the House of Commons when Prime Minister Stephen Harper delivered his 2008 apology. Clockwise from the left: former student Don Favel; former student Mary Moonias; former student Mike Cachagee, President of the National Residential School Survivors Society; former student Crystal Merasty; former student Piita Irniq; Patrick Brazeau, National Chief of the Congress of Aboriginal Peoples; Mary Simon, President of the Inuit Tapiriit Kanatami; Phil Fontaine, National Chief of the Assembly of First Nations; Beverley Jacobs, President of the Native Women's Association of Canada; Clem Chartier, President of the Métis National Council. Former student Marguerite Wabano is obscured by Phil Fontaine's headdress. Canadian Press: Fred Chartrand.

Reference 4 - 0.01% Coverage

Aboriginal language and culture often meant that the students became estranged from their families and communities. Agnes Mills, a former student at All Saints residential school in Saskatchewan, told the Commission her story. And one of the things that residential school did for me, I really regret, is that it made me ashamed of who I was.... And I wanted to be white so bad, and the worst thing I ever did was I was ashamed of my mother, that

honourable woman, because she couldn't speak English. She never went to school, and they told us that, we used to go home to her on Saturdays, and they told us that we couldn't talk Gwich'in to her and, and she couldn't, like couldn't communicate. And my sister was the one that had the nerve to tell her, "We can't talk Loucheux to you, they told us not to."⁸³

Reference 5 - 0.01% Coverage

dential school Survivors and the over-incarceration of Aboriginal people. Fetal alcohol spectrum disorder (fasd) is a permanent brain injury caused when a woman's consumption of alcohol during pregnancy affects her fetus. The disabilities associated with fasd include memory impairments, problems with judgment and abstract reasoning, and poor adaptive functioning.¹⁴²

Reference 6 - 0.01% Coverage

Violence against Aboriginal women and girls The overrepresentation of Aboriginal women and girls among crime victims is particularly disturbing. Aboriginal women and girls are more likely than other women to experience risk factors for violence. They are disproportionately young, poor, unemployed, and likely to have been involved with the child-welfare system and to live in a community marked by social disorder.¹⁶⁶ Velma Jackson, who attended the Blue Quills residential school in Alberta, told the Commission her story.

Reference 7 - 0.01% Coverage

In 2012, a digital storytelling project was undertaken by Aboriginal women at the Prairie Women's Health Centre of Excellence: "Nitâpwewininân: Ongoing Effects of Residential Schools on Aboriginal Women—Towards Inter-Generational Reconciliation." Using ceremony and protocols throughout the project, the first workshop began with a pipe ceremony, followed by a Sharing Circle in which participants

Reference 8 - 0.02% Coverage

the International Center for Transitional Justice's (ictj) Children and Youth Program to host a series of small retreats and workshops. Youth Dialogues were also integrated into Education Day activities at National Events. Their purpose was to engage youth in dialogue and to support their efforts to make their own submissions to the trc. For example, in October 2010, the Commission co-sponsored an Aboriginal/non-Aboriginal youth retreat near Vancouver, British Columbia. Young people came together to learn about the residential schools, talk with Elders, and share team-building activities. One young participant said that during the retreat, "we learn[ed] more about each other and the past. It's really important because it actually teaches us, the stories that we heard it touched us, and it inspired us to become better people."¹²³ In June of 2011, Molly Tilden and Marlisa Brown, two young women who attended

Reference 9 - 0.04% Coverage

growing body of work, including Survivors' memoirs and works of fiction by well-known Indigenous authors, as well as films and plays, have brought the residential school history and legacy to a wider Canadian public, enabling them to learn about the schools through the eyes of Survivors. This body of work includes memoirs such as Isabelle Knockwood's *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie*, Nova Scotia (1992), to the more recent works of Agnes Grant's *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School* (2004); Alice Blondin's *My Heart Shook Like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* (2009); Theodore Fontaine's *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir* (2010); Bev Sellars's *They Called Me Number One: Secrets and Survival at an Indian Residential School* (2013); and Edmund Metatawabin and Alexandra Shimo's *Up Ghost River: A Chief's Journey through the Turbulent Waters of Native History* (2014). Works of fiction (sometimes drawn from the author's own life experiences), such as Tomson Highway's *Kiss of the Fur Queen* (1998), Robert Alexie's *Porcupines and China Dolls* (2009), or Richard Wagamese's *Indian Horse* (2012), tell stories about abuse, neglect, and loss that are also stories of healing,

redemption, and hope. In 2012, the Aboriginal Healing Foundation published *Speaking My Truth: Reflections on Reconciliation and Residential Schools*, and invited book clubs across the country to read and discuss the book. Documentary films such as *Where the Spirit Lives* (1989), *Kuper Island: Return to the Healing Circle* (1997), and *Muffins for Granny* (2008), as well as docu-dramas such as *We Were Children* (2012), all serve to educate Canadians and the wider world about the residential school experience, using the power of sound and images. Intergenerational Survivor Georgina Lightning was the first Indigenous woman in North America to direct a full-length feature film, *Older Than America* (2008). Kevin Loring's stage play, *Where the Blood Mixes*, won the Governor General's award for literary drama in 2009. It combines drama and humour to tell the stories of three Survivors living in the aftermath of their residential school experiences. Art can be powerful and provocative. Through their work, Indigenous artists seek

Reference 10 - 0.01% Coverage

mandate, the trc sponsored the "Living Healing Quilt Project," which was organized by Anishinaabe quilter Alice Williams from Curve Lake First Nation in Ontario. Women Survivors and intergenerational Survivors from across the country created individual quilt blocks depicting their memories of residential schools. These were then stitched together into three quilts, *Schools of Shame*, *Child Prisoners*, and *Crimes Against Humanity*. The quilts tell a complex story of trauma, loss, isolation, recovery, healing, and hope through women's eyes. The sewing skills taught to young Aboriginal girls in the residential schools and passed along to their daughters and granddaughters are now used to stitch together a counter-narrative.²¹³

Reference 11 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, "Practicing Reconciliation: A Collaborative Study of Aboriginal Art, Resistance

Reference 12 - 0.03% Coverage

Commissioners joined 70,000 people gathered in the pouring rain to participate in a Walk for Reconciliation, organized by Reconciliation Canada, a non-profit organization. If one was looking down Georgia Street in downtown Vancouver, a sea of multicoloured umbrellas was visible as far as the eye could see. Traditional ceremonies and protocols began the walk. Chiefs in regalia, women wrapped in button blankets and cedar capes, and drumming, dancing, and singing accompanied Survivors, their families, and people from multiple faith traditions and all walks of life, who marched together in solidarity. We walked for Survivors and all that they have done to bring the long-hidden story of residential schools to the country's attention. We walked to remember the thousands of children who died in residential schools. We walked to honour all Indigenous peoples as they reclaim and restore their identity, equality, and dignity. We walked to stand up for the transformative social change that is so urgently needed in Canada. And, we walked for the uplifting solidarity of being united with tens of thousands of others, all joined together in a new community of common purpose. Residential school Survivor and Gwawaenuk Elder Chief Dr. Robert Joseph, speaking as Reconciliation Canada's ambassador, has said, "Reconciliation includes anyone with an open heart and an open mind, who is willing to look to the future in a new way. Let us find a way to belong to this time and place together. Our future, and the well-being of all our children, rests with the kind of relationships we build today."³⁰¹ In November 2012, Elders from Indigenous nations and many other cultures

Reference 13 - 0.01% Coverage

Statements from Roman Catholic orders of men and women religious who worked in residential schools

Reference 14 - 0.01% Coverage

Statement on behalf of Congregations of Women Religious involved in the Indian Residential Schools of Canada

Sister Marie Zarowny, Sisters of Saint Ann, at the General House of Oblates of Mary Immaculate, Rome, April 30, 2009. The statement was delivered by Marie Zarowny, on behalf of the Congregations of Women Religious involved in the Indian Residential Schools of Canada, to a delegation of Aboriginal leaders, residential school Survivors, and Roman Catholic officials in Rome on April 30, 2009.

Reference 15 - 0.01% Coverage

to speak on behalf of the Congregations of Women Religious that provided, over a long period of time, hundreds of their members to teach and care for children in the Residential Schools. Some of these institutions, especially in the far north were started to care for

Reference 16 - 0.03% Coverage

When I was taken to this residential school you know I experienced a foreign way of life that I really didn't understand. I was taken into this big building that would become the detention of my life and the fear of life. When I was taken to that residential school you know I see these ladies, you know so stoical looking, passionate-less and they wore these robes that I've never seen women wear before, they only showed their forehead and their eyes and the bottom of their face and their hands. Now to me that is very fearful because you know there wasn't any kind of passion and I could see, you know, I could see it in their eyes. When I was taken to this residential school I was taken into the infirmary but before I entered the infirmary, you know, I looked around this big, huge building, and I see all these crosses all over the walls. I look at those crosses and I see a man hanging on that cross and I didn't recognize who this man was. And this man seemed dead and passionate-less on that cross. I didn't know who this man was on that cross. And then I was taken to the infirmary and there, you know, I was stripped of my clothes, the clothes that I came to residential school with, you know, my moccasins, and I had nice beautiful long hair and they were neatly braided by mother before I went to residential school, before I was apprehended by the residential school missionaries.

Reference 17 - 0.01% Coverage

ture was often heartbreaking. Ida Ralph Quisess could recall her father "crying in the chapel" when she and her siblings were sent to residential school. He was crying, and that, one of the, these women in black dresses, I later learned they were sisters, they called them, nuns, the Oblate nuns, later, many years after I learned what their title was, and the one that spoke our language told him, "We'll keep your little girls, we'll raise them," and then my father started to cry.⁸⁶

Reference 18 - 0.01% Coverage

Canada offered much in the way of sex education. It usually fell to parents to ensure that children received some information about puberty and sex, though there was no guarantee that would happen. Among First Nations people, puberty-recognition or passage ceremonies were generally held, during which women spoke to young girls and older men counselled young boys. Residential school students could not, however, turn to their parents or families for such knowledge, and tribal ceremonies were banned. Muriel Morrisseau said that she and the other girls at the Fort Alexander school did not know about the physical changes they would undergo at puberty.

Reference 19 - 0.01% Coverage

at the Alberni school. "I won't get into detail about the abuse, because it was so violent. I had three abusers, two men and one woman. I was also the youngest one in the residential school at the time." She wondered if that was one of the reasons she was targeted by one of the abusers. "There was a couple of occasions where he had mentioned that I was the baby in the residential school, and he always told me that I was gonna be a no good for nothing squaw. All I'll be good, good for is having babies, and they're gonna be worthless, and he is so wrong today."⁵⁹² To the extent that they could, many students tried to protect themselves and others

Survivors

References or discussions of abuse survivors and their stories

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 23 references coded [0.28% Coverage]

Reference 1 - 0.01% Coverage

June 2014, “in Ojibwe thinking, to speak the truth is to actually speak from the heart.”³³ At the Community Hearing in Key First Nation, Saskatchewan, in 2012, Survivor Wilfred Whitehawk told us he was glad that he disclosed his abuse. I don’t regret it because it taught me something. It taught me to talk about truth, about me, to be honest about who I am.... I am very proud of who I am today. It took me a long time, but I’m there. And what I have, my values and belief systems are mine and no one is going to impose theirs on me. And no one today is going to take advantage of me, man or woman, the government or the rcmp, because I have a voice today. I can speak for me and no one can take that away.³⁴

Reference 2 - 0.01% Coverage

legacy of residential schools and to invite and encourage public participation in its events and activities. The Commission took part in nearly 900 separate events. These included a number of special events that the trc organized with various partners to engage with Survivors’ organizations and other Aboriginal groups, youth, women, faith communities, the philanthropic community, and new Canadians. The Commission also accepted invitations to share information about its work internationally through the United Nations, the International Centre for Transitional Justice, and a number of university law faculties.¹⁰

Reference 3 - 0.01% Coverage

recalled being molested by older girls at a hostel in northern Canada. “I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us.”⁴⁹¹

Reference 4 - 0.02% Coverage

same time, failing to protect them. The Commission heard many stories of mistreatment in foster homes. One woman told us that her foster parents physically and sexually abused her. Her Aboriginal identity was constantly disparaged. She said, “[My foster parents were] adamant about Aboriginal culture being less than human, living as dirty bush people, eating rats. It made me not want to be one of those people. And for years, I didn’t know how to be proud of who I was because I didn’t know who I was.”²¹ Linda Clarke was placed in a foster home with three other children. In that foster home there was a pedophile, and I don’t [know] what was happening to anybody else, but I became his target. The mother used to always send me to do errands with him. And so every time, he would make me do things to him and then he would give me candy. Also, in that home there was no hugging of us foster kids or anything like that. And I carried a great guilt for

Reference 5 - 0.01% Coverage

Aboriginal language and culture often meant that the students became estranged from their families and communities. Agnes Mills, a former student at All Saints residential school in Saskatchewan, told the Commission her story. And one of the things that residential school did for me, I really regret, is that it made me ashamed of who I was.... And I wanted to be white so bad, and the worst thing I ever did was I was ashamed of my mother, that honourable woman, because she couldn’t speak English. She never went to school, and they told us that, we used to go home to her on Saturdays, and they told us that we couldn’t talk Gwich’in to her and, and she couldn’t, like couldn’t communicate. And my sister was the one that had the nerve to tell her, “We can’t talk Loucheux to you, they told us not to.”⁸³

Reference 6 - 0.01% Coverage

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Reference 7 - 0.01% Coverage

Violence against Aboriginal women and girls The overrepresentation of Aboriginal women and girls among crime victims is particularly disturbing. Aboriginal women and girls are more likely than other women to experience risk factors for violence. They are disproportionately young, poor, unemployed, and likely to have been involved with the child-welfare system and to live in a community marked by social disorder.¹⁶⁶ Velma Jackson, who attended the Blue Quills residential school in Alberta, told the Commission her story.

Reference 8 - 0.04% Coverage

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Reference 9 - 0.01% Coverage

other women and children, during the war, for months.... When I was a child, I couldn't comprehend this, but as an adult, I understand.... This is what it means to me, as an intergenerational Survivor. People who I love and admire were wronged, humiliated, and forgotten, and unjustly imprisoned by the country I ... call home.... [The part of the Japanese redress program that worked best] was the investment in communities and culture ... [and the establishment of] the Canadian Race Relations Foundation ... to ensure that this never happened again.... Only when "you" and "me" become "us" and "we" can there be any reconciliation.²⁹³

Reference 10 - 0.01% Coverage

by older girls at a hostel in northern Canada. "I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us."⁴⁹¹

Reference 11 - 0.01% Coverage

I don't regret it because it taught me something. It taught me to talk about truth, about me, to be honest about who I am.... I am very proud of who I am today. It took me a long time, but I'm there. And what I have, my values and belief systems are mine and no one is going to impose theirs on me. And no one today is going to take advantage of me, man or woman, the government or the RCMP, because I have a voice today. I can speak for me and no one can take that away.¹⁴

Reference 12 - 0.01% Coverage

experience was powerful. One woman said simply, "By listening to your story, my story can change. By listening to your story, I can change."³⁵

Reference 13 - 0.01% Coverage

tor and two women. The special constable lifted me by my shoulders and put me in the boat so that I could go to school. They ignored my cries for my mother. I remember as the boat took us away I kept my eyes on my parents' tent until I couldn't see it anymore. That moment was the most painful thing I ever experienced in my life.⁷¹

Reference 14 - 0.03% Coverage

When I was taken to this residential school you know I experienced a foreign way of life that I really didn't understand. I was taken into this big building that would become the detention of my life and the fear of life. When I was taken to that residential school you know I see these ladies, you know so stoical looking, passionate-less and they wore these robes that I've never seen women wear before, they only showed their forehead and their eyes and the bottom of their face and their hands. Now to me that is very fearful because you know there wasn't any kind of passion and I could see, you know, I could see it in their eyes. When I was taken to this residential school I was taken into the infirmary but before I entered the infirmary, you know, I looked around this big, huge building, and I see all these crosses all over the walls. I look at those crosses and I see a man hanging on that cross and I didn't recognize who this man was. And this man seemed dead and passionate-less on that cross. I didn't know who this man was on that cross. And then I was taken to the infirmary and there, you know, I was stripped of my clothes, the clothes that I came to residential school with, you know, my moccasins, and I had nice beautiful long hair and they were neatly braided by mother before I went to residential school, before I was apprehended by the residential school missionaries.

Reference 15 - 0.01% Coverage

ture was often heartbreaking. Ida Ralph Quisess could recall her father "crying in the chapel" when she and her siblings were sent to residential school. He was crying, and that, one of the, these women in black dresses, I later learned they were sisters, they called them, nuns, the Oblate nuns, later, many years after I learned what their title was, and the one that spoke our language told him, "We'll keep your little girls, we'll raise them," and then my father started to cry.⁸⁶

Reference 16 - 0.01% Coverage

her feeling ashamed to be Aboriginal. Even our own language was considered ugly; we weren't allowed to speak Cree language. I wasn't allowed to be myself as a Cree woman. Everything was filthy, even our monthlies and that's how I learned it at home and what I learned from the residential school, everything was ugly. And that's where I learned a lot of ugliness also, I became a compulsive liar, learned to live in the world of denial. When I was younger, I

Reference 17 - 0.01% Coverage

tidy, because the woman I had stayed with, she had told me how to look after myself and be nice and tidy, and to my, my manners and to speak well.” She also valued her religious education. “I learned religion at a very early age. I learned about Christianity and I loved it. I love beautiful things, I love beauty.”³¹⁴

Reference 18 - 0.01% Coverage

And you know they never explain anything, like you’re developing into a woman, and all that good stuff, you know, which is not nothing shameful about it, it’s, it’s natural, you know. But to me I, I came out of it, out of there, just being shamed about everything. Everything was a shame, shame-based. And finally I got used to, you know, the every month and that, so I took care of myself that way.³³⁹

Reference 19 - 0.01% Coverage

ing “to be white so bad.” The worst thing I ever did was I was ashamed of my mother, that honourable woman, because she couldn’t speak English, she never went to school, and we used to go home to her on Saturdays, and they told us that we couldn’t talk Gwich’in to her and, and she couldn’t, like couldn’t communicate. And my sister was the one that had the nerve to tell her. “We can’t talk Loucheux [Gwich’in] to you, they told us not to.”³⁷¹

Reference 20 - 0.01% Coverage

And this woman, what she did to me, and how she molested me as a child, and I was wondering why I’ll be the only one being taken to this room all the time, and to her bedroom and stuff like that. And I thought it was normal. I thought it was, you know, this is what happened, like, to everybody, so I never said nothing.⁵⁷⁷

Reference 21 - 0.01% Coverage

at the Alberni school. “I won’t get into detail about the abuse, because it was so violent. I had three abusers, two men and one woman. I was also the youngest one in the residential school at the time.” She wondered if that was one of the reasons she was targeted by one of the abusers. “There was a couple of occasions where he had mentioned that I was the baby in the residential school, and he always told me that I was gonna be a no good for nothing squaw. All I’ll be good, good for is having babies, and they’re gonna be worthless, and he is so wrong today.”⁵⁹² To the extent that they could, many students tried to protect themselves and others

Reference 22 - 0.03% Coverage

to attempts to report episodes of bullying to the school administration. The statements of those who did make such reports suggest that they found it difficult to get staff to believe them, or take them seriously. Eva Bad Eagle, for example, felt she was not believed when she reported the abuse to the staff.⁶¹⁹ Janet Murray had a similar experience at the same school. I thought here I would have an easy life but the kids picked on me and abused me. So where the little kids were between seven and five years old, that’s where I was. That’s where I was placed. And the supervisor was old, very old. He couldn’t look after us, so he asked these two seniors to come look after us, help us out. Comb my hair and to teach us how to make our beds, I guess. And that’s when the abuse started.... There were three of us, and things were always done to us. Seniors. These girls—young women—were big that came there to look after us. They combed our hair. I don’t know if it’s a wire brush or something. They used to hit us on the head like this until we had scabs. We had to have a brush cut because we had scabs all over our heads. And when we went to school, the boys, young men laughed at us because we had bald heads. Sometimes they stabbed us in the face, and we had bruises but they say we were so clumsy they said we banged our face into the wall, that’s what they said. And one time they came and woke us up in the middle of the night. They told us to take our panties off. They told us to spread our legs and they used that brush between our legs and they even put a cloth in our mouths so we couldn’t yell or cry. For two weeks we couldn’t go to school because we couldn’t walk. There were scars all over there. Sometimes they would come to our bed and spread our legs just to see what damage they had done to us, and they’d laugh like if it’s funny.

Reference 23 - 0.01% Coverage

being molested by older girls at a hostel in northern Canada. “I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us.”⁶⁴⁴

Grandmother

References or discussions of grandmothers

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 2 references coded [0.02% Coverage]

Reference 1 - 0.01% Coverage

strength of Aboriginal women and their contributions to the reconciliation process despite the oppression and violence they have experienced. She said, Women have always been a beacon of hope for me. Mothers and grandmothers in the lives of our children, and in the survival of our communities, must be recognized and supported. The justified rage we all feel and share today must be turned into instruments of transformation of our hearts and our souls, clearing the ground for respect, love, honesty, humility, wisdom and truth. We owe it to all those who suffered, and we owe it to the children of today and tomorrow. May this day and the days ahead bring us peace and justice.³⁰

Reference 2 - 0.01% Coverage

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Human Rights

References or discussions of human rights, civil code, and human rights violations

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 5 references coded [0.05% Coverage]

Reference 1 - 0.01% Coverage

in Treaties. The United Nations Declaration on the Rights of Indigenous Peoples recognizes that Indigenous peoples have the right to physical and mental integrity, as well as the right to equal enjoyment of the highest attainable standard of physical and mental health. In taking measures to achieve these goals, states are obligated to pay particular attention to the rights and special needs of Elders, women, youth, children, and persons with disabilities.¹⁰¹

Reference 2 - 0.03% Coverage

their own customs and laws.

The cultural rights of indigenous peoples include recognition and practice of their justice systems ... as well as recognition of their traditional customs, values and languages by courts and legal procedures. Consistent with indigenous peoples' right to self-determination and selfgovernment, States should recognize and provide support for indigenous peoples' own justice systems and should consult with indigenous peoples on the best means for dialogue and cooperation between indigenous and State systems. States should recognize indigenous peoples' rights to their lands, territories and resources in laws and should harmonize laws in accordance with indigenous peoples' customs on possession and use of lands. Where indigenous peoples have won land rights and other cases in courts, States must implement these decisions. The private sector and government must not collude to deprive indigenous peoples of access to justice. Indigenous peoples should strengthen advocacy for the recognition of their justice systems. Indigenous peoples' justice systems should ensure that indigenous women and children are free from all forms of discrimination and should ensure accessibility to indigenous persons with disabilities. Indigenous peoples should explore the organization and running of their own truth-seeking processes.⁴⁶

Reference 3 - 0.01% Coverage

constitutional, and human rights.⁵² They are women and men who have resilience,

Reference 4 - 0.01% Coverage

In a post-apology era, the honour of the Crown must be a defining feature in the new relationship where legal obligations are vigilantly observed, where First Nations are diligently consulted and accommodated on all matters affecting our lives, and our right to free, prior and informed consent is respected.... Let it be clear that First Nations care deeply about our human rights—the human rights of the women in our communities, our children, our families and our communities.

Reference 5 - 0.01% Coverage

through its programming and employment opportunities arising out of its operations, serve the needs and interests, and reflect the circumstances and aspirations of Canadian men, women, and children, including equal rights, the linguistic duality and multicultural and multiracial nature of Canadian society, and the special place of aboriginal peoples within that society. [S. 3.1.d.iii]

Labour

References or discussions of labour – paid or unpaid

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 14 references coded [0.06% Coverage]

Reference 1 - 0.01% Coverage

ary work also depended on the often underpaid and voluntary labour of missionary wives and single women who had been recruited by missionary societies. Missionaries viewed Aboriginal culture as a barrier to both spiritual salvation and

Reference 2 - 0.01% Coverage

twentieth century were the sisters Charlotte Amelia and Lilian Yeomans. Charlotte had trained as a nurse, and Lilian was one of the first women in Canada to qualify as a doctor.⁵⁹⁶

Reference 3 - 0.01% Coverage

Protestants were equally reliant upon the underpaid work of female staff. Austin McKittrick, the principal of the Presbyterian school at Shoal Lake in northwestern Ontario, acknowledged this when he wrote in 1901, “I think if we men were to put ourselves in the places of some overworked, tired-out women, we would perhaps not stand it so patiently as they often do.”⁶¹⁰

Reference 4 - 0.01% Coverage

did about what was expected of female missionaries, he would discourage any daughter of his from working for the Methodist Women’s Missionary Society.⁶¹¹ Although women usually worked in subordinate roles, the 1906 Indian Affairs

Reference 5 - 0.01% Coverage

A young Oneida woman, Miss Cornelius, taught at the Regina She left the following year, lured away to a In the early 1930s, the Brandon school But these were exceptions, not the

Reference 6 - 0.01% Coverage

Miss Cornelius, an Oneida woman, taught at the Regina, Saskatchewan, school in the early twentieth century. Saskatchewan Archives Board, R-B992.

Reference 7 - 0.01% Coverage

onwards, they became a significant source of Aboriginal employment, particularly in Saskatchewan, where six schools were operated by First Nations educational authorities. Of the 360 people working in the Saskatchewan schools in 1994, 220 were of Aboriginal ancestry—almost two-thirds of the total.⁶⁴⁸ Most of the Aboriginal people who were hired by the schools worked as cooks, cleaners, and handymen. In 1954, Mrs. Clair, a Cree woman who had attended the

Reference 8 - 0.01% Coverage

on the often underpaid and voluntary labour of missionary wives and single women who had been recruited by missionary societies. Missionaries viewed Aboriginal culture as a barrier to both spiritual salvation and the

Reference 9 - 0.01% Coverage

staff at the Norway House school in the early twentieth century were the sisters Charlotte Amelia and Lilian Yeomans. Charlotte had trained as a nurse, and Lilian was one of the first women in Canada to qualify as a doctor.⁵⁹⁶

Reference 10 - 0.01% Coverage

were equally reliant upon the underpaid work of female staff. Austin McKittrick, the principal of the Presbyterian school at Shoal Lake in northwestern Ontario, acknowledged this when he wrote in 1901, "I think if we men were to put ourselves in the places of some overworked, tired-out women, we would perhaps not stand it so patiently as they often do."⁶¹⁰

Reference 11 - 0.01% Coverage

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Reference 12 - 0.01% Coverage

Miss Cornelius, an Oneida woman, taught at the Regina, Saskatchewan, school in the early twentieth century. Saskatchewan Archives Board, R-B992.

Reference 13 - 0.01% Coverage

and handymen. In 1954, Mrs. Clair, a Cree woman who had attended the school at Lac La Ronge, Saskatchewan, was working at the Carcross school in the Yukon. She was described by a superintendent as a "very fine person, willing worker and everyone likes her. Can certainly get the most out of the children."⁶⁴⁹

Reference 14 - 0.01% Coverage

Four young Aboriginal women, three of whom were sisters, had been hired to work at the Fort George, Québec, school in 1953.⁶⁵¹ A 1956 report on three of them said, "The

Mother

References or discussions of mothers

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 5 references coded [0.05% Coverage]

Reference 1 - 0.01% Coverage

strength of Aboriginal women and their contributions to the reconciliation process despite the oppression and violence they have experienced. She said, Women have always been a beacon of hope for me. Mothers and grandmothers in the lives of our children, and in the survival of our communities, must be recognized and supported. The justified rage we all feel and share today must be turned into instruments of transformation of our hearts and our souls, clearing the ground for respect, love, honesty, humility, wisdom and truth. We owe it to all those who suffered, and we owe it to the children of today and tomorrow. May this day and the days ahead bring us peace and justice.³⁰

Reference 2 - 0.01% Coverage

Aboriginal language and culture often meant that the students became estranged from their families and communities. Agnes Mills, a former student at All Saints residential school in Saskatchewan, told the Commission her story. And one of the things that residential school did for me, I really regret, is that it made me ashamed of who I was.... And I wanted to be white so bad, and the worst thing I ever did was I was ashamed of my mother, that honourable woman, because she couldn't speak English. She never went to school, and they told us that, we used to go home to her on Saturdays, and they told us that we couldn't talk Gwich'in to her and, and she couldn't, like couldn't communicate. And my sister was the one that had the nerve to tell her, "We can't talk Loucheux to you, they told us not to."⁸³

Reference 3 - 0.01% Coverage

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Reference 4 - 0.01% Coverage

tor and two women. The special constable lifted me by my shoulders and put me in the boat so that I could go to school. They ignored my cries for my mother. I remember as the boat took us away I kept my eyes on my parents' tent until I couldn't see it anymore. That moment was the most painful thing I ever experienced in my life.⁷¹

Reference 5 - 0.01% Coverage

ing "to be white so bad." The worst thing I ever did was I was ashamed of my mother, that honourable woman, because she couldn't speak English, she never went to school, and we used to go home to her on Saturdays, and they told us that we couldn't talk Gwich'in to her and, and she couldn't, like couldn't communicate. And my sister was the one that had the nerve to tell her. "We can't talk Loucheux [Gwich'in] to you, they told us not to."³⁷¹

Projects

References or discussions of projects created or led by Indigenous women

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_Report-FULL> - § 7 references coded [0.07% Coverage]

Reference 1 - 0.01% Coverage

In 2012, a digital storytelling project was undertaken by Aboriginal women at the Prairie Women's Health Centre of Excellence: "Nitâpwewinînan: Ongoing Effects of Residential Schools on Aboriginal Women—Towards Inter-Generational Reconciliation." Using ceremony and protocols throughout the project, the first workshop began with a pipe ceremony, followed by a Sharing Circle in which participants

Reference 2 - 0.01% Coverage

Ladisch, director of ictj's Children and Youth Program, summarized what the two young women found and the subsequent impact of the project. The answers are shocking: some students had no knowledge, or simply complete indifference; those are largely the non-Aboriginal youth interviewed. Other students talk about the enduring impact they see in terms of high rates of alcoholism, suicide, and teenage pregnancies. So there's a huge disconnect in terms of how the young people view the relevance of this legacy and what knowledge they have of it. When that video was shared with people involved in designing the secondary school curriculum for the Northwest Territories and Nunavut, they could not believe that their youth had such reactions.

Reference 3 - 0.01% Coverage

were performed by the women who were recognized as the Protectors of the Waters. The sacred fire was also used for ongoing prayers and tobacco offerings, as well as to receive the tissues from the many tears shed during each event. The ashes from each of the sacred fires were then carried forward to the next National Event, to be added in turn to its sacred fire, thus gathering in sacred ceremony the tears of an entire country. The Commission's mandate also instructed that there be a "ceremonial transfer

Reference 4 - 0.01% Coverage

mandate, the trc sponsored the "Living Healing Quilt Project," which was organized by Anishinaabe quilter Alice Williams from Curve Lake First Nation in Ontario. Women Survivors and intergenerational Survivors from across the country created individual quilt blocks depicting their memories of residential schools. These were then stitched together into three quilts, Schools of Shame, Child Prisoners, and Crimes Against Humanity. The quilts tell a complex story of trauma, loss, isolation, recovery, healing, and hope through women's eyes. The sewing skills taught to young Aboriginal girls in the residential schools and passed along to their daughters and granddaughters are now used to stitch together a counter-narrative.²¹³

Reference 5 - 0.01% Coverage

Quilt Project," which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women's and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, "Practicing Reconciliation: A Collaborative Study of Aboriginal Art, Resistance

Reference 6 - 0.01% Coverage

community members, and in collaboration with her colleague, Qwul'sih'yah'maht (Dr. Robina Thomas), and trc staff, Walsh began preparations to bring the artwork to the Learning Place at the trc's Victoria Regional Event in April 2012. In a powerfully moving ceremony,

Nuu-chah-nulth Elders, Survivors, and Hereditary Chiefs drummed, sang, and danced the art into the Learning Place. In this way, each painting, carried with respect and love by a Nuuchah-nulth woman dressed in button blanket regalia, was brought out to be shared with others. The community later received commemoration project funding to hold a traditional feast on March 30

Reference 7 - 0.01% Coverage

Women's Association of Canada, spoke of how Aboriginal communities were recovering their traditions. "Now we have our language still, we have our ceremonies, we have our elders, and we have to revitalize those ceremonies and the respect for our people not only within Canadian society but even within our own peoples."⁶⁷⁴ The Settlement Agreement and the formal apology by Prime Minister Stephen Harper

Reconciliation

References or discussions of reconciliation

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 10 references coded [0.14% Coverage]

Reference 1 - 0.01% Coverage

strength of Aboriginal women and their contributions to the reconciliation process despite the oppression and violence they have experienced. She said, Women have always been a beacon of hope for me. Mothers and grandmothers in the lives of our children, and in the survival of our communities, must be recognized and supported. The justified rage we all feel and share today must be turned into instruments of transformation of our hearts and our souls, clearing the ground for respect, love, honesty, humility, wisdom and truth. We owe it to all those who suffered, and we owe it to the children of today and tomorrow. May this day and the days ahead bring us peace and justice.³⁰

Reference 2 - 0.01% Coverage

What are the blockages to reconciliation? The continuing poverty in our communities and the failure of our government to recognize that “Yes, we own the land.” Stop the destruction of our territories and for God’s sake, stop the deaths of so many of our women on highways across this country.... I’m going to continue to talk about reconciliation, but just as important, I’m going to foster healing in our own people, so that our children can avoid this pain, can avoid this destruction and finally, take our rightful place in this “Our Canada.”³⁸

Reference 3 - 0.02% Coverage

Canada’s Aboriginal leaders along with a number of former residential schools students were present on the floor of the House of Commons when Prime Minister Stephen Harper delivered his 2008 apology. Clockwise from the left: former student Don Favel; former student Mary Moonias; former student Mike Cachagee, President of the National Residential School Survivors Society; former student Crystal Merasty; former student Piita Irniq; Patrick Brazeau, National Chief of the Congress of Aboriginal Peoples; Mary Simon, President of the Inuit Tapiriit Kanatami; Phil Fontaine, National Chief of the Assembly of First Nations; Beverley Jacobs, President of the Native Women’s Association of Canada; Clem Chartier, President of the Métis National Council. Former student Marguerite Wabano is obscured by Phil Fontaine’s headaddress. Canadian Press: Fred Chartrand.

Reference 4 - 0.01% Coverage

Reconciliation is about stories and our ability to tell stories. I think the intellectual part of ourselves wants to start looking for words to define reconciliation. And then there is the heart knowledge that comes from our life experiences. It’s challenging to connect the two and relate it to reconciliation.... Without even thinking of the term reconciliation, I’m reminded about the power of story.... [People who watched the videos] said that when they saw the faces of Aboriginal women and heard their voices in the videos they understood assimilation in a different way. They felt the impact of assimilation.... It’s far more powerful to have Aboriginal peoples talk about the impact of assimilation and hope for reconciliation than having words written down in a report.¹²⁰

Reference 5 - 0.01% Coverage

Quilt Project,” which linked education and art. At the Manitoba National Event, as an expression of reconciliation, the Women’s and Gender Studies and Aboriginal Governance departments at the University of Winnipeg gave the trc a quilt created by students and professors as part of their coursework. Through classroom readings, dialogue, and art, they created a space for learning about, and reflecting on, the residential school history and legacy in the context of reconciliation.²¹⁴ A report commissioned by the trc, “Practicing Reconciliation: A Collaborative Study of Aboriginal Art, Resistance

Reference 6 - 0.03% Coverage

Commissioners joined 70,000 people gathered in the pouring rain to participate in a Walk for Reconciliation, organized by Reconciliation Canada, a non-profit organization. If one was looking down Georgia Street in downtown Vancouver, a sea of multicoloured umbrellas was visible as far as the eye could see. Traditional ceremonies and protocols began the walk. Chiefs in regalia, women wrapped in button blankets and cedar capes, and drumming, dancing, and singing accompanied Survivors, their families, and people from multiple faith traditions and all walks of life, who marched together in solidarity. We walked for Survivors and all that they have done to bring the long-hidden story of residential schools to the country's attention. We walked to remember the thousands of children who died in residential schools. We walked to honour all Indigenous peoples as they reclaim and restore their identity, equality, and dignity. We walked to stand up for the transformative social change that is so urgently needed in Canada. And, we walked for the uplifting solidarity of being united with tens of thousands of others, all joined together in a new community of common purpose. Residential school Survivor and Gwawaenuk Elder Chief Dr. Robert Joseph, speaking as Reconciliation Canada's ambassador, has said, "Reconciliation includes anyone with an open heart and an open mind, who is willing to look to the future in a new way. Let us find a way to belong to this time and place together. Our future, and the well-being of all our children, rests with the kind of relationships we build today."³⁰¹ In November 2012, Elders from Indigenous nations and many other cultures

Reference 7 - 0.01% Coverage

Reconciliation Commission, and we must be prepared to hear the Commission recount a very shameful collective past. We must together, as a nation, face the truth to ensure that never again do we have to apologize to another generation, and that never again is such a tragedy allowed to happen. I say this as I think of the survivors I met last night. One woman remembers clearly

Reference 8 - 0.01% Coverage

acknowledged, justice be done through adequate compensation and that there be a way for us as women religious to both contribute to and to enter into a process of healing and reconciliation with you. Throughout the last 150 years or so, our involvement in the schools has not been

Reference 9 - 0.02% Coverage

legacies of colonization that have wreaked such havoc in their lives. But it must do even more. Reconciliation must inspire Aboriginal and non-Aboriginal peoples to transform Canadian society so that our children and grandchildren can live together in dignity, peace, and prosperity on these lands we now share. The urgent need for reconciliation runs deep in Canada. Expanding public dialogue and action on reconciliation beyond residential schools will be critical in the coming years. Although some progress has been made, significant barriers to reconciliation remain. The relationship between the federal government and Aboriginal peoples is deteriorating. Instead of moving towards reconciliation, there have been divisive conflicts over Aboriginal education, child welfare, and justice. The daily news has been filled with reports of controversial issues ranging from the call for a national inquiry on violence towards Aboriginal women and girls to the impact of the economic development of lands and resources on Treaties and Aboriginal title and rights.²

Reference 10 - 0.01% Coverage

What are the blockages to reconciliation? The continuing poverty in our communities and the failure of our government to recognize that, "Yes, we own the land." Stop the destruction of our territories and for God's sake, stop the deaths of so many of our women on highways across this country.... I'm going to continue to talk about reconciliation, but just as important, I'm going to foster healing in our own people, so that our children can avoid this pain, can avoid this destruction and finally take our rightful place in this "Our Canada."¹⁸

Violence

References or discussions of violence

<Files\\Truth Commission Reports\\The Americas\\Canada.TRC_.Report-FULL> - § 14 references coded [0.15% Coverage]

Reference 1 - 0.01% Coverage

news has been filled with reports of controversial issues ranging from the call for a national inquiry on violence towards Aboriginal women and girls to the impact of the economic development of lands and resources on Treaties and Aboriginal title and rights.²²

Reference 2 - 0.01% Coverage

What are the blockages to reconciliation? The continuing poverty in our communities and the failure of our government to recognize that “Yes, we own the land.” Stop the destruction of our territories and for God’s sake, stop the deaths of so many of our women on highways across this country.... I’m going to continue to talk about reconciliation, but just as important, I’m going to foster healing in our own people, so that our children can avoid this pain, can avoid this destruction and finally, take our rightful place in this “Our Canada.”³⁸

Reference 3 - 0.01% Coverage

recalled being molested by older girls at a hostel in northern Canada. “I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us.”⁴⁹¹

Reference 4 - 0.02% Coverage

same time, failing to protect them. The Commission heard many stories of mistreatment in foster homes. One woman told us that her foster parents physically and sexually abused her. Her Aboriginal identity was constantly disparaged. She said, “[My foster parents were] adamant about Aboriginal culture being less than human, living as dirty bush people, eating rats. It made me not want to be one of those people. And for years, I didn’t know how to be proud of who I was because I didn’t know who I was.”²¹ Linda Clarke was placed in a foster home with three other children. In that foster home there was a pedophile, and I don’t [know] what was happening to anybody else, but I became his target. The mother used to always send me to do errands with him. And so every time, he would make me do things to him and then he would give me candy. Also, in that home there was no hugging of us foster kids or anything like that. And I carried a great guilt for

Reference 5 - 0.01% Coverage

vices available for Aboriginal victims of crime. Victim compensation schemes are often lacking and often fail to recognize the distinct needs of Aboriginal victims of crime. The statistics are startling. Aboriginal people are 58% more likely to be victimized by Aboriginal women report being victimized by violent crime at a rate almost

Reference 6 - 0.01% Coverage

Violence against Aboriginal women and girls The overrepresentation of Aboriginal women and girls among crime victims is particularly disturbing. Aboriginal women and girls are more likely than other women to experience risk factors for violence. They are disproportionately young, poor, unemployed, and likely to have been involved with the child-welfare system and to live in a community marked by social disorder.¹⁶⁶ Velma Jackson, who attended the Blue Quills residential school in Alberta, told the Commission her story.

Reference 7 - 0.02% Coverage

Aboriginal women who have been murdered or are reported as missing. A report by the RCMP, released in 2014, found that between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Two hundred and twenty-five of these cases remain unsolved.¹⁶⁸ More research is needed, but the available information suggests a devastating link between the large numbers of missing and murdered Aboriginal women and the many harmful background factors in their lives. These include: overrepresentation of Aboriginal children in child-welfare care; domestic and sexual violence; racism, poverty, and poor educational and health opportunities in Aboriginal communities; discriminatory practices against women related to band membership and Indian status; and inadequate supports for Aboriginal people in cities. This complex interplay of factors—many of which are part of the legacy of residential schools—needs to be examined, as does the lack of success of police forces in solving these crimes against Aboriginal women.

Reference 8 - 0.01% Coverage

by older girls at a hostel in northern Canada. “I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us.”⁴⁹¹

Reference 9 - 0.01% Coverage

the extraordinary number of Aboriginal women and girls who have been murdered or are reported as missing. A 2014 Royal Canadian Mounted Police report found that between 1980 and 2012, 1,017 Aboriginal women and girls were killed and 164 were missing. Of these, 225 cases remain unsolved.⁵¹ Canada has acknowledged some aspects of the ongoing legacy and harms of residen-

Reference 10 - 0.01% Coverage

strength of Aboriginal women and their contributions to the reconciliation process despite the oppression and violence they have experienced. She said, Women have always been a beacon of hope for me. Mothers and grandmothers in the lives of our children, and in the survival of our communities, must be recognized and supported. The justified rage we all feel and share today must be turned into instruments of transformation of our hearts and our souls, clearing the ground for respect, love, honesty, humility, wisdom, and truth. We owe it to all those who suffered, and

Reference 11 - 0.01% Coverage

And this woman, what she did to me, and how she molested me as a child, and I was wondering why I’ll be the only one being taken to this room all the time, and to her bedroom and stuff like that. And I thought it was normal. I thought it was, you know, this is what happened, like, to everybody, so I never said nothing.⁵⁷⁷

Reference 12 - 0.01% Coverage

at the Alberni school. “I won’t get into detail about the abuse, because it was so violent. I had three abusers, two men and one woman. I was also the youngest one in the residential school at the time.” She wondered if that was one of the reasons she was targeted by one of the abusers. “There was a couple of occasions where he had mentioned that I was the baby in the residential school, and he always told me that I was gonna be a no good for nothing squaw. All I’ll be good, good for is having babies, and they’re gonna be worthless, and he is so wrong today.”⁵⁹² To the extent that they could, many students tried to protect themselves and others

Reference 13 - 0.03% Coverage

to attempts to report episodes of bullying to the school administration. The statements of those who did make such reports suggest that they found it difficult to get staff to believe them, or take them seriously. Eva Bad Eagle, for example, felt she was not believed when she reported the abuse to the staff.⁶¹⁹ Janet Murray had a similar experience at the same school. I thought here I would have an easy life but the kids picked on me and abused me. So where the little kids were between seven and five years old, that’s where I was. That’s where I was placed. And the supervisor was old, very old. He couldn’t look after us, so he asked these two seniors to come look after us, help us out. Comb my hair and to

teach us how to make our beds, I guess. And that's when the abuse started.... There were three of us, and things were always done to us. Seniors. These girls—young women—were big that came there to look after us. They combed our hair. I don't know if it's a wire brush or something. They used to hit us on the head like this until we had scabs. We had to have a brush cut because we had scabs all over our heads. And when we went to school, the boys, young men laughed at us because we had bald heads. Sometimes they stabbed us in the face, and we had bruises but they say we were so clumsy they said we banged our face into the wall, that's what they said. And one time they came and woke us up in the middle of the night. They told us to take our panties off. They told us to spread our legs and they used that brush between our legs and they even put a cloth in our mouths so we couldn't yell or cry. For two weeks we couldn't go to school because we couldn't walk. There were scars all over there. Sometimes they would come to our bed and spread our legs just to see what damage they had done to us, and they'd laugh like if it's funny.

Reference 14 - 0.01% Coverage

being molested by older girls at a hostel in northern Canada. "I never quite understood it, and it really wrecked my life, it wrecked my life as a mother, a wife, a woman, and sexuality was a real, it was a dirty word for us."644