



REFERENCES TO THE WORD

“HEALING”

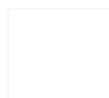
in Truth and Reconciliations Commissions Reports of:

Canada, Chile, Liberia, Mauritius, Sierra Leone, South Africa

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Research Coordinator



THE CONFRONTING
ATROCITY PROJECT



December 2023

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Note on Word Frequency Query:

Minimum 4 letter words were chosen (rather than 3 letter word length)

4 letter words were preferred so that years (such as 2020, 2021, and so on) can also be found.

Note on software:

The word references analysis was done by NVivo software.

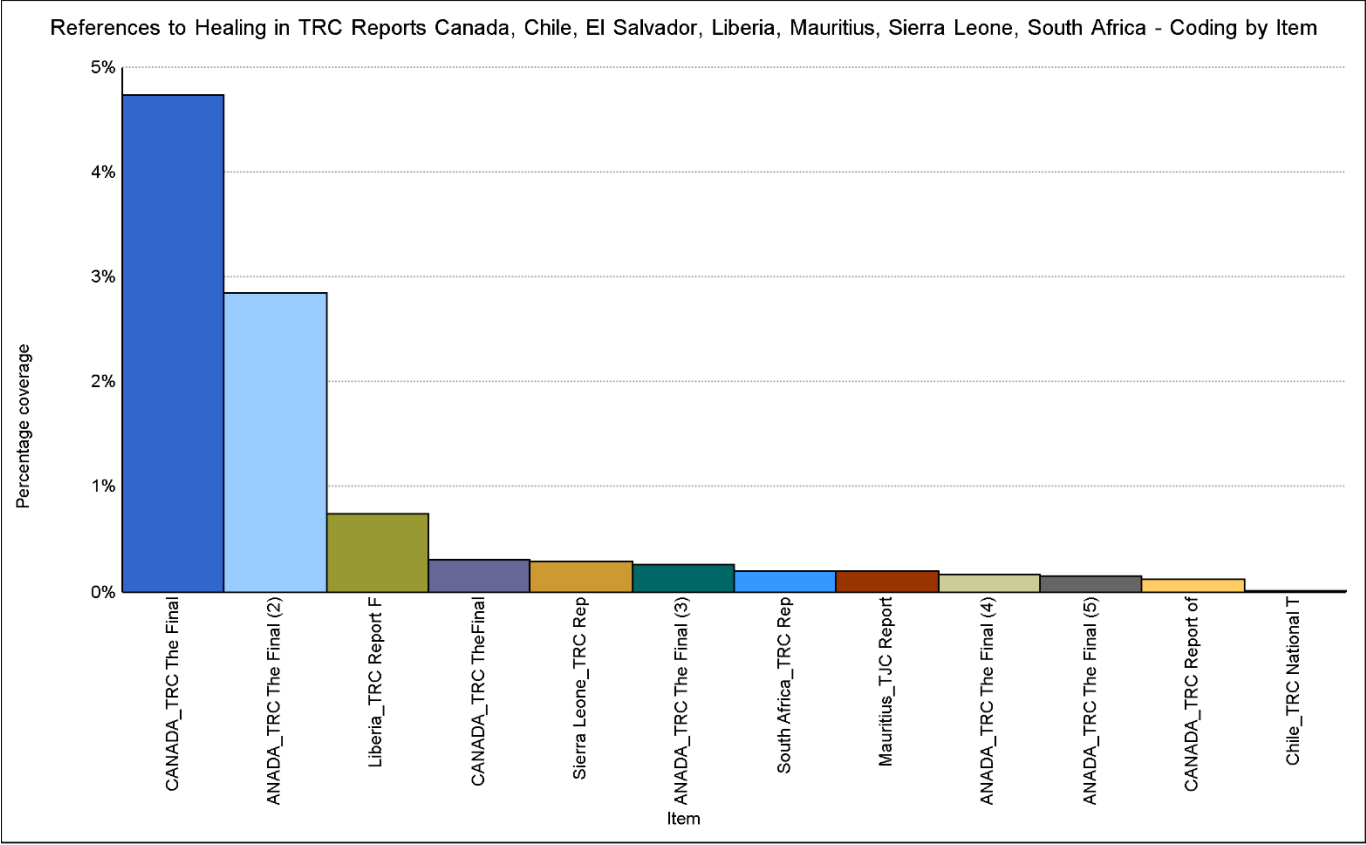
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Word frequency query based on references to the word “Healing”
 Done for all reports on the mentioned countries:
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healing	reconciliation	canada	community	many	first	heal	must	nations	stories	experie	peace	system	nation	social		
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Name: References to Healing in TRC Reports

<Files\\LATIN AMERICA\\Chile_TRC National Truth and Reconciliation Commission Report> - § 3
references coded [0.02% Coverage]

Reference 1 - 0.01% Coverage

discovered, it was at the same time a means to heal the wounds, one by one, and thus to contribute to the building of a lasting peace. They were also humbled by the generosity shown by the relatives of the victims they met. Certainly, many of them asked for justice. Hardly anyone, however, showed a desire for vengeance. Most of them stressed that in the end, what really mattered to them was to know the truth, that the memory of their loved ones would not be denigrated or forgotten, and that such terrible things would never happen again.

Reference 2 - 0.01% Coverage

feel the pain of death.

"They never returned his body to me..." * "My wound had to heal without first being cleansed. I know he was killed, but they never

Reference 3 - 0.01% Coverage

"My daughter left home because she thinks we're all cowards for maintaining relationships with those responsible for the death of my oldest son. It's because my other sons went into the armed forces. There's no way to heal this split."

<Files\\AFRICA\\Liberia_TRC Report FULL> - § 29 references coded [0.74% Coverage]

Reference 1 - 0.02% Coverage

Consequently, and as a means to identify the root causes of conflict in Liberia, protect fundamental human rights, end impunity and foster national healing, rehabilitation and reconciliation, the National Transitional Legislative Assembly of the National Transitional Government of Liberia—political bodies born out of the 2003 Comprehensive Peace Agreement (CPA)—acting under Article XIII of the CPA enacted the Truth and Reconciliation Act on June 10, 2005. The TRC began officially operating on February 22, 2006.

Reference 2 - 0.02% Coverage

forced marriages, forced recruitment, etc.

5. Reparation is a desirable and appropriate mechanism to redress the gross violations of human rights and shall apply to communities and individuals, especially women and children, to help restore their human dignity, foster healing and closure as well as justice and genuine reconciliation.

6. General amnesty for children is desirable and appropriate. Amnesty for crimes lesser than gross violations is also desirable and in certain circumstances appropriate to foster national healing and reconciliation.

Reference 3 - 0.01% Coverage

b. Providing a forum that will address issues of impunity, as well as an opportunity for both victims and perpetrators of human rights violations to share their experiences in order to create a clear picture of the past to facilitate genuine healing and reconciliation;

Reference 4 - 0.02% Coverage

e. Adopting specific mechanisms and procedures to address the experiences of women, children and vulnerable groups, paying particular attention to gender based violations, as well as to the issue of child soldiers, providing opportunities for them to relate their experiences, addressing concerns and recommending measures to be taken for the rehabilitation of victims of human rights violations in the spirit of national reconciliation and healing.

Reference 5 - 0.01% Coverage

national rehabilitation, reconciliation and healing. Under any objective standard these are very lofty goals to effectuate within two years.

Reference 6 - 0.02% Coverage

campaign in collaboration with several civil society organizations aimed at formally introducing the Commission by explaining its mandate, educating the populace about the pivotal role it could play in healing the nation, encouraging them to participate, and garnering the support of the broader Liberian public and partners in the process. This public awareness campaign began in Monrovia and was subsequently expanded throughout Liberia's fifteen counties.

The TRC held special interactive

Reference 7 - 0.03% Coverage

B. National 'Palava Hut' Forum

1. The Commissioners of the TRC determine that the establishment of a National Palava Hut Forum under the aegis of the Independent Human Rights Commission is a useful tool for peace building, healing and national reconciliation at both the national and district levels. Commission to organize and administer national 'Palava Hut' Committees in all of Liberia's sixty-four districts in order to provide victims a public venue to confront perpetrators living in their communities to hasten reintegration and reconciliation and community-based atonement. The TRC will submit a comprehensive recommendation on the competence, jurisdiction, structure, function and other authority of the National 'Palava Hut' Forum to the National Legislature in the Final Consolidated Report (Volume II).

Reference 8 - 0.03% Coverage

of the Liberian peace process.

This report is made against the background of rising expectations, fears and anxiety. The vast majority of us who are victims or survivals of the massive wave of atrocities induced by the conflict, expect that all the recommendations contained in this report will be implemented and reparations in the forms of compensation, policy and institutional reforms, specialized services, restitution or financial relief, will address all our social, economic, cultural, civic and political rights issues, ensure accountability, undermine impunity and foster national healing and reconciliation.

The few of us who

Reference 9 - 0.03% Coverage

acquired during the conflict period.

Though this latter group of us equally desire national healing and reconciliation, it should be accomplished without any cost to our current standing and prestige. Bygones must be bygones. Having no regard for the rule of law, we ignored the TRC Process and when we opted to cooperate and appear before the Commission, we deliberately lied and failed to speak truthfully about the scale of our participation and deeds as a show of remorse and contrition which acknowledges the pains and sufferings of victims and triggers the national healing and reconciliation we profess to desire.

A true transitional justice process

Reference 10 - 0.01% Coverage

past. They are an open wound in our national soul that cannot be ignored, nor can it heal through mere forgetfulness; to close our eyes and pretend none of this ever happened would be to maintain

Reference 11 - 0.01% Coverage

4. Establish a forum to facilitate constructive interchange between victims and perpetrators to recount their experiences in order to foster healing and reconciliation;

Reference 12 - 0.03% Coverage

forced marriages, forced recruitment, etc.

5. Reparation is a responsibility of the state and development partners as a long term peace investment to redress the gross violations of human rights committed against victim communities and individuals, especially women and children, to help restore their human dignity, foster healing and closure, as well as justice, and genuine reconciliation.

6. Children are entitled to general amnesty for crimes committed during their minority. General amnesty for crimes lesser than gross violations will also contribute to fostering national healing and reconciliation.

Reference 13 - 0.02% Coverage

The TRC makes general and specific recommendations consistent with the dictates of its mandate; with the leading objective to promote national peace, unity, security and reconciliation. Recommendations cover such subjects as reparation, amnesty, prosecution in a specialized Liberian criminal tribunal, public sanctions and a palava hut peace building mechanism to foster peace dialogue and rebuild broken relationships in fostering national reconciliation, and healing beginning at the grass roots.

Reference 14 - 0.01% Coverage

other period preceding 1979.

b.

Providing a forum that will address issues of impunity, as well as an opportunity for both victims and perpetrators of human rights violations to share their experiences in order to create a clear picture of the past to facilitate genuine healing and reconciliation;

Reference 15 - 0.02% Coverage

e. Adopting specific mechanisms and procedures to address the experiences of women, children and vulnerable groups, paying particular attention to gender based violations, as well as to the issue of child soldiers, providing opportunities for them to relate their experiences, addressing concerns and recommending measures to be taken for the rehabilitation of victims of human rights violations in the spirit of national reconciliation and healing.

Reference 16 - 0.03% Coverage

From this background, the TRC must not only investigate and determine those who are responsible for committing EDC, GHRV and SHLV against Liberians, as well as their motives and impact on victims, but also determine the historical antecedents or causes of violent conflict in the country, conduct an audit of Liberian history to offer historical correctives, develop sustainable mechanisms to address gendered and child-based violence and promote national rehabilitation, reconciliation and healing. The TRC Act has only accorded the TRC two years to effectuate its mandate with the ability to request a one year extension. The Liberian National Legislature granted the TRC a nine month extension in September 2008.

Reference 17 - 0.02% Coverage

with several civil society organizations, aimed at formally introducing the Commission by explaining its mandate, educating the populace about the pivotal role it could play in healing the nation, encouraging them to participate, and garnering the support of the broader Liberian public and partners in the process. This public awareness campaign began in Monrovia and was subsequently expanded throughout Liberia's fifteen counties.

The TRC held special interactive

Reference 18 - 0.07% Coverage

segment of the community in the Diaspora uses internet-based communication (listservers, blogs, news media) to exchange information. The TRC Diaspora Project sought to use these avenues to spread information about the opportunity to participate in the TRC process. As in Liberia, much of the community outreach was conducted through face-to-face communications at events in the Diaspora community. For example, The Advocates and its pro bono affiliates organized community meetings in Minneapolis, Atlanta, Chicago, Newark, New York, Philadelphia, and Washington, DC. The meetings provided an opportunity for several hundred Liberians in the United States to hear from TRC Chair Jerome J. Verdier, Sr. and other Commissioners and to ask questions about the TRC's operation and goals. In several cities, a festive kick-off event with food and cultural performances was held to launch statement-taking. Some of the most effective outreach efforts centered on apartment buildings or neighborhoods populated by Liberians or at Liberian food shops, restaurants, beauty salons and barber shops. On several occasions, The Advocates staff and volunteers conducted outreach at national conventions of Diaspora community organizations. The Advocates also conducted a special 'Healing through Faith' conference for Liberian Diaspora religious leaders. The Advocates staff, volunteers and national advisory committee members conducted outreach at numerous churches and mosques, soccer matches, county association meetings, and other local events.

Data Management: Information from statement

Reference 19 - 0.07% Coverage

Charles Gyude Bryant of the Liberia Action Party (LAP), by decision of the three warring factions, was selected from a short list of potentials including Ellen Johnson Sirleaf (obtained the highest votes of delegates) and Togba Nah Tipoteh, as Chairman of the LNTG on August 21, 2003, two days after the execution of the CPA. The US Marines withdrew on Liberia's Flag Day to warships off the Liberian Coast after eleven days on land, as an additional 650 ECOMIL forces deployed in Liberia. By September 11, 2003, ECOMIL troop level stood at approximately 3,500. On September 19, 2003, the UN Security Council unanimously approved a 15,000 peace keeping force – the largest in the world at the time - designated as the UN Mission in Liberia (UNMIL). The first batch of UNMIL troops began deployment on October 1, 2003 as the ECOMIL troops were inducted into UNMIL. C. Gyude Bryant was inducted into office at a ceremony in Monrovia as head of the new Transitional Government of Liberia on October 14, 2003. The war ended in Liberia and a period for confronting post-conflict challenges of peace-building, reconstruction and reconciliation had begun. The TRC of Liberia was established by an Act of the Legislature in June (2005), to investigate human rights abuses during the period January 1979 to October 15, 2003 and ,provide a forum that will address issues of impunity, as well as an opportunity for both victims and perpetrators of human rights violations to share their experiences in order to get a clear picture of the past and to facilitate genuine healing and reconciliation'.

Reference 20 - 0.05% Coverage

organizations, further concretizing that partnership.

As early as May 2006, the TRC, through a public participatory process, launched a massive public outreach, awareness and sensitization campaign in collaboration with several civil society organizations aimed at formally introducing the Commission by explaining its mandate, educating the populace about the pivotal role it could play in healing the nation, encouraging them to participate, and garnering the

support of the Liberian public and partners in the process. This public awareness campaign began in Monrovia and was subsequently expanded throughout Liberia's fifteen counties. Civil society groups at different levels were engaged by the Commission to assist in this effort; they include: the Liberian National Girls Guides Association, Boys Scouts of Liberia, Artists Association of Liberia, Liberian Crusaders for Peace, Roller Skaters Association of Liberia, Women on the Move Association, and the Traditional Women Association of Liberia. Local media, UNMIL, and other partners have also provided assistance in this area.

Reference 21 - 0.04% Coverage

Two victims who fled the country and lived on the Buduburam Liberian Refugee Camp in Buduburam, Ghana, testified in Liberia symbolically; representing the subregional Diaspora community. This was part of the TRC efforts to engage all Liberians in the process of healing and reconciliation. In Liberia itself, hearings, just as statement taking, was held in the capitol city of all 15 counties of Liberia, emphasizing and breaking away from the age-old practice which made Monrovia the centre of all public activities, programs and developments. In Monrovia itself, two rounds of public hearings were held. The first being one for witnesses generally from all over the country and the second was a Montserrado county hearings which focused witnesses and violation committed in Monrovia specifically.

Reference 22 - 0.03% Coverage

possible to processes in Liberia.

At all of these hearings, the commission was sensitive to the needs and sensibilities of each victim or witness and as a community of people interested in the healing and reconciliation process of Liberia. Out of respect and empathy, and as a show of equality to remove any semblance of 'big man, small man' dichotomy, the hearings venue and set up were neutral, friendly and free of intimidation as witnesses and Commissioners sat at the same level. The Hearings were recorded in both audio and video formats for both archival and outreach purposes. Efforts were made to ensure that television and live radio coverage of the hearings in most instances was possible.

Reference 23 - 0.02% Coverage

Commissioners of the TRC agreed that it has been a difficult task to implement the mandate within the time given by law. However, at this stage, it is important the various challenges which sometimes presented themselves as obstacles the Commission encountered during this period. Unimaginable to the public these very challenges sharpened our collective wisdom and determination to produce this report as a roadmap for healing and rebuilding our motherland Liberia.

Reference 24 - 0.01% Coverage

- That national healing and reconciliation is essential for national unity and rebirth of a new nation founded on the principles of universal human rights, the rule of law and justice for all.

Reference 25 - 0.02% Coverage

pardoning Authority of Palava Hut)

The Palava Hut is another form of justice and accountability mechanism with traditional orientation to foster national healing and reconciliation at the community and grass root levels creating the opportunity for dialogue and peace building. It requires that all perpetrators, their associates, warlords, financiers, organizers, activists; whether named or not in the TRC report but who have committed some wrong including assaults, destruction of property, forced displacement, looting, robbery, extortion, etc.

The purpose of the Palava

Reference 26 - 0.02% Coverage

purpose must live on; and

We acknowledge the recent, difficult chapter in our national history. We stand together and share in the pains of victims. We acknowledge that the wounds are deep and the pains are breathless. Yet we stand together, both perpetrators and victims, forgiving and seeking forgiveness of each other, embracing each other in the true spirit of reconciliation and love once more. Recognizing all of this, we remain cognizant of the fact that justice and accountability are necessary for true reconciliation and national healing.

We the delegates at this

Reference 27 - 0.01% Coverage

sex slaves, bore children for

fighters but whose children were taken away from them by fighters at the end of the war, and who want to be reunited with their children the opportunity to be reunited with their children. Must women have said this will facilitate their healing and promote the ends of justice.

Women Associated with the Fighting

Reference 28 - 0.03% Coverage

causes and course of mass crime, and allow the re-interpretation and re-assertion of the belief systems. However, while memorialization can be a bridge between past and future and contribute to reconciliation and healing projects, in many instances it further marginalizes women. Women's experiences, contributions, struggles for change, and campaigns for peace in Liberia, must be mainstreamed into the memorialization practice to ensure that they serve as mechanisms for inspiration and motivation for current and future generations. This would also encourage civic engagement around women's experiences of conflict, breaking cultures of silences and shame, and furthering the course towards gender equality.

Reference 29 - 0.04% Coverage

Truth-telling and truth-seeking is not just the prerogative of the TRC and is a vital component to lasting unity and reconciliation amongst and between people. It is also a pre-requisite for closure and healing to take place. This is most meaningful at the community level. It is therefore recommended that community forums, 'palava hut' forms, and other broader national and regional mechanisms be set in place for more

truth-telling to take place, which will lead to community reconciliation. Furthermore, peace-building should be included into educational curricula and taught in schools, with more awareness placed on reconciliation, what it means, and how it can be effected at community level and between perpetrator and victim. Traditional leaders, especially female leaders, should be trained to facilitate reconciliation and to use their influence at the community level to foster unity and peace.

<Files\\AFRICA\\Mauritius_TJC Report FULL> - § 57 references coded [0.20% Coverage]

Reference 1 - 0.01% Coverage

4. How one faces the past was another area of concern. Will apologies and forgiveness heal the wounds of the past? Some believe so. TJC believes it is not enough and that public institutions must ensure that the debate about our history never ends, because history is always being written and rewritten. Although many wish to close the book, this will not be possible. Rather, TJC invites Mauritians to continue uncovering the Truth, and not to forget that Injustice can always recur and that Mauritians must be vigilant.

Reference 2 - 0.01% Coverage

Project No. 5 Study of Health of Slaves and Indentured: a. Health of slaves and indentured up to the 1920s; b. Conceptualisation of health and illness; c. Diet patterns and diseases (includes excavations in Morne); d. Contributions to traditional medicine and healing; e. Effects on the health of descendants today; f. Assessment of current health care institutions; g. Psychological impact of slavery and indenture; h. Rodrigues – gender and health;

Reference 3 - 0.01% Coverage

is still the case today.

Coincidentally (or perhaps not), this criminalisation of traditional cults (Article 3 in 1843 Ordinance of June 10, 1843) occurred at the same time as Père Laval started his evangelisation mission. Fortuné suggests that criminalizing the activities of people “who actively practice healing and spirits worship” led them, in order to escape prosecution, to adopting South Indian deities. This syncretism could thus be “a response to the prohibition upon Afro-Malagasy forms of worship.”

Many studies have also been

Reference 4 - 0.01% Coverage

“Slavery had an impact on us. This is the history of my ancestors, they were living in their country, they worked, risked their lives, fought, lost their loved ones. To be healed from that, it needs time. They liberated themselves, created their language, and invented their music to fight the harshness of life. Sega is the intelligence and sweat of our ancestors to regroup and express the hardships of life. Their descendants still suffer

Reference 5 - 0.01% Coverage

R9 Slavery had an impact on us. This is the history of my ancestors, they were living in their country, they worked, risked their lives, fought, lost their loved ones. To be healed from that, it needs time. They liberated themselves, created their language, and invented their music to fight the harshness of life. Sega is the intelligence and sweat of our ancestors to regroup and express the hardships of life. Their descendants still suffer from these wounds. They had no one to advise them as indentured labourers had. The French colonists educated the children they had with slaves but there were barriers between those categories of descendants. They are not liberated at 100% today. There are not enough advisors today. I have three children. I want to advise them for a job. Who will I turn to to know about that? How to help orientate them professionally? Creoles that have succeeded don't help others. Other communities do that.

Reference 6 - 0.01% Coverage

There is a common perception that when the slaves came to Mauritius they had no culture as if they left their cultural traditions and practices in their mother land and cultural milieus, that they forgot all of their cultural customs and values when they landed in Mauritius and hence that they lived in a vacuum without any cultural marks. For example, Pierre stated that many slave descendants do not have a culture and do not know their culture. It seems that people have difficulties to conceive that slaves were cultural bearers and when they came to Mauritius they formed cultural units. They had to culturally adapt to communicate and survive. There were cultural exchanges and a syncretism of cultural elements to form common cultural practices shared by all such as the Creole language to communicate, the Sega dance as a communication medium and also traditional medicine as healing practices. From this blending of traditions and practices, new cultural forms emerged that over time evolved and changed for survival under modified forms. The slaves came from various regions of Africa and that is why according to R3 Creoles now are underprivileged and face so many problems because they do not have a homogeneous culture.

Reference 7 - 0.01% Coverage

slavery and of discriminatory practices.

Reparation starts with work on the memory of slavery and of the slaves' history of abuse for psychological healing purposes. This healing process starts with a de-construction of the deep internalised sense of limitations and powerlessness. Furthermore, other social, cultural and psychological dynamics should take into consideration such as differential socialisation and enculturation processes to understand the Cité inner-structure, subculture and value system.

Reference 8 - 0.01% Coverage

showed no evidence of infection.

Given the age of this individual, the most likely cause of the femoral bowing seems to be a greenstick fracture of the shaft suffered in childhood and since completely healed. This is, however, of necessity only a tentative diagnosis since it is one of elimination rather than of positive identification. No traces of any fracture callus remain visible on the outline of the shaft.

Reference 9 - 0.01% Coverage

When individuals are habitually involved in manual work, it can leave traces on the skeleton in the form of ossified muscle attachment points. The distribution of these can give some idea of which muscle groups were used most heavily. The skeletal material from Le Morne showed little indication of such activity. Only two enthesophytes were observed. One was present at the insertion of the triceps muscle at the olecranon process of the right ulna of the individual from Structure 8 (fig. 28). The second was on the radius of the lower individual from Structure 33, at the origin of the Flexor digitorum superficialis. The general lack of muscle development is interesting in light of the fact that the population may represent the remains of freed slaves. One possible reason for this lack of evidence for heavy muscle usage is that there was a gendered division of labour, with females engaged in less manual labour; however, this is not borne out by the existence of two other examples of pathological lesions. The young woman from Structure 7 had spondylolysis of the fifth lumbar vertebra (fig. 29). Spondylolysis is a form of stress fracture in which the neural arch of the vertebra separates from the body through the pars inter-articularis. The lesion was well remodelled and healed at the time of death.

Fig. 28 Enthesophyte on right

Reference 10 - 0.01% Coverage

In the case of the 'twins' from Le Morne, the bones themselves show no traces of violent treatment. All fractures are consistent with in-ground, dry-bone breakage. As death seems to have occurred around the point of birth, there is also no evidence for healing injuries, as might be expected if they had been ill treated but survived for several weeks after birth. The question of infanticide must therefore remain unanswered, suggested only by the co-incidence of two identically aged neonates buried alongside one another.

Reference 11 - 0.01% Coverage

sued again. They received their checks and the choice to opt for British citizenship however they did not receive a single word of apology for their ordeal. An apology is important after all, it heals the ego and helps the victims move forward. It was in my opinion an incomplete and half-hearted apology.

Reference 12 - 0.01% Coverage

Seeing that our past is still with us, which is true in the United States and Mauritius; a Commission for Truth is an opportunity to heal the damages done to Mauritians through slavery and the indenture system as Randall Robinson says in his book, *The debt that America owes to Blacks* that "no nation can enslave a race of people for hundreds of years, set them free bedraggled and penniless, pit them, without assistance in a hostile environment, against privileged victimizers, and then reasonably expect the gap between the heirs of the two groups to narrow. Lines, begun parallel and left alone, can never touch."¹² Reparations through the Truth and Justice Commission are a means of democratizing history, it gives a voice to those who are seldom heard; silenced by a society founded on slavery.

The section entitled Reparations in

Reference 13 - 0.01% Coverage

in Mauritius Island after the abolition of slavery. It examines the case of a Mauritian consortium, which was created after the abolition of slavery with compensatory monies from the British government compared to a lawsuit for compensatory damages for the loss of slaves' labour and property as a result of abolition in the State of Louisiana. This section also investigates the reparations suit for the refugees of the Chagos Islands in Mauritius and why the compensatory actions did not heal these people's wounds. It also explores the theory of race through history comparatively in the U.S and Mauritius using Adelbert Jenkins humanistic approach to psychology and cross-cultural psychology proposed by Ute Schönplflug.

Reference 14 - 0.01% Coverage

influenced cults has produced this atmosphere of secrecy surrounding the people who actively practice healing and spirits' worship. A healer can be arrested and jailed because of her or his profession. The Afro-Malagasy cults practiced in Mauritius have been strongly influenced by South Indian deities; it can be argued that syncretism is, in fact, a response to the prohibition upon Afro-Malagasy forms of worship. The people disguise the prohibited object of worship for a more socially acceptable one; an example of

Reference 15 - 0.01% Coverage

of conscience is guaranteed under the constitution. It is regarded as a form of persecution to prohibit someone to practice the religion of her or his choice. Under the constitution of Mauritius freedom of conscience is clearly protected or at least it the religions endorsed by the state which are mostly the religion of the book. The discrepancy is, if the government protects freedom of conscience as an inalienable right of the individual, how can it be possible that the police, an agent of the same government, arrests citizens for exercising their constitutional right? Does the government have the right to impose on or choose the "type" of confession for the individual? In the wording of the 1843 law, divination, or any use of subtle craft is a form of superstition and not an expression of freedom of conscience. In the same light of that I would say that a practice such as Reiki or the horoscope are subtle crafts that can be used to ensnare people, how is it that there is a daily page on horoscopes in the newspapers and that Reiki is openly documented on National television. How are these practices from a sociological (and perhaps legal) point of view differ from traditional healing? Can a modern democracy choose to outlaw one subtle art and favor another based on its origin? On what basis can we define an "acceptable form of worship? And, most importantly, "acceptable" to whom? Some of the issues concerning religious beliefs, traditional healing, spirit cults and identity need to be discussed as part of cultural and race capital in the context of the reparations movement in Mauritius.

The possibility of reparative and

Reference 16 - 0.01% Coverage

Santeria and other expressions of

African religion whether on the African continent or in African Diasporas around the world. Perfectly serious American and European professors would stare you in the eyes and discuss with you spirit possessions, ancestors' cults and spiritual healing. There is not a single case (that does not mean it does not exist) that I have come across which the accused were arrested as part of an assembly as worshipers or officiate; comparatively in Reunion Island, people worship together in "Kabare", there is always someone who preside over the meeting and there are followers in attendance. The Mauritian case is very different in the sense that recourse to the "witch doctor" would happen in times of desperate need when conventional western medicine or alternative mainstream medicine such as Aryu Vedic and Chinese medicine have failed to produce the desired result. As such the Mauritian traditional healer using African religion does not follow a set of tenets; there is no codified dogma either written or oral that she or he abides to. Mauritian popular religion is more diverse than the people who practice it; there are influences from Hinduism, Catholicism, Islam and even Buddhism from the Chinese lineage.

Although it is true that

Reference 17 - 0.01% Coverage

for the prejudice they suffered.

The point is to help heal the descendants of victimizers as well as the victims; it should not be a state-sponsored vendetta or a lottery type system where people expect to reap "big bucks". The approach should be humanitarian towards those who have suffered the most because of our historical legacy. The government should ensure that most basic of needs for instance clean water is available to all areas to every household especially those deemed underprivileged. There should be a type of Affirmative action sponsorship that provided mandatory and state sponsored education through Form Five as well as equal opportunity to compete for governmental and private employment. The Affirmative Action should ensure the employment of an equal amount of people of different backgrounds.

Truth and Justice Commission 287

Reference 18 - 0.01% Coverage

Producer. MS, PBS films, 2008.

Summary: Katrina Browne whose family the De Wolf family held the biggest slave trading business in United States' history. Ms. Browne takes us on an astounding, roller coaster ride through time yet one feels that there is a great desire for healing and mending of the broken lives that her ancestors' business created.

Reference 19 - 0.01% Coverage

Reflecting on transatlantic slavery and its impact on slaves and their descendants, the author, James Dawkins² notes that in the 1800s: [...] the British Government and Crown [...] sanctioned the use of racism in order to rationalise the existence of the slave trade, justify the forced subjugation of Africans, and to mitigate rising public dissent towards the profitable enterprise, (BBC 2007, cited in Dawkins 2010:8). Another source clearly indicates the profit made by slave owners in the British Empire. In 1838 some 800,000 people were freed throughout the Empire. The slave owners were paid some 20 million pounds Sterling for the loss of their labour. This amounted to approximately 40 percent of Britain's national budget at the time or some 1.34 billion pounds Sterling in today's money. The slaves received nothing

(BBC online 2007). It would be 'easy' to argue that all that slave descendants (and those who suffered under slavery and indenture) need is monetary compensation. However, this report documents the long term non-fiscal damage which racism has wrought in Mauritius. Thus (and as the research team argues) there is a real need for more substantive work and research on the range of reparations needed to heal Mauritian society.

Referring to a range of

Reference 20 - 0.01% Coverage

Post-structural approaches to identity also encourage a more holistic view of the self as an entity 'constructed' socially, historically, politically and economically. Politically we find that identity is not only 'constructed' by the state, it is also forged by local and daily experience perhaps, by interethnic interaction, religious experience, technology, music and healing values. Increasingly, our identities are oriented by exposure to new media. This seems to be the case for younger generations of Mauritians, who may be politically conscious but are more profoundly technologically oriented. The latter is significant because it can shape our openness to difference/diversity and it can create new solidarities both locally and trans-nationally. In the work of Floya Anthias (1998) for instance, she notes the increasing size of global working-class diaspora and its possibilities for creating a transnational working-class solidarities.

Reference 21 - 0.01% Coverage

41. Mamdani, M. 2000. 'The Truth According to the TRC' in Amadiume, I and An-Na'im (eds), in *The Politics of Memory: Truth, Healing and Social Justice*. London, New York: Zed Books.

Reference 22 - 0.01% Coverage

Such a reconstruction is to be done as early as possible at an age (Schoore, 1998) when a child, around 5 to 7 years old is able, with the maturity of the nervous system, to have an accurate representation of time and relate past information (traces, experiences) with the present and a dream of the future. Resilience, based on security at early stages of life, helps in this cognitive restructuring and getting out of confusion (Cyrulnik, 2010). Pivotal support systems or parental substitutes, as studied on trauma experienced by immigrant children, contribute to the repairing and healing process, through verbal expressions and images that change shame into pride.

Without this healing process, individuals may be tempted to indulge in self-punishment behaviours, failure conducts and resignation attitudes through illness or risk behaviours. These in turn increase feelings of inadequacy, worthlessness and shame (Tantam, 1998).

"La boucle est bouclée".

Reconstruction

Reference 23 - 0.01% Coverage

the positioning of all parties.

In the case of Chagossians, Agaleans and Rodriguans, the common denominator is the struggle against what is perceived as structural domination to obtain access for better economic, social and political

recognition. This is especially true in the case of the forced exile of Chagossians. In fighting exists but the sense of belonging, especially among uprooted or migrant communities on the island of Mauritius, helps to reduce cognitive dissonance and enables inner energies to focus on structural issues. Ilois and Rodriguan cultures present a positive rural identity as response to negative stereotyping (rural upbringing, social conservatism, traditional behaviours and attitudes, authentic values, alternative way of living and healing). Even if poverty exists and may be more vicious than on Mauritius, descendants refer less to the traumatic past of slavery. Theirs are histories with less social rivalry, negative discrimination, social comparisons pertaining to leadership, collective resources and upward social mobility strategies with reference to Indian

Reference 24 - 0.01% Coverage

55. Leary, J. D., Post-traumatic slave syndrome: America's legacy of enduring injury and healing. Uptone Press, 2005.

Reference 25 - 0.01% Coverage

different to those of the colonial period, the people of indenture and slave descent have not been able to merge as one. The nation is still in the making and education has a major role to play towards healing people of the hurt and assisting to give meaning and value to 'Otherness'. But such meaning can only flourish and be enhanced when a National Education System allows for what the UNESCO Education Report entitled the 'Treasure from within' highlights. The UNESCO Report on Education for the 21st century states that education should centre around 4 pillars which are:

Reference 26 - 0.01% Coverage

behaviour of the descendants of slaves, the shame of oneself and the shame to live. Thus the PTSS reveals a social illness that cannot be healed only through the treatment of individuals or of a group. Mauritian society has built its social relationships and representations and maintained a system of injustice which perpetuates the initial trauma and demand collective healing. "The PTSS requires not only personal, mental, emotional and spiritual healing but social justice." There is no healing without the latter.

Reference 27 - 0.01% Coverage

psycho-social reality of the descendants of slaves today and for opening up new tracks towards their individual and collective healing. Treated as marginalized citizens, the descendants of slaves are struggling for the recognition of their Human Rights, according to the different United Nations Conventions signed by the Mauritian State. Indentured labourers' descendants have been

Reference 28 - 0.01% Coverage

a culture of impunity, to promote transparency and accountability, have the potential to heal past wounds, to provide a platform for citizens to engage with their fears and expectations, social justice. For this to happen, there needs to be reparations. Some of the hearings that have been done in Truth and Justice Commissions, inclusive that of Mauritius, have actually spoken of reparations and others have pointed towards the need for it. While historical periods and contexts are very different, many of the hearings across the board point to the need for healing, the need for forgiveness, the need for greater accountability and the urgent need of redress. The Mauritian Truth and Justice Commission which is digging in the consequences of a relatively distant history cannot, unlike many other Truth and Justice Commissions, bring the actual perpetrators of the violence to the platform but several voices emerging from the hearings speak of the violence perpetrated in the world of Education as well as the present-day prejudices and discriminatory practices that children of slave and indenture descent are having to experience. The former are much more pronounced amongst children of slave descent.

While the Mauritius Truth and

Reference 29 - 0.01% Coverage

important that those who have been responsible in some way or other, directly or indirectly present, an apology to the victims. It is therefore important that the Church, the State and the Corporate World present an apology to the descendants of slaves and indentured labour. This, though symbolical, can contribute to addressing wounds which run deep and can facilitate the healing process.

Reference 30 - 0.01% Coverage

potential of the child, should be developed. This should be accompanied by an institutionalised reward strategy. Children, particularly slow learners, should be given recognition for what they can do, instead of being relegated to the back rows of the class, which tends to be the practice right now. A well-thought out reward strategy can go a long way towards re-establishing the self-esteem of the child and help towards healing and greater social justice.

Reference 31 - 0.01% Coverage

4. TRADITIONAL HERBAL MEDICINE	894
4.1 Some common diseases and healing with plants	895
4.2 Information based on fieldwork/interviews	897

Reference 32 - 0.01% Coverage

of migration spanning over a period of some 400 years. Each wave of migration brought its own specific social and cultural ways, beliefs and practices, resulting into a rich multilayered and kaleidoscopic society. Overtime food habits and culinary arts, medication and healing practices as well as social organization of immigrants underwent transformations through living together and culture contacts.

Reference 33 - 0.01% Coverage

divergent beliefs, culture and practices contributed to folk medicine. New settlers re-invented or improvised new medication using their own knowledge and skills of plants and materials available and their understanding of the diseases, often attributed to the invisible in the first place. Recourse to the natural and supernatural elements for explanations and means of dealing with health problems was the only choice as shown by oral history and tradition. Scientific explanations and remedies gradually unveiled new methods of healing and medications for diseases. However, folk medicine continued and continues to be used either as complementary or alternative means of treatment.

For the purpose of this

Reference 34 - 0.01% Coverage

Folk medicine and traditional healing exist since time immemorial. The causes of diseases were attributed to the natural elements which were then enigmas to man and beyond the control of his power. His natural instinct for survival led him to search for cures in nature namely plants (leaves, stems, barks, roots, fruits, seeds), clay, stones, and metals etc. to find relief from pains and sicknesses. Supernatural powers were called upon and healing dances, trances, rituals in the forms of incantations, invocations, prayers, offerings and sacrifice were performed to cure diseases.

Reference 35 - 0.01% Coverage

Cosmology, nature and traditional medicine

Pre-historic and simple societies lived in unity and harmony with nature, and with the laws of the universe. The notion of a power that permeates all beings is a thread throughout the natural societies (Eliade, Mircea, *The Sacred and the Profane*, 1959). All aspects of reality and of nature are perceived as expressions of this non-material and mysterious essence behind the physical phenomena, expressing a synchronistic and symbiotic interconnectedness of all things within the natural order, becoming a survival imperative for the individual and for the collective to maintain a balanced relationship to this other world and with the spiritual forces that inhabit it. Successful hunting, plentiful harvesting, fertility, physical well-being and healing are all manifestations of this balanced relationship. Disease and misfortune are direct expressions of the same kind of interruption within the energy system.

Reference 36 - 0.01% Coverage

Chinese system of medicine from

plants and insects, the Indian medical systems which include Ayurveda, Siddha in South India, as well as the Unani system, which has its origin in the ancient Greek medicine. Traditional folk healing practices were widely prevalent until the beginning of the 19th century. The advent of science and the theory of germs has gradually dissipated the beliefs that foul odours propounded by the miasma theory, or evil spirits could cause a person to fall ill, and supplanted traditional medicine.

3. SOCIAL AND CULTURAL ATTITUDE

Reference 37 - 0.01% Coverage

of India and had brought along native methods of healing, embedded in their belief systems and worldviews, for instance sun worship, tree worship, river worship and worship of the earth, which are still practised in some forms or other. Indentured labourers have also contributed to medicine through their knowledge of plants and metals derived from popular knowledge of the Ayurveda, the Siddha and the Unani medical systems among others.

Slaves as well as indentured labourers, arriving in the new land completely different from their homelands, adapted to new forms of healing and they constituted new pharmacopoeias. Plants had been introduced by naturalists and travellers and were acclimatized. Poivre, Daruty, Aublet, Rouillard, Guého and recently A. Gurib-Fakim have inventoried some of these plants. Names of plants that had been used by slaves and indentured labourers, and those that are still used to day by their descendants have been listed in the text.

Reference 38 - 0.01% Coverage

beginning of the colonisation of

Mauritius. The Dutch made a list of the main medicinal plants that they came across in 1677. The first French settlers also searched for means of healing and curing diseases among the vegetation they lived. Migrants from Africa, India and China subsequently brought with them more therapeutic practices of healing with plants.

In his account of his

Reference 39 - 0.01% Coverage

4.1 Some common diseases and healing with plants Petite fougère ou Tambavine : The word tambave draws its etymology from the Malagasy term tambavi which means "maladies

Reference 40 - 0.01% Coverage

healing. These have become part and parcel of the Mauritian cultural heritage and way of life. The following list plants and the ailments against which they are used, is based on information gathered from herbalists, village healers and inhabitants.

Reference 41 - 0.01% Coverage

5. HERBS AND FORMAL MEDICAL TREATMENT Herbs were used to complement the healing effect of formal medical treatment as evidenced by government's reports, travellers'

Reference 42 - 0.01% Coverage

special reference to the slaves

and traditional medicine shows that alternative or complementary healing practices had changed very little over almost two centuries. For instance the remedies for fièvres putrides were la saignée and the use of tisanes (pp. 45-55) as summarized by Dazille in these terms:

« Il est sensible que les

Reference 43 - 0.01% Coverage

of former slaves and indentured

labourers were often afflicted by ulcer. Dr. Rouget's treatment was "found most efficacious." He used "Hanson's cauterisation of the ulcer with pure carbolic acid... and afterwards the dressing of the wound was done with powdered camphor..." The wound rapidly healed despite a few relapses. A poultice of powdered camphor and pounded sorrel leaves (*Oxalis corymbosa*) was frequently used by the common people for ulcers (Anderson, 1854).

Leprosy and Chaulmoogra oil Beaupertuis

Reference 44 - 0.01% Coverage

Louis market. He attributes his

trade calling to his patrilineal lineage, belonging to the caste having as profession natural healing in India. The know-how was brought by his great grandfather who came to Mauritius in the 19th century. The knowledge has been passed on to him by his elders across four generations and he has enriched it through practice, experience and personal search as new diseases have appeared.

Jay Mootoosamy has earned not

Reference 45 - 0.01% Coverage

house need to be kept "clean". Any transgression would rouse the anger of the Seven Sisters which would manifest itself in sudden intensity of disease. It is believed that as the neem leaves dry up, the skin eruptions subside and heal. Antibiotics or any other pharmaceutical products aggravate the disease. Cleanliness, in terms of personal hygiene and the immediate environment, and vegetarian food are vital. The bath is prepared with neem leaves and safran vert. If the disease is more serious, the leaves are ground, made into small balls and consumed.

Truth and Justice Commission 902

Reference 46 - 0.01% Coverage

which persists and affects the palate. Saponaire is also used. Aloe Vera or Mazambron has become fashionable in natural healing. Ayapana is generally taken in infusion to stop vomiting, diarrhoea and gastro- enteritis problems. An overdose causes constipation.

A combination of plants is

Reference 47 - 0.01% Coverage

medicine is not exposed to

insecticides, herbicides and chemical fertilizers; manure is used for the plants. There is strict quality control and a high sense of professionalism in the production of ayurvedic medicine. It works slowly but surely. There are several healing techniques; transcendental meditation, yoga, jaribouti or ayurvedic medicine, chanting of the Ramayan, horoscope etc. "Ghar mein (at home) or any sacred spot where there is pooja paat ... sewa kari (prayer and social service) produces vibration. Patience is most important in this form of healing", concludes our informant.

Reference 48 - 0.01% Coverage

practitioners. After delivery the mother is given a tablespoon of oil of the de lila de Perse or neem (available on the market) on empty stomach. It was done over a period of 12 days. This treatment was given to the mother to clean the uterus and heal any injury or bruise that might have occurred during the process of delivery. Mothers, who have had several babies delivered at home under the expertise of the mid-wife, say that women who underwent caesarean did not consume the oil of Lila de Perse. At bed time mothers take half a glass of green safran boiled in milk, to keep the body warm and prevent it from catching cold besides acting as an anti-septic.

Bath was a ritual. Depending

Reference 49 - 0.01% Coverage

citronelle, lila, feuille d'argent,, lingue,

6 The informant, aged 68, has graduated from folk to Ayurvedic medicine in his practice. He participated in the project on condition that he remained anonymous. Like most healers, he believes that the power or knowledge of healing is sacred.

Truth and Justice Commission 904

Reference 50 - 0.01% Coverage

dried ginger cardamom and water.

6.2 Other healers There exist several other methods of healing and different categories of healers. The practitioners are placed into a social hierarchy on the basis of cultural constructs and the perception of practices. Religious and spiritual healers occupy the highest rung of the social ladder, followed by herbalists and folk healers usually practised by elders. Healers having recourse to the world of spirits occupy the lowest rungs of the ladder. The last category consists of several types of healers depending on the materials used for healing and the medium called upon in divination, whether good spirits, the spirits of ancestors, the folk divinities or the evil spirits.

Religious healing consists in performing simple or elaborate ceremonies seeking the grace of the highest divinities or God which manifests Himself in various forms. The ceremonies are usually presided over by a priest known as maraz or poossari either at the residence of the sick person or in a temple, river, lake or the sea. Indentured labourers could afford to have very simple ones, so they relied on the Tamil temple and the shrine of kalimaya for prayers. They also organized communal Kathas in baithkas, and participated in the ceremonies organized by the Tamil temples. All indentured labourers irrespective of places of origin in India had recourse to the Cavadee, fire-walking and sword-climbing

prayers for health purposes. All participants in the ceremonies interviewed said that they were carrying the Cavadee or walking on fire for health purposes. Women participants often carried a sick child or an infant. While some participants were doing the penance for healing a current disease, others were fulfilling vows for having recovered.

Reference 51 - 0.01% Coverage

bone-setting, massage and home remedies involving the elements, especially water and fire and certain specific metals. For coup de soleil, water is used and for amidale tomber, a steel spoon. Many people turn to the ojha and the traiteur or longaniste for healing, especially when the cause of ill-health is attributed to evil spirits or the wrath of the dead.

Reference 52 - 0.01% Coverage

of sauna, meditation and yoga.

7. As part of the conservation of the intangible heritage programme, UNESCO is actively engaged in carrying out inventories of traditional and folk or popular medicine and forms of healing in all parts of the world., for example at Le Morne. are specially being

Indigenous cultures /societies studied in

Reference 53 - 0.01% Coverage

7. Natural Healing in Le Morne Village: Plants and Health In The Le Morne Cultural Landscape: History, Symbolism and Traditions, Candice Lowe and Nagamah Gopauloo (eds), Le Morne Heritage Trust Fund, 2010.

Reference 54 - 0.01% Coverage

a self-defeating mind state.

Often, a well-respected "Doctor" is needed before the sceptic begins to take select theories as fact. In this case, a book written by Dr. Joy De Gruy Leary has emerged as a scholarly defence against sceptics that perpetuate the feeling that "mental slavery" does not exist. The following has been stated:" While African Americans managed to emerge from chattel slavery and the oppressive decades that followed with great strength and resiliency, they did not emerge unscathed. Slavery produced centuries of physical, psychological and spiritual injury. Post-Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing lays the groundwork for understanding how the past has influenced the present, and opens up the discussion of how we can use the strengths we have gained to heal".

We would like to stress

Reference 55 - 0.01% Coverage

assets' geographic or ecological footprints.

Rodrigues has experienced a lot of strife and trial over the years but the wounds that have been inflicted on her can be healed. However, if the healing is going to be done, it must be done now. Otherwise, it may never be done at all.

The people of Rodrigues nurture

Reference 56 - 0.01% Coverage

and rituals that she perpetuates.

Although the Law of 1846 proclaimed these spiritual customs (sorcery and traditional spiritual healing) as illegal, in the popular imagination, they are not conceived as deviant cults. They are overt practices, and all Rodriguans know the names of the deviner (Eng. trans. Fortune-tellers) and of the gueriser (Eng. trans. healers).

Another traditional practice is traditional medicine that is still deeply-rooted in Rodriguan society. Many Rodriguans adhere to Biomedicine and almost all of them have knowledge of traditional medicine. Some have basic knowledge of the most common herbs and body manipulations whilst others are more knowledgeable in the different healing practices.

The traditional medical system include healing with, firstly, medicinal plants; secondly, body manipulations such as krake (Eng. trans. Cracking), drese (Eng. trans. Set up) and frote (Eng. trans. Rubbing); thirdly pas (Eng. trans. Passes) and mark (Eng. trans. Marks), and fourthly with magical acts, including prayers and the use of talisman.

All these traditional practices and

Reference 57 - 0.01% Coverage

islands that caused social disorder.

As in Metropolitan Mauritius, alcohol was inherent to plantation life. Secondly, that the Islanders developed their own insular culture consisting of their distinctive artistic assets, culinary traditions and folk healing and spiritual practices.

<Files\\AFRICA\\Sierra Leone_TRC Report FULL> - § 71 references coded [0.30% Coverage]

Reference 1 - 0.01% Coverage

The establishment of the Truth and Reconciliation Commission (the Commission) in Sierra Leone after eleven years of bitter civil conflict was appropriate, necessary and indeed, highly significant for the healing of a traumatised nation. The Report is allinclusive in that it does not only expose perpetrators and identify victims but also serves as a mirror through which all Sierra Leoneans can and, indeed, are encouraged to examine their own roles in the conflict.

The Commission was a product of the Lomé Peace Agreement between the Government of Sierra Leone and the Revolutionary United Front (RUF). The work of the Commission has laid the foundation for reconciliation and healing for all of those affected by the civil war. Victims and perpetrators are beginning to find a common ground on which to stand, live and develop the country together in peace and harmony.

Reference 2 - 0.01% Coverage

lasting peace in Sierra Leone.

Reconciliation is strengthened through acknowledgment and forgiveness. Those who have confronted the past will have no problem in acknowledging their roles in the conflict and expressing remorse for such roles. True statesmen and leaders will also act accordingly for they will recognise the powerful healing and unifying force such acts will have on the nation. Those who have confronted the past will be able to forgive others for the wrongs committed against them. Where the act of forgiveness is genuine it does not matter whether the perpetrator declines to express remorse. Learning to forgive those who have wronged us is the first step we can take towards healing our traumatised nation.

These are my hopes for

Reference 3 - 0.01% Coverage

Those who negotiated the Lomé Peace Agreement recognized that Sierra Leoneans as a nation had a need to express and acknowledge the suffering which took place, a need to relate their stories and experiences, a need to know who was behind the atrocities, a need to explain and contextualize decisions and conduct, a need to reconcile with former enemies, a need to begin personal and national healing and a need to build accountability in order to deal with impunity. The Lomé Peace Agreement required Sierra Leone to establish a Truth and Reconciliation Commission to meet these different needs. The Sierra Leone Parliament made provision for such a commission in early 2000 by virtue of the Truth and Reconciliation Act, 2000 (the Act). The chapter of this Report entitled "Mandate" sets out in detail the mandate of the Commission as provided for by the Act, including the context of the establishment of the Commission.⁴

Reference 4 - 0.01% Coverage

The Commission's report on its own reconciliation activities and its guidelines for future action is set out in the chapter "Reconciliation".³⁰ Among the recommendations the Commission proposes to advance reconciliation is the establishment of a national reconciliation day to be held every year on 18th January, which is the day that the war was officially declared to be over in 2002 with the symbolic destruction of 3000 weapons at Lungi. The Commission offers guidelines that will facilitate reconciliation. However, it is ultimately up to all Sierra Leoneans to engage in imaginative acts that will serve the cause of reconciliation and healing at all levels.

Reference 5 - 0.01% Coverage

The Commission is required to make recommendations concerning reforms and measures, whether legal, political, administrative or otherwise, needed to achieve the object of the Commission; namely preventing the repetition of violations or abuses suffered, addressing impunity, responding to the needs of victims and promoting healing and reconciliation.³⁴

Reference 6 - 0.01% Coverage

1. A Truth and Reconciliation Commission shall be established to address impunity, break the cycle of violence, provide a forum for both the victims and perpetrators of human rights violations to tell their story, get a clear picture of the past in order to facilitate genuine healing and reconciliation.
2. In the spirit of

Reference 7 - 0.01% Coverage

of the Commission Page 24

of the Lome Peace Agreement; to address impunity, to respond to the needs of the victims, to promote healing and reconciliation and to prevent a repetition of the violations and abuses suffered.

(2) Without prejudice to the

Reference 8 - 0.01% Coverage

features of the Commission's operations:

seeking assistance from traditional and religious leaders to facilitate its public sessions and in resolving local conflicts arising from past violations or abuses or in support of healing and reconciliation;

provision of information to the

Reference 9 - 0.01% Coverage

the powers of the Commission.

Indications as to the 'mandate' of the Commission are also provided for in Part V of the Act, which deals with the 'Report and Recommendations'. The Report is to summarise the findings of the Commission and to 'make recommendations concerning the reforms and other measures, whether legal, political, administrative or otherwise, needed to achieve the object of the Commission, namely the object of providing impartial historical record, preventing the repetition of the violations or abuses suffered, addressing impunity, responding to the needs of victims and promoting healing and reconciliation'.

Reference 10 - 0.01% Coverage

MEMORANDUM OF OBJECTS AND REASONS

The object of this Bill is to establish the Truth and Reconciliation Commission proposed by Article XXVI of the Lome Peace Agreement as part of the process of healing the wounds of the armed conflict which began in 1991. By clause 2 of the Bill, the Commission is being established as a body corporate.

Vol One Chapter One The

Reference 11 - 0.01% Coverage

In the words of the President, at the swearing in ceremony of the Commissioners held on 5 July 2002, in Freetown, 'the Commission will investigate and report on the causes, nature and extent of the violations and abuses of human rights and international humanitarian law during the conflict. Of course it will create an impartial historical record of the atrocities perpetrated against innocent civilians during a ten-year

period of the war. However, it is absolutely necessary that we look beyond those functions, and see the work of the TRC as a therapeutic process. It was a brutal war. It caused grievous physical and emotional damage for thousands of our compatriots. It also created divisions between families, and among neighbours and friends. To a large extent the conflict also fractured the body politic of the nation. Well, the guns may be silent, but the trauma of the war lingers on. We have a great deal of healing to do. This is why the TRC is, and should also be seen, as an instrument of national reconciliation, and another means of strengthening the peace.'

Vol One Chapter One The

Reference 12 - 0.01% Coverage

provision from the Agreement.⁶

He described the TRC as a 'balm' to heal the deep wounds of the Sierra Leonean society that have been occasioned by the conflict.⁷ It

Reference 13 - 0.01% Coverage

an Impartial Historical Record 24.

The statutory definition of the 'object' of the Commission, in section 6(1), consists of an enumeration of five distinct elements. But these are separated by a semi-colon into two groups. The first comprises only one element, 'to create an impartial historical record of violations and abuses of human rights and international humanitarian law related to the armed conflict in Sierra Leone, from the beginning of the Conflict in 1991 to the signing of the Lomé Peace Agreement'. The second comprises the other four: to address impunity, to respond to the needs of the victims, to promote healing and reconciliation and to prevent a repetition of the violations and abuses suffered. No ranking or hierarchy is established in the legislation among the five elements or the two groups. But the Statement of Objects and Reasons, which was attached to the Bill when it was enacted by Parliament, says that 'the principal function of the Commission is to create an impartial historical record of events in question as the basis for the task of preventing their recurrence'. There can therefore be no doubt that the creation of an impartial historical record lies at the core of the Commission's mandate.

Reference 14 - 0.01% Coverage

On the other hand, the Lomé Peace Agreement implies somewhat different priorities: 'A Truth and Reconciliation Commission shall be established to address impunity, break the cycle of violence, provide a forum for both the victims and perpetrators of human rights violations to tell their story, get a clear picture of the past in order to facilitate genuine healing and reconciliation.' Here, the only implication of the mission of the Commission as historian is the

Reference 15 - 0.01% Coverage

This reference to the time frame of the conflict applies to the first element of the 'object' in section 6(1), and not to the second. In other words, although the 'historical record' of the Commission is time-limited, there is nothing in section 6(1) to prevent the Commission from looking back prior to 1991 and forward

beyond the Lomé Agreement in terms of the responsibility to address impunity, to respond to the needs of the victims, to promote healing and reconciliation and to prevent a repetition of the violations and abuses suffered. Aside from being justifiable on a literal reading of section 6(1), this interpretation is reasonable and helpful. Indeed, it would be futile for the Commission to attempt “to address impunity, to respond to the needs of the victims, to promote healing and reconciliation and to prevent a repetition of the violations and abuses suffered” while remaining blind or indifferent to events since the Lomé Peace Agreement. In this sense, the Commission does not have any temporal jurisdiction, in contrast, for example, with the Special Court for Sierra Leone.

Reference 16 - 0.01% Coverage

The third category is the ‘right to reparation’. Louis Joinet sees this as being composed of a number of elements, namely restitution (seeking to restore the victim to his or her previous situation), compensation (for physical or mental injury, including lost opportunities, physical damage, defamation and legal aid costs), and rehabilitation (medical care, including psychological and psychiatric treatment). In this area, too, the Commission has much to contribute, although it is not authorised to actually adjudicate or award reparations in any specific form. According to section 7(6) of the Act, the Commission is empowered to ‘provide information or recommendations to or regarding the Special Fund for War Victims provided for in Article XXIV of the Lomé Peace Agreement, or otherwise assist the Fund in any manner the Commission considers appropriate but the Commission shall not exercise any control over the operations or disbursements of that Fund’. The Commission is also instructed to make recommendations ‘concerning the reforms and other measures, whether legal, political, administrative or otherwise, needed to achieve the object of the Commission, namely the object of providing impartial historical record, preventing the repetition of the violations or abuses suffered, addressing impunity, responding to the needs of victims and promoting healing and reconciliation’ (s. 15(2)). The Government is required by the Act to implement these recommendations.

Reference 17 - 0.01% Coverage

of the Commission Page 45

Promoting Healing and Reconciliation 82.

In addition to enabling the

Reference 18 - 0.01% Coverage

Article XXVI of the Lomé Peace Agreement of 7 July 1999 obliges the Commission to, ‘among other things, recommend measures to be taken for the rehabilitation of victims of human rights violations’. While the Commission’s enabling legislation did not explicitly mention the term ‘reparations’, the Commission has considered the matter within the context of the portion of its mandate instructing it to ‘promote healing and reconciliation’.

Preventing a Repetition of Violations

Reference 19 - 0.01% Coverage

management; public information and education.

a. Legal and Reconciliation: Responsible for providing the Commission with legal opinion and advice on its operations as well as on issues of international human rights law. Responsible for the reconciliation mandate by developing strategies for reconciliation and healing while taking into consideration existing traditional methods of conflict resolution and reconciliation. It would also be responsible for the design and implementation of strategies for the protection of witnesses and victims where necessary.

Reference 20 - 0.01% Coverage

The underlying principles of the Commission were set out in the 'Memorandum of Objects and Reasons', which was attached to the Truth and Reconciliation Act 2000, the legal instrument responsible for the creation of the Commission. The Memorandum explains that the Commission was 'proposed by Article XXVI of the Lomé Peace Agreement as part of the process of healing the wounds of the armed conflict which began in 1991'. Furthermore, '[s]ection 1 of Article XXVI of the Peace Agreement envisaged the proceedings of the Commission as a catharsis for constructive interchange between the victims and perpetrators of human rights violations and abuses and from this catharsis the Commission is to compile 'a clear picture of the past'. Accordingly, by clause 6, the principal function of the Commission is to create an impartial historical record of events in question as the basis for the task of preventing their recurrence.'

Reference 21 - 0.01% Coverage

The Lomé Peace Agreement itself declared that one of the purposes of the Commission was exactly to 'get a clear picture of the past in order to facilitate genuine healing and reconciliation'.

Truth and truth-telling 5

Reference 22 - 0.01% Coverage

forensic truth; personal and narrative truth; social truth; healing and restorative truth. The list is probably not exhaustive.

Reference 23 - 0.01% Coverage

Healing and restorative truth. This truth is necessary for the nation to cope with its pain. It is the truth of what happened. It involves an acknowledgement of people's pain and suffering by the nation. There were many opportunities for participants in the conflict to acknowledge the truth of what had happened and, in many cases, what they had themselves done to others. A significant number took full advantage of this opportunity.

Their admissions and
acknowledgement contribute

Reference 24 - 0.01% Coverage

acknowledgement contribute without doubt to this 'healing and restorative truth'.

Reference 25 - 0.01% Coverage

healing and restorative truth'.

29.

On occasion after occasion, and often during the public hearings, victims and perpetrators confronted each other, sometimes agreeing and sometimes disagreeing about the 'facts' of their encounters during the conflict. Out of this process a vision of the truth emerged that enables these members of Sierra Leonean society to deal with the past and, in a sense, put it behind them. The 'healing and restorative truth' in many respects, provides the foundation upon which the other wing of the mandate of the Commission, namely the quest for reconciliation can be built.

The relationship between reparation, truth

Reference 26 - 0.01% Coverage

In designing its policy on confidentiality, the Commission had three major concerns: fulfilling its truth seeking purpose, ensuring the security of witnesses, and addressing its healing mandate. Truth seeking entails that the information collected from witnesses is used for investigation and will appear in the Final Report. Security and healing considerations require the Commission to take into account the personal history of each witness. For instance, some witnesses may wish their information to remain confidential in order to avoid persecution by perpetrators. Some witnesses might require confidentiality because of fear of rejection by their communities.

Reference 27 - 0.01% Coverage

b. The need to address the victims' healing. The TRC Act required the Commission to pay special attention to the needs of victims. Naming perpetrators provides acknowledgement for the victims' suffering and recognition of the wrongs that have been done to them.

c. Accuracy of the historical

Reference 28 - 0.01% Coverage

6.2 Did you receive medical treatment and/or counselling or participate in a traditional healing/cleansing process?

Reference 29 - 0.01% Coverage

To promote community and individual healing for victims, witnesses and perpetrators and the rehabilitation of victims through public recognition of their

Reference 30 - 0.01% Coverage

One Executive Summary Page 3

of the victims, to promote healing and reconciliation and to prevent a repetition of the violations and abuses suffered.

Reference 31 - 0.01% Coverage

Operational difficulties between the mechanisms arose out of their different approaches to addressing impunity and because they also share many objectives. Both institutions seek truth about a conflict, although in different forms; both attempt to assign responsibilities for atrocities; both work with similar bodies of law; both are aimed at establishing peace and preventing future conflict. Where there is no harmonisation of their objectives, a criminal justice body will have largely punitive and retributive aims, whereas a truth and reconciliation body will have largely restorative and healing objectives. Where the two bodies operate simultaneously in an ad hoc fashion, conflict between such objectives is likely and public confusion is inevitable.

Reference 32 - 0.01% Coverage

Section 15(2) of the TRC Act mandates the Commission to make recommendations to help: 1) prevent repetition of the violations or abuses suffered; 2) respond to the needs of the victims; and 3) promote healing and reconciliation. To achieve these objectives, the Commission recommended the implementation of a reparations programme for Sierra Leone. The specific purpose of a reparations programme is to provide redress to the victims of human rights violations. The needs of the victims can be used to determine what benefits they should be accorded in such a programme.

Reference 33 - 0.01% Coverage

The National Vision for Sierra Leone must remain true to the founding principles underlying the Truth and Reconciliation Commission. As such, all future National Vision activities must serve the preservation of peace, strive for unity and promote healing and reconciliation. In order to achieve these objectives the National Vision must remain independent and non-partisan.

96.

The National Vision has

Reference 34 - 0.01% Coverage

The Truth and Reconciliation Commission Act 2000 ("the Act") requires the Commission to make recommendations concerning the reforms and measures, whether legal, political, administrative or otherwise, needed to achieve the object of the Commission; namely, providing an impartial historical record, preventing the repetition of violations or abuses suffered, addressing impunity, responding to the needs of victims and promoting healing and reconciliation.²

Reference 35 - 0.01% Coverage

the Commission has refrained from overwhelming the Government with recommendations. This would be a meaningless exercise. It is not the role of the Commission to address every ill and shortcoming in society. The recommendations are confined to those that are aimed at preventing the repetition of the conflict, addressing impunity, responding to the needs of victims and the promoting of healing and reconciliation.
Vol Two Chapter Three Recommendations

Reference 36 - 0.01% Coverage

The Commission places no preconditions on the realisation of reconciliation. Reconciliation is an ongoing process that must be nurtured and promoted. The Commission offers guidelines that will facilitate reconciliation. However, it is ultimately up to all Sierra Leoneans to engage in imaginative acts that will serve the cause of reconciliation and healing at all levels.

Reference 37 - 0.01% Coverage

Publication of a book: This book would include photographs of the contributions, biographies of the contributors, and essays by different leaders on reconciliation, national healing and related topics.
In order to realise these

Reference 38 - 0.01% Coverage

future National Vision activities must:

- o Serve the preservation of peace, strive for unity and promote healing and reconciliation.
- o Remain independent and non

Reference 39 - 0.01% Coverage

preventing the repetition of the violations or abuses suffered; responding to the needs of the victims; and promoting healing and reconciliation.

Reference 40 - 0.01% Coverage

The TRC Act did not explicitly use the term "reparations." Instead, the Commission was instructed to "address the needs of the victims," and "restore the human dignity of victims" as well as "promote healing and reconciliation." A reparations programme that the government can implement will go a long way to address the needs of the victims of the conflict. Such a programme encompasses a broader sense of justice that goes beyond individual satisfaction and includes recognition for the harm suffered, as well as a sense of civic trust and social solidarity.¹ The Commission's recommendations, which constitute the reparations programme, serve to fulfil this obligation as set out in the enabling legislation.

¹

Reference 41 - 0.01% Coverage

Symbolic reparations comprise non-material measures to show respect for the victims. They are a clear expression of recognition for the harm suffered. Symbolic reparations can preserve the memory of what happened during the conflict and most importantly, serve as a reminder that society must not allow this to happen again. Exhumations, proper burials, the laying of tombstones, national memorial services, the pouring of libations, the carrying out of traditional ceremonies and the erection of appropriate memorials may go a long way to restoring the dignity of victims and facilitating healing and reconciliation.

Reference 42 - 0.01% Coverage

Truth telling without reparations could be perceived by the victims as an incomplete process in which they revealed their pain and suffering without any mechanism in place to deal with the consequences of that pain or to substantially alter the material circumstances of their lives. In that regard, the Commission concurs with the view expressed by the South African Truth and Reconciliation Commission that without adequate reparation and rehabilitation measures, there can be no healing or reconciliation.¹²

The Potential of Reparations to

Reference 43 - 0.01% Coverage

The first APC government under Siaka Stevens began deviating from the canons of free and fair elections and participatory politics almost immediately upon assuming power. Stevens disregarded the agreement of national unity between his party and the SLPP that had been set up in 1968 to heal a nation deeply divided by the elections of 1967.⁴⁵ He orchestrated a series of legal challenges, which unseated 23 SLPP Members of Parliament and later his regime instigated widespread violence against SLPP supporters in subsequent by-elections between 1968 and 1970. The APC Government also proscribed a new political party, the National Democratic Party, set up by some of Stevens' most outspoken opponents in 1970.

Reference 44 - 0.01% Coverage

The Commission is of the view that the main purpose of mutilation in this fashion was to mark children in order to prevent them from escaping from their captors. The branding served as an identification mark, as armed groups used it to identify and recapture children who escaped. Moreover, children with such marks came to know that if they fell into the hands of the opposing forces, they would be identified as enemy combatants and often end up being killed. Many children also died as a result of the act of branding, when their scars became infected and did not heal.

Reference 45 - 0.01% Coverage

Children also suffered psychological torture from the many atrocities they witnessed and were themselves forced to commit. They witnessed the killing of parents, siblings, peers, relations, community members

and also strangers. Driven often into being the perpetrators, many of them have been damaged indelibly and will need long-term therapy to help them heal.

Reference 46 - 0.01% Coverage

The treatment of child combatants in the RUF was characterised by extreme cruelty. Living in an environment of total paranoia and oppression, where survival depended on being even more brutal than one's captors, led to the kinds of atrocities that Sierra Leone witnessed on such a terrifying scale. In the process, many children became hardened and immune to the savagery they were inflicting on others. They experienced a deep sense of dislocation and disjuncture from society. The scars that have been left lie deep and need urgent and concerted efforts to help them heal.

CIVIL DEFENCE FORCES (CDF) 265

Reference 47 - 0.01% Coverage

Children in Sierra Leone not only experienced separation and displacement but also suffered related violations of an intensely harrowing nature, which compounded their trauma. These experiences have left scars both mental and physical. Regrettably many children do not have access to social and economic resources that could possibly assist them to deal with their lives and heal the scars of the past.

Reference 48 - 0.01% Coverage

The psychosocial effects of the conflict have had a definitive impact on the children of Sierra Leone. The repercussions of their experiences are far reaching and long term and will require careful psychosocial support in order to help heal them. The overall development of the children of Sierra Leone has been affected and will need major intervention if they are to take their rightful place in the world. UNICEF indicated in its submission that:

"The long lasting repercussions on

Reference 49 - 0.01% Coverage

To date NaCWAC has been involved in the provision of skills training and education for war-affected children identified by its implementing partners. It is also building what it has called "trauma healing centres" in different parts of the country. Laudable though these projects are, NaCWAC seems to have lost focus on the essence of its primary duties as enunciated in the Act that established it.

Reference 50 - 0.01% Coverage

Recognising that children might be traumatised due to their experiences during the war and would therefore be ill-prepared for immediate formal schooling, the CREPS programme included in its curriculum such topics as psychosocial and health issues, including trauma healing, peace education, human rights, gender issues and HIV / AIDS.³⁹⁰

Reference 51 - 0.01% Coverage

justice in Sierra Leone.

6.

Perpetrators would be identified and held accountable in the report of the TRC. The origins and causes of the conflict, together with the contextual story of the conflict in all its nuances, would be told in order that the full horror of the war might be acknowledged by the country as a whole. Recommendations would be made to prevent the repetition of conflict. Impetus would be given to the process of national healing and reconciliation. Violations suffered by victims would be redressed through reparations.⁴

Reference 52 - 0.01% Coverage

In contrast the mandate of the Truth and Reconciliation Commission, set out in Section 6(1) of the Truth and Reconciliation Act 2000, is to prepare an impartial historical record of the conflict from 1991, when the war began, until the Lomé Peace Agreement of 7 July 1999. However, the Act also required the Commission to investigate and report on the "antecedents" of the conflict.¹⁹ Moreover, the Commission is also charged with addressing impunity, responding to the needs of victims, promoting healing and reconciliation and preventing a repetition of the violations and abuses suffered. This aspect of the mandate has no precise temporal framework. Accordingly, the Commission inquired into events both prior to 1991 and subsequent to 7 July 1999. The Commission took a broad view of its temporal framework, given the delay in its establishment and the clear relevance of events subsequent to signature of the Lomé Peace Agreement in the fulfilment of its mandate.

Reference 53 - 0.01% Coverage

White made the following remarks:

"We strongly support the TRC. We are on record saying that we do not plan to use any information at all from the TRC. We do want to encourage people to come and tell their story so the nation can begin the healing process...

Reference 54 - 0.01% Coverage

this letter are reproduced below:

"Witnesses who appear before the TRC are expected to contribute towards truth telling which in turn forms the basis of national healing and reconciliation. In this process a witness may incriminate himself. Where the interview is conducted on the basis of confidentiality (as provided by the Act) the TRC will naturally not disclose any information to another body for purposes of criminal prosecution. This principle has been established and respected in other jurisdictions and indeed it is established in this country. The TRC routinely interviews awaiting

Reference 55 - 0.01% Coverage

"ACKNOWLEDGING the unique role of the Truth and Reconciliation Commission (TRC) in promoting healing and reconciliation in Sierra Leone; and

Reference 56 - 0.01% Coverage

Ultimately where there is no harmonisation of objectives a criminal justice body will have largely punitive and retributive aims, whereas a truth and reconciliation body will have largely restorative and healing objectives. Where the two bodies operate simultaneously in an ad-hoc fashion, conflict between such objectives is likely. Confusion in the minds of the public is inevitable.

Reference 57 - 0.01% Coverage

addressing the question of reconciliation.

Section 6 (1) of the TRC Act states that the Commission should strive, among its functions, "to respond to the needs of the victims... [and] to promote healing and reconciliation."

Section 6 (2) of the

Reference 58 - 0.01% Coverage

Section 7 (2) of the TRC Act provides that "the Commission may seek assistance from traditional and religious leaders to facilitate its public sessions and in resolving local conflicts arising from past violations or abuses, in support of healing and reconciliation".

Reference 59 - 0.01% Coverage

and intra-personal levels. 28.

At the intra-personal level, reconciliation is deeply personal and involves coming to terms with the past and the consequences of the conflict. Reconciliation at this level is closely related to trauma healing. The Commission has defined trauma healing as a process that improves the psychological health of the individual following extensive violent conflict. The Commission is of the opinion that reconciling with oneself may help a victim or a perpetrator regain confidence and trust in other people again.

Vol Three B Chapter Seven

Reference 60 - 0.01% Coverage

A huge problem for many victims is that their perpetrators remain nameless and faceless. Equally, many perpetrators do not know who their victims are. The mass-based nature of the conflict has the consequence that many violations remain "anonymous". These situations make inter-personal healing very difficult and make the reconciliation processes that take place at the community level even more important. While many organisations and groups within Sierra Leone civil society have contributed to this process and continue to do so, achieving reconciliation will require a concerted effort from all.

TRC Policy on reconciliation 31

Reference 61 - 0.01% Coverage

See Manifesto '99, Traditional Methods of Conflict Management and Resolution, study report submitted to the Office of the United Nations High Commissioner for Human Rights in support of the preparatory phase of the TRC, July 2002 (hereinafter "Manifesto '99, Traditional Methods of Conflict Management and Resolution"), at page 66. The research quoted here was taken from the following study: Shaw, R.; Remembering to Forget – "Report on local techniques of Healing and Reconciliation for Child Ex-combatants in Northern Sierra Leone", Tufts University, USA, October 2002 (hereinafter "Shaw, Remembering to Forget"), at page 9.

Reference 62 - 0.01% Coverage

The district hearings provided the platform to address the issues affecting reconciliation in the each particular district. The hearings took place in the district headquarter towns and lasted for one week in each location. During the hearings, two kinds of reconciliation ceremonies were performed: those in which victims and perpetrators were brought together; and those in which only perpetrators begged the community for forgiveness. The ceremonies were the first step in the healing process rather than an achievement of reconciliation. Other activities during the hearings included the naming of victims who died during the conflict and the establishment of monuments and memorials in the town where the hearing was held, or at the site of a mass grave in the district.

Reference 63 - 0.01% Coverage

Seven Reconciliation Page 442

TRC

In an example of the first steps in the healing process at community level, former RUF Commander Abdulai Sesay appeals for forgiveness and reconciliation at a TRC public hearing in Tonkolili District.
Vol Three B Chapter Seven

Reference 64 - 0.01% Coverage

In an example of its efforts to encourage healing on an inter-personal level, the Commission facilitated reconciliation between Kosseh Hindowa (right), a former CDF Administrator in Bo District, and one of the families who had suffered violations at the hands of the CDF in the district.

Vol Three B Chapter Seven

Reference 65 - 0.01% Coverage

The minute of silence was observed after each hearing because many of the dead were never identified by their families or loved ones, as many victims were killed outside of their communities. It was an act of healing for the families – a symbol that their loved ones did not die in vain and that their deaths are formally acknowledged by an official institution, operating with the support of the government.

MONUMENTS AND MEMORIALS 101.

In

Reference 66 - 0.01% Coverage

the memory of the dead.

g. Bonthe Island: The Commission visited the town of Tihun where several hundred civilians had been killed by the RUF. The community still suffers a great deal from the trauma caused by this massacre. At the closing ceremony, there was pouring of libation. At the site of one of the mass graves, prayers were offered and candles were lit. This visit of the Commission was important to the community. It signified recognition of the suffering and the mourning the community had gone through and the beginning of their healing. Tihun was the hometown of Julius Maada Bio, former NPRC Head of State, and was attacked by the RUF as a sign of their repugnance to his leadership.

h. Freetown: A National Reconciliation

Reference 67 - 0.01% Coverage

stated in its questionnaire responses:

"Put the victims in the right frame of mind through psychosocial counselling and healing."

Other organisations stressed the fact

Reference 68 - 0.01% Coverage

Healing: The National Vision provides a space for personal and communal healing for its contributors and for those engaging with the contributions, in a country where conventional forms of therapy are largely inaccessible and unfamiliar.

- Democracy-building: The National Vision

Reference 69 - 0.01% Coverage

creative talent in Sierra Leone.

- A Publication: A possible publication would be a book containing photographs of contributions, biographies of contributors and essays by different leaders on reconciliation, national healing and related topics.

Olu Francis Davies is a

Reference 70 - 0.01% Coverage

future National Vision activities must:

- o serve the preservation of peace, strive for unity and promote healing and reconciliation; and
- o Remain independent and non

Reference 71 - 0.01% Coverage

be heard and engaged with;

o promote personal and communal healing by continuing to encourage the submission of contributions around the country;

o ensure that the National

<Files\AFRICA\South Africa_TRC Report FULL> - § 100 references coded [0.20% Coverage]

Reference 1 - 0.01% Coverage

16 A Dutch visitor to the Commission observed that the Truth and Reconciliation Commission must fail. Its task is simply too demanding. Yet, she argued, "even as it fails, it has already succeeded beyond any rational expectations". She quoted Emily Dickinson: "the truth must dazzle gradually ... or all the world would be blind". However, the Commission has not been prepared to allow the present generation of South Africans to grow gently into the harsh realities of the past and, indeed, many of us have wept as we were confronted with its ugly truths. However painful the experience has been, we remain convinced that there can be no healing without truth. My appeal to South Africans as they read this report is not to use it to attack others, but to add to it, correct it and ultimately to share in the process that will lead to national unity through truth and reconciliation.

Reference 2 - 0.01% Coverage

27 The other reason amnesia simply will not do is that the past refuses to lie down quietly. It has an uncanny habit of returning to haunt one. "Those who forget the past are doomed to repeat it" are the words emblazoned at the entrance to the museum in the former concentration camp of Dachau. They are words we would do well to keep ever in mind. However painful the experience, the wounds of the past must not be allowed to fester. They must be opened. They must be cleansed. And balm must be poured on them so they can heal. This is not to be obsessed with the past. It is to take care that the past is properly dealt with for the sake of the future.

28 In our case, dealing

Reference 3 - 0.01% Coverage

■ CRITICISMS AND CHALLENGES

33 It would have been odd in the extreme if something as radical as this Commission had met with universal approval and acceptance. It would have been even more odd had we been infallible and made no mistakes as we undertook the delicate task of seeking to help heal the wounds of a sorely divided people.

34 Some of the criticism

Reference 4 - 0.01% Coverage

a sad casualty as well.

36 We have been concerned, too, that many consider only one aspect of justice. Certainly, amnesty cannot be viewed as justice if we think of justice only as retributive and punitive in nature. We believe, however, that there is another kind of justice - a restorative justice which is concerned not so much with punishment as with correcting imbalances, restoring broken relationships – with healing, harmony and reconciliation. Such justice focuses on the experience of victims; hence the importance of reparation.

37 The Commission has also

Reference 5 - 0.01% Coverage

and ultimately overthrow that system.

65 This is not the same as saying that racism was introduced into South Africa by those who brought apartheid into being. Racism came to South Africa in 1652; it has been part of the warp and woof of South African society since then. It was not the supporters of apartheid who gave this country the 1913 Land Act which ensured that the indigenous people of South Africa would effectively become hewers of wood and drawers of water for those with superior gun power from overseas. 1948 merely saw the beginning of a refinement and intensifying of repression, injustice and exploitation. It was not the upholders of apartheid who introduced gross violations of human rights in this land. We would argue that what happened when 20 000 women and children died in the concentration camps during the Anglo-Boer War is a huge blot on our copy book. Indeed, if the key concepts of confession, forgiveness and reconciliation are central to the message of this report, it would be wonderful if one day some representative of the British/English community said to the Afrikaners, "We wronged you grievously. Forgive us." And it would be wonderful too if someone representing the Afrikaner community responded, "Yes, we forgive you - if you will perhaps let us just tell our story, the story of our forebears and the pain that has sat for so long in the pit of our stomachs unacknowledged by you." As we have discovered, the telling has been an important part of the process of healing.

Reference 6 - 0.01% Coverage

to priest, everyone deals falsely.

They have healed the wound of my people lightly, saying "Peace, peace," when there is no peace.

67 It is to give

Reference 7 - 0.01% Coverage

74 It has been a distinct honour and privilege to have been asked to preside over and participate in the crucial process of attempting to heal a traumatised and deeply divided people. We want to say thank you to the President, Mr Nelson Mandela, for having appointed us to this noble task. He has been an outstanding example and inspiration for the work of reconciling our alienated and polarised people.

75 We owe a great

Reference 8 - 0.01% Coverage

as non-elitist as possible.

80 I am honoured to express our gratitude to all those over 20 000 persons who came forward to tell us their stories - either at the public hearings of our Human Rights Violations Committee or in the statements recorded by our statement takers. They were generous in their readiness to make themselves vulnerable; to risk opening wounds that were perhaps in the process of healing, by sharing the often traumatic experiences of themselves or their loved ones as victims of gross violations of human rights. We are deeply in their debt and hope that coming to the Commission may have assisted in the rehabilitation of their human and civil dignity that was so callously trampled underfoot in the past. We pray that wounds that may have been re-opened in this process have been cleansed so that they will not fester; that some balm has been poured on them and that they will now heal.

81 We want to thank

Reference 9 - 0.01% Coverage

debate, public participation and criticism.

2 Judge Richard Goldstone in *Healing of a Nation*, Eds. Alex Boraine and Janet Levy, Cape Town: Justice in Transition, 1995, p 120.

VOLUME 1 CHAPTER 5 Concepts

Reference 10 - 0.01% Coverage

Reconciliation between victims and perpetrators

16 The contribution of the Commission to reconciliation between specific victims and perpetrators was necessarily limited (by its time frame, mandate and resources). In some cases, however, the Commission assisted in laying the foundation for reconciliation. Although truth does not necessarily lead to healing, it is often a first step towards reconciliation. Father Michael Lapsley, who lost both arms and an eye in a near fatal security police parcel bomb attack in Harare in 1990, told the Commission: "I need to know who to forgive in order to endeavour to do so".

Reconciliation at a community level

Reference 11 - 0.01% Coverage

Concepts and Principles PAGE 109

daughters". This concept is implicit in the interim Constitution. Thus, not only must we lay the foundation for a society in which physical needs will be met; we must also create a home for all South Africans. The road to reconciliation, therefore, means both material reconstruction and the restoration of dignity. It involves the redress of gross inequalities and the nurturing of respect for our common humanity. It entails sustainable growth and development of the spirit of ubuntu (see below). It implies wide-ranging structural and institutional transformation and the healing of broken human relationships. It demands guarantees that the past will not be repeated. It requires restitution and the restoration of our humanity - as individuals, as communities and as a nation.

27 Given the magnitude of

Reference 12 - 0.01% Coverage

29 But what about truth – and whose truth? The complexity of this concept also emerged in the debates that took place before and during the life of the Commission, resulting in four notions of truth: factual or forensic truth; personal or narrative truth; social or 'dialogue' truth (see below) and healing and restorative truth.

VOLUME 1 CHAPTER 5 Concepts

Reference 13 - 0.01% Coverage

36 By telling their stories, both victims and perpetrators gave meaning to the multilayered experiences of the South African story. These personal truths were communicated to the broader public by the media. In the (South) African context, where value continues to be attached to oral tradition, the process of story telling was particularly important. Indeed, this aspect is a distinctive and unique feature of the legislation governing the Commission, setting it apart from the mandates of truth commissions elsewhere. The Act explicitly recognised the healing potential of telling stories.⁶ The stories told to the Commission were not presented as arguments or claims in a court of law. Rather, they provided unique insights into the pain of South Africa's past, often touching the hearts of all that heard them.

37 By providing the environment

Reference 14 - 0.01% Coverage

7 Antjie Krog in *Healing of a Nation*, Eds. Alex Boraine and Janet Levy, Cape Town: Justice in Transition, 1995, 118
8 Timothy Garton Ash, 'The Truth about Dictatorships', *New York Review of Books*, 19 February 1998.
9 Albie Sachs in *Healing of a Nation*, Eds. Alex Boraine and Janet Levy, Cape Town: Justice in Transition, 1995, 105.

Reference 15 - 0.01% Coverage

affirming human dignity and integrity.

Healing and restorative truth

43 The preceding discussion rejects

Reference 16 - 0.01% Coverage

this criticism must be noted.

47 There can be little doubt that gross violations of human rights and other similar abuses during the past few decades left indelible scars on the collective South African consciousness. These scars often concealed festering wounds that needed to be opened up to allow for the cleansing and eventual healing of the body politic. This does not mean, however, that it was sufficient simply to open old wounds and then sit back and wait for the light of exposure to do the cleansing. Nor could the Commission be expected to accomplish all the healing that was required. These basic underlying principles were expressed in the submission of Dr Leslie London, at the health sector hearing in Cape Town, 18 June 1997:

The [Health and Human Rights

Reference 17 - 0.01% Coverage

48 Many people also saw reconciliation as an activity that could take place without tears: they felt threatened by the anger of victims. It is, however, unrealistic to expect forgiveness too quickly, without providing victims with the necessary space to air their grievances and give voice to previously denied feelings. "It would not have been even remotely decent for a non-Jewish person to have suggested to Jews that they ought to become reconciled to the Germans immediately after World War II", observed a Dutch visitor to the Commission. Relationships can only be healed over time and once feelings of hurt and anger have been acknowledged. The resistance and hostility of some victims, directed at times at the Commission itself, required understanding and respect.

Reference 18 - 0.01% Coverage

Nonetheless, the tendency to equate justice with retribution must be challenged and the concept of restorative justice considered as an alternative. This means that amnesty in return for public and full disclosure (as understood within the broader context of the Commission) suggests a restorative understanding of justice, focusing on the healing of victims and perpetrators and on communal restoration.

b Second, amnesty as an

Reference 19 - 0.01% Coverage

wrong done to another person;

b is based on reparation: it aims at the healing and the restoration of all concerned – of victims in the first place, but also of offenders, their families and the larger community;

c encourages victims, offenders and

Reference 20 - 0.01% Coverage

84 We are also required to look again at the restorative dimensions of various traditions in South Africa, such as the Judaeo-Christian tradition and African traditional values. Neither is monolithic in its approach; both contain strong sources of communal healing and restoration. As such, they are sources of inspiration to most South Africans.

Reference 21 - 0.01% Coverage

reparation and rehabilitation policy recommendations;

c devise strategies to promote reconciliation and healing in those neighbourhoods;

d begin to 'own' the

Reference 22 - 0.01% Coverage

■ GENERAL REVIEW

The Truth and Reconciliation Commission was constituted in terms of The Promotion of National Unity and Reconciliation Act 34 of 1995 on 15 December 1995. During this fiscal year, the Truth & Reconciliation Commission started to operate on a full functional basis which also saw its first hearings being held during April and May of 1996. As an evolving organisation adaptations had to be made on the run. In addition to this and in recognition of national priorities, stringent fiscal control resulted in the approved budget of the Commission being limited to R70 million. The additional operating expenditure required by the Commission to make a meaningful contribution to national healing and reconciliation was facilitated through extremely generous foreign donors. In particular we wish to recognise the European Community, the Royal Danish Embassy, the Royal Netherlands Embassy, the Swedish International Development Agency, USAID, the Flemish Community, the Norwegian Embassy, the Austrian Government as well as the Belgian Government.

The results of the activities

Reference 23 - 0.01% Coverage

3 It must be acknowledged that this compromised the healing potential of the encounter. It took away much needed emotional space. This affected the experience of making a statement and denied statement takers the opportunity to make broad assessments and, where necessary, refer people to appropriate support services.

Reference 24 - 0.01% Coverage

5 It was important not to generalise or simplify diagnosis or, indeed, understanding of treatment. Often the trauma that individuals presented had been complicated by a range of socio-economic and medical problems and was also affected by the time that had elapsed since the traumatic event. Often living conditions caused a new range of emotional difficulties that conflated with previous ones, resulting in a complicated traumatic cocktail that demanded more than a mere therapeutic or healing intervention. The mental health of a person could not be seen or understood in isolation from socio-economic realities.

Reference 25 - 0.01% Coverage

feed back the required information.

16 Making a statement to the Commission brought relief to some. The experience itself helped to break an emotional silence, started the process of integrating experiences that had been repressed or shut out for years, alleviated feelings of shame and, in an atmosphere of acceptance, began to restore dignity and selfrespect. The experience initiated more than it closed, however, except perhaps where the statement was made at the end of a process of healing. In the majority of cases, making a statement represented a brave confrontation with something deeply painful. The result was often the re-emergence of trauma that, without an appropriate intervention, might have been 'managed' historically through negative coping behaviour - which would have been counter productive and served to repress traumatic and psychological realities.

Reference 26 - 0.01% Coverage

23 Nevertheless, a commitment to reconciliation and healing means that the psychological plight of individuals who were involved in the perpetration of gross human rights violations and their families should be acknowledged. Like victims, perpetrators need to be given space to examine their emotional reactions and to reintegrate what has probably been disassociated from their emotional life. Simply declaring that one has committed an act does not constitute coming to terms with oneself emotionally. Perpetrators share with their victims the potential for and experiences of post traumatic stress disorder. Significantly, there is a commonality of psychological fall-out involved in a traumatic episode that can form the basis of reconciliatory programmes.

VOLUME 1 CHAPTER 11 Mental

Reference 27 - 0.01% Coverage

44 A very close relationship developed with the Mennonite Central Committee, represented by Dr Karl and Ms Evelyn Bartsch, which trained Commission staff and associates from the NGO communities in trauma counselling. Their book on healing for victims of trauma was also widely distributed to support groups in KwaZulu-Natal and in the Free State.

Reference 28 - 0.01% Coverage

74 Mr Johannes Temba Mabotha, allegedly a trained MK member, was arrested at Potgietersrus and became an askari. He was assigned to work with former Koevoet member Colonel Jan Daniel Potgieter at the Soweto Intelligence Unit, and apparently became involved with the Mandela United Football Club. It is not clear whether this was part of his work as an askari. At some stage, Mabotha's loyalty was questioned and, following a meeting with Vlakplaas members, he was taken to a farm and interrogated. According to De Kock, Mabotha was tortured so severely that he could not be released and was handed over to the Security Branch at Soweto and kept there until his injuries had healed.

Reference 29 - 0.01% Coverage

46 Medical expertise and information should be used to heal patients and develop new methods of prevention, treatment and cure. They can, however, be used against people in destructive ways. Many people view scientific data as 'fact', although, taken out of context or misrepresented, such data can be used for unethical purposes and have adverse outcomes.

Reference 30 - 0.01% Coverage

care by nurses to communities.

This touches individual lives and safety, the ability to function in one's professional capacity and a fundamental loss of trust between various sections of the community, leaving jagged wounds of a physical, psycho-emotional, social and spiritual nature, which may take a long time to heal.³⁸

■ THE ROLE OF MENTAL HEALTH

Reference 31 - 0.01% Coverage

92 Most of the deponents who came from rural communities complained that they had no access to mental health services. Those who did experienced the services as alienating. They also spoke of the need for a culture that incorporated indigenous healing systems – for interventions informed both by the prevailing culture and by religious modes of healing.

Reference 32 - 0.01% Coverage

Worker's Speech to a Doctor

We know what makes us ill. When we are ill we are told That it's you who will heal us. For ten years, we are told You learned healing in fine schools Built at the people's expense And to get your knowledge Spent a fortune.

So you must be able to heal. Are you able to heal? When we come to you Our rags are torn off us And you listen all over

Reference 33 - 0.01% Coverage

Apartheid was a process of dehumanisation. It reduced the majority of our people to objects or physical entities. Imperceptibly, medicine also became dehumanised. The focus was on the disease and not the person, their family and community. South Africa is politically free; however, our people need to be healed spiritually, mentally and physically if we are to create the type of society and country that we all desire. Doctors, medical schools and their teaching staff, and medical students can become important instruments for this change. The most important step in this process is to re-humanise medicine... In short, change is not merely desirable, it is essential. The narrow outlook of the past can no longer be justified.

Reference 34 - 0.01% Coverage

This issue, like so many in our apartheid past, divided our nation. We want to know as much as possible about the truth from all perspectives so that we, as a Commission, can suggest ways in which a divided and traumatised nation may be healed and make recommendations on how to ensure that the mistakes of the past (made on all sides) are never repeated.

Reference 35 - 0.01% Coverage

that her son was dead.

54 The transition to a democratic South Africa, coupled with the very public process of the Commission, has complicated the healing process for many ex-convicts suffering from post-traumatic stress disorder. Many of the convicts treated by Ms De Ridder reported a recurrence and/or intensification of their symptoms as a result of some of the testimonies to the Commission and, particularly, the trial of and television documentary ("Prime Evil") about Eugene de Kock. To some extent, the Commission has helped release traumatised ex-convicts from 'the prison of silence' surrounding their experiences and, more importantly, their emotional responses to their experiences. Ms De Ridder says, however, that many others experience the current process as a form of retraumatisation:

Reference 36 - 0.01% Coverage

I feel that you were describing the symptoms of post-traumatic stress disorder. Very many people in this room recognise those symptoms either in themselves or their brothers or their friends, their husbands, their boyfriends. Which leads me to realise that there are so many damaged and injured young men, amongst others, in this country who have been really very severely damaged by the experience of conscription. This leaves us with an immense challenge of what we do to heal that damage. That's one of the challenges that faces not only the Truth and Reconciliation Commission, but all of us. Thank you for presenting that challenge to us today.

Reference 37 - 0.01% Coverage

to gross human rights violations

3 The hearings provided an opportunity to focus on the impact of apartheid on children and youth. Over the years, children and young people were victims of and witnesses to of many of the most appalling gross human rights violations in South Africa's history. The effects of exposure to ongoing political violence may have had serious effects on the development of many of these children.² It was, therefore, considered imperative that the trauma inflicted on children and young people be heard and shared within the framework of the healing ethos of the Commission. Recognition of the inhumanity of apartheid was seen as a crucial step towards establishing a human rights framework for children and young

1 The Commission felt that those testifying as adults had had the benefit not only of time (for healing), but also the opportunity of applying an adult perspective to memory and the articulation of their experiences. For example, Mr Murphy Morobe (like many other student leaders) was under eighteen at the time of his involvement in the student movement. He spoke, however, from the perspective of an adult who had recovered from the trauma of his experience (Soweto Hearings, 23 July 1996). ² This view was supported by a statement made by Mr Nyanisile Jack at the Eastern Cape Children and Youth Hearings, East London, 18 June 1997.

Reference 38 - 0.01% Coverage

human rights and children's rights

6 In 1995, South Africa ratified the United Nations Convention on the Rights of the Child (CRC), an important step towards securing South Africa's rightful place in the world community of nations. The CRC imposes important obligations and responsibilities on its signatories, including that of "honouring the voice" of children and youth, by giving them an opportunity to express their feelings and relate their experiences as part of the national process of healing.

Participation of children under eighteen

Reference 39 - 0.01% Coverage

Walaza questioned this conventional wisdom:

We talk very glibly about the fact that we can show our weaknesses in a way that will render us much more strong later on. Some women are sceptical that the process will uncover the wounds that are healing and render them even more vulnerable that they started off with...

43 After hearing Ms Zubeida

Reference 40 - 0.01% Coverage

19 For thousands of people, statement takers represented their first and often their only face-to-face encounter with the Commission. They were selected for their ability to listen to the stories told by people in their chosen language, to distil the essential facts, and to record them in English (since for practical reasons this was the language the Commission had decided to use). Equally important was their ability to listen with empathy and respect, so that the interview itself became part of the therapeutic and healing work of the Commission. Interviews often took several hours, and involved both the deponent and the statement taker in an intense process of reliving anguishing experiences. Many deponents clearly found this to be a catharsis, but others were still bitterly angry or deeply wounded. Some were referred to supportive organisations for counselling and treatment.

Reference 41 - 0.01% Coverage

see above) told the Commission:

Around that time, I remember phoning my mother and telling her that I wasn't sure if we were actually going to survive the night because we had got to the point of being completely suicidal. We had come to the end of our tether. We had been involved in that kind of thing - seeing patients, seeing people killed for twelve months already - and all I wanted to do was go and heal people and not kill them ...

We went to see the

Reference 42 - 0.01% Coverage

the trigger of a gun.

Essentially, I think I am pretty healed. I think I have come to the point of being whole. I have my emotions back. I am a father. I am a husband and I can do those things pretty well. But no thanks to the SANDF or SADF for helping me.

54 In order to heal, trauma victims must ultimately put words to their experience and thereby integrate the traumatic experience in order to find new meanings for themselves and their place in the world. An essential feature of recovery from trauma is re-establishing and normalising relationships of attachment with others.

Reference 43 - 0.01% Coverage

in which it was implemented.

192 People came to the Commission to tell their stories in an attempt to facilitate, not only their own individual healing processes, but also a healing process for the entire nation. Many of those who chose not to come to the Commission heard versions of their own stories in the experiences of others. In this way, the Commission was able to reach a broader community.

VOLUME 5 CHAPTER 4 Consequences

Reference 44 - 0.01% Coverage

acts and abuses.

■ WHY REPARATION?

2 Victims of human rights abuses have suffered a multiplicity of losses and therefore have the right to reparation. Without adequate reparation and rehabilitation measures, there can be no healing or reconciliation.

Reference 45 - 0.01% Coverage

violations and/or their dependants.

20 The present government has accepted that it is morally obliged to carry the debts of its predecessors and is thus equally responsible for reparation. Implementation of reparation will afford all South Africans an opportunity to contribute to healing and reconciliation.

6 Judgement, Inter-American Court

Reference 46 - 0.01% Coverage

21 Without adequate reparation and rehabilitation measures, there can be no healing and reconciliation, either at an individual or a community level. Comprehensive forms of reparation should also be implemented to restore the physical and mental well being of victims.

Reference 47 - 0.01% Coverage

30 The Commission consulted with relevant government ministries in preparing its proposals for the establishment of community-based services and activities, aimed at promoting the healing and recovery of individuals and communities that have been affected by human rights violations.

31 During the life of

Reference 48 - 0.01% Coverage

and Rehabilitation Policy PAGE 180
Promoting healing and reconciliation

Reference 49 - 0.01% Coverage

EXTRA-PARLIAMENTARY OPPOSITION TO APARTHEID.

THE WORK OF THE COMMISSION HAS SUFFERED AS A RESULT OF THIS WHOLESAL DESTRUCTION. NUMEROUS INVESTIGATIONS OF GROSS VIOLATIONS OF HUMAN RIGHTS WERE SEVERELY HAMPERED BY THE ABSENCE OF DOCUMENTATION. ULTIMATELY ALL SOUTH AFRICANS HAVE SUFFERED THE CONSEQUENCES, IN THAT THE PROCESS OF RECONCILIATION AND HEALING THROUGH A DISCLOSURE OF THE PAST HAS BEEN DELIBERATELY CURTAILED.

THE COMMISSION FINDS THE FOLLOWING

Reference 50 - 0.01% Coverage

The Commission, believing that reconciliation is a process vital and necessary for enduring peace and stability, invites fellow South Africans to:

- accept our own need for healing;
- reach out to fellow South Africans in a spirit of tolerance and understanding;
- work actively to build bridges

Reference 51 - 0.01% Coverage

to the process of reconciliation.

11 After so long a journey with so many different and challenging experiences, the Commission concluded that all of South Africa – rural, urban, black, white, men, women and children – had been caught up in oppression and resistance that left no one with clean hands. Reconciliation is necessary for all, because all need to be healed.

12 These experiences and conclusions reinforced the view that reconciliation is not something that the Commission alone can achieve. The Commission believes that reconciliation without cost and pain is cheap, shallow and must be spurned. Those who, through the Commission, witnessed the scars on so many human bodies and spirits as well as the deep scars on the country as a whole, found themselves unable to remain onlookers. They came to acknowledge their own complicity, their own weakness, and accepted their own need for healing.

Reference 52 - 0.01% Coverage

■ HEALING AND REHABILITATION

15 Recognising that victims and perpetrators alike need healing, the Commission recommends that all possible steps be taken to achieve this:

Reference 53 - 0.01% Coverage

advanced by those who suffered;

d raising consciousness about the public's moral responsibility to participate in healing the wounded and facilitating nation-building.

23 Thus the Commission recommends

Reference 54 - 0.01% Coverage

32 Faith communities enjoy a unique and privileged position in South African society. They are widely respected and have far-reaching moral influence. As such, they should play a key role in healing and reconciliation initiatives.

Healing 33 The Commission recommends that:

RELIGIOUS COMMUNITIES ORGANISE CEREMONIES DESIGNED

Reference 55 - 0.01% Coverage

Volume FIVE Chapter NINE Reconciliation

■ INTRODUCTION 1 The Commission sought to highlight the deep damage inflicted by past gross human rights violations on human relationships in South Africa. While the main conflict was between a state representing a white minority and an oppressed black population, the conflict found expression in various ways and involved different sections of the population, exploiting and creating divisions within and between communities. The young and the old, men and women, members of the same family or organisation, neighbours, different ethnic and racial groups often turned against each other. People were victimised in different ways and a range of gross human rights violations was committed. The result demands extensive healing and social and physical reconstruction at every level of society. Sometimes these different needs themselves compete with one another, leading to fresh conflicts. This makes reconciliation a complex, long-term process with many dimensions.

Reference 56 - 0.01% Coverage

lasting reality in South Africa.

3 Clearly, everyone who came before the Commission did not experience healing and reconciliation. However, extracts from testimonies before the Commission illustrate the varying ways and degrees in which people have been helped by the Commission to restore their human dignity and to make peace with their troubled past. They include cases where an astonishing willingness to forgive was displayed, where those responsible for violations apologised and committed themselves to a process of restitution, and where the building or rebuilding of relationships was initiated.

4 This chapter underlines the vital importance of the multi-layered healing of human relationships in post-apartheid South Africa: relationships of individuals with

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Reference 57 - 0.01% Coverage

RESTORATION OF HUMAN DIGNITY: VICTIMS

Healing through truth-telling and official acknowledgement

Reference 58 - 0.01% Coverage

6 Not all storytelling heals. Not everyone wanted to tell his or her story. Many, on the other hand, were able to reach towards healing by telling the painful stories of their pasts. The healing potential of storytelling, of revealing the truth before a respectful audience and to an official body, is illustrated by the following testimonies:

Reference 59 - 0.01% Coverage

23 July 1997, he said:

The [Commission] has deeply affected my life in a short space of time that has elapsed since I first came to their offices here in Cape Town and told my story to one of the investigators. It has begun a healing

process in all sorts of relationships in my family and has enabled me to begin on my own road to inner healing. Having gone to the [Commission] with my story, it is almost as if it is all right to talk about it now. Slowly things are changing. As if I've been freed from a prison in which I have been for eighteen years. It is also as if my family has been freed. My brother, who worked for Armscor [manufacturing military equipment for the apartheid state] for five or six years in the 1980s, is all of a sudden much softer, more human and more able to talk to me ... It is almost as if the silence is ending, as if we are waking up from a long bad nightmare.

13 Storytelling activities, inspired by the work of the Commission, also took place outside the Commission itself. In the Western Cape, for example, the 'Religious Response to the TRC' held a number of 'Healing of the Memories' workshops. In different regions of the country, important work was done by, amongst others, the South African Council of Churches (SACC) and Khulumani, a victim support group facilitated by the Centre for the Study of Violence and Reconciliation in Johannesburg.

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Reference 60 - 0.01% Coverage

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14 In June 1997, at the workshop that followed the human rights violation hearing in Sebokeng, Mr Duma Khumalo, representing Khulumani, expressed his appreciation of the Commission's contribution: We, as the Khulumani Support Group, the group that is mainly composed of victims based in the Vaal Triangle, would like to thank the Centre for Study of Violence for having considered the people of Vaal and, in that sense, having helped us to form this group that is existing today with a membership of more than 200 victims. I should say the Khulumani Support Group is very much aware of the objective of the [Commission], which is to promote healing, reconciliation and rehabilitation. We needed to consider the fear that was within the people in the Vaal Triangle of coming forward to tell of their experiences concerning the events and the incidents of the apartheid era. The [Commission] helped many of our people to break the shells of their griefs and fear that they had lived with in the past many years. It's the intervention of the [Commission] that brought about the dignity of the people that was lost during the political era in our country. People had no one to listen to their griefs or pay attention to some of those griefs until the establishment of [Commission] came into being. Then many of the victims came forward and started, for the first time, to talk about their past griefs... [edited]

15 The diversity of individual experiences was significant, certain of which vividly highlighted the long, difficult road to healing.

16 Ms Eleanor Juqu told

Reference 61 - 0.01% Coverage

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few months has been that some of the women whose wounds you opened – we did not pay enough time or give them enough opportunity to heal once they left these halls. I have been to Cape Town where there were hearings, Chairperson. I have been to Port Elizabeth. I have been to King William's Town. There are wounds that have been left gaping. It may not be the duty of the [Commission] alone; it may be the duty of the public, of all of us; but those wounds, they need to be addressed, Chairperson. You cannot open them in this hall and leave them gaping. Somebody has got to take responsibility.

19 A further cause of concern was the inevitably long delay between victims' testimony at hearings and the implementation by the state of the Commission's recommendations on reparations and rehabilitation.

In a submission to the health sector hearing in Cape Town, Professor M Simpson, a psychiatrist specialising in post-traumatic stress disorder, raised a further concern: There has been far too little genuine debate about the nature of social healing and what surely promotes it. Truth is one essential component of the needed social antiseptic which could cleanse the social fabric of the systematised habit of disregard for human rights, but it needs to be an examined truth; it needs to be considered, thought about, debated and digested and metabolised by individuals and by society. Failure to comprehend recent suffering is too often, in the studies I have made, the seed of future suffering.

Decriminalisation

20 Individual and social

Reference 62 - 0.01% Coverage

20 Individual and social healing are lengthy, complex processes, of which the restoration of human dignity must be seen as an essential part. One of the most important contributions of the Commission was to help decriminalise the actions of the majority of those victims who opposed the former state. During the uprisings in the 1980s, in particular, thousands of young people were sentenced to prison for arson, public violence or attempted murder. An extract from a Ministry of Foreign Affairs secret memorandum to all members of the State Security Council (SSC), dated 12 November 1984, is significant in this regard – illustrating some of the ways in which political opposition was criminalised as part of the ‘total strategy’ against the ‘total onslaught’:

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Reference 63 - 0.01% Coverage

that you can salute them.

23 Mr Richard Steele, a conscientious objector during the apartheid era, confirmed the healing power of decriminalisation at the special hearing on compulsory military service in Cape Town:

On the 25th of February

Reference 64 - 0.01% Coverage

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Commissioner Wildschut: [That is] why we felt it is important that you too have the opportunity to tell your story today. I think that many people say, looking back they acknowledge the fact that they didn’t give you that opportunity and didn’t recognise your pain and your grief. People are saying today that it is important for reconciliation and for healing to take place; that we begin to acknowledge that you too went through a lot of suffering. How do you feel about the fact that people are now beginning to say that they would like to work towards reconciliation first by beginning to acknowledge that you yourself have suffered? Ms Sethwale: I feel I am already dead and that this process will be a very long and time-consuming one. It will take a lot of effort to make me entirely normal again because I have actually become quite used to my pain and place where I find myself currently. I don’t bear any grudges against anybody. But if you lose your confidence and your faith in other people, it is very hard to restore. My faith in my fellow human being has been shattered, but I don’t bear anybody any grudges.

Reference 65 - 0.01% Coverage

29 A particularly complex healing process is involved in restoring trust where someone has been falsely accused of being a spy or an informer. In a number of cases, the Commission helped to restore the dignity of those who were thus falsely accused. This is illustrated by the testimony of Ms Evelina Puleng Moloko on the 'necklacing' of her sister, Maki Skosana, after the latter was suspected of being involved in the killing of a number of youths when booby-trapped hand grenades blew up in their hands. Ms Moloko told her story at the Duduza human rights violations hearing:

Maki was a Comrade. She

Reference 66 - 0.01% Coverage

the perpetrators at this time?

Ms Savage: It's a difficult question, but I honestly feel that, there but for the grace of God go I. I really don't know how I would have reacted if I had been in their situation. I know ... that's about all I can say.

Ms Crichton: Is there – and this is my last question to you – is there anything that you were hoping the Commission will do for you? Ms Savage: Really there's nothing in particular that I would like the Commission to do for me. I think it's fantastic that we're having the Commission. I think the idea that speaking out causes healing – I think that is really a wonderful idea ... and I really hope that healing comes to everybody. You know there are people here who have had far worse problems that I could ever have.

Panel Member: Is it important for you to have the identity – if the Commission can assist you to do so, to find out – is it important for you to have the identity of the people who are responsible? Ms Savage: It's not important to me, but – and I've said this to many people – what I would really, really like is, I would like to meet that man that threw that grenade in an attitude of forgiveness and hope that he could forgive me too for whatever reason. But I would very much like to meet them. Archbishop Tutu: Thank you, I just want to say, we are, I think, a fantastic country. We have some quite extraordinary people. Yesterday, I had spoken about how proud I was to be black in seeing the kind of spirit that people showed in adversity, and now we're seeing another example, and I think it just augers so wonderfully well for our country. We thank you for the spirit that you are showing and pray that those who hear you, who see you will say, "Hey, we do have an incredible country with quite extraordinary people of all races".

40 Ms Savage's wish was

Reference 67 - 0.01% Coverage

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Chairperson: Thank you very much for taking the trouble to come to us. Our sympathy goes to you for all the hurt that you had to go through. What we are going to try and do according to the powers that we have, we are going to find the truth and medicine that will heal our country to make us one – something that will unite all of us and make us one, so that we can have reconciliation. Thank you very much for having sympathy for other people while you have your own problems and your own hurt. That is called humanity. Something that we are trying for our country to have, and everybody should have humanity.

That is what we are trying to have now so that everybody can stop being selfish. Thank you very much.

Witness: Thank you, Bishop, but I am sorry there is something else that I would like to ask. Do not take me wrong my Bishop, you cannot make peace with somebody who does not come to you and tell you what he has done. We will have peace only when somebody comes to you and says, this is what I did. I did this and this and that and that. If they do not come, if we do not know who they are, we would not be able to.

But now I will forgive somebody who has. That is the whole truth, sir. We take it that the people who are listening and the people who are coming to the Commission will be touched as well. Their conscience will tell them that if they want forgiveness they should come and expose themselves so that they can also get the healing that the victims are getting. Unidentified: This is why we are trying to investigate the truth. Thank you. Witness: Thank you, Bishop, but there is something more. I do not want to lie to this house. Yes, Bishop, you are my Bishop. I will not be able to forgive anyone until I know who they are. Then I will shake their hands. Otherwise, I will not be able to forgive somebody that I do not know."

Reference 68 - 0.01% Coverage

to become reconciled", Ismail said.

64 Afterwards, Clarence told reporters that he could not comprehend the full extent of the healing that had taken place at the meeting.

Reference 69 - 0.01% Coverage

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atrocious deeds and had made a request for forgiveness. He had also reconciled himself with God and was a member of the Rhema Church. At the same time, the community of Trust Feed was still in pain and needed time to heal its wounds. It had, however, indirectly paved the way for forgiveness by asking Captain Mitchell to commit himself to playing a part in the reconstruction of the Trust Feed community as an overt act of repentance.

75 The Commission facilitated the

Reference 70 - 0.01% Coverage

major responsibility for ultimate reconciliation.

81 Reconciliation at the meeting went beyond this, however, and led to a healing of community tensions between ANC and IFP members. During the meeting, leaders of both parties expressed a great willingness to work together as a united community and committed themselves to follow-up meetings.

82 There were, however, problems

Reference 71 - 0.01% Coverage

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paralysing her from the waist down. After the hearing she said she now felt more healed by the experience of confronting her assailants and she had overcome her anger at not being able to walk or to complete her studies. At end of the meeting, the residents took a unanimous vote to forgive the members of the hit squad. All parties embraced and shook hands. For the residents of Esikhawini the nightmare was finally over.¹³

Reconciliation in Upington, Northern Cape

Reference 72 - 0.01% Coverage

■ RESTITUTION OR REPARATION

98 The previous two sections illustrated the healing potential of sincere apologies. A sure sign of sincerity is a commitment to restitution or reparation. The following statements from the Commission's hearings capture the vital importance of restitution as part of the reconciliation process. At the public announcement of

Reference 73 - 0.01% Coverage

Church in the Western Cape:

Along with our church, we also began to work actively towards reconciliation involving seeking forgiveness for the evil of apartheid and making financial restitution. To cut a long story short, we are at present extensively involved in Khayelitsha in the Western Cape. We have planted a non-racial church. The white folk that are part of this church have committed themselves to racial reconciliation in a practical way, not just in theory. We are involved in two pre-schools and are seeking to launch projects to empower the community. We are also involved in a housing project in Tambo Square, Tambo Village and have seen the hand of God really moving in terms of bringing together white and black and healing the divisions and enmity of the past. I did not feel I needed to apply for amnesty for I personally did not kill anyone. I do feel, however, that I was part of the overall strategy of destabilisation during the apartheid years; and it was because of that, that I've come forward with this account. And I've also made the information available because I have been very disappointed to see the lack of courage that has been shown by many in the defence force in terms of owning up to deeds like this in the past. I really feel that as a South African and as a Christian pastor that there's a tremendous hope for this nation if individuals can find the grace to speak the truth and be agents of reconciliation as we face the future together.

105 He went on to

Reference 74 - 0.01% Coverage

Kroma, Mayor of Oudtshoorn, said:

I am saying that we have a democratically elected municipality in this town. And that democratically elected municipality has got a task and the task of making sure that we play a major role in the reconciliation of our people in this country. One of the major roles that we have to play and that you must play in that municipality is to make sure that you participate in the whole issue of reparations and the healing of our people in this town. Because if our people are not healed, you are not going to be able to have a community to lead at the end of the day. We must and we are compelled to play a role at that level. I am saying this, and I know that I am saying this on behalf of the majority of people in this town of ours, and I know that I am saying that on behalf of the majority of the Councillors who are within the Council. As I mentioned that it is our task. People who are here who for the past three days have been part of this whole endeavour. I think what we need to

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Reference 75 - 0.01% Coverage

can do for our town.

There were people of the opinion that there can be no ways in which the people who were formally oppressed can reconcile within ourselves alone. We need to take our brothers and sisters in hand and bring them along with us. Even if that meant that we have to do that on a day to day basis and pursue and continue because it is very, very important for us to move together. Let me further say that I hope that this is not the end of the whole process. That I hope that this is the first step towards healing and that with [the] step [taken] today we are going to form something concrete that is going to lead to us having a town that is healed.

Let me further say that

Reference 76 - 0.01% Coverage

engaging in a reconciliation process.

Some of these issues (truth, empowerment, healing, and a vision of a new society) will never be completely resolved, and some will be extensively addressed by a reconciliation process. Before such a process starts, however, there needs to be some substantial progress in meeting some of these preconditions.

Reconciliation involves various stages of

Reference 77 - 0.01% Coverage

INITIATIVES AS THE COMMISSION CLOSED

In the faith community: the CPSA in KwaZulu-Natal Attempts are now being made to rectify these long-standing inequities within the life of our church. Black advancement into leadership roles has been significant, but still, within our church structures, we are significantly dependant on white skill and expertise which can easily look and feel like white power blocking the aspirations of black people. A transformation process is underway, spearheaded by a recently created black Anglican forum. This will promote and facilitate an adjustment process for the CPSA, as it moves into the new millennium, seeming to provide a new authenticity for our life together as a church, setting us free to be more truly African in the broadest sense, to engage in our mission and ministry in a more authentic incarnational way. Chairperson, this is one of the ways in which our denomination sees its commitment to the future of this country and this sub-continent. To be a transformed church under God, serving a transformed society. Central to that task will be our desire to contribute to a continuing process of healing and costly, not cheap, reconciliation. I speak as a church leader now in a province which has seen well over 15 000 politically motivated killings in a decade of traumatic transition. The healing of the resultant wounds, let alone the other wounds, which are the legacy of apartheid, will engage the faith communities and others for a long time to come. One of the things which the KwaZulu-Natal Leaders Group is planning for 1998, is a series of pastoral

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visits to places of pain where, in the company of local communities, liturgies of healing and cleansing will occur and symbolic actions will take place to facilitate reconciliation. Similarly, trauma workshops and workshops of repentance and restitution are available in our province to enable people bruised by a

divided past to come together in a wholesome healing atmosphere in the presence of skilled facilitators which seem so essential to finding new hope for their lives... it's quite difficult to encourage people to participate in what is involved in that, but assisted by the insights and contribution of Father Michael Lapsley, we have engaged upon a process whereby people across the parish boundaries, as my brother Bishop was saying, have come together, normally in fairly small groups so that there can be an interchange of depth, have come together over a weekend to undertake an experience which involves actually telling one another stories. And out of that process of listening to one another, finding a new measure of healing and then gathering all that together into an act of Eucharistic worship at the end of the weekend. These have been remarkable successful as a supplement if you like, something complementing our whole truth and reconciliation process in the nation.¹⁶

In the health sector: a

Reference 79 - 0.01% Coverage

in these last few weeks.

A great deal of hard work though, and creative thinking will undoubtedly be needed if members of the faculty are to be reconciled with one another. The privileged members of the faculty, who were not the victims of apartheid in the teaching hospital settings, must listen to the accounts of their black colleagues and former students. They must be reminded of the many ways in which they wittingly or unwittingly collaborated with the system. They must be prepared to experience and share some of the pain and hurts which their colleagues of colour experienced because of an accident of birth. In such a process, we believe we will all undergo changes and experience healing, and only

¹⁶ Bishop Michael Nuttall, faith

Reference 80 - 0.01% Coverage

FOREWORD BY ARCHBISHOP DESMOND TUTU

This Report is the culmination of a remarkable effort by extraordinary people, and I want to begin by paying a warm tribute to the Commission's staff, committee members and commissioners. At this time in particular, we give thanks for those staff who, under the direction of Commissioners Hlengiwe Mkhize, Denzil Potgieter and Yasmin Sooka, have given such meticulous attention to bringing the project to finality, to the extent of providing us with summaries of the cases of some twenty thousand people declared to have suffered gross human rights violations in the period between 1960 and our first democratic election. We owe a very great debt of gratitude to Sue de Villiers who, with her editorial colleagues, working under considerable pressure, did wonders to produce this codicil on time. Thank you, thank you. It has been an incredible privilege for those of us who served the Commission to preside over the process of healing a traumatized and wounded people.

We are also deeply grateful

Reference 81 - 0.01% Coverage

which the rest are measured.

We hope that the completion of the Commission's Report brings a measure of closure to the process. I regret that at the time of writing we owe so much by way of reparations to those who have been declared victims. The healing of those who came to us does hinge on their receiving more substantial repara

ations and I would be very deeply distressed if our country were to let down those who had the magnanimity and generosity of spirit to reveal their pain in public. I appeal to the Government that we meet this solemn obligation and responsibility, and I should like to express appreciation that the Minister of Finance has made it clear that he still regards reparations as unfinished business.

Those who brought to birth

Reference 82 - 0.01% Coverage

all is said and done.

We have been privileged to help to heal a wounded people, though we ourselves have been, in Henri Nouwen's profound and felicitous phrase, 'wounded healers'. When we look around us at some of the conflict areas of the world, it becomes increasingly clear that there is not much of a future for them without forgiveness, without reconciliation. God has blessed us richly so that we might be a blessing to others. Quite improbably, we as South Africans have become a beacon of hope to others locked in deadly conflict that peace, that a just resolution, is possible. If it could happen in South Africa, then it can certainly happen anywhere else. Such is the exquisite divine sense of humour.

Volume

Reference 83 - 0.01% Coverage

ammes

16. The establishment of government-led community-based services and activities is aimed at promoting the healing and recovery of individuals and communities affected by human rights violations. As many victims were based in communities that were subjected to systemic abuse, the RRC identified possible rehabilitation programmes and recommended a series of interventions at both community and national level. These included programmes to demilitarise youth who had been involved in or witnessed political violence over decades; programmes to resettlement the many thousands displaced by political violence; mental health and trauma counselling, as well as programmes to rehabilitate and reintegrate perpetrators of gross violations of human rights into normal community life.

Institutional reform

Reference 84 - 0.01% Coverage

wrong done to another person.

b It is based on reparation: it aims for the healing and the restoration of all concerned – of victims in the first place, but also of offenders, their families and the larger community.

c It encourages victims, offenders

Reference 85 - 0.01% Coverage

cycle of injustice and violence.

REPARATIONS AS A VEHICLE FOR RECONCILIATION AND HEALING

71. The

Reference 86 - 0.01% Coverage

72. Dr Yael Danieli, director of the Group Project for Holocaust Survivors and their Children and director of the Centre for Rehabilitation of Torture Victims in New York, suggests that silence is the most common way society responds to the survivors of trauma. Because most people find trauma overwhelming, they choose to avoid dealing with it. Unfortunately such avoidance further isolates the individual or the community, entrenching the feeling of alienation and vulnerability often experienced by those who have been in the hands of torturers and killers. The silence may leave the 'sufferers' with no option but to repress their pain, thereby delaying the desired complex healing process from being initiated.

73. The Commission's Final Report

Reference 87 - 0.01% Coverage

of the links between them.

Many years ago, Albert Luthuli, the first South African recipient of the Nobel Peace Prize, articulated a vision of South Africa as 'a home for all her sons and daughters'. This concept is implicit in the Interim Constitution. Thus, not only must we lay the foundation for a society in which physical needs will be met; we must also create a home for all South Africans. The road to reconciliation, therefore, means both material reconstruction and the restoration of dignity. It involves the redress of gross inequalities and the nurturing of respect for our common humanity. It entails sustainable growth and development in the spirit of ubuntu ... It implies wide-ranging structural and institutional transformation and the healing of broken human relationships. It demands guarantees that the past will not be repeated. It requires restitution and the restoration of our humanity – as individuals, as communities and as a nation.⁶⁶

74. The policy proposed by

Reference 88 - 0.01% Coverage

healing and recovery of individuals and communities. Institutional, legal and administrative reforms are designed to prevent the recurrence of human rights abuses.

75. Speaking at a series of workshops hosted by the Commission in Gauteng, KwaZulu-Natal and the Western Cape, Dr Danieli warned that failure to act will cause South Africans to pay for the legacy of political violence in the future. She proposed that healing and reparation in South Africa should be prioritised as a cornerstone for transformation beyond the life of the Commission, and should take place at individual as well as community (school, church, workplace) and national levels. In the words of Wole Soyinka:

Reference 89 - 0.01% Coverage

1. The Truth and Reconciliation Commission (the Commission) seized the imagination of many South Africans and, from the start of its work, initiatives aimed at healing and reparation sprang up all over the country. They provide an example of the enormous value of the role of civil society in the work of bringing about the healing and reconciliation our society so urgently needs. They also demonstrate the fact that reparation is a multi-faceted process and can be approached from many sides by many people. In other words, it needs to be seen as a national project to which we are all committed as South Africans.

C R E A T I V E A P P R O A C H E S T O R E P A R A T I O N A N D H E A L I N G 2.

T h e r e a r e m a n y e x a m p l e s o f o r g a n i s a t i o n s , i n d i v i d u a l s , a r t i s t s a n d e v e n t s t h a t h a v e u s e d c r e a t i v e a p p r o a c h e s t o b e g i n t o a d d r e s s t h e i s s u e s o f h e a l i n g a n d r e p a r a t i o n . T h a t t h e y h a v e s e l d o m b e e n g i v e n t h e s a m e a m o u n t o f p u b l i c i t y a s t h e C o m m i s s i o n i t s e l f d o e s n o t d e t r a c t f r o m t h e i r i m p o r t a n c e . I t w o u l d b e t r u e t o s a y t h a t s o m e o f t h e m o s t p r o f o u n d e x p e r i e n c e s o f r e c o n c i l i a t i o n , a c k n o w l e d g m e n t a n d h e a l i n g h a p p e n e d i n i n t i m a t e s p a c e s a w a y f r o m t h e p u b l i c g a z e . T h i s i s a s i t s h o u l d b e , s i n c e i t i s i n t h o s e i n t i m a t e s p a c e s t h a t p e o p l e s ' m o s t p o w e r f u l e m o t i o n s r e s i d e . M a n y o f t h e s e i n i t i a t i v e s h a v e a g r e a t i m p a c t o n p e o p l e s ' l i v e s b e c a u s e d e t a i l s o f t h e v i c t i m ' s e x p e r i e n c e a n d i n t e r a c t i o n s b e t w e e n p a r t i c i p a n t s c a n b e f r e e l y e x p r e s s e d .

Reference 90 - 0.01% Coverage

10. Far from being simply a forum for profound moments of healing, the play has also proved a catalyst for expressions and questions that were often not articulated in the context of the Commission, especially those that were conflictual or a n t i - r e c o n c i l i a t o r y . While performing in South Africa, a youth expressed his sense of injustice at having to witness lies by perpetrators, asking, 'How do they expect us to feel?' In some instances, when the play was touring London and Great Britain, there were exchanges and debates between members of the audience about who had benefited from apartheid.

Reference 91 - 0.01% Coverage

The Healing of Memories Pro j e c t

12. The Healing of Memories Project is based in Cape Town and was established to facilitate the healing process of individuals and communities. It originated as the Chaplaincy Project of the Trauma Centre and is now the Institute of Healing of Memories.

13. One of the main techniques used by the project is workshops. The workshops w e r e d e v e l o p e d b y t h e R e l i g i o u s R e s p o n s e t o t h e C o m m i s s i o n , n o w t h e C e n t r e f o r U b u n t u a n d t h e H e a l i n g o f M e m o r i e s .

Reference 92 - 0.01% Coverage

15. The collective and uniquely spiritual focus of this initiative marks it as one of the m o r e p r o f o u n d t r e a t m e n t s o f t h e c h a l l e n g e o f h e a l i n g .

The Khumbula Pro j e

Reference 93 - 0.01% Coverage

7. Besides, even if South Africa had unlimited r e s o u r c e s a t i t s d i s p o s a l , m u c h o f t h e d a m a g e t h a t h a s t a k e n p l a c e i s i r r e p a r a b l e . H u m a n d e v e l o p m e n t i n t h e c o n t e x t o f a b u s e a n d v i o l a t i o n i s n o t i n f i n i t e l y r e p a r a b l e , a n d p a r t o f t h e t a s k f o r h e a l i n g i n S o u t h A f r i c a l i e s i n a c c e p t i n g w h a t c a n n o t b e d o n e .

8. The acceptance of limitations

Reference 94 - 0.01% Coverage

236. In particular, conflicts that had divided families showed evidence of healing relationships.

Reference 95 - 0.01% Coverage

My soul will cry no more, for though hearts are free to be stopped, for my eyes are free to be closed, for my feet will walk no more, but if my present is for the struggle of letting my friends in the hands of Buthelezi, who I am. Mothers, fathers, sons, daughters, brothers and sisters, I remember the spirit of Gqozo, who said the blood will heal the broken soul. Who I am. Some call me uklova, for though that is true, I am the son of the free are a .

I am the son o

Reference 96 - 0.01% Coverage

frequently face in such situations;

ensuring that families of persons unaccounted for benefit from support programmes in order to adapt to their altered situations and come to terms with events. Psychological support and, whenever necessary and feasible, psychiatric treatment should be provided to those in need. As far as possible, programmes should be built on local health and healing systems, and

encouraging family networks and

Reference 97 - 0.01% Coverage

1. The Truth and Reconciliation Commission (the Commission) undertook a number of exhumations with the aim of providing healing to the families of victims. When successful, exhumations allowed families to retrieve the last physical remains of their loved ones, so that they could bury them according to ceremonies of their own choice. In this way, many families could begin the process putting to rest the painful questions and memories that had haunted them for so long.

The cases of Barney Richard

Reference 98 - 0.01% Coverage

112. It is only the next that exhumations may contribute to a process of healing. 30 Shari Eppel, Amani Trust, Healing the dead to transform the living, I C R C / The Missing/10.2002/EN/3. VOLUME 6 SECTION 4 CHAPTER 2 PAGE 569

Volume

Reference 99 - 0.01% Coverage

to deal with these matters.

'HEALING THE MEMORY' CONFERENCE

14. The Commission recommends and urges that government convene an urgent conference aimed at healing the memory in respect of those who did not return.

CONFERENCE DEDICATED TO THE FA

Reference 100 - 0.01% Coverage

"I showed the doctor the marks on my right wrist and on my right shin which was still very prominent. The doctor was extremely rude. He said he could see that these were handcuff marks but these had been healed and that I was not feeling any pain and that I was wasting everybody's time. He wrote something on that document. I was not allowed to explain anything because he was extremely rude and hostile."

<Files\\CANADA\\CANADA_TRC Report of the Truth and Reconciliation Commission of Canada_The Survivors Speak> - § 4 references coded [0.12% Coverage]

Reference 1 - 0.02% Coverage

came into effect in 2007.

That agreement provided for a payment to all former students who resided in federally supported residential schools, additional compensation for those who suffered serious personal harm, a contribution to the Aboriginal Healing Foundation, support for

Reference 2 - 0.03% Coverage

And I also remember my mom picking up this medicine. It would, like, if we had any cut, or open wound, she would use this, like a ball, like, sort of a fungus ball, and she would open it, and she would put it on our wounds and whatever, and would heal, you know, real fast. And, and she knew all her traditional medicines.

Reference 3 - 0.04% Coverage

went home for the summer,

her grandmother would teach her about traditional ways of healing. My grandmother would saddle a horse for me, telling me, "Go get this medicine for me up on the hill." She'd name the medicine, and I was, like, eight years old, I'd get on a horse, and I'd go all by myself, and I'd get the medicines. I know which medicines she's talking about. I'd get off my horse, and I'd put some in the sack, and I'd have to go look around for a big rock, so I can get back on my horse again.

One year, she returned to

Reference 4 - 0.04% Coverage

religious education was one of

the key benefits of residential schooling. Mary Stoney was proud of both the religious training she received at residential school and the skills she took away from her education. "I learned a lot of good things at the residential school over the years, my church beliefs and culture has brought happiness and healing to my family."313 Elizabeth Papatie said she learned important skills at the Amos, Québec, school. "I learned to look after myself, to dress properly, and to, to brush my hair, and to be nice and

Reference 1 - 0.01% Coverage

a vision for the future.

Our Calls to Action, therefore, should not be viewed as a national penance, but as a second chance at establishing a relationship of equals. This final report marks not the close but the beginning of a journey towards a more just, fairer, and more courageous country. We all have the opportunity to show leadership, courage, and conviction in helping to heal the wounds of the past. What we do now and in the years ahead matters not only for us today, but also for the generations to come and

Reference 2 - 0.01% Coverage

revealed. Canadian laws created resi-

dential schools. It belongs to all, including newcomers, to do something about the better-understood consequences today. I hope what we have learned will be widely heard, respectfully taught, and perpetually commemorated, lest we forget. I hope that patience, compassion, and skilled care will support those still in the midst of gut-wrenching healing journeys; that school-threatened languages revive; and that Indigenous and publicly elected leaders begin to meet regularly in normalized spaces for collaborative decision making, respecting sacred covenants and binding Treaties. I hope that we acknowledge the real 'Two Solitudes' of Canada today—the Indigenous and non-Indigenous peoples—and devote ourselves to closing the glaring educational, economic, and socio-political gaps between them. May Canada be enriched in

Reference 3 - 0.01% Coverage

to as "consumption," because of the way patients wasted away. Scrofula was called the "king's evil" in France and England because it was believed that the king or queen had the power to heal the infection simply by touch. This belief dated back to the fifth century and continued to the early eighteenth century. Tuberculosis was not the only wasting disease prevalent in the nineteenth century. Cases that were diagnosed as consumption might well have been, for example, cancer or silicosis. Similarly, many illnesses that were caused by tuberculosis bacteria were thought to be unrelated to consumption.⁶

Reference 4 - 0.01% Coverage

traders brought a The disease

reached epidemic proportions among First Nations only in the 1880s as the federal government was forcing them into cramped housing on isolated reserves with inadequate sanitation. At a time when traditional food sources such as the buffalo were disappearing, the government failed to provide the supports promised in the Treaties, which were necessary to allow First Nations to make a quick and effective transition to new economic activities. At the same time, Aboriginal governance structures and processes were placed under the authority of Indian agents, and their spiritual and healing practices were

attacked by missionaries and government. One of the most extensively studied examples of this process is the health experience of people in the

Reference 5 - 0.01% Coverage

When we are getting discouraged and in need of healing, we must remember those people who helped us. In particular, I think of my friend, Mabel Star. There was much laughter amongst the children, a sustaining factor. We also comforted one another from the loneliness. In September, we took turns crying. In spite of some of the 'bullying' that went on, we established life long friendships.³

Reference 6 - 0.01% Coverage

traditional healers. However, it was not illegal to practise medicine without a licence in Canada, providing the patient was not harmed and the service was provided for free. A reciprocal exchange of goods was part of the healing ceremony, but these ceremonies were generally held in private, making prosecution nearly impossible.⁸⁰
As part of their schooling

Reference 7 - 0.01% Coverage

of their schooling, residential school students were told to spurn traditional healers. The fact that members of her family had sought the help of a traditional Carrier First Nation healer in the summer of 1927 filled Fraser Lake, British Columbia, student Mary John with dread: "I could imagine Sister Superior with the willow switch, standing me up in front of the whole school and thrashing me because my relatives believed they could be healed in the Carrier way."⁸¹
It was not until after

Reference 8 - 0.01% Coverage

22. Callahan, "On Our Way to Healing," 65. 23. TRC, NRA, Library and Archives Canada, RG10, volume 3674, file 11422, E. Dewdney to Reverend Thomas Clarke, 31 July 1883. [120.06668]

Reference 9 - 0.01% Coverage

119. Moine, My Life in a Residential School, n.p. 120. Callahan, "On Our Way to Healing," 64. 121. Callahan, "On Our Way to Healing," 76. 122. Graham, Mush Hole, 459. 123. TRC, NRA, Library and Archives Canada, RG10, volume 6040, file 160-4, part 1, R. B. Heron to Regina Presbytery, April 1923. [AEMR-016371]

Reference 10 - 0.01% Coverage

of Battleford Industrial School," 451.

30. Wasylow, "History of Battleford Industrial School," 454. 31. Callahan, "On Our Way to Healing," 108. 32. Callahan, "On Our Way to Healing," 116. 33. Barman, "Separate and Unequal," 113–116. 34. Mrs. Mary Hickman, Chilliwack, 17 December 1983, quoted in Barman, "Separate and Unequal," 116. 35. Graham, *Mush Hole*, 431

Reference 11 - 0.01% Coverage

102. Callahan, "On Our Way to Healing," 74. 103. Callahan, "On Our Way to Healing," 93. 104. Wasylow, "History of Battleford Industrial School," 467. 105. Wasylow, "History of Battleford Industrial School," 468. 106. Wasylow, "History of Battleford Industrial School," 470. 107. Graham, *Mush Hole*, 451. 108. Graham, *Mush Hole*, 359. 109. Graham, *Mush Hole*, 361. 110. Informant B, quoted in Fiske, "Life at Lejac," 255. 111. Moran, *Stoney Creek Woman*, 59. 112. TRC, NRA, Library and Archives Canada, RG10, volume 6205, file 468-1, part 1, M. Benson to Deputy Superintendent General of Indian Affairs, 28 November 1902. [MER-000328]

Reference 12 - 0.01% Coverage

168. Callahan, "On Our Way to Healing," 69. 169. TRC, NRA, Library and Archives Canada, RG10, volume 6057, file 265-10, part 1, Copy of Catherine Sacks Statement, n.d. [SRS-000280-0004]

Reference 13 - 0.01% Coverage

73. Wasylow, "History of Battleford Industrial School," 452–454. 74. Callahan, "On Our Way to Healing," 53. 75. Graham, *Mush Hole*, 446. 76. TRC, NRA, The United Church of Canada Archives, Toronto, Acc. No. 1979.199C, box 2, file 6, Andrew Baird to Hamilton Cassells, 9 January 1893. The letter discusses the shift from full funding to per capita funding, and notes that the church believes the grant should be \$140; the government, \$120. [RIS-000455] Acc. No. 1979.199C, box 4, file 52, A. J. McLeod to Assistant Commissioner, Regina, 13 April 1895. This letter states that the dietary scale dates from 1891. [RIS-000148-0003]

Reference 14 - 0.01% Coverage

see Graham, *Mush Hole*, 368.

105. Brass, *I Walk in Two Worlds*, 24. 106. Brass, *I Walk in Two Worlds*, 25–26. 107. Wasylow, "History of Battleford Industrial School," 481. 108. Canada, Annual Report of the Department of Indian Affairs, 1904, 383. 109. Graham, *Mush Hole*, 455. 110. Graham, *Mush Hole*, 441. 111. Callahan, "On Our Way to Healing," 109. 112. TRC, NRA, Library and Archives Canada, RG10, volume 6258, file 576-10, part 9, Mrs. George Perger to Indian Affairs, 18 November 1935. [NCA-011504-0002] 113. See, for examples: TRC

Reference 15 - 0.01% Coverage

15. Callahan, "On Our Way to Healing," 54. 16. Callahan, "On Our Way to Healing," 113. 17. Canada, Annual Report of the Department of Indian Affairs, 1893, 178. 18. Moine, *My Life in a Residential School*, n.p. 19. TRC, NRA, Library and Archives Canada, RG10, volume 6205, file 468-1, part 1, M. Benson to Deputy Superintendent General of Indian Affairs, 28 November 1902. [MER-000328]

Reference 16 - 0.01% Coverage

28 November 1906. [PAR-000985]

44. TRC, NRA, Kelleher, Accession No. 705, Tape 1, Track 1, no date. [OMS-000283] 45. Callahan, "On Our Way to Healing," 118. 46. Wasylow, "History of Battleford Industrial School," 452. 47. TRC, NRA, Library and Archives Canada, RG10, volume 1346, Microfilm reel C-13916, G. Donckele to H. W. Lomas, 2 January 1891. [KUP-004252]

Reference 17 - 0.01% Coverage

1. Graham, *Mush Hole*, 438. 2. Graham, *Mush Hole*, 366. 3. Callahan, "On Our Way to Healing," 80. 4. TRC, NRA, Library and Archives Canada, RG10, volume 6255, file 576-1, part 1, Charles J. Eagle to Indian Commissioner, Regina, 21 December 1895. [BRS-000186-0001.]

Reference 18 - 0.01% Coverage

10. Graham, *Mush Hole*, 359. 11. Graham, *Mush Hole*, 369. 12. Callahan, "On Our Way to Healing," 71. 13. Callahan, "On Our Way to Healing," 53. 14. TRC, NRA, Library and Archives Canada, RG10, volume 6193, file 462-10, part 3, A. J. Vale to T. J. Godfrey, 9 November 1939. [CRS-001330-0001]

Reference 19 - 0.01% Coverage

2. Kennedy, *Recollections of an Assiniboine chief*, 54. 3. Mountain Horse, *My People the Bloods*, 15–16. 4. Callahan, "On Our Way to Healing," 39–40. 5. Ford, *Smoke from Their Fires*, 93–94. 6. Kennedy, *Recollections of an Assiniboine chief*, 54. 7. Calf Robe, *Siksika*, 7. 8. Rutherford, *Women and White Man's God*, 39. 9. Butcher, *Letters of Margaret Butcher*, 31.

Reference 20 - 0.01% Coverage

R. H. Cairns. [EGN-008030]

60. Wasylow, "History of Battleford Industrial School," 449. 61. Wasylow, "History of Battleford Industrial School," 454. 62. Graham, *Mush Hole*, 430. 63. Callahan, "On Our Way to Healing," 68. 64. Graham, *Mush Hole*, 368. 65. Provincial Archives of British Columbia, Transcript Disc # 182, Mary Englund interviewed by Margaret Whitehead, 31 July 1980, PABC No. 3868.

Reference 21 - 0.01% Coverage

70. Cole and Chaikin, *Iron Hand*, 101–102. 71. Cole and Chaikin, *Iron Hand*, 111–112. 72. Cole and Chaikin, *Iron Hand*, 116. 73. Cole and Chaikin, *Iron Hand*, 117–118. 74. Cole and Chaikin, *Iron Hand*, 122–123. 75. Brass, *I Walk in Two Worlds*, 25. 76. Callahan, "On Our Way to Healing," 75. 77. Callahan, "On Our Way to Healing," 74. 78. Callahan, "On Our Way to Healing," 75. 79. Canada, Annual Report of the Department of Indian Affairs, 1898, 338. 80. Pettipas, *Severing the Ties*, 122. 81. Moran, *Stoney Creek Woman*, 69. 82. Moran, *Stoney Creek Woman*, 73.

Reference 22 - 0.01% Coverage

220. Yeomans, *His Healing Power*, 3–11. 221. Opp, "Lord for the Body," 92, 197. 222. Canada, Annual Report of the Department of Indian Affairs, 1900, 109. 223. Canada, Annual Report of the Department of Indian Affairs, 1901, 80. (Charlotte Amelia's name is mistakenly given as Annie in the annual report.)

Reference 23 - 0.01% Coverage

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Reference 25 - 0.01% Coverage

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<Files\\CANADA\\CANADA_TRC TheFinal Report of the Truth and Reconciliation Commission of Canada_Volume 1B> - § 31 references coded [0.30% Coverage]

Reference 1 - 0.02% Coverage

experimentation and treatment of ear

disease among 165 pupils." From September 1953 to June 1954, there had been eighty pupils with ear troubles ranging from "slight deafness due to dry wax etc. covering the ear drum to complete destruction of both ear drums accompanied by profuse discharge." She said that there had been active disease in forty cases. "After using the drugs recommended by the Provincial Laboratory most of them seem to have recovered completely and are in much better general health." At the end of the school year, the ears of all the students at the school were checked. Of these, "126 were good and could be seen without clearing; 3

had small central perforations healing well; 10 were discharging, 3 of these were almost deaf with no ear drums, 6 had one ear drum gone, and one was draining through a perforation.”¹⁶⁹
In January 1955, she reported

Reference 2 - 0.01% Coverage

the complainant, her community, the Crown, and O'Connor agreed to an Aboriginal healing circle as an alternative to yet another trial. At the circle, O'Connor said he wanted “to apologize for my breach as a priest and my unacceptable behavior, which was totally wrong.”¹⁴⁴

The victim told the media

Reference 3 - 0.01% Coverage

pate in this healing circle to empower myself. I was able to confront him with the hurts and pains he has caused me. I have had to live with this pain for over 30 years.” Looking back on the experience of the preliminary hearing and the two previous trials, she said that she had been “victimized by the courts. They can be cold and calculating.”¹⁴⁵

Reference 4 - 0.02% Coverage

be given financial assistance in exploring the extent to which “civil legal relief is available in the form of an action in tort or negligence.” She felt that “due to the fact that class actions involve rigid guidelines of what constitutes a ‘Common Interest,’” this avenue should not be seriously explored. She called on the government of the Northwest Territories to negotiate with the federal government and the Roman Catholic Church to identify resources that could be “committed to healing, therapy and counselling services for former students and their families.” More directly, she called on the Northwest Territories government to provide counselling and support services to former students. She felt that a public inquiry into the events at the school should be held only if “negotiations with the Church and federal government do not proceed satisfactorily.”²⁴³ In June 1995, the Mounted Police announced that the Department of Justice had decided that “the evidence and circumstances do not support criminal charges.”²⁴⁴

Reference 5 - 0.04% Coverage

primarily on cases that actually made it to the courts and convictions, that residential students were abused in large numbers. The number of claims for compensation for abuse is equivalent to approximately 48% of the number of former students who were eligible to make such claims. The federal government and the churches failed in their responsibility to children. That failure was massive in size and scandalous in nature. The colonization and marginalization of Aboriginal peoples created a situation in which children were vulnerable to abuse, and civil authorities were distant, hostile, and skeptical of Aboriginal reports of abuse. As a result, there were very few prosecutions for abuse while the schools were in operation. Poor pay, poor screening, limited supervision, the reassignment of perpetrators, and the ‘normalization’ of abusive behaviour all increased the vulnerability of students to adult and student predators. It is also clear that

abuse was often 'hushed up': people were dismissed rather than prosecuted, parents were not informed, and children were not provided with supports or counselling. The police investigations that took place in the 1990s were almost invariably mounted in response to organized efforts on the part of the former students themselves. The province-wide investigation in British Columbia should have been replicated in the rest of the country. The thousands of victims of residential school abuse in every region of our country, as exemplified in this chapter, experienced childhood traumas with impacts that have endured throughout their lifetimes. It is a clear and absolute conclusion of the Truth and Reconciliation Commission of Canada that there is a critical, continuing need to ensure that counselling, treatment, and healing supports are made available to former students, their families, and communities, and that it is morally incumbent upon Canada to do so.

Reference 6 - 0.01% Coverage

created the Truth and Reconciliation Commission of Canada, and provided funding for commemoration initiatives and the Aboriginal Healing Foundation. The Settlement Agreement and the series of apologies by institutions that participated in the residential school

Reference 7 - 0.01% Coverage

coming years, play a central role in placing the issue of residential schools on the national agenda and negotiating the Settlement Agreement. An example of this work occurred in 1990, when the afn adopted a resolution calling for an apology and compensation from the federal government for damage done to Aboriginal languages and culture by the residential school policy, compensation for abuse, and funding for healing initiatives.²² The fact that the Special

Reference 8 - 0.03% Coverage

At the same time as the last of the residential schools closed, Aboriginal people and their organizations began to take steps to ensure that the legacy of the residential school system was placed on the national agenda. In the 1970s, a growing number of Aboriginal people began publishing memoirs that shared their experiences at residential schools. Early examples of such memoirs include Jane Willis's *Geniesh: An Indian Girlhood*, published in 1973; Anthony Apakark Thrasher's *Thrasher: Skid Row Eskimo*, published in 1976; and Alice French's *My Name Is Masak*, also published in 1976, Basil Johnston's *Indian School Days*, published in 1988, was another important contribution to this literature. In the 1990s, more memoirs and accounts were published, along with histories of the residential school system, such as Celia HaigBrown's *Resistance and Renewal: Surviving the Indian Residential School*, published in 1988; J. R. Miller's *Shingwauk's Vision: A History of the Native Residential Schools*, published in 1996; and John Milloy's *A National Crime: The Canadian Government and the Residential School System 1879 to 1986*, published in 1999. These books, which represent a sample of the numerous works published, highlighted the harsh discipline and cultural alienation that characterized life at residential schools, while celebrating individual triumphs of healing. Aboriginal political organizations expanded on these Survivor initiatives and continued the task of documenting

Reference 9 - 0.01% Coverage

An Interpretive Study of Residential

School Impact and Healing as Illustrated by the Stories of First Nations Individuals. Based on interviews with thirteen former students, the study illustrated how Survivors described the trauma of the residential school experience, and discussed that trauma within an Aboriginal framework of healing.⁴¹

It concluded that "the traumatic

Reference 10 - 0.03% Coverage

report emphasized that "the healing must begin ... the atrocities suffered by many in the residential school system must be addressed."⁴³ In 1992, the Nuuchahnulth Tribal Council (ntc), a body that coordinated political

action among the fourteen Nuuchahnulth First Nations on the west coast of Vancouver Island, undertook a major study of the impact of the residential schools on its members. In 1996, the ntc published *Indian Residential Schools: The Nuuchahnulth Experience*, a report that contained excerpts from 110 interviews with former students, as well as with several former teachers. The anthology focused on themes of the residential school experience, such as the impact of separation from family and home, the loss of native language and culture, and the abuse that was suffered. The anthology also shared Survivors' healing experiences as well as their attitudes towards litigation, financial compensation, and personal and institutional apologies. During this period, groups of Survivors were coming together to support each other

and create associations to provide spiritual healing, raise awareness of the abuse suffered by former students, and advocate for a just resolution to the legacy of the residential schools. In 1981, former students of the Shingwauk school in Sault Ste. Marie, Ontario, organized a reunion, which was held at the former school site. By then, the site was part of Algoma University.⁴⁴

The reunion inspired Michael Cachagee

Reference 11 - 0.01% Coverage

rcap's 1996 The report concluded

that "a full investigation into Canada's residential school system, in the form of a public inquiry established under Part I of the Public Inquiries Act, is necessary to bring to light and begin to heal the grievous harms suffered by countless Aboriginal children, families and communities as a result of the residential school system."⁵⁸

Reference 12 - 0.01% Coverage

to the Settlement Agreement • 559

compensation on a collective basis to enable Aboriginal communities to design and administer programs that assist the healing process and rebuild community life, and funding for the treatment of affected people and their families."⁶⁰ In response to the rcap report, the federal government issued *Gathering Strength: Canada's Aboriginal Action Plan*.⁶¹

Strength contained two significant components: the "Statement of Reconciliation" and the setting aside of \$350 million in funding for a community-based residential school healing strategy.⁶² delivered the "Statement of Reconciliation

Reference 13 - 0.01% Coverage

minister formally expressed regret for the negative impacts caused by the residential school system. The Aboriginal Healing Foundation (ahf) was established with a mandate to encourage and support community-based, Aboriginal-directed healing initiatives that addressed the legacy of physical and sexual abuse suffered as a result of the residential school system, including intergenerational impacts.⁶⁴ It was given a commit

Reference 14 - 0.01% Coverage

It was given a commitment of \$350 million in funding. The ahf funded numerous educational, spiritual, and healing projects all over Canada. Although Gathering Strength set up the first formal acknowledgement of responsibility by the federal government

Reference 15 - 0.01% Coverage

adoption of an approach that addressed both compensation and the need for healing and public education on the history and legacy of the residential schools.¹²¹

Reference 16 - 0.01% Coverage

7) That the Federal Representative will work and consult with the afn to ensure the acceptability of the comprehensive resolution, to develop truth and reconciliation processes, commemoration and healing elements and to look at improvements to the Alternative Dispute Resolution Process.¹⁶³

Reference 17 - 0.02% Coverage

wide range of topics, including confidentiality of the process, eligible schools and institutions, settlement implementation procedure, counsel fees, and the goals of healing and reconciliation.¹⁶⁹ Iacobucci also met with other stakeholders, including representatives from the British Columbia Survivors' Society, the Aboriginal Healing Foundation, the Native Women's Association of Canada, and the Grand Council of the Crees.¹⁷⁰ In 2006, the parties agreed to merge the existing class-action suits into a single class action in each of the nine jurisdictions in which they had been originally filed (British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Québec, Yukon, Nunavut, and the Northwest Territories). This action would be referred to as "Fontaine v. Canada

(Attorney General).” In this case, Phil Fontaine acted as the representative plaintiff on behalf of all former residential school students and the afn.¹⁷¹

Reference 18 - 0.01% Coverage

Independent Assessment Process, the Truth and Reconciliation Commission, funding for commemoration projects, and support for the Aboriginal Healing Foundation. All who resided at a residential school would be eligible for a Common Experience

Reference 19 - 0.02% Coverage

to establish the Truth and Reconciliation Commission of Canada.¹⁷⁶ The irssa committed \$125 million in funding to the Aboriginal Healing Foundation to “support the objective of addressing the healing needs of Aboriginal People affected by the legacy of Indian Residential Schools, including the intergenerational impacts, by supporting holistic and community-based healing to address the needs of individuals, families and communities.”¹⁷⁷ The IRSSA also set aside \$20 million for commemoration initiatives. The goals of the commemoration initiatives were broad and included the promotion of healing and reconciliation for Survivors; the contribution to a sense of identity, unity, and belonging; the promotion of Aboriginal languages, cultures, and values; and the memorialization of the residential school experience in a tangible and permanent way.¹⁷⁸ With respect to the churches’ financial contribution, the irssa confirmed that the bilateral agreements that the Anglican

Reference 20 - 0.01% Coverage

212. Meijer Drees, *Healing Histories*, 168–170. 213. TRC, NRA, Library and Archives Canada, RG10, volume 8756, file 673/25-1-003, 25 August 1949. [MRS-046113-0001]

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145. Douglas Todd, “O’Connor Appeal Dropped after Healing Circle: The Ceremony Allowed the Women the Former Bishop Had Sex with to Confront Him and Hear His Apology,” *Vancouver Sun*, 18 June 1998.

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61. Canada, Indian Affairs and Northern Development, *Gathering Strength*, 2. 62. Aboriginal Healing Foundation, *Aboriginal People*, 1. 63. Canada, Indian Affairs and Northern Development, *Gathering Strength*, 5. 64. Legacy of Hope Foundation, *About Residential Schools*, <http://www.legacyofhope.ca/aboutresidential-schools/healing-reconciliation> (accessed 24 October 2014).

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66. TRC, NRA, Library and Archives Canada, RG10, volume 6455, file 884-14, part 1, Microfilm reel C-8777, "Extract from report of Inspector Cairns, Dated Nov. 9, 1922, on the Kuper Island Industrial School." [KUP-003836-0000] Students who attended residential schools in the 1920s and 1930s often spoke of how milk and butter that were produced at the schools were being sold to support school operations. For examples, see: Moine, *My Life in a Residential School*, n.p.; Graham, *Mush Hole*, 374, 441; Baker, *Khot-La-Cha*, 30. Students also reported that staff diets included cream and butter, while they were limited to skimmed milk. See, for examples: Callahan, "On Our Way to Healing," 53; Graham, *Mush Hole*, 446.

Reference 2 - 0.05% Coverage

69. See, for example: TRC, NRA, Provincial Archives of British Columbia, Kuper Island Industrial School, Add Mss 1267 V. 39, Kuper Island Conduct Book, Antone, No. 70; Edward, No. 71; Felix, No. 72; Thomas, No. 78; Louis Dick, No. 81; Jeannin, No. 82; Francis, No. 83; Frank, No. 85; Willie, No. 87; Basile, No. 94; Archie, No. 96; Abraham Crocker, No. 99; Robert Paul, No. 101; Francis, No. 102; Emile Keith, No. 108; Frank, No. 109; John Baptist, No. 110; Robert Irais [Illegible], No. 114; Thomas, No. 117; Baptiste Paul, No. 134. [KUP-005146] See also: Brass, *I walk in two worlds*, 24, 25–26; Callahan, "On Our Way to Healing," 109; Wasylow, "History of Battleford Industrial School," 481; Graham, *Mush Hole*, 441, 455.

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477. See, for examples: Callahan, "On Our Way to Healing," 118; "Damages for Plaintiff in Miller vs. Ashton Case," *Brantford Expositor*, 1 April 1914; TRC, NRA, Library and Archives Canada, RG10, volume 6193, file 462-10, part 3, A. J. Vale to Secretary, Welfare and Training Service, Indian Affairs, Branch, 3 September 1939. [CRS-001325-0001]; Audette, "Report on The Commission," 6; TRC, NRA, Library and Archives Canada – Ottawa, RG10, volume 6479, file 940-1, part 2, H. C. M. Grant to Superintendent of Indian Affairs, 5 February 1940; [CAR011309] TRC, NRA, Library and Archives Canada, RG22, volume 1206, file 673/1-1, part 1, T. C. Douglas to J. A. Glen, 14 October 1947; [MRS-003525] TRC, NRA, Library and Archives Canada, RG10, volume 6304, file 651-10, part 3, J. Lemire to W. J. D. Kerley, 26 November 1945. [MRS-003568]

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Reference 1 - 0.02% Coverage

federal policies that separated Aboriginal people from their traditional lands and livelihoods, confining them to cramped and inadequate housing on reserves that lacked the basic sanitary services. It was from these communities that residential school students were recruited and to them, their health further weakened, that they returned. A comprehensive health care strategy that recognizes the value of traditional healing practices is desperately needed to help close these gaps in health outcomes.
Justice Residential schools inflicted profound

Reference 2 - 0.01% Coverage

received some type of treatment,
but 40% reported that they had none. Of those who sought one or more types of treatment, 32% received mental health therapy, 29% received alcohol treatment, 24% took part in traditional healing, and 12% received drug treatment.¹²⁶
No opportunity to learn to

Reference 3 - 0.01% Coverage

child welfare investigations need education and training about the history and impacts of residential schools. They should also be trained to assess the potential within Aboriginal communities and families to provide more appropriate solutions to family healing.
Poverty and other risk factors

Reference 4 - 0.01% Coverage

and impacts of residential schools.
iv. Ensuring that social workers and others who conduct child welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
v. Requiring that all child

Reference 5 - 0.02% Coverage

that he or she would
be forced into a residential school. As a report for the Aboriginal Healing Foundation described it, "the closer the government thought the Métis were to First Nation communities, in a geographical or societal sense, the lower class of person they were thought to be. This lower class had priority over other Métis when being considered for admission to residential schools to ensure that the outcasts and menaces of society, living like Indians, were civilized."²¹⁷

Reference 6 - 0.03% Coverage

Nation of Ontario has made recommendations to the provincial government to better adapt child welfare laws to the needs of its community. The Nation has recommended amendments to the Child and Family Services Act to allow for Métis-run child and family services. It has also suggested changes to the collection of data to identify Métis children in care, and better training for social workers to work effectively and respectfully with Métis families. As of spring 2015, these recommendations have not been implemented.²³⁹ Inequitable access to the kinds of health and healing services that can prevent the need for child welfare interventions

Reference 7 - 0.01% Coverage

keeping the children safe.”²⁶⁵
Timleck described the circle as “a process that helps to heal families while protecting children.” She continued,

Reference 8 - 0.03% Coverage

about the loss of Aboriginal languages and culture in the residential schools, about their struggles to reconnect in later years with their languages and traditions, and about the great healing and redemptive value that such connections have had for them and their families. The frequency and conviction of these statements from Survivors and many of their descendants across all Indigenous communities within Canada make it abundantly clear that Aboriginal languages and cultures deserve much better treatment than what was contemplated in the proposed First Nations Education Act. The Government of Canada’s proposed First Nations Education Act, fit into the disturbing pattern of matters getting

Reference 9 - 0.02% Coverage

Language and Cultures Council concluded,
The loss of language is directly related to the troubling health issues many First Nations are facing today. Knowledge of one’s language is related to physical, mental and spiritual health. It is an expression of ways of life, ways of thinking, and cultural understanding. Language revitalization plays a vital role in community growth, healing, education, development, strong families and reconnection to the past. A healthy language means healthy individuals, healthy communities, and contributing members to society.³³

Reference 10 - 0.01% Coverage

because they feel abandoned.³⁵
Positive cultural identity has the power to protect as well as to heal. Strikingly,

Reference 11 - 0.02% Coverage

Survivors who struggle with addictions, mental health issues, and imprisonment can benefit from greater engagement with Aboriginal languages and culture. Recognizing the connection between culture and health, the Royal Commission on Aboriginal Peoples (rcap) observed, "it is often the most distressed and alienated Aboriginal people who find the greatest healing power in the reaffirmation (or rediscovery) of their cultures and spirituality."³⁸ Aboriginal languages at risk In

Reference 12 - 0.03% Coverage

to tell them that recovering their stolen cultures can assist them on their healing journey. They know this from their own experiences. Isabelle Knockwood, who attended the Shubenacadie school in Nova Scotia, writes of recovering spirituality: "Many of us have returned to a traditional path as the source of our strength ... Some of us have come to realize that we were abused not only physically but spiritually. For us, the Native Way with its Sacred Circle and respect for all living things is a means of healing that abuse."¹¹¹ The Commission heard many stories from Survivors about their early experiences with Aboriginal language and how

Reference 13 - 0.03% Coverage

damaged are actually even more precious today; for as battered and broken as they are, they hold the seeds for rejuvenation. The Survivors know that the recovery of language and culture was and remains critical for their own individual healing and for the health of Aboriginal families and communities in the future. Many of the Survivors explained to the Commission how they reconnected with Aboriginal languages and cultures as the most powerful and restorative part of their very difficult healing journeys. Many remedies to the loss of language and culture have already been tested by different Aboriginal peoples across the

Reference 14 - 0.02% Coverage

about the direct and intergenerational harm caused by the loss of language and culture, the Commissioners were heartened by the many stories we heard of resistance, resilience, and recovery. We are convinced that reconnection with Aboriginal languages and cultures will have important healing effects. Such initiatives will also increase the social and intellectual capital of Canada by preserving Aboriginal languages. As the 2005 Task Force on Aboriginal Languages and Cultures noted, the ultimate responsibility lies with Aboriginal people: Canada cannot speak our languages

Reference 15 - 0.03% Coverage

died from exposure when they

attempted to run away from the schools. Some young children took their own lives rather than face another day in institutions where they lived in such despair. The students were also denied access to medical professionals who might have been available or willing to treat them. In one of the darkest stains on the history of Canada, documents show that the care of Aboriginal children in residential schools was deemed less necessary than that given to white children. Students in residential schools were powerless to take any of their own healing measures. They were refused access

Reference 16 - 0.04% Coverage

impressionable years, that they, and their parents and their ancestors, were subhuman. Aside from the physical and mental damage these students bore, they were the first to bear what was to become a multigenerational affliction, one that would affect the ability of Aboriginal peoples to embrace their languages, their cultures, and their trusted traditional healing practices. In this way, the residential school system was an attack on the health of generations of Aboriginal peoples, an attack first made visible by the physical scars of sickness and abuse, but also one that continues to punish Aboriginal peoples with a legacy of marginalized lives, addiction, mental health, poor housing, and suicide. Ruby Firth shared her story with the Commission. She attended the Stringer Hall Anglican hostel, a residence for

Reference 17 - 0.02% Coverage

of their own masculinity. Many suffered physical and sexual abuse and other forms of humiliation. The Aboriginal Healing Foundation has noted that men were less willing to participate in its healing initiatives than women, and observed that "it is often difficult for men to admit to having been sexually abused because being a victim is contrary to the widely held stereotype of manliness."⁴⁶ Charles Cardinal told the Commission

Reference 18 - 0.03% Coverage

One study of Calgarians, for example, found that Aboriginal people suffered severe trauma at a rate of 257.2 per 100,000 compared to the non-Aboriginal rate of 68.8 per 100,000, with the leading causes of trauma being traffic accidents, assaults, and suicide.⁶² Ida Ralph attended McIntosh residential school in Ontario. She remembered that she and her sister were going to be adopted but that's when my sister had her accident, and she was gone for the next two, two and a half years maybe. I don't know why it took that long for her to get healed up. Today she's not with us today because she got murdered in Calgary in 1983. She was into drugs, really heavy into drugs. She left behind three children to adoption. And I never heard from niece, my two nieces and nephew.⁶³ To be sure, some of

Reference 19 - 0.01% Coverage

residential schools had profound intergenerational effects. Case studies conducted by the Aboriginal Healing Foundation suggest that more than 50% of community members needed healing from the effects of residential schools.⁸⁶ Many former students told the

Reference 20 - 0.02% Coverage

a different and difficult position.

They are frequently in urban centres, far from family and home, where their access to Western medicine and doctors is limited to the emergency room at a hospital. They also face challenges in finding ways to access Aboriginal health practices. The Aboriginal Healing Foundation found that three out of ten urban Aboriginal people said it was somewhat or very difficult to access traditional healing practices.⁹⁴

Inuit, Métis, and
First Nations

Reference 21 - 0.02% Coverage

Healing Foundation noted that Les services parajudiciaires autochtones du Québec has reported, "Our greatest challenge is the fact that clients come from afar in many cases, which means that their families also are far away. We believe very strongly in re-establishing ties with family, but geographical distances make this more difficult."⁹⁶

Reference 22 - 0.02% Coverage

a result, there can be no doubt that residential schools have had a lasting impact on the health of former students, their families and their communities. And whatever the cause, negative social and health conditions pose a serious obstacle to healing the wounds left by the residential schools. The Wellesley Institute study of racism and its effect on the health of Aboriginal Canadians concludes with a sentiment that speaks to the need for change:

We as Indigenous peoples must

Reference 23 - 0.02% Coverage

that the Canadian government has moved backwards on issues of Aboriginal health since the settlement of the residential school litigation in 2006 and the prime minister's apology in 2008. In cutting off funding to a number of Aboriginal health organizations, the Government of Canada has acted as if all the deep wounds of residential schools have been healed, when it is

An attack on Aboriginal health

Reference 24 - 0.07% Coverage

attack on Aboriginal health • 159

clear to the Commission that they have not. This is a short-sighted approach that will increase the suffering of Aboriginal people and, in the end, will likely require more costly crisis interventions. The government's cutting of funding to Aboriginal health organizations is seen by many as mean-spirited, and a barrier to reconciliation. It suggests that there has been little change in the disrespect for both Aboriginal health and traditional medicine that was characteristic of the schools over a hundred years ago. The decision to stop funding Aboriginal healing programs is made all the more incomprehensible when compared to the lapsed funding of almost one billion dollars reported by aandc in recent fiscal years.¹⁰³ The Aboriginal Healing Foundation and the Indian Residential Schools Resolution Health Support Program

The Aboriginal Healing Foundation (ahf) was an important source of knowledge and funding for the revitalization of Aboriginal healing practices designed specifically to address the legacy of the residential schools. The ahf's mandate was explicitly intergenerational, and the Foundation was "committed to addressing the legacy of abuse in all its forms and manifestations, direct, indirect and intergenerational, by building on the strengths and resilience of Aboriginal peoples."¹⁰⁴ A 2009 study, commissioned by Indian and Northern Affairs Canada, found that

"ahf healing programs at the community level are effective in facilitating healing at the individual level, and are beginning to show healing at the family and community level."¹⁰⁵

In light of the ahf's

Reference 25 - 0.03% Coverage

approximately ten years of continuous

healing efforts before a community is securely established in healing from intergenerational residential school trauma and that "the healing has just begun," the evaluation results "strongly support the case for continued need for these programs, due to the complex needs and long-term nature of the healing process."¹⁰⁶ The Government of Canada funded the Foundation for fourteen years, between 1998 and 2012. The last five years of funding were provided as part of the Indian Residential Schools Settlement process. However, with the conclusion of its formal settlement obligation, Canada has since refused to contribute any additional funds. As of March 31, 2010, 135 community-based healing initiatives were no longer receiving ahf support.¹⁰⁷

A report of the Standing

Reference 26 - 0.02% Coverage

its funding. In 2012, based

on repeated statements from Survivors at trc hearings that the healing work in their communities had barely begun, the Commission's Interim Report recommended that there was an urgent need for the Government of Canada to meet immediately with the Aboriginal Healing Foundation to restore its funding for healing initiatives.¹⁰⁹

Reference 27 - 0.02% Coverage

evidence of valuable work it

was doing with Survivors and Aboriginal communities to address the adverse health legacies of the schools in a holistic and culturally appropriate manner. The end of the Foundation means that an

important source of funding for further healing that is still clearly needed, and the knowledge about best practices for Aboriginal healing, have been lost.¹¹⁰ The Government of Canada takes the position that its Indian Residential Schools Resolution Health Support Program (irsrhs)

Reference 28 - 0.05% Coverage

inadequate to the task. Unlike the Aboriginal Healing Foundation, irsrhs services are limited to former students and their immediate family members. It is only available to individuals taking part in one of the cep or iap compensation processes and/or Truth and Reconciliation Commission events. Unlike the ahf, the irsrhs is not Aboriginal-operated and does not operate independently of federal government.¹¹⁴ The Standing Committee on Aboriginal Affairs found that, in contrast to the irsrhs program, the ahf projects allowed for more holistic, culturally relevant, community-level health and wellness interventions (e.g., healing circles, traditional healing therapy, land-based and sweat lodge retreats). In testimony to the Committee, Kathy Langlois of Health Canada advised that, under the irsrhs program, the department would not "be able to go as far as the community-based types of approaches that the Healing Foundation had." Similarly, Aideen Nabigon, a director general in the Department of An attack on Aboriginal health

Reference 29 - 0.03% Coverage

attack on Aboriginal health • 161
Aboriginal Affairs and Northern Development, stated that "The Aboriginal Healing Foundation provided things ... that we aren't going to be in a position to fund." Jacob Gearheard, executive director of the Ilisaqsivik Society in Clyde River, Nunavut, stated that community members on Baffin Island who had been offered a range of culturally sensitive healing programs must now call a 1-800 number in Whitehorse, Yukon, three time zones away. They are not given the name of a person to call, and there is no guarantee that they can be served in the Inuktitut language. He added, "For Clyde River members a help line in Whitehorse is almost the same as nothing."¹¹⁵ The irsrhs cannot carry on the work of the ahf without a complete transformation of its mandate and structure

Reference 30 - 0.02% Coverage

a short time. She noted,
Since the Aboriginal Healing Foundation got their dollars, and there was a lot of workshops being offered in different places, I, I would attend every workshop. I was just soaking them up, like, you know I just wanted to be there. I still, I'm still like that. When I hear anything like this happening, I want to be there.... Because every time I go somewhere, I learn something new every time ... And it's, it's, I've been working on this, on my own personal healing now.¹¹⁷
It must be said that

Reference 31 - 0.02% Coverage

annoying too for survivors.”¹¹⁹

National Aboriginal Health Organization In addition to allowing the important work of the Aboriginal Healing Foundation

to lapse, the Government of Canada has cut the \$5 million in annual funding that the National Aboriginal Health Organization (naho) received. As of June 30, 2012, this important organization, like the Aboriginal Healing Foundation, closed its doors. This cut in the 2012 budget for the purpose of saving \$5 million each year strikes

the Commission as especially mean

Reference 32 - 0.08% Coverage

process had upon her aunt:

We went to visit her because we were out visiting my aunts and uncles here in Regina. It came up in discussion when they were first starting to negotiate the [residential school] settlement and they were wanting to put money in the healing fund. We were having this conversation and I don't know how it started but she said, "I don't want healing, I don't want any of that. They can take their money. They can't heal me. They can never give me back what they did to me." She was angry. She said, "I can't hug my kids, I couldn't be the mother to my children and I blame all of that on residential school. No amount of healing is going to fix me." It was really emotional and that was just the highlights of it. It was more of a half hour cathartic experience with my aunt and my cousin sitting there, listening to her and it was really hard knowing that there's a lot of survivors out there and they're not going to heal.¹²³

The Aboriginal Healing Foundation conducted an evaluation of the effects of claiming or receiving the cep on 281 First Nations, Inuit, and Métis residential school Survivors across Canada. Forty per cent of the respondents found the cep process difficult or challenging; a third found that the process triggered negative emotions and flashbacks; and 20% said that the long wait caused anxiety. Although a quarter of the respondents felt that the process contributed to healing, half stated that receiving compensation made no difference to their well-being, and 20% experienced the process as a step backwards often because it left them bitter and angry. One participant commented that the application "brought up the memories ... I had a panic attack. I ended up in the hospital ... Just to realize that, yes it was true, it did really happen."¹²⁴

Unsafe living conditions While issues

Reference 33 - 0.01% Coverage

not direct legacies of resi-

dential schools, substandard community infrastructure increases the health burden, and consequently increases the challenges of addressing the legacy of the residential schools. Communities, families, and individuals that are in crisis cannot heal. For this

Reference 34 - 0.07% Coverage

attack on Aboriginal health • 171

Aboriginal healing practices A belief shared among many Inuit, Métis, and First Nation people is that a sacred

connection exists among people, the earth, and everything within and around it. Activities such as “on-the-land” or “bush” healing camps can allow participants to experience the healing power of the natural world. Holistic approaches to health and well-being can also include sweat lodges, cedar baths, smudging, and other spiritual ceremonies, depending upon the particular beliefs and customs of each Aboriginal community. Seasonal ceremonies, communal meals, potlatches, medicine walks, powwows, qulliq lighting, feasts and giveaways, Métis réveillons, and Inuit community celebrations are all activities that promote healing through positive relationships.¹⁶⁰ There are many successful examples of Aboriginal health practices. The Sulsila

Lelum Healing Centre Society in Vancouver has medicine-making workshops, a supply of remedies on hand for dispensing, a garden with natural medicinal plants, and a pond with running water. The Surrey Aboriginal Cultural Society reported that one of their best practices is on-the-land camps. The Aboriginal Health and Wellness Centre included on-the-land retreats in their men’s program. Native Child and Family Services of Toronto holds a one-week healing camp in summer, and pipe ceremonies and sweats are conducted outside of the city.¹⁶¹ Aboriginal health practices and beliefs are diverse. The term healing has different

meanings for different individuals and

Reference 35 - 0.04% Coverage

referred to as Western medicine.

Aboriginal healing centres The Aboriginal Healing Foundation once supported twelve healing centres across

the country. Many of the Survivors who participated in the work of the Truth and Reconciliation Commission acknowledged that the ahf-supported health initiatives helped them heal enough to be able to come forward and talk about their childhood school experiences and their consequences on their lives. For these centres to continue their healing and, in some cases, life-saving work, they need to find alternatives to replace the ahf funding, which has now ended.¹⁶² In Ontario, through its Aboriginal Healing and Wellness Strategy, the provincial government has established a network of programs, including ten Aboriginal Health Access Centres and six healing lodges.¹⁶³

exception—not the norm—across

Reference 36 - 0.01% Coverage

similar programs are, however, an

172 • Truth & Reconciliation Commission The Aboriginal Healing Centres involve a range of services from mainstream health

care to traditional practices, all

Reference 37 - 0.01% Coverage

In a 2007 report prepared

for the Aboriginal Healing Foundation, Deborah Chansonneuve identified the “ten characteristics of an Aboriginal approach to addictions”:

1. An Aboriginal approach identifies

Reference 38 - 0.01% Coverage

2. The wisdom of Aboriginal cultures and spirituality is at the very heart of healing and recovery.
3. The relationship among suffering

Reference 39 - 0.02% Coverage

families, and communities is strengthened.

5. The differing pace at which individuals, families, and communities move through the stages of healing is understood and respected.
 6. Healing encompasses a range of traditional and contemporary activities with an equally valued role for everyone in the circle of care.
 7. Community health and community development are inseparable. 8. Culture is healing. 9. Legacy education is healing.
 10. Healing is a lifelong journey of growth and change.¹⁶⁷
- An attack on Aboriginal health

Reference 40 - 0.02% Coverage

Canada, written for the Aboriginal

Healing Foundation, concluded that the most successful suicide prevention program is one that adopts a "community wellness" promotion strategy—and thus the report's recommendations are useful beyond the goal of suicide prevention. The authors suggested the following general guidelines for a community wellness/suicide prevention strategy:

1. Programs should be locally

Reference 41 - 0.03% Coverage

in Canada's Aboriginal communities."¹⁷¹

21) We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.

22) We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

Facing racism within the health

Reference 42 - 0.04% Coverage

health.¹⁸⁸

The Commission believes

that community well-being and healing from the trauma of residential schools will only be achieved through Aboriginal self-government and self-determination. The Inuit Tapiriit Kanatami has argued, Self-determination improves health outcomes since communities who control their resources and services can initiate programs that match their needs, reducing delivery gaps and creating valuable support networks for vulnerable groups. Control over fiscal resources enables communities to plan enduring, well-integrated economic, social, and health programs that spawn lasting changes. Furthermore, self-determination generates new employment opportunities associated with running institutions and programs.¹⁸⁹

An attack on Aboriginal health • 177 Research also suggests that there is a need for healing centres in cities. One study of Aboriginal women on Vancouver's

Reference 43 - 0.02% Coverage

have convinced us that traditional healing practices and involvement in Aboriginal culture and communities are vital parts of healing the wounds that residential schools have inflicted on former students and their families and students. The Royal Commission on Aboriginal Peoples emphasized that simply increasing resources within the current health care system would not be sufficient.¹⁹¹ mental reorganization was recommended based on the following four principles:

Reference 44 - 0.08% Coverage

attack on Aboriginal health • 179

Involvement of the churches A small additional source of money and programs to promote healing has come

through the churches involved in running the residential schools. Those churches involved in the Indian Residential School Settlement Agreement made commitments to fund healing initiatives, although a number had already established reconciliation and healing initiatives prior to the agreement. The Presbyterian Fund for Healing and Reconciliation, the United Church of Canada Healing Fund, and the Anglican Healing Fund were mandated under the Settlement Agreement to receive applications for initiatives or programs designed to assist with healing and reconciliation for former students and their families and communities, and to make grants or approve in-kind services.²⁰⁰ The churches fund many small but important community projects. For example, in the fall of 2013, the United Church's Healing Fund decided to fund eleven proposals at a total cost of \$150,000. One project was to encourage Nuxalk language instruction; another was to allow Elders to participate in the Ekiwaamijigaadeg Inwewin Language Nest of the Chippewas of Nawash in Ontario. Another project involved anger management, grief, and loss workshops.²⁰¹ The church-funded programs are small and project-based. They are no substi-

tute for the Aboriginal Health Foundation. In addition, in the case of the Catholic Church, funding of healing initiatives was tied directly to the Foundation. Pursuant to the Settlement Agreement, the Catholic Church fund took applications and recommended programs to the Aboriginal Healing Foundation. If the Aboriginal Healing Foundation approved the application, the Committee would forward the funds to support the program, which was then administered by the Foundation.²⁰²

The search for equal outcomes

Reference 45 - 0.03% Coverage

health practices are not treated

as "insured services" (and therefore are not covered by provincial or federal health programs). Yukon is the only jurisdiction where health legislation recognizes the need to respect traditional healing practices and the importance of establishing partnerships with Aboriginal peoples. The Yukon Health Act provides that the minister of health "shall promote mutual understanding, knowledge, and respect between the providers of health and social services offered in the health and social service system and the providers of traditional aboriginal nutrition and healing."²⁰⁴ The same section of the

Reference 46 - 0.03% Coverage

aboriginal nutritional and healing practices and to protect these healing practices as a viable alternative for seekers of health and healing services."²⁰⁵ Ontario's Aboriginal Healing and Wellness Strategy funds community wellness workers, crisis intervention teams, health liaison, and health outreach as well as specialized projects such as healing lodges, treatment centres, and Aboriginal health access centres that are intended to provide culturally sensitive service through joint management with Aboriginal organizations. Traditional healing practices are encouraged.²⁰⁶

Reference 47 - 0.01% Coverage

exception and not the norm

across the country. Integration of Indigenous knowledge and healing practices in Canada, in partnership with Inuit, Métis, and

Reference 48 - 0.06% Coverage

that would simply not be

tolerated by other Canadians. Aboriginal people have higher mortality rates, higher rates of disease, higher rates of accidental deaths and dramatically higher rates of suicide. Many of these problems stem from the intergenerational legacy of residential schools. The destructive beliefs and behaviours of many students have been passed on to their children and grandchildren as physical and mental health issues. Trudy King lives in Fort Resolution in the Northwest Territories. Both her father and her ex-husband attended residential school. She reflected on the need for healing in the community: There was a residential school here in Fort Res, and there was never ever any healing in this town. Everything is just a big hush-hush. I know there's a lot of abuse here. I learned all that when I left my ex, certain people disclosed to me. And this town needs healing, the people need healing. People in this town don't know how to open up, because every, they kept everything so secret for so many years, and it's still like that, still like that in Fort Res. And there was a residential school here, but there's no healing going on here, and it's still affecting this community. And there's just, like, a big dark cloud over here, and it's still like that. I don't know why I still live here. I used to say it's because my mom's here,

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Reference 49 - 0.01% Coverage

I can't leave her. My mom's been gone just about fifteen years now, and I'm still here. It's my community, and I, I don't have to run away anywhere to ... But I really believe that this town needs healing, the people need healing, the leaders, everybody. Until that happens, everything is gonna be secrets.²¹¹
There is a need to

Reference 50 - 0.02% Coverage

exists between Aboriginal and non-Aboriginal Canadians. Unfortunately, matters are getting worse, not better, since the residential schools settlement and the prime minister's apology. The decision to allow the Aboriginal Healing Foundation and other Aboriginal health organizations to wither and die was an alarming step backwards given the costs of crisis health interventions and the deeper causes of Aboriginal ill health, including the legacy of residential schools. Other countries, especially Australia, offer models of reconciliatory policies that Canada could follow. Australia set

Reference 51 - 0.02% Coverage

is concerned that Canadian governments have not made comparable, measureable commitments. Furthermore, there is a continuing erosion of funds for the Aboriginal agencies that were making the greatest progress in community-based healing efforts; and there is ongoing erosion of agencies that can provide credible data about the gaps. The Royal Commission on Aboriginal Peoples recognized that there is a growing convergence between Western and Aboriginal

Reference 52 - 0.02% Coverage

attack on Aboriginal health • 183
Whole health, in the full sense of the term, does not depend primarily on the mode of operation of health and healing services—as important as they are. Whole health depends as much or more on the design of the political and economic systems that organize relations of power and productivity in Canadian society. For Aboriginal people, those systems have been working badly. Before whole health can be achieved, they must begin to work well.²¹³
Residential schools inflicted grave harms

Reference 53 - 0.02% Coverage

the investigation into sexual abuse
at Turquetil Hall only came after Aboriginal people took the initiative to examine and reveal the abuses they suffered. In 1991, Marius Tungilik, a former student at Turquetil Hall in Chesterfield Inlet in what is

now Nunavut, told a hearing of the Royal Commission on Aboriginal Peoples about being sexually abused at the school. Two years later, he and others helped organize a reunion of students, at which about forty students revealed, while participating in healing circles, that they had suffered sexual abuse.

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Reference 54 - 0.02% Coverage

Diocese attended the 1993 reunion.

He stated that he recognized "the courage of many students who accepted to reveal publicly some aspects of their personal life and of their faith ... I am very sorry for those people toward whom abuses have been committed.... According to the limited means I may have, I am willing to collaborate in the healing of those individuals who are ready to get committed in their own healing."³⁴

Marius Tungilik noted that nothing

Reference 55 - 0.04% Coverage

the school. The report noted,

The individuals who gave testimony and disclosed physical, psychological, sexual or spiritual abuse need immediate attention. It was a profound and painful event for the victims to come forward and required much courage on their part. They must not be let down now. They must receive ongoing counselling and healing to be determined before they leave the community.⁴⁴

The reunion included healing circles that lasted from five to eight hours to help the former students deal with the aftermath of the abuse. No one was obliged to talk in the healing circles, which were free "from destructive criticism" and provided a "safe place for the disclosure of abuse and its aftermath." In the course of the healing circle process, many Survivors disclosed "a lack of self-esteem, alcoholism, domestic violence, marriage break down and a lack of parenting skills."⁴⁵

A denial of justice • 195

Reference 56 - 0.01% Coverage

A denial of justice • 197

Neel also noted that, "it is not only the first nations that need to heal from this period of institutionalized oppression, but our country as well. It continues to be our national shame, as it will be until we come to grips with it."⁵¹ The stay of proceedings was overturned by the British Columbia Court of Appeal, which concluded that the trial

Reference 57 - 0.07% Coverage

rape charge was never held.

Instead, a long healing circle was held at Alkali Lake. It was attended by about seventy members of the community, O'Connor and his lawyers, prosecutors and senior justice officials, and one of the complainants. The complainant had already testified three times at court. She said she was not sure if she "had the strength or the energy to go through it all again." The complainant was frustrated that the court system had never let her express to O'Connor her feelings about the pain he had caused her. Her sister-

in-law said that a circle based on trust, respect, and honesty was "one of the most painful and fearful processes O'Connor has ever had to go through," probably more so than another trial.⁵⁸ In the healing circle, O'Connor did not admit to raping the complainant. He did, however, acknowledge that it was wrong for him as her employer and former school principal to have sex with the complainant when she was eighteen years of age. The complainant told reporters that "it was nice to get out of the control of the court system and out of the control of O'Connor himself. There was no way at Monday's Healing Circle that he got away with anything. I would say he felt some of the fear and pain that natives have felt for all these years." She recognized that O'Connor's apology was not an admission of criminal guilt, but the complainant said that "the apology to me meant a lot because it came from him personally. The important thing for me and my people is to move beyond the constant pain and to become stronger."⁵⁹

Reference 58 - 0.02% Coverage

plans, they demonstrated distrust that the Survivors would abuse the funds that Canada had agreed to pay by specifying in detail what sort of payments would be allowed to cover travel and accommodation costs. In such cases, the Canadian legal system remained a colonial and an intrusive presence in the lives of the Survivors that frustrated reasonable healing attempts.

Breach of fiduciary and statutory

Reference 59 - 0.01% Coverage

recognized some of the difficulties that aggressive and culturally insensitive solicitations created for Survivors and enacted the following resolution: whereas survivors of Aboriginal residential schools are often vulnerable and in need of healing as well as legal assistance; whereas the identity of persons

Reference 60 - 0.01% Coverage

1. The Canadian Bar Association urge each law society to adopt the following guidelines for recommended conduct for lawyers acting or seeking to act for survivors of Aboriginal residential schools, that recognizes their vulnerability and need for healing:

(a) Lawyers should not initiate

Reference 61 - 0.02% Coverage

(d) Lawyers should recognize that survivors may be seriously damaged from their experience, which may be aggravated by having to relive their childhood abuse, and that healing may be a necessary component of any real settlement for these survivors. Lawyers should therefore be aware of available counselling resources for these clients to ensure that they have opportunities for healing prior to testifying;

(e) Lawyers should recognize that

Reference 62 - 0.02% Coverage

A denial of justice • 211

set of principles to guide twelve different pilot initiatives, called Alternative Dispute Resolution Projects (adr). The principles for the pilot adr stressed the need for a sensitive and safe approach that would promote "healing, closure and reconciliation." It could include monetary compensation, but also a broad range of remedies including healing, memorialization, and prevention programs.¹⁰⁶

Health supports would be pro

Reference 63 - 0.01% Coverage

and resulting from residential schools.

3. Respect human dignity and equality and racial and gender equality. 4. Contribute towards reconciliation and healing. 5. Do no harm to Survivors and their families.¹¹⁰

The report drew attention to

Reference 64 - 0.04% Coverage

reconciliation and healing would be possible if the afn's recommended changes to the ADR program were followed.¹¹¹ The afn report recommended a "two-prong strategy." One prong would focus on compensation and the other on "truth-telling, healing and public education." The compensation part would include "a significant lump sum award" to every person who attended residential school "to compensate for the loss of language and culture," combined with another sum tied to each year or part of the year spent in residential school to "recognize emotional harms, including the loss of family life and parental guidance, neglect, depersonalization, denial of a proper education, forced labour, inferior nutrition and health care, and growing up in a climate of fear, apprehension, and ascribed inferiority. As a rule, no adjudication should be necessary for these awards to be made."¹¹² The second truth-telling and healing track would include "a voluntary truth-sharing and reconciliation process designed

Reference 65 - 0.05% Coverage

not the lawyers) questioned the witnesses. Similarly, the adjudicators (and not the lawyers) would commission expert reports. The adjudicators would be chosen not only for their legal expertise but knowledge about Aboriginal culture and history and sexual and physical abuse issues. Support persons, counselling from Health Canada, and cultural ceremonies would be provided at the hearings. It was anticipated that decisions would be speedily issued. The process would be private rather than public and it would make room for support persons and cultural ceremonies often not allowed in courts. The settlement also had collective dimensions. In addition to compensation for individual Survivors in the form of the cep and iap processes, the settlement provided a \$125 million endowment to the Aboriginal Healing Foundation "to support the objective of addressing the healing needs of Aboriginal People affected by the Legacy of Indian Residential Schools, including the intergenerational impacts, by supporting holistic and community-based healing to address needs of individuals, families and communities."¹¹⁸

Reference 66 - 0.02% Coverage

settlement funds would also be devoted to a Truth and Reconciliation Commission “to contribute to truth, healing and reconciliation,” through hearings and reports as necessary, with an objective of creating a permanent and public record of the “legacy of the residential schools.”¹¹⁹ The settlement would also involve the termination of a number of class-action proceedings that the courts had

Reference 67 - 0.01% Coverage

that offenders with fasd had much higher rates of criminal involvement than those without, including more youth and adult convictions.¹⁵¹ A study done for the Aboriginal Healing Foundation drew connections between the intergenerational trauma of residential

Reference 68 - 0.02% Coverage

that relearning and re-engagement with Aboriginal cultures and languages was very important in supporting them to make progress on healing so that they could live productive and law-abiding lives. Although cultural programming is available in some prisons, there aren’t enough resources devoted to such programs, and Aboriginal offenders can be denied access to such programming on the basis of favoritism, punishment, or security classifications tied to an offender’s past criminal history. Sexual abuse The available social

Reference 69 - 0.01% Coverage

232 • Truth & Reconciliation Commission A study done by the Aboriginal Healing Foundation looked at 127 Aboriginal persons in British Columbia who

Reference 70 - 0.01% Coverage

The restricted sentencing options challenge courts to find appropriate sentencing, and impact the health and healing of Aboriginal people, their communities, and their families. Joann May Cunday explained to the Commission that she became addicted to alcohol and other drugs at

Reference 71 - 0.02% Coverage

and self-injurious behaviour.²⁴⁶

The investigator also reported that the promise of Aboriginal healing lodges is largely illusory for most Aboriginal inmates because so few spaces are available. In any event, a prisoner has to be classified as minimum security to qualify for an Aboriginal healing lodge but 90% of Aboriginal inmates have medium or maximum security classifications.²⁴⁷ The programming for Aboriginal offenders in federal penitentiaries is deteriorating to such an extent that some judges are no longer sentencing Aboriginal offenders to "federal time." In one recent

Reference 72 - 0.01% Coverage

there is evidence that Aboriginal spiritual healing can improve offender behaviour, and improve prison conditions generally, there is no reason other than bureaucratic inertia why the Canadian correctional system could not develop an Aboriginal-specific classification scale.
Culturally relevant prison programming Studies

Reference 73 - 0.02% Coverage

inmates have confirmed that participation in Aboriginal cultural programs in prison can contribute to the healing of the inmates through increased self-esteem and positive changes in lifestyle that make release and reintegration a real possibility.²⁶⁴ Joanne Nimik's birth mother was a residential school Survivor. Nimik was adopted into a white family. She recounted, [I got] into the bad

Reference 74 - 0.01% Coverage

Joanne Nimik's healing journey away from crime and drug abuse started at an Aboriginal centre for addiction treatment

Reference 75 - 0.04% Coverage

to get some help.²⁶⁶

Since she started her healing journey away from crime, Nimik has been able to help others who like her were at risk of being victimized by crime and committing crimes. Chris Gargan spoke to the Commission from The Yellowknife Correctional Centre in the nwt. He was looking for Aboriginal guidance and not getting it:

Right now I'm doing a program. There's a white, white woman that's treating that program, and they, and they put, they push it on us ... like, I wish it was somebody like Healing Drum Society program, or something like that.... They're teaching us about anger, anger. It would be nice if our own people would come in here and teach us about life ... you know, how to live. This is not the way of life for us. It's not the way for us people.²⁶⁷

The regimented and often violent

Reference 76 - 0.03% Coverage

on the Yukon Territorial Court.

Jail has shown not to be effective for First Nation people. Every family in Kwanlin Dun [Yukon] has members who have gone to jail. It carries no stigma and therefore is not a deterrent. Nor is it a "safe place" which encourages disclosure, openness, or healing. The power or authority structures within the jail operate against "openness." An elder noted: "jail doesn't help anyone. A lot of our people could have been healed a long time ago if it weren't for jail. Jail hurts them more and then they come out really bitter. In jail, all they learn is 'hurt and bitter.'" (emphasis added)²⁶⁸

The Ma Mawi Wi Chi

Reference 77 - 0.02% Coverage

the Stoney Mountain Institution in

Manitoba, is a program designed for Aboriginal inmates who have been convicted of domestic violence offences. It approaches the problem through a combination of healing and spiritual ceremonies, and educational components that are designed to help inmates understand and control their violence and develop healthier relationships and parenting skills.²⁶⁹

the Aboriginal inmates who were

Reference 78 - 0.01% Coverage

by what the Commission has

heard from Survivors about the value that traditional and other religious practices have had in their healing.

Reference 79 - 0.12% Coverage

of having been sexually abused.

Aboriginal healing lodges There are four Aboriginal healing lodges run by the Correctional Service of Canada

(csc) and four run by Aboriginal communities under section 81 of the Correctional Services Act. According to the Correctional Service of Canada, its lodges "provide living environments that use Aboriginal traditional healing approaches as a method of intervention. Both are rooted in the spiritual and cultural activities led by Elders, and supported by dynamic contact with the community through csc's temporary absence program and pro-social interactions with staff members and management, many of whom are Aboriginal."²⁷⁷

250 • Truth & Reconciliation Commission A 2011 report by csc documented positive findings about Aboriginal healing lodges,

including that healing lodge residents, staff members, and management interviewed during the evaluation noted improvements in offenders' attitudes and behaviours, as well as their greater understanding of, and connection to, Aboriginal culture. For example, offenders showed improvements in the areas of self-confidence, personal responsibility, motivation, and self-discipline. They demonstrated deeper understanding of their lives and criminal behaviours, greater respect, and positive attitudes

towards others, and recognized the importance of seeking help and establishing support networks.²⁷⁸ Despite these positive findings, the most pressing concern about Aboriginal healing lodges is the lack of resources. At the basic level, section 81 lodges are in need of physical improvements. Furthermore, the lack of funding has affected recruitment, training, and retention of lodge staff. Recruitment is especially difficult as Aboriginal people with the required skill sets are in high demand and the lodges cannot afford to pay what the market dictates. In terms of training, most section 81 lodges do not have the funds to adequately train their staff regarding csc procedures. Programming is another area that has been affected by lack of funds. Smaller facilities do not offer structured programs, as they do not have the resources to offer programs given the small number of residents who need them.²⁷⁹ Given the positive role that healing lodges can have for those Aboriginal offenders who must serve a period of incarceration, and the proven failure of existing correctional programs not specifically aimed at supporting Aboriginal inmates, it makes considerable sense to provide more resources to healing lodges.

35) We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.

Reintegration of Aboriginal offenders An

Reference 80 - 0.04% Coverage

that de-emphasize static factors, and instead focus on participation in appropriate programming, including cultural and spiritual healing programming for Aboriginal inmates, along with attendant offender progress in addressing dynamic risk factors, would be just as useful and fairer to Aboriginal inmates. It would also encourage Aboriginal inmates to engage in such programs, once they know that participation would have more significant weight. Such programming and spiritual healing can affect Aboriginal inmates' behaviours so they can prepare themselves for parole and reintegration. Such an approach, however, will only achieve greater fairness for Aboriginal offenders to the extent that Aboriginal programming is made available to them. When the National Parole Board grants parole, the delivery of correctional programming continues. The early stages

Reference 81 - 0.02% Coverage

House outside of Montréal,²⁸³ and the Kwikwèxwelhp Healing Village run by the Chehalis First Nation in British Columbia. The Beardy's and Okemasis First Nation in Saskatchewan began operation of a forty-bed minimum security institution called the Willow Cree Healing Lodge in 2003. In addition to core programs that address educational and life skills, the facility also provides healing circles and programs designed to raise cultural and spiritual awareness.²⁸⁴

Reference 82 - 0.02% Coverage

Indigenous peoples remarked that a national inquiry "could help ensure a coordinated response and the opportunity for the loved ones of victims to be heard, and would demonstrate a responsiveness to the concerns raised by the families and

communities affected by this epidemic. These and further steps are required to realize the promise of healing and a new relationship that was made in the 2008 apology.”³⁶⁸

Amnesty International Amnesty International points

Reference 83 - 0.01% Coverage

A denial of justice • 269

community healing. Health supports for persons involved will need to be provided.

9. The need for families

Reference 84 - 0.02% Coverage

of crime and offenders suf-

fer, including substance abuse and poverty, stem from the common legacy of residential schools. A related failure is the system’s reluctance to appreciate that, in the Aboriginal context especially, it is often necessary to heal individuals by healing families and communities. Strategies must be directed towards community structures and dynamics as well as families. They must also recognize the tremendous diversity of cultures among Aboriginal peoples.

The way forward: Aboriginal justice

Reference 85 - 0.03% Coverage

alienating nature of the justice system. Eventually, all the parties to the residential school litigation agreed that the Canadian legal system was not well-equipped to deal with the massive injustice of residential schools and designed an innovative settlement that allowed claims to be settled in a less adversarial forum. The settlement also recognized the need for collective reparations in the form of the Aboriginal Healing Foundation and this Commission. Given the failure of the Canadian legal system to stop or repair the genocidal injustice of residential schools, it is only reasonable to suggest that Aboriginal people be allowed to develop their own justice systems.

Reference 86 - 0.03% Coverage

the crisis of Aboriginal overrepresenta-

tion is not to become worse. Aboriginal people should not continue to be imprisoned and victimized because of the legacy of residential schools. That said, the Commission is convinced that overrepresentation in the justice system will not be reduced by justice system reform alone. It will be necessary to address all of the ongoing harms of residential schools—the harms to Aboriginal family, education, language and culture, and health. A key element of that change must be a justice system, based on Aboriginal law and healing practices and under Aboriginal control. Such a system will be essential in the movement to banish the legacy of residential schools and build a new future of Canadian reconciliation.

Reference 87 - 0.01% Coverage

and impacts of residential schools.

iv. Ensuring that social workers and others who conduct child welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.

Reference 88 - 0.03% Coverage

and off-reserve Aboriginal peoples.

21) We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.

22) We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

23) We call upon all

Reference 89 - 0.01% Coverage

35) We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.

Reference 90 - 0.01% Coverage

61) We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for: i. Community-controlled healing and reconciliation projects.

Reference 91 - 0.02% Coverage

78) We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

Reference 92 - 0.02% Coverage

22. Canada, Public Safety Canada, Fetal Alcohol Spectrum Disorder, 5. 23. MacPherson, Chudley, and Grant, Fetal Alcohol Spectrum Disorder, iv. 24. A study done for the Aboriginal Healing Foundation drew links between the intergenerational trauma of residential schools, alcohol addictions, and the prevalence of FASD in Aboriginal communities. Tait, Fetal Alcohol Syndrome.

25. Perrerault, "Violent Victimization of

Reference 93 - 0.01% Coverage

46. Archibald, Final Report of the Aboriginal Healing Foundation, 3:97. 47. TRC, AVS, Charles Cardinal, Statement to the Truth and Reconciliation Commission of Canada, St. Paul, Alberta, 7 January 2011, Statement Number: 01-AB-06JA11-005.

Reference 94 - 0.01% Coverage

86. Canada, Indian and Northern Affairs Canada, Evaluation of Community-Based Healing Initiatives, 5.
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Reference 1 - 0.04% Coverage

the country has a rare second chance to seize a lost opportunity for reconciliation. We live in a twenty-first-century global world. At stake is Canada's place as a prosperous, just, and inclusive democracy within that global world. At the trc's first National Event in Winnipeg, Manitoba, in 2010, residential school Survivor Alma Mann Scott said, The healing is happening—the reconciliation.... I feel that there's some hope for us not just as Canadians, but for the world, because I know I'm not the only one. I know that Anishinaabe people across Canada, First Nations, are not the only

Reference 2 - 0.01% Coverage

we can move forward.¹

Reconciliation must support Aboriginal peoples as they heal from the destructive legacies of colonization that have

Reference 3 - 0.04% Coverage

shared their residential school experiences at trc events in every region of this country have launched a much-needed dialogue about what is necessary to heal themselves, their families, their communities, and the nation. Canadians have much to gain from listening to the voices, experiences, and wisdom of Survivors, Elders, and Traditional Knowledge Keepers—and much more to learn about reconciliation. Aboriginal peoples have an important contribution to make to reconciliation. Their knowledge systems, oral histories, laws, and connections to the land have vitally informed the reconciliation process to date, and are essential to its ongoing progress. At a Traditional Knowledge Keepers Forum sponsored by the trc, Anishinaabe Elder Mary Deleary spoke about

Reference 4 - 0.03% Coverage

that reconciliation can happen only when everyone accepts responsibility for healing in ways that foster respect.

[There must be] a change in perspective about the way in which Aboriginal peoples would be engaged with Canadian society in the quest for reconciliation.... [We cannot] perpetuate the paternalistic concept that only Aboriginal peoples are in need of healing.... The perpetrators are wounded and marked by history in

Reference 5 - 0.02% Coverage

ways that are different from the victims, but both groups require healing.... How can a conversation about reconciliation take place if all involved do not adopt an attitude of humility and respect? ... We all have

stories to tell and in order to grow in tolerance and understanding we must listen to the stories of others.⁷

Reference 6 - 0.06% Coverage

action on reconciliation. Without truth, justice, and healing, there can be no genuine reconciliation. Reconciliation is not about 'closing a sad chapter of Canada's past' but about opening new healing pathways of reconciliation that are forged in truth and justice. We are mindful that knowing the truth about what happened in residential schools in and of itself does not necessarily lead to reconciliation. Yet the importance of truth telling in its own right should not be underestimated; it restores the human dignity of victims of violence and calls governments and citizens to account. Without truth, justice is not served, healing cannot happen, and there can be no genuine reconciliation between Aboriginal and non-Aboriginal peoples in Canada. Speaking to us at the Traditional Knowledge Keepers Forum in June 2014, Elder Dave Courchene posed a critical question: "When you talk about truth, whose truth are you talking about?"¹¹ The Commission's answer to Elder Courchene's question is that by truth we mean not only the truth revealed

Reference 7 - 0.03% Coverage

been taken from their homes.... 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 When former residential school staff

Reference 8 - 0.08% Coverage

trc events, some thought it was most important to hear directly from Survivors, even if their own perspectives and memories of the schools might differ from those of the Survivors. At a Community Hearing in Thunder Bay, Ontario, Merle Nisley, who worked at the Poplar Hill Residential School in the early 1970s, said, I think it would be valuable for people who have been involved in the schools to hear stories personally. And I also think it would be valuable, when it's appropriate ... [for] former students who are on the healing path to ... hear some of our stories, or to hear some of our perspectives. But I know that's a very difficult thing to do.... Certainly this is not the time to try to ask all those former students to sit and listen to the rationale of the former staff because there's just too much emotion there ... and there's too little trust ... [Y]ou can't do things like that when there's low levels of trust. So I think really a very important thing is for former staff to hear the stories and to be courageous enough just to hear them.... Where wrongs were done, where abuses happened, where punishment was over the top, and wherever sexual abuse happened, somehow we need to courageously sit and talk about that, and apologize. I don't know how that will happen.¹⁹ Nisley's reflections highlight one of

Reference 9 - 0.06% Coverage

the audience spoke out, saying, "Truth, tell the truth." Brother Cavanaugh replied, "If you give me a chance, I will tell you the truth." When trc chair Justice Murray Sinclair intervened to ask the audience to allow Brother Cavanaugh to finish his statement, he was able to do so without further interruption. Visibly shaken, Cavanaugh then went on to acknowledge that children had also been abused in the schools, and he condemned such actions, expressing his sorrow and regret for this breach of trust. I can honestly say that our men are hurting too because of the abuse scandal and the rift that this has created between First Nations and church representatives. Many of our men who are still working with First Nations have attended various truth and reconciliation sessions as well as Returning to Spirit sessions, hoping to bring about healing for all concerned. The Oblates desire healing for the abused and for all touched by the past breach of trust. It is our hope that together we can continue to build a better society.²⁰

Later that same day, Ina

Reference 10 - 0.06% Coverage

what Brother Cavanaugh had described. I went to Christie Residential School. This morning I heard a priest talking about his Christie Residential School. I want to tell him [about] my Christie Residential School. I went there for ten months. Ten months that impacted my life for fifty years. I am just now on my healing journey.... I need to do this, I need to speak out. I need to speak for my mom and dad who went to residential school, for my aunts, my uncles, all that are beyond now.... All the pain of our people, the hurt, the anger.... That priest that talked about how loving that Christie Residential School was—it was not. That priest was most likely in his office not knowing what was going on down in the dorms or in the lunchroom.... There were things that happened at Christie Residential School, and like I said, I'm just starting my healing journey. There are doors that I don't even want to open. I don't even want to open those doors because I don't know what it would do to me.²¹

Introduction • 11 These two seemingly

Reference 11 - 0.06% Coverage

stark reminder that there are no easy shortcuts to reconciliation. That there were few direct exchanges at trc events between Survivors and former school staff indicates that for many the time for reconciliation had not yet arrived. Indeed, for some, it may never arrive. At the Manitoba National Event in 2010, Survivor Evelyn Brockwood talked about why it is important to ensure that there is adequate time for healing to occur in the truth and reconciliation process. When this came out at the beginning, I believe it was 1990, about residential schools, people coming out with their stories, and ... I thought the term, the words they were using, were truth, healing and reconciliation. But somehow it seems like we are going from truth telling to reconciliation, to reconcile with our white brothers and sisters. My brothers and sisters, we have a lot of work to do in the middle. We should really lift up the word healing.... Go slow, we are going too fast, too fast.... We have many tears to shed before we even get to the word reconciliation.²²

To determine the truth and

Reference 12 - 0.05% Coverage

in June 2014, trc Survivor

Committee member and Elder Barney Williams told us that from sea to sea, we hear words that allude to ... what is reconciliation? What does healing or forgiveness mean? And how there's parallels to all those words that the Creator gave to all the nations.... When I listen and reflect on the voices of the ancestors, your ancestors, I hear my ancestor alluding to the same thing with a different dialect.... My understanding [of reconciliation] comes from a place and time when there was no English spoken ... from my grandmother who was born in the 1800s.... I really feel privileged to have been chosen by my grandmother to be the keeper of our knowledge.... What do we need to do? ... We need to go back to ceremony and embrace ceremony as part of moving forward. We need to understand the laws of our people.²⁵

At the same forum, Elder

Reference 13 - 0.06% Coverage

Elder Augustine suggested

Introduction • 13

that there is both a place for talking about reconciliation and a need for quiet reflection. Reconciliation cannot occur without listening, contemplation, meditation, and deeper internal deliberation. Silence in the face of residential school harms is an appropriate response for many Indigenous peoples. We must enlarge the space for respectful silence in journeying towards reconciliation, particularly for Survivors who regard this as key to healing. There is also a place for discussion and negotiation for those who want to move beyond silence. Dialogue and mutual adjustment are significant components of Mi'kmaq law. Elder Augustine suggested that other dimensions of human experience—our relationships with the earth and all living beings—are also relevant in working towards reconciliation. This profound insight is an Indigenous law that could be applied more generally.²⁶ Elder Reg Crowshoe told the Commission that Indigenous peoples' worldviews,

oral history traditions, and practices

Reference 14 - 0.02% Coverage

we look at it historically.

We have stories in our culture about our superheroes, how we treat each other, stories about how animals and plants give us authorities and privileges to use plants as healing, but we also have stories about practices. How would we practise reconciliation? How would we practise getting together to talk about reconciliation in an oral perspective? And those practices are so important.²⁷

As Elder Crowshoe explained further

Reference 15 - 0.05% Coverage

requires talking, but our con-

versations must be broader than Canada's conventional approaches. Reconciliation between Aboriginal and non-Aboriginal Canadians, from an Aboriginal perspective, also requires reconciliation with the natural world. If human beings resolve problems between themselves but continue to destroy the natural world, then reconciliation remains incomplete. This is a perspective that we as Commissioners have repeatedly heard: that reconciliation will never occur unless we are also reconciled with the earth. Mi'kmaq and other Indigenous laws stress that humans must journey through life in conversation and negotiation with all creation. Reciprocity and mutual respect help sustain our survival. It is this kind of healing and survival that is needed in moving forward from the residential school experience.

14 • Truth & Reconciliation Commission Over

Reference 16 - 0.03% Coverage

federal government that had administered the schools. In a Sharing Circle at the Manitoba National Event, the Honourable Chuck Strahl (then minister of Indian affairs and northern development) said, Governments like to write ... policy, and they like to write legislation, and they like to codify things and so on. And Aboriginal people want to talk about restoration, reconciliation, forgiveness, about healing ... about truth. And those things are all things of the heart and of relationship, and not of government policy. Governments do a bad job of that.³³ Church representatives spoke about their

Reference 17 - 0.01% Coverage

must be recognized and respected.

3. Reconciliation is a process of healing relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.

4. Reconciliation requires constructive action

Reference 18 - 0.02% Coverage

talk about reconciliation; we must

learn how to practise reconciliation in our everyday lives—within ourselves and our families, and in our communities, governments, places of worship, schools, and workplaces. To do so constructively, Canadians must remain committed to the ongoing work of establishing and maintaining respectful relationships. For many Survivors and their families, this commitment is foremost about healing themselves, their communities, and their

Reference 19 - 0.07% Coverage

Aboriginal people, on Aboriginal communities,

as well as on Canadian society, and have deeply damaged the relationship between Aboriginal and non-Aboriginal peoples. It took a long time for that damage to be done and for the relationship we see to be created, and it will take us a long time to fix it. But the process has already begun. An important process of healing and reconciling this relationship began in the

1980s with churches' apologies for their treatment of Aboriginal peoples and disrespect of their cultures. It continued with the findings of the Royal Commission on Aboriginal Peoples, along with court recognition of the validity of the Survivors' stories. It culminated in the Indian Residential Schools Settlement Agreement and the prime minister of Canada's apology in Parliament in June 2008, along with the apologies of all other parliamentary leaders. This process of healing and reconciliation must continue. The ultimate objective must be to transform our country and restore mutual respect between peoples and nations. Reconciliation is in the best interests of all of Canada. It is needed not only to resolve the ongoing conflicts between Aboriginal

Reference 20 - 0.04% Coverage

included a "Statement of Reconciliation"

in which the federal government formally acknowledged and expressed "profound regret" for the historical injustices that Aboriginal peoples had experienced. The statement made particular mention of the sexual and physical abuse at residential schools, for which the government was "deeply sorry." The action plan also included \$350 million to support community-based healing initiatives.¹¹ In 2006, on the tenth anniversary of the release of the rcap report, the Assembly of First Nations (afn) issued a detailed ten-year report card assessing the action plan's

24 • Truth & Reconciliation Commission
results

Reference 21 - 0.04% Coverage

plan's

24 • Truth & Reconciliation Commission

results. The report card noted that the "Statement of Reconciliation," the successful negotiation of an agreement-in-principle of the Indian Residential Schools Settlement Agreement in 2005, and the establishment of the Aboriginal Healing Foundation indicated that some progress had been made on residential schools issues. However, the afn concluded that in terms of key socio-economic indicators, the action plan had done little to change the unacceptable status quo. Rather, "any major improvements in individual communities or regions have been led by those communities for those communities."¹² The Indian Residential Schools Settlement Agreement, including the creation of the Truth and Reconciliation Commission

Reference 22 - 0.02% Coverage

that allows

Indigenous law • 47

them to use their rocks for healing, I have to respect that, and for hundreds of years we respected each other and we visited each other. I encourage all the First Nations to go back to their theories, go back to their stories, go back to their Elders, go back to your protocols, and find the solutions because we need them today.³

There are many sources of

Reference 23 - 0.02% Coverage

this report.

Indigenous law • 55

We do believe however that it is essential to provide some representative examples that will give all Canadians, Aboriginal and non-Aboriginal alike, a better understanding of the breadth, scope, and richness of Indigenous law and its potential for justice, healing, and reconciliation. We must emphasize that these examples are by no means exhaustive accounts; they provide the merest of

Reference 24 - 0.03% Coverage

Nations)²¹

of the eastern

woodlands have legal traditions for establishing and repairing relationships—a vital component of reconciliation. These laws also contain practices that could be adopted more generally to facilitate healing. A significant Haudenosaunee tradition, designed to alleviate grief and restore balance, is the Condolence ceremony.²² The Haudenosaunee peoples, joined together in a Confederacy under the Great Law of Peace, have used

Reference 25 - 0.06% Coverage

ceremony today for the Rotinoshonni²⁹

ditional teachings and laws. Only by heeding the voices of our ancestors can we restore our nations and put peace, power, and righteousness back into the hearts and minds of our people. The Condolence ritual pacifies the mind and emboldens the hearts of mourners by transforming loss into strength. In Rotinoshonni culture, it is the essential means of recovering the wisdom seemingly lost with the passing of a respected leader. Condolence is the mourning of a family's loss by those who remain strong-minded. It is a gift promising comfort, recovery of balance, and revival of spirit to those who are suffering. By strengthening family ties, sharing knowledge, and celebrating the power of traditional teachings, the Condolence ritual heals. It fends off destruction of the soul and restores hearts and minds. It revives the spirit of the people and brings forward new leaders embodying ancient wisdom and new hope.³⁰ The Condolence ceremony is a

Reference 26 - 0.02% Coverage

to reconciliation are apparent within

Cree society, circles are critically important in working towards reconciliation within Cree law. In fact, there are many types of circles that can be convened in a Cree context, including prayer circles, talking circles, and healing circles.³⁵

Such circles can be activated

Reference 27 - 0.05% Coverage

the trc Survivors Committee, said,

There [is] so much that could be told about what took place in the Métis communities. This dialogue was the opening of things to come for Métis people. In order to tell our stories properly, we will need to learn to trust ourselves as family. Right now everyone wants to hear, and everyone is afraid to say. But there is a need to get beyond that in order to share and feel trust and kindness from one another. That [will] come after we have had a chance to be together a few more times ... Métis have been excluded ... [I]t has been the story of our lives. The issue we are dealing with is ... a moral issue ... I do not want money for healing because I do not think money will solve things; however, if people could look at me and respect me for who I am, that would be a big step in the right direction.⁶⁶

Survivor Angie Crerar said, They

Reference 28 - 0.02% Coverage

the opportunity for Survivors and

intergenerational Survivors to share their stories, their truths, was essential to their own healing and that of the Métis Nation. Jaime Koebel, of the Métis National Council, said, "Not everyone is ready to talk, but in time, somewhere, the stories need to get out and be heard to help further justice in this area."⁶⁸

Métis law and legal traditions

Reference 29 - 0.08% Coverage

Canadians.

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The feast taught me important lessons, compelling me to rethink my cultural assumptions about the meanings of history, truth, justice, and reconciliation. I learned that history resides not in dusty books but lives in the stories we carry in our hearts, minds, and spirits as we struggle to understand, acknowledge, and transform the past that is still present. I learned that truth is not only about facts but about the harsh realities of a shared colonial experience that is rooted in human relationships. I learned that justice is found not only in case law and courtrooms but in the exquisite beauty of sacred dances, symbols, and songs, in the strong words of elders, simgigyat, sigid'm hanaak, and families, and in the healing ceremonies and rituals of the feast hall that express the laws of the Gitksan nation. I learned that reconciliation is not a goal but a place of transformative encounter where all participants gather the courage to face our troubled history without minimizing the damage that has been done, even as we find new decolonizing ways of working together that shift power and perceptions. I learned that Indigenous sacred places are powerful. They make space for us to connect with each other, exchanging testimony, making restitution and apology in ways that speak to our highest values as human beings.¹¹⁰

As Commissioners, we have participated

Reference 30 - 0.04% Coverage

the common ground on which

the parties meet—reconciliation will always be incomplete. At the same time, we recognize that Indigenous forms of reconciliation will not be available to the Canadian state until First Nations, Inuit, and Métis peoples decide to offer them, leaving significant power in the hands of Indigenous peoples. Canada

is not the only party necessary to activate national healing and justice. This is as it should be. Indigenous nations are self-determining communities. They have the ability to decide whether they will receive or act on Canada's overtures towards reconciliation.

Indigenous law • 79 Practically speaking

Reference 31 - 0.03% Coverage

and application of First Nations, Inuit, and Métis peoples' laws and legal traditions hold great promise for taking the country towards reconciliation by guiding it further along pathways of truth, healing, and justice. Only then will Canada finally live up to the true spirit and intent of the Treaties that were, and still are, envisioned by Indigenous nations. Only then will all Canadians truly be Treaty people; the work of reconciliation is up to all of us.

Call to action:

50) In

Reference 32 - 0.01% Coverage

Canada's actions fail to produce social, cultural, political, and economic change that benefits Aboriginal peoples and all Canadians. A just reconciliation requires more than simply talking about the need to heal the deep wounds of history. Words

Reference 33 - 0.03% Coverage

the controversies and tensions surrounding

Canada's apology. The many references to the apology heard by this Commission showed that some saw it as an important step towards individual, community, and national healing, whereas others viewed it as nothing more than some well-crafted words designed to make the government look good. It is important to assess whether an apology is genuine because, as historian Michael Marrus points out, "even beautifully crafted apologies can fail."⁸

A failed apology may make

Reference 34 - 0.05% Coverage

They had lived with pain,

fear, and anger for most of their lives, resulting from the abrupt separation from their families and their experiences at residential schools, and they wanted desperately to begin their healing. They needed validation of their sense that what had been done to them was wrong. They wanted to believe that things would begin to change—not the schools, which had long been closed, but the attitude and behaviours that lay behind the existence of the schools. They wanted to believe that the government that had so long controlled their lives and abused its relationship with them now 'saw the light.' They wanted to believe that the future for their children and their grandchildren would be different from their own experiences—that their lives would be better. The

Canada and the churches • 85

Reference 35 - 0.04% Coverage

and men who have resilience, courage, and vision. Many have become Elders, community leaders, educators, lawyers, and political activists who are dedicated to revitalizing their cultures, languages, Treaties, laws, and governance systems. Through lived experience, they have gained deep insights into what victims of violence require to heal. Equally important, they have provided wise counsel to political leaders, legislators, policymakers, and all citizens about how to prevent such violence from happening again. The Commission agrees with Anishinaabe scholar and activist Leanne Simpson, who has urged Canadians not

Reference 36 - 0.02% Coverage

an assault on our people....
[W]e as First Nations, Métis, and Inuit people, especially residential school Survivors, want to reconcile. We really, really want to. But it's difficult when we see, and feel, and read what's coming out of the House, provincially, federally, in regards to our well-being. First, with the cuts to the Aboriginal Healing
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Foundation

Reference 37 - 0.05% Coverage

of First Nations Phil Fontaine, four other Aboriginal leaders, and five leaders from the Roman Catholic community in Canada travelled to Rome for a private audience with Pope Benedict XVI. No recording of the private meeting was permitted, but the Vatican issued a communiqué describing what the Pope had said. Given the sufferings that some indigenous children experienced in the Canadian Residential School system, the Holy Father expressed his sorrow at the anguish caused by the deplorable conduct of some members of the Church and he offered his sympathy and prayerful solidarity. His Holiness emphasized that acts of abuse cannot be tolerated in society. He prayed that all those affected would experience healing, and he encouraged First Nations people to continue to move forward with renewed hope.³⁸
The media reported that National

Reference 38 - 0.05% Coverage

as children by church clergy.
You have suffered grievously and I am truly sorry. I know that nothing can undo the wrong you have endured. Your trust has been betrayed and your dignity has been violated. Many of you found that, when you were courageous enough to speak of what happened to you, no one would listen. Those of you who were abused in residential institutions must have felt that there was no escape from your sufferings. It is understandable that you find it hard to forgive or be reconciled with the Church. In her name, I openly express the shame and remorse that we all feel. At the same time, I ask you not to lose hope.... Speaking

to you as a pastor concerned for the good of all God's children, I humbly ask you to consider what I have said ... [and that] you will be able to find reconciliation, deep inner healing and peace.⁴¹
In Canada, for more than

Reference 39 - 0.06% Coverage

the Commission about Canada's apology,
but the same cannot be said of their response to church apologies. It is striking that although Survivors told us a great deal about how churches have affected their lives, and about how, as adults, they may or may not practise Christianity, they seldom mentioned the churches' apologies or healing and reconciliation activities. This was the case even though they heard church representatives offer apologies at the trc's National Events. Their engagement with the churches was often more informal and personal. Survivors who visited the churches' archival displays in the trc's Learning Places picked up copies of the apologies and talked directly with church representatives. They also had conversations with church representatives in the Churches Listening Areas and in public Sharing Circles.⁴³ When the late Alvin Dixon, chair of the United Church of Canada's Indian Residential School Survivors Committee, spoke

Reference 40 - 0.02% Coverage

that apology in meaningful ways....
You know, our work is just beginning and we're going to hold the church's feet to the fire, other churches, and Canada to make sure that this whole exercise of healing goes on for as long as it takes for us to recover from the impacts of our experiences in those residential schools.
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The

Reference 41 - 0.03% Coverage

that reconnecting with traditional Indigenous
spiritual teachings and practices has been essential to their healing, with some going so far as to say, "It saved my life." One Survivor said, "The Sun Dances and all the other teachings, the healing lodges, sweat lodges ... I know that's what helped me keep my sanity; to keep me from breaking down and being a total basket case. That's what has helped me—the teachings of our Aboriginal culture and language."⁴⁵ Losing the connections to their languages and cultures in the residential schools
had devastating impacts on Survivors

Reference 42 - 0.04% Coverage

Ontario, explained it this way:
Our Elders taught us that language is the soul of the nation, and the sound of our language is its cement. Anishinaabemowin gives [us] the ability to see into our future.... Anishinaabemowin gives us the ability to listen ... to what is going on around us and the ability to listen to what is happening inside of us. Through seeing and listening, we can harvest what we need to sustain ourselves, and to secure the properties that

will heal us. Ever since I can remember as a child speaking my language, it helped me to restore my inner harmony by maintaining my mental, emotional, physical, and spiritual well-being.⁴⁷

Spiritual fear, confusion, and conflict

Reference 43 - 0.12% Coverage

this right, but the United,

Anglican, Presbyterian, and Catholic Churches, as parties to the Settlement Agreement, bear a particular responsibility to formally recognize Indigenous spirituality as a valid form of worship that is equal to their own. It cannot be left up to individuals in the churches to speak out when such freedom to worship is denied. Rather, the churches, as religious institutions, must affirm Indigenous spirituality in its own right. Without such formal recognition, a full and robust reconciliation will be impossible. Healing and reconciliation have a spiritual dimension that must continue to be addressed by the churches in partnership with Indigenous spiritual leaders, Survivors, their families, and their communities. Many Indigenous people who no longer subscribe to Christian teachings have found the reclaiming of their Indigenous spirituality important to their healing and sense of identity. Some have no desire to integrate Indigenous spirituality into Christian religious institutions. Rather, they believe that Indigenous spirituality and Western religion should coexist on separate but parallel paths. Elder Jim Dumont told the Commission about the importance of non-interference and mutual respect.

[The] abuse and the damage that has been done in residential schools, one of the primary sources of that is the church. And the church has to take ownership for that. But what bothers me about it is that the church continues to have a hold on our people.... Just get out of the way for awhile so that we can do what we need to do because as long as you are standing there thinking that you are supporting us, you are actually preventing us from getting to our own truth about this and our own healing about this, but I think the other thing that's being avoided by the church is their need to reconcile with the Spirit.... I think that the church has to reconcile with the Creator.... I'm not a Christian but I have a high regard for this

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Spirit

Reference 44 - 0.05% Coverage

restore harmony and spiritual balance....

We have learned that 'good intentions' are never enough, especially when wrapped in the misguided zeal of cultural and spiritual superiority. Thus, we have learned that we were wrong to reject, discredit, and yes, even outlaw traditional indigenous spiritual practice and ceremony; in amazing circles of grace, as we have begun to listen to the wisdom of the elders, we have found our own faith enriched and deepened.

And we are grateful. We know we have a long journey ahead of us. We are committed to make that journey in humility and partnership, engaging in the healing work of making "whole" our own spirituality, and acknowledging that holding both your spirituality and ours is possible through listening and learning with open hearts.⁶⁰

Unlike the Protestant churches, in

Reference 45 - 0.06% Coverage

Settlement Agreement churches have recog-

nized the need to provide Aboriginal church members with theological education and training for leadership positions within the churches and for work in Aboriginal ministry programs. Beginning in 2007, the Churches' Council on Theological Education in Canada held a series of conferences that sought to encourage and deepen the exploration of questions with respect to Indigenous and Christian beliefs and the incorporation of Indigenous cultural and spiritual practices into Christian practices. Through these events, the council also sought to challenge post-secondary institutions to consider how best to prepare theological students for ministry in Canada, in consideration not only of Indigenous people, their culture, and their spirituality but also of the need for churches to engage in healing and reconciliation between Aboriginal and non-Aboriginal peoples. The Toronto School of Theology made a public commitment to giving the same academic respect to Indigenous knowledge

Reference 46 - 0.03% Coverage

conflicts and prevent spiritual violence.

Church healing and reconciliation projects Beginning in the 1990s, the four Settlement Agreement churches began allocating specific funds for community-based healing and reconciliation projects. This work continued under the terms of the Settlement Agreement. Each of the defendant churches agreed to provide and manage funds specifically dedicated to healing and reconciliation. All the churches established committees, including Aboriginal Canada and the churches • 111

Reference 47 - 0.05% Coverage

have had three primary purposes:

1. Healing. The Toronto Urban Native Ministry, funded by Anglican, United, and Roman Catholic churches, "reaches out to Aboriginal people on the street, in hospitals, in jails, shelters and hostels."⁶⁵ The ministry works with all Aboriginal people who are socially marginalized and impoverished, including Survivors and intergenerational family members who have been impacted by residential schools. Anamiewigumming Kenora Fellowship Centre, with funds from the Presbyterian Church in Canada, developed "A Step Up ... Tools for the Soul," in partnership with local Aboriginal organizations. Under the program, a series of ten teaching events led by Aboriginal Elders, teachers, and professionals were held to support Survivors and family members on their healing journey, featuring education about culture and tradition, with the goal of fostering reconciliation.⁶⁶
2. Language and culture revitalization

Reference 48 - 0.04% Coverage

activities at the camp.⁶⁹

3. Education and relationship building. The Anglican and Roman Catholic Churches still have relatively large numbers of Aboriginal members, so many of their initiatives focused on bringing their own Aboriginal and non-Aboriginal members together. The Anglican Church has worked to help build understanding and counter stereotypes among its members through anti-racism training. The Roman

Catholic entities were among the core funders of the Returning to Spirit: Residential School Healing and Reconciliation Program. The program brings Aboriginal and non-Aboriginal participants together to gain

Reference 49 - 0.05% Coverage

special responsibility to continue to support the long-term healing needs of Survivors, their families, and their communities, where people are still struggling with a range of health, social, and economic impacts. The closure of the national Aboriginal Healing Foundation in 2014 when government funding ended has left a significant gap in funding for community-based healing projects, at the very time when healing for many individuals and communities is still just beginning.⁷¹ The churches must also continue to educate their own congregations and facilitate

dialogue between Aboriginal and non-Aboriginal peoples. Much has been accomplished through the healing and reconciliation projects of the Settlement Agreement churches, but more remains to be done.

Call to action:

61) We

Reference 50 - 0.01% Coverage

funding to Aboriginal people for:

- i. Community-controlled healing and reconciliation projects.
- ii. Community-controlled culture- and

Reference 51 - 0.06% Coverage

Canada and the churches • 113

presenting the book, Adema, as the director of Canadian Ministries, offered the first apology for residential schools and colonial policies from a church that had not run any residential schools. Our church does not have a direct history of running Residential Schools in Canada. However, as members of the body of Christ in Canada we confess that the sins of assimilation and paternalism in Indian Residential Schools, and in wider government policy, are ours as the Christian Reformed Church. We are deeply sorry and pledge to walk the journey of reconciliation and healing with you.

This art also testifies to the presence of the Creator's truth and beauty in Indigenous culture. It reminds us that the journey of faith, healing and reconciliation is one of sharing and mutual respect. The church and the nation of Canada are poorer because we refused to acknowledge the Creator's truth and way as revealed to Indigenous people.⁷²

Members of the Mennonite Central

Reference 52 - 0.02% Coverage

from the Jewish, Bahá'í, and

Sikh faith communities offered expressions of reconciliation that made connections between their spiritual beliefs and the need for justice, healing, and reconciliation. Rabbi Jonathan Infeld of Vancouver's Congregation Beth Israel spoke about the importance of cultivating empathy from

Reference 53 - 0.09% Coverage

Feathers of Hope, a project sponsored by Ontario's Provincial Advocate for Children and Youth, offered an expression of reconciliation. Samantha Crowe said, Feathers of Hope began as a First Nations youth forum, but it quickly [became] a movement of hope, healing, and positive change within northern Ontario's First Nations communities. You spoke passionately about wanting to learn about the past, and said that First Nations and non-First Nations people alike need to understand our history, and the impacts it still has on everything around us.... First Nations and non-First Nations people need to understand how colonization, racism, [and] residential schools still continue to negatively impact the quality of life in our communities. Everyone, especially the young people ... need to learn of Canada's history, of our past, to truly try and understand our present. This needs to be taught in school, but it also needs to be heard first-hand from our family, our friends, and our other community members. This will begin the journey of healing together as a family or as a community because we can no longer live [with] a silence that hides our pain. So while youth want to know of their past, they are ready to move forward. They understand they need positive change, but they don't want to do this alone. We all need to come together so we can share, so we can grow, and then we can uplift one another, because that's what reconciliation is about.¹⁵

Education for reconciliation • 125 Learning

Reference 54 - 0.04% Coverage

also be necessary for federal, provincial, and territorial governments, universities, and funding agencies to invest in and support new research on reconciliation. Over the course of the Commission's work, a wide range of research projects across the country have examined the meaning, concepts, and practices of reconciliation. Yet there remains much to learn about the circumstances and conditions in which reconciliation either fails or flourishes. Equally important, there are rich insights into healing and reconciliation that emerge from the research process itself. Two research projects sponsored by the Commission illustrate this point. Through a trc-sponsored project at the Centre for Youth and Society at the University of Victoria, seven Aboriginal

Reference 55 - 0.04% Coverage

of

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knowing that when speaking to a Survivor ... you have to hear their past before you can hear their understanding of resistance. This project allowed the group [to have] a learning process that weaves [together] traditional [Indigenous] and Western knowledge to build our stories of resistance.... This research project has ignited a fire that shows in each digital story. The passion of resistance that validates

the survival and resiliency of First Nations people and communities provides hope for healing and reconciliation over the next seven generations.¹⁸

In 2012, a digital storytelling

Reference 56 - 0.02% Coverage

insights and practical examples of

why and how educating Canadians about the diverse concepts, principles, and practices of reconciliation contributes to healing and transformative social change. The benefits of research extend beyond addressing the legacy of residential schools.

Research on the reconciliation process

Reference 57 - 0.08% Coverage

youth must have a strong

voice in developing reconciliation policy, programs, and practices into the future. It is therefore vital to develop appropriate public education strategies to support the ongoing involvement of children and youth in age-appropriate reconciliation initiatives and projects at community, regional, and national levels. Through direct participation in the trc's National Events, thousands of young people and their teachers across the country had the opportunity to learn about the residential schools and think about their own role and responsibility in reconciliation. The trc's Education Days were designed specifically for elementary and high school students and their teachers. Young people had the opportunity to listen to, and interact with, Elders and Survivors. They attended interactive workshops where they learned about the residential school history, resilience, and healing through the arts—painting, carving, storytelling, music, and film. They visited the Learning Places to walk through the Legacy of Hope Foundation display, "One Hundred Years of Loss," and to see posters and archival photographs of the residential schools from their own region. Education Days were well attended. For example, at the British Columbia National Event in Vancouver, approximately 5

Reference 58 - 0.04% Coverage

that "youth believe that recon-

ciliation is the way to re-establish lost trust and open doors to positive and productive communications.

When we affirm every culture's pride in their heritage, healing can take place." Hayley Grier-Stewart, representing the Kainai, Siksika, Tsuu T'ina, and Stony First Nations, said,

The youth believe that within our communities, we need to teach and create awareness, cultural appreciation, as well as healing and restoration. If we introduce youth to the culture at a young age in our schools, through curriculum and the practice of restorative justice, it will teach the younger generation to be proactive instead of reactive.

Métis youth Shelby Lachlan said

Reference 59 - 0.02% Coverage

Métis youth Shelby Lachlan said,

The youth of Alberta believe that in order to move forward, towards healing and reconciliation, it is important for action to be taken on a national and provincial level. First we must re-establish trust between these two [Aboriginal and non-Aboriginal] collectives, and through the honouring, acknowledgement, and respect of all Treaties and settlements, we believe this can be achieved.

Hanshi Liu then spoke again

Reference 60 - 0.05% Coverage

again.

Education for reconciliation • 131

We, the youth of Alberta, came together as a diverse and dynamic group. With representatives from Treaty 6, 7, and 8, a Métis settlement, and non-Aboriginal communities, together we created our vision for the future. This will serve as hope for our province and nations as we seek to facilitate healing and reconciliation for the Survivors of the Indian residential school system. This will take the commitment of multiple generations and many stakeholders, but when reconciliation is achieved, it will make for a better Canada. Today, we [the youth] are 11% of the population ... [but] we are 100% of the future and we will be a powerful ally. We only have one request. We want to be an active part of the conversation. We want to be an active part of the solution. We want to be part of making that better, stronger Canada that everyone is proud to call home.³⁵

This project is one example

Reference 61 - 0.01% Coverage

with the Legacy of Hope

Foundation and the Aboriginal Healing Foundation on two exhibitions: Where Are the Children? Healing the Legacy of the Residential Schools; and "We were so far away": The Inuit Experience of Residential Schools.⁶⁰

Library and Archives Canada also

Reference 62 - 0.05% Coverage

School.

Charles Wood then said,

The society has worked with the museum in developing a new standing exhibit and with the Waskasoo Park administration in the preparation of new interpretive signage at Fort Normandeau regarding the school history. We are grateful for the truth spoken of a painful shared history, the friendships we have formed, and the healing that has happened as a result of working together for over five years. We will continue to remember the children of the past and present. In the Bentwood Box, as symbols of our work together, we place a program of the first ceremony, a DVD from the museum display, flower and ribbon pins from the third feast, and a copy of guidelines we have published of our experience for those who wish to undertake a similar recovery of a residential school cemetery.⁷⁵

For the most part, the

Reference 63 - 0.03% Coverage

the fate of children who died in residential schools, locating unmarked graves, and maintaining, protecting, and commemorating residential school cemeteries are vital to healing and reconciliation. Archives and government departments and agencies have a crucial role to play in this process. Equally important, archival records can help Survivors, their families, and their communities to reconstruct their family and community histories. Yet accessing such holdings is not without problems.
The limitations of archives We

Reference 64 - 0.07% Coverage

Several speakers talked about their vision for the nctr. Georges Erasmus, former co-chair of the Royal Commission on Aboriginal Peoples, and then president of the Aboriginal Healing Foundation, said, Those who become the keepers of the archives become stewards of human stories and relationships, of what has been an endowment to what will be. Because no legacy is enriched by counterfeit, a nation is ill served by a history which is not genuine. This is a high calling indeed and it must be said that too often the promise and the potential of this stewardship has gone unrealized.... If the stories of our people are not accessible to the general public, it will be as if their experiences never occurred. And if their voices are rendered as museum pieces, it will be as if their experience is frozen in time. What we need are open, dynamic, interactive spaces and participatory forms of narrative, knowledge, and research. This would be a fitting way to step into the twenty-first century and into a new kind of relationship.... The National Research Centre ought to be a treasure valued by all sorts of people.⁸¹
Charlene Belleau, a Survivor and

Reference 65 - 0.04% Coverage

to communities and individual Survivors.
When I thought about the National Research Centre, coming from a community-based process and Tribal Council work, I really feel that the National Research Centre has to be regionally based or tribally based where possible so that it is accessible to the former students or to the public within our areas.... If we put all our eggs in one basket and put a thirty million dollar project in Alberta or Saskatchewan, who has access to it? For sure, the Survivors that are on welfare, the Survivors who have no money will never get to see a place like that. I think we need to be real and make sure that we have that access so that we can continue to heal and work together.⁸²
James Scott, General Council officer

Reference 66 - 0.03% Coverage

Survivors' oral history statements, art-works, expressions of reconciliation, and other materials gathered by the Commission, as well as government and church documents. It is intended to be a welcoming and safe place for Survivors, their families, and their communities to have access to their own history. The centre has committed to creating a culturally rooted and healing environment where all Canadians can honour, learn from, and commemorate the history and legacy of the residential schools. Once the centre is fully operational, it will be well positioned to take a leadership

role in forging new directions

Reference 67 - 0.02% Coverage

trust with Aboriginal communities by working with these communities to realize their own goals through participatory archiving.... The process of participatory archiving, interacting with as complete a record as possible, will be a powerful force for reconciliation and healing.”⁸⁸
As well, the Centre for

Reference 68 - 0.02% Coverage

Commission believes, it will be especially important to ensure that communities are able to access the centre’s holdings and resources in order to produce histories of their own residential school experiences and their involvement in the truth, healing, and reconciliation process. The centre will be a living legacy, a teaching and learning place for public education that will promote understanding

Reference 69 - 0.02% Coverage

Centre for Truth and Reconciliation.
78) We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own Indian residential school experience and their involvement in truth, healing, and reconciliation.

Chapter 5
Public

Reference 70 - 0.02% Coverage

abuse, hunger, and neglect. It meant dredging up painful feelings of loneliness, abandonment, and shame. Many still struggle to heal deep wounds of the past. Words fail to do justice to their courage in standing up and speaking out. There were other memories too—of resilience, of lifetime friendships forged with classmates and teachers, of taking

Reference 71 - 0.10% Coverage

about damaged relationships with female relatives, high levels of domestic and societal violence, and the gendered racism they have experienced throughout their lives. They also told us that learning about their own history—women’s traditional roles

in the political, cultural, social, and economic life of their communities—was an empowering catalyst for healing. They emphasized the importance of storytelling to restoring their dignity and repairing family relationships. Aboriginal women, storytellers, scholars, and activists are themselves at the forefront of this work, reshaping public memory and national history through storytelling and ceremonies that remember and honour the life stories, experiences, and struggles of their grandmothers, mothers, sisters, daughters, and aunties. Although much has been lost from family and community memory, much still remains. In many communities, women continue to hold positions of status and power that have been passed down through the generations.³ The power of women's stories and the process of sharing these stories strengthen

healing, resilience, and reconciliation at the family, community, and national levels. Saulteaux Elder Danny Musqua explains, We never had any doubt that women were the centre and core of our community and nation. No nation ever existed without the fortitude of our grandmothers, and all of those teachings have to somehow be recovered. And it will be up to these young people ... they've got to dig up the medicines, to heal the people. And the medicines in this case are the teachings.⁴

The concept of women's stories

Reference 72 - 0.02% Coverage

to bring beauty into the world." She spoke of bringing an urban group of Aboriginal women together to weave cedar capes for a grandmother ceremony held on the Musqueam reserve. After the ceremony, the capes became a community bundle for women to use in rites-of-passage ceremonies. The importance of women's ceremonies to healing was evident in the discussion that followed the panel presentations

Reference 73 - 0.02% Coverage

an oral history record, duly witnessed by all those in attendance. Working with local communities in each region, sacred ceremonies and protocols were performed and followed at all trc events. Elders and traditional healers ensured that a safe environment was created for truth sharing, apology, healing, and acts of reconciliation. The power of ceremony Sacred

Reference 74 - 0.05% Coverage

the divide between Aboriginal and non-Aboriginal peoples. They are vital to reconciliation because of their sacred nature and because they connect people, preparing them to listen respectfully to each other in a difficult dialogue. Ceremonies are an affirmation of human dignity; they feed our spirits and comfort us even as they call on us to reimagine or envision finding common ground. Ceremonies validate and legitimize Treaties, family and kinship lines, and connections to the land. Ceremonies are also acts of memory sharing, mourning, healing, and renewal; they express the collective memory of families, communities, and nations. Ceremonies enable us to set aside, however briefly, our cynicism, doubts, and disbelief, even as they console us, educate us, and inspire hope.¹¹

They have an intangible quality

Reference 75 - 0.03% Coverage

first-generation Irish Canadian, said,
I have learned the traditions ... Thank you for teaching me the water ceremony. In these past few days, what I've learned of Aboriginal culture, I just feel it has enriched my life so much. For them to be made to feel ashamed of that culture, it just makes me feel angry and it makes me feel sadness. And I just would like to say thank you to all of them for sharing their stories, and I wish for all of them, all the healing in the world.¹⁵

The Commission's mandate also instructed

Reference 76 - 0.03% Coverage

can strengthen civic capacity for accountability and thereby do justice to victims not just in the legal sense but also in terms of restoring human dignity, nurturing mutual respect, and supporting healing. As citizens use ceremony and testimony to remember, witness, and commemorate, they learn how to put the principles of accountability, justice, and reconciliation into everyday practice. They become active agents in the truth and reconciliation process. Participants at Commission events learned from the Survivors themselves by interacting directly with them. Survivors

Reference 77 - 0.04% Coverage

Survivor Victoria Grant-Boucher said,
I'm telling my story ... for the education of the Canadian general public ... [so that they] can understand what stolen identity is, you know, how it affects people, how it affects an individual, how it affects family, how it affects community.... I think the non-Aboriginal person, Canadian, has to understand that a First Nations person has a culture.... And I think that we, as Aboriginal people, have so much to share if you just let us regain that knowledge.... And I also take to heart what Elders talk about ... We have to heal ourselves. We have to heal each other. And for Canada to heal, they have to allow us to heal before we can contribute. That's what reconciliation means to me.²¹

Survivors told the Commission that

Reference 78 - 0.03% Coverage

was happening and left. He invited Kaefer to a healing circle in 2006 and they became close friends. Kaefer said Gamblin taught her not to be embarrassed about her past, being part of a school where abuse took place. "I was 19 and you don't question your church and your government when you're 19, but I certainly question my church and my government today." ... Gamblin said Kaefer taught him how to forgive. "There are good people [teachers] who don't deserve to be labeled," he said.²⁹

Some family members of former

Reference 79 - 0.06% Coverage

hearings where we represent Canada....

Listening carefully to your experiences and remembering what we have heard is critical. We leave each hearing as changed people. We want you to know that your courage and strength in coming forward to share your testimony transform each and every one of us.... The people we encounter in this work show a strength of character, a deep love of family and community, and a commitment to culture and healing that touches our hearts and teaches us to be better people....

As resolution managers, our focus is always on reconciliation, while understanding that reconciliation means different things to different people. Reconciliation is something that grows, rather than something that is imposed. We acknowledge that while many [Survivors] come through the hearing process feeling lighter of heart and mind, and perhaps even feeling a measure of healing, this has not been everyone's experience. We know that, in our role as Canada's representatives, we cannot take away the hurt or give anyone back the childhood that was lost.

We sincerely hope to leave

Reference 80 - 0.06% Coverage

we have right now.³⁷

Speaking at the Saskatchewan National Event, trc Honorary Witness and former member of Parliament the Honourable Tina Keeper, who is also a member of the Norway House Cree Nation, talked about the importance of honouring individual, family, and community relationships and memory, her own emotional involvement in the ratification of the Settlement Agreement, and the struggles surrounding Canada's apology. She underscored the strong contributions that Aboriginal peoples have to make to national healing and reconciliation. Yesterday was an incredible opportunity for me personally to let the tears flow, and they flowed all day long. And I didn't do that when I was in the House of Commons. I had the privilege of delivering the speech on behalf of the official opposition when the Agreement was tabled in the House, and during that speech I had to stop midway and breathe ... because I didn't think I could do it. I

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kept

Reference 81 - 0.02% Coverage

kept thinking of my family, and my extended family, and my grandparents, and so many of the people in the communities.... Our cultures, our languages, our values, and spiritual beliefs that have taken care of us at this gathering ... they will become tools for the healing of a nation.³⁸

At the Québec National Event

Reference 82 - 0.01% Coverage

The arts: Practising resistance, healing, and reconciliation The reconciliation process is not easy. It asks those who have been harmed to revisit painful memories and those who

Reference 83 - 0.02% Coverage

the country, creative expression can play a vital role in this national reconciliation, providing alternative voices, vehicles, and venues for expressing historical truths and present hopes. Creative expression supports everyday practices of resistance, healing, and commemoration at individual, community, regional, and national levels. Across the globe, the arts have provided a creative pathway to breaking silences, transforming conflicts, and mending the

Reference 84 - 0.02% Coverage

to restore human dignity and identity in the face of injustice. Properly structured, they can also invite people to explore their own worldviews, values, beliefs, and attitudes that may be barriers to healing, justice, and reconciliation. Even prior to the establishment of the trc, a growing body of work, including Survivors' memoirs and works of

Reference 85 - 0.10% Coverage

author's own life experiences), such as Tomson Highway's *Kiss of the Fur Queen* (1998), Robert Alexie's *Porcupines and China Dolls* (2009), and 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 to resist and challenge the cultural understandings of settler-dominated versions of Canada's past and its present reality. Sharing intercultural dialogue about history, responsibility, and transformation through the arts is potentially healing and transformative for both Aboriginal and non-Aboriginal peoples.⁵¹ Yet art does not always

Reference 86 - 0.09% Coverage

creative arts in community workshops promotes healing for Survivors, their families, and the whole community through the recovery of cultural traditions. In conducting surveys of 103 community-based healing projects, the Aboriginal Healing Foundation found that 80% of those projects included cultural activities and traditional healing interventions. These components included Elders' teachings, storytelling and traditional knowledge,

language programs, land-based activities, feasts, and powwows, as well as learning traditional art forms, harvesting medicines, and drumming, singing, and dancing. The foundation's report observes, A notable component of successful healing programs was their diversity—interventions were blended and combined to create holistic programs that met the physical, emotional, cultural, and spiritual needs of participants. Not surprisingly, arts-based interventions were included in many cultural activities (drum making, beading, singing, and drumming) as well as in therapeutic healing (art therapy and psychodrama).⁵³

180 • Truth & Reconciliation Commission The Aboriginal Healing Foundation's findings make clear that creative art practices are highly effective in reconnecting Survivors and their families to their cultures, languages, and communities. In our view, this report confirms yet again that funding for community-based healing projects is an urgent priority for Aboriginal communities. Art exhibits have played a particularly powerful role in the process of healing and reconciliation. In 2009, nationally acclaimed

Reference 87 - 0.08% Coverage

by the Commission also came to us in artistic formats. Some Survivors said that although it hurt too much to tell their story in the usual way, they had been able to find their voice instead by writing a poem, a song, or a book. Some made a video or audio recording, offered photographs, or produced a theatre performance piece or a film. Others created traditional blankets, quilts, carvings, or paintings to depict residential school experiences, to celebrate those who survived them, or to commemorate those who did not. Lasting public memory of the schools has therefore been produced not only through oral testimonies but also through this wide range of artistic expressions. The arts have opened up new and critical space for Survivors, artists, curators, and public audiences to explore the complexities of truth, healing, and reconciliation. The Commission funded or supported several arts-related projects. Early in its 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

Public memory • 181
stitched together

Reference 88 - 0.01% Coverage

were then

Public memory • 181
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

Reference 89 - 0.01% Coverage

together a counter-narrative.⁵⁶
This project also inspired the Healing

Quilt Project, which linked education

Reference 90 - 0.03% Coverage

of the residential school experience....

Art bridges age, language, culture, economics, and promotes understanding by its transformative power. ArtsLink allows artists and website visitors to “link up” in the educative process. Just as the artists have reconnected with their own inner creative selves and transformed their lives, by showcasing their artwork and sharing their amazing stories, other Canadians will be able to connect to the artistic journey and healing process too.⁵⁸

A report commissioned by the

Reference 91 - 0.01% Coverage

criteria. Commemoration projects were to:

- Assist in honouring and validating the healing and reconciliation of former students and their families through commemoration initiatives that address their residential school experience;
- Provide support towards efforts to

Reference 92 - 0.03% Coverage

created at the Alberni Residential

School demonstrates how recognizing and respecting Indigenous protocols and practices of ceremony, testimony, and witnessing can breathe life, healing, and transformation into public memory making through dialogue, the arts, and commemoration. The story has deep roots within the family histories of the Survivors and in the oral history and community memory of the Nuuchahnulth peoples. The paintings from the Alberni Residential School are part of a larger collection of Indigenous children’s art donated

Reference 93 - 0.05% Coverage

to play in the commem-

oration process. The state is responsible for managing public space and has the capacity to maintain monuments and develop long-term national commemoration policies and strategies.⁷⁷ The Special Rapporteur further concluded that states should ensure that memorial policies contribute to, in particular ... providing symbolic reparation and public recognition to the victims in ways that respond to the needs of all victims oppressed in a recent or distant past and contribute to their healing ... the development of reconciliation policies between groups ... [and] promoting civic engagement, critical thinking and stimulating discussions on the representation of the past, as well as contemporary challenges of exclusion and violence.⁷⁸

The report recommended that states

Reference 94 - 0.06% Coverage

conclusions and recommendations. They are consistent with our own findings on the residential schools commemoration projects. These Survivor-driven, community-based initiatives revealed the importance of integrating Indigenous knowledge and revitalizing Indigenous memory practices in commemorating the history and legacy of the residential schools. They demonstrated the critical role that artists play in healing and commemoration. The Commission believes that Canada's national heritage network also has a vital role to play in reconciliation. Our views were further confirmed in a study of residential school commemorations in the context of Canada's national heritage and commemoration policy. The research documented the Assembly of First Nations and the Aboriginal Healing Foundation's national commemoration project to create a heritage plaque program in order to place commemorative markers at all residential school sites across the country.⁸⁰ Faced with logistical challenges and

Reference 95 - 0.03% Coverage

The commemorative markers were not placed at residential school sites, many of which are in remote locations or otherwise inaccessible. Instead, they were placed in Aboriginal communities where Survivors and their families could access them more easily, where ceremonies and community events could be held, and where there were opportunities for ongoing healing, commemoration, and education.⁸² The study revealed the fundamental tensions that exist between the goals of Aboriginal peoples and those of

Reference 96 - 0.01% Coverage

their communities, commemorating their residential school experiences does not necessarily involve preserving the school buildings, but is intended instead to contribute to individual and collective healing. For Public memory • 191 example, a

Reference 97 - 0.01% Coverage

shift in Canada's national heritage values, policies, and practices, which focus on conservation and continue to exclude Indigenous history, heritage values, and memory practices, which prioritize healing and the reclaiming of culture in public commemoration.⁸⁶ For this shift to happen

Reference 98 - 0.04% Coverage

and the activities of the

trc at the Québec National Event, scholars Rosemary Nagy and Emily Gillespie found that most of the media stories about truth and reconciliation were narrowly framed to focus on individual Survivor's stories of abuse, forgiveness, and healing. Stories presented by local Kanien'kehaka (Mohawk) people that framed truth and reconciliation more expansively to include the need for societal change and concrete action on Treaties, land rights, and gender equity received far less attention.⁵ The Commission believes that in the coming years, media outlets and journalists will greatly influence whether or

Reference 99 - 0.02% Coverage

National Events were themselves deeply affected by what they heard from Survivors and their families. Some required the assistance of health-support workers. Some told us in off-the-record conversations that their perspectives on, and understanding of, the impacts of residential schools, and the need for healing and reconciliation, had changed based on their observations and experiences at the National Events.

Call to action:

86) We

Reference 100 - 0.04% Coverage

families, and the whole community.

I think it helped the people of Wetaskawin come to an understanding of some of the trials and tribulations that our neighbours to the south have been going through all their lives.... We are working on a healing journey between the City of Wetaskiwin and the Cree First Nations.... As you come into Wetaskiwin from the south, you will see that our [city] sign is in Cree syllabics as well—that welcomes you.... We still have a long way to go. We are taking baby steps in the healing process. But we are working together for better communities, to understand and respect the differences and similarities in our cultures.⁵³

At the Alberta National Event

Reference 101 - 0.08% Coverage

Commission, in partnership with the

Inspirit Foundation, hosted a Youth Panel, "Be the Change: Young People Healing the Past and Building the Future." In this cross-cultural dialogue, youth leaders described the intergenerational impacts of human rights violations such as the residential schools, the Holocaust, Canada's internment of Japanese Canadians during World War Two, and the head tax imposed on Chinese immigrants to Canada. They spoke about community and about turning reconciliation into action. Tsilhqot'in intergenerational Survivor Kim Harvey said, I encountered many uncomfortable moments trying to explain what happened to my people and why there is so much alcoholism and drug abuse. There is so much focus on all the negative things.... No one talked about the residential schools.... There are so many horrible stereotypes that our young people face every day. I struggle with issues of family, identity, and community every day.... Reconciliation to me comes down to truth, education, and knowledge sharing practices.... Reconciliation is about relationship. To reconcile, I really need to understand what happened to you, who you are, and what, as a community member, I can do to make our community better....

We are all treaty people

Reference 102 - 0.09% Coverage

an intergenerational Holocaust Survivor, said,

My grandmother and grandfather lived through things in their twenties that I can't even begin to imagine ... For my people, this history is still an open wound ... What can I tell you that will give you understanding of this? ... It's always been part of my life.... Because the Holocaust was at such a widespread global level ... who is the perpetrator? Everyday people were implicated ... and there were systems and nations involved ... so there's no one person I can accept an apology from. The German government has apologized. It's about the reconciliation of trust in humanity that this kind of persecution won't happen again to the Jews or globally.... Reconciliation is about making sure that none of our communities suffer that persecution again ... For me it's about guarding our institutions to make sure they aren't continuing this kind of persecution ... We've had the apology from the government, but how are we checking in to see how we're doing today? ... We need to create a National Day of Reconciliation that deals with these past human rights abuses, and educates [people] about what [what happens when we] dehumanize people. Canada was a safe haven for my family, but it's also a nation with a lot of pain and warts in its background. We shouldn't be afraid to talk about that and to institutionalize the healing process at a national level.⁶¹

Newcomers to Canada For new

Reference 103 - 0.06% Coverage

nations and many other cultures

gathered for two days in Musqueam territory in Vancouver, British Columbia, to talk about how reconciliation can help Canada move forward. In a statement afterwards, they said, As Canadians, we share a responsibility to look after each other and acknowledge the pain and suffering that our diverse societies have endured—a pain that has been handed down to the next generations. We need to right those wrongs, heal together, and create a new future that honours the unique gifts of our children and grandchildren.

How do we do this? Through sharing our personal stories, legends and traditional teachings, we found that we are interconnected through the same mind and spirit. Our traditional teachings speak to acts such as holding one another up, walking together, balance, healing and unity. Our stories show how these teachings can heal their pain and restore dignity. We discovered that in all of our cultural traditions, there are teachings about reconciliation, forgiveness, unity, healing and balance.

We invite you to search

Reference 104 - 0.03% Coverage

poor in our own homelands....

What will Canada look like if we act on this agenda? We will see justice, respect and healing for residential school survivors; First Nations thriving and enjoying the richness of their traditional territories; elders whispering their languages in the ears of their grandchildren; and the widespread recognition that First Nations rights are human rights, the rights that Canadians champion around the world. That is reconciliation.⁷¹

Reference 105 - 0.04% Coverage

achieve, and that is reconciliation.

Reconciliation is about healing relationships, building trust, and working out our differences. It is about redress and respect for the rights of all. Reconciliation means a meaningful commitment to change, to honesty, and engaging and reconceptualizing relationships to create a future of peace, a future of justice, and a future of renewed hope for all of us. I suggest that it is not possible to conceive of reconciliation in the absence of justice. Many segments of Canadian society have been honestly willing to engage in a dialogue to obtain truth, dignity, and above all, reconciliation....

The adoption of the trc

Reference 106 - 0.01% Coverage

and impacts of residential schools.

iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.

v. Requiring that all child

Reference 107 - 0.04% Coverage

and off-reserve Aboriginal peoples.

21) We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.

22) We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

Reference 108 - 0.01% Coverage

35) We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.

36) We call upon the

Reference 109 - 0.02% Coverage

conflicts and prevent spiritual violence.

61) We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for: i. Community-controlled healing and reconciliation projects.

ii. Community-controlled culture- and

Reference 110 - 0.02% Coverage

78) We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

Reference 111 - 0.04% Coverage

64. MacKenzie, "For Everything," 89. 65. Toronto Urban Native Ministry, cited in Bush, "How Have the Churches?" 16. 66. Presbyterian Church in Canada, Acts and Proceedings, 368. 67. Healing Fund, Anglican Church, 2008, cited in Bush, "How Have the Churches?" 24–25. 68. Healing Fund, Anglican Church, 2008, cited in Bush, "How Have the Churches?" 24–25. 69. Healing Fund, Anglican Church, 2000, cited in Bush, "How Have the Churches?" 19. 70. Bush, "How Have the Churches?" 18. 71. The Aboriginal Healing Foundation was mandated to provide funding and support for Aboriginal community-based healing projects. For more on its history and the circumstances surrounding its closure, see Spear, Full Circle.

Reference 112 - 0.01% Coverage

29. CBC News, "Teachers Seek Healing." 30. TRC, AVS, Jack Lee, Statement to the Truth and Reconciliation Commission of Canada, Winnipeg, Manitoba, 18 June 2010, Statement Number: SC111.

Reference 113 - 0.03% Coverage

of Anthropology, *Speaking to Memory*.

56. Robertson, "Threads of Hope," 87, 99–101. 57. University of Winnipeg, "UWinnipeg Healing Quilt." 58. ArtsLink: Residential School Artists, "About ArtsLink." 59. Dewar et al., "Practicing Reconciliation," 5–6, emphasis in original. 60. Indian Residential Schools Settlement Agreement, "Schedule J." 61. For full descriptions of the projects, see Aboriginal Affairs and Northern Development Canada, "Commemoration 2011–2012"; and Aboriginal Affairs and Northern Development Canada, "Commemoration 2012–2013." 62. Cliff Hague refers to

Reference 114 - 0.03% Coverage

part of the Settlement Agreement.

77. Shaheed, "Report of the Special Rapporteur," 20–21. 78. Shaheed, "Report of the Special Rapporteur," 21–22. 79. Shaheed, "Report of the Special Rapporteur," 22. 80. The study was based on research conducted by Trina Cooper-Bolam and incorporated her experiences as the Legacy of Hope's former executive director, her work with the Aboriginal Healing Foundation, and her role as a project leader for the Assembly of First Nations and

Reference 115 - 0.04% Coverage

the Aboriginal Healing Foundation's national commemoration project. See Cooper-Bolam, "Healing Heritage," 8–9, 106–107.

81. Cooper-Bolam, "Healing Heritage," 108–109. 82. Cooper-Bolam, "Healing Heritage," 109. 83. Cooper-Bolam, "Healing Heritage," 61–63. 84. Jeff Corntassel, Chaw-win-is, and T'lakwadzi, "Indigenous Storytelling, Truth-Telling and Community Approaches to Reconciliation," *ESC: English Studies in Canada* 35, no. 1 (2009): 143, cited in Cooper-Bolam, "Healing Heritage," 98.

85. Cooper-Bolam, "Healing Heritage," 97–99. 86. Cooper-Bolam, "Healing Heritage," ii.

We are all Treaty people

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58. TRC, AVS, Kim Harvey, "Be the Change: Young People Healing the Past and Building the Future," Vancouver, British Columbia, 18 September 2013, Statement Number: BCNE105, <https://vimeo.com/78638476>.

59. TRC, AVS, Kevin Takahide Lee, "Be the Change: Young People Healing the Past and Building the Future," Vancouver, British Columbia, 18 September 2013, Statement Number: BCNE105, <https://vimeo.com/78638476>.

60. TRC, AVS, Caroline Wong, "Be the Change: Young People Healing the Past and Building the Future," Vancouver, British Columbia, 18 September 2013, Statement Number: BCNE105, <https://vimeo.com/78638476>.

61. TRC, AVS, Danny Richmond, "Be the Change: Young People Healing the Past and Building the Future," Vancouver, British Columbia, 18 September 2013, Statement Number: BCNE105, <https://vimeo.com/78638476>.

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