

# *Immaculate Conception Parish*

October 31, 1994

P.O. Box 123  
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Bishop Paul O'Byrne, Re your letter on residential schools. of October 4, 1994.

In response to your desire to know the feelings of Catholic leaders on the issue of residential schools, I distributed some 20 copies asking for their response. As often happens, the only responses I actually received were from the ones I spoke to personally on the subject; in visiting one family, I heard very eloquent feelings about how the residence was a very necessary thing at the time for a lot of people, therefore served a very worthwhile cause and left plenty of fond memories for which this family was very grateful and would readily speak in support of the church.

Similar feelings were expressed from 12 people in a parish workshop October 22nd, none of whom said anything derogatory; in fact, I heard several express appreciation and tremendous respect for priests, brothers, and sisters they had known then; they emphatically said those were the best years of their life.

As in any discussion, in order to arrive at any accuracy of judgment, one must always take into account the global situation, the circumstances of the society at the time; even while showing maximum sympathy and concern toward the alleged victims, one must consider, in the case of any complaint or blame, the size of the classes, the physical condition of the schools, the materials available then, the long and often frustrating hours the teachers or supervisors worked with little remuneration, their degree of professional training not always at the level of other schools, and that being partly due to the fact these schools did not have the means of acquiring competent staff according to the government requirements.

On the other hand, it is a fact that several members of the staff spent entire summers in further studies, and even residence students could measure proudly in comparison with those of other schools.

Even though those arguments may not seem to have much value in the eyes of the ones blaming, they should be considered as part of an honest study of the whole issue, as was expertly done in a booklet on British Columbia residential schools. Those realities must be seen in the light of the struggles the missionaries experienced in dealing with governments who represented a society largely apathetic to the efforts of these relatively small interest groups.

While it is true there was discipline, and at times excessive, this must be seen as the reality of all education of the time. Several non-Indians, myself included, attended boarding schools several years, and experienced strict discipline and punishment. In any of these schools, those who were punished usually were worthy of it. Among those who were severely dealt with rank some of those who are now more than grateful for the discipline received then, and have developed the personal frame of mind to deal more successfully with the present demands of daily, professional, and family life. Some remember being reminded by their own family elders to listen and cooperate in school or they would be dealt with severely at home. One can readily see that such discipline in earlier years is often now appreciated as a gift preparing one for a more fruitful future.

Similar words apply to those who were made to work for the school during their stay at the residence, even during what is now considered school hours. Among workers of those days rank some who in those early years of education would have found it almost impossible to spend such long hours with books and mind related things. (Even at the seminary, many of us actually welcomed the chance to spend time shovelling coal or doing chores on the farm!) If others are sometimes more successful today on the farm or in another profession, or understand and appreciate and respond better to the demands of work and family life, it may

page 2 on residential schools.

be attributed to the experience of the residence. Some of these people rank among the ones who seem to have a better sense of making the best possible use of their time and talents and treasures, who are more capable of being self-taught, of continuing to develop their talents in sewing and fine needlework skills. Among those are found the people who seldom need to look for work: on the contrary they experience more demands than they can handle, are expected to attend more meetings, are given more responsibilities to oversee; some of these seem to feel more capable of showing a better example and teaching younger people in the skills of getting along daily with fellow members of society.

In a well-prepared and attended reunion of former Standoff and Saint Mary's Schools residents to "Remember the Rez", all of those attending emphatically and good-naturedly expressed their gratefulness for the experience; if any negative criticism surfaced then, it was gently surrounded with good memories, most especially the value of camaraderie, possible only to those who lived in residence.

The present situation of education in our society, whether it is for the better or for the worse, is reflected in reserve schools: certain people are quite satisfied with the present system and see it as progressing, albeit slowly, in the right direction: among these are the ones who have links with authority and power, who have a chance of receiving personal benefits from the present system, beyond the fact their children respond well. Some of these people will probably say the old residential school system was inextricably flawed, is at the root of all present ills, and should now be made to pay for them.

However there are probably as many who, when surveyed in a fair and impartial manner, would sincerely express their general satisfaction with the residential school years, and even though they would frankly acknowledge the evident flaws, would say what was described earlier.

Certain others, and these claim they are many, are very unhappy with the present situation, see the only solution in creating an alternate school system that would allow more parental participation and control, teach more basic Catholic values, and serve as a healthy balance to the present system. Among these people are found some who retain fond memories of the experience of residential school years, and would tend to bring back some values experienced then. Why are there a number of reserve children attending Catholic schools off the reserve!

Opinions were expressed concerning the negative mentality of blaming, that pervades the present world, the result, not of the residential schools, but of the evil poison of resentment that, when not dealt with in due time, continues to cause mental and psychosomatic disorders. Alcoholics Anonymous discovered many years ago, and clearly point out in their fundamental steps to healing, that the blaming attitude must be transformed by the humility of accepting one's own share of personal responsibility for the effects of any action, even on the part of an exterior factor, situation, event or person. Holding on to blame and resentment can only develop into conditions more hurtful to the "victim" who becomes victimized by one's own self-serving attitudes of haughtiness; even the favorable settlement of a civil law-suit or the receiving of monetary payment will not satisfy the monster eating at the victim's inner self.

Through humility, one can learn even from mistakes, failures, and destructive situations, even when one has been the victim; one can develop maturity and grow to greater depths of human wisdom; it is through the cross one can discover the resurrection, especially the great reward of knowing Jesus, who suffered because of his love.

Some of the present lack of parenting skills, for which residential schools are blamed could well have been caused by the fact children were absent from their parents for some of the most important years of their lives, and parents, absent from their children's lives for those crucial years, learnt to depend on others for almost everything, and develop personal irresponsibility.

While the foregoing paragraph may express a truth, one should honestly look at the fact that whole populations, where residential schools had no effect whatsoever, have consistently shown similar deficiencies.

It has been documented, in the booklet on British Columbia residential schools, that governments, who nowadays seem to have the money and expertise to turn public attention away from themselves, did play a key role in whatever has produced the present disaffection toward residential schools. Since those governments simply represented the dominant society of the time, a large share of the responsibility should be laid squarely on the shoulder of the whole society, instead of on a small group of religious leaders of different faith persuasions, who were sincerely attempting to bring a solution, however imperfect as it now appears, to help a people that society was evidently doing its best to ignore, and even to annihilate.

When a pack of wolves threatens to destroy a group, the easiest, most immediate gut reaction is to delay the wolves' progress by a distraction, by the sacrifice of what one judges to be the less valuable or the weakest or the most bothersome, in the hope the wolves will stop to prey on the victim, and, at least momentarily, cease to think of pursuing the rest. The ones to be presently sacrificed may well be the ones dedicated to the residential school years. Who will be next, when wolves will approach for a future chase?

The people, who expressed themselves here recently, were sincere in saying they were not aware of any abuse having been perpetrated at Saint Mary's School; while they regret the fact abuse is reported to have taken place elsewhere, they felt blaming the whole church was itself another form of violence, of which only a few would benefit, and it was far from sure whether the real victims would rank among those.

According to the literature you sent, it seems important that an effort be made to clearly show the church's sincere concern toward the alleged victims. If an apology is to be made, it seems crucial to carefully prepare the way it is expressed. From commentaries heard after the Oblate apology in Lac Sainte Anne, and after other news that occasionally attract local peoples' attention to the subject, that apology was clearly not appropriate, but disappointed many who witnessed it or heard of it, including even Oblates and yourself, Bishop Paul, as you so eloquently wrote in a letter at the time.

Offering money, or being embroiled in legal suits that demand much money, doesn't really satisfy either, as expressed earlier on the subject of resentment; this solution does allow a few who carry a grudge to continue being angry, and to punish the whole church for whatever chip they have chosen to carry, entrenched as they are in their belief the church is rich and should be completely done away with.

The alternative of being part of a project that offers professional help, as apparently is being done elsewhere, might seem to approach a more healthy response; yet even that must be dealt with through the help of professional law, because others can so easily show the church admits she is terribly rich and guilty. and may continue to hound and drain the church while it may be far from sure that the people who need help the most do actually receive it.

In any case, since recent news say the courts are now holding the whole church to be responsible even for the crimes of a few, articles like one of those you sent could help express an apology and develop a project that would promise to do the most good, as well as risk causing the least further harm.

Although a thorough survey may come too late as a response to your present request, Bishop Paul, I suggest that has the potential of doing a lot of good in the long term; I derive the idea from comments read in the literature you sent October 4th on the subject, concerning the importance of showing pastoral concern.

For a healthy solution to the whole issue, beyond the prospect of immediate apologies and/or unfortunate lawsuits: the general population, Indian or not, has had so much exposure to the subject; very few have experienced someone sincerely and seriously reflecting with them, one to one, listening and conversing; as a result many are very disgusted with it all, and would probably appreciate having a chance to say what they feel, to seriously look at the whole issue from different angles, to relieve any unneeded tension on the subject, and to know a healthy long term solution is being reached for the greater benefit of all parties.

Such dialogue could greatly help the church's image in the face of the public, especially of the faithful.

I suggest a solution that could be the subject of a parish-wide, and/or diocese-wide pastoral visitation project, continuing for several years as necessary, until most target people have been personally reached, in their homes or in groups.

As a practical tool giving substance and meaning to the pastoral visitation, I suggest a simple but well prepared questionnaire or list of statements, expressing the church's sincere search for the best solution; that questionnaire would serve to point to the most important elements worthy of being covered in a personal interview.

Another long term solution could be a fairly extensive study of the present feelings of the people, a professional assessment by a sociologist such as Reginald Bibby of the University of Lethbridge, who spent two days with us at our Oblate Study Days last May, who seemed very encouraging toward the Catholic Church, with statistics showing Catholics are not really leaving the Church, but are simply not attending at present.

Another possible resource is Raymond Huel, also of the U of L, member of a team promoting Oblate history in Western Canada who have organized very informative seminars featuring students and admirers of the past. Since my brother complained to him of his inability to accurately respond to public criticism of the Oblates in a speech at the U of C, he may have become a more wise support.

The booklet I referred to earlier on British Columbia residential schools, by Oblate Father Tom Lascelles, I believe, thoroughly describes the situation, stresses the fact the schools were doing their very best despite serious difficulties in obtaining much needed support from governments that seemed, at the beginning, to prefer simply ignoring the problem and leaving it to the care of the missionaries; and later seemed bent on forcing the closure of those schools and moving the students to town schools; still later bent on completely controlling the whole residential school system.

In any case, some effort to reach more people than we can at the present, when we are given so little time to respond to your letter, unfortunately, would probably help more people express themselves on either side of the issue,

thereby allowing the release of unresolved tensions, or grief, or guilt, or blame, or resentment, etc,

and showing the church's pastoral concern to the fact that some are hurt, and her desire to offer sympathetic attention to their need, as well expressed in an article you sent.

While trying to hold a meeting on that subject, of Catholic Indian leaders, with you, Bishop Paul, could be of help, I have great difficulty seeing how we can manage to assemble more than one or two from each reserve; with most people being so busy nowadays doing everything but the truly necessary and useful to them, it seems that apart from a few faithful who end up taking a greater load than they can handle, the only people we can really count on to attend meetings and functions are the priests and sisters; it would seem to require much sacrifice for even one or two laity to come.

The most appropriate way to reach people is by personal contact; however that is also not easily accomplished, unless for a very urgent matter we left every other duty aside for a few weeks;

the other alternative is to deal with it over a longer period, by taking advantage of every opportunity with a clear plan in mind, to converse briefly with people, and in the course of a year or two, a lot of people will have been contacted on that subject; that is why I suggest the above as alternative solutions toward a more thorough healing of the whole population.

Hoping this will have been helpful,

  
Father Joseph Goutier, pastor.



## Roman Catholic Bishop of the Diocese of Calgary

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Sister Cecily Graves - Calgary  
Sister Ida Beaudin - Calgary  
Sister Lucille Gamache - Standoff  
Sister Cleophee Beaudoin - Standoff

FROM: Bishop Paul

DATE: October 4, 1994

RE: UPDATE

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Enclosed are ten (10) pages, photocopied, of UPDATE. I expect the information contained in UPDATE to be made available to all Catholic Native leaders by clergy and religious.

I would like you to mail recommendations to me on how you feel the content of UPDATE should be implemented by Catholic Native ministers (clergy, religious, laity) on the Reserves in the Diocese of Calgary and by me. I would like to receive your recommendations by October 31st, 1994, if possible.

Thank you.

CC:PO:jb

Gilbert band



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The Working Group Update is a periodic information sharing publication. It will primarily consist of reprints of news reports or statements made on native residential schools related topics. It will include reports on local initiatives as well as updates on recent relevant publications.

Residential schools: a true product of Canadian aboriginal policy

Residential schools are given failing grades by a noted Canadian historian, but they are not the single cause of despair and cultural disruption from which aboriginal communities are struggling to emerge.

Speaking at the Learned Societies Conference in Calgary, Dr. J.R. Miller of the University of Saskatchewan challenged historians present to resist the myopia of the media. He told his audience that residential schools were a true product of the dominant and consistent line of Canadian social policy regarding aboriginal peoples, and not a manifestation of a missionary aberration on the margins of Canadian history as media reports suggest. He urged those who study this period to address the responsibility of the federal government and the majority of Canadian citizens.

Miller is the author of two major texts on native-white relations in Canada. He said that while provincial education programs flourished, the residential school system managed by churches, remained chronically underfunded. The federal government constantly tried to off-load its responsibilities for Indian education, and really didn't care whether the churches made up for this parsimony themselves or passed the burden on to the students.

Miller said that the churches urged their Eastern Canadian congregations to ever greater charity to offset the shortfalls that the schools were experiencing. As well, staff often worked inhuman hours in an effort to do more with less, and Indian children were forced to lose valuable training time by working to subsidize the system.

Miller's account supported testimony by former students who remember drastically inadequate supplies of food and clothing, as well as those who remember spending long hours working at farm labour at the mission. The responsibility, Miller charged, rests squarely on the federal government and on the people of Canada.

media myopia

see previous balance for this

Miller presented a grim picture of life in residential schools. He said that loneliness and emotional deprivation, harsh corporal punishment to the point of abuse, prohibition of normal human contact and the denigration of all things aboriginal are characteristics that are in some way descriptive of the common experience of residents. In addition, he said that the schools were unable ~~able~~ to educate beyond the most basic levels.

Miller challenged <sup>also</sup> the churches to account for their blindness and especially the blindness to the schools' failures, caused by an "obscene level of denominational rivalry." But his staunchest criticism is leveled at the government which failed aboriginal children.

Miller urged those present to avoid the easy solution of scapegoating residential schools as the source of contemporary tragedies. He noted that at any given time the schools never reached more than one in three Indian or Inuit children. He said that the community trauma popularly named "residential schools syndrome" is equally evident in areas which were never near such institutions. He claimed that as convenient as a single cause analysis appears, a deeper observation will reveal a painful truth at the heart of Canadian society.

(J. R. Miller is the author of Skyscrapers Hide the Heaven: A History of Indian - White Relations. (Toronto, Buffalo, London, University of Toronto Press, 1991)

## Statement of the 120th General Assembly of the Presbyterian Church in Canada June 5-10, 1994.

### RECONCILIATION WITH ABORIGINAL PEOPLES

#### Our confession

The Holy Spirit, speaking in and through Scripture, calls the Presbyterian Church in Canada to confession. This confession is our response to the Word of God. We understand our mission and ministry in new ways, in part because of the testimony of Aboriginal peoples.

1. We, the 120th General Assembly of the Presbyterian Church in Canada, seeking the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak to the Church we love. We do this, out of new understandings of our past, not out of any sense of being superior to those who have gone before us, nor out of any sense that we would have done things differently in the same context. It is with deep humility and in great sorrow that we come before God and our Aboriginal brothers and sisters with our confession.

2. We acknowledge that the stated policy of the Government of Canada was to assimilate Aboriginal peoples to the dominant culture and that the Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism, and the assumption that what was not yet molded



NATIONAL CATHOLIC WORKING GROUP ALTERNATIVE  
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Update

in our image was to be discovered and exploited. As part of that policy we, with other churches, encouraged the Government to ban some important spiritual practices through which Aboriginal peoples experienced the presence of the creator God. For the Church's complicity in this process we ask forgiveness.

3. We recognize that there were many members of the Presbyterian Church in Canada who, in good faith, gave unstintingly of themselves in love and compassion for their aboriginal brothers and sisters. We acknowledge their devotion and commend them for their work. We recognize that there were some who, with prophetic insight, were aware of the damage that was being done and protested, but their efforts were thwarted. We acknowledge their insight. For the times we did not support them adequately nor hear their cries for justice, we ask forgiveness.

4. We confess that the Presbyterian Church in Canada presumed to know better than Aboriginal peoples what was needed for life. The Church said of our Aboriginal brothers and sisters, "If they could be like us, if they could think like us, talk like us, worship like us, sing like us, work like us, they would know God as we know God and therefore would have life abundant". In our cultural arrogance we have been blind to the ways in which our own understanding of the Gospel has been culturally conditioned, and because of our insensitivity to aboriginal cultures, we have demanded more of aboriginal peoples than the gospel requires, and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God

through him. For the Church's presumption we ask forgiveness.

5. We confess that, with the encouragement and assistance of the Government of Canada, The Presbyterian Church in Canada, agreed to take the children of Aboriginal peoples from their own homes and place them in Residential Schools. In these schools, children were deprived of their traditional ways, which were replaced with Euro-Canadian customs that were helpful in the process of assimilation. To carry out this process, the Presbyterian Church in Canada used disciplinary practices which were foreign to Aboriginal peoples and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline. In a setting of obedience and acquiescence there was opportunity for sexual abuse, and some were so abused. The effect of all this, for Aboriginal peoples, was the loss of cultural identity and the loss of a secure sense of self. For the church's insensitivity we ask forgiveness.

6. We regret that there are those whose lives have been deeply scarred by the effects of the mission and ministry of The Presbyterian Church in Canada. For our Church we ask forgiveness of God. It is our prayer that God, who is merciful, will guide us in compassionate ways towards helping them to heal.

7. We ask, also, for forgiveness from Aboriginal peoples. What we have heard we acknowledge. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say.

With God's guidance we will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people.

### Further Steps Toward Reconciliation

God not only calls the Church to confession, but to a ministry of reconciliation, seeking to restore justice in relationships where it is lacking. Our Church is called to commit itself to support processes for healing of the wounds inflicted on Aboriginal peoples.

### The End of Silent Acceptance (A review of Dick Sobsey's, Violence and Abuse in the Lives of People with Disabilities)

*"If a situation is created in which staff members are given few resources, but a great deal of power over a large number of residents, in an isolated environment... abuse will pervade."*

This is the conclusion that Dr. Dick Sobsey makes after studying the conditions that contribute to the epidemic of abuse of peoples with disabilities at the hands of care givers. Dr. Sobsey who is a professor of Educational Psychology at the University of Alberta published this work as a contribution towards ending the harmful violence and disability cycle in which people with disabilities become entrapped.

Although the focus of Sobsey's book is the environment of abuse that surrounds people with disabilities, his work may be helpful for someone trying to understand the issue of abuse as it has been emerging as a

part of the story of residential schools.

Sobsey identifies five characteristics which increase the potential for abuse in any institutional setting. As *Total Institutions* residential schools manifested many of the characteristics which are today recognized as predictors of abuse.

**unrealistic expectations:** When the gap between the reality of institutional life and the public's expectations is very wide an institution will avoid critical review.

**isolation:** People who live in institutions are isolated from the mainstream of society. They rarely interact or communicate with people outside of the institution. Experts in child abuse tell us that isolation is one of the few consistent predictors of abuse. The general public knows little about institutional realities and displays little interest in obtaining this knowledge.

**dehumanization and detachment:** Institutions depersonalize the individuals who inhabit them and inhibit any bonds of human attachment.

**Clustering:** The mixing of vulnerable individuals with others who may be offenders is common in institutions. Thus abuse often feeds on itself as a result of a kind of chain reaction where each incident of abuse puts all the residents at greater risk.

**Abusive subculture:** Staff are held responsible for controlling residents (i.e. keeping them in their beds at night, assuring their participation in the institutions routines) The level of control in total institutions may itself be excessive and necessary only because of the crowded

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11

frustrate  
punish

conditions. Frustrated staff will lash out at residents and will tolerate similar activity by other staff. Often people become abusive in these contexts simply because it was easier. Severe punishment provokes the quickest response with least energy output. In a context where staff are constantly asked to do more with less, abusive punishment will substitute for other forms of control.

Dr. Sobsey's book moves well beyond categorizing characteristics and conditions which indicate potential for abuse. He goes on to identify principles and curricula for risk reduction programs in institutions, in families as well as in society. It is an important and thorough piece of research particular to the life context of people with disabilities. It also has a contribution to make to other forms of total institutions such as residential schools.

Sobsey, Richard. Violence and abuse in the lives of people with disabilities: the end of silent acceptance (Baltimore, Paul H. Brookes) 1994.

apology

**Does an Apology Matter?**  
(an excerpt from a presentation by Mary Wells and Fr. Bill Addelay S.J. to the Canadian Institute)

u  
show concern  
union

When the abuse occurs in a church setting, how does a formal apology help alleviate the effects of abuse? If we can understand this, then we can understand why apology is so important to victims. Apology is the first step taken to show a community's concern for victims and a desire to remain in union with them.

Apology acknowledges the reality of the abuse and takes responsibility away from the victims. Apology that is humble empowers the victims.

acknowledges  
reality  
humble

Apology offsets the stigmatizing effects of sexual abuse in that the apologizer takes on a share of the abuse and joins the victim in their suffering. Stigma is something we live with alone. Apology means that we are no longer alone but rather our experience is shared and cared about by the apologizer.

unites  
with  
victim  
suffering  
not alone

When abuse occurs in a church community, it is often difficult for members of that community to come to grips with a sense of collective responsibility for the safety and well-being of its members. It is a sign of the maturity of the community that it is able to accept this responsibility and demonstrate that through apology, including apologizing for that which may not have been known to the church community. To borrow a phrase from the Anglican Book of Common Prayer, in apologizing, we admit "We have left undone things which we ought to have done; and we have done those things which we ought not to have done."

collective  
responsibility

sign  
maturity

undone  
done

In the case of incest, for instance, the mother may not be aware that her husband was sexually involved with her child. Nevertheless, the mother needs to apologize to her child for her not knowing and to show that she maintains a primary loyalty and connectedness to the child. Children expect and profoundly need to hear that apology of the non-offending parent. So too, do victims in church need hear from the church leadership an acknowledgement of their suffering, a serious regret for this and a

maintain  
loyalty

acknowledges  
suffering

willingness to do whatever is possible to heal the hurt.

The matter of public apology becomes complex where there is a criminal trial pending, as there is concern that a public apology may have the effect of interfering with a criminal proceeding. Prior to criminal court proceedings we believe that it is helpful to express statements that acknowledge the pain and stress of all involved with recognition of the limitations imposed by the presumption of innocence. Apology, as described above, is intended to address the pain of victims. It is seen as addressing fundamental human, social needs. Public formal apology must occur if there is a conviction.

It is the position of the Jesuits that apology is so important for reconciliation with the community that it cannot be withheld pending possible civil proceedings, and that the delivery of such an apology does not constitute an admission of civil liability.

To apologize in the face of threats of civil action takes some courage as the concept of non-prejudicial apology has not been tested in the courts. Pressure to not apologize is coming not from plaintiffs threatening to hold churches to ransom for their apologies, but rather from insurers who are seeking opportunities to limit their own liability and who assert that apology is an admission of civil liability.

However, if religious institutions do not offer to assist their own faithful, and if they do not accept the moral responsibility to apologize, then it has to be asked, for what

purpose do religious institutions exist?

Institutional apology of this sort should not be seen as interfering with or compromising any court process, nor should it be seen as pointing blame at any particular individual. It is rather a statement of moral leadership. It is a first indicator of a desire to reconcile with the victims.

Summary

Religious institutions have only in the last few years begun to come to grips with the fact that abuse has occurred within their walls. That attention has been brought to this through painful experience is without a doubt. There is little experience or writing to give guidance to what constitutes an effective response.

The thoughts in this paper reflect very early experience in attempting to respond from a base that is shaped by principles and informed by understanding of the dynamics of abuse. We can anticipate that some of the ideas we are presenting will be modified as more experience sheds light on our efforts.

There has been growth in understanding in the field of sexual abuse generally. We can expect a similar growth of insight into the unique dimensions of betrayal of trust in religious settings. We believe that moving forward with a willingness to learn and a commitment to healing are part of a creative process leading to a reaffirmation of faith in our institutions.

In responding to the needs of abuse victims, we ourselves have to walk the path

apology  
moral leadership  
- desire reconcile.

acknowledged  
pain + stress  
address  
pain of victims

apology  
not  
admission

willingness  
to learn  
commitment  
to heal  
creative process  
leads to  
reaffirmation

of humility as the Canadian Bishops have reminded us. As they state in their document **From Pain to Hope:**

“ ...In the spirit of humility, we suggest that more energy be put into correcting wrongs, than into safeguarding appearances; into humble care of the wounded, than into attempts to justify.”

**B.C. Native Bands receive \$500,000.00 for injustices**

The B.C. Conference of the United Church of Canada has given B.C. native bands almost \$500,000.00 for injustices suffered by early missionaries. As well, the Vancouver Sun that the church expects to collect a total of \$1 million for natives by the time the annual convention of the church is held. The United Church of Canada apologized to natives in 1986 and the B.C. Conference decided in 1989 to donate the \$1 million. The money given so far has been used by native groups for land claims, self-government initiatives and community education.

**Manitoba's Ki-kewin Fund reaches its objective for year one.**

The Anishnabe Ki-kewin fund, established by the Catholic Church in Manitoba to help alleviate some of the pain and suffering experienced by native men and women in that province, has reached its goal for the first year. \$100,000.00 ~~from the~~ from the five year \$500,000.00 fund has been distributed to support ten different community-based healing initiatives in Manitoba.

Projects supported include violence and abuse treatment groups, training for addictions counsellors and family support programs.

The Manitoba Catholic Council Nation Concerns, which set up the fund has expressed its hope that the fund will continue to promote working partnerships including the church and community based healing initiatives.

**Sociologist claims historians degrade native Canadians**

To portray native people primarily as passive victims or angry reactionaries degrades their place in Canadian history, says an Edmonton sociologist.

*passive victims*

Speaking at the Learned Societies Conference in Calgary, David Long challenged historians to portray native people as “proactive agents” who played a role in shaping their own history and in running the residential schools.

*native role*

Long, who teaches at King's University College, criticized the historical accounts that portray native people as passive victims of residential school conspirators.

This view blinds readers to a number of things, most notably the efforts of native leaders and parents who were concerned that their children receive a sound “white” education, he said.

*wanted education*

Portrayals of native people as angry, largely ineffective reactionaries are

inadequate to help Canadians understand the history of residential schools, he said.

Long speaks favorably of accounts that portray native people as engaged in a "give and take" relationship with not always benevolent representatives of the Great Father."

Native leaders and parents exerted control over the education of their children in various ways, he says.

Parents kept their children home to protect them from diseases, when the parents wanted to work, or during the hunting and trapping seasons.

Parents were also insistent in their demands to have unpopular staff members disciplined or removed.

Long says many native leaders and parents perceived the potential importance that formal education could have for their children. They showed early support for missionary and government-administered schools.

Recognizing the vital contributions of Indian children, parents and community leaders in giving substance and shape to the development of Indian education is possible to the extent that one views these people as proactive agents in Canadian history," Long says.

### Spirituality at the centre of aboriginal healing

Aboriginal peoples are becoming leaders of social change and healing, says the

director of Nechi Institute on Alcohol and Drug Education. "We're really already on the way there," Maggie Hodgson of Edmonton, a Carrier Indian originally from British Columbia, told about 285 people in Saskatoon.

Known internationally for her work in the area of addictions, Hodgson, 49, spoke on Healing Challenges during a symposium on violence and aggression.

Hodgson, a Roman Catholic who also practices native spirituality, said aboriginal peoples are emerging from a lack of social standards which arose when the federal government outlawed their traditional ceremonies.

"The ceremony was the core of our justice system," added Hodgson, who worked in that system before joining Nechi in 1980.

The banning of native ceremonies was even more damaging than the former residential schools run by the churches and the government, she said.

### Overcoming abuse

If aboriginals had retained their ceremonies when their children were taken away to the boarding schools from about 1900 -1960, "they still would have had access to healing and to their language."

Instead, they were stripped of the culture and the spirituality at the heart of their social structure and values.

And they continue to suffer effects of

Kept children home

removed staff

perceived value education



rampant alcoholism as a result of the tremendous amount of violence that was perpetrated on our people by whites. Aboriginal peoples also inflict violence on themselves and on one another, Hodgson added.

strengthen  
culture +  
spirituality

Asked in a survey what helped them to overcome substance abuse, 500 aboriginal people agreed their culture and spirituality were the biggest factors.

But it's "important that we not romanticize the issue of culture and spirituality," Hodgson cautioned. In native communities, some "manipulate the system," while some traditional healers and medicine men are charlatans.

recreation  
+  
support  
groups  
+councillors

The second key to overcoming abuse identified by those surveyed was recreation, while the third choice was organized support groups. Therapists and substance abuse Councillors rated fourth.

White or mainstream society focuses on the counselling relationship between client and helping agency, said Hodgson. But aboriginal people are best seen as connected with all social groups, institutions and agencies which effect them, their families and communities, she added.

Although white and aboriginal approaches differ, "you are important elements of how we are developing as a society," she told a predominantly white audience. "And we are important to how you're developing.

When she entered the addictions field 24 years ago, the average age of aboriginal

people in recovery was 40. Today that age is 23. While the drop in age is positive, most had full blown addictions by age 13, Hodgson noted.

With 60 - 70 percent of aboriginal people younger than 25, it's vital to focus on prevention of substance abuse among children aged zero to 10, she emphasized. And aboriginal people must constantly ask whether the theories and methods used by white society are suitable for their communities.

Healing Process

About 15 years ago, as she worked with women, "I would push our community to stop covering up violence." There was a conspiracy of silence within the aboriginal community about the tremendous amount of violence against our children."

stop  
covering

Violent native offenders, many of whom would not enter or stay in treatment, must be brought to court through the justice system. But contrary to aboriginal ways, that system is designed to pit one side against another, said Hodgson.

not  
taking  
sides

In native communities, however, our commitment is to a process of healing" rather than being proved right or wrong; innocent or guilty. And "that comes from a place of spirituality."

but  
healing  
for all

When she discovered her son was sexually assaulted by her brother-in-law, she summoned the family and asked them not to choose sides, but to commit themselves to healing, she said.

not sides  
but heal.

Discovering that her brother-in-law had been sexually assaulting children in the family for 38 years, she helped him get into a specialized treatment program. He relocated his job and ended his volunteer work with teenage boys.

Aboriginal sentencing circles offer no magic answers, she said. In such circles, native offenders gather with members of their community, including victims and are sentenced by them.

The process can't work well if the members of the circle have not had treatment for violence against them, said Hodgson. They may need healing before they can exercise sound judgment.

And some aboriginal peoples may be more accustomed to other community healing practices. "You have to look at the social structure that comes from that area," she said.

Meanwhile, many in various native communities have moved towards sobriety. But the rise of casinos fuels gambling addictions.

Her staff found unresolved grief was the cause of such addictions. "We are prime candidates because of our death rates and unresolved relationships.

In addictions counselling, "we are not reaching effectively to the core unresolved grief." The practice of traditional ceremonies offers a key way through grief and the symptom of gambling addiction, said Hodgson.

The mother of seven also announced the second International Indigenous Conference on Addictions, focusing on family and youth, to be held in Sydney, Australia, later this year.

Hodgson was instrumental in holding the first such conference in Edmonton in 1992 which focused on healing and drew 3,200 aboriginal peoples from various parts of the world.

Nechi Institute trains the staff of Alberta's 45 native addiction programs. Meaning "my spirit touches yours," Nechi is jointly housed with a native residential treatment centre, Poundmaker's Lodge.

*circle*

*sobriety  
but grief  
causes  
addiction*

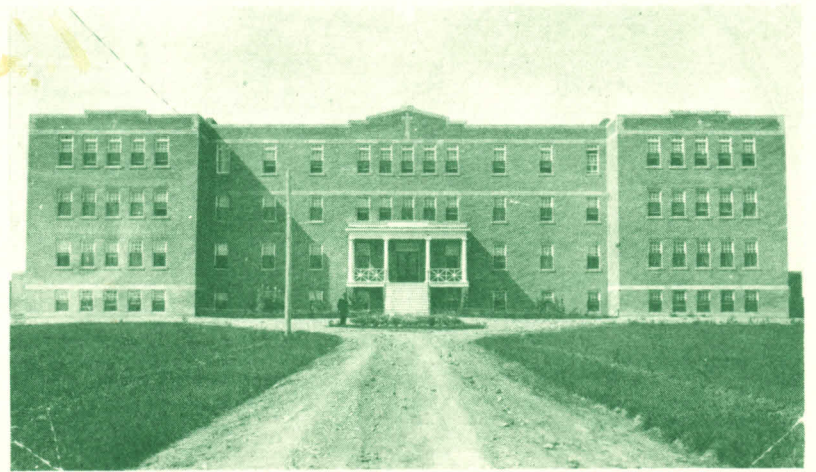
MINISTRY OFFICES

DATE	LOCATION	INFO ONLY	INITIAL
			RJO
			EB
			CCG
			AL
			CFM
			JGS

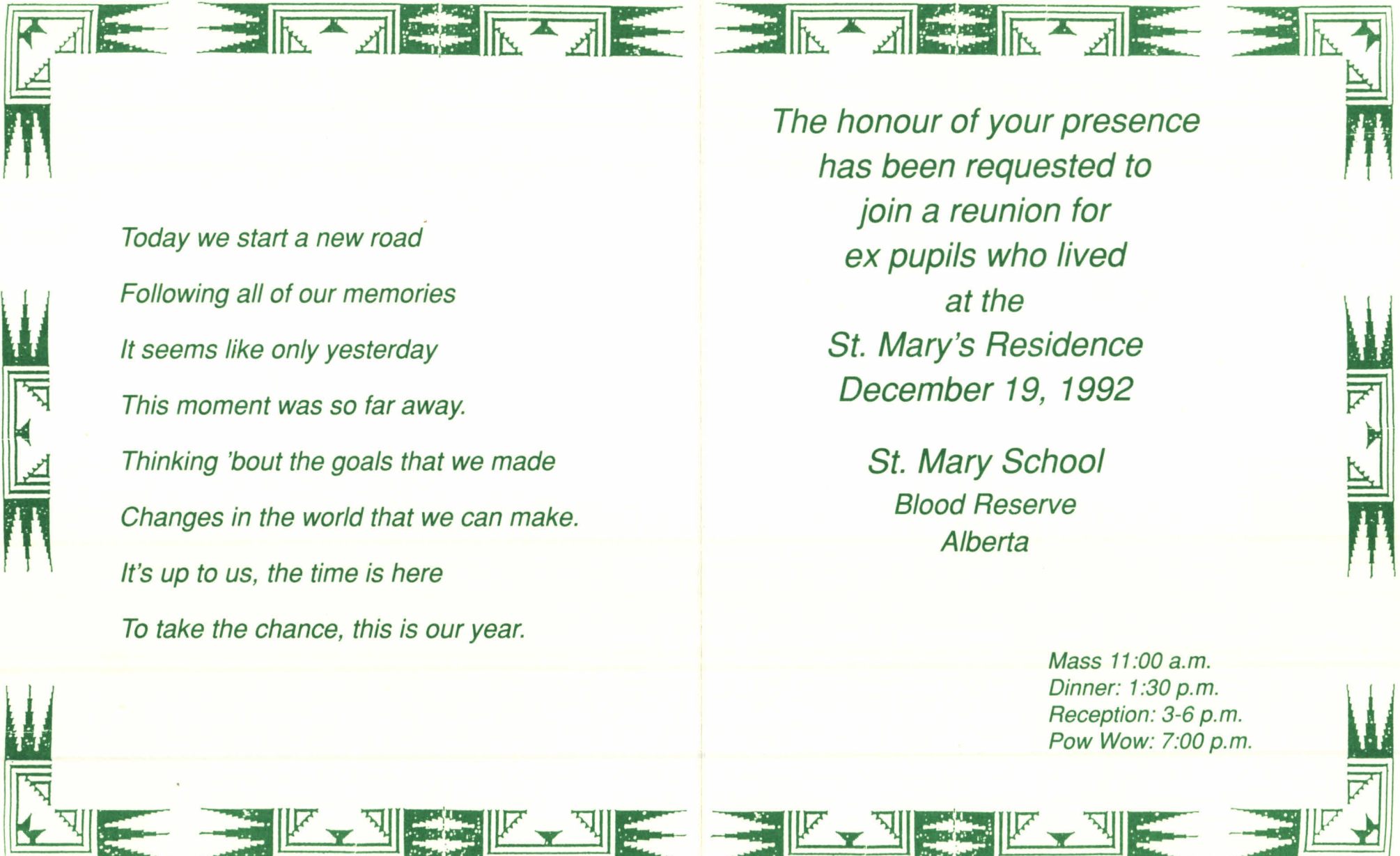
*Loose to Bishop*



**Reunion  
for Ex Pupils**



***Living at the Rez  
Remembered***



*Today we start a new road  
Following all of our memories  
It seems like only yesterday  
This moment was so far away.  
Thinking 'bout the goals that we made  
Changes in the world that we can make.  
It's up to us, the time is here  
To take the chance, this is our year.*

*The honour of your presence  
has been requested to  
join a reunion for  
ex pupils who lived  
at the  
St. Mary's Residence  
December 19, 1992*

*St. Mary School  
Blood Reserve  
Alberta*

*Mass 11:00 a.m.  
Dinner: 1:30 p.m.  
Reception: 3-6 p.m.  
Pow Wow: 7:00 p.m.*

92.12

S. Mayo Reunion (1920-1940)

Arthur - Edw. Res. Sch.




# Reunion for Ex Pupils



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92-12-19

Reunion S. May's Students (1920)

Mission. Archiv. Blood + Edie Res Sch

## WHAT TO DO;

### ROSALINE IS THE SECRETARY-TREASURER

- INVITATIONS, PINS - ROSALINE (BERNICE)
- DONATIONS AND NAPI (SANTA SUIT) - ANNIE (SYLVIA, LUCILLE)
- BLACKFOOT CHRISTMAS CAROLS, SCHOOLS - DOREEN
- LIVING AT THE REZ SKITS - LOUISE, HELEN (MARIETTA)
- VIDEOTAPING/PHOTOGRAPHS - KLANE
- CANDY AND TREATS -
- CHAIRS IN GYM - JERRY
- SECURITY - TOM
- TREE AND DECORATIONS - ROSALINE
- TAMS AND TIES - ROSIE
- PAPER PLATES, CUTLERY, TABLE ROLL -
- DESSERT - PIES - FOR 200, \$ ROSALINE
- DESSERT- FRUIT CAKE - ROSIE
- COFFEE, TEA, CREAM, EQUAL, PAPER CUPS - DOREEN
- BUNS DIXIE, FRY BREAD ROSALINE , BANNOCK ROSIE-
- POTATOES - SHARON CREIGHTON
- SALAD - SHARON CREIGHTON
- TAPE RECORDER, INDIAN TAPES -
- CHRISTMAS WRAPPING PAPER AND GIFTS -



92. 12.17.

Elmer Res. Sch.

# TOYMAKER'S DREAM

Christmas Concert  
Thursday, December 17, 1992  
12:30 p.m.

Flag Song	-	Wayne Plume's Drum Group
O Canada		
Opening Prayer		
Opening Remarks	-	Mrs. R. Eagle Child
Band Selections		
Toymaker's Dream	-	Christmas Choir
Santa Claus is Coming to Town	-	Kindergarten
Silent Night	-	Grade 3B
Little Drummer Boy	-	Grade 2B
Old Na'aa Hubbard	-	Grade 1C
Twinkle, Twinkle Little Star	-	Grade 1A
A Shephard had a little Lamb	-	Grade 1B
1992 Noel	-	Grade 3A
Nativity Scene	-	Blackfoot Class
Santa Claus is Coming to Town	-	Grade 2A
The Marvelous Little Toy	-	Grade 4A&4B
Good Fairies	-	Grade 5B&6A
Grinch	-	Kathy F. Rider
Rocking Around The Christmas Tree		Ms. Tailfeather
Rocking in a Winter Wonderland		Choir
We Wish You A Merry Christmas		
Closing Song		Wayne Plume's Drum Group





Mission - On the v. Edus Road St.

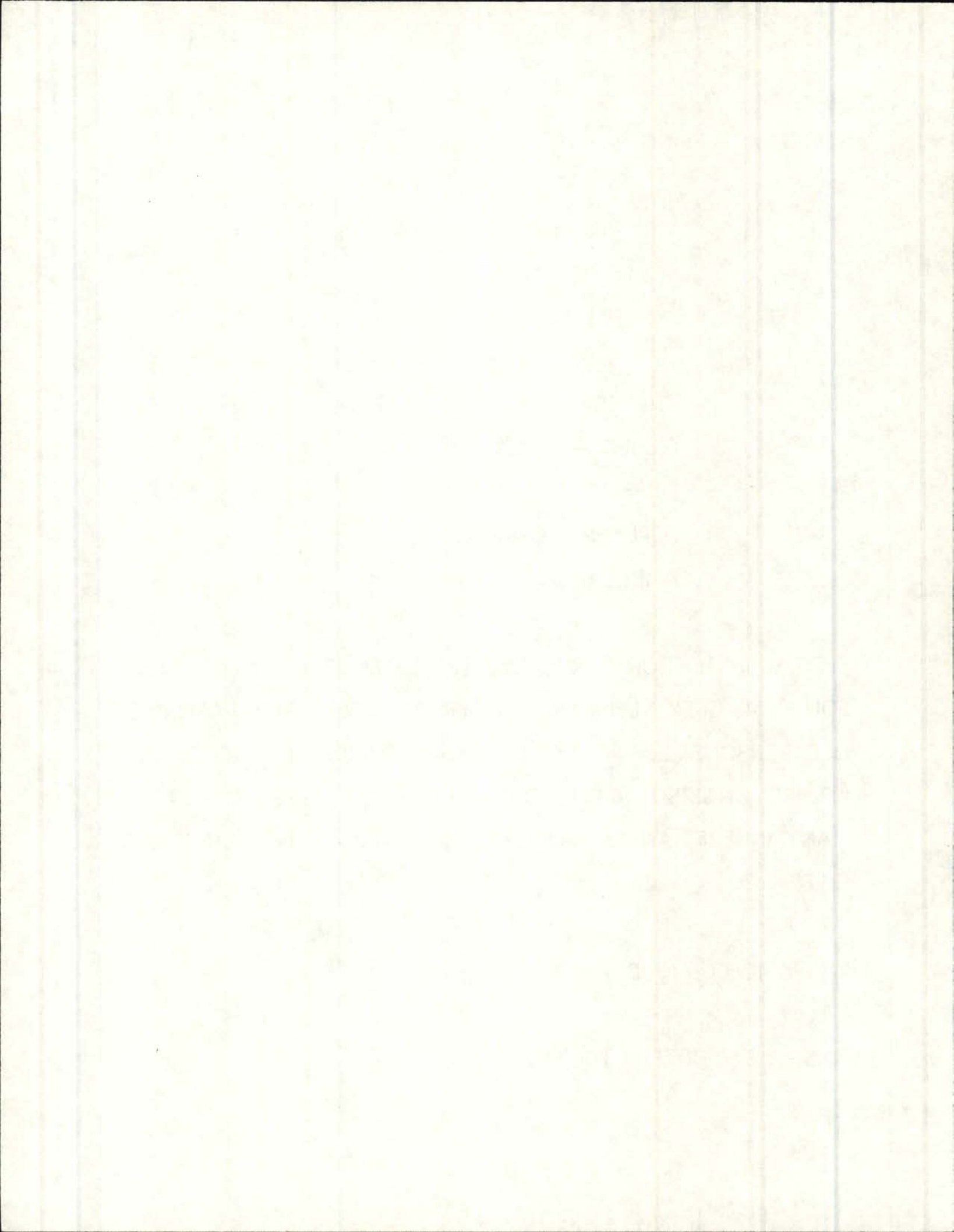
TURKEY/STUFFING ROSIE  
ANNIE  
ROSALINE  
STEPHEN  
HELEN

HAM THERESA  
GILBERT - ROADS  
DOREEN  
JORDON - CORRECTIONS  
AMBULANCE

SPECIAL INVITATIONS - ROSALINE ( 25 ) BISHOP, DUHAIME, TULLT,  
FONTANA, GREY NUNS, FR. GOUTIER, FR. POULIN, FR. FARONI, E.  
OLD PERSONS, L. PRETTY YOUNGMAN, MARIAANE MACDOUGAL,  
LOUISE ENGLISH, IRENE DAVID, MABEL BEEBE, MARGARET  
MANYFINGERS, ANNIE DAY CHIEF, JANE DAY CHIEF, LUCY DAY  
CHIEF

INVITATIONS -ANNIE ( 100 )

PINS - \$ 520,00 FOR 100 PINS



92.12.19

S. Mayhew -

Reunion 1920 - 1940

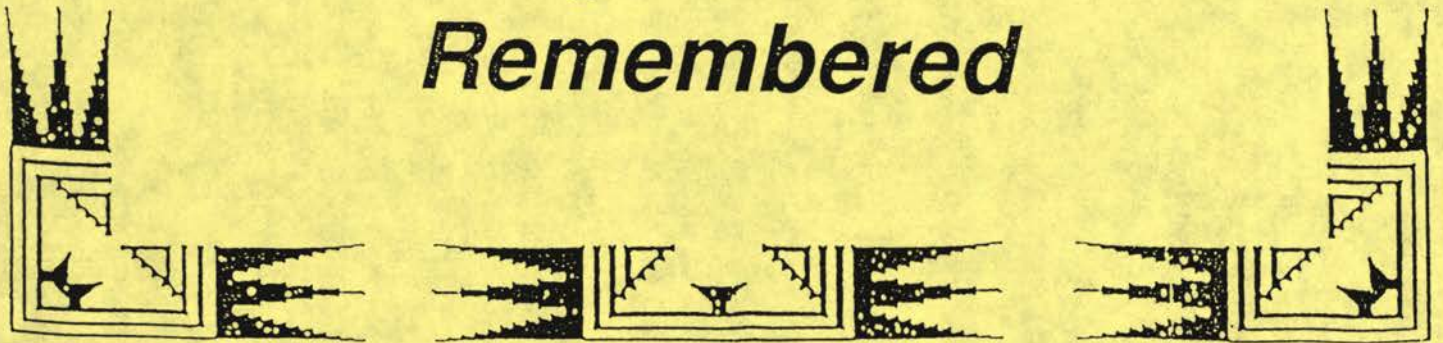
Master  
C. W. - Educ. Revid. Sch.




# Reunion for Ex Pupils



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Remembered*






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# Residential school experience 'positive'

Editor:

A typical characteristic inherent in most of us homo sapiens is, remembrance of the unfavorable over wholesomeness.

In the last while so much has been said and written about church operated Indian Residential Schools. Most of which is in the negative. While I do not repudiate all the negative comments made about these establishments of the past and their custodians. I for one have not forgotten the good things that I was taught at Crowfoot Residential School, formerly known as St. Joseph's. Today I value many of the teachings I received during my school years at Crowfoot. The Sisters of Providence though known for their notoriety on the reserve, had a knack for sound teaching and training. They spared not the rod. So I can say, I learned the three R's by the sound of the hickory stick.

I remember the good priests, Oblates all, who taught us how to lead good moral lives and be good parents and leaders in the community. I'll mention some of those priests I knew. There was Father A Charron, who vigorously wrangled with Indian Affairs to give the Siksika a proper and better education. His persistence in this endeavor did succeed in awakening the government in their long hibernation of apathy towards Indian education. This good priest has since gone to receive his reward.

Father P. Poulin (Sootaina), although at times a little cantankerous (un peu acariatre) fulfilled his priestly vocational duties to teach the Siksika a better way of life. This man of God is now residing in the southern Alberta town of Cardston.

Then there was Father M. Goutier, the smiling priest, who worked tirelessly in his endeavors to show the Siksika the importance of economy. Some of his ideas and enterprises which began on the reserve have born fruit. This kindly priest is presently living in the City of Calgary. There are others whose contribution to the welfare of the Blackfoot people are deeds worthy of praise. Their good work

amongst the Siksika should never be forgotten.

The only abuse I could recall received from a priest was, this priest used to take us boys for walks to the Bow River, which was about four miles away. Prior to starting

our excursion, he used to distribute to each fellow a long string which we used to snare gophers on our way to the river. Upon arriving there, he would make us kill and skin these gophers clean them and then we would roast them over

a bon fire he had prepared. The abuse was, the Blackfoot were not gopher eaters.

Matthew Many Guns  
Siksika Nation

Archives Cultural Aboriginal  
Blackfoot Siksika  
Education Religious Catholic





# Reader disagrees with hardships of Indian residential boarding schools

Editor:

When I heard over a year ago that humanist-oriented individuals, in association with the liberal CBC, were going to do a TV production about residential schools, I knew it would be highly critical of the system and of the churches that ran those schools.

Your story about the production in your August 3 issue confirms my prophesy.

Some of the world's greatest historical figures like Abraham Lincoln and Winston Churchill underwent great sacrifice and hardship to obtain an education. Education then and now is indeed "the key to the full life."

Churchill was placed in boarding schools by his par-

ents and underwent a lot of punishment, such as caning, from his teachers throughout his young years. The strap was de riguer in "white" schools until recently.

Just as Churchill and Lincoln used their education and acquired leadership to contribute to the good and welfare of their compatriots, so have the graduates of residential schools comprised for many years the leadership of Native

peoples and it was they who blazed the trail to the growing political strength that Native people now enjoy.

Of course, they paid a price. So did the church people who dedicated their lives to educating Native youngsters.

Without their efforts, and without the leadership of graduates of residential schools, the Native cause would have been set back many years.

How easy, but intellectually dishonest, it is to judge so many years after the fact.

However, wise parents of whatever race or ethnic background know in their hearts that the greatest gift they can bestow on their children is knowledge and education. That is a wisdom that many of us still need to acquire.

John Braxton  
Winnipeg, Man.

to purchase an electric wheel chair."

There are currently 57 Rotary Clubs world-wide with eight locations in Calgary.

Tillamum Library of Vancouver, a division of Arsenal Pulp Press Ltd., announces the publication of *Resistance and Renewal: Surviving the Indian Residential School* by Celia Haig-Brown. The first book of its kind, *Resistance and Renewal* is a fascinating collection of Native perspectives on the Kamloops Indian Residential School, and a more general overview of the evolution of Native education. Thirteen interviews with Native people, all former residents of K.I.R.S., form the nucleus of the book - a frank depiction of various aspects of school life, and a telling account of the resistance movement against the system's oppressive environment which sought to stifle Native culture. It is a dark but necessary history lesson about Native education, and a culture which survived despite overwhelming odds. Celia Haig-Brown spent her childhood on Vancouver Island. She has a B.A. in Zoology and English, a teaching certificate, and an M.A. in education from the University of British Columbia. She taught for five years in Kamloops secondary schools and was Coordinator

er Education Program there for almost a decade until 1986. She is currently completing her Ph.D. in Social and Educational Studies at U.B.C.  
To order or receive more for the Native Indian Teach-

information, please contact:  
Pulp Press (Arsenal Pulp Press Ltd.) 1150 Homer Street, Vancouver, B.C. V6B 2X6, Telephone: (604) 687-4233, Contact: Brian Lam.

## Indian Residential schools

