



2002 CURRICULUM UPDATE

- ## ASSESSMENT

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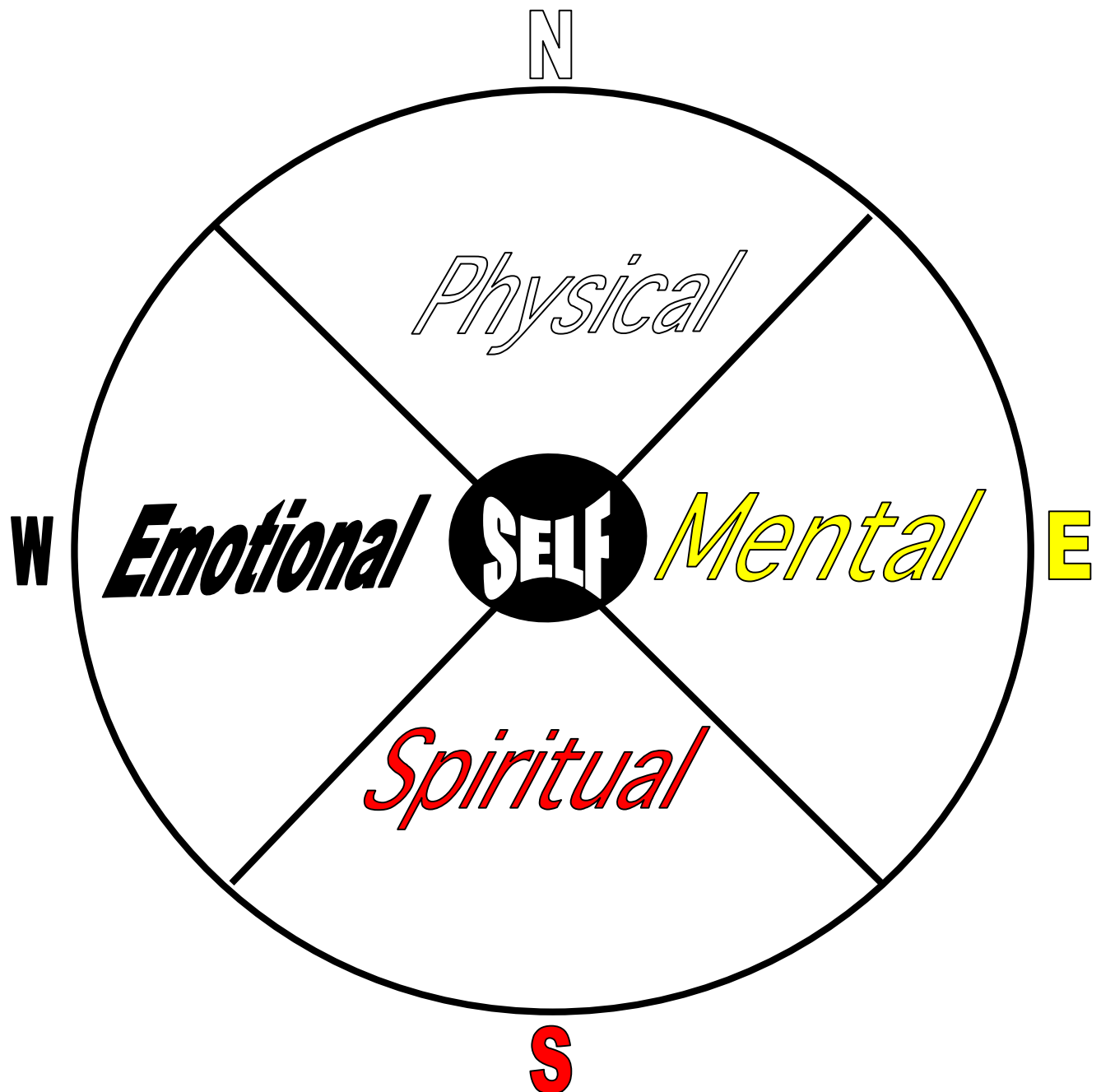
Nishnawbe Aski Nation
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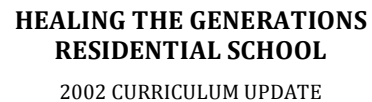
HEALING THE GENERATIONS
RESIDENTIAL SCHOOL

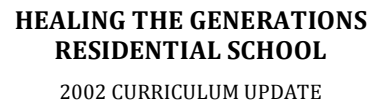
2002 CURRICULUM UPDATE

HANDOUT

IMPACTS OF RESIDENTIAL SCHOOL



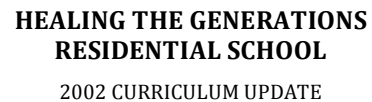




NAN SURVIVOR STORIES continued...

MENTAL

I always thought I had problems that I needed to deal with. I sought assistance from a man in my community who was an elder and a traditional healer. He helped me to review why I had problems. He made me acknowledge that I was taken away from everything I had ever known when I was 8 years old, was separated from my family for seven years and only saw them when I went home one Christmas, and was separated from my siblings and my friends. He helped me to see that my cultural connections and education had come to an abrupt halt -- I no longer learned the language; failed to learn bush skills from my father; and was no longer able to roam on the land, or see the trees, animals and birds unique to the area in which I lived; and that none of these things were my fault. With the elder's assistance I also acknowledged that while I was at the school I was in a foreign land, at a foreign school, run by foreign people; that I was forced to learn to speak, read and write a different language; and that I was forced to eat different foods. He taught me that when I was strapped for making a mistake; spanked for breaking the rules; teased by the other students because I spoke a different language; and humiliated when I was forced to participate in sexual activity for the gratification of someone else, that it was not because I was a bad person. The elder showed me that these things made me become angry; to hate white people; and to dread becoming like them. He helped me to see how I was passing my anger on to my wife and my children. The elder helped me to understand that I was still an Anishnawbe in spite of all the things that happened to me; and that I should be proud of who I was.



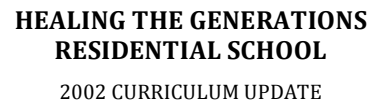
NAN SURVIVOR STORIES continued...



2002 CURRICULUM UPDATE

Name: _____

IMPORTANT STATEMENTS	MY FEELINGS MY REACTIONS	QUESTIONS AND COMMENTS I HAVE





Nishnawbe Aski Nation

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HEALING THE GENERATIONS
RESIDENTIAL SCHOOL

2002 CURRICULUM UPDATE

READING

TO KILL THE INDIAN IN THE CHILD continued...

but regrettable excess of the day. At no time has it been part of this country's values to allow the brutal exploitation of defenseless children in institutions charged with their care." Globe and Mail editorial, January 8, 1998

Abuse did flourish. Records show that everything from speaking an Aboriginal language, to bedwetting, running away, smiling at children of the opposite sex or at one's siblings, provoked whippings, strappings, beatings, and other forms of abuse and humiliation. In some cases children were 'punished' for no apparent reason.

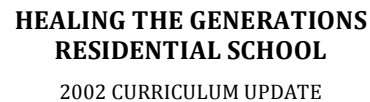
Not surprisingly, children in these schools lived in fear. Survivors speak of "the fear—initially of the unknown, but later the fear that developed and that was instilled in their hearts and minds as little children" (Linda Bull, "Indian Residential School," p. 41)

"A lot of people say, "OH, in residential school our kids always smile." I call that the smile of fear. You have to smile. That's the smile of fear. I became one of the them. For the longest time I didn't have a real smile, I didn't." (former student Dave Belleau)

Source: Residential School Update, AFN Health Secretariat: March 1998, p. 12-13

In an environment where physical abuse is tolerated, denied, and protected, and where potential victims are powerless and afraid, sexual abuse can also flourish. And throughout the residential school system, it did.

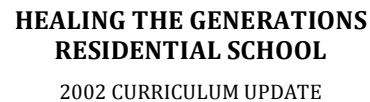
"They learn to work under direction which doesn't require, and even discourages, any individual acting or thinking on the part. Punishment goes to those who don't keep in line." (A. McKenzie)



TO KILL THE INDIAN IN THE CHILD continued...

...for every horror story of abuse, we have heard a hundred stories of the less dramatic indignities and abasements that made up life at Indian Residential School: the constant stream of racist slurs that accompanied lessons; the regimented moment-to-moment attention to one's activities; the haircut and school uniform; the persistent undercurrent of hunger; the impenetrable loneliness; and so on. As well, we hear of good times, times that reveal barrenness of the rest of the existence at Residential School; the delight of being allowed an hour's play with a Christmas or birthday present sent months earlier, but withheld; the relish in eating a good meal when an inspector or other dignitary was visiting; the swell of pride in an eleven year old child that has learned to handle the machinery or do the job of a full-grown adult; the explosion of joy at getting a visit from one's parent. (Chrisjohn and Young)

Sadly they carried all of the this with them when they left the schools. They carried it to their communities and to their families. They carried it within themselves. And it has shown itself in high rates of suicide, sexual abuse, domestic violence, neglect of children and multitude of health and social problems which continue to afflict our nations today.



TO KILL THE INDIAN IN THE CHILD continued...

PHYSICAL:

- Physical abuse did flourish. Records show that everything from speaking an Aboriginal language, to bedwetting, running away, smiling at children of the opposite sex or at one's siblings, provoked whippings, strappings, beatings, and other forms of abuse and humiliation. In some cases children were 'punished' for no apparent reason.
- Sexual abuse and other forms of abuse took root and flourished.
- Undercurrent of hunger.

- Not surprisingly, children in residential schools lived in fear. Survivors speak of “the fear—initially of the unknown, but later the fear that was developed and that was instilled in their hearts and minds as little children.” (Linda Bull, “Indian Residential School.” p. 41).
- “A lot of people say, “OH, in residential school our kids always smile.” I call that the smile of fear. You have to smile. That’s the smile of fear. I became one of them. For the longest time I didn’t have a real smile.” (former student David Belleau).
- Impenetrable loneliness and longing for family.
- Living in fear.

- Children “learned how to work under direction which doesn’t require, and even discourages, any individual acting or thinking on the part. Punishment goes to those who don’t keep in line.” (A. McKenzie).
- Another kind of abuse occurred in residential schools which should not be overlooked. Through its impact may be less obvious, every student who



2002 CURRICULUM UPDATE

TO KILL THE INDIAN IN THE CHILD continued...

attended residential school cannot have escaped the abuse of everyday miseries that arise in a system that is racist, colonial, and convinced of the inferiority of those under its control.

- SPIRITUAL/CULTURAL:**

- The key lessons Aboriginal children learned was to stop using their Aboriginal languages and practicing their traditional beliefs and rituals.
- Loss of language, traditional beliefs and rituals.
- Loss of identity.
- Learned to hate their culture.