The History of Education in Nishnawbe Aski Nation

Dr. Donald J. Auger and Dr. Emily Jane Faries
The History of Education in Nishnawbe Aski Nation

Dr. Donald J. Auger and Dr. Emily Jane Faries
Acknowledgments .......................................................i
Introduction ..................................................................ii
Chapter 1: Aboriginal Control over Education .......................1
Chapter 2: Losing Control, The Contact Era ..........................13
Chapter 3: Post Contact Era: Restoring Jurisdiction over Education ..................................................33
Chapter 4: Our Vision for the Future .................................45
Glossary of Terms ........................................................50
Bibliography ..................................................................51
Photo Credits ..................................................................52
Biographies ..................................................................54
ACKNOWLEDGMENTS

We are grateful to a large number of individuals whose encouragement, advice and support helped to bring this project to a successful conclusion. The following are acknowledged in particular: Deputy Grand Chief Goyce Kakegamic, Michelle Richmond, Gerry Kerr, Lori Ann Roness, and Fred Suggashie. Others who reviewed various drafts of the stories collected include, Dr. Norman Sakamoto, and Beverly Ball.

We thank the following people and organizations who provided photographs for the project:
Edward G. Sadowski, Michael Cachagee, and Shirley Horn of The Shingwauk Project in Sault Ste. Marie; Josias Fiddler, Saul Day, Goyce Kakegamic, Diane Riopel of the Ojibway and Cree Cultural Centre in Timmins, the Impact North Ministries, the Centre du Patrimoine, la Société historique de Saint-Boniface and Andrea Auger who provided, or helped to locate the photographs used in this work.

We would like to thank the Centennial Education Committee at Nishnawbe Aski Nation who helped guide the project.

Deputy Grand Chief Goyce Kakegamic of Nishnawbe Aski Nation for believing the project was important, and should be funded; Terry Waboose, of the Process Coordination Unit at Nishnawbe Aski Nation, who assisted the project and the Department of Indian and Northern Affairs Canada for providing the financial resources needed to carry out this project.

We alone, however, are responsible for any errors or omissions.

Dr. Donald J. Auger and Dr. Emily Jane Faries
INTRODUCTION

This booklet is produced to commemorate the signing of Treaty #9 one hundred years ago. The purpose of this booklet is to provide an overview of the historical journey of our people in the Nishnawbe Aski Nation (NAN) territory, in the area of education. This booklet will be a useful tool in the schools to be used by students in learning of the history of their people. It will also be useful in creating awareness in the communities on the historical experience of our people in the area of education. Furthermore, this booklet will be valuable in fostering understanding about our historical journey for the general public.

The booklet is divided into four main sections: Pre-Contact, Contact, Post-Contact, and Future. The Pre-Contact era describes what we had before contact with Europeans in regards to how we were organized and how we provided education for our children. The Contact phase provides an overview of how we were affected by European contact and how we lost jurisdiction over our destiny including education. The Post-Contact stage details how we are now regaining education control and jurisdiction through various initiatives including the NAN-Canada negotiations on education jurisdiction. The Future section reflects on our past and present, and focuses on our vision of what we are moving towards in the area of education.

Chapters 1 and 2 are based on historical research, while chapters 3 and 4 are focused on current NAN-specific initiatives. Chapters 1 and 2 provide an overview of education in the pre-contact era, as well as the historical highlights in First Nations education. Chapters 3 and 4 consist of current initiatives in education within the NAN territory, and it moves into the vision of our future in education.

The following diagram depicts an overview of our historical journey in education and it illustrates how this booklet is.

Our Historical Journey in Education

[Diagram showing the four main sections: Pre-Contact, Contact, Post-Contact, and Future, each with a complete education jurisdiction and a movement to restoring education jurisdiction.]

Future: Complete Education Jurisdiction
Pre-Contact: Complete Education Jurisdiction
Post-Contact: Movement to Restoring Education Jurisdiction
Contact: Loss of Education Jurisdiction
CHAPTER 1
ABORIGINAL CONTROL OVER EDUCATION

INTRODUCTION
This chapter focuses on traditional education and shows how it served the needs of the people by providing the skills and abilities required for their survival. It documents the characteristics of that education, including the teaching methods employed. It brings to life a vibrant, highly effective education system which was totally under the control of the people.

The Ojibwe and Cree cultures, like most other Anishnawbe cultures, are holistic in nature. Education among the Anishnawbe does not exist as a separate category or a section of the society that is separate from other sections of the culture. Education is inextricably woven into the fabric of the culture. It is a part of all other aspects of the culture. To discuss education is to discuss all other aspects of the culture: the cultural beliefs, economy, kinship and other ties, community and social relations, and spiritual beliefs.

"THE GOOD LIFE": PIMADIZEWIN
Underlying the world view of the Anishnawbe is the concept of pimadizewin, or “the good life” which means “life in the fullest sense, life in the sense of longevity, health and freedom from misfortune.” Living a good life is often called walking the “sweet grass road”, the “red road,” or similar terms. All of these are used to describe a key concept among Anishnawbe which is one of the goals for Anishnawbe life. The concept contains a set of ideals, moral values and methods of achieving that goal. When one is able to achieve the goal of living a good life he or she is regarded by others as a model to follow. However, while living the good life may be the goal of all Anishnawbe not everyone can achieve the goal because it requires much effort to achieve and means acquiring a balance in every aspect of one’s life. Anishnawbe people believe they must continually strive to maintain the ideal and to assist others to achieve the goal. The goal can only be achieved through one’s own personal efforts and with the assistance and cooperation of both human and “other-than-human” persons that make up the Anishnawbe world.

The Anishnawbe believed that the Creator (Kitche Manitou) gave them many ways by which to survive and to live the good life including the great law of survival which consists of many rules called the “seven grandfathers,” or respect, love, humility, truth, bravery, honesty, and wisdom. The seven grandfathers, provided a complete moral code for individuals to live by. Failure to live by these rules could result in great misfortune that could endanger the
livelihood and life of an individual. Enforcement of these rules was accomplished through spiritual beliefs. Since these beliefs are held by all members of the cultures, the seven grandfathers are usually followed.

One of these rules was respect. If an individual failed to show the proper respect for other individuals, to other-than-human beings, towards the spirits, or Kitché Manito, bad things could happen. For example, people tell a story about a man and his wife who had a child who was born with a physical deformity. They say that this deformity was caused because the man, when he was young, had mutilated toads and that this was a punishment for being mean to the toad. Another example talks about a person who always told lies. People say that anyone who told lies would be punished by the spirit world by having their finger nails marked with a solid white mark within the finger nail which runs across the nail. Such a mark is easily seen by others and warned them that they were talking to a “liar.” Adhering to the moral code assisted people to be good and avert bad luck.

LIFE ON THE LAND

Many aboriginal cultures in Canada have small populations and are found in small communities. They earned a living by hunting, fishing, gathering, and growing crops (horticulture). The groups with the largest populations were found in areas with large quantities of food. For example, fish were found in large quantities on the Atlantic and Pacific coasts; and on the plains where millions of buffalo used to graze on the prairie grass. Large numbers of people were also found where farming allowed them to produce food in large amounts. In most other areas food was less plentiful and hunter-gatherers in those areas had to work harder to obtain food. Due to this there were fewer of them and they lived further apart. The people of Nishnawbe Aski Nation, who live in the area to the north of Lake Superior up to James and Hudson’s Bays fall into this category.

The Anishnawbe people of Nishnawbe Aski Nation belong to three separate and distinct cultural groups, the Cree, Ojibway and Oji-Cree. Together, these groups have occupied the northern two-thirds of the province of Ontario since time immemorial. They lived from the land, and each of their cultures reflects their unique adaptations to geographic and climatic conditions across northern Ontario throughout the years.

The economy of the people of Nishnawbe Aski Nation was based primarily on killing large game animals such as moose, caribou and white-tailed deer. Smaller animals such as rabbits and porcupine were also killed for food. Several animals provided food as well as fur, including beaver, muskrat, and black bear. Other animals such as timber wolf, lynx, squirrels, red fox, marten, fisher, ermine,
in the prairie grass. Large numbers of these farming allowed them to produce so much food that almost other areas food was less plentiful. As a result, those areas had to work harder to obtain food. As a result, there were fewer of them and they lived further north. The people of Nishnawbe Aski Nation, who live in the area north of James and Hudson’s Bays fall under these groups, the Cree, Ojibway and the Métis. These groups have occupied the northern Ontario since time immemorial. They have developed ways of life that reflect their unique culture and climatic conditions across northern Ontario years.

The people of Nishnawbe Aski Nation were hunters and gatherers. They hunted large game animals such as moose, caribou and deer. Smaller animals such as rabbits and smaller game were also hunted. Mink, otter, and wolverine were also killed for their fur, but were not usually eaten unless there was nothing else to eat. The number of animals and birds that were used for food varied. In some years, there were plenty; in other years, very few. People were often hungry and in some years they starved. In some areas there were few animals, while in others there were lots. The Ojibwe and Cree had to travel long distances in their search for food. Various kinds of fish were killed for food, including lake whitefish, pickerel or walleye, northern pike, white sucker and lake sturgeon. In some areas lake trout, perch and brook trout were also eaten. Ducks and geese that were eaten included mallards and black ducks, Canada geese, and snow geese. Grebes were sometimes eaten when no other ducks were available, but many people did not like them due to their strong fishy taste. Upland game birds such as spruce hens, ruffed grouse, ptarmigan, snipe, and sandpiper were also eaten. The Anishnawbe people also ate plant foods such as blueberries, raspberries, strawberries, chokecherries, and high-bush cranberries; the tender root portion of burrush; and other water plants such as wild rice, water-parsnip, and wild onions. Labrador tea leaves and cedar boughs were boiled as drinks. All of these animals, fish, birds and plants were considered to be gifts from the Creator and other spiritual beings with whom they had special relationships.

In all aboriginal cultures in Canada, there were rituals related to the collection of food. In horticultural societies the rituals were centered around spirits that assisted people in the production of crops grown by them. In the hunting-gathering cultures of northern Ontario, there were also spirit-helpers who had to be appeased to for assistance before going out on a hunt, and who had to be given thanks after the killing of game animals, birds, and fish. Similarly, when gathering foodstuffs, appeals for assistance were made to specific spirits related to the elements and the weather. This enabled the people to locate and gather foods that were often only found in specific areas during a specific time. The opportunity to collect plant food and spawning fish did not last long and survival depended on having the best conditions for harvesting such foods when they were available.

All foragers had a concept that “the time must be right” before something could be done. There was a time to fish, hunt, trap, pick berries and other edible plants, harvest wild rice, and collect plants for medicinal use. Survival depended upon doing certain things at the right time. For example, lots of spawning fish could be gathered in the spring and fall in the creeks and rivers, but the people had to be there to catch them. Berries, wild rice and other edible plants needed to be collected when they ripened. Ducks, geese, and other waterfowl had to be killed as they passed through in the spring and fall migrations. Fur-bearing animals needed to be trapped when the fur was at its prime, usually during the late fall to early spring months. There was a good time to do all of these things. Survival of the group depended upon collecting the resources when they were available.

When fish were caught, large animals killed or fur-bearers trapped, the time would be right to clean and preserve them. Other
tasks could wait until fish were cleaned, or the moose meat was cut up, or the fur-bearers were cleaned and prepared because it was important to preserve the food. It was the right time to do so. When food was available it had to be preserved or it would be wasted. There was usually little or no advance preparation. "The time must be right" for things to happen, and this idea applied to all aspects of life. Therefore, there was a time to work and a time to play; a time to teach and a time to tell stories.

The idea of sharing was probably the most important of all of the rules that were followed by the Anishnawbe. Sharing provided a means to ensure the survival of the family, the hunting group and other people. The main goal was to kill large game animals, fish, fowl and fur-bearing animals; and to collect berries and other edible plants. These activities often occupied most of their time. Even though most hunters always went out to look for moose, deer and caribou, most of these animals were shot while the people were on their trap lines, or moving through an area. When food was collected, it was always shared with other people. The sharing of food with other people established an obligation to return the food, especially when the other people killed a large animal. This created a network of obligations which ensured the survival of the group and established bonds between individuals. If a hunter killed many animals the meat was shared with many people, but if a hunter did not kill many animals, he only shared the meat with his family. A good hunter was obliged to share the meat from his kill with elders and others who were not as fortunate in killing animals. In return these people would acknowledge their debt to the hunter for the gift in at least three ways: 1) by speaking well of him to others; 2) by providing him with other kinds of services, assistance, or goods; or 3) by returning the gift at some future point in time when they were able to do so. In this way, a good hunter would acquire a reputation and standing in his community as a good provider and as someone who shared. The reputation and status of good hunters grew with their ability to provide these kinds of gifts.

Thus, reciprocal obligations were established between successful hunters (gift givers) and gift receivers in the life of the Anishnawbe of northern Ontario. This method of sharing tied the
people together and joined them with the spirit world through the network of reciprocal obligations. The network consisted of the spirits giving the hunters the ability to kill animals, thereby establishing obligations between the hunter and the spirits, and the spirits and the hunter. It then established reciprocal obligations between the gift-giver and the gift-receivers, between families, and between families and strangers. Sharing and respect for other-than-human persons in the form of animals were absolutely essential to all within the network. This ensured the survival of the Anishnawbe.

YEARLY CYCLE

The Cree and Ojibwe lived in close-knit kinship groups. These kinship groups were an extended family, of a man and his wife, or wives, along with the man’s brothers and sisters, the wife’s brothers and sisters, their parents, children, aunts, uncles, grandparents, and close friends. All economic, social and spiritual activities were carried out within these groups. Economic life was based upon sharing — sharing of food, tools, and equipment; and sharing of chores, tasks and activities. This was necessary to their survival, but was also necessary in creating new relations with other people (non-kin). Everything was connected and what happened to one person affected everyone who was close to the person, or group. The main idea was the good of the group - little attention was paid to individuals. Group rights were more important than individual rights.

Anishnawbe families lived for most of the year in the bush at their traditional trapping areas. In the late spring or early summer they traveled to favorite gathering places where they lived for portions of the late spring, summer, or early autumn before they returned to their trapping areas. When fish were spawning, the families would meet at locations near the mouth of a river and later would go to locations where their families had always gone to, for the summer. In some instances, a village would arise near the spring or summer sites and these villages would be occupied for many years. There could be three to eight or more family groups staying at these sites through the spring to autumn periods when food was plentiful and the population could be as high as a hundred or more. In the summer, some of the families would move to other areas on larger lakes. In the fall the group would move to other fishing sites when different species of fish such as whitefish and trout were spawning.
By late fall, the group would break up into family groups and travel to the places they had decided to spend the winter.

In everyday life members of the family depended on one another for most of their needs. Each family formed a self-contained social and economic unit. Each member of the family fulfilled a specific function and had certain responsibilities. The Anishnawbe fit within a patriarchal model, where status and descent are derived from the father. There was usually one male in the group who was the leader and was known by different names. For example, in the Round Lake area the term used to describe this person was “the boss,” or nintipe'ncike'win, while in the Pikangikum area, the term used was “trapping boss,” or wempipe-ogima. This man made the decisions in relation to where the hunt would occur, where a camp was to be set up, and controlled the land that the group went to. He possessed the knowledge about the rules of the hunt, the rules of territory, the rules of relationships with other hunters and people he met in the bush, and when the time was right to complete tasks related to killing game.

The oldest female in the camp, the leader’s wife, made all the decisions about running the camp, its exact location in the area picked by her husband, its position in relation to water, and the upkeep of the household. This woman controlled the others in the camp according to a set of rules that governed all activities of members of the household, including the children and their activities. She determined when the time was right to complete tasks related to the cleaning and preparation of fish, game, waterfowl, and the skinning of fur-bearing animals. The woman was also responsible for the education of the children in relation to chores around the camp, and the passing on of language and cultural values.

Children were responsible for assisting with the tasks assigned to them by their father or mother and were expected to learn and to take on more responsibilities as they grew older.

Children learned not only from their parents, but also from their grandparents and the elders in the community. The culture was passed on principally through the mother. Once a boy became old enough to go out on the land with his father, then his father became his main teacher. A boy would go out with his father from the time he was about seven or eight years of age. Thereafter, he
would be taught very little by his mother. The boy would go with his father to the bush and learn all of the skills that he would require when he formed his own family. Girls would stay with their mother and learn all of the skills necessary to look after a household, how to care for the younger children and how to prepare food and hides. The grandparents and elders would teach the children about Anishnawbe life and relationships through the telling of stories, myths and legends.

TRADITIONAL EDUCATION

Indian people used an informal method of education which was a part of everyday life. The children learned from all of the activities they participated in whether it was playing, helping or doing chores. They learned by assisting adults with their daily chores and by watching how people did things. The children learned their language mostly from their mothers. When older, the boys accompanied their fathers and learned male activities, while the girls spent most of their time with their mothers and learned female activities. All children spent time with their grandparents and other older members of the community and learned from the stories that the old people told. In addition to learning by watching and doing, everyone learned by listening to stories, myths and legends. When people told stories they often used symbols, such as a circle or medicine wheel, to help convey the meaning of certain ideas.

Learning

There were a number of important rules associated with learning. Anishnawbe people, like many other cultural groups, were trained from childhood to react to new situations in particular ways. For example, they were taught to remain motionless and to observe how others reacted to situations. The aboriginal person used all of his senses to discover what to do, what was expected of him, and what activities were proper and safe. Once he had determined what he was supposed to do then he attempted to duplicate what he saw, heard or sensed. Eventually children would be able to accomplish what was expected of them. Children were not praised or rewarded for doing what was proper or right because it was normal or natural to do things that way and it was expected behavior. A child who did not do what was right, or who continually made mistakes was sometimes shamed. Shaming for these reasons was a serious punishment in an aboriginal community, therefore children did not try to do a task until they were sure that they would be able to do it on the first attempt, particularly when others were around.

Story-Telling

The Anishnawbe tell two kinds of stories. There are stories used to describe everyday events; and those that describe their history and world view. The first category of stories are called *dibaadcemowin*, which means news, or stories, while the second are called *atisokanak*, or sacred stories. The *dibaadcemowin* are by
far the most common as they are used on a daily basis by members of the community. For example, these narratives, often humourous, relate events in the lives of human beings, events within the community, and are used to provide information to others. The second category, the atisokanak, consist of narratives which are called myths and legends by non-aboriginal people. These stories are different because they have a spiritual aspect to them. Some of the stories tell about the creation of the Anishnawbe world, accounts of the activities of members of the spirit world, and accounts of other than human beings, culture heros and inhabitants of the spirit world. Atisokanak are only told at certain times of the year, usually during the winter months. These stories are usually told by elders who have learned from a young age to tell such stories. The stories they tell were passed to them by older people who also received the stories from older people.

Both kinds of stories are ways in which the Anishnawbe pass on accounts of their world to each other. While some stories are amusing, there is also a serious side to them. The stories contain teachings about morals and means of social control, since many of them provide examples of right conduct and behavior. Each story offers a unique view of the Anishnawbe world and each person can get a different meaning from it. For example, a young child who heard a story for the first time might take a meaning from the story that was different from the meaning an adult got from it; and one adult would take something different from the story than another adult. These stories are told and retold and each time a person hears the story he may take a different meaning from it. Thus, the same story can convey different meanings to a person at different times.

The value of getting along with other people (social harmony) was taught to a child by his parents from the time of his birth and throughout his life by other members of the community. The shared, or core, values were passed on through story telling. Some stories were told to share knowledge or for amusement, and others were used to provide examples of good behavior, or to warn about the consequences of bad behavior. For example, people tell a story about a man from a community who killed a moose, but did not share it with other people, even though people expected him to share it. He cut the moose up and put the meat in his freezer. People thought of the man as stingy and talked about him being stingy, but never directly to him. When the man went out hunting again, he was unable to kill another moose. The people say that he was being punished by the “moose spirits”, or the “moose boss-spirit” for being so stingy. One of the morals or lessons in this story is the importance of sharing with others. When you do not share, you are breaking an obligation to the spirits who allowed you to kill the moose in the first place. There is a belief that a hunter is required to share his kill with others for being “allowed” to kill the moose. If he does not do this then he might not be allowed to kill another moose until he made amends by means of a ceremony conducted for that purpose.

Sometimes parents would use stories to “threaten” children to be good. For example, people would tell children that if they did
something wrong they would tie their feet to the top of a poplar tree that they bent over, and then let the poplar tree go, lifting the kids into the air. This was never done of course, but the people were always joking and the children did not know if their parents were joking or not. Another type of story talks about the Windigo. Parents would tell their children not to eat too much, or “the Windigo would get them.” The idea of this story was to give the children the idea that eating too much should be avoided. The Windigo story was often used to teach people the moral value of excess, whether it was eating, drinking, or doing anything too often.

At other times stories were told to someone who was behaving badly. The stories often told about a similar kind of bad behavior among people in another community some distance away and what happened to them. The method used was always indirect rather than direct because the story teller did not want to be seen as interfering or being rude. Examples were used so the individual would get upset. This was accomplished because the story told was not about him, but someone else. These kinds of stories were often used to answer a direct question about bad behavior among members of the community. For example, in response to a question such as, “Has anyone in the community ever left their children alone and gone out drinking?” a person might say, “I cannot recall anyone here doing that, but I heard of something like that in another community,” and proceed to tell a story about what happened there. In this way they did not say anything bad about anyone in the community by providing information about them.

Therefore, teaching by story-telling provided an indirect method of telling someone that he was doing wrong without blaming him directly.

Myths and Legends

Much of the history of the four Anishnawbe “worlds” (physical, human, other-than-human, and spirit worlds), and the occupants of those worlds is found in their world view which is disclosed in the myths and legends of the people. There are myths and legends about the creation of the universe; a great flood that covered the earth with water and the re-creation of the earth; the creation of man; the history of men and how they got to be where they are; accounts of man’s dealings with others; the creation of animals, amphibians, fish, birds, plants, rocks, and all other beings that inhabit the other-than-human world; and about Kitche Manito and his spirit helpers, many of whom show up as folk heros, helpers, tricksters, sacred clowns, and monsters.

Myths and legends were told by story tellers at different times of the year, but most stories were told during the winter months. There were certain people, often elders in the community, who told myths, legends and stories because they were good at telling stories. Individuals learned a lot about relationships and the importance of maintaining balance and harmony from story telling.
... the knowledge that is instilled in youngsters throughout their lives in Native American sacred tradition, is the knowledge of relationships and how these relationships are arranged and interact with each other. Many stories tell how this harmony can be upset, and what tragedies can result. And of course experience itself is a teacher. Sacred clowns often help us understand the upside down, the opposite, and the other balances of things around us and our human ways of acting and talking. Some individuals, the sacred clowns for example, take it upon themselves to become especially knowledgeable about the world and its fundamental relationships. This knowledge they can pass on to others.

Symbols as aids to Teaching

Anishnawbe people use symbols to represent important ideas. Whole sets of ideas and feelings can be represented by symbols. Symbols are used to explain ideas and to help people to understand those ideas. One of the key symbols is the circle. The Anishnawbe believe that everything in the universe is contained within a circle and everything has a place within that circle. The circle is used to express the holistic nature of their culture and the cyclic nature of everything around them. The circle is used to represent ideas such as the circle of life, strength, unity, and balance. The circle has no beginning and no ending – it is timeless.

The circle is used to describe different parts of the physical world as well as of the spiritual world. For example, in the physical world many things are round, including the sun, moon, planets and stars; the trees, rocks, flowers and berries; bear dens, beaver lodges and muskrat houses; bird nests, spider webs, and fish eggs. All things follow the pattern of the circle. The sun, moon and planets move in a circle around one another. The sun rises in the east and sets in the west, and continuously travels in a circle around the world – it is always rising somewhere and always setting somewhere else. Similarly, the moon moves across the sky from east to west on a daily basis. The circle is used to illustrate the gradual passing of the seasons, from spring, to summer, fall,
Teaching

People use symbols to represent important ideas and feelings can be represented by
circles used to explain ideas and to help people to
understand. One of the key symbols is the circle. The
describes that everything in the universe is contained
within the circle and therefore everything has a
relationship to everything else. The circle is
representative of the universal nature of things.

The circle is used to describe different parts of the physical
world and the spiritual world. For example, in the
natural world, the sun and moon move around each other. The sun rises
east and sets west, and continuously travels in a circle
representing the daily cycle of life. Similarly, the moon moves across the sky
each night on a daily basis. The circle is used to illustrate
the seasons, from spring, summer, fall,
and winter. It is used to discuss the circle of life, how plants,
animals, birds, and fish are born, grow, mature, die, and how new
life springs from them. It is used to describe the life cycle of
humans from birth, growth, maturity, to death. The circle also
illustrates the connections among family units, kinship relations,
and the relationships among family, neighbors and strangers.

In relation to the spirit world the circle is used to describe
how people are composed of a physical body, a spirit and a soul;
how people live in the physical world, die, and then inhabit
the spiritual world; and how people are all descended from mythical
ancestors. Anishnawbe people believe that while they lived in the
physical world their spirits are capable of visiting and traveling
around the spiritual world when they are in a state of
unconsciousness, for example, when they are asleep, in a state of
semi-consciousness or when they are day-dreaming. They also
believe that some people can move through these worlds at will. In
order to do this they have to have a special gift. Such a gift may
have been given to a person during a vision quest, or the person
may have acquired this ability through many years of learning. The
Anishnawbe say that some people became so good at this practice
that they were able to move through each of the worlds whenever
they wished to. These individuals are often medicine men
(Midewewin practitioners) who spent most of their lives learning
the rituals and ceremonies that connect the physical and spiritual
worlds to each other. The Anishnawbe people say that not
everyone can acquire the ability to move between the different
worlds when they want to. They believe that few people have
taken the time to learn the necessary skills. They also say there are
few people who have the knowledge, experience and ability to

realize these skills to others.

The circle also shows how all things are interconnected.
Although everything has its own character and occupies a special
place, each thing is dependent on everything else. Each thing
forms a unique part of the whole and without one of the parts all of
the others are affected. If damage is done to something in one part of
the circle, it affects something in another part of the circle. If
there is an imbalance in one area, it causes an imbalance in other
areas. Therefore there is a need to maintain and foster the
relationships among all things. The circle, therefore, is used to
represent all aspects of the physical and spiritual worlds of the
Anishnawbe.

The simple addition of a line running through the center of
the circle is used as a symbol to show how the world is filled with
opposites. In the diagram, each half of the circle represents an opposite
such as black and white, and it is believed that each is found in equal
amounts to keep a proper balance. There are many other opposites,
including the physical and spiritual worlds, earth and sky,
movement in clockwise and counter-clockwise directions, things
that can move and those that are fixed or stationary, snow and rain,
fire and water, water and ice, night and day, summer and winter,
male and female, love and hate, and good and evil. The Anishnawbe believe that these opposites are necessary to provide balance within their universe and that to live a good life they must strive for a balance in their lives.

The Medicine Wheel

Another symbol that employs the circle is the medicine wheel. The medicine wheel is usually depicted in the form of a circle that is divided into four parts by two crossed lines within it. Among the Anishnawbe people, the medicine wheel is used to teach a number of lessons about their beliefs and way of life. For example, it is said that the universe is made up of four worlds occupied by: elements, human persons, other-than-human persons, and spirits. The physical world consists of four sacred elements: earth, air, fire and water. There are four races in the human family: red, yellow, black and white. They are represented in the parts of the medicine wheel in the manner shown in the diagram. There are four groups of other-than-human persons: plants, animals, birds and fish and things that crawl. In the spirit world there are also four groups: those spirits found below the earth and in the water; spirits found on the earth; those found above the earth; and a group of spirits found within a “fourth dimension.” All of the beings within these worlds are related to one another.

The Anishnawbe say that all human persons are related and belong to one great family.

The Anishnawbe also say that a person has four aspects to his being, namely, the physical, emotional, psychological, and spiritual. An Anishnawbe person can meet all of his needs in each of these areas by forming relationships with members of the physical, spiritual, other-than-human person, and the human person worlds. The relationships in the human world are those of family and kinship. Family and kin provided warmth, support, stability, companionship, and emotional support. Symbols, therefore, are very important teaching tools.
CHAPTER 2: LOSING CONTROL: THE CONTACT ERA

The arrival of European people changed the way of life of the Cree and Ojibwe. Developments such as the fur trade, missionary activity, the signing of treaties, transportation systems, and the development of the resource extraction industries of mining, forestry, hydro-electric power and tourism brought many people to northern Ontario. Traditional economic activities were changed by the market type economy of the fur trade. The social and family bonds of the extended family kin-groups were changed by the European concept of the smaller nuclear family. Individual rights were stressed at the expense of group rights. Aboriginal individuals were no longer a unique part of a self contained economic unit.

Aboriginal methods of education also changed. In aboriginal societies, education was the responsibility of the kin-group and each member of the group taught children the things that made them unique. In European societies, education was provided by the government in schools. Many residential were established by the Canadian government and operated by religious groups. Aboriginal children were forced to attend school due to the compulsory attendance provisions of the Indian Act and the children did not learn their language and traditional way of life.

Parts of the Anishnawbe cultures and ways of life began to disappear.

DEVELOPMENT OF THE NORTH
The earliest Europeans who came to the traditional territories of the Cree and Ojibwe were missionaries and fur traders. Missionaries from the Anglican and Roman Catholic religions established missions across northern Ontario. Like the fur traders, the missionaries traveled along the major rivers to preach to the Cree and Ojibwe. They established houses and churches at many places and schools at some of the locations. The French traders followed canoe routes north from their posts on the Great Lakes to trade with the Cree and Ojibwe. The English fur traders sailed their ships into James and Hudson’s Bays and traveled to the interior along the major rivers and established trading posts to trade with the Cree and Ojibwe. Other individuals also traveled through the area for brief periods during the summer months, but much of what they did while in the area did not affect the Anishnawbe way of life. Apart from the activity of the fur trade and the treaty-making process in northern Ontario, there was little or no development until the twentieth century. Knowledge of the area was provided by surveys conducted on behalf of the
government after the northern boundary of the Province of Ontario was fixed at the Albany River in 1884.

The Canadian government arranged surveys for railways across the continent. The first trans-continental railway, the Canadian Pacific Railway (CPR), was built between 1870 and 1885; and the second one, the Canadian National (CNR), was built between 1910 and 1925. Two railway lines were built from these major lines into the north, including the Temiskaming and Northern Ontario Railway which ran from North Bay to Moosonee, and the Algoma Central Railway which ran from Sault Ste. Marie to Hearst. In addition, there were branch lines of the CNR running east to west from Cochrane to Nakina and from Long Lake to Port Arthur. The railways were followed by the construction of two trans-Canada highways across the north. The first generally followed the north shore of Lakes Huron, Superior and Lake of the Woods and the second went north to Cochrane, west to Long Lake, Port Arthur and Fort Frances. Many secondary highways were built into the north from these major highways. The railways and roads replaced the old water routes used by the Anishnawbe and brought development to the traditional territories of the Cree and Ojibwe.

There was little activity in the north until mineral and forest resources were developed. The first major resource development activity was mining. Silver was discovered at the north end of Lake Temiskaming (Cobalt - New Liskeard area) and gold in the area south of Lake Abitibi. In the 1930s, gold was also discovered east of Long Lake (Geraldton); north of Lake St. Joseph (Pickle Lake and Pickle Crow); at Red Lake; south of Sandy Lake; and at Fort Hope. Mines were developed at all of these places and roads were constructed to most of the areas.

The forest industry in Ontario developed along the major water routes, for example along Lake Temiskaming, Lake Abitibi, Missanabie Lake, Long Lake, Lake Nipigon, Lake St. Joseph, Lac Seul, Wabigoon Lake, and Lake of the Woods. The rivers flowing out of these large lakes provided the means of bringing the logs to sawmills. In later years, roads were built to transport the logs to mills. Many of the sawmills were supplied with electricity from hydro-electric generating stations built on the major rivers.

The extraction of natural resources was responsible for the establishment of villages, towns and cities across northern Ontario in the traditional territories of the Anishnawbe people. For 50 years after Treaty No. 9 was signed, the Ojibwe and Cree, who had been the sole occupants of the area, had become a minority of the region's population. Pressure was placed on Indian people to discard their traditional way of earning a living from a foraging economy and replace it with the Euro-Canadian wage economy. However there were few Indian people who had the education or skills to obtain even part-time or seasonal employment except as manual laborers. Those who could not work because they lacked the education or the skills or because there were no jobs, ended up on some form of social
assistance, usually welfare. Today, 100 years after the signing of the treaty, the situation has not changed much. There are few Anishnawbe people who are able to fill the jobs available in the area. Anishnawbe people in northern Ontario became the poorest people in Ontario.

TREATY NO. 9
The contact era is symbolized by the signing of treaties. The first major treaties signed were the Robinson Treaties of 1850, which set a pattern for all treaties signed after that date. Treaty No. 5 was signed with the Anishnawbe occupants of Manitoba and a small portion of northwestern Ontario in 1875, with adhesions between 1876 and 1910. In 1905 and 1906 Treaty No. 9, or the James Bay Treaty, was signed with the Ojibwa and Cree at various locations throughout northern Ontario. Treaty No. 9 is unique because it was signed by both the Government of Canada and the Government of Ontario. The treaty commissioners who were appointed by Canada and Ontario met with the Anishnawbe occupants of the land, who came to the fur trading posts to listen to the treaty commissioners and participate in the signing of Treaty No. 9. The commissioners met with Anishnawbe people at the places noted in the chart below. Adhesions to Treaty No. 9 were signed at Big Trout Lake, Fort Severn and Winisk in 1929 and 1930.

At all of the places visited by the treaty commissioners, the Indian people were assembled and spokespersons were selected from among the people. The commissioners explained the terms of the treaty to the representatives and they were given a chance to make comments, or to ask questions about the treaty. The questions asked by the Anishnawbe people were mostly about hunting and fishing. For example, at Osnaburg House:

Chief Missabay, the recognized chief of the band, then spoke, expressing the fears of the Indians that, if they signed the treaty, they would be compelled to reside upon the reserve to be set apart for them, and would be deprived of the fishing and hunting privileges which they now enjoy.

The treaty commissioners informed them that “their fears in regard to both these matters were groundless, as their present

<table>
<thead>
<tr>
<th>1905</th>
<th>1906</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 12</td>
<td>June 07</td>
</tr>
<tr>
<td>Osnaburg House (Miskkeegomang)</td>
<td>Abitibi (Wehoshig)</td>
</tr>
<tr>
<td>July 18</td>
<td>June 20</td>
</tr>
<tr>
<td>Fort Hope (Ebametoon)</td>
<td>Matanechen</td>
</tr>
<tr>
<td>July 25</td>
<td>July 07</td>
</tr>
<tr>
<td>Ogoki Post (Marten Falls)</td>
<td>Mattagami</td>
</tr>
<tr>
<td>July 29</td>
<td>July 16</td>
</tr>
<tr>
<td>English River</td>
<td>Flying Post</td>
</tr>
<tr>
<td>Aug 03</td>
<td>July 21</td>
</tr>
<tr>
<td>Fort Albany / Naskachewan</td>
<td>Chaplains</td>
</tr>
<tr>
<td>Aug 09</td>
<td>July 22</td>
</tr>
<tr>
<td>Moose Factory</td>
<td>Missanabie</td>
</tr>
<tr>
<td>Aug 21</td>
<td>July 25</td>
</tr>
<tr>
<td>New Post (Taylwan Tagamou)</td>
<td>Brunswick House</td>
</tr>
<tr>
<td></td>
<td>Aug 09</td>
</tr>
<tr>
<td></td>
<td>Long Lake (Ginnoogaming)</td>
</tr>
</tbody>
</table>
manner of making their livelihood would in no way be interfered with” and the treaty was signed the next day. After the treaty was signed, a Chief and Council were selected by the people. The commissioners gave a flag and a copy of the treaty to the Chief, annuity payments were made to every person who was there, reserves were selected by the community, and a feast was held. Then the commissioners traveled to the next community.

The only places at which there were comments about education were at Fort Albany and Moose Factory. The Oblates (Roman Catholic) had built a large church and rectory near the mouth of the Albany River and at the time of the signing of the treaty the commissioners noted that the Oblates “had established a large boarding school, which accommodates 20 Indian pupils in charge of the Grey Nuns from the parent house at Ottawa.”

The Missionary Society of the Anglican Church had built a large church and hospital near the Hudson's Bay Company Post of Moose Factory on the island at the mouth of the Moose River. A residence, called Bishop’s Court, had also been built there for the Bishop. The treaty commissioners were at Moose Factory from August 8 to 12 and met with the Indian representatives on August 9 to discuss the treaty. One of the Indian representatives, John Dick, “remarked that one great advantage the Indians hoped to derive from the treaty was the establishment of schools wherein their children might receive an education.” Before the commissioners left Moose Factory they visited with the Bishop, the Reverend George Holmes, and inspected the Bishop’s residence (Bishop’s Court) which, the commissioners reported, the Bishop intended “to convert into a boarding school for Indian children.”

One of the terms of Treaty No. 9 relates to education and reads as follows:

Further, His Majesty agrees to pay such salaries of teachers to instruct the children of said Indians, and also to provide such school buildings and educational equipment as may seem advisable to His Majesty’s government of Canada.

The wording of the Treaty No. 9 clause promised that the government would

a) provide school buildings,

b) provide educational equipment, and
c) pay the salaries of teachers to instruct the children.

However, these promises were subject to the words at the end of the clause, “as may seem advisable to His Majesty’s government of Canada”.

The education clause in Treaty No. 5 reads:

And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of the Dominion of Canada may seem advisable, whenever the Indians of the reserve shall desire it.

This clause promised that the government would “maintain schools for instruction in such reserves hereby made”. However,
this promise was subject to the other words of the clause:

a) as to Her Government of the Dominion of Canada may seem advisable; and

b) whenever the Indians of the reserve shall desire it.

These treaty clauses were interpreted by the Anishnawbe people of Nishnawbe Aski Nation as a treaty right to education. While the First Nations of Nishnawbe Aski Nation believe they have a self-governing right to education, which is confirmed by these treaty clauses, Canada does not recognize such a right. In addition, Canada limits its legal responsibility to providing for education for on reserve residents for elementary and secondary schooling only (6-16 years only). A legal opinion on the education clauses notes that “the Treaty clauses are unambiguous in their designation of Canada as the level of government responsible for Indian Education [but] Canada’s guarantee of Indian education does not entail unilateral power over all aspects of such education”.

Some legal scholars argue that a treaty right to education should be interpreted, within the context of an inherent right to self-government. The federal government is obliged to provide adequate funding for all levels of education and controls and manages that education. First Nations believe that the treaty does not take away their inherent right to determine their education needs, including traditional and cultural programs, pre-school, elementary, secondary, special education, post-secondary, upgrading, skills development, training, vocational, human resource development and adult education.
socialized from their culture and then re-socialized in a new
culture – that of the dominant society. The government also had a
benevolent purpose in admitting children to the schools. For
example, following the end of the First World War, one Member
of Parliament wrote to the Department requesting that they take
children into the schools, who had been orphaned when their
fathers had been killed during the War and their mothers had died
due to epidemics and other causes.

The aim of the missionaries was to 'Christianize' and
'civilize'. Missionaries concentrated on removing Indian
languages, traditions, and beliefs. Indian children were removed
from their families, communities, and cultures and placed in
boarding schools to facilitate their assimilation. The federal
government agreed with the missionaries' policies, fully co-
operating and supporting the establishment of missionary schools.
The churches also had a humanitarian purpose in establishing
schools for the Indian people. For example, in 1873 Rev. E. F.
Wilson of the Anglican Church at Sault Ste. Marie thought:

We think our friends will allow that our
undertaking [building an Industrial Home] is one
not altogether unworthy of their consideration and
support. This district of Algoma is opening up
rapidly to the white settler and the poor Indian, if
left unprotected and unprovided for, will be driven
back before the tide of emigration or else trampled
under foot. We wish to put him in such a position
that he may be able to compete with his white
neighbours and unite with them in reaping benefit
from the soil which God has bestowed upon us all.

When residential schools were first opened in northern
Ontario, Indian parents did not see much value in having their
children attend school:

**Chronology of General Provisions regarding Indian Education**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1847</td>
<td>Egerton Ryerson’s study of Indian education, undertaken at the request of the Assistant Superintendent General of Indian Affairs became the model for Indian Residential Schools (IRS). Ryerson recommended that the schools provide domestic education and religious instruction for the Indian for “nothing can be done to improve and elevate his character and condition without the aid of religious feeling...” The recommended focus was on agricultural training.</td>
</tr>
<tr>
<td>1848-51</td>
<td>The bands are very supportive of education and new schools were established.</td>
</tr>
<tr>
<td>1856</td>
<td>A shift in government policy towards assimilation through education began. Officials in the Department of Indian Affairs (DIA) believed that adult Indians could not be changed, so they concentrated on educating children.</td>
</tr>
<tr>
<td>1867</td>
<td>With the enactment of the British North American Act, Indian education becomes a federal responsibility.</td>
</tr>
<tr>
<td>1876</td>
<td>The first Indian Act gives authority to Minister of DIA to control Indian education.</td>
</tr>
</tbody>
</table>
The Indian Act includes compulsory attendance for status Indians under the age of 16 until they reached 18 years of age.

The Indian Act makes attendance mandatory for all children 7-15.

Provincial curricula are used in schools where Indians were taught.

Indian and non-Indian schools become integrated.

A policy statement restricts attendance at residential schools.

A memorandum from the Director to the Deputy Minister recommended establishment of a Board of Indian Education made up of representatives of the government, Indians, the churches and the Canadian Education Association. They would meet annually to discuss educational policy and so an opinion could be obtained on new policies before they were launched.

A memorandum to the Secretary of the Treasury Board sought funding to establish kindergartens for Indian children 5 years of age. The primary purpose of this new policy was to assist Indian children with the “most formidable handicap that faces” them: the requirement of learning a second language.

A new program was to bring half an hour a week of “instruction in some aspect of Indian culture”.

60% of Indian students are in provincial schools.

Increased consultation with Indian people was recommended by the Assistant Deputy Minister (ADM) of Indian Consultation and Negotiation to the ADM of Indian and Eskimo Affairs following statements from Indian leaders who were critical of the level of participation “in matters affecting their present and future situation,” including education.

The fifth report of the Standing Committee on Indian Affairs and Northern Development, known as the Watson Report, was critical of the Department’s efforts regarding education. The report noted that both DIAND and the provinces were aware of the “inadequacies in the education programs” but their “new awareness has produced many improvements and imaginative innovations”.

Control of the Indian education program is given to band Councils and Indian education committees. The department would train Indian people to administer schools and consent was required by Indian people before any shift from the federal to the provincial educational system was made. A higher emphasis on post-secondary education is put in place.

The Department undertook a “major Education evaluation”. Recommendations included increasing the involvement of Indian people in education and the sensitization of school principals and teachers to the cultural needs of Indian students.
When residential schools were first opened in northern Ontario, Indian parents did not see much value in having their children attend school:

The parents do not appear to take much interest in the education of their children. I continue to impress upon them the importance of education, and have frequently pointed out to the teachers the necessity of continuing their efforts in getting a larger and more regular attendance.

As time went on, many Indian people saw the value of sending their children to school. For example, in 1919 Indian people at Chapleau were interested in having their children attend school as noted in a letter from the local Member of Parliament to the Minister:

The Indians have sent their children there. They have come to look upon the school as a fixture, something to which they could look forward to as a means of getting the rising generation of Indian men and women into a position that would enable them to compete, at least on a reasonably equal basis, with the white men who are gradually forcing them whether they like it or not, into the white mans environment.

The Band Chiefs and Councillors wanted to have their children educated so that they would fit into the changing economic order. For example, in July 1928 at a conference on Indian Education in Kenora, Chiefs and Councillors of Bands in the Kenora and Savanne Agencies asked whether it was:

...possible to teach children a better way to earn a living? He hears at the Cecilia Jeffrey they are taught trades. This is not done at the Catholic School. The boys in leaving school are not fitted to take up work in town and make a living. Could they not be taught some trades?

The following is a map of residential schools which NAN students attended along with the schools denomination.
THE RESIDENTIAL SCHOOLS

Indian Residential schools existed in Canada since at least 1620. In that year the Recollet Order of Franciscans (Roman Catholic) established a boarding school at Quebec, which they operated until 1629. Indian Residential Schools were also established by other Roman Catholic groups. Most of these schools did not continue to operate.

In 1845, a report to the Legislative Assembly recommended that industrial boarding schools be adopted for the education of Indian children. In 1847, Dr. Egerton Ryerson, the Chief Superintendent of Education for Upper Canada (Ontario) suggested a method of establishing and conducting schools for the benefit of Indian children. Ryerson thought the purpose of the schools should be to give a plain English education adapted to the working farmer and mechanic and, in addition, agriculture, kitchen-gardening and mechanics so far as Mechanics is connected with the making and repairing the most useful agricultural implements. It would be necessary for students to reside together, with adequate provision being made for their domestic and religious education. The operation of schools was to be a joint effort of the Government and a religious organization. Decisions would be made jointly on the appointment of a School Superintendent, buildings to be erected and conditions for admission of pupils. The Government would be responsible for inspection and the laying down of general rules and regulations as well as making financial grants to support each school. The church would manage the school, contribute part of the operating cost, and provide spiritual guidance for the pupils. After Ryerson's report was published two industrial schools were established, Alnwick at Alderville (1848) and the Mount Elgin School at Muncey (1851). A Commission appointed to investigate Indian Affairs in Canada in 1858 concluded that the two schools had not fully attained the objectives set out by Dr. Ryerson. In 1879 John A. MacDonald, then Prime Minister, commissioned a study of the internal workings of the Industrial boarding schools in the United States and the Canadian West. Nicholas Flood Davin was hired to conduct the study and prepared a report on his findings. He noted that the United States had a policy of aggressive civilization and used Indian education as a way to force assimilation. The United States had found such boarding schools, as they were called, to be quite effective in deconstructing young Indians. Davin was impressed with these schools and the idea of dealing with the Indian problem through education and assimilation. Davin recommended the funding of four schools in the west to be operated by the churches in each area. Other recommendations related to teachers, salaries, compulsory education, the inspection of schools and that parents be induced to send their children to school with extra rations and that students who showed special aptitudes or exceptional general quickness should be offered special advantages.

Eventually the federal government acted on the recommendations contained in Davin's report and provided
funding to a number of religious groups to operate schools for Indian children. The first schools funded in Ontario by the federal government were those schools which had already been established, namely, the Mohawk Institute, 1850; the Mount Elgin Residential School, 1851; and the Shingwauk Home, 1873. In 1892 an Order-in-Council was passed to govern the operation of residential and industrial schools. The buildings were to be the joint responsibility of the government and the church management. Books and educational supplies were to be provided with government funds and the maintenance, salaries and other operating expenses were to be paid by the churches with assistance from the government by way of per capita grants. The rate of the grant was fixed for each school and the schools were to be free to the Indians. The Department made regulations for standards of instruction and domestic care and appointed inspectors to enforce these standards. This Order-in-Council governed the financing of Indian residential schools in Canada until 1957.

The Schools Attended by Students

The majority of Nishnawbe Aski Nation members attended a residential school in Ontario. Some of them attended schools in Manitoba and Quebec and a few attended schools in other provinces. The majority of students from NAN went to eleven schools, namely: Ste. Annes at Fort Albany, Horden Hall at Moose Factory, St. Johns at Chapleau, Shingwauk at Sault Ste. Marie, St. Josephs at Fort William, Pelican Lake near Sioux Lookout, Immaculate Conception at McIntosh, Cecilia Jeffrey at Kenora and the three Mennonite schools at Poplar Hill, Stirland Lake and Cristal Lake. While some NAN students attended the Mohawk Institute and the St. Marys and Spanish schools, it does not appear that any attended the Mount Elgin or St. Margarets schools. There were sixteen residential schools in Ontario, which were operated by the following religious groups: Catholic Church (6), Church of England, or Anglican Church (5), Presbyterian (1), United Church (1) and the Mennonites (3). Two of the schools were in the southern part of the province and the remainder were in the north. The location of all the residential schools was a great distance away from the places at which families lived. Some communities were accessible only by air or by water. A child's long trip to school often began in a plane or boat and continued by train, car or motorboat. This trip took students away from their families and everything they had ever known. Their destinations were places which were very different from their homes.


<table>
<thead>
<tr>
<th>DENOMINATION</th>
<th>SCHOOL</th>
<th>LOCATION</th>
<th>OPERATED</th>
</tr>
</thead>
<tbody>
<tr>
<td>ROMAN CATHOLIC</td>
<td>McIntosh (Oblates)</td>
<td>Vermilion Bay</td>
<td>1925 - 1969</td>
</tr>
<tr>
<td></td>
<td>Spanish (Jesuits)</td>
<td>Spanish</td>
<td>1883 - 1965</td>
</tr>
<tr>
<td></td>
<td>St. Anne's (Oblates)</td>
<td>Fort Albany</td>
<td>1910 - 1963</td>
</tr>
<tr>
<td></td>
<td>St. Joseph's (Sisters of St Joseph)</td>
<td>Fort William</td>
<td>1885 - 1966</td>
</tr>
<tr>
<td></td>
<td>St. Marguerite's (Oblates)</td>
<td>Fort Frances</td>
<td>1906 - 1974</td>
</tr>
<tr>
<td></td>
<td>St. Mary's (Oblates)</td>
<td>Kenora (Rail Portage J.R.)</td>
<td>1897 - 1972</td>
</tr>
<tr>
<td>CHURCH OF ENGLAND</td>
<td>Bishop Horden Hall</td>
<td>Moose Factory</td>
<td>1907 - 1963</td>
</tr>
<tr>
<td></td>
<td>Mohawk Institute</td>
<td>Brantford</td>
<td>1850 - 1969</td>
</tr>
<tr>
<td></td>
<td>Pelican Falls (Lake)</td>
<td>Sioux Lookout</td>
<td>1926 - 1973</td>
</tr>
<tr>
<td></td>
<td>St. John's</td>
<td>Chapleau</td>
<td>1907 - 1948</td>
</tr>
<tr>
<td>PRESBYTERIAN</td>
<td>Cecilia Jeffrey</td>
<td>Kenora</td>
<td>1900 - 1966</td>
</tr>
<tr>
<td>UNITED CHURCH</td>
<td>Mount Elgin</td>
<td>Muncey</td>
<td>1851 - 1946</td>
</tr>
<tr>
<td>Mennonite</td>
<td>Poplar Hill</td>
<td>Poplar Hill</td>
<td>1962 - 1949</td>
</tr>
<tr>
<td></td>
<td>Stirlane Lake</td>
<td>Pickle Lake</td>
<td>1971 - 1990</td>
</tr>
<tr>
<td></td>
<td>Cristal Lake</td>
<td>Pickle Lake</td>
<td>1976 - 1986</td>
</tr>
</tbody>
</table>

Life at school

Life at school was difficult for most students. Punctuality, obedience, harsh discipline, European dress, and short hair were emphasized and Indian cultural practices and customs were forbidden and replaced with European ones. The schools were run on a schedule and the students lives were ruled by the clock. A bell or whistle usually marked the time to get up, to go for breakfast, to go to class, to go for lunch, to go outside, to do chores, to go for supper, to go to chapel, or to go to bed. There were lots of rules and everyone was expected to obey them. The rules were often stated in a negative manner usually by a staff member saying, don't do this and don't do that. Every part of a student's life was controlled by a rule. Do your chores, be on time, no crying, no talking, no fighting, don't talk to the boys, don't talk to the girls, don't leave the yard, don't speak your language. Every student was expected to know the rules and if the rules were broken, there were punishments. Students would get a slap, the strap, a spanking, time outs, extra chores, or be made to stand or kneel in a corner. Students would also be sent to bed, confined in a room by themselves, denied food and even sent home. But mostly they were shamed in front of their fellow students.

Students who went to residential school were taken away from everyone and everything they knew. There was no one to comfort them when they were sad or upset. They missed their homes. They missed their families. They missed their friends. All of them were lonely. Many students wanted to go home and some tried to escape. When some students arrived at residential school they were often the only one from their community and did not know anyone at the school. Most students made new friends at school and enjoyed their new friends. These friendships were often the only meaningful contact they had. The younger students were teased and bullied by the older students.

All of the school were on a half day system until the 1950s. For one half of the day the students attended reading, writing, arithmetic and religion. During the other half day, students were busy with chores. All of the students had chores. Few students talk about classes or what they learned, but they all remember their chores. The girls did household work, preparing and cooking
foods, washing dishes, washing clothes, learning to sew, to knit and to make and mend clothing. The boys did the heavy work. They cleaned the floors, the yard, the barn, and the work sheds. They cut wood, piled wood, and carried the wood to the furnace room. They helped to clear land and planted gardens and harvested the crops. The students used their free time to play. Some schools had play rooms for the boys and girls to use when the weather was bad, but most of the time the students played outside. In the summer they played baseball, football and badminton or went on picnics and hikes. In the winter they went skating and sliding or played hockey. Organized activities included hockey, baseball, Boy Scouts, Sea Scouts, Girl Guides, Brownies, and Cadets.

**Dates that Indian Residential Schools in Ontario were open: 1850 - 1990**

<table>
<thead>
<tr>
<th>School</th>
<th>Ref.</th>
<th>1800s</th>
<th>1900s</th>
<th>1950s</th>
<th>1960s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cecilta Jeffrey</td>
<td>Pr</td>
<td>0</td>
<td>5</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>Horden Hall</td>
<td>A</td>
<td>7</td>
<td>25</td>
<td></td>
<td>63</td>
</tr>
<tr>
<td>McIntosh</td>
<td>RC</td>
<td>50</td>
<td></td>
<td></td>
<td>69</td>
</tr>
<tr>
<td>Mohawk</td>
<td>A</td>
<td>10</td>
<td>26</td>
<td></td>
<td>73</td>
</tr>
<tr>
<td>Mount Elgin</td>
<td>UC</td>
<td>91</td>
<td></td>
<td></td>
<td>73</td>
</tr>
<tr>
<td>Pelican Lake</td>
<td>A</td>
<td>10</td>
<td></td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>St. Annai's</td>
<td>RC</td>
<td>7</td>
<td>40</td>
<td></td>
<td>86</td>
</tr>
<tr>
<td>St. John's</td>
<td>A</td>
<td>94</td>
<td>4</td>
<td></td>
<td>73</td>
</tr>
<tr>
<td>St. Joseph's</td>
<td>RC</td>
<td>97</td>
<td>4</td>
<td></td>
<td>74</td>
</tr>
<tr>
<td>St. Margaret's</td>
<td>RC</td>
<td>73</td>
<td>13</td>
<td></td>
<td>72</td>
</tr>
<tr>
<td>St. Mary's</td>
<td>RC</td>
<td>80</td>
<td></td>
<td></td>
<td>70</td>
</tr>
<tr>
<td>Shingwauk</td>
<td>A</td>
<td>66</td>
<td></td>
<td></td>
<td>89</td>
</tr>
<tr>
<td>Spanish</td>
<td>RC</td>
<td>63</td>
<td></td>
<td></td>
<td>80</td>
</tr>
<tr>
<td>Poplar Hill</td>
<td>M</td>
<td>71</td>
<td></td>
<td></td>
<td>76</td>
</tr>
<tr>
<td>Stirling Lake</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Crystal Lake</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td>50</td>
</tr>
</tbody>
</table>

*Chapter 2: Losing Control: The Contact Era*
Another part of life at school was sickness. Students at every school experienced childhood diseases such as measles, mumps, chicken pox, colds and influenza. When one student became ill, many others also became ill because they were packed into the dormitories which often held fifty or more students. Although students who caught one of these diseases were placed in isolation, it was often too late because the other students had already been exposed to the disease. When students were ill, or injured they were treated by a nurse on staff or a doctor who came to the school. Students who became very ill were sent to the closest hospital, usually in a nearby town. Some students never recovered from their illness and died. This was often the case with tuberculosis, which took a long time to discover. Many students were sent to sanatoriums. Some returned, many did not. Students also suffered injuries at the school. Some of the injuries occurred while playing, but some of them occurred while doing chores. There were different sorts of abuse described by students during their stay at residential schools -- physical, sexual, emotional, psychological, spiritual and cultural. Many former students tell stories about getting the strap, being slapped or hit by teachers; and a few talk about beatings they, or other students got. Some students say they were abused emotionally because they had no family members to turn to when they were feeling bad and they could not approach the teachers. Other students say the residential school experience was a cultural abuse as they were not allowed to speak their language and they were taken away from home at a time when they were learning tasks essential to a life in the community. Yet others describe sexual abuse. For example, one student, when asked about his experiences at residential school, said, The daytime was fine. It was the nights that were terrible. This student said he had often been sexually abused at residential school. Because it was dark when these bad things happened he did not know who had done it unless the person said something to him and he could identify their voice. Other students who were sexually abused say they never talk about the abuse and would do anything to forget their experiences. Students say that when they were at school they did not talk about the bad things that happened to them. They were scared about what might happen to them if they did say something. They had little contact with the outside world and could not tell anyone. Some of them ended up with bad memories of the abuses they suffered.

Problems Caused

Residential schools had a tragic effect upon many First Nations families. The family could not teach their children. The schools separated First Nations children from their cultures and prevented them from speaking their languages and learning about their cultures and traditions. The experience of these schools has left a continuing legacy of personal pain for former students. The schools destroyed a large part of the Cree and Ojibwe cultures by preventing the children from learning their own languages and cultures and forced them to become like white men. Many First
Nations children who attended residential schools experienced a process of assimilation. When the children left the schools they did not have a proper education or skills to fit into mainstream Canadian society and they found it difficult to adjust when they returned to their communities.

Attendance at residential school caused an economic problem for many students. They were caught between two cultures, knowing a little bit about each one, but not enough to earn a living in either one. Some former students said they did not have any parenting skills and when they raised a family themselves they often did not know how to cope with situations that arose with their children, or problems within the household. Some students drank in order to cope with the memory of their experiences at residential school and some of them drank to excess. Others resorted to drugs. Both of these methods of coping with problems resulted in strained relations within their families.

The effects of the residential schools did not stop when the children left school. The abuse suffered by many children at the schools was carried back to First Nations communities. At residential schools, the children learned that adults wielded power and control through abuse. As a result of these childhood lessons, many former students have inflicted abuse upon their own children. The incidence of physical and sexual abuse is higher in First Nations communities than the rest of Canada. Many former students find themselves struggling with their identities, after being taught for so long that their own culture was worthless.

The breakdown of traditional education systems was caused because the residential school system took children away from their families and communities, leading to the loss of culture and language. Anishnawbe people were forced to accept the ways of Canadian society. The loss of language and culture, parenting skills, development and preparation for life resulted in problems such as suicides, alcohol and drug abuse, dependency, low self esteem and general loss of self-determination. The federal government and churches have acknowledged the damage done to Aboriginal people as a result of the residential school system. First Nations have demanded, and received, apologies from the federal government and a number of churches. In 1993 the Primate of the Anglican Church of Canada offered an apology to the First Nations peoples of Canada and in 1994, the Presbyterian Church offered a confession to First Nations peoples. In 1998, the General Council Executive of the United Church offered a second apology to the First Nations peoples of Canada for the abuse incurred at residential schools. In 1998, Indian Affairs Minister Jane Stewart apologized to former students and acknowledged its role in the development and administration of residential schools. The Aboriginal Healing Foundation was established and it recognized and apologized to those who experienced physical and sexual
They have inflicted abuse upon their own
culture. Physical and sexual abuse is higher in
cities than the rest of Canada. Many former
students are struggling with their identities, after
long that their own culture was worthless.

The loss of control over their culture means that
parents and communities, leading to the loss of culture
amongst the Indian people. They are forced to accept the ways
of Western society. The loss of language and culture, parenting
and preparation for life resulted in problems
of alcohol and drug abuse, dependency, low self
sufficiency and loss of self-determination. The federal
authorities have acknowledged the damage done to
the children as a result of the residential school system. First
the system was ended, and received, apologies from the federal
government for the abuse incurred at the
hands of Canada for the abuse incurred at
First Nations peoples. In 1998, the General Council
of the Indian Residential School was offered a second apology by the
government on the anniversary of the first apology.

In 1998, the Indian Affairs Minister Jane Stewart
recognised the importance of the role in the
administration of residential schools. The
Indian Residential School Foundation was established and it recognized
the devastating impact of the schools on those who experienced physical and sexual
abuse at Indian Residential Schools.

Many former students are seeking compensation in the
courts. In 1999, 3,620 former students filed claims against the
federal government and the churches and there are more than 9,000
claimants participating in two class actions at the present time. In
response to these claims the government
signed agreements with the Anglican and Presbyterian Churches to
participate in a settlement of the claims. The Roman Catholic
Church denies its responsibility for any wrongs, and the United
Church refuses to participate in any settlement of claims. In 2002
the government proposed an alternative dispute resolution system
to settle claims out of court, but few people are being processed in
that system. In May of 2005 the government announced the
appointment of a former justice of the Supreme Court of Canada to
study methods of compensation, including proposals such as the
one put forth by the Assembly of First Nations, for former students.
His study is scheduled to be completed by March of 2006.

Although the heyday of the residential school system has
long since passed - it peaked in the 1930s when there were about
eighty schools in operation in Canada - it has produced an indelible
and enduring legacy. While some of those who are familiar with the
system - both First Nations and others - claim that the schools
provided Indian children with the modern education they required
at the time, the majority believe the system was a disaster. It is hard
to imagine a circumstance in which it would be best for children to
be removed from their parents, placed in institutions in which they
are forbidden to speak their own languages, and prevented from
mastering and celebrating their own customs and traditions. And
where, we have since learned, the children who resided at the
schools were sometimes physically and sexually abused by those
who were responsible for their care.

**Chronology of Residential Schooling in Canada**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1620-80</td>
<td>In New France, the first boarding school arrangements are made for Indian youth by the Récólets, a French order, and later the Jesuits and the Ursuline Sisters. By 1680, the experiment of educating Indian children in residential establishments is terminated.</td>
</tr>
<tr>
<td>1847</td>
<td>Egerton Ryerson’s study of Indian education undertaken at the request of the Assistant Superintendent General of Indian Affairs became the model for future Indian Residential Schools (Indian Residential Schools).</td>
</tr>
<tr>
<td>1876</td>
<td>Nicholas Flood Davin was sent to the US to study the Indian education system. Davin recommended that four denominational industrial boarding schools be established so that Indian children could learn Christian morality and work habits away from the influences of the home. Davin’s report had an important influence in shaping the early residential school system.</td>
</tr>
<tr>
<td>1884</td>
<td>The Indian Act was amended to allow regulations to be made for compulsory attendance for status Indians under the age of 16.</td>
</tr>
<tr>
<td>1895</td>
<td>Deputy Secretary General of Indian Affairs, Hayter Reed, reported that the Department was move from day schools toward industrial schools was approved by the Indians of Manitoba, BC and the North-West Territories.</td>
</tr>
</tbody>
</table>
1900  By 1900 there were 22 industrial and 34 mission boarding schools and 225 day schools.

1920  An amendment to the Indian Act made attendance mandatory for all children 7-15. Chiefs and band councils are given the right to inspect schools.

1944  The Director of Indian Affairs appeared before the Special Committee on Reconstruction and Re-establishment to argue for a shift from residential to day schools.

1946  The Anglican Church conducted its own “investigation into the Indian work of the Church, especially with regard to Residential Schools”. The Church committee recommended that youngsters be taught to read and write English, simple arithmetic, the geography of their own region, and the history of their own people.

1948  This marks the beginning of the integration of Indian and non-Indian schools.

1949-58  Between 1949 and 1958, attendance in Indian Residential Schools had grown by about 50% to over 37,000. Only 7,330 students attended non-Indian schools but this represented an increase of almost 500%.

1950  A policy statement restricted attendance at residential schools to underprivileged children who had no homes or whose home conditions are undesirable and to children who live in areas where it is not possible for them to attend day schools.

1951  The IAB replaced half-day with full-day instruction.

1957  The Superintendent of Indian Education reported an increase of Indian teachers from 42 in 1952 to 81 in 1957.

1958  It was recommended that the Indian Residential Schools system be demolished.

1969  DIAND assumed management of residential schools. Day schools and other arrangements replaced residential schools, which become special service only. Parental consent was required for placing children in a residential school and parents are included on school committees. By this time, 60% of Indian students were in provincial schools.

1970  Blue Quills Residential School is the first of the residential schools to come under the control of First Nations. The National Indian Brotherhood calls for the end of federal control of Indian schooling.

1970-71  The Department decided to close Indian residential schools “as soon as it is practical and reasonable to do so”.

1979  Only 15 Indian Residential Schools still in operation.

1991  The public starts to become aware of abuse in the schools. The first Canadian Conference on Residential Schools is held in Vancouver.

1992  7 Indian Residential Schools operating: 6 under band control and 1 by DIAND at First Nation’s request.

1996  The last federally run residential school, the Gordon Residential School, closes in Saskatchewan.
THE ADVENT OF DAY SCHOOLS

Religious groups often opened a school where there were enough children in an Anishnawbe community. Schools were established along the St. Lawrence as early as 1634 and throughout the Great Lakes before Confederation in 1867. After the Indian Act was passed in 1876, the federal government began to compensate religious groups for operating day schools on Indian reserves and to establish new day schools. By 1900 there were 225 day schools located on reserves. During the 1930s, there was a debate within the Department of Indian Affairs as to whether the best method of educating Indian children was in a day school or a residential school:

... steps should be immediately taken to provide either Indian day or residential schools at both points [Fort Albany and Carcross, Yukon]. In view of the nomadic habits of the Indians in these districts, I cannot persuade myself that the construction of Indian day schools would meet the needs of the Indian population.

In 1908 the Superintendent General of Indian Affairs wrote to the Principal at the St. Margarets Indian Residential School in Fort Frances regarding the best method of educating Indian children, whose parents made a living by hunting: As this school draws its pupils from reserves occupied principally by hunting Indians it occurs to me to ask you whether you have under consideration any special system of instruction for children whose parents are hunters and who must in their turn become hunters. It would seem advisable to have well conducted day schools and allow the Indian children to early learn the habits of the chase; and to give advanced education only to those who are specially promising and who have sufficient stamina to withstand the confinement of Boarding School life.

J. N. Poitras, an Oblate priest at the school, responded as follows: ... you will find out that, as a rule, the Indians have to have recourse to other means besides hunting to support their families. It will be the case more especially for the growing generation. They will have to earn their living, as the white people, and they must be prepared for it and trained from youth. That training they get in our Industrial and Boarding Schools nowhere else. The girls are initiated into all the details of housekeeping, and contract habits of cleanliness, order and economy; and the boys learn all kinds of work which they will have to do later on as a means of sustenance. That could not be accomplished in the day schools. It has been tried in many places in the past and had to be abolished as a failure.

The Principal at the Spanish Indian Residential School gave the following reason for believing that a residential school setting was better than day school for Indian children:

It is my opinion that the boarding school will be more and more the means of educating the Indians of this part of the country. The day schools have not reached a great many Indian children. The proportion of those who attend these day schools seems rather to decrease, and some of the many reasons are the following: [1] The Indians are not as before grouped in villages; they rather tend to disperse all over their respective reserves for farming purposes. [2] The high wages in saw mills

28.

Chapter 2: Losing Control: The Contact Era
and timber camps, the berry picking, sugar making keep always many families shifting about. For these reasons, some schools around here have to close periodically, namely Serpent River, Sagamok, South Bay and Whitefish Lake.

In the end, residential schools were established. Students were sent to these schools from local and regional communities and from around the province.

Eventually, officials in the Department believed that an alternative method of educating Indian students was required. For example, in 1942 the Superintendent of Welfare and Training suggested closing the Mount Elgin Residential School and replacing it with a day school:

... that we should cease to operate this residential school and that the place it occupies should be taken by a four-room classroom building, in which we would make provision for continuation classes and vocational instruction. This would enable us to take the pupils from the day schools at Grades 7 and 8 and give them advanced courses in academic subjects in agriculture or auto mechanic, carpentry, etc., and the girls, courses in home-making, domestic science, dressmaking, etc. The principal of this school should, in addition to his duties at the school be made supervisor or inspector of all the school on the reserve. This would enable us to have an almost ideal experimental educational unit.

By 1946 the Director of Indian Affairs argued for a shift from residential to day schools. In 1948 the Department began a process of integrating Indian and non-Indian schools. By 1969, 60% of Indian students were in provincial schools and day schools and other arrangements replaced residential schools. Parent were also included on school committees.

In the early 1960s the Department of Indian Affairs and Northern Development adopted a policy of community development. What this meant in practical terms was that Indian people would be moved onto the reserves and a new community would be built there. The new villages consisted of all or most of the people within a specific geographic area, thereby bringing groups of people together who would not normally have resided in close proximity to each other as they were not related. Thus, a new type of social aggregate arose, that of the village settlement, which consisted of a number of mixed kin-related family groups from within a certain region. While the community development program was an ambitious one, not all families who wished to obtain a house were able to do so, and many families felt uncomfortable in relocating to a house in a village. The people who moved to these villages were expected to send their children to school.

The first major assessment of Indian education was the 1967 Hawthorn Report. The report noted the high drop out rate of Indian children enrolled in provincial public schools:

In a period of twelve years (1951-1962) 8,441 Indian students out of 8,782 did not complete high school... there is a 94 per cent loss of school population between grades one and twelve. The national rate of drop-out for non-Indian students is approximately 12 per cent.

The Hawthorn Report attributed the high drop out rates to social embarrassment and discrimination. Although the report recognized
that integration had difficulties, it argued that early integration would eliminate adjustment problems and recommended that the integration policy should be accelerated. As a result of the decisions by the federal government, the Indian population recognized the need for a national organization to address the issues and problems which threatened them and their cultures. In 1968, the National Indian Brotherhood, now known as the Assembly of First Nations, was formed as a national political body to represent the needs and interests of Indian people. In June 1969, Jean Chretien, then Minister of Indian Affairs and Northern Development, presented Parliament with a statement of the Government of Canada on Indian Policy, otherwise known as the White Paper. This White Paper proposed that status Indians relinquish their status as Indians, including federal funding for education. The authors of the paper thought this was the only way for Indians to participate in Canadian society. Aboriginal people would be able to access the same services as the remainder of the Canadian population. The White Paper made recommendations to dismantle the Department of Indian Affairs and Northern Development (DIAND) and to cancel all treaty agreements. If this were done, status Indians would lose their special status and the federal government’s obligation to provide federally-funded education to Indian people would no longer apply. Indian children would be educated in provincial public schools without regard for their linguistic or cultural needs. The integration of Indian children within the educational system would lead to the systematic loss of cultural identity.

The National Indian Brotherhood condemned the government’s policy as “cultural genocide” and accused the Minister of Indian Affairs of overlooking the rights of Indian people. The White Paper was regarded as an attempt by the federal government to escape its responsibilities for Indians. In response to the White Paper, the NIB issued a position paper titled Indian Control of Indian Education in 1972. The report stated that the education of Aboriginal children should be administered and controlled by Aboriginal parents. The National Indian Brotherhood report emphasized four critical issues: 1) responsibility and control; 2) educational programs; 3) teachers; and 4) facilities. While reaffirming the federal government’s responsibilities to First Nations, the paper stipulated that “... only Indian people can develop a suitable philosophy of education based on Indian values adapted to modern living”. First Nations, rather than the federal government, were to be responsible for the operation and administration of Indian schools and for modification of the curricula to accommodate Indian needs, while the government would be restricted to consultative and funding roles. The policy paper was accepted in principle by the federal government, which assured First Nation leaders that future policies would be in accordance with the guidelines outlined by National Indian Brotherhood.
CHAPTER 3:
POST CONTACT ERA: RESTORING JURISDICTION OVER EDUCATION

By virtue of the treaties, the federal government has a responsibility to ensure that education is provided to First Nations people. When our ancestors signed the treaty, we were granted special rights such as hunting and fishing, health, housing, and education. Our treaty right to education is clear; our people have a right to education forever.

Treaty #9 is a post-confederation treaty, meaning that it was signed after Canada became a country. Treaties that were signed before Canada became a country were called pre-confederation treaties. Treaty #9 is also known as the James Bay Treaty which consists of the largest land mass in a treaty agreement in Ontario. It covers 90,000 square miles in the northern part of Ontario. The other unique aspect of the treaty was that it is a tripartite agreement, meaning that three parties signed it. The three parties were the Government of Canada, the Government of Ontario and the First Nations. Other post-confederation treaties in Ontario were signed between the First Nations and the Government of Canada. Our ancestors signed the treaty in 1905 and 1906 with adhesions in 1929 and 1930. Our ancestors believed that the treaty was a sacred agreement promising to live in harmony with the settlers within the identified segments of land referred to in the treaty.

In regards to our right to education, Treaty #9 has a provision that says: “Further, His Majesty agrees to pay such salaries of teachers to instruct the children of the said Indians, and also to provide such school buildings and educational equipment as may seem advisable to His Majesty's government of Canada.” (Canada, 1931, p.21). In today's world, this means that all aspects of education will be provided to the First Nations people. The Treaty #9 commissioners further reported that at the Moose Factory signing: “John Dick remarked that one great advantage the Indians hoped to derive from the Treaty was the establishment of schools wherein their children might receive an education”. (Canada, 1931, p.7). This statement alone confirms the fact that the First Nations people clearly understood that education is an absolute treaty right.

Our inherent right to govern ourselves is directly related to our right to have jurisdiction over the education of our children.
Education has always been, and continues to be, an important part of First Nations governance systems. Education is key in providing a foundation for our children so that they can become responsible citizens and leaders to ensure the survival of our people.

Regaining Control of Education

For over three hundred years, First Nations education was under the control of the federal government. Foreign imposed education systems which were based on the values and ideals of a non-aboriginal world view were enforced upon our people. Only since the policy statement of 'Indian Control of Indian Education' (ICIE) in 1972 have First Nations people been able to begin to develop education systems which better meet the needs of our people and are more relevant to First Nations cultures. The effect of the ICIE policy had and continues to have a positive impact on changes that have been made in First Nations education systems. Many First Nations communities have now band-operated schools which have more focus on parental and community control. While band-operated schools are not actual jurisdiction and do not have complete control on policies and decision making on curriculum and financial matters, they have been able to provide a more culturally relevant education for their children. However, it is important to note that band-operated schools were basically a takeover of the administration of the schools; as the federal government still had control over major aspects of the education system. The band-operated schools still had to follow the federal government's financial and curriculum guidelines, the latter which was based on provincial education programs.

The greatest need in our quest for self determination is to raise the educational achievements of our students and at the same time addressing their cultural needs as First Nations students. There have been many positive achievements in educational advancement in the NAN territory. Through a tremendous amount of effort, NAN First Nations have been successful in setting up community-controlled schools in the reserves, and furthermore they have succeeded in setting up off-reserve schools which specifically meet the needs of NAN students. Some examples of these off-reserve schools are the Oshki-Pimache-O-Win Education and Training Institute, Dennis Franklin Cromarty High School, and the Pelican Falls First Nations High School.

The establishment of the Oshki-Pimache-O-Win Education and Training Institute was mandated by the Chiefs of Nishnawbe Aski Nation in 1996. This independent institute was to serve the current and future post-secondary education and training needs of the NAN people. The goal was to create a post-secondary school
which would have the same recognition as other post-secondary institutions in the province. At this time, efforts are being made to reach this goal; it has been a struggle because the province has jurisdiction over post-secondary education and decides which institutes are recognized. Oshki-Pimache-O-Win Education and Training Institute is a member of the Aboriginal Institutes Consortium which is made up of nine Aboriginal post-secondary and training institutes in Ontario. This group works together on developing and administering First Nations-controlled institutions which meet the wholistic needs of First Nations people. The Oshki-Pimache-O-Win Education and Training Institute has successfully offered several programs in partnership with existing accredited post secondary institutions. Ultimately, the aspiration of this institute is to be in a position to grant its own certification and accreditation to its students.

The Dennis Franklin Cromarty First Nations High School opened its doors to students in 2000. The school, which is located in Thunder Bay, has over 250 students from over 20 communities in northwestern Ontario. The school's mission is to ensure students develop a strong sense of identity in the distinct language, culture and traditions of their people, and to be achieve academic excellence and become active members of society. The Northern Nishnawbe Education Council oversees the governance of the school which focuses on the wholistic needs of the students, including spiritual, social, emotional, intellectual and physical aspects. The Dennis Franklin Cromarty First Nations High School provides an Ontario accredited secondary level program designed to meet the educational needs and aspirations of the First Nations communities.

The Pelican Falls First Nations High School was established in 1992 outside of Sioux Lookout. The school is a First Nations-controlled school with students from over 20 northwestern Ontario First Nations communities. The school was established and is governed by the Northern Nishnawbe Education Council which serves 24 First Nations communities in northwestern Ontario. The goal of the Pelican Falls First Nations High School is to ensure students develop a strong sense of identity as First Nations people and to be successful academically.
The above examples are just a few among the many education initiatives in the NAN territory. These initiatives are locally and regionally based. The advancements reflect the commitment and determination of our people to provide a culturally-relevant education for First Nations students. Despite the challenge of lack of funding, it is amazing how far we have advanced in education. It is only through dedication of the many community-based educators and leaders that we witness such progress in education today. Our education leaders continue to push for more education funding because in order to provide a quality education, adequate funding is a definite necessity.

Education Jurisdiction

First of all, we need to ask some important questions when we talk about this term, “education jurisdiction”.

A. What is education jurisdiction?
B. How did our ancestors view and practice education jurisdiction?
C. How is education jurisdiction related to self government?
D. Why is education jurisdiction important to us today?

A. What is education jurisdiction?
Education Jurisdiction means having authority and control over education. It means making decisions on what happens in our education systems such as how our education will be governed, what will be taught in our schools, who will teach in our schools, how our students will be evaluated, how culture and language will be taught, etc. Education jurisdiction means having the power to make our own education laws.

B. How did our ancestors view and practice education jurisdiction?
Prior to contact with Europeans, our people had education jurisdiction. Our ancestors had full control over the education of the children. The whole community had a role in educating the youth. They decided how the children would be educated, who would teach them, how they were evaluated and what they would be taught. Our traditional education prepared our children for life in a wholistic way which included mental, emotional, social, physical and spiritual. Through education our children were prepared to become responsible and healthy citizens of our nation.

C. How is education jurisdiction related to self government?
Education is a key part of self government. Through education, our future generations are prepared and equipped with knowledge and skills they need to ensure that our nation survives. Education gives us the tools we need to reach our goal of self government. As more and more of our people get an education, more and more of our people become self reliant as individuals, and at the same time these people contribute to their nation by using the tools they receive through education to work for and with our people. In our
such as how our education will be governed, in our schools, who will teach in our schools, will be evaluated, how culture and language will be maintained, and how jurisdiction means having the power to make laws.

We must view and practice education.

Europeans, our people had full control over the education of their children, and what role community had in educating the child. We are now educating the child, how they were educated and what they would do. Education prepared our children for life, which included mental, emotional, social, and physical. Through education our children were responsible and healthy citizens of our nation.

What is jurisdiction related to self government? A part of self government. Through education, our children are responsible and equipped with knowledge and skills that our nation survives. Education gives us the tools to reach our goal of self government. As our people get an education, more and more of our people become self reliant as individuals, and at the same time contribute to their nation by using the tools they have been taught to work for and with our people. In our governance systems, we need people with various knowledge and skills such as administrators, teachers, computer experts, lawyers, medical doctors, nurses and accountants, as well as trades people such as electricians, plumbers, carpenters, mechanics, etc. As our people gain expertise in different areas, eventually our nation will become self sufficient, meaning that we will have our own experts and we will no longer rely on other people from outside our communities to do the work that needs to be done in our governance systems. Education is very important in preparing for the future, because it equips our youth with the expertise needed to be self governing.

D. Why is education jurisdiction important to us today?

Education jurisdiction will bring positive changes to our education systems. We will be able to set up our education systems to meet the needs of our students. We will be able to make laws which govern our education systems. We will be able to bring up the standard of education in our schools; as our children complete each grade level they will actually be at that level. For example when our students leave grade 8 to go on to secondary school, they will have all the skills and knowledge they need to be successful at the secondary school level. We will be able to decide how to set up our governance education structures so that the best way to control our schools will be in place. We will be able to develop the curriculum on what we want our children to learn. We can make decisions on which are the best teachers for our children. We can decide how our children will be evaluated and determine the best ways to assess if they are up to standard, thus we can concentrate on those areas in which they need more help. We will be able to incorporate our culture into the curriculum so that our children have an understanding of our own history, values, and beliefs as First Nations people. We will be able to set up Native language programs which best meet the needs of our children. Education will be a main vehicle in which we can revitalize and restore our languages and our cultural knowledge, skills and practices. Just as foreign education had been enforced upon us in the past, we will now use education to revive our languages and culture so that our children will be instilled with pride in who they are as First Nations people.

Importance of First Nations Education Jurisdiction
Education Jurisdiction Sectoral Negotiations

Nishnawbe Aski Nation (NAN) is involved in negotiations with Canada on two sectors: GOVERNANCE and EDUCATION JURISDICTION.

Why are we negotiating? The main reasons for us to negotiate and discuss how we will develop and implement our own Governance Systems for Nishnawbe Aski Nation are based on the following:

➤ Nishnawbe Aski Nation people do not have their own governing systems in place today.

➤ Nishnawbe Aski Nation people depend solely on the Indian Act to operate and finance their community governance systems which is completely controlled from Ottawa.

➤ If there are major changes in the Indian Act, Nishnawbe Aski Nation will legally have to abide by this legislation to again be continually controlled from Ottawa.

➤ If we do not develop and establish our own governing systems today, other outside authorities will continue to do it for us as always.

➤ For the best interests of our people, it would be best for us to immediately design and develop Nishnawbe Aski Nation's own governance systems with the NAN people and the Chiefs and Councils to ensure it is community-based and accountable to the people.

In 1997, NAN and Canada began the process of negotiations with the ultimate goal of establishing self government. There are three major steps in this negotiations process:

1. Framework Agreement
2. Agreement-in-Principle
3. Final Agreement

Major Steps in NAN-Canada Negotiations

Framework Agreement

Final Agreement

Agreement in Principle

In October 1999, two Framework Agreements were signed: one on Governance and the one on Education Jurisdiction. The Framework Agreements contained general issues and priorities to
be negotiated in the next phases of negotiations. After the signing of the Framework Agreements, NAN put some time aside to prepare for negotiations. These preparatory activities involved providing information to the communities and most importantly gathering feedback from community members. The gathered input from the NAN people is used as the foundation from which positions are formed by the NAN negotiators.

NAN Pillars: Non-Negotiable Principles

The PILLARS are the foundation principles of our Governance; these pillars are matters which cannot be negotiated nor can they be relinquished nor extinguished. The Pillars include:

- Inherent Right
- Treaty
- Lands and Resources
- Peoples

Non-Negotiable Pillars

Each pillar is described in detail in the following sections.

Inherent Right

We, the First Nations of Nishnawbe Aski Nation, have a land-based inherent right given to us by the Creator to govern our communities and our traditional territories. Our inherent right, which can never be relinquished, is based on our natural laws and is not a form of delegated authority from any other governments.

Our inherent right was given to us by the Creator since time immemorial; there is no human race nor human being who can give away our god-given inherent right. The inherent right to us means that we as governing nations govern ourselves under the constitutional laws of our Creator, and we fulfill our sacred obligation as custodians over the land and its resources.

Treaty

We, the First Nations of Nishnawbe Aski Nation, have a nation-to-nation relationship with Canada based on our treaty. Our treaty rights, which have never been relinquished, can never be superceded or domesticated by any agreements or processes.

Our ancestors were recognized as belonging to sovereign nation, thus the European settlers signed treaties with the First Nations people. Our treaties represent the basis of our nation-to-nation relationship with Canada. This relationship will be used to re-establish our own governing systems as equal confederation partners with Canada.
Lands and Resources

We, the First Nations of Nishnawbe Askii Nation, have land-based rights, thus we have a right to revenues and benefits from our natural resources. We believe that the sustainability and protection of our land and its natural resources is a sacred obligation, and we must have a meaningful role in the management of our natural resources.

Our sacred custodian role to our lands and resources are core to our natural laws. Lands and resources are the life-sustaining natural elements that we need as Nishnawbe Askii Nation people. Our traditional teachings focus on our respect for the land and its natural resources, and our natural conservation and preservation have enforced that the land was always left in a good reproductive state as we had received it from our ancestors so that it can be passed on to our future generations.

Peoples

Our rights as the peoples of Nishnawbe Askii Nation to our identity, language and culture must be respected and recognized. We must have meaningful input, involvement and control with respect to any initiatives or processes which impact our lives, our land and our resources.

Each nation (tribe) has its own identity which based on its culture and language. Our culture and languages were the integral part of our life and existence, and like the animals, we were different from each other but the same in understanding each other to support our common survival.
(NAN, 2003, p.6)

Specific Areas in Negotiations

The Agreement-in-Principle (AIP) contains the main components of education jurisdiction which will be included in the Final Agreement. These main areas of education jurisdiction are outlined as follows:

Education Jurisdiction Model

Education jurisdiction is not a new concept to First Nations people; we had our own forms of education intact prior to European contact. Our education systems worked very well for us, because they were set up by us, controlled by us and driven by us. We provided for our children what they needed in order to live fulfilling lives and to contribute to the good of the people.

Our education system was the foundation on which we prepared our young people for their future and survival. Education provided a wholistic development of our community members including mental/emotional, social, physical, and spiritual aspects. Our education was community oriented and involved parental responsibility. Teachers were community members such as adults, parents, grandparents, aunts, uncles, etc. Each person had strengths and skills to offer and they were recognized as viable teachers.
Education was life long; it began at birth and continued until the end of one's life cycle. Education provided a strong foundation in cultural identity and thus our children had self-confidence, self-esteem and became self-reliant.

When our traditional education systems were eradicated, our people found themselves in a situation where an outside government was in control of our education and ultimately over our children who were our future and our hope for survival as First Nations. We have now come to a time when we as First Nations people must take our stand in expressing what we want in education. Firstly, we must determine how we will exercise jurisdiction in education: how will our education systems be set up in our NAN territory? Where will jurisdiction lie? Who will make decisions? Who will make laws on education? These questions were answered in the feedback and input gathered in the NAN communities. The bottomline is that the jurisdiction lies at the First Nation level. Thus the AIP states that jurisdiction will lie with each First Nation. The First Nations will be the ones who will have jurisdiction and control. No outside groups or organizations will have authority over the First Nations.

Service Population

Service population is a very important part of education jurisdiction as it determines who we will be responsible for in our education jurisdiction. Currently, our education systems have responsibility only for on-reserve education. We can only make decisions which will affect our local schools and policies for those students who are getting education on-reserve. When our people leave the reserve, we no longer have jurisdiction in what type of education they receive. It is our position that when our people leave the reserve, they do not leave their rights at the reserve boundary.

Because the NAN-Canada negotiations process fall under the federal government's Inherent Right Policy of 1996 which states that only on-reserve jurisdiction can be discussed, it has been very difficult to include off-reserve education in the AIP. Therefore, this issue of off-reserve jurisdiction has been addressed by including it as an area that will be discussed in future negotiations.

In order to ensure that our wholistic life-long view of education is addressed, the AIP identifies specific areas to be negotiated in the future. These areas include: 1. Off-reserve elementary and secondary education, 2. On-reserve and off-reserve early childhood education, 3. On-reserve and off-reserve adult education, and 4. On-reserve and off-reserve post-secondary education.

Culture and Language

We have always stated that our culture and language is an integral part of our governing systems especially in the area of education. Culture and language is believed to be the foundation
of our identity as First Nations people; our culture and language makes us distinct as Aboriginal people.

Foreign imposed education systems of the past have eradicated our culture and language; these education systems were set up to eliminate our cultural and linguistic foundations which are core to our identity. Just as education has been used to destroy our culture and language, education can also be used to revive, maintain and preserve our culture and language, and this can happen when we have jurisdiction over education.

First Nations schools have demonstrated the need for cultural and language programming and many schools have taken a lead role in developing and implementing such programs. However it has been a struggle to do so, because federal funding is insufficient to truly meet the community needs in cultural and language programming. Resources for curriculum development and cultural program development is not made available through current funding allocations.

The AIP recognizes that it is important that First nations children receive an education which takes into account their heritage and identity. This includes teaching materials such as books and student aids, curriculum and methods of teaching which reflect and support the language and culture of the First Nations.

Transition Issues

In the past when local education authorities took over their schools, problems arose because of lack of support in the transition phases. First Nations were not properly equipped nor prepared to adequately set up education systems which would truly meet their local needs. Instead many communities inherited Indian Affairs schools and took over the administrative aspect of running these schools. There was no transition period in which communities could establish education systems which would make a difference in positive changes for their students.

When NAN communities begin exercising education jurisdiction, there will be a transition period when local education authorities will need to work on setting up their education systems. During this transition time, there will be much planning and preparation for the locally developed education systems. Education jurisdiction will involve the drafting and passing of education guidelines, curriculum content, standard of education, policy development and lines of authority protocols. The transition work will be vital in ensuring that the newly formed education systems will work effectively and efficiently.

Education Standards

The standard of education is a crucial part of any education system. The standard of education will determine the type of curriculum and guidelines to be developed in each community.
structure and the local education authorities took over their local education authorities took over their responsibilities for running their education systems. Many communities inherited Indian Affairs have administrative aspect of running these systems which would make a difference in the education systems which would make a difference in their students.

Communities begin exercising education their students.

The development of education standards commit to high academic standards which makes a statement that all students are expected to succeed. They provide a clear measure in what students should know and be able to do, and they also provide the drive and direction for educational improvements. Standards provide realistic expectations and learning opportunities for all students. Establishment of standards should involve the community about the knowledge and skills students must have to graduate. Knowledge and skills include not only the academic but also Native language and cultural studies as well.

Currently, First Nations schools follow the provincial standards of education and thus follow the provincial curriculum guidelines. Provincial protocols are not always compatible to First Nations learning situations due to different living environments, life experiences, and cultural and linguistic backgrounds of students.

The AIP states that the First Nations will develop education standards and put them into practice, and they will also ensure that they are monitored. Education standards will be the same as provincial standards so that First Nations students can transfer without having any academic difficulties. The First Nations will also develop standards for Native language and cultural programs and other Native-specific programming.

Principles of Financial Relationship
Canada has a fiduciary obligation to First Nations people on a nation-to-nation level; treaties have recognized the sovereignty of First Nations. Through sacred treaty agreements with First Nations regarding European settlement on to Aboriginal lands, Canada will continue to have a special relationship with the First Nations of this country.

Canada’s obligation to First Nations people does not mean that it has a right to dictate and control us through its legislation and policies. Canada’s obligation to us means that it has a responsibility to provide the necessary support so that we can live fulfilling and productive lives, in return for the massive benefits that Canadians have enjoyed off our lands and its resources. Therefore, Canada has an obligation to provide adequate funding to the education of our people. Canada does not have an obligation to dictate how we will run our schools, but it does have a responsibility in ensuring that we have adequate financial support in exercising our education jurisdiction, which is our inherent
right as a people.

Education jurisdiction means that we as First Nations people will design, develop, implement and deliver education as we see fit. The only responsibility of Canada is to provide the financial resources for us to exercise our education jurisdiction.

After the AIP is signed, the next step is to negotiate the Final Agreement, along with the Implementation Plan and Fiscal Transfer Agreement (FTA), both of which will be appendices to the Final Agreement. The Implementation Plan will outline what needs to be done so that the First Nation can be prepared to exercise their education jurisdiction smoothly. The Fiscal Transfer Agreement will consist of the funding allocations to those First Nations who sign on to the Final Agreement. The FTA is recognized as a government-to-government transfer of funding. The FTA will be settled before the Final Agreement is signed. The AIP recognizes that the funding is very important in order to have good education programs.

We, as the NAN First Nations people, realize that our experience with education in the past has not been very positive, but we are working in the present for a better future. We are working on laying the foundation for our children and future generations. We want the best of educational opportunities for our children so that they will have a good quality of life.
CHAPTER 4: OUR VISION FOR THE FUTURE

In order for us to know where we are going, we need to know where we have come from. We need to know our historical journey. We need to examine how our people educated their children prior to European contact, and to determine how we can work on connecting those traditional methods and values into today’s education.

When we go back to where we have come from, we learn that our First Nations people lived distinct ways of life based on harmony with nature, with each other and with the Creator. We had our own institutions of learning, governance systems, kinship systems, our own philosophies, histories and spiritual traditions. Our whole society was based on our connection with the Creator. Our people had always lived by the “First Law” which is to live in balance spiritually, culturally, socially and economically with all of natural Creation. Our people have sole responsibility over the control and management over the land, its waters and its natural resources. As caretakers of the natural Creation, our people take and harvest only what is needed for food, shelter, clothing and medicines, all of which are spiritually acknowledged. Thanks is given to the animals and other living entities for sacrificing their lives so that we may continue to live and survive as planned by our Creator. These natural laws also meant living in harmony with each other as a people. Honour and respect is extended to elders, women, men and children. The women are especially respected as the life givers to the nation and as the first teachers of our children. The women’s role in protecting and caring for the well-being of the children is very important because the children are our most precious resource as they are our future generation, and it is through them that our nation will continue to survive.

The First Law was based on the spiritual foundation of our governing systems including education. The core of traditional governance is the spiritual connection of the people to the Creator, thus our form of governance was sacred as it comes from the Creator. Our governance connects directly with the natural laws of the Creator, and the spiritual laws emphasize moral and just government to the people. Through the spiritual laws of governance, we have the inherent right not only to govern ourselves but to also fulfill the sacred responsibility as caretakers over the land and its resources, a responsibility which we have had since time immemorial. We have never given up our inherent right to govern ourselves nor have we given up our sacred responsibility as caretakers of the land. No man-made government can overrule the
First Law which our people were instructed to follow from the Creator. Today we must continue to articulate and practise this traditional form of governance.

Education has always been, and continues to be, an important part of First Nations governance systems. Education was key in providing a foundation for our children so that they can become responsible citizens and leaders to ensure the survival of our people.

As First Nations people, our survival as a distinct nation depends on the survival of our culture and language. Education has a crucial role to play in the area of cultural and language revival and maintenance. Just as education had been used in the past to destroy our culture and language, education under our jurisdiction can be a tool to revitalize and restore our culture and language. Preservation and revitalization of culture and language can be realized when the school and community work together.

Language is at the core of our identity as First Nations people; language is the tool necessary to pass on the culture. In those communities where the Aboriginal language is still strong, there is a strong sense of identity and pride. There is also more parental and community involvement in the schools which recognize and utilize the Aboriginal language as an important part of the school program.

Culturally relevant education has a strong personal impact on First Nations youth. Students who are proud of their First Nations identity tend to be more successful in meeting their educational goals. Cultural and language programs promote a positive identify which contributes to self-confidence and self-esteem, thus students are enabled to be academically successful and to make positive contributions to their people and to society as a whole.

If our Aboriginal languages are lost, there is no resource base to turn to. First Nations languages originate in the traditional lands of the people, and our traditional lands are in the NAN territory, thus there is no place in which we can go to revive our languages. For example, when Spanish, Italian or Chinese people want to revive their languages, they have huge resource bases to return to, because whole countries still speak their languages. When a First Nations language dies, it will be gone forever. This danger has turned attention to the role of education in maintaining and reviving Aboriginal languages. As we plan for the future, cultural and language education is an area which definitely needs to be a major part of our education planning, both short term and long range.

Historically, First Nations education can be illustrated through four main stages or eras: pre-contact, contact, post-contact, and the future. The diagram on the following page depicts these four stages.
The Pre-Contact era was the time prior to contact with Europeans. First Nations people were independent and full jurisdiction over their lives which included the education of their children. Their form of education focused on the wholistic development and well-being of the people and it prepared them for life. The education system was community-oriented and parents and community members took responsibility in teaching.

The Contact era represents the changes that occurred when we came into contact with Europeans. Treaties were signed between the newcomers and the First Nations, which were agreements to live in harmony and to share what the Creator had given us. Furthermore, it was the belief of our people that they cannot give up sacred rights to the land and its resources. However, after contact with Europeans, our people experiences great losses and basically we lost control over our own destiny. The break-down of traditional education systems were marked by foreign imposed legislation, namely the Indian Act, and accompanying policies such as the residential school system which took children away from their families, communities and their culture and language. First Nations lost control over education and later the federal day schools and provincial systems were imposed.

The Post-Contact era depicts the results of the changes and break-down of traditional education systems. Our rights through the treaty were not recognized by the newcomer governments. Virtually all aspects of our lives were taken over by the laws and policies set out by the newcomer government. Loss of language and culture, parenting skills, wholistic development and preparation for life resulted in deplorable chaos: suicides, alcohol and drug abuse, dependency, low self esteem and general loss of self determination. The end of this era depicts a more positive time when First Nations people begin reclaim control over their lives including their education systems. Local control of education gradually emerges.

The Future is a vital part of our historical journey because it represents our healing and empowerment which is leading to independence and re-gaining of jurisdiction over education. The future represents our vision of what we are moving towards: education which is wholistic, involves the community, and provides a solid foundation in cultural identity.
Every culture has its own distinct ways of ensuring that its next generation carries on the nation's cultural knowledge and practices. Education of our people is interconnected with our identity as a people. Education is a human right that all people have, however First Nations people have a special right to education through the treaties that our ancestors signed. Education is included in the treaties as a right that we have based on the sacred agreement with another government.

When we speak about First Nations control over education, we are really referring to something that most Canadians already enjoy: the basic human right of having a say in decision-making which determines what their children are taught, who teaches them, how they are taught, and where they are taught. Through its fiduciary (trust) responsibility to First Nations people, Canada is obligated to provide the support and funding necessary for First Nations schools. THIS IS NO GIFT. This obligation comes about as a direct result from the signing of nation-to-nation treaties; the First Nations people have a right to benefit from natural resources taken from the traditional lands. For the past 100 years and more, Canadians have been able to enjoy benefits at the expense of the loss of our traditional lands in the NAN territory. It is time that we, the original owners and caretakers of the land, are compensated for all that was taken from us. Therefore, we believe that Canada is obligated to fund school systems in the NAN communities which are equal to the best in the country. Our own source revenue already exists; it exists in the profits that have been made by the companies and corporations that have benefited from our lands. The next step is to set up mechanisms in which we as First Nations have access to part of those profits.

As we move towards the future, it is of great importance that we as First Nations make our views and aspirations in education known to those governments which have impacted the education of our people. In the NAN-Canada negotiations on Education Jurisdiction, strong positions are made on First Nations education for the First Nations of Nishnawbe Aski Nation. These positions are included in the Agreement-in-Principle which forms the essential components for the Final Agreement. (Please note that Participating First Nations refers to those who sign on to the agreement.) The positions are as follows:

...the jurisdiction of education of the members of the Participating First Nations at all levels is a fundamental aspect of self-government which is recognized and affirmed as an Aboriginal right pursuant to Section 35 of the Canadian Constitution Act, 1982

...a quality education at all levels is fundamental to the goal of self-governance and self-reliance

...First Nations' education is a lifelong holistic learning process which includes early childhood education, vocational training,
cultural and language education, as well as elementary, secondary, adult and post-secondary levels of education

...education programs and services which address the distinctive rights and freedoms and needs of the members of the Participating First Nations and which incorporate their history, knowledge, technologies, value systems and the social, cultural and spiritual development, are integral to First Nations' education

...it is of fundamental importance for the members of the Participating First Nations to have access to education in their First Nation languages

...it is of fundamental importance for the members of the Participating First Nations to have access to an education which provides a solid foundation in cultural identity as well as knowledge and skills required in other societies and nations

...education must be culturally relevant and provide the opportunity to enhance to the greatest possible extent the physical, mental, emotional and spiritual well-being of the individual

...education is fundamental to the transmission of Aboriginal culture, traditional values and language

(NAN, 2005, p.2-4)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abide</td>
<td>follow, put up with</td>
</tr>
<tr>
<td>Accountable</td>
<td>held responsible for, answerable</td>
</tr>
<tr>
<td>Accredited</td>
<td>recognized, approved</td>
</tr>
<tr>
<td>Adhesions</td>
<td>additions</td>
</tr>
<tr>
<td>Advancement</td>
<td>moving ahead, improvement</td>
</tr>
<tr>
<td>Articulate</td>
<td>express, speak about</td>
</tr>
<tr>
<td>Aspirations</td>
<td>desires, hopes</td>
</tr>
<tr>
<td>Authority</td>
<td>ability, power</td>
</tr>
<tr>
<td>Chaos</td>
<td>confusion, disorder</td>
</tr>
<tr>
<td>Compatible</td>
<td>well-suited, well-matched</td>
</tr>
<tr>
<td>Constitutional</td>
<td>lawful, legal</td>
</tr>
<tr>
<td>Crucial</td>
<td>very important, necessary</td>
</tr>
<tr>
<td>Curriculum</td>
<td>program, set of courses</td>
</tr>
<tr>
<td>Delegated</td>
<td>handed over, assigned</td>
</tr>
<tr>
<td>Deplorable</td>
<td>terrible, shocking</td>
</tr>
<tr>
<td>Destiny</td>
<td>future, fate</td>
</tr>
<tr>
<td>Determination</td>
<td>purpose, strength</td>
</tr>
<tr>
<td>Dictate</td>
<td>command, order</td>
</tr>
<tr>
<td>Distinct</td>
<td>separate, different</td>
</tr>
<tr>
<td>Extinguished</td>
<td>snuffed out, get rid of</td>
</tr>
<tr>
<td>Domesticated</td>
<td>recognized only internally</td>
</tr>
<tr>
<td>Eliminate</td>
<td>get rid of, remove</td>
</tr>
<tr>
<td>Empowerment</td>
<td>give power to</td>
</tr>
<tr>
<td>Entities</td>
<td>-beings</td>
</tr>
<tr>
<td>Eradicate</td>
<td>destroy, do away with</td>
</tr>
<tr>
<td>Fiduciary</td>
<td>trust</td>
</tr>
<tr>
<td>Finances</td>
<td>money, funding</td>
</tr>
<tr>
<td>Foundation</td>
<td>base, grounding</td>
</tr>
<tr>
<td>Fundamental</td>
<td>very important, necessary</td>
</tr>
<tr>
<td>Imposed</td>
<td>- forced</td>
</tr>
<tr>
<td>Independent</td>
<td>separate, on its own</td>
</tr>
<tr>
<td>Initiatives</td>
<td>programs, projects</td>
</tr>
<tr>
<td>Jurisdiction</td>
<td>law-making power, complete control</td>
</tr>
<tr>
<td>Legislation</td>
<td>- laws</td>
</tr>
<tr>
<td>Linguistic</td>
<td>related to language</td>
</tr>
<tr>
<td>Mandate</td>
<td>go-ahead, authorize</td>
</tr>
<tr>
<td>Negotiate</td>
<td>discuss, cooperate</td>
</tr>
<tr>
<td>Obligation</td>
<td>responsibility, promise</td>
</tr>
<tr>
<td>Protocol</td>
<td>set of rules, way of doing things</td>
</tr>
<tr>
<td>Provision</td>
<td>something that is given</td>
</tr>
<tr>
<td>Relevant</td>
<td>is important to, applies to</td>
</tr>
<tr>
<td>Relinquished</td>
<td>surrendered, given up</td>
</tr>
<tr>
<td>Reproductive</td>
<td>in good condition</td>
</tr>
<tr>
<td>Responsible</td>
<td>answerable to</td>
</tr>
<tr>
<td>Sacred-</td>
<td>blessed, holy</td>
</tr>
<tr>
<td>Sacrifice</td>
<td>give up, let go</td>
</tr>
<tr>
<td>Sovereignty</td>
<td>nationhood, independence</td>
</tr>
<tr>
<td>Standard</td>
<td>level, rank</td>
</tr>
<tr>
<td>Supercede</td>
<td>overrule, wipe out</td>
</tr>
<tr>
<td>Sustainability</td>
<td>carried on, kept in good condition</td>
</tr>
<tr>
<td>Transition</td>
<td>changeover, shifting</td>
</tr>
<tr>
<td>Transmission</td>
<td>passing on</td>
</tr>
</tbody>
</table>


Barman, Jean; Hebert, Yvonne; and McCaskill, Don. *Indian Education in Canada Volume 1: The Legacy*. Vancouver: The University of British Columbia Press, 1986.


Canada. Report of the special Commissioners Appointed on the 8th day of September, 1856, to Investigate Indian Affairs in Canada, 1858.


Canada. *Treaty 5 Between Her Majesty the Queen and the Saulteaux and Swampy Cree Tribes of Indians at Berens River and Norway House with Adhesions*. Ottawa: The Queen's Printer, 1969.


Public Archives of Canada (PAC). *Indian Affairs School Files*, RG 10, various volumes and files on microfilm. Microfilm source at Lakehead University.


PHOTOGRAPHS
The photographs in this book come from:

- The Shingwaik Project (Shingwaik) provided photographs from the Church of England, or Anglican, Indian Residential Schools of Shingwaik and Wawanosh at Sault Ste. Marie, St. Johns at Chapleau, Bishop Horden Hall at Moose Factory, Mohawk Institute at Brantford and Pelican Lake near Sioux Lookout; the Shingwaik Project also provided photographs from the Catholic (Jesuit) Indian Residential School of St. Peter Claver at Spanish; and the United Church school of Mount Elgin at Muncey.

- Photographs were located and scanned at The Heritage Centre, La Société Historique de St. Boniface (St. Boniface) by Andrea Auger for the three Catholic (Oblate) Indian Residential Schools of St. Marys at Kenora, St. Margaret's at Fort Frances, and the Immaculate Heart school at McIntosh. Additional photographs from the McIntosh school were provided by Jostas Fiddler and Saul Day.

- Photographs were provided from the Presbyterian Indian Residential School of Cecilia Jeffrey at Kenora by Goyce Kakegamic.

- Photographs were provided from the Catholic (Sisters of St. Joseph) Indian Residential School of St. Joseph’s at Fort William by the Thunder Bay Museum.

- General cultural photographs were provided by the Ojibway Cree Cultural Center in Timmins.

- Electronic versions of the photographs from the Cecilia Jeffrey, McIntosh, Fort William and Poplar Hills schools and of the general cultural photographs from the Ojibway Cree Cultural Center by Donald J. Auger, who also took photographs at Kenora and McIntosh.

PHOTOGRAPHIC CREDITS
Cover
St. Mary’s Indian Residential School, Kenora: St. Boniface; General, Two Children: Ojibway Cree Cultural Center, St. Johns, Chapleau, Girl Crying: the Shingwaik Project.

Acknowledgments: General, Frying Fish: Ojibway Cree Cultural Center.

Page 2: General, Chopping wood: Ojibway Cree Cultural Center.

Page 4: General, Cutting up Moose: Ojibway Cree Cultural Center.

Page 5: General, Family at lake: Ojibway Cree Cultural Center.

Page 6: General, Learning how to bend: Ojibway Cree Cultural Center.

Page 10: General, An Elder telling a story: Ojibway Cree Cultural Center.

Page 12: General, Drum group: Ojibway Cree Cultural Center.

Page 14: General, Otter Airplane: Ojibway Cree Cultural Center.

Page 17: St. Mary’s Indian Residential School, Kenora, Class of Girls: St. Boniface.

Page 19: Pelican Indian Residential School: the Shingwaik Project


Page 26: McIntosh Indian Residential School: St. Boniface.

Page 28: General, Kinikinik: Ojibway Cree Cultural Center.

Page 32: St. Mary’s Indian Residential School, Kenora, Girls at School: St. Boniface.

Page 32: St. Mary’s Indian Residential School, Kenora, First Communion: St. Boniface.


Page 35: Horden Hall, Moose Factory Indian Residential School: the Shingwaik Project.


BIographies

Dr. Donald Auger (D. Jur.), Barrister & Solicitor, is an Ojibwe from the Pays Plat First Nation on the north shore of Lake Superior. He acquired a Bachelor of Arts (B.A.) degree from Laurentian University at Sudbury and a Bachelor of Laws degree (LL.B.) from Queens University, Kingston. After his call to the Bar of Ontario in 1985, Mr. Auger practised law in Thunder Bay and worked for First Nations from the Treaty # 3, Robinson Superior and Nishnawbe-Aski (Treaty # 9) areas in northwestern Ontario, assisting to establish a variety of different corporate entities and agencies. These included, among others, a drug and alcohol treatment centre, child welfare agencies, tribal councils, economic development corporations, and a variety of other corporate entities. Mr. Auger later implemented the Nishnawbe-Aski Legal Services Corporation, an innovative, one-stop shopping centre for legal services, which provided legal, paralegal and legal aid services to the members of the Nishnawbe-Aski Nation. During this period Mr. Auger completed a Masters degree (M.A.) in History at Lakehead University and a Doctor of Jurisprudence (law) degree (D.Jur.) at Osgoode Hall, York University (Faculty of Law). He presently works on justice issues for the Nishnawbe Aski Nation.

Dr. Emily Jane Faries (Ph.D) is a member of the Moose Cree First Nation. Her ancestors signed Treaty #9 at Fort Albany on August 3, 1905. Today she works on ensuring that the treaty rights of her people are recognized and protected in the various fields of work in which she is involved. In the James Bay area, Dr. Faries is of the first generation of people who were born and raised on reserves; prior to her generation, the people had lived freely on their traditional territories following a way of life which was spiritually connected to the Creator and all of Creation. Despite the relocation of the Cree people to reserves, their traditional teachings of the First Law are still intact, and Dr. Faries proudly acknowledges these teachings as foundational to her life.