

Edmonton Social Justice Institute  
Training For Reconciliation  
Saturday, November 30, 2013

Where Are The Children?  
Viewing Guide

**Before Viewing**

- What questions or concerns do you or your congregation have as you engage the topic of the Indian residential school system and its impacts?

**During Viewing**

- Jot down any comments, statements, or information that particularly draw your attention.



Where Are The Children?  
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Quotable Quotes

The quotes below are taken from the historical narration and the testimony of five people who either attended residential school and/or had relatives who attended the schools.

**Historical Voice Over Narrator**

- “The Indian residential school system was designed to impose foreign languages, foreign religion, as well as the values and work skills of Canadian society on aboriginal children.”
- “[In 1920] Duncan Campbell Scott stated, ‘Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic.’”
- “Missionary Hugh MacKay, writing in 1903, characterized the system itself as an effort to educate and colonize ‘people against their will’.”
- “The residential school system was part of a deliberate systemic effort to ‘kill the Indian in the child’.”
- “The residential school system is not alone responsible for the current conditions of aboriginal communities, but it did play a major role.”

**Personal Testimonies**

**James Lamouche**

- “We have to recognize that this is a part of a great number of peoples’ lives now, whether or not they were at the schools...or [if] they lived in communities where these schools were present.”
- “The underlying idea [was] the languages they(the children) had were less than what the schools were trying to teach them, that the school was doing them a favor by...civilizing them.”

**Madeleine Dion Stout**

- “Residential school removed a lot of students for the simple reason that we were poor, but we have to be so careful how we name poverty. The poverty of lack of affection is a real poverty...”
- “You were shut up, you were shut out, you didn’t really have a voice, you weren’t really heard, and you were shut down. Emotionally you were shut down, because it was too hard to feel.”

**Simeonie Kunnuk**

- “They stuffed their words into our mouths and forced us to learn and to speak English.”

**Richard Niquay**

- “You felt the separation from the culture, our homes, and languages.”
- “When you went back home, things weren’t the same any more. You were ashamed that you once lived that way. The education they gave you was so that you could become a true white person.”

**Gordon Williams**

- “They were separated from their families, they were separated from the extended family and community, they didn’t get the care and comfort that family would give.
- “They [became] refugees in their own country.”

## HEALING

### **Simeonie Kunnuk**

- “Today I am not as mad as I used to be. The anger is leaving me. Healing is a long process and I’ve tried to overcome.”

### **Richard Niquay**

- “For me, healing is to regain control.”

### **Madeleine Dion Stout**

- “The way I’m healing...because I don’t know if one ever heals from something this traumatic...I’m not sure if I’ve survived residential schools.”
- “We might be...better at healing others than healing ourselves.”

### **Gordon Williams**

- “In 1962 there were four aboriginal people in university across the country. Well, something has changed dramatically since 1962, and if it took four people to open the doors, then so be it.”

### **James Lamouche**

- “The round dance, the pow-wow, going to sweats, participating in ceremonies, those are all things that...are healing. Just passing on the languages is something that provides respect, self-respect, and healing and pride in where we come from.”

### **A Final Quote from Cecile Fausak**

*Christians rejoice in the kind of repentance which buries the rags of soiled past in favor of the white garments of a new future. But even though this comes closer to John's message, this is not yet fully the kind of repentance which John proclaimed. The repentance John preached is not a mid-course correction; it is more radical than that. The repentance John preached is not repudiation of the past; it is more complex than that. The repentance John preached calls for a revising of the past. It calls for us to look behind before we dare to move ahead. It calls for us to encounter the past we have lived through but have not fully experienced, the past we have inherited but not inhabited, before we enter a future we do not yet comprehend.*

*(Something Is About to Happen, Tom Long, CSS Publishing Company, 1996, pp. 18-22.)*