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### Sivumuapallianiq – Journey Forward

### Inuvialuit Regional Meeting

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## ***Participants***

### *Community Elders*

John Banksland  
Andy Tardiff

### *AHF Project Representatives*

Marjorie Baetz, Inuvik

Shauna Charlie, Aklavik  
Donna Keogak, Sachs Harbour  
Sarah Krengnektak, Tuktoyaktuk  
Joanne Packham, Paulatuk

Rosemarie Kuptana, Legal Department, Inuvialuit  
Regional Corporation

Lucy Kuptana, Inuvialuit Regional Corporation

Francene Ross, Health Promotion Officer, Inuvialuit  
Regional Corporation,

Bob Imrie, Senior Policy Analyst, ITK

Bernadette Dean, National Inuit Youth Council

### *Project Staff*

Martin Geraghty, Residential Schools  
Coordinator

### *Counsellor*

Eva Lucassie, Mamisarvik Healing  
Centre, Ottawa

### *Facilitator*

Carolyn McGill

### *Notetaker*

Mary Beckett

### *By Teleconference*

David King, University College of the North,  
Thompson Manitoba

## ***Opening Prayer***

Sarah Krengnektak offered the opening prayer.

## ***Welcome and Introductions***

Martin Geraghty welcomed participants and spoke about Pauktuutit's work to create a National Residential Schools Healing Strategy.

In the initial stages of this project, Pauktuutit is examining healing strategies: what has been put in place, what has worked well, how to learn and improve, what needs are not being met: this meeting is the first regional consultation.

## ***Objectives and Agenda***

Participants reviewed the agenda and affirmed the following objectives for the session:

- Increase our understanding of the long term impact of residential schools on Inuit;
- Increase our knowledge of Inuit healing initiatives in the Inuvialuit region and across Canada
- Develop an Inuvialuit perspective on an Inuit Residential Schools Healing Strategy, using our shared knowledge, experience and insight.

### ***Hopes and Expectations***

Participants were invited to share their hopes and expectations for the two-day session. Responses are summarized below.

- To understand what happened to our people. Why did we have to go through what we went through?
- There is deep-rooted resistance to dealing with the residential school issue. I want to know about funding sources for the reunion [planned by the Beaufort Delta Residential School Society]. Once we have resources, people will come around.
- Looking for ideas for programs and healing strategies. I want to hear what other programs are doing and whether they are succeeding.
- Networking and learning more about different initiatives nationally and regionally; about funding as well.
- I'd like to look at the information that is being put together [on the history and legacy of residential schools] and make it right. That is an important step in this whole process.
- Hope that we could find a truth about the abuses that happened – physical, mental, and spiritual. Why is it that the written word on Residential schools is more important than our oral history? We're looking for truth down to the bitter core; looking for recognition, acknowledgement and apology for abuse.
- I have a lot of hope for gaining better understanding about what went on in this region: historical context, real insight into what is happening now, what pieces have not been addressed. I want to try to work with other organizations to push this agenda forward.
- I'd like to know more about residential schools, so if some feelings do arise, people will feel comfortable talking to me [as a healer].
- I want to look at programs that can be done with the AHF money. We're trying to work mostly with kids, because we are having problems with them. They are being raised similarly to how we were raised, because it is all we know. How can we break the cycle?
- Build stronger linkages within the region.
- Try to learn how to engage more survivors to learn about the residential school legacy.
- Develop recommendations among Inuvialuit to help create what was lost through residential schools.
- I hope that we become healthy individuals, so we have healthy families and a healthy community.
- I would like to have a discussion on common strategies and who goes for the dollars – national organizations or the communities. I want to make sure that community interests are protected.
- We are in the situation of development in the Western Arctic, so this couldn't come at a better time. I want to see how this will tie into the healing process for our people.

### ***Sharing: About our Healing Work***

#### **Paulatuk**

Joanne Packham – Paulatuk is a community of about 300 people, located 300 miles northeast of Inuvik. It is an isolated, fly-in community.

Our program has two components – family and adult. We work with survivors and impacted individuals in the community on abuse issues, anger management, etc. We work closely with the community social worker and the addictions worker, and make referrals to other services as necessary.

The youth program runs after school five days a week. The women's group runs once a week. It is intended to be an informal support group; and our program gets a lot of referrals through that group. We have an addictions support group in cooperation with the community social worker, but it has not been running that strongly. This year, there will be about a dozen people returning to the community from corrections and residential treatment, so we will be working with them. We have held information sessions on the dispute resolution process, to build awareness around options. We have also done presentations on marijuana abuse, alcohol abuse, and self-esteem.

Looking ahead, we have planned a parenting support group in partnership with Aboriginal Head Start, Community Health, and Brighter Futures. We are trying to establish a local Youth Council, to give youth confidence to seek seats on local governing agencies. We will be bringing in Don Burnstick to do workshops on sex, alcohol and drugs for youth, as well as a men's workshop. We have shared information about this with other communities, so they can either bring Don into their community or join our workshops.

We have had trouble engaging men in the community. We are working on a proposal for a language group for adult residential school survivors, with elders and a language instructor.

We are trying to get all service providers in the community to work together. We want to network and share what we are doing, so that we don't overlap and so that services complement one another. Unlike the former interagency committee, which didn't work very well, there will be no formal committee structure. Every person will be equally important. We did some asset mapping at a recent FASD workshop and that is our starting point. This is a visual approach to finding what all of the organizations are doing and identifying the gaps.

Other things we are working on or planning:

- Suicide intervention presentation at the school.
- Radio shows to build awareness on topics such as mental health, depression, and family violence.
- A more formalized youth program curriculum, with weekly themes, and with elders speaking about life before colonization.

### **Sachs Harbour**

Donna Keogak –We wanted to start with programs for our youth. A lot of our parents went through the residential schools and their children don't realize that they are being shown things that come out of that experience.

Sachs Harbour received our AHF funding late. We had a program last September for the youth through the Recovery Foundation in Winnipeg. About 20 people attended. Last month we did the second part, called "Building a Strong Community" and 15 people came. [There are 100 people in the community, with 21 K-9 students in the school.] There is another part of the program they want to do during the summer, but the timing may not work out.

Our Recreation Program bought supplies for an on the land program for youth and the community will donate time. The first session will be 2 weeks this summer. This project will complement the Inuvialuit Social Development Program.

### **Aklavik**

Shauna Charlie – The Aklavik Community Corporation started the Aklavik Youth and Family Program, focusing at first on youth. Now we're starting to work with adults as well.

There are three cultures in our community: Inuvialuit, Gwich'in, and Métis. There are a number of agencies providing services, but we have not had interagency meetings.

Our programs:

- Youth and Ladies Sewing Group – Last year they did slippers and hunting bags.
- Youth After School Program
- Elders – We help them with forms; answer calls about compensation packages.
- Traditional activities – Drum dancing, two on the land camps each year.
- Workshops – Parenting skills, Life Works, self esteem, smoking, bullying, and suicide prevention.

Some of the challenges in Aklavik:

- Many Gwich'in people went to residential schools, but may not access our healing programs.
- I work on my own, and find it challenging without a counseling background. I don't have a lot of interaction with the mental health worker and social workers.
- I called the mental health worker and the RCMP to ask if they have any issues that relate to the legacy of residential schools. They said they did not. It's unknown whether they don't recognize it, or if they are not dealing with it.

[Joanne recommends a meeting to build awareness of intergenerational impacts.]

- It is hard to get people to come out to meetings. Youth will participate, but not the adults.

[Donna recommends providing a meal.]

### **Tuktoyaktuk**

Sarah Krengnektak – I started my job at the Tuktoyaktuk Aboriginal Healing program in August 2004. When I was first hired, I developed a community questionnaire to introduce myself and the program. I asked if people were or knew survivors, what they needed and what types of events they would attend.

What people saw as the number one problem in the community was a lack of parenting skills. At one of my first workshops we had an individual from the community, someone with facilitating skills and parenting knowledge. We also used elders, and looked at traditional and modern ways.

Other initiatives in our program:

- Life Works – 21 people signed up, but only 3 people showed up. That was frustrating after we brought in qualified people.

- Traditional Knowledge program – Elders showed how people helped each other with mental and physical problems, prior to social services and the RCMP.
- Workshops – These included tobacco, healthy relationships, and choice making for teens.
- Family Violence workshop – We discussed what it is and reviewed legislation. We want more people in Tuktoyaktuk to talk about family violence, so we meet monthly and put out community bulletins.
- Square Dance group – Some kids wanted to learn, so we do this in partnership with the Youth Centre.
- Yellow Ribbon campaign – This was a suicide prevention project.
- Community meetings about the Agreement in Principle – The word is out about compensation, so people have been phoning me. Len Marchand, a negotiator on the Agreement in Principle, was in Tuktoyaktuk last week. He was a good speaker and answered a lot of questions. As a result of the community meetings, the community wanted two groups: 60 and over and 59 and under.

I was not hired as a counselor, but I have counseling experience. Still, I find that a lot of people really need someone trained in trauma or addictions.

I work alone on my program, but I'm fortunate to have other caregivers to work closely with: RCMP, mental health worker, community health workers, and justice committee. Our interagency committee used to meet, but it's not working right now. When the meetings are scheduled during the workday, we have problems getting people to attend.

[Participants discussed the importance of healers debriefing with colleagues and co-workers.]

### **Mamisarvik Healing Centre, Ottawa**

Eva Lucassie – The Mamisarvik Healing Centre has residential and day treatment programs. The residential treatment program is 8-weeks long, and offered in four cycles per year.

Mamisarvik opened in 2002, offering day treatment only. The residence opened in 2003. There are 6 counselors at the day treatment and 6 at the residence.

We deal with physical and sexual abuse, whether it occurred at home or in residential schools. Most of our clients are dealing with intergenerational impacts of residential schools

We do trauma counseling, self-esteem, self-care, individual sessions, assertiveness training, anger management. It is a holistic program: it tries to deal with a lot of things at the same time. We teach healthy activities and try to keep people away from re-using drugs. We have clients from Nunavut, Nunavik, Ontario, Quebec, and the Northwest Territories. We have a mandate to serve all Inuit in Canada.

We get 20-30 applicants each cycle, and select 12 for the program. It is really intrusive counseling: it's not fun. Each cycle there are at least 2 people who leave because they aren't ready for the program. Some cycles, half of the participants complete the program. Sometimes it is less than half.

Our AHF funding ends next year. Mamisarvik is concerned about the one-year gap in AHF funding and we're looking for ways to get around it. Perhaps we could send Mamisarvik counselors north to provide training.

## **Inuvik**

Marjorie Baetz – The Inuvik Men’s Program has an office in the Homeless Shelter. The shelter is full now, with 10 men and 5 women staying there.

To date, we have had two on the land camps. Three men came out; two stayed for the whole two weeks. We had a couple’s camp recently. Three couples signed up; one couple stayed for the whole two weeks. Now I’m creating a family on the land project for during spring break up. I’m advertising for interested camp owners to host the camp.

I hired two women from the traditional arts program, one from Holman and one from Inuvik, and they instruct the men’s sewing program. The men have completed fur hats, mukluks, fur mittens – they are really enjoying themselves. Now they are working on a quilt for a woman with cancer.

For our Drop-In Program, every night is planned for anyone that wants to drop by. We have had up to 10 men stop in for coffee and sandwiches; up to six men for the sewing. The Shelter is closed during the day, but the program allows them to drop in.

There is not actually healing going on at the Homeless Shelter. There is some counseling. I try to make it as comfortable as possible, and I wait for questions to come up rather than asking. I advise people that I am not a certified counselor, but I can contact someone for them, if they agree. The counselors are just a phone call away.

## **Holman**

Jeannine Arey sent her regrets.

## **Inuit Tapiriit Kanatami**

Bob Imrie – ITK is involved in the residential school issue from a Board point of view. The Boards of the land claims organizations have been asked to comment on the gap in AHF funding between 2007 and 2008. This gap will put a hardship on a lot of programs. Also the funding is substantially less for the future. We have planned four meetings in 2006-07, to try to put something in place to fund land claim organization healing projects over the one-year gap and into the next session.

5% of the Aboriginal Healing Foundation money went to Inuit-specific projects. Inuit were short-changed because the funds were provided on a per capita basis and not adjusted for the costs of Northern programs.

The end date for AHF was originally set for March 31, 2007. ITK realizes that people don’t get cured in 2, 3 or 4 years. It is recognized that at least 36 months are needed to go through the healing process to the point of initiating treatment and none of the Inuit programs have received that much funding.

To support ITK, write to your representative on the ITK Board; have your Board representative lobby on behalf of the Inuvialuit. Community letters to Nellie and Jose Kusugak could also help.

## **IRC**

Rosemary Kuptana – I filed a lawsuit last September on behalf of all former residential school students for loss of language, loss of culture, separation from family, and as a way for people with serious sexual and physical abuse to address their situations. The lawsuit gave IRC a way to influence the residential schools settlement package.

We have been distributing contents of the Agreement in Principle to Inuvialuit survivors in 6 settlements, as well as to people across the country. We filed a notice for approval in the Supreme Court of the NWT because the process started in the legal system, so must be approved there. It must also be approved in 6 provinces.

There should be a final package out at the end of this month. The forms are ready; the minister has given her indication that the Conservative government will support this initiative. The prepayment for the elders is still coming, but was delayed because of the election. Those under 65 would receive compensation in 2007. IRC has a database with each person's information and this will be used for the disbursement of the compensation.

Compensation will not be viewed as income, and so will not be used in calculating rents to NWT Housing Corporation or income taxes.

In the meetings with the communities, people have stated what they want to see in the region. They would like help with wills and estates, help for physical and sexual abuse cases, and a treatment centre for abuse and trauma. The Beaufort Delta Residential School Society has put forward a proposal for a reunion.

We have seen real willingness to start addressing the impact of Residential Schools, to deal with drug and alcohol abuse, and to set up support programs.

### **National Inuit Youth Council ([www.niyc.ca](http://www.niyc.ca))**

Bernadette Dean (ex-officio member of NIYC) – An AHF meeting in Iqaluit a couple of weeks ago was the first time the NIYC had been involved in the residential schools issue. It was mentioned that the Advisory Committee recommended a National Residential School Survivors Conference for Inuit survivors to come up with a National Strategy for Healing, and this idea received a lot of support from the NIYC. Pauktuutit can not do a National Conference alone, so letters were going to be sent out to get support.

NIYC made a statement to the media that youth need to learn more about the residential school issue. It was difficult for the youth to hear the survivors' stories – some were very disturbing. It was not really until compensation came up that Inuit started to deal with the issue.

[Rosemary Kuptana – The Inuvialuit were very much involved before the compensation package was announced, because they were involved in the negotiations. We have all of our schools qualified. That is not the case in Nunavut.]

### **Beaufort Delta Residential School Society**

John Banksland – Among former students of the residential school system in the Western Arctic, there was a desire to have a reunion of the schools and the hostels. The four-day Residential Schools Reunion is planned as a celebration of resilience, tenacity, and will to overcome the barriers to achieve self-determination in health and healing. There will be a celebration of success, planning for future programs, telling of stories of survivors, honoring of peers that have died. The reunion was planned for July 2006, but may be put back because of funding.

We are in an area of great distances, so it is quite an experience to get people together. A lot of people are still around, but have not met in many, many years.

We expect about 800 to 1000 Inuvialuit people for the two schools in Aklavik, Grollier and Stringer Hall in Inuvik, as well as local people who went to Akaitcho Hall in Yellowknife and other schools.

Aklavik was unique, in having two residential schools and a federal day school. Everyone from our region went to Aklavik at one time or another. Unfortunately, Aklavik can't accommodate 800-1000 people, but Inuvik can. We will be trying to organize a day trip to bring people to the actual place.

Hopefully the reunion will also involve a lot of government representatives, to listen to us about how we want to develop as a people, and where we want to be ten years from now. The Government of Canada signed an agreement with the Inuvialuit in 1984 and we need to look at certain sections of the agreement such as mental health, housing, and medical that are all affecting us today.

At the end of the reunion, we want to get a feeling from people from all up and down the valley, how it will affect us 5 and 10 years from now when there are thousands of people coming in with development. As part of the reunion, we can address this and come up with a plan.

A lot of the current leaders and former leaders went to the residential school system. Although we are going to address the question of abuse, we will also make an effort to concentrate on the good side of what we have learned. We want to make sure that the politicians and leaders take part, so that people can see there was good stuff as well as bad stuff.

### **Somebody's Daughter, Rankin Inlet**

Bernadette Dean – This is a program for Inuit women who are survivors of residential schools, or women whose parents went to residential school. They go on the land for two weeks, where they learn traditional sewing, tanning, cleaning skins, and work on projects using these skills. In the evenings there are writing workshops to develop literacy skills and to use writing as healing. We have been running for three years; this year is the last year of guaranteed funding. We know that there are women in this area that are interested in having a program like this. We have also heard men saying they need a Somebody's Son program.

Every year we extend an invitation to people from other regions, but we can take only a few. Last year Margaret Atwood came to deliver the writing part of the program. She wrote an article about it for UNESCO. It is being published this month. She talks about generations of Aboriginal people in Canada that are cultural orphans.

### ***Vision for a National Healing Strategy***

Participants were asked to review the following draft vision statement that came out of the project Steering Committee meeting in January:

In 50 years, Inuit will have healing and reconciliation from the residential school experience. We will have a strong language and culture and healthy individual, family and community relationships.

Comments:

- Should say “in the future” rather than “in 50 years”.
- Want to have more than strong language and culture: perhaps a “working’ language and culture.
- When Alaskans got money from the oil and gas, they created places where you could raise children, where you left your English at the door and the only language was Inupiat. Language has to start in daycare centres.
- Language should be living and vibrant as well as working.
- Want to have self-determination.
- Could use the word “identity.”
- In 50 years, I could imagine an Inuvialuit society that is highly educated and highly motivated, and knows who they are. We need a high sense of determination and pride.
- 

### ***Impacts of Residential Schools and Where Are We Now?***

To sum up everything that had been discussed during the day, the group generated a list of impacts of residential schools. Then they decided by consensus which issues are being dealt with by current programs.

**Most communities are doing something to meet this need; and should continue**

- Lost parenting skills
- Self-esteem for youth

**We’ve just started to deal with these needs**

- Addiction
- Loss of language
- Loss of culture
- Cycle of abuse
- Loss of humour
- Lateral violence
- Loss of trust
- Post-traumatic stress disorder

**We need a lot more resources to deal with these needs**

- Trauma
- Separation from families
- Poor self-esteem for adults

- Self-defeating behaviour
- Grief and loss issues
- Intergenerational dysfunction

**These needs are not yet met**

- More language – need to start young.

**Other Impacts**

These were not rated, because of their complexity or because there was not enough time remaining in the session.

- Lots of the losses pile one on another. There are multiple losses, compounding one on another.
- Humiliation and shaming, such as being punished for something in front of all of the students.
- Loss of voice
- Loss of authority
- Confusion and inner turmoil
- Living between two worlds – educators telling you one thing and families telling you another. No sense of belonging anywhere.
- Artificial barriers to programs, created by funding criteria.
- Institutionalized racism. Systemic racism. No power sharing.

The session adjourned for the day at 4:30 p.m.

***Day Two Check-In***

Participants contributed their thoughts on the previous day.

- I found yesterday interesting. There are several issues that need addressing. We can move forward from here.
- I am really encouraged by the Inuvialuit here starting a Residential School Society. It is something we need to do in the East.
- This has been really educational. I have never sat and talked to other people that do the same thing except on the phone. I will be going back home with a bit more information and a connection to others.
- It was interesting. I was looking for more ideas.
- What I have to do is to see where my family and I are in the healing process. The historical side of it is really amazing to me. We are still stewards of the land, but since land claims, we are now owners of the land. So we are responsible for everything on the land, even our spiritual upbringing.
- It was interesting hearing about everyone. I believe that the Western Arctic is ahead of the East in this work. In the East, people are stuck in their pain and not really working on any issues yet.
- I will go back to the National Committee on Health with the information I heard here. It is important to lobby the government for a continuum, or for something that replaces the Aboriginal Healing funding. It is important that there are other trails to go on when this process ends, not just for the generations that went to residential school, but also for their children.

- Yesterday was really interesting. Our AHF money started late last year, and our money is running out next year. We are just starting and we will be ending. I was glad to meet everyone and hear about their projects.
- I agree with making a plan and connecting with others. Meeting again with coordinators that are here in the Western Arctic is really good. Usually we communicate by telephone and email.
- There needs to be a continuum of work.

### ***Pauktuutit and a National Healing Strategy***

Martin explained that Pauktuutit was undertaking to produce a National Residential Schools Healing Strategy, with input from the regions. The strategy will be at least a year in development. After that, Pauktuutit hopes to participate, along with ITK, in getting the strategy off the ground by facilitating at the national level. This work is dependent on continued funding.

In addition to contributing to the National Strategy, the regional meetings have value in themselves in that they help to build a shared understanding and provide the opportunity to do local planning.

### ***David King's Research on Government Residential Schools***

David King joined the meeting by teleconference to discuss his research into the history of residential schools in Inuvik. Notes from this portion of the meeting are in the Appendix.

### ***SWOP***

The meeting broke into two discussion groups for the planning exercises.

As a situational analysis, each group did a SWOP exercise, to identify **S**trengths, **W**eaknesses, **O**pportunities and **P**ressures related to residential schools healing.

### **Group 1**

#### **Strengths**

- AHF Unit
- Brighter Futures – Most programs for youth and elders are through this funding.
- ISDP/Community Corporations – Involved in on the land programs.
- Strong leadership
- Inuvialuit people (families)
- Youth and children

#### **Weaknesses**

- Lack of certified counselors or professionals
- Lack of services / infrastructure
- Lack of education
- Lack of funds

- Government centralization on health services – There are plans to downsize the Inuvik hospital and move services to YK i.e. elective surgery, babies, increase in medivacs. Downsizing is coming at a bad time with increased economic activity with oil and gas development.
- Lack of direct Inuit participation in decision making, e.g. health
- Apathy – e.g. about drug and alcohol abuse
- Segregated policies and services
- Racism, introvert and extrovert – We continue to teach it to our youth; there is continued behaviour between people in our society.
- Hiring practices – Lack of Inuit involvement. Should be cultural awareness of norms, expectations, cultural practices.

### **Opportunities**

- Dollars from oil and gas – \$150,000,000 for Inuvialuit region
- Youth participation and programming
- Youth recreation – The amount of youth recreation that is happening.
- Strong leadership to pursue opportunities
- Residential School file is an opportunity to begin healing in a holistic way

### **Pressures**

- Lack of community planning on existing facilities – i.e. Tearing down of hostels, SAMS School.
- No capital funds / lack of integrated plans – Operating expenses provided only for many programs without any consideration for capital requirements.
- No funding for programs
- Criteria / guidelines for funds are too limiting / onerous – There is no guarantee of multi-year funding. Government funding is from Health Canada, to GNWT, and distributed from there. Funding gets whittled down. Criteria and guidelines don't meet the needs of the community. Communities must fit programs to funding sources instead.
- Racism

### **Group 2**

#### **Strengths**

- Experience
- Resiliency
- Common interest and goals
- Awareness
- Strong leadership
- Communication – publications, etc.
- Acknowledgement of pain and need for healing

#### **Weaknesses**

- Misconceptions from within and outside of the experience and the culture
- Communications – lack of internal / between organizations
- Multiple levels of denial / apathy from with and outside – Caused some people to shut down and suppress the truth, and survivors to deny the affects.
- Lack of employment opportunities

- Learned patterns of defensiveness, especially with survivors of residential schools – They were told how to do things, had no control over their own life, as an adult want all of the power and control. There is a lack of value of the education system, as parents don't want to force their kids to go to school or to participate in something that was painful for them.
- Parenting skills
- Dysfunctional patterns
- Loss of language and lack of accountability to language in schools now

### **Opportunities**

- Natural resources – money coming in
- Opportunity to tell Inuit story by Inuit people
- To be a claimant group – Given a sense of direction and closure to being a residential school survivor. If we didn't have a settled claim in the east and the west, don't know where we would be today.
- Future gatherings – National Inuit Gathering and Beaufort Delta Residential School Reunion.
- Community resources – All the different organizations that work hard in the communities.
- AHF programs and AHF Unit

### **Pressures**

- Competitiveness – Lack of truly wanting to work together as a group or unit within the communities, competitiveness for dollars.
- Pressure from former students for closure
- Timeline – puts limitations on healing
- Finances
- Limited resources – financial, human, infrastructure, education and training
- Distance between Federal Government and Northern communities – isolated, internet issues
- Naiveté from the South about Northern culture and lifestyle – There isn't even the recognition that we need more money to run the same program as in the South.

### ***Priorities for Change***

With the SWOP exercise as a background, individual participants identified three priorities for change, and wrote each priority on an index card. The cards were collected and grouped by theme, as follows.

### **Funding**

- Look into areas where other continued funding can be accessed.
- Additional resources for existing programs (add to one person offices).
- Continuous adequate funding.
- National Inuit organizations working together to advocate and lobby for Inuit on Aboriginal Healing Fund initiatives. (This may be done in association with the land claims organizations in the regions.)
- More funds for healing in the community that would create consistency – consistency being a good trust builder especially for survivors of residential schools.

## **Funding Programs**

- Community control over programs – funding and probably more.
- Changing how governments (Federal and Territorial) do business with Inuit / Inuvialuit – funding, program development and delivery.
- Funding, policy and political support for healing programs, for Inuvialuit (programs, infrastructure, etc.) Inuit-specific programs.

## **Impacts**

- Alcohol and drug abuse
- Family violence
- Physical and sexual abuse

## **Gatherings of Survivors**

- A future gathering of survivors of residential schools for Inuit across Canada.
- A combined conference for eastern and western schools for residential schools for Inuit students to hear more about other schools' experiences.

## **Communications, Education, Networking**

- More networking between communities, cities and towns
- Make information available, understandable, accessible
- More PR for survivors – newspapers, radio, television ads
- Education – more knowledge and data should be collected from survivors themselves
- Educate on the impacts of the residential school legacy
- More money so that the experiences can be recorded and passed on to other Inuvialuit who have not experienced the trauma of residential schools. To pass on to our youth (similar to the book *Crazy Water*).
- Data base that can be called up, recorded and shared, for Inuvialuit that have experienced the trauma. (Start regionally and expand nationally. If Inuvialuit went through the court system, someone else could read about it and find out about it. Not a registry of people – should be anonymous.)

## **Bring in New Participants and Linkages**

- How do we include or educate youth about residential schools?
- More involvement from survivors – What can we do to make our program positive for survivors?
- A need for unity among other races and from regional organizations.

## **Training and Expertise**

- Counselors are required in the communities, preferably with background experience in residential schools
- Certified counselors and assistants in the AHF Programs
- More training for Inuvialuit who are familiar with the culture, history and impacts of residential schools.
- More qualified care givers to have a good understanding of residential school impacts – before facilitating workshops, gatherings, on the land projects, etc.

## **Inuit Representation**

- Inuit involvement at all levels – Just because one may work for Inuit organizations does not mean Inuit involvement.
- Lack of Inuit leadership on national level on residential schools (as opposed to white consultants/staff)
- Inuit capacity building for Inuit to gain a better understanding for better access (i.e. Pauktuutit is not a clearing house.)

## **Planning**

- Community control over programs
- All Inuit regions to focus on residential school issue to identify Inuit healing need, commemoration – long term and short term
- Need for healing – (long term) strategies for Inuvialuit funds, policy, political, administrative and consistent.
- To have IRC implement Section 17 of the Inuvialuit Final Agreement
- 

## ***Preliminary Planning***

Each group was assigned several of the priority areas and asked to develop at least one goal (i.e. a change needed to address the priority) and some actions to make the change.

## **Group 1**

### **Communication**

- More communication between (among) communities, in plain language and in the language of the community with all age groups.
- Use IRC website, newsletters, community radio.
- Some work has already started – additional funding required at this time. Cut backs to language programs at educational level.

### **Education**

- There already is a limited data base (what we think is a data base).
- Gather experiences and teachings from elders who attended residential school.
- This could be a project (audio, visual, or book) funded by AHF.
- Start as soon as possible.
- Funding will determine the extent of the project.
- Make a story book for children about life in the residential schools.
- Bernadette may be a good resource for publishing something.
- Collaborate with David King's research.
- "Where are the Children" exhibit – something about Inuit / Inuvialuit students to educate the public at large.

### **Funding**

- Inuvialuit-specific funding with guidelines – for longer term, multi-year.
- Programs could continue – lobbying from Pauktuutit, ITK, IRC, etc.
- Begin ASAP – put in interim measures to close the gap in 2007/08.
- Make funding politically important. 5% funding for Inuit – who is addressing the cost of doing business in the Arctic?

- Funding from the Federal government to the RIA's. Use oil and gas dollars for social programs. Use the Land Claims Agreements to have the governments implement agreements.

### **Impacts**

- Treatment centre based on language culture and history to deal with impacts – Alcohol and drug abuse, family violence, physical and sexual abuse. “Language Centre” to include professional offices, community displays, bring all services together in a friendly place.

### **Group 2**

#### **Inuit Representation**

Goal: The Inuit leadership (IRC, ITK, NTI, LIA, Nunavik, Pauktuutit) to discuss / debate / dialogue on the issue of Residential Schools Legacy and impacts of the legacy.

Action: As an agenda item at the next ITK Board of Directors Meeting or AGM.

Who: Inuit politicians on ITK Board.

Timelines: ASAP

Resources: Claimant organizations and regional organizations like Beaufort Delta Residential School Survivors Society

Accountability: To Inuit and to Inuit survivors

#### **Planning – Healing Strategies**

Goal: To develop Inuvialuit and Inuit Healing Strategies.

Action: To gather together all Inuit survivors and those impacted (youth – parents of survivors, elders) (national)

How: See Inuit representation list from above. A few committed survivors / individuals where there is a will, there is a way

Timeline: August 2007

#### **Training**

Goal: Increase number of counselors and care givers

Action: Government to develop a regional centre for training. Include a module on Residential School Impact (Historic Trauma) and other social issues.

Timeline: ASAP

Resources: Funding from Impact Benefit Agreement

#### ***Next Steps***

Participants offered final comments and resolutions for next steps.

#### **Local Priorities**

- Section 17 has to come up to the forefront with regard to implementation. It is nice to think of oil and gas development, but at the same time we have to think about people. If

that is one of the things that will come out of this, the IRC Board should look seriously at Section 17 and not just give it lip service.

### **Pauktuutit**

- We will prepare the report from this session, will use these discussions to influence next steps in the ongoing work and send out contact information from everyone that attended this meeting.
- We will work with ITK on the funding issue and the gap in funding.
- Pauktuutit is developing a Residential Schools web page on our website, to provide a comprehensive bibliography (under development by David King) and other relevant, practical information to all those interested..

### **ITK**

- ITK will take back information from this session to our departments and also make sure it is on the agenda of the Board of Directors. We will work closely with Pauktuutit to see what our combined efforts can accomplish.

### **NIYC**

- The Youth Council will receive a report on this session. We will stay in touch with everybody here about the National Gathering. It is important that the story be told from our perspective.

### **IRC**

- The IRC will start some initiatives with Nunavut and begin discussions for a National Healing Strategy for Inuit. It should be done by Inuit. We want to thank Pauktuutit for taking this initiative and providing us with this information. We have a lot of work ahead of us as people and as organizations and it is important for us to work together. The IRC would like to be informed whenever various organizations are making representations on our behalf for funding.

### ***Closing Prayer***

Led by Sarah Krengnektak

### ***Adjourn***

The session adjourned at 4:15 p.m.

## History and Impacts of Residential Schools

During the two-day session, participants at times spoke about their own experience and knowledge of residential schools. That information has been collected in this Appendix, as well as notes from a teleconference with David King, an academic who has researched the history of Canadian government residential schools for Inuit.

### *History of Residential Schools in the Western Arctic*

- Immaculate Conception and All Saints were located in Aklavik. They were both run by the churches between 1925 and 1959. Both were run as schools segregated by religion and status. Entry into these schools if you were in town was regulated by who you were. From out of town, you chose between Anglican or Roman Catholic. Because of numbers, you might be placed in the Catholic residence but would be able to go to your own church.
- In Aklavik, there were 3 schools: one Roman Catholic, one Anglican and a day school. Inuvik had Grollier and Stringer. Akaitcho Hall was in Yellowknife.
- There are a lot of people from the East that went to Aklavik or Stringer or Grollier. One of the first Inuk Anglican bishops went to Stringer Hall.
- Roughly 1/3 of the community in Paulatuk residents attended residential school in Aklavik.
- I have a listing from the Immaculate Conception School in Aklavik sent to me in 1995. It has an original list of all the students at the school from 1940 onwards. I don't know where the records are from 1925 to 1940.
- It is important to get facts and figures right. History is passed down orally, but when it is written down, and it is wrong, it is hard to change.

### *Residential Schools Impacts*

- Within 7 months [of entering Residential School] I could not communicate with my mother. If you lived in the same town, you were not allowed to attend the residential school. So the family switched back and forth, when they lived on the coast, I attended in Aklavik. Then when my parents moved to Aklavik, I attended school in Inuvik.
- Residential school was a lot of things for me. I wanted to learn French, but the supervisors did not want to teach it in Aklavik. But when I moved to Inuvik, French was compulsory.
- I have a brother that is 86. He says that I do not think like him, I think like a Frenchman. He never went to school, but he knows way more than I do about life.
- Residential school territory was like Ireland with Catholics, Anglicans, and Town people.
- One of the biggest healing factors was humour. There was a loss of humour because we had to be quiet at the wrong times or were punished for making noise.
- Sometimes you had to watch out because you would be punished if you did do something and punished if you didn't do it. You were under some different kind of rules. The biggest survival skill was to try and stay out of trouble.

- Punishment was kind of foreign because we didn't get punished that way at home.
- I really hope that the assumptions that they make about the abuses that happened, like there were abuses that were physical, mental, and spiritual, that could be overcome, that we could find a truth. I start thinking about residential abuses when I had a real bad accident and you look at your life – at some point you were worth something, when you went home you had unconditional love, but the residential school had conditions on love.
- Why is it that the written word on residential schools is more important than the oral history that we didn't write down? I'm looking for truth down to the bitter core. One of the truths that I find is that the compensation for residential schools is different for some than for others.
- [What would bring you healing?] An apology would be nice. The bishop sent one, but did not come himself. There was recognition that there was abuse, but if it is not recognized by the people themselves, what is the point
- I went through a lot of things that I wonder about today – a lot of good things, a few bad things. But the bad always seems to over-blow the good.

### ***Section 17 of the Inuvialuit Final Agreement***

- The Inuvialuit negotiated Section 17, but have worked on other areas in the Final Agreement in the first 22 years of the agreement. Section 17 addresses issues with regard to housing, medical, social stuff. Maybe we would benefit to review that section with the community to see what the tie-in is, then you would have the right to the items listed. Then you could go back to the Community Corporation Chair to get help as caregivers. Need to put pressure on the powers that be to get that section up front. Should take that back to the communities to talk about that.

### ***Stolen Ancestral Remains and Artifacts***

- Last year we visited museums [in Ottawa, Toronto, New York, Philadelphia] and there was lots of stuff from the Inuvialuit region – Coronation and Shingle Point; things that Stefansson collected; stuff from Herschel Island.
- There is a sled in Prince of Wales that belongs to my dad who went with Stefansson. Stefansson took a lot of things with him when he was here.
- One of the ladies that works in the museum storage room accidentally asked the bigger bosses when she wanted to have the skeletal remains replaced back in the storage room. Apparently they had been moved during our visit. I know some remains were returned from Rasmussen's visit to Baffin.
- In 1894 there was a professor from Iowa who took skulls from Sabine Point and Stokes Point from Herschel Point. They were going to measure the skulls to find out how much brain matter there was. The skulls were sent back to Ottawa, who contacted Whitehorse, who contacted me. We need to see that these bones are respectfully returned. According to our oral history, our soul is with the body for a time after death, which is why the burials are above the ground and this has brought so much tampering over the years. I've talked to ministers and people who have found bones where graves have been opened. The real quandary that I have is that west of here, when the whalers came through, there were certain

people in the villages here that came across the skeletal remains and their possessions and were buying them. Because of our isolation, we are not there to supervise everything that happens. Places that used to have muzzle loaders now are missing them because of helicopter access from development. We were helpless because we couldn't record them or protect the areas because they are so huge. Some of the trails are really long.

- There was no respect in handling what we had. Our problem is, how are we going to put them back? In the past, our ancestors were buried with everything they owned. We try to hold onto our spirituality as much as we can, but we don't have the resources to oversee all the sites. Culture captures spirituality. We all know that we can't go by peoples' graves and take things. We believe that if you take things from a grave you will get sick.

### ***Reference***

- *Arctic Townsman*, written by Honigman, St Paul's University, Ottawa in the 60's –book recommended by Andy Tardiff.

***Teleconference with David King***

David King – The version of my research that is available right now is in the National Library of Canada. I have since added about 6 chapters. I got into this as a Masters student, supervised by John Malloy, author of *National Crime*. I originally wanted to do the Nunavut Land Claims Agreement but they suggested Inuit Residential Schools. At that time nobody had heard of it. When you realize that the federal paper on Residential Schools only included 2 pages on Inuit it is mind-boggling. The position of the federal government at the time was that the Inuit were not involved in the residential schools program, or only on a small basis. As a Masters student, I was the only academic looking at it. Other information was spotty and full of errors. What I did was start out on a Masters thesis and much of my research has made it into mainstream now and some has been used for legal research. It got to the point where I had enough information to continue with my PhD on it. I was paying for all of it out of my own pocket. I had to figure out the file systems, crack the codes. I traveled all over Canada, visited churches and created my own file system, making many copies of documents as I found them. Got to the point where I was out of money, the Chesterfield healing group had me explain to them, they started selling carvings and doing sewing to raise money and offered people's houses to keep it going. Somehow the AHF got wind of this and was called in and I was told that they had been using the Masters thesis for their research. They have funded the research ever since then and I will get my PhD from that. What is not in the MA is the fight between the churches, a chapter on abuse, a chapter on Northern Quebec. There are 10 chapters altogether now. Don't have the time to talk about all of it now. Will give a quick brief of all the chapters. Inuvik is one of the major schools built in 1959. Going through my list, Chapter 2 - Building it, Chapter 6 - Consent or Coercion, 7 is the Churches, 9 - Abuse, Language Chapter, Staffing the Schools. Those are the areas we looked into.

There are two different systems. Federal policy in Canada – background was North of 60 policy was to keep the native native. It was economically motivated. Most of the treaties were to make room for settlement, get at resources. North of 60 was cheaper to leave natives living in their traditional lifestyle. After the war, had diseases like TB go through the North, and the Federal Government was asked why Inuit were not provided medicine. Greenland was producing books in 1860s, Alaska could do math was educated, Sami also. Canada was considered behind. Canada was involved in the UN, was embarrassing that Canada was not doing anything in the North. There was a lot of external and internal pressure for Canada to provide an education system. In 1958 there was even more pressure with Diefenbaker and his “Roads to Resources”, equivalent to opening the plains. There was a strong sense of paternalism. Part of what came out was forced relocation. Actually believed at the time that you could take an Inuit and dump them wherever and they would survive. They believed Inuit were nomadic wanderers that could live anywhere. There was romanticism. The “New North” was a buzz word. Following that the Inuit must be prepared to take their place in the “New North”. We know what is best for you – we will save you from yourself by giving you western views and culture. When they set up the schools, they had two systems. Indian Affairs and Northern Affairs. Northern Affairs handled most of the schools North of 60. When you break it down you had to set up code. Indian Affairs used Residential Schools, under Northern Affairs every School was a Federal Day School. Then you either had no hostel, a small hostel, or a large hostel. In Inuvik had two large hostels – one

Catholic and one Anglican. Students that were boarded were also considered Residential School students by the AHF.

Students north of 60 until the 1950's were considered to keep the native native. There was no Federal school in the north before then except Yellowknife. The only schools before then were mission schools. There is archival information out there. There is a distinction between Mission and Federal Schools. The Missionaries would come hat in hand for federal government funding, but there was no formal budget for them.

As early as 1934, JA Turner complained that Mission Schools turned out students that couldn't survive in either traditional or western world. As for legalities, it wasn't a Federal School – it has not been answered whether or not the Federal Government are liable for them.

John Banksland – I have a document here from 1941 called Aklavik Roman Catholic Residential School.

David King – The Catholic Residential School is a mission School. In the 50's wanted to get the missions out of schools altogether. The compromise was to get the missionaries to look after the hostels. The schools themselves, the government ran as day schools. In 1941 the School was completely under the auth of the Roman Catholics.

John Banksland – But nevertheless, they paid for the education of all the Inuit and Indians. At Shingle Point, they gave something like \$10,000 per year per student – that was a significant amount of money.

David King - The government position was that the churches went up on their own. They gave them money when they asked for it. There are a lot of questions that have not been asked yet and they have not wanted to include these in the negotiations.

Rosemary Kuptana – In the IRC region have all the schools qualified – even the mission schools. Gave the participants a list of schools. Got some First Nations schools recognized even though the Federal Government didn't want to include them. Our argument was that the Federal Government was still the legal guardian because of the monetary responsibility that they took in educating Inuit and Indians and they had assimilation as policy.

David King – They also don't want to accept responsibility in the NWT after 1970.

Rosemary Kuptana – We got them until 1996.

David King – To my knowledge that is not public yet. When talking to the government in December, I know that at that time they were not accepting Mission Schools or anything after 1970.

What I can tell you is the files in the archives, particularly the churches are very rich. Today if you were to go, it is different. In the past, nobody thought anyone would go into these files – especially missionaries. You may not agree with what they wrote, but they wrote down everything under the sun including squabbles with families, their own opinions, what they

thought they should be doing. With the Inuvik School, I have a letter from Federal Government archives – last name O'Brien – within the Roman Catholic Hostel, someone name O'Brien wrote a letter, the parent was complaining mail was opened before receiving and sending and that children were beaten with a rubber hose. Chief Hyacinth went to visit as a surprise – they were using the School as a community center and found that there were intoxicated people around and was quite adamant that students were around and involved with it.

Most of what I found was with Grollier Hall, not so much Stringer. Lots about over-crowding. They were hesitant to do anything since Churchill would open up. When they built Inuvik, to please the churches, they duplicated everything. They knew that this was causing the kids to fight. You have all these government people observing that the kids were losing pride in their race. Not just sexual abuse but also attack on culture. Also observed Catholic and Anglican kids fighting. Take notes, send notes home, tried to get the churches to change. The Churches literally fought each other. Catholic Church could send people anywhere and, because of the oath of poverty, could take their money so they made money off the nuns as teachers and nurses. Anglicans were losing and noted they wanted more men. The Roman Catholic Church took the kids away from the parents and were able to teach them and have them all in one location. In some examples not everything was bad, for example when in 1952, Health Canada wanted to eliminate the native diet. Rev. Holman wrote formal letter no problem, in informal letter said how he had also eaten raw meat. The Lyall family wrote to complain the kids were losing their language. Rev Holman wrote back that they speak it all the time, suggested that Mrs. Lyall learn to speak English. Get a lot of ethno-centrism. All of the kublunac side has the sense their culture is superior – i.e. language – there wasn't a policy to get rid of Inuit language, but the policy was that once a Inuit learned English they didn't need their own language anymore. There was no policy to preserve language.

In Indian schools only 11% of the teachers had degrees. Northern schools had more degree teachers than anywhere.

Would like to send some of the chapters up to you to get you to do interviews to put more of an Inuit perspective into it.

## **Questions and Discussion**

John Banksland – It sounds like you know quite a bit about our people here and our Residential School system. I don't know if you have interviewed many people who attended Aklavik?

David King – I spoke to a few people, 3 or 4. I didn't get anything on record, because the ones I spoke to didn't want anything on record.

John Banksland – I attended Immaculate Conception for 12 years. I was brought up as Roman Catholic. After I left and went to Akaitcho Hall, I found out Immaculate Conception was one of the strictest in Canada. What we were dealing with was not only sexual abuse that was prominent, it was the physical and mental abuse that was totally adhered to by the system. When I got there in 1947 I only knew my language, when I left I did not know my own language, but knew English, French and Latin from the mass. Today have an 86 year old brother in Holman,

can't communicate with him except in very simple English. Have another brother George – he has been in Edmonton since 1958. He hasn't been North to Holman since then and doesn't even know his brothers and sisters. Am living this today – this is why we bring it up.

David King – It's not just the sexual abuse, but the mental abuse, people from a foreign culture, language, race – having it drilled into you that you are inferior. Hear that about how the kids were not allowed to communicate with the siblings – hear about people that know their siblings, but don't have that bond with them. One of the things I try to point out as much as possible. I break down the curriculum – language, religion, and culture was what they went after to eradicate it and to replace it with English, Christianity and Western culture. That was done intentionally. When you look at aboriginal societies all over the world where this is done, it never worked, but it created all of the same problems. What you say is accurate compared to other cases around the world, it was identical, the same social problems. There is a direct connection between what is happening today with these past policies.

John Banksland – Being a person who likes to watch the news and see what is happening outside of Canada. In other parts of the world, apartheid, in certain areas of the world they have fancy names for it, in Canada they called it assimilation, although it wasn't as drastic as some areas of the world, it was the same – have managed to turn into something that is not who we are, but are existing. Have learned that the history I went through is very important to where I am today – although it may be a bad way, it is done. What we have learned 90% was good, 10% is bad. I wouldn't be sitting here, if I didn't have the opportunity to go to school, the downside is the loss of my family. We are where we are today, we will survive for the future, but not in the same light. We have to get this stuff out of our way before we can proceed.

Andy Tardiff – I agree. Many say that we wouldn't have the connections except for being in the schools all together. In most schools, you talk to former students – some were abused, others say was best days. Not everybody's experiences will be the same. Even with pedophiles and sexual abusers, they selected the kids and don't abuse all of the kids they come across.

David King - With Inuit used the word integration – used to say integration should not be confused with assimilation – files show they were the same policy with new language. Government was sometimes flying by the seat of their pants – didn't know what they were doing.

Martin – I will share David's contact information and links to his thesis.

David King – I would be interested in having some of you contact me – would like to interview you to get the Inuit context.

John Banksland – Inuit in the East were brought up under the Residential Schools systems all by themselves, in the West was brought up with a lot of Indian people also with Inuit people from Cambridge, Coppermine. I was brought up in a mixed situation, which affects me in a positive light. I have known a lot of friends who attended in the East and don't have too many good things to say about Indians. Most of the Inuit schools were all Inuit except for the odd teacher's kid.



## APPENDIX III

### Meeting Evaluation

Number of responses: 10

Evaluation	Yes	No	Not Sure/ Don't know	Comments
1. Did this regional sharing session increase our understanding of the impact of residential schools on Inuit?	8	1	1	<ul style="list-style-type: none"> <li>• Still living and learning the effects and impacts.</li> </ul>
2. Did this regional sharing session increase our knowledge of Inuit healing initiatives in the Inuvialuit region?	9	1	0	
3. Did this regional sharing session increase our knowledge of Inuit healing initiatives across Canada?	5	0	5	<ul style="list-style-type: none"> <li>• We need more.</li> <li>• Need to meet and compare with Inuit and Inuvialuit on what has been done.</li> </ul>
4. Did this regional sharing session develop an Inuvialuit perspective on an Inuit Residential Schools Healing Strategy, using our knowledge, experience and insight?	8	0	2	<ul style="list-style-type: none"> <li>• Should Pauktuutit alone work on a healing strategy for Inuit?</li> </ul>
5. Was there other information that still needs to be discussed that you did not have time to talk about at this meeting? If so, please say what this is here.	4	2	4	<ul style="list-style-type: none"> <li>• Debriefing from all the suicides that have occurred because of the impacts of the abuse.</li> <li>• And all Inuit representative organizations; dialogue with survivors.</li> <li>• We are always going to need to share and discuss info with each other.</li> <li>• Financial compensation.</li> </ul>
6. Are there other individuals or	8	0	2	<ul style="list-style-type: none"> <li>• Yes! The youth</li> <li>• Youth – children of survivors</li> </ul>

<p><b>organizations that should be involved in this process? If so, please list them here.</b></p>				<ul style="list-style-type: none"> <li>• Leaders, caregivers, front-line workers</li> <li>• ITK, IRC, NTI, Makivik, Labrador</li> <li>• No one should be left out, especially the survivors. We need their stories.</li> <li>• The Inuit organizations all over Canada: NTI, LIA, Nunavik</li> <li>• ITK, Pauktuutit, land claims organizations, governments.</li> </ul>
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**7. What was the most important information that was shared over these past two days?**

- Programs or proposals for healing individuals, families and communities.
- Networking with the group on concerns and goals.
- Getting or trying to start the National Inuit R.S. survivor’s forum for all survivors.
- The steps that IRC has taken on this issue.
- Communication has opened up more.
- The ability of Inuit and Inuvialuit to come together and accomplish the framework for awareness.
- Different ideas from each participant.
- Funding is running out.
- SWOP. Next steps.

**8. What do you think is the most important thing to do as part of the National Inuit Residential School Healing Strategy?**

- Make contacts and start the healing process.
- Seek continued multi-year funding to help in the healing process.
- Identify what healing principles Inuit want.
- That Inuit survivors have to be at the forefront and actively involved in developing it and identifying their healing needs.
- Keep on going, regardless of funding issues.
- To make IRC Board implement Section 17 of IFA.
- Continue the healing projects in each community.
- Involvement from the survivors: recognition from Canada; more FUNDS.
- For the Inuit regions to get together to develop a healing strategy.
- On many fronts there are many things to do. From ITK’s perspective – work with Pauktuutit and regions to advance the needs of Inuvialuit and other regions.

**9. How could Regional Meetings like this on developing the Healing Strategy be improved?**

- Find ways of including more people and devise ways of keeping in touch that are less costly.
- If there were more than 1 meeting it would help us to develop a larger understanding of the impacts and also help us to work closer together to deal with the impacts.

- Have binders available 1 week or 2 before meeting for participants to read, absorb, think of what's going to be on the agenda.
- Include all Inuit regions.
- More involvement by senior IRC personnel.
- Have the meetings more often with other/more Inuit organizations involved.
- Delivered by home organizations.

**10. Do you have any other comments about the 2-day meeting?**

- I liked the format. I liked all the participants' differing views – they all articulated their positions well on their knowledge, whether they were participants, non-participants in the residential school system.
- Interesting and informative.
- Very good meeting. Lots of discussion. I learned a lot. Thank you to the coordinator.
- Thank you!
- Great job to all who gave input and shared stories.
- Too short.
- The meetings were very informative.
- Thank you.
- It was excellent.