

Southern Chiefs' Organization  
**PRIORITIES OF SOUTHERN  
FIRST NATION  
SURVIVORS AND  
INTERGENERATIONAL  
SURVIVORS 2023**



*FINAL REPORT*

September 2023



It is of utmost importance that we listen to the voices of Anishinaabe and Dakota Survivors and intergenerational Survivors as we plan our next steps. We want to ensure that we are aligning our actions with the very real and timely needs of our citizens. This is about listening to our citizens and bringing healing and reconciliation to our Nations. As all Canadians continue to grapple with and learn the true history of this country, this process honours Survivors and will ensure we are on the right path."

– Grand Chief Jerry Daniels

# PREAMBLE



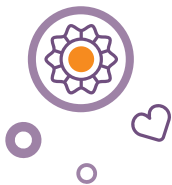
While this report is not intended to be triggering, it may be upsetting to readers due to its troubling subject matter. SCO recognizes the need for safety measures to minimize the risks associated with traumatic topics and encourages readers to reach out to the supports below if needed.

If you require immediate support, please contact the toll free **Indian Residential Schools Survivors Support Line** at 1-866-925-4419.

You can also reach out to the following supports:

- **SCO Pathways to Healing Program:**  
204-946-1869 or 1-866-876-9701 or [pathwayshealing@scoinc.mb.ca](mailto:pathwayshealing@scoinc.mb.ca)
- **SCO Mobile Crisis Response Team:**  
1-877-SCO-2880 (1-877-726-2880) or [CrisisResponse@scoinc.mb.ca](mailto:CrisisResponse@scoinc.mb.ca)
- **Traditional Healers Program:**  
204-946-1869 or 1-866-876-9701 or [traditionalhealers@scoinc.mb.ca](mailto:traditionalhealers@scoinc.mb.ca)
- **Toll Free National Hope for Wellness Help Line:**  
1-855-242-3310 or [hopeforwellness.ca](http://hopeforwellness.ca) for chat support
- **Toll Free Manitoba Suicide Prevention and Support Line:**  
1-877-435-7170

All Survivors, family members, and those affected by residential schools can access the **Resolution Health Support Program**. It offers counselling, emotional support, and community-based cultural support services at no charge. To find out more or access supports near you, please call 1-866-818-3505.







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# INTRODUCTION

**Now that more and more Canadians know the truth about the little ones who never came home and what Survivors endured, it is imperative that we commit to change and to individual, organization, and corporate acts of reconciliation.**

**We are asking Manitobans and Canadians, what will you do in honour of Survivors and the children? Years from now, what will your legacy be?"**

**– Grand Chief Jerry Daniels  
(SCO, 2022a)**

In June 2015, the Truth and Reconciliation Commission of Canada (TRC) released 94 Calls to Action, marking the culmination of the process to document the history and impacts of the residential school system in Canada on Indigenous peoples and communities. These Calls to Action represent concrete ways settler governments and institutions in Canada can move towards reconciliation and address the harms of residential schools.

Since 2015, very few of the Calls to Action have seen progress. As of 2022, a total of 13 of the 94 Calls to Action were considered complete, according to Jewell & Mosby (2022, 5). In this context, the Southern Chiefs' Organization (SCO) launched a project to identify the priorities of southern Manitoba First Nation Survivors and intergenerational Survivors. This included the dissemination of the *Survey for Southern First Nation Survivors and Intergenerational Survivors* ("the survey"), to identify the needs of the citizens of SCO member Nations who are

residential school Survivors, day school Survivors, and intergenerational Survivors, to prioritize the path forward, and advocate for accountability and action by governments and institutions regarding the Calls to Action. A focus group session with nine Survivors was also conducted during the SCO Survivors' Healing Gathering (February 2023), which provided further insight to contextualize survey data and offer Survivor input.

While many of the Calls to Action have not been implemented by Canadian governments and institutions, SCO has undertaken various initiatives to ensure ongoing support to Survivors and their families. SCO also continues to advocate for Survivors through an annual Every Child Matters Truth and Reconciliation Campaign; a month-long campaign each September to raise awareness, honour residential school Survivors and the children who did not return home, and advocate for meaningful reconciliation (SCO, 2022a).





Further, SCO has recently launched a series of programs to support Survivors and their families. These include:

- The **Pathways to Healing Program**, which provides information, advocacy, and resources for healing for those dealing with ongoing traumas associated with residential and day schools, the Sixties Scoop, the child welfare system, and the issue of missing and murdered Indigenous women, girls, two spirit, and gender-diverse people (SCO, 2022b). The Pathways to Healing Fund provides support for events, gatherings, commemoration, and monuments that honour Survivors and their families.
- The **Mobile Crisis Response Team**, which delivers a range of culturally responsive, trauma-informed, and appropriate mental health and wellness services from crisis response to prevention and continuum of care.
- The **Traditional Healers Program**, which provides greater access to traditional healers. Traditional healing, through ceremonies or time on the land, provides a connection to all creation, heritage, and culture. This healing can assist those who may be struggling, while also helping people looking for practices and ceremonies to support them in daily living.
- The **Harm Reduction Awareness and Land-Based Healing Fund**, which promotes a First Nations, strengths-based, destigmatized and inclusive harm reduction approach and offers grants for community organizations to help those struggling with substance use to seek healing on the land.

In addition to an annual Every Child Matters campaign in September, SCO works to raise awareness of the issues of missing and murdered Indigenous women, girls, two-spirit and gender-diverse people through public education and awareness each October. Billboards and transit signs developed each fall by SCO share information and encourage awareness of these critical issues.

These recent endeavours that SCO has undertaken to ensure permanent, increased, and enhanced supports are provided to Survivors and their families are even more important given the recent discoveries of the unmarked graves of First Nation children found buried at residential schools across the country. As noted by Grand Chief Jerry Daniels (SCO, 2022a),



*"Time and time again, we hear from our communities that there is an urgent need to expand the range of culturally appropriate, responsive, and trauma-informed supports for residential and day school Survivors and intergenerational Survivors in our Territories, as well as those impacted by the Sixties Scoop and child welfare system. This need has only been exacerbated since the discovery of the remains of the children who died at residential schools across Turtle Island."*

The results of the survey and focus group presented in this report will help to guide SCO in its ongoing efforts to advocate for the implementation of the TRC Calls to Action, as determined by its member Nations.



# METHODOLOGY

## 2.1 DATA COLLECTION

### 2.1.1 SURVEY

#### Structure

SCO conducted an anonymous survey titled *Survey for Southern First Nation Survivors and Intergenerational Survivors*, consisting of 14 questions to identify southern First Nation citizen priorities concerning the TRC Calls to Action. The Calls to Action were summarized into multiple-choice options where each respondent was asked to identify their top three priorities for each Call to Action grouped into categories of education, healing, commemoration, research and accountability. Toward the end of the survey, respondents were then asked to identify which of these overarching areas were a top priority for action. In addition to these multiple-choice questions, the survey included one open-ended question.

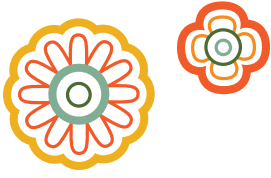
#### Delivery

The survey was administered online through SurveyMonkey. The survey link was distributed online by the SCO. The community survey was open from September 8, 2022, until October 27, 2022, and then opened again for two weeks in early March 2023, following the first annual Survivors' Healing Gathering.

### 2.1.2 FOCUS GROUP

SCO conducted a focus group session with southern Manitoba First Nation community members on February 28, 2023, in Winnipeg, during the SCO Survivors' Healing Gathering. The session focused on priorities concerning the TRC Calls to Action.

Survivors participating in the focus group offered valuable discussion and insight, which has been used to contextualize the findings of the survey. Priorities, ideas, and concerns raised in this focus group session are integrated into various parts of the report.



## 2.2 DATA ANALYSIS

### 2.2.1 SURVEY

After gathering the 304 responses from the community survey, a process of data cleaning was conducted to produce a subsample that met the target criteria for the report. Respondents were removed from the sample if they:

- did not self-identify as First Nations;
- provided an incomplete survey response<sup>1</sup>;
- did not self-identify as a residential school, day school, or intergenerational Survivor;
- did not identify as members of one of the 34 SCO member Nations.

Three of the respondents did not identify their member SCO community, and instead self-identified as either Anishinaabe or Dakota. These three responses are included in the sample relevant to this report.

In the end, a total of 224 respondents were found to fit the criteria and make up the sample relevant to this report.

The data analysis that follows focuses only on these sample respondents (224 SCO community members who are residential, day school, or intergenerational Survivors), although the number of total respondents will vary by question, as not all respondents answered every question. These responses are also summarized in Appendix A.

### 2.2.2 FOCUS GROUP

A focus group session using semi-structured engagement techniques was conducted during the SCO Survivors' Healing Gathering. The qualitative data collected from this session was analysed using thematic-code analysis, completed via manual coding by researchers, and employed a flexible approach to explore themes and takeaways from participant contributions. Thematic analysis refers to the process of identifying similarities, trends, and themes within qualitative data, and thus was useful for the analysis required within this project.



<sup>1</sup>Survey responses were considered incomplete if the participant did not complete questions beyond the first five demographic questions at the beginning of the survey.

# KEY FINDINGS

## 3.1 DEMOGRAPHICS

### 3.1.1 COMMUNITIES

Of the 34 SCO member Nations, responses from citizens of the following 28 communities are included in this report:

- Berens River First Nation
- Birdtail Sioux Dakota Nation
- Black River First Nation
- Bloodvein First Nation
- Brokenhead Ojibway Nation
- Dakota Plains Wahpeton Oyate
- Dakota Tipi First Nation
- Ebb and Flow First Nation
- Hollow Water First Nation
- Keeseekoowenin Ojibway First Nation
- Kinonjeoshtegon First Nation
- Lake Manitoba First Nation
- Lake St. Martin First Nation
- Little Saskatchewan First Nation
- Long Plain First Nation
- O-Chi-Chak-Ko-Sipi First Nation
- Peguis First Nation
- Pinaymootang First Nation
- Pine Creek First Nation
- Poplar River First Nation
- Rolling River First Nation
- Roseau River Anishinabe First Nation
- Sagkeeng Anicinabe First Nation
- Sandy Bay Ojibway First Nation
- Skownan First Nation
- Swan Lake First Nation
- Tootinaowaziibeeng Treaty Reserve
- Waywayseecappo First Nation

### 3.1.2 GENDER AND AGE

Most of the respondents identified as female (83%), and 13% identified as male.

Most of the respondents were middle-aged (40-69 years old) with 30% being 50-59 years old and 30% being 60-69 years old. The results are presented in the charts below (Figures 1 and 2).

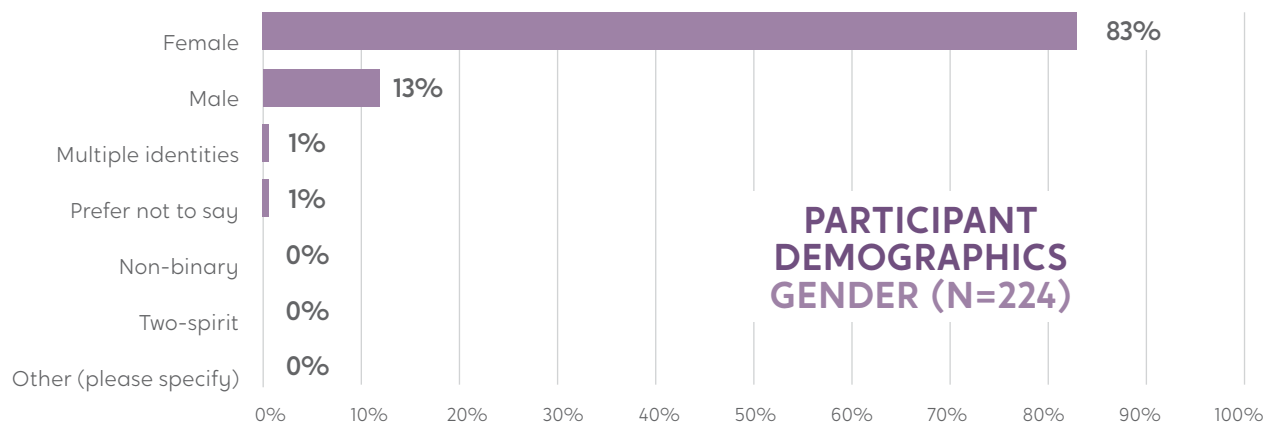


FIGURE 1: PARTICIPANT DEMOGRAPHICS - GENDER (N=224)

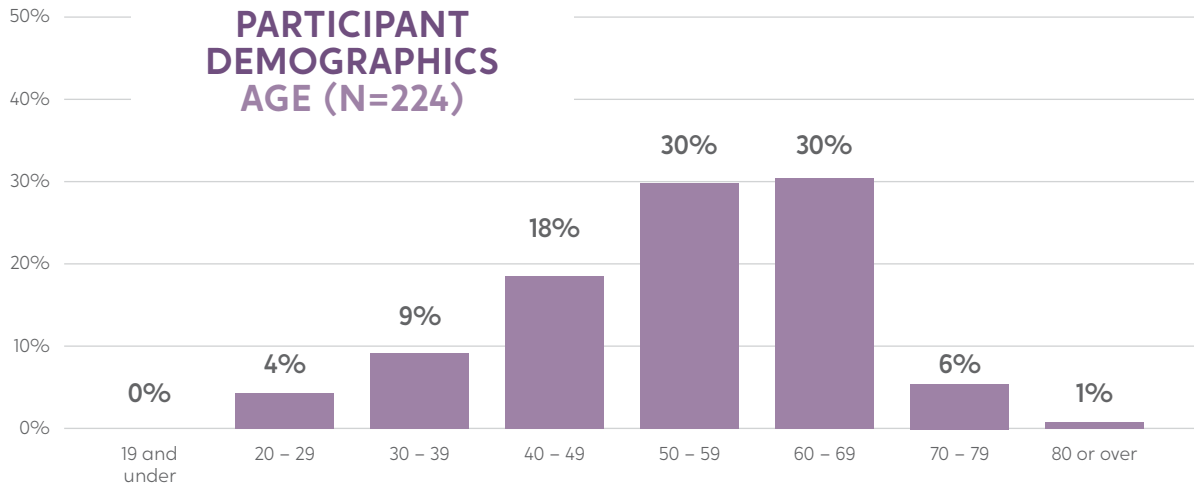


FIGURE 2: PARTICIPANT DEMOGRAPHICS - AGE (N=224)

### 3.1.3 LIVED EXPERIENCE WITH RESIDENTIAL SCHOOLS, DAY SCHOOLS, OR ARE INTERGENERATIONAL SURVIVORS

Only those who are Survivors of residential schools, day schools, or who are intergenerational Survivors are included in the analysis of the survey results:

- 70% of respondents are intergenerational Survivors
- 49% are day school Survivors
- 22% are residential school Survivors

The results are presented in the chart below (Figure 3):

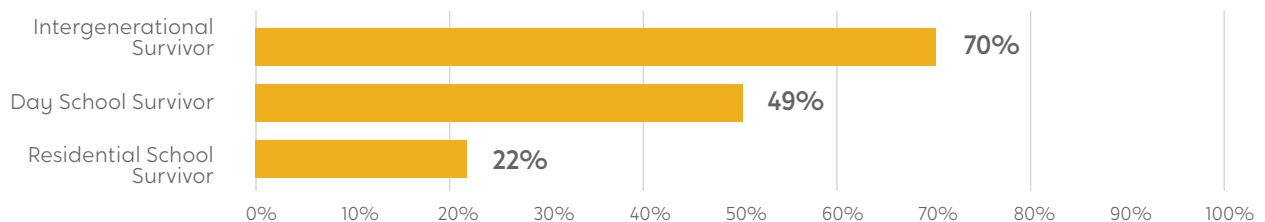


FIGURE 3: LIVED EXPERIENCE (N=224)

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## 3.2 CALLS TO ACTION

Participants were asked to identify which of the Calls to Action categories were a top priority for action. Respondents identified the following areas:

1. Education, awareness, and truth telling (75%)
2. Healing (73%)
3. Accountability (61%)
4. Policies, regulations, and legislation (40%)

Other priorities also identified include:

5. Commemoration (13%)
6. Research support (11%)

The results are presented in the chart below (Figure 4):

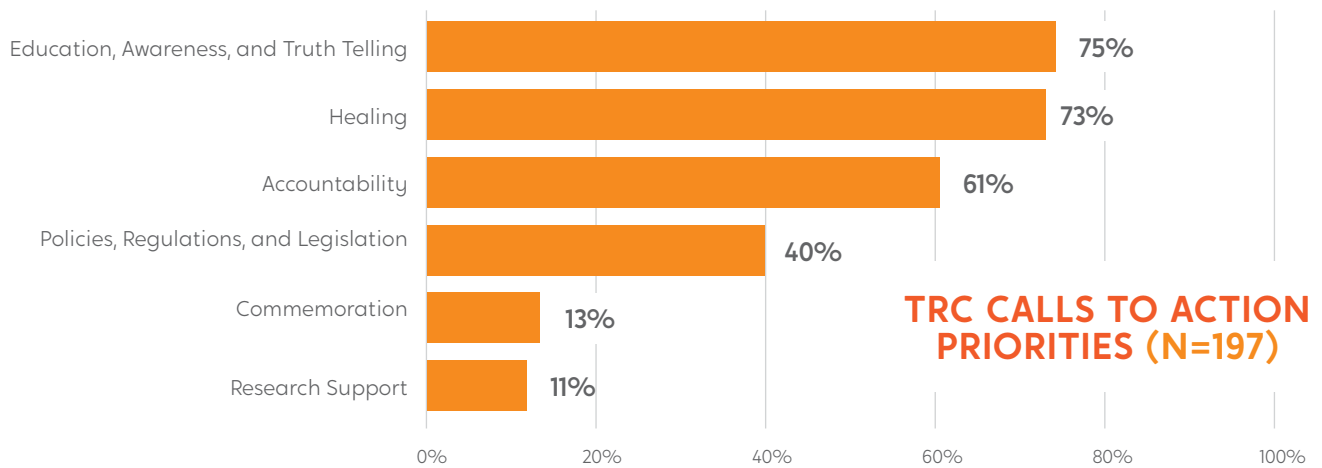


FIGURE 4: CALLS TO ACTION - OVERARCHING PRIORITIES



### 3.2.1 EDUCATION, AWARENESS, AND TRUTH TELLING

Survey responses related to *education, awareness, and truth telling* were summarized as follows:

- Developing additional school curriculum led by Survivors with First Nation educators, Elders, and Knowledge Keepers to educate on residential and day school history
- Funding to ensure that teachers in Manitoba have the training and resources to teach about the history of residential and day schools
- Developing a Survivor-led project, such as a book, oral history, video, or podcast that shares stories and perspectives on the history and impacts of residential and day schools
- Launching an educational campaign that raises awareness about southern First Nations experiences in residential and day schools, and shares perspectives on truth and reconciliation
- Creating an easily accessible, curated website to share information, including resources and research

When asked to prioritize the Calls to Action related to education, many respondents (63%) selected the development of curriculum led by Survivors. Half of participants (48%) selected funding for teachers in Manitoba for training and resources related to residential schools.

These results are presented below (Figure 5):

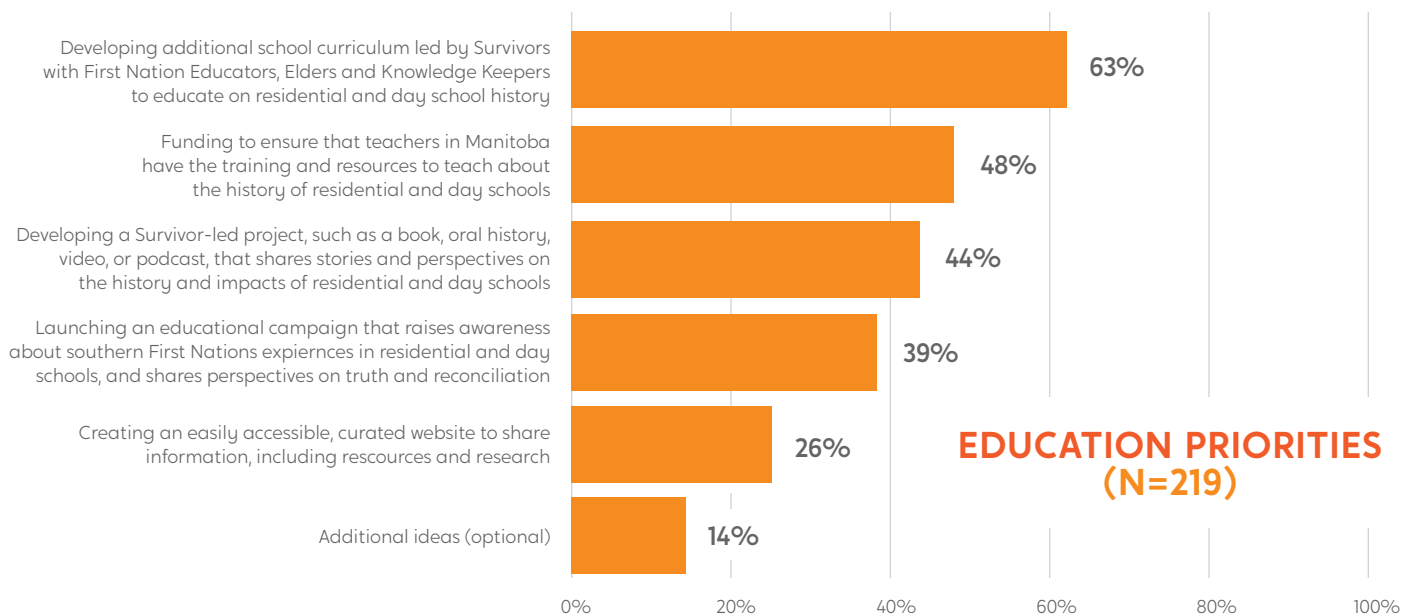


FIGURE 5: EDUCATION, AWARENESS, AND TRUTH TELLING PRIORITIES

Participants were given the option to provide additional ideas, and 14% of participants provided further suggestions, including:

- Educational programming for adults
- Monitoring of teachers to ensure material is delivered
- Supporting Survivors to collaborate and connect with each other
- Promoting the employment of First Nations teachers
- Promoting teaching Indigenous languages and traditional teachings
- Creating land-based curriculum
- Creating resources accessible to those who are unable to navigate resources online

Education, awareness, and truth telling were also central themes which emerged during discussions with Survivors at the gathering.

During discussions, many participants emphasized the importance of educating all youth, both First Nations and non-First Nations, on the harmful impacts and fallacies of negative stereotypes about First Nations peoples.

Considering the role of negative stereotypes in contributing to the formation and maintenance of the residential school system, challenging and deconstructing such assumptions is an essential part of any efforts to move forward. The participants suggested that a beneficial way of breaking down harmful stereotypes is through educating people on the positive contributions that First Nation peoples have made to Canada and continue to make today.

While it is important to educate youth, it is beneficial to educate the Canadian public at large about the destructive power of negative assumptions, and foster respect for First Nations experiences and peoples.

Many participants suggested that inviting Elders and residential school Survivors to speak at schools and provide input on curriculum development would improve education about the residential school system in Canada. The lack of First Nations input into educational materials, such as history books and public school curricula, leaves students unable to learn about First Nations experiences from First Nation peoples themselves. Survivors felt that this gap contributes to the general lack of awareness and knowledge about the history of colonization and challenges facing First Nation communities, and bringing Anishinaabe and Dakota expertise into the classroom is key to transforming education.

Further, these discussions highlighted the importance of educating all youth, both First Nations and non-First Nations, on the distinctiveness of each individual Nation, and on the importance of avoiding the use of pan-Indigenous language, terminology, and assumptions. The diversity of First Nation languages, cultures, and traditions is vast, and fostering respect for, and awareness of these differences is an important aspect of education. An example of this can be seen in the proliferation of region-specific land acknowledgements over the past decade. While often seen as a step in the right direction, there needs to be a genuine understanding of, and respect for, the individual Nations which are recognized through such actions and that play an active role in the communities that employ such acknowledgements.





### 3.2.2 HEALING

Survey responses related to *healing* were summarized in the survey as follows:

- Increasing access to cultural and land-based programs and traditional activities to reclaim and revitalize culture and language
- Increasing access to harm reduction supports, substance use counselling, detox and treatment centres, and aftercare supports
- Increasing access to counselling and mental health supports to support healing and address unresolved trauma
- Holding sharing circles, conferences, and other opportunities for Survivors to connect with youth to enable knowledge transfer and cultural continuity
- Holding gatherings and forums for Survivors and intergenerational Survivors to share about the impacts of residential and day schools

These results are presented below (Figure 6):

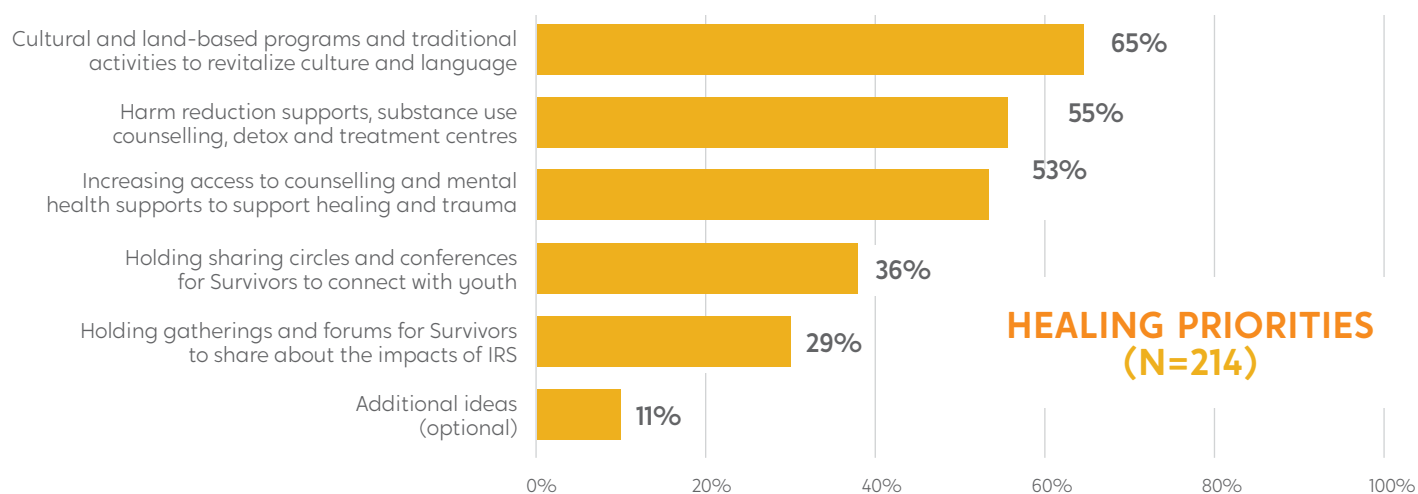


FIGURE 6: HEALING PRIORITIES

Eleven percent (11%) of participants provided additional comments. These included:

- Increasing access to assisted living for seniors
- Providing resources for healing in an online library
- Making attendance at healing events accessible to those with full-time jobs
- Establishing traditional healing centers within First Nation communities
- Developing language immersion programs and restoration programming for healing



Discussions with Survivors provided additional insights with respect to healing. Many participants explained that being unable to practice their languages and culture at residential and day schools was traumatizing, and therefore rediscovering and reconnecting with traditional practices and activities is key to healing. One participant described their language as a foundational part of their identity as a First Nation person, and explained that to heal from their experiences, it is necessary for them to re-engage with the language they lost.

In addition, Survivors highlighted the important role of Elders in promoting and facilitating the transmission of traditional knowledge between generations, and therefore, the healing which can be achieved through such reconnection with culture. Many participants expressed that healing for both youth and Elders may be promoted through learning about language, culture, and traditions from Elders within their Nation, and hoped to encourage youth to reach out and learn from Elders in their community. Some Elders discussed their positive experiences visiting schools and reaching out to youth to share their stories, expressing appreciation for the interest showed by young people in learning from them.

Survivors also discussed community connections and the sharing of knowledge as crucial components of the healing process. Participants suggested creating designated healing centers for Survivors to come together and share their stories and experiences. Others suggested community cultural activities, such as creating accessible resources to communicate traditional knowledge about plants and medicines. These ideas may be one avenue to explore culturally-relevant healing practices for communities. Other participants suggested leveraging technology to pass on traditional knowledge and teachings, such as through the creation of a radio station, show, or podcast.

These discussions and suggestions demonstrate the strong connection between revitalization of culture and healing for many First Nation communities affected by the residential school system, and support the survey finding that cultural and land-based programs and activities are an essential part of the healing process. Similarly, the recommendation to hold sharing circles and gatherings where youth, Elders, and the community at large can connect over traditional activities was echoed in the discussion with Survivors. Thus, it can be seen that healing is deeply intertwined with, and dependent upon, opportunities for cultural engagement and revitalization.



### 3.2.3 ACCOUNTABILITY

Survey responses related to *accountability* were summarized as follows:

- Seeking an independent investigative entity (e.g., United Nations) to conduct a full and effective investigation of former residential and day school sites according to the *Crimes Against Humanity and War Crimes Act*
- Ensuring that all provincial and federal governments release historical documents and residential and day school records in their possession without delay
- Ensuring that the Catholic Church release all historical documents and residential and day school records in their possession without delay
- Advocating for an investigation and action into a previous federal government's decision to "forever discharge" the Catholic Church from providing \$25 million for Survivors
- Advocating that the Manitoba government properly fulfill its commitments to report on progress around implementing the Calls to Action and developing a strategy
- Advocating for the repatriation of sacred items from religious institutions, nationally and internationally, such as from the Vatican

The most selected (52%) option was "seeking an independent investigative entity to conduct a full and effective investigation of former residential and day school sites".

Half (51% and 50%) of participants selected "ensuring that all provincial and federal governments release historical documents and residential and day school records in their possession without delay" and "ensuring that the Catholic Church release all historical documents and residential and day school records in their possession without delay." These results are presented below (Figure 7):

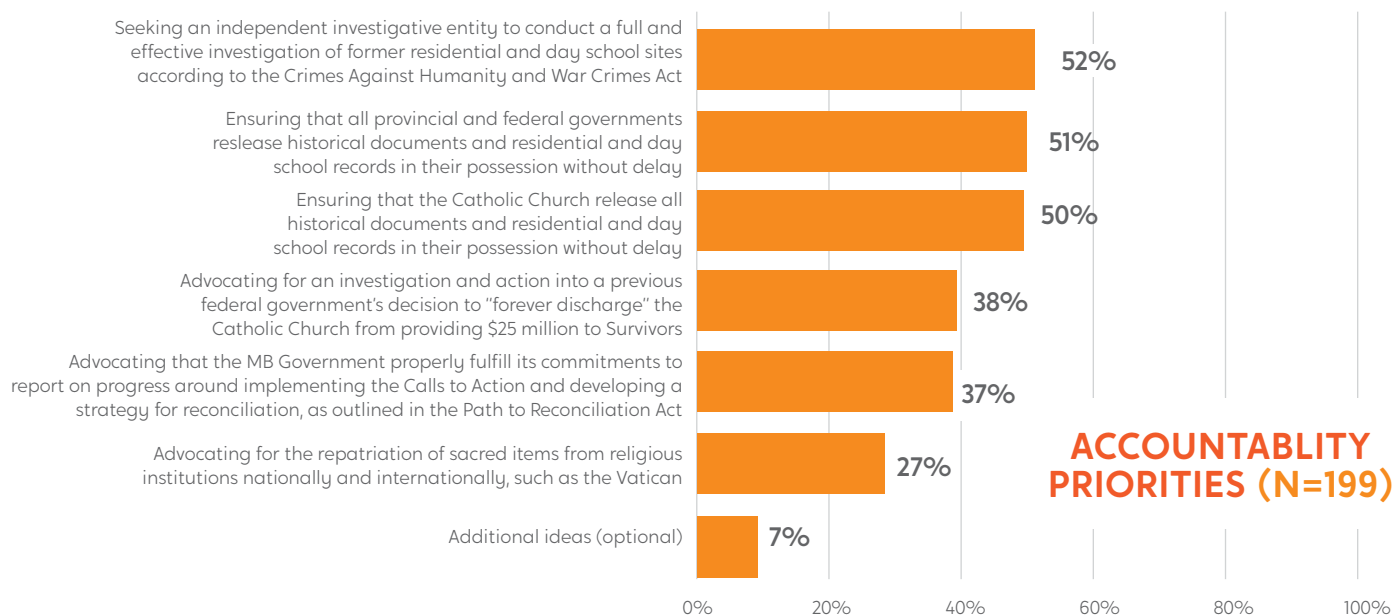


FIGURE 7: ACCOUNTABILITY PRIORITIES

Seven percent (7%) of participants provided additional comments, including:

- Accessing Anglican church records
- Repatriation of items in museums
- Enhancing transparency of reporting progress related to Calls to Action
- Advocating for signage in churches acknowledging wrongdoing

### 3.2.4 POLICIES, REGULATION, AND LEGISLATION

Survey responses related to *policies, regulations, and legislation* were summarized as follows:

- Seeking designation of unmarked graves as a crime scene warranting investigation according to the Crimes Against Humanity and War Crimes Act
- Pursuing federal and provincial legislation similar to the Native American Graves Protection and Repatriation Act, to ensure the protection, control, and potential repatriation of the remains of our children and all First Nations remains
- Amending the federal Historic Sites and Monuments Act to include meaningful First Nations representation on the Historic Sites and Monuments Board of Canada and its Secretariat
- Revising policies, criteria, and practices related to the historical commemoration of residential and day school sites, and to integrate First Nation histories, heritage values, and memory practices into Canada’s national heritage and history
- Amending the Province of Manitoba’s Heritage Resources Act to include meaningful First Nation representation on the Municipal Board

The two top priorities identified by participants included “seeking designation of unmarked graves as a crime scene warranting investigation according to the Crimes Against Humanity and War Crimes Act” (59%) and “pursuing federal and provincial legislation similar to the Native American Graves Protection and Repatriation Act” (57%).

Just under half (43%) of participants also selected “amending the federal Historic Sites and Monuments Act to include meaningful First Nations representation”.

These results are presented below (Figure 8):

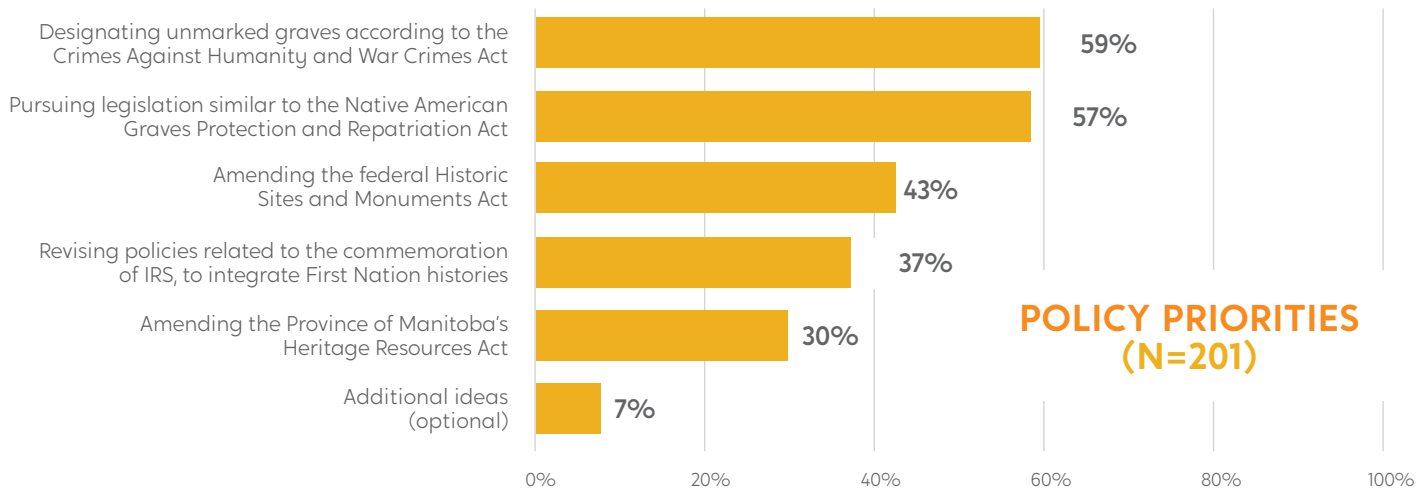


FIGURE 8: POLICIES, REGULATION, AND LEGISLATION PRIORITIES

When asked if they had additional ideas, seven percent (7%) of participants responded with the following:

- Creating regulations and legislation based on First Nation laws and understandings
- Holding provincial government accountable to the Path to Reconciliation Act
- Supporting First Nation laws and upholding Indigenous sovereignty
- Returning land where residential schools stood to First Nation governments
- Advocating for further clarification and consistency in the use of privacy legislation regarding Survivor records, in order to increase accessibility
- Compelling churches to release the names of those who perpetrated the atrocities at residential schools and day schools

During the discussion at the Survivors' Healing Gathering, participants called on settler governments to change Canada's approach to teaching its national heritage and history by being more inclusive of First Nations perspectives and histories. More specifically, the participants stressed that Canada's past and contemporary approach to its national heritage and history fails to educate the general public on how colonial policies, such as residential schools and day schools, continue to cause serious trauma and adverse consequences for First Nations. Some participants suggested that including First Nation Elders and voices during the development of curricula, history textbooks, and educational materials would be beneficial.

Other participants discussed the intersection of language and policy, explaining that some language regarding First Nation peoples and territories imposes external categories and ideas on communities which do not properly represent those peoples and lands. It was suggested that federal and provincial governments consider incorporating First Nation languages and naming practices, particularly with respect to First Nations communities and lands, in order to better represent Indigenous peoples. Many participants expressed a desire for increased self-government and greater support for First Nations that are implementing their own programs and policies for their communities. These sentiments reinforce the desires for increased accountability and action taken by the provincial and federal governments expressed through the survey responses.



### 3.2.5 COMMEMORATION

Survey responses related to *commemoration* were summarized as follows:

- Developing a heritage plan for commemorating residential and day school sites and their legacy
- Building commemoration monuments in home communities
- Organizing and holding community and regional commemoration ceremonies
- Installing publicly accessible, highly visible, residential school monuments in communities across Manitoba
- Commissioning and installing publicly accessible, highly visible, residential and day schools monuments in communities across Manitoba

The top two priorities selected by participants were “developing and implementing a heritage plan for commemorating residential and day school sites, the history and legacy of residential and day schools” (58%) and “building commemoration monuments at each residential and day school in Manitoba” (56%).

These results are presented below (Figure 9):

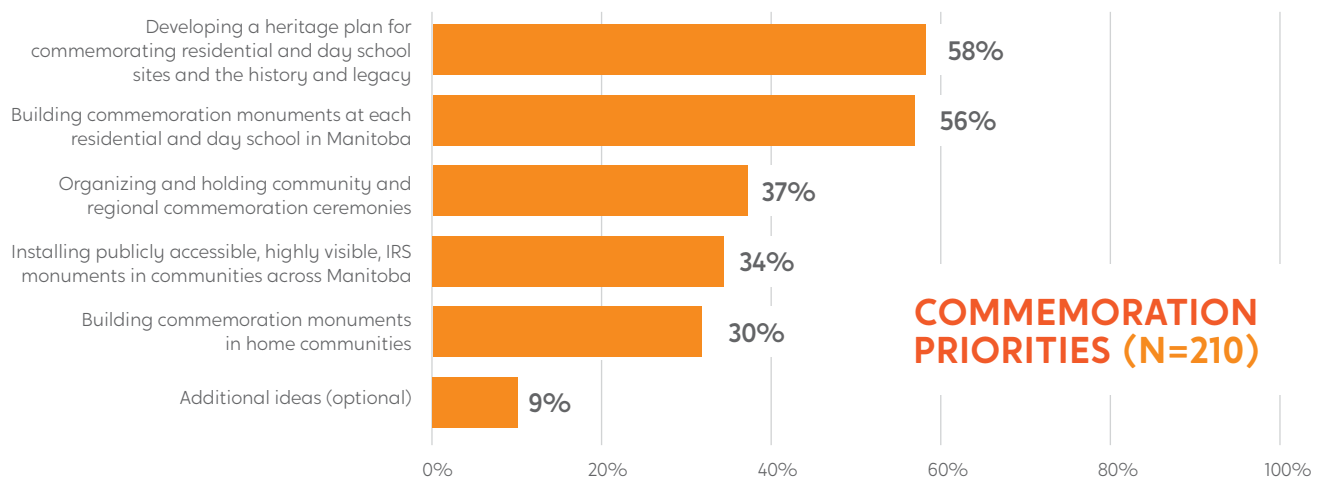


FIGURE 9: COMMEMORATION PRIORITIES

When asked if they had additional ideas, nine percent (9%) of participants responded. Their responses included:

- Traditional territory acknowledgement on highway signage
- Research and education around unmarked graves at residential schools
- Museum in Winnipeg for commemoration
- Monuments can be inappropriate or potentially triggering
- Ceremony and feasts on the land where our ancestors have passed
- Creating a film of youth interviewing Survivors, for display at the Canadian Human Rights Museum
- Television commercials that inform the general public of the atrocities of residential and day schools

### 3.2.6 RESEARCH

Survey responses related to *research* were summarized as follows:

- Improving access to residential and day school records and information on missing or deceased family members
- Pursuing community-driven research to produce histories of residential and day school experiences and document truth, healing, and reconciliation
- Using ground penetrating radar and other technologies to explore potential unmarked burial sites
- Support for communities to determine how to proceed with their burial sites

The majority (75%) of participants selected “improving access to residential and day school records and information on missing or deceased family members.”

Over half (58%) of the participants selected “pursuing community-driven research to produce histories of residential and day school experiences and document truth, healing, and reconciliation” and (55%) “using ground penetrating radar and other technologies to explore potential unmarked burial sites.”

These results are presented below (Figure 10):

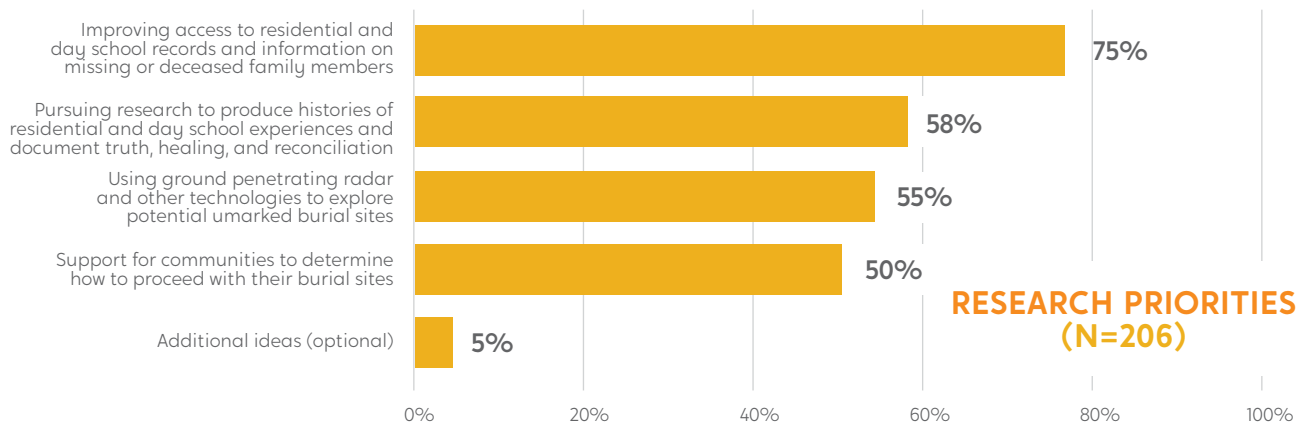


FIGURE 10: RESEARCH PRIORITIES

Further, five percent (5%) of participants responded with additional ideas, including:

- Funding the priorities chosen by community
- Implementing ceremonial protocols for research as well as the principles of ownership, control, access, and possession (OCAP)
- Ensuring supports are in place for Survivors when undertaking research
- Creating libraries of resources on the impacts of residential and days schools, and on how communities are healing from the legacies of these atrocities
- Ensuring all documents and records on residential and days schools are safe and secure

# CONCLUSION

According to the survey results, the top priorities identified by residential school, day school, and intergenerational Survivors from SCO member Nations were in the areas of education, followed closely by healing, and then by accountability.

Education was recognized as a foundational area in which to foster a compassionate and knowledgeable generation of youth, and make meaningful impacts on the way that First Nation peoples are understood by the Canadian public. In the area of education, more than anything, southern Manitoba First Nation citizens want to see the development of additional school curriculum on residential and day school history, that is led by Survivors in collaboration with First Nations educators, Elders, and Knowledge Keepers. Community members strongly believe that developing curriculum under the guidance of Survivors is the best and most impactful way of ensuring the histories of residential and day schools are passed down to future generations, and never forgotten.

Healing as individuals and Nations was recognized by community members as a second key priority for moving forward. Through surveys and discussions, Survivors and intergenerational Survivors expressed that the best way to achieve healing is to reclaim and revitalize culture and language through increased access to cultural and land-based programs and traditional activities. Cultural and land-based programs led by Elders and Knowledge Keepers were especially emphasized during discussions with Survivors as being of central importance to healing from the legacies of residential and day schools. Recalling that one of the most acute harms perpetrated by the residential school system was the severing of First Nation peoples from their languages and cultures, the reclamation of traditional activities is vital to healing from the violence inflicted by those institutions.

Though recognized as being of high importance to Survivors, as of 2022, none of the TRC Calls to Action related to education and healing are considered 'completed' (Jewell & Mosby, 2022). As such, participants continued to emphasize the importance of addressing Calls to Action related to education and healing, as seen in the comments provided below:

*"Finding all the lost children. Our way was not to raise ourselves up over creation like carving human faces into stone, we honour the lands and waters and honour our connection to the beauty already around us. It would be good also to tear down every statue and monument to those involved in the genocide of our people, especially these systems against children."*

*(Participant from Roseau River Anishinabe First Nation)*





*"Build a museum in Winnipeg on Treaty 1 land can include written stories by the IRS and IDS Survivors, video recordings can also be taken into account and any artifacts that may be available can also be displayed."*

*(Participant from Pinaymootang First Nation)*

*"That a permanent Healing Lodge be built to accommodate all Survivors and intergenerational to get healing from the impacts of IRS and its effects for the broken relationships, family life, and communities."*

*(Participant from Bloodvein First Nation)*

*"To please make phone calling resources for residential school Survivors easier to reach for Elders in the community. My grandma tried to call three different times for emotional support and was unsuccessful each and every time! They kept forwarding her to different departments and left dead end voicemails that never returned her calls."*

*(Participant from Brokenhead First Nation)*

*"...My grandchildren attend schools and indicate there is a reluctance from other students to learn Indigenous culture and the Indian residential schools. There will be a lot of work ahead to educate awareness to respect and honour Indigenous culture."*

*(Participant from Sagkeeng Anicinabe First Nation)*


It can be clearly seen that Survivors and intergenerational Survivors feel that education about, and reconnection with, culture, language, and First Nation ways of knowing, doing, and being is essential to move forward in a good way. To support these goals of educating and healing, community members discussed a number of accountability measures they would like to see implemented. These included actions such as independent investigations of former residential and day school sites, and the release of historical documents by relevant governmental and church authorities. It is clear that accountability is a necessary part of the healing process for many Survivors, and ensuring that steps are being taken to learn from past events is important to the citizens of many SCO member Nations.

The information in this report can help to guide SCO in its ongoing efforts to advocate for the implementation of the TRC Calls to Action and support priority areas identified by Survivors, including education, healing, and accountability.

As stated by the Honourable Murray Sinclair (2021), Chair of the Truth and Reconciliation Commission, this work is not easy: "The truth is hard. Reconciliation is harder." Still, it is work that all governments, institutions, and Canadians must undertake to ensure healing, reparations, and reconciliation in the nation state known as Canada.



This Every Child Matters floral motif is an intentionally colourful and beautiful symbol emerging from a dark time, not as an attempt to recast the reality of what happened, but to remember the innocent souls harmed and lost to the residential school system. The heart shape at the centre of the design signifies heart medicine, healing and traditional teachings, all part of a way of life that was lost when children were stolen from their families. The vines represent growth and reaching out from strong roots, while the saskatoon berries, raspberries, blueberries, and chokecherries of the design represent the sweetness of youth and remind us of the sustenance of the land and resiliency of our people.



“ Start in our communities teaching our history. Strength is in knowledge, with healing and forgiveness and understanding our own pain and suffering. Then we can all be stewards of our history.”

– Participant from Sagkeeng Anicinabe First Nation

“ Our languages, culture, and spirituality were taken away from our parents and grandparents who went to boarding school. Their children and grandchildren need the resources to restore these things, our languages, culture, and spirituality, repair the intergenerational damage. We need to be made whole again.”

– Participant from Keeseekoowenin Ojibway First Nation





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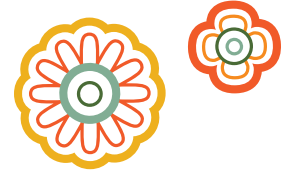
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# APPENDIX

## OVERVIEW OF SURVEY RESULTS

### 1. Do you identify as a First Nation citizen?

Answer Choices:		Responses:	
Yes	100.00%	224	
No	0.00%	0	
		<b>Answered</b>	224
		<b>Skipped</b>	0

### 2. What First Nation are you a citizen of?

#### Responses:

- Berens River First Nation
- Birdtail Sioux Dakota Nation
- Black River First Nation
- Bloodvein First Nation
- Brokenhead Ojibway Nation
- Dakota Plains Wahpeton Oyate
- Dakota Tipi First Nation
- Ebb and Flow First Nation
- Hollow Water First Nation
- Keeseekoowenin Ojibway First Nation
- Kinonjeoshtegon First Nation
- Lake Manitoba First Nation
- Lake St. Martin First Nation
- Little Saskatchewan First Nation
- Long Plain First Nation
- O-Chi-Chak-Ko-Sipi First Nation
- Peguis First Nation
- Pinaymootang First Nation
- Pine Creek First Nation
- Poplar River First Nation
- Rolling River First Nation
- Roseau River Anishinabe First Nation
- Sagkeeng Anicinabe First Nation
- Sandy Bay Ojibway First Nation
- Skownan First Nation
- Swan Lake First Nation
- Tootinaowaziibeeng Treaty Reserve
- Waywayseecappo First Nation

### 3. What is your gender?

Answer Choices:		Responses:	
Female	83.04%		186
Male	13.39%		30
Two-Spirit	0.45%		1
Non-binary	0.45%		1
Multiple indentities	0.89%		2
Prefer not to say	1.34%		3
Other (please specify)	0.04%		1
		<b>Answered</b>	<b>224</b>
		<b>Skipped</b>	<b>0</b>

#### Responses:

*"Our language does not have gender in it, but our lives are focused heavily on gender..."*

### 3. What is your age?

Answer Choices:		Responses:	
19 or under	0.04%		1
20-29 years old	4.46%		10
30-39 years old	9.38%		21
40-49 years old	17.86%		40
50-59 years old	30.36%		68
60-69 years old	30.36%		68
70-79 years old	5.80%		13
80 or over	1.34%		3
		<b>Answered</b>	<b>224</b>
		<b>Skipped</b>	<b>0</b>

### 5. Are you a residential school Survivor, day school Survivor, and/or an intergenerational Survivor? (Select all that apply).

Answer Choices:		Responses:	
Residential school Survivor	21.86%		49
Day school Survivor	48.66%		109
Intergenerational Survivor	70.09%		157
None of the above	0.00%		0
		<b>Answered</b>	<b>224</b>
		<b>Skipped</b>	<b>0</b>

**6. Education, awareness, and truth telling is needed regarding the history of residential and day schools and the experiences of Survivors. In your opinion, which of the following actions related to education are a top priority? (Select up to 3)**

<b>Answer Choices:</b>	<b>Responses:</b>	
Developing a Survivor-led project, such as a book, oral history, video, or podcast, that shares stories and perspectives on the history and impacts of residential and day schools.	44.29%	97
Launching an educational campaign that raises awareness about southern First Nations experiences in residential and day schools, and shares perspectives on truth and reconciliation.	38.81%	85
Developing additional school curriculum led by Survivors with First Nation educators, Elders, and Knowledge Keepers to educate on residential and day school history.	62.56%	137
Funding to ensure that teachers in Manitoba have the training and resources to teach about the history of residential and day schools.	47.95%	105
Creating an easily accessible, curated website to share information, including, resources, and research.	26.48%	58
Additional ideas (optional).	14.16%	31
	<b>Answered</b>	<b>219</b>
	<b>Skipped</b>	<b>5</b>

**Responses:**

- Accessible resources for people who are unable to navigate computers. Also, child friendly stories children under 5 can learn. After all, the first 5 years of a child's life are the most important. Thanks.
- Launching an educational campaign... but not just about southern First Nations; and to include 60s Scoop issue
- Hosting a traditional camp during summer months to establish a teepee village for a gathering of Nations with activities to experience land-based activities and ceremony
- First Nation schools should have a compulsory language curriculum up to grade 6
- To have culturally appropriate education something that we didn't have when we were going to school
- Limit each organization attending in terms of seats to free up space for those that are the targeted group. For example: Residential school Survivors who attended, then those who didn't attend but were also affected and so forth
- Advocate for the return of the NIB trust fund which is now being handed out to non-First Nations, and instead put that funding back to the actual Survivors
- Creating an educational program or tool for adults - so that "consultants" can stop getting rich on IRS seminars



- Ensuring teachers add this to their curriculum each year and that it is verified/documentated on what was taught
- All of what option three says, but implementing that during the Canadian citizenship applying process
- The intergenerational impact that has had on our people continue to live the same lifestyle without even realizing it. Developing a questionnaire that would identify some of those lifestyles can help families realize they need to make changes. I am a Survivor and intergenerational Survivor and I find I still live that life
- Survivors should be supported in creating collaborative collective resources while accessing supports and building connection and capacity with each other. That is necessary for understand and healing ourselves, which any campaign or information or resources should come from
- Ensure First Nation teachers/FN people tell their own stories, School need to make space for this and not have non-Indigenous people trying to tell our side of the story
- Visiting Elders, kids cartoons in the language, graphic novels
- A friend of mine Jeari wrote a song about some native history, it's pretty awesome
- Promote employment at major business outlets and grocery store to enforce 10% Indigenous people employed
- Truth & reconciliation needs to be brought to hockey league with coaches & trainer are educated as many of our inter generation hockey uses hockey or any sport as a way to coping mechanisms
- Develop our own language program
- The video project is needed now. Elders are dying and they need to be video recorded. Thanks
- In high school, one of our assignments was to interview and record Elders (Survivors) experiences and stories. This gave us (youth) the opportunity to spend time with them and to hear firsthand about their experiences
- Having a place where youth and Elders can easily share time together. Especially in the city. Maybe at the Southeast Nursing Home
- Supports and help for community members wanting to contribute to the economic and spiritual wellbeing of the people
- Learning nest in community for language lodges to be set up with traditional ceremonies
- Ensure that the speak and understand the language!!!! Please!!!!
- Preserving Families: the Fight Against Canada Child and Family Services #auditfscanada
- Utilize IRS and IDS Survivors to speak and facilitate workshops in the schools to both staff and students
- Teach the traditional teachings in the First Nations language



**7. Thinking about healing, in your opinion, which of the following would most help to promote healing for Survivors and their family members? (Select up to 3)**

<b>Answer Choices:</b>	<b>Responses:</b>	
Holding gatherings and forums for Survivors and intergenerational Survivors to share about the impacts of residential and day schools.	28.50%	61
Holding sharing circles, conferences and other opportunities for Survivors to connect with youth to enable knowledge transfer and cultural continuity.	36.45%	78
Increasing access to cultural and land-based programs and traditional activities to reclaim and revitalize culture and language.	64.95%	139
Increasing access to counselling and mental health supports to support healing and address unresolved trauma.	54.67%	117
Increasing access to harm reduction supports, substance use counselling, detox and treatment centres, and aftercare supports.	53.27%	114
Additional ideas (optional).	11.21%	24
	<b>Answered</b>	<b>214</b>
	<b>Skipped</b>	<b>10</b>

**Responses:**

- *Sharing with people who have not had experiences that Survivors have suffered so they can get any idea of traumas suffered and maybe understand and get compassion. Also police need to have more teachings about traumas*
- *Just heal*
- *Returning to Spirit workshops*
- *If they hold more conferences this way, people can speak out and tell what happened to them in residential school or day school about the abuse they went through. This way, people can let it all out instead of keeping inside their mind*
- *Showcase those that attended and were harmed in multiple ways to showcase how and what they did in terms of healing. In my mind, the letting go ceremony is akin to forgiving in the Christianity aspect. Also, FYI, in some northern communities they have adopted Christianity into their traditional ceremonies. I know I went to Garden Hill and I was triggered in a healing ceremony when they started singing in Cree. The song was yes, Jesus loves me. I don't know the language, but the tempo was very unmistakable*
- *Increasing supports, counselling, detox and treatment centres, and aftercare supports within communities*
- *The whole family unit needs to heal. Retreats year round*
- *Senior's assisted living in place or increased access within Winnipeg and Manitoba*

- *Start an online healing library for Survivors to access because sometimes healing needs to happen on a personal level*
- *Mandatory for employers to allow workers to attend such events without losing pay or proving they have trauma*
- *Combating systemic racism and mandatory cultural sensitivity training in healthcare, child welfare, and law enforcement*
- *Tear Birtle down!*
- *Support access to Traditional Healers, ceremonies, and support the Healers themselves*
- *Advocating for more community resources*
- *X2 for detox and healing centres, long-term recovery centres*
- *We definitely need a treatment program for our people these days because there's a lot that are going to intergenerational trauma and end up in the jail system. They need treatment, not jail. Why do you think we have so many people with addictions?*
- *There should be traditional healing centers in every native community, so that we can reclaim what was taken from us, to learn what we should have been taught since the day we were born*
- *Language immersion in communities. Funding grants to keepers of Sundances. A place where Sundance Chiefs can apply for funding to help with costs to host sundances. Funding level to correspond with number of participants and visitors*
- *Educating local community workers, including outreach programs, RCMP, teachers, nurses, doctors, and judicial workers*
- *Language restoration funds for communities and individuals*
- *Funding community member-led solutions and community-building efforts*
- *Traditional ceremonies and gatherings like the one you had by Rolling River, although they could be hosted right in Parks Canada: Whiteshell, Duck Mountain, Riding Mountain, and Turtle Mountain*
- *Increase the support for our younger generation to understand and talk about all residential and day school Survivors. They need to understand all of the issues that our grandparents had gone through*
- *Have traditional ceremonies where people can learn and be safe while learning*



## 8. It is important to commemorate residential and day school cemeteries and other sites at which residential and day school children were buried. In your opinion, which of the following are a top priority for commemorating residential and day school burial sites? (Select up to 3)

Answer Choices:	Responses:	
Commissioning and installing publicly accessible, highly visible, residential and day schools monuments in communities across Manitoba.	34.29%	72
Building commemoration monuments at each residential and day school in Manitoba (e.g., where each of the names of children can be permanently listed).	56.19%	118
Organizing and holding community and regional commemoration ceremonies.	36.67%	77
Building commemoration monuments in home communities.	30.48%	64
Developing and implementing a heritage plan for commemorating residential and day school sites, the history and legacy of residential and day schools.	58.10%	122
Additional ideas (optional).	8.57%	18
	<b>Answered</b>	<b>210</b>
	<b>Skipped</b>	<b>14</b>

### Responses:

- Ceremony/feasts on land of those that have passed
- Just heal
- Why are they just left in mass graves?
- List all the names of those that abused the children. Leave no stone unturned
- Interview of Survivors by school students to be shared at Human Rights Museum event. Have a skilled film artist assist students in lighting, sound, editing
- I am not sure on these, need more time to process
- We that have been impacted already know the feeling of atrocity... The general public need to this message more than us...something on the TV ie commercials as well as YouTube...they can follow the links to learn more
- Better signage on highways indicating where First Nations are, not just the neighbouring white community
- None of the above, I would rather have the programs available. I don't care to see monuments that would be a constant reminder for some of our people
- Finding all the lost children. Our way was not to raise ourselves up over creation like carving human

*faces in to stone, we honour the lands and waters and honour our connection to the beauty already around us. It would be good also to tear down every statue and monument to those involved in the genocide of our people, especially these systems against children*

- *Give support the creation of a national IRS museum that is planned, directed, and curated by First Nation people (not universities or non-Indigenous entities). We also need our own indigenous created 'heritage resources act or NAGPRA'*
- *Monuments don't help us heal, they are a reminder, trigger many. Put money toward healing and recovery*
- *Research and publication of information of those who were buried at these schools*
- *Installing a publicly accessible monument of all named IRS in memory of all the children that attended residential schools in Manitoba*
- *Plan and funds to restore language, most our people don't speak it because our parents and grandparent were prevented from speaking it*
- *Put orange tomb stones for each person marking the graves*
- *Justice for all. Past and present*
- *Build a museum in Winnipeg on Treaty 1 land, can include written stories by the IRS and IDS Survivors. Video recordings can also be taken into account; any artifacts that may be available can also be displayed*

**9. Research can give voice to Survivors and support families to find lost loved ones who attended residential and day schools, as well as potentially locating the death and burial locations of First Nation children at sites ranging from schools to sanitoriums and Indian hospitals. In your opinion, which of the following research supports are a top priority? (Select up to 3)**

<b>Answer Choices:</b>	<b>Responses:</b>	
Improving access to residential and day school records and information on missing or deceased family members.	74.76%	154
Pursuing community-driven research to produce histories of residential and day school experiences and document truth, healing, and reconciliation.	57.77%	119
Using ground penetrating radar and other technologies to explore potential unmarked burial sites.	55.34%	114
Support for communities to determine how to proceed with their burial sites.	49.51%	102
Additional ideas (optional).	4.85%	10
	<b>Answered</b>	<b>206</b>
	<b>Skipped</b>	<b>18</b>

**Responses:**

- *PROPER BURIAL*
- *Heal*
- *Each community to have a library where people can read via computer, books, or newsletters. Not to just showcase the impacts but how people and communities are overcoming the atrocities committed against them in the name of Jesus and colonization*
- *Students to do videos of students and their knowledge or lack of knowledge re: residential schools*
- *Support for families to determine how to proceed with their burial sites*
- *All documents should be kept in a SAFE place so future generations can have access to them for references*
- *Funding to all along with whatever the community chooses*
- *All of these are important and need to run concurrently, utilizing ceremonial protocols for research as well as the principles of OCAP*
- *If a "community-driven research" method is utilized, many supports must be in place*

**10. There is a need for developing policies, regulations, and legislation within Manitoba and Canada that can advance reconciliatory action. Which of the following do you feel are a top priority? (Select up to 3)**

**Answer Choices:****Responses:**

Revising policies, criteria, and practices related to the historical commemoration of residential and day school sites, and to integrate First Nation histories, heritage values, and memory practices into Canada's national heritage and history.	36.82%	74
Amending the federal Historic Sites and Monuments Act to include meaningful First Nations representation on the Historic Sites and Monuments Board of Canada and its Secretariat.	43.28%	87
Amending the Province of Manitoba's Heritage Resources Act to include meaningful First Nation representation on the Municipal Board.	30.35%	61
Pursuing federal and provincial legislation similar to the Native American Graves Protection and Repatriation Act, to ensure the protection, control, and potential repatriation of the remains of our children and all First Nations remains.	56.72%	114
Seeking designation of unmarked graves as a crime scene warranting investigation according to the Crimes Against Humanity and War Crimes Act	59.20%	119
Additional ideas (optional).	7.46%	15
	<b>Answered</b>	<b>201</b>
	<b>Skipped</b>	<b>23</b>

**Responses:**

- Heal
- Clarification and consistent use of privacy legislation so that Survivor records are more accessible and more public records be available at archives
- Gather information from grassroots people in a forum to identify goals achieved in proper order and First Nation driven by each First Nation
- Release all the names of all the churches that allowed their staff to commit atrocities against humanity. Also, name the perpetrators and name the countries that are not willing to extradite for whatever reason
- It's disgusting that we and our ancestors are not covered until these acts
- Create our own acts based on our own laws and understandings
- I've answered previous question. I can add that we need to hold the province accountable under their new reconciliation 'act' and report back to the ombudsman or auditor general (can't remember which pardon, so check this act) and give a report when province violates their own act
- Check all the grounds of all the schools
- Creating positive interaction between First Nations and the general public
- Recognition of collective rights. Individualism weakening the larger community. The continued look towards provincial legislation to aide First Nations communities is demeaning to FN's sovereign assertions
- I don't know how to answer this without more information/ maybe a legal degree? Laws take a long time to change, why are we focused on changing the laws of Canada instead of developing partnerships with them that support our own laws
- Rescind the Doctrine of Discovery, the foundation of colonialism and racism
- All of the above, all very important and a priority
- Whatever policy or law that can be developed to give FN people/intergenerational Survivors access to the lands where residential schools once stood... unsure where this fits. This is also along the lines of returning the land where the schools stood to the care of FNs rather than individual settlers



**11. Accountability for the harms caused by residential and day schools is needed, with a focus on how to best hold governments and churches accountable. In your opinion, which of the following are a top priority? (Select up to 3)**

<b>Answer Choices:</b>	<b>Responses:</b>	
Seeking an independent investigative entity (e.g., United Nations) to conduct a full and effective investigation of former residential and day school sites according to the Crimes Against Humanity and War Crimes Act.	52.26%	104
Advocating that the Manitoba Government properly fulfill its commitments to report on progress around implementing the Calls to Action and developing a strategy for reconciliation, as outlined in the Path to Reconciliation Act.	37.19%	74
Ensuring that all provincial and federal governments release historical documents and residential and day school records in their possession without delay.	50.75%	101
Ensuring that the Catholic Church release all historical documents and residential and day school records in their possession without delay.	49.75%	99
Advocating for the repatriation of sacred items from religious institutions nationally and internationally, such as from the Vatican.	27.14%	54
Advocating for an investigation and action into a previous federal government's decision to "forever discharge" the Catholic Church from providing \$25 million for Survivors.	38.19%	76
Additional ideas (optional).	6.53%	13
	<b>Answered</b>	<b>199</b>
	<b>Skipped</b>	<b>25</b>

**Responses:**

- *All of the above!*
- *Put in a claim for women and their children whom lost their Treaty status due to displacement and loss of Treaty status. Host awareness on this subject from residential school Survivors and First Nations*
- *At the root of all this is monies, so make all those involved to pay to individuals and communities separately. This would be above and beyond the paltry sums given by Canada and/or the churches, if any*
- *Advocating for the repatriation of sacred items from museums provincially, nationally, and internationally, including local rural municipalities*



- *My mom went to an Anglican residential school. She told of stories where children left and she never saw them again. What about their records?*
- *Have a big press conference ever year a week before Sept. 30 to publicly announce which Calls to Action have been done and which remain outstanding so that the public and everyone knows what the gov't hasn't done and can hold them accountable- the Yellowhead Institute publishes a tally of TRC Calls to Action, so you don't even need to re-invent the wheel here*
- *Advocating for signage at all churches acknowledging the wrongdoing of the churches.*
- *The UN is useless and needs to be dismantled. It is controlled now just like the media. Hold some private/secret think tanks with the best policy and strategic thinkers we currently have. Keep all digital phones and devices out of the rooms while planning and discussing. Keep ideas/emails/content off of Internet and platforms.*
- *Repatriation of items in museums. I know my family has item in the Manitoba Museum*
- *Develop a report system as to how governments, churches, organizations, etc. are implementing their own promotions for reconciliation!*
- *All these areas are important to follow through with*
- *The churches, more specifically the Catholic church and federal government, should be funding (no caps) any projects that are related to residential school and government funding day school projects, whatever is decided by these projected committees*

**12. Recognizing that all of the TRC's Calls to Action are important, which of the following areas do you feel are a top priority for change? (Select up to 3)**

**Answer Choices:**

**Responses:**

Education, Awareness, and Truth Telling	75.13%	148
Healing	73.10%	144
Accountability	60.91%	120
Policies, Regulations and Legislation	40.10%	79
Commemoration	12.69%	25
Research support	11.17%	22
	<b>Answered</b>	<b>197</b>
	<b>Skipped</b>	<b>27</b>

**13. Do you have any additional comments you would like to share?**

**Answered 80**  
**Skipped 144**


**Responses:**

- *Increased addictions and substance abuse healing programs for communities*
- *As the Survivors are growing older and with respect to their aging bodies, we also see their life experiences as valuable, therefore we must consider the respect we carry and look to accommodate their travel and accommodation*
- *How do we move beyond the tears? How do we heal? When gathering, the triggers are the stories. Create a forum that offers professional supports, speakers, and call for Survivors who have come through their experiences and thrived*
- *Make a process legally binding, rather than just recommendations. Also, give those affected five times the amount of compensation/award for their testimony. Make it mandatory in Canada for every government employee to wear a camera that can be viewed during working hours at any time. And make it mandatory if they don't work, to be investigated by a Indigenous-led mandated company to ensure accountability*
- *"Land Back" has to be more than a slogan. It should be the first item at every negotiation, regardless of the situation*
- *Every single answer in this survey is important and invaluable in urgency and for upcoming generations. It is time for change and accountability because for many history and trauma continues. Healing our sacred hoop is an empowering tool for wellness. Pidamayaye for inviting our family to this beautiful gathering*
- *More awareness/education/training on wellness versus healing, resiliency; funding and training needs to go to communities versus Resolution Health Support Program (RHSP) agencies for cultural support, emotional support, and mental health counselling. Survivors and their families know what is best for them and the RHSP is outdated, this program didn't work through the independent assessment process and hearings. The Resolution Health Support Workers and cultural supports were not allowed to provide mental health counselling, only referral to other supports.*
- *Continue to have gatherings on annual basis ... conferences, walks.*
- *Begin round dances in each community to begin healing. Have native organizations included in all closing of meeting.*
- *Some of those choices are difficult to make .., but at this time, its important to gather as much info as possible on our people and start to heal ourselves .. That day will come though.*
- *When I did the Independent Assessment Process (IAP), there was no admission from the Catholic church. Therefore, was never compensated for their harms done to me*
- *Also, finding out the names of the children who were buried and hidden is very crucial. Charge the Catholic church for all the harms done*
- *Our younger people need to know about our Treaties. It needs to be implemented more into our curriculums and so forth. If we want the TRC, then we need to have an honest voice*
- *Free counselling paid by the federal government for anyone wanting to resolve issues of the past*
- *I've been through the educational system here in Winnipeg with my hair being cut, not being able to talk or associate with other Aboriginal children, I had my hands strapped by a principle on many occasions with a leather strap after talking to my other siblings. Still don't know how to get healed from that experience at all. Nobody to help me in an incident investigation about that. My late father was also in a residential school but passed away before he could claim*
- *Start in our communities teaching our history. Strength is in knowledge, with healing and forgiveness and understanding our own pain and suffering. Then we can all be stewards of our history*

- *I believe our people have been shortchanged on compensation as always, handouts is all we get. The Holocaust Survivors receive pension till they pass. I find that to be a slap in the face. It outrages me knowing this*
- *More funds for Survivors and families who have suffered long-term trauma intergenerational cycles of abuse*
- *My top priorities for TRC implementation have to do with revitalizing our language and culture, not to make schools controlled by provincial and federal governments more polite while they continue the genocidal legacy in Canada, but to actively revive the language and culture. Get the education outside of schools and onto the land and in then lives and families of our people*
- *I might seem way out there in my answers, but hold multiple degrees, as well as a lot of political experience in all levels of FN governance and as a senior provincial analyst. Good luck, keep us all posted on the planning*
- *I hope this survey does not end up in the shelf but rather used to bring ACTION*
- *Focus on the homeless people lost to the streets of Wpg--all caused by long-term affects of residential school*
- *As a top priority, we need to revive our languages*
- *We have so many damage people through the intergenerational trauma you know. My son, for one, has been incarcerated. And of course, he's got addiction issues and you know, I know he has addiction issues and of course he can deny it and said he doesn't need treatment but deep down I know he does and he was in the hospital once and of course I can't get on treatment because he's the one that has to say he needs treatment. And it's such a terrible system*
- *There must be equal representation of all cultures in all areas affecting Indigenous people; health, businesses, education, government*
- *Coaches and trainers of any sports to be educated on truth and reconciliation and the harms of residential schools*
- *We need to move on and forgive. Most of the people alive today had nothing to do with any of this*
- *Push the provincial government to make September 30th a provincial holiday*
- *Create facilities with advisors to specifically provide individual supports to all First Nation communities in a safe and confidential environment*
- *Thank you for the opportunity to be a part of this survey. All questions in regard to Calls to Action for reconciliation are important as choosing the top priorities were somewhat difficult decisions, but we need a starting point*
- *Healing strategies for individuals, families, and communities across the board would help to alleviate the negative impacts. Meegwetch!*
- *That a permanent healing lodge be built to accommodate all Survivors and intergenerational to get healing from the impacts of residential school and its affects for the broken relationships, family life, and communities*
- *All this talk of healing distracts us from sovereignty, Treaty rights, and access to land use*
- *What will the final analysis of this survey be utilized for? Will there be a published document or used as a tool process*
- *My grandchildren attend schools and indicate there is a reluctance from other students to learn Indigenous culture and the Indian residential schools. There will be a lot of work ahead to educate awareness to respect and honour Indigenous culture*

- Generational trauma, lateral violence, alcohol and drug dependency must be addressed
- It is also important to know or bring awareness as to how many Calls to Action have been completed. I believe this is important in moving forward and what needs to be done to address actions
- Our languages, culture, and spirituality were taken away from our parents and grandparents who went to boarding school. Their children and grandchildren need to the resources to restore these things, our languages, culture, and spirituality, repair the intergenerational damage. We need to be made whole again
- It's time for our people to rise
- It would be good to do a survey at grassroots level along with a focus group with trained people from each First Nation to form a group to head a historical committee from which a lodge could carry this bundle in a traditional way. Part of healing comes out of our ceremony and not from colonized people that carry Christianity as the are rooted in the beliefs from the churches and walk assimilated
- Our Ojibway language speakers are forgotten and not utilized. The funding/supports in teaching our language is NOT important and is lacking. We need more support in the various languages as each community/territory has their own dialect in how they speak. OUR LANGUAGE CANNOT BE UNIVERSAL, otherwise, we will ALL lose the ORIGINAL language of where we were raised.....Megwetch!
- Residential schools rolled into CFS foster homes. Nothings stop! We need to dismantle! Rebuild! Rename! #auditcscanada
- My husband is a day school Survivor and he always talks about the beatings he got from nuns in school and says if he knew then what he knows now....it would have made a great difference in his life
- Healing comes from within, we need guidance how to dig it out. Counselling didn't help me
- Introduction of First Nations language in schools
- Thank you for your work on this difficult issue





**“ Finding out the names of the children who were buried and hidden is very crucial. Charge the Catholic Church for all of the harms done.**

**– Participant from Tootinaowaziibeeng Treaty Reserve**

**“ It is also important to know or bring awareness as to how many Calls to Action have been completed. I believe this is important in moving forward and what needs to be done to address actions.**

**– Participant from Sagkeeng Anicinabe First Nation**







## ABOUT THIS REPORT

In 2022, the Southern Chiefs' Organization (SCO) launched a *Survey for Southern First Nation Survivors and Intergenerational Survivors* to ask Survivors for feedback and direction based on the 94 Calls to Action from The Truth and Reconciliation Commission of Canada. In 2023, SCO reopened the survey and also held a focus group with Survivors to gather further input and direction.

The results from our survey and focus group will help SCO prioritize the path forward and advocate for accountability and action by governments and institutions.

*Chi-miigwetch, Pidamiye, and thank you to everyone who took the time to complete the survey and participate in the focus group. Your voice is respected and reflected in this report and call for change. Thank you to The Firelight Group for your expertise and dedication to this important project.*

**PHONE:** 204-946-1869  
**FAX:** 204-946-1871  
**TOLL FREE:** 1-866-876-9701  
receptionist@scoinc.mb.ca

**SCOINC.MB.CA**

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**ON-RESERVE HEAD OFFICE**  
Swan Lake First Nation  
195-300 Alpine Way  
Headingley, MB R4H 0E1

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Winnipeg, MB R3G 0R5

**BRANDON SUB-OFFICE**  
2B 136-11th Street  
Brandon, Manitoba R7A 4J4



**SCO**  
Southern Chiefs'  
Organization Inc.