

Spirit of the Island: Manitoulin's People
Stories of Indigenous-Settler Historical Dynamics

Ezhi-minidoowang Minis: Minidoo-wining Bemaadizijig Wiin E-zhi-kendaang
gaa-zhiwebizid nji Anishinaabewid-Gaa-bi-daajig gaa-bi-zhi-gijigdoowaad

English/Anishinaabemowin Translation - Closed Captioned Video: Gathering Two
'A Survivor's Story' - 'Gaa-bi-zhi-zhaabiwiid dbaajimowinim'



by Dr. Rhonda L. Paulsen
with Anishinaabemowin Translators Elder Shirley I. Williams-Pheasant and Isadore Toulouse



FIRST NATIONS UNIVERSITY, SASKATCHEWAN, CANADA





GATHERING TWO:

‘A Survivor’s Story’ ~ ‘Gaa-bi-zhi-zhaabiwiid dbaajimowinim’

by Elder Shirley I. Williams-Pheasant with Dr. Rhonda L. Paulsen

Cross-Curricular Subjects, established by Ontario’s Ministry of Education, are:

- | | |
|--|----------------------------------|
| - History (pre-confederation to the present) | - Politics and Citizenship |
| - Social Sciences and Humanities | - Native Studies |
| - Canadian and World Studies | - Philosophy and World Religions |
| - Interdisciplinary Studies | - Languages |

Contents	Heading time on video
The Residential School Experience	0:13
Identity	3:43
Reconciliation	5:12
Canada’s Truth and Reconciliation Commission Recommendations	7:57
Healing	9:53
Progressive Contact and Colonization – Author’s Notes	0:09
Residential School System and Indian Agents – Author’s Notes	6:52

Learning Outcomes – upon completion of this Gathering, learners will be able to...

1. Appreciate the importance of culturally relevant curriculum and school environment.
2. Evaluate the implications of the domination of oppressed peoples.
3. Demonstrate an openness to, and an acceptance of responsibility for, change and innovation.

GATHERING TWO: AUTHOR'S NOTES TRANSLATED

(Closed Captioning on Video)

The Residential School Experience

Binoojiinyag Gaanji-naanaagide'enmindowaa Kinoomaagegamig Zhi-kenjigewin

Shirley describes her introduction to St. Joseph's Residential School: "As we got near the school the bus stopped and the gates opened. I remember feeling kind of sick when the gates closed behind us. It was as if my heart shut down. I never knew why I became so unhappy."

Shirley di-zhindaan gaa-zhi-shki-nkweshkang iwi Gchi-twaa Zoozep Binoojiinyag Gaani-naanaagide'enmindowaa kinoomaage-gamig: "Besha ni-digoshnaang zhiwe kinoomaage-gamigoong gii-noongibizo bimoozhiwe-daabaan mii-dash gii-nsaakseg mchikan. Nminjimendaan gii-aakozi-zhiyaa'aanh pii-gii-gibaakoseg mchikan shkweyaang yaa'aang. Miigo dibishkoo nde'im gii-boontaased. Gaawii wiika ngii-kendiziin gaa-nji-maanaadendimaa."

When Shirley turned sixteen, through personal sacrifice her mother sent a store-bought dress to celebrate her coming of age. The nuns saw the dress as an attempt to make Shirley "look like a whore" because the dress had an open front that showed some of her neck. When Shirley defended her mother she was slapped and strapped by the nuns. Then she was made to stand facing one of the four 'punishment posts' in the middle of the building for three days with only bread and water for food. She and the other girls were forbidden to speak to each other during this time. At the break for Christmas that year Shirley sought her parents' permission to leave school and go to work, a possibility because of her age in relation to the residential school policies.

Pii Shirley gii-ni-mdaaswi-shi-ngodwaasi-biboongizid, maanda gashiwan gaa-zhi-mina-zhichiged gii-niindaawed gaa-giishpinaajigaadeg goodaas ji-maanaadendang wi-eni-piidizid. Giw

Aname-kweg gii-zhi-waabndaanaawaa iwi goodaas gigweji-zhiying “dibishkoo e-waaw-nishkaanh” zaam maanda goodaas niibina gii-nsaaksin niigaan zhinoomaagemgok doo-kaakineng. Pii dash Shirley gii-gweji-aagonetang gweji-naadimoowaad gashiwan gii-gbaskiingwegaazo miiniwaa gii-pshizhegaagwan niw Aname-kwen. Mii-dash miiniwaa gii-gaansmind ji-naasmigaabwid nikeyaa bezhig giw niwin ‘enji-dibasendimigoon mitigoong’ aabitoweying zhiwe gchi-aajkinganing nso-gwon eta-go pkwezhigan miiniwaa nbiish wiisiniwin gii-miijin. Wiin miiniwaa dash giw aanind kwezensag gaa-wii-maamda ji-ginoondiwaad iwi-pii. Iwi-pii gii-niibaanamaang Shirley gii-kwejimaang gitiziiman ji-bigidnind ji-maajaad zhiwe kinoomaage-gamigoong miiniwaa ji-o-nokiid, zaam ensa-biboongizid miiniwaa ezhi-biigaadeg dibaakoniegewin zhiwe Binoojiiyag enji-naanaagide’enmindowaa kinoomaage-gamigoong.



Identity

E-yaawying

Elder Williams-Pheasant speaks of her identity confusion during the time she was trying to merge into mainstream society after having spent years in the residential school system. She tried to cover her brown skin with makeup. She had no sense that she had a right to her own opinion and recalls responding almost ‘zombie-like’, without question, to directions that others gave her.

Getizig Williams-Pheasant dibaataan eyaawid zhi-gwii-ni-nendang wi-pii gii-gi-gweji biindiged zhaagonaashii-naadiziwining zaam minik gaa-yaad zhiwe Binoojiiyag gaanji-naanaagide’enmindowaa kinoomaage-gamigoong zhichiganing. Gii-gigweji kidoon enaandenig wii’yoom nakaazod wiiyoo tisigan. Gaawii gegoo gii-yaasiin di-nendimoowin njiken ji-dibendizod miiniwaa mjimendaan ji-nkwetang dibishkoo gonaa ‘e-minidooshiwid-jiibay dibishkoo’, gegoo kwedwesong, nikeyaa giw aanind gaa-miinaawaajin.



Reconciliation

Aanji-nsadowaabnjigewin

Elder Shirley I. Williams-Pheasant, as well as other survivors, have reclaimed wellness for themselves. There are many still on healing journeys who are heavily burdened with the legacy of the residential school system. The Aboriginal Healing Foundation was established to support their healing journeys, as summarized by Elder Williams-Pheasant:

Getizid Shirley I. Williams-Pheasant, gewii dash go aanand gaa-zhaabwijig, gii-aanji-daapinaanaawaa noojimoowin wiinwaa njiken. Geyaabi go niibina yaawag e-masaadamowaad maanda noojimoowin niibina gaa-mtaakshkaagwaad mji'ii maanda sa nji-binoojiinyag gaanji-naanaagide'enmindowaa kinoomaagegamig zhichigan. Maanda Anishinaabe Noojimowin Zhichigan gii-maajiikigaade ji-teg aasgaabwitaagewin pii-ni-maasaajigaadeg niijimoowin, maaba ezhi-maamowisidoon Getizid Williams-Pheasant.

The government and churches took the responsibility of somebody else's children to educate them for the purpose of assimilation, telling them "you are just Indians." Attending the residential school made me understand what "killing the Indian within the child" means.

Gchi-gimaanaang miiniwaa Aname-gamigoong gii-daapinaanaawaa ndizowin gwaya bekaanzid di-binoojiimowaan ji-kinoomoowaa'aad nji-sa ji-gweji-bkaan zhitowaa'aad wiindimoowaa'aad "Anishinaabek etago gdaawim." Gii-zhaayaan zhiwe Binoojiinyag gaanji-naanaagide'enmindowaa kinoomaagegamigoong gii-nsastamaa iwi "ji-nsigaazod maaba binoojiinh doo-anishinaabewin" ediming.



Canada's Truth and Reconciliation Commission Recommendations

Wiindimaagewin ge-ni-zhiwebak

Elder Shirley I. Williams-Pheasant attended interview sessions in Winnipeg, Calgary, Toronto, and the closing conference held in Ottawa, during which the final report was released.

Getizid Shirley I. Williams-Pheasant gii-zhaa gaa-nji-kiwedweng gegoo oodi Winnipeg, Calgary, Toronto, miiniwaa gaa-nji-gbaakoogaadegin maawnjidowin oodi Ottawa, wi-pii gaa-bigidnigaadeg iwi shkwaaj-dibaajimoo-mzinigan.

There were ninety-four recommendations in the report, which concluded that:

- there was a violation of Indigenous peoples' human rights, and
- the Indian Residential School system was an attempt at cultural genocide by the government and the church.

Zhaangswi-mdina-shi-niiwin wiindimaagewin ge-ni-zhiwebak dibaajimoowinan gii-tenoon zhiwe dibaajimoo-mziniganing, gaa-zhi-shkwaaseg dash:

- mji-doodaagewin gii-temgwad nji-sa anishinaabeg bemaadizijig 'bimaadiziiwin ndizowin', miiniwaa
- binoojiiyag gaanji-naanaagide'enmindowaa kinoomaagegamigoon zhichigan gii-aawan ji-gaaziibiigaadeg Anishinaabe-aadizowin gonda san ji-gchi-gimaanaang miiniwaa aname-gamigoon.



Healing

Noojimoowin

The effects of residential school experiences are still prevalent in many Indigenous communities today, with loss of culture, hunting and fishing treaty rights, economics and housing, and of treaty promises for land. There remains trauma, addictions, and suicides in many communities. Shirley emphasizes:

Maanda gaa-zhiwebak zhinda Binoojiinyag gaanji-naanaagide'enmindowaa kinoomaage-gamigoong zhiwebiziiwinan geyaabi go tenoon mooshkin niibina Anishinaabek ezhi-ngodoodenaawziwaad nongo, ezhi-oniseg maanda naadizowin, giuwsewin miiniwaa giigoonkewin gchi-kwiinwin ndizowin, ezhi-maajiishkaang miiniwaa endaang miiniwaa gchi-kwiinwinan gaa-debwenjigaadegin akiin. Geyaabi go digo mji'ii, mji-zhichigewinan, miiniwaa nsidzowin nooj ngoji-enji-ngodoodenaawzing, Shirley gwekwen-daaajimod:

- *We cannot just “heal and get over it”. It takes a long time to deal with these things and to put oneself in a place to be responsive to reconciliation.*
Gaawii maamda etago ji “Noojimoyaang mii dash ji-nenjigaadeg gaa-zhiwebak”. Gbeyng njitaamgwadoon nindan ji-miikigaadegin miiniwaa ji-sidzong ngoji ji-gweji mookseg Aanji-nsadowaabnjigewin.

These are ways to restore what the Creator gave us.

Mii-maanda nikeyaa ge-zhi-aanji-aabiziitooying Ge-zhe-minidoo gaa-miingoying.

Reconciliation is to undo the damages inflicted against us
Ji aanji naakgozijigewin ge-zhi-aanji- aawan ji-aanji-aabskobidooying gegoo
gaa-zhi-binaajigooying

and restore pride in who we are,
miiniwaa dash ji-aanji-toowing mooshkin mina-maadiziwin giinwi yaawiying,

especially in our language and culture.
memdigen go gdi-nowewinaa miiniwaa naadiziwin.



Progressive Contact and Colonization

Mino-maajiishkaawin nkweshkodaading miiniwaa zhaaginaashiichigewin

The ideology of a right to conquer and dominate was ingrained in the worldview of the early colonists, who immediately *upon arrival to* (not ‘upon discovery of’) the North American continent, established a dominant and paternalistic relationship with Indigenous people. Justification for this dynamic was principally based on the doctrine of Terra Nullius, which in turn created a platform for concepts later articulated in the Manifest Destiny.

Maanda nendimoowin nji-sa gegoo ji-gweji-pkinaading miiniwaa ji-maazhiding gii-temgwad gonda di-nendimoowinwaang gaa-bi-ntimi-digoshjig, pii-gaa-bidigoshnowaad (gaawii go gii-mkamowaad maanda aki) monpii Anishinaabe-akiing gii-zhitoonaawaa wiinwaa niigaaziikidaagewinan miiniwaa gimaakidaagewinan ezhi-doodowaad monpii Anishinaaben. Maanda dinoo’oo nendimoowin gii-temgwad njisa maanda Terra Nullius ezhnikaadek, miidash gii-zhidchigaadek gegoo ge-nakaazong maanda.

Terra Nullius means the land belongs to no one, or, land that is not owned is free to be owned. The time of progressive contact refers to the 17th through 19th centuries when Euro-Western colonists came to the continent en masse and formostly oppressed and subjugated Indigenous societies. The colonists did not recognize the territories established since time immemorial by the hundreds of different Indigenous nations throughout North America, and also perceived Indigenous peoples as one group, which erases distinct identity.

Gchi-naakgonigewin maanda dash Terra Nullius edming gaawiin waya dibendiziin maanda aki, maage aki ngoji-debenjigaadesinok wenpash aawan ge-dibenjigaadek. Piidaash gii-digok maanda shki-digoshnawin (Gii-maadesk wi-pii gii-mdaaswi-shi-naanan-shi-ngodwaak miiniwaa mdaaswi-shi-ngodwaaswi-shi-ngodwaak nsabiboongak) gonda ewaabshkiijejig gaa-bi-

shki-digooshnajig gaawii gii-nsadowaabndaz'inaa'aa aki Anishinaabek kina-bebkaan gaa-zhi-dibendaagoziwaad monpii anishinaabe-akiing goya gaa-dibendizig.

The colonist's self-appointed superiority and ethnocentric ideology continued and built momentum during this period in history. The implementation of the residential school system clearly demonstrates that the colonists of that era had targeted the educational system as the primary means by which they would try and remove Indigeneity from Indigenous people, or as Elder Williams-Pheasant learned through her residential school experience, the church and government together were “killing the Indian within the child.”

Giw-e-waapshkiiwejigegig gii-ni naamdizowag ooshime wii-ni-baashji-gimaakaadang maadizowin miiniwaa ezhi-waabnjigaadeg bi-maadiziwinwaa nendamowin gii-ni aabijise miiniwaa go gii-ni-naakonigaade zhisewin aw pii gii-ni zhiwebak. Iw gii-ni-zhitoowaad Anishinaaabe-binoojiinyan waa-ni-naanaagi'de'enjigaazwaad kinoomaage-gamigoon zhichiganan weweni (nsosdwaa-waabnjigaadeg) zhinoomaagemgad giw sa e-waapshkiiwejigegig nongo maanda pii aawaang gii-njida gii-ni-go gii-ni- zhoonoowaan kinoomaagewin zhichigan maanda memoonji aawaang gchi-gegoo nokaaziwin wii-ni-gijitoowaad miiniwaa ji moowaad Anishinaabewin giw sa eno-nishinaabewijig, maage aw Getizid Williams-Pheasant gaa-ni zhi-kendang Anishinaabe-binoojiinyag gaa-nji naagide'enmidwaa gaa-zhiwebiziwaad, aname-gamig miiniwaa gchi-gimaawin ezhi-niizhwaad “gii-nsaawaan Anishinaaben biinji binoojiinying.”



Residential School System and Indian Agents

Gaa-nji naagide'enmidwaa Anishinaabe binoojiinwag zhichigan miiniwaa

Anishinaabe E-naasaabkowaajin gimaawin

By 1885 it became compulsory for Indigenous children to attend residential schools and it became entrenched in law that if the children were not surrendered to the Indian Agent the parents could be sent to jail. The role of the non-Indigenous Indian Agent in this context was to act on behalf of the government, remove children from their communities, and take them to the residential schools. Some families were split, meaning that one or more of the children were taken while one or more remained at home. In this situation, these parents would hesitate to protest the Indian Agent because if they were sent to jail, no one would be there to care for the children remaining at home.

Miidash pii 1885 gii-teg naakgonidegewin aabidek Kina Anishinaabesag ji-sindwaa oodi endaang kinoomaagegamigoong miiniwaa gii-ni-aawan gchi-naakgonigewin aabideg binoojiinyag giishpin miinaasigwaadwaa nindan anishinaaben Enkiitowaad gonda egitiziimjig da-maajijgaaziwag gibaakodiigamigoong. Maaba dash gaa-nankiid Anishinaabe enkiitowaad wiin giiaan gishkiwesiwin dibishkoo gchi-gimaawid, ji-bi-daapinaad binoojiinyin wiinwaa enjibaawad, dash ji-maajiinad oodi-kinoomaagegamigoong. Aanand engodweyaangizjig gii-bkesewag, edming maanda bezhig maage ooshme go binoojiinyag gii-bi-daabinaawag bekish bezhig maage geyaabi aanand bekaa gii-yaawag endaang. Maanda dash gizhiwebak, gonda egitiziimjig gaawin maamda gegoo ji-aagonetamoowaad maaba sa nji anishinaaben enkiitowaad zaam gii-o-gibaakogaaaziwaag giishpin gaawii goya gii-yaa-sii waa-ginowendimaad nindan binoojiinyin endaang.

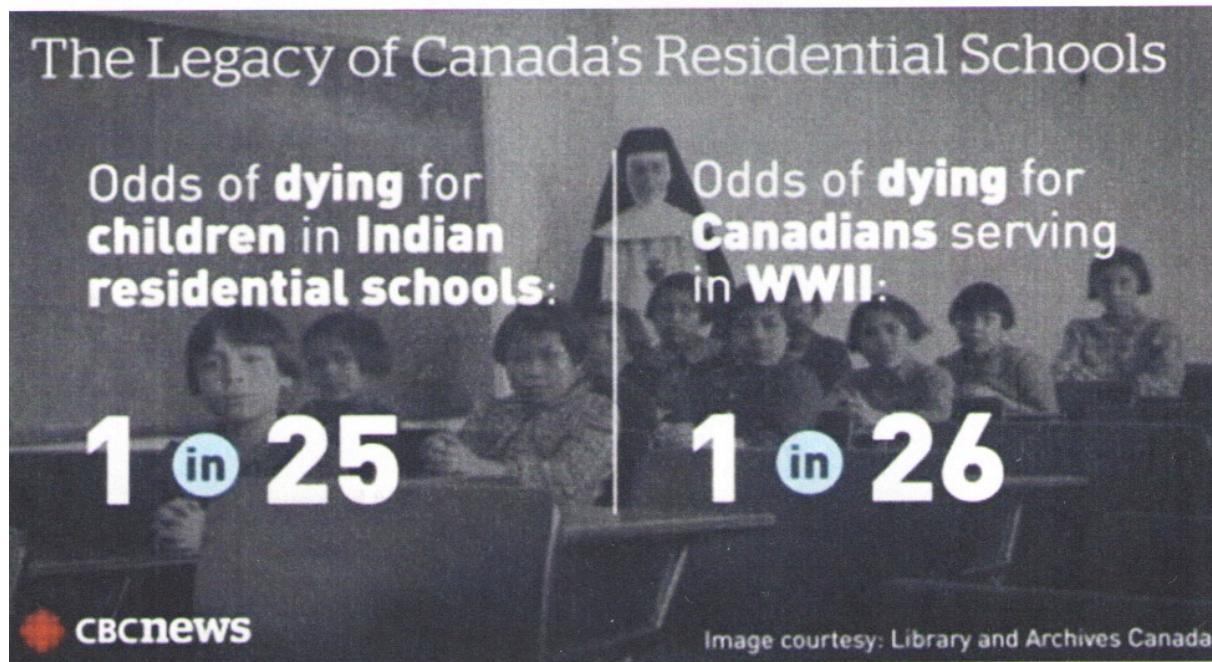
Evidence of presumptions of a superior race and ethnocentric ideologies lie in the early journals of Rev. Thompson Ferrier of the Methodist Church, who in 1906 stipulated: i) “As fast as *our* Indian is capable of taking care of himself, it is our duty to set him on his feet and sever forever the ties that bind him to his tribe” (*italics added*); ii) “The preparation of Indian youth for the duties, privileges and responsibilities of citizenship is the purpose of the Government plan for education”; and, iii) “The [educational] foundation must be the development of character – learning is a secondary consideration” (1906: 1-15).

Maaba dash kina gegoo e-gigweji dibendang gii-miindizo gishkiweziwin miiniwaa nendimoowin oodi gaa-zhibiigaadek ntam gii-ni-zhiwebad wi-pii mewzha. Zhinoogemgwad go nongo nindan giinishkiwinan maaba Mekedekoniye Rev. Thompson Ferrier oodi Methodist Ananmegamig wi-pii 1906 gaa-kidad: “Minik weweb maaba gdoo-anishinaabem naa gezhi-gishkitood ji-mindizod, mii-aabidek giinwi ji ninoomeng waani-zhaad miiniwaa ji-bgidnang gaa-bi-nji-baad.” “E-zhi-zhiitaawind maaba anishinaabens waa-nankiid, waa-debnang miiniwaa waa-zhi-zhichiged wii-aawid weweni bemaadizid monpii maaba enendang gchi-gimaanaang kinoomaagewin”; miiniwaa, iii) “Maanda [Kinoomaagewin] ezhiwaabjigaadek aabideg ji-aawong maaba yaawid-ezhi-kendaasod aawan eko-niizhing nendimoowin” (1906: 1-15).

In 1904 Dr. Peter Bryce was appointed as Medical Inspector for residential schools by the Departments of the Interior and Indian Affairs. By 1907 Dr. Bryce had visited thirty-five schools and reported on formidable conditions such as sanitary concerns and tuberculosis, documenting that: “The appalling number of deaths among the younger children brings the Department within unpleasant nearness to the charge of manslaughter” (Advisory Board on Indian Education, 1907). As Scott later responded: “I can safely say that barely half of the children in our Indian schools survive to take advantage of the education we are offering them” (1910 to Indian Affairs Agent General in B.C.). The image below, *The Legacy of Canada’s Residential Schools* (Library and Archives Canada), draws a comparison between the odds of dying for children in residential schools with soldiers who served in World War II.

1904 Mashkikii-nini Pii’en Bryce gii-naakonigaazo wii-aawid Mashkikii-ndakenjigewin nji naanda anishinaabe-binoojiinyag enji naanaagide’enmindwaa kinoomaage-gamigoon ezhinikaadeg “Enkii-jig biinjeying miiniwaa Anishinaaben enaagidowenmaajin” wi pii 1907. Mashkikii-nini gii-paa-ndikendaanaan nsimdana-shi-naanan kinoomaage-gamigoon miiniwaa gii-wiindimaage “epiichi-nchinaadak” ezhi-naagok sa wii-biinaagok baamenjigewin miiniwaa gchi-aakoziwin, gii-ni-zhibiiaang wi: “Niibino gindaaswin nbowin nji eshkiniiyig binoojiinyag biidoonaawaa maanda nokiwin zhiwe sa gaawiin gchi-gnaajiwesag beshaaminaagod ji dikonindwaa nji maada

wiinsagewin” (debendaagozijig egimaawijig Anishinaaben nji, 1907). Aw Scott gii-nkwetang: “Niin nda-kid ezhi-mina-naawseg gegaa go aapta binoojiinyag zhiw sa Anishinaabe-kinoomaage-gamigoon zhaabiwiwag wii-daapinaang memdigen nji kinoomaagewin niiniwi e-miinindwaa giw”. Maaba mzinchigan niisaying, Maanda ezhi-nsadowaabnjigaadeg Canada Binoojiiyag gaa-nji-gowendimindowaa kinoomaagegamigoon (Mzinigan-gamig miiniwaa enji-gnowenjigaadeg gegoo Canada), mzinbiiyan ezhi-naanaasab awang betweying gnomaaji-nbowaad binoojiiyag zhiwe enji-gnowenmindowaa kinoomaagegamigoong bekish zhimaagonishag goo-wiijiyejig pii-gii-miigaading eko-niizhing.





The textbook set is written in response to
Canada's Truth and Reconciliation Commission's 'Calls to Action'
with support from the Ministry of Education, Ontario
and is a recipient of Trent University's Symons Award for research and writing.

This resource was made possible with funding and support through the
National Centre for Collaboration in Indigenous Education (nccie.ca)
and First Nations University, Saskatchewan, Canada.

There will be no reproduction of this resource, in part or whole.
Doing so is in direct conflict with copyright law.

Copyright 2020

Published by Pallas Educational Consulting - Ontario, Canada

TO ORDER PLEASE VISIT: www.pallasedu.com

Textbook:

English: ISBN 978-0-9938026-2-1

French: ISBN 978-0-9938026-4-5

English and Anishinaabemowin: ISBN 978-0-9938026-6-9

Instructor's Guidebook:

English: ISBN 978-0-9938026-3-8

French: ISBN 978-0-9938026-5-2

Author, graphic design, and layout: Dr. Rhonda L. Paulsen (Hrs. B.A., M.A., Ed.D)

Content consultant: Elder Shirley I. Williams-Pheasant (B.A., M.A.)

Proofreaders: Dr. Linda Skilton (Ph.D) and Julie Vanderwal (Hrs. B.A., B.Ed)

Cover canoe photo: Elizabeth J. Thippawong

Gathering banner: *Walking in birches*, oil on canvas, Laura L. Thippawong

Printed by: Marketing Ink, Peterborough, ON

Videographer: Evan Brockest

Closed Captioning: GrassRootsDesign