

Given the range of subjects contemplated by our terms of reference, it was not possible for the Royal Commission to perform these social and investigative functions to the extent necessary to do justice to those harmed by the effect of Canada's residential school system. We hope that this chapter of our report opens a door on a part of Canadian history that has remained firmly closed for too long. In our view, however, much more public scrutiny and investigation are needed. A public inquiry into Canada's residential school system would be an indispensable first step toward a new relationship of faith and mutual confidence.

## Recommendations

The Commission recommends that

### 1.10.1

Under Part I of the Public Inquiries Act, the government of Canada establish a public inquiry instructed to

- (a) investigate and document the origins and effects of residential school policies and practices respecting all Aboriginal peoples, with particular attention to the nature and extent of effects on subsequent generations of individuals and families, and on communities and Aboriginal societies;
- (b) conduct public hearings across the country with sufficient funding to enable the testimony of affected persons to be heard;
- (c) commission research and analysis of the breadth of the effects of these policies and practices;
- (d) investigate the record of residential schools with a view to the identification of abuse and what action, if any, is considered appropriate; and
- (e) recommend remedial action by governments and the responsible churches deemed necessary by the inquiry to relieve conditions created by the residential school experience, including as appropriate,
  - apologies by those responsible;
  - compensation of communities to design and administer programs that help the healing process and rebuild their community life; and
  - funding for treatment of affected individuals and their families.

### 1.10.2

A majority of commissioners appointed to this public inquiry be Aboriginal.

### 1.10.3

The government of Canada fund establishment of a national repository of records and video collections related to residential schools, co-ordinated with planning of the recommended Aboriginal Peoples' International University (see Volume 3, Chapter 5) and its electronic clearinghouse, to

- facilitate access to documentation and electronic exchange of research on residential schools;
- provide financial assistance for the collection of testimony and continuing research;
- work with educators in the design of Aboriginal curriculum that explains the history and effects of residential schools; and
- conduct public education programs on the history and effects of residential schools and remedies applied to relieve their negative effects.

## Notes

1. This chapter is based on extensive original research conducted for the Royal Commission by John Milloy of Trent University. Research on the school system was conducted in a number of archives: the National Archives of Canada in Ottawa, the Presbyterian, Anglican and United church archives in Toronto, and the Deschatelets Archives of the Oblates of Mary Immaculate in Ottawa. These represent the most significant public documentary collections for the history of the school system. There are, however, other records in regional, provincial and diocesan archives throughout Canada.

Research was also conducted at the Department of Indian Affairs and Northern Development on approximately 6,000 residential school files that are still held by the department. The Royal Commission secured access to this documentation only after protracted and difficult negotiations; these were eventually successful, but they seriously delayed completion of the project. Only one member of the research team was allowed to review the material and then only after signing an agreement setting out a detailed research protocol and obtaining an 'enhanced reliability' security clearance.

Information that fell, in the department's determination, within the bounds of solicitor/client privilege or confidences of the Queen's Privy Council for Canada within the last 20 years was not made available. All other files, including those carrying access restrictions ('Confidential' or 'Protected', for example) were to be made available. Most critically, access to the departmental collection was granted under the provisions of the Privacy Act, which stipulates that no disclosure of personal information, in the meaning of the act, can be made in a form that could reasonably be expected to identify the individual to whom it relates. The foregoing text and footnotes and these notes were written to comply with that stipulation.

The following abbreviations are used in the notes:

- INAC - files (stored at the headquarters of the Department of Indian Affairs and Northern Development in Hull, Quebec) that come under the Privacy Act restrictions
- NAC - National Archives of Canada
- MG - Manuscript Group
- RG - Record Group
- RG10 - Indian Affairs records (held by the National Archives)
- RG85 - Northern Affairs records (held by the National Archives)
- MR - Microfilm Reel

2. For a review of Canadian policy, see John L. Tobias, "Protection, Civilization, Assimilation: An Outline History of Canada's Indian Policy", in *As Long as the Sun Shines and Water Flows*, ed. Ian A.L. Getty and Antoine S. Lussier (Vancouver: University of British Columbia Press, 1983); J.R. Miller, *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*, revised edition (Toronto: University of Toronto Press, 1989); and Olive P. Dickason, *Canada's First Nations: A History of Founding Peoples* (Toronto: McClelland & Stewart Inc., 1992).
3. Annual Report of the Department of Indian Affairs for the Year Ended 31 March 1911 [cited hereafter as Annual Report], p. 273. For details of Scott's career, see E. Brian Titley, *A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada* (Vancouver: University of British Columbia Press, 1986).
4. National Archives of Canada (NAC), Record Group 10 (RG10), volume 6039, file 160-1, MR C 8152, F. Oliver to Joint Church Delegation, 21 March 1908.
5. NAC RG10, volume 3674, file 11422, MR C 10118, To Sir John A. Macdonald from the Archbishop of Quebec, February 1883, and volume 3647, file 8128, MR C 10113, To the Superintendent General of Indian Affairs from A. Sutherland, 30 July 1883.
6. NAC MG 26A, Sir John A. Macdonald Papers, volume 91, "Report on Industrial Schools for Indians and Half-Breeds" [The Davin Report], 14 March 1879, pp. 35428-45. See C.B. Koester, Mr. Davin, M.P., *A Biography of Nicholas Flood Davin* (Saskatoon: Western Producer Prairie Books, 1980) for biographical information.

7. Annual Report 1890, p. xii.
8. NAC RG10, volume 6040, file 160-2, part 4, MR C 8153, T. Ferrier, Report of the Alberta Indian Commission of the Methodist Church (1911).
9. INAC file 1/25-1, volume 15, To Sir John A. Macdonald from L. Vankoughnet, 26 August 1887.
10. N. Sheehan, "Education, Society and the Curriculum in Alberta 1905-1980: An Overview", and E. Brian Titley, "Indian Industrial Schools in Western Canada", in *Essays in Canadian Educational History*, ed. N. Sheehan, J.D. Wilson and D.C. Jones (Calgary: Detselig, 1986). Also R.M. Connelly, "Missionaries and Indian Education", in *The Education of Indian Children in Canada*, ed. L.G.P. Waller (Toronto: The Ryerson Press, 1965); and David A. Nock, "The Social Effects of Missionary Education: A Victorian Case Study", in *Reading, Writing and Riches: Education and the Socio-economic Order in North America*, ed. Randle W. Nelson and David A. Nock (Kitchener: Between the Lines, 1978).
11. Annual Report 1911, p. 273.
12. NAC RG10, volume 3947, file 123764, MR C 10166, To the Superintendent General of Indian Affairs from Inspector J.A. Macrae, 7 December 1900.
13. George Manuel and Michael Posluns, *The Fourth World* (Don Mills: Collier-Macmillan Canada Ltd., 1974), p. 63.
14. Relatively few schools were established in Quebec, however, for reasons that are not entirely clear. It may have been because the major portion of the Aboriginal population that concerned the Catholic church was served by a day school system that had emerged in the southern part of the province before Confederation. Or it could have been because the Catholic church's missionary focus and energy were concentrated, in the nineteenth and early twentieth centuries, on the Canadian west and north-west, very much in competition with a similar advance of the Protestant churches into those regions. In those regions and in British Columbia, Catholic residential schools dominated.
15. From the outset the position taken on the education of Métis children in residential schools was rather ambiguous. The deputy superintendent general, J. Smart, noted in October 1899 (see NAC RG10, volume 3931, file 117377, MR C 10163, To the Secretary from D. Laird, 27 August 1900) that although he did not consider it appropriate "that the children of the Half-Breeds proper, of Manitoba and the Territories, should be admitted into Indian schools and be paid for by the Department...all children, even those of mixed blood, whether legitimate or not, who live upon an Indian Reserve and whose parents on either side live as Indians upon a Reserve, even if they are not annuitants, should be eligible for admission to the schools." There was, however, no hard and fast policy until the 1911 contract, clause 4(b) of which stated, "No Half-breed child shall be admitted to the said schools unless Indian children cannot be obtained to complete the number authorized [for any particular school]...in which event the Superintendent General may in his discretion permit the admission of any Half-breed child; but the Superintendent General will not pay any grant for any such Half-breed pupil...nor any part of the cost of its maintenance or education whatever." (Correspondence and Agreement relating to the Maintenance and Management of Indian Boarding Schools [Ottawa: Government Printing Bureau, 1911].) This policy was maintained throughout the rest of the history of the system.

