

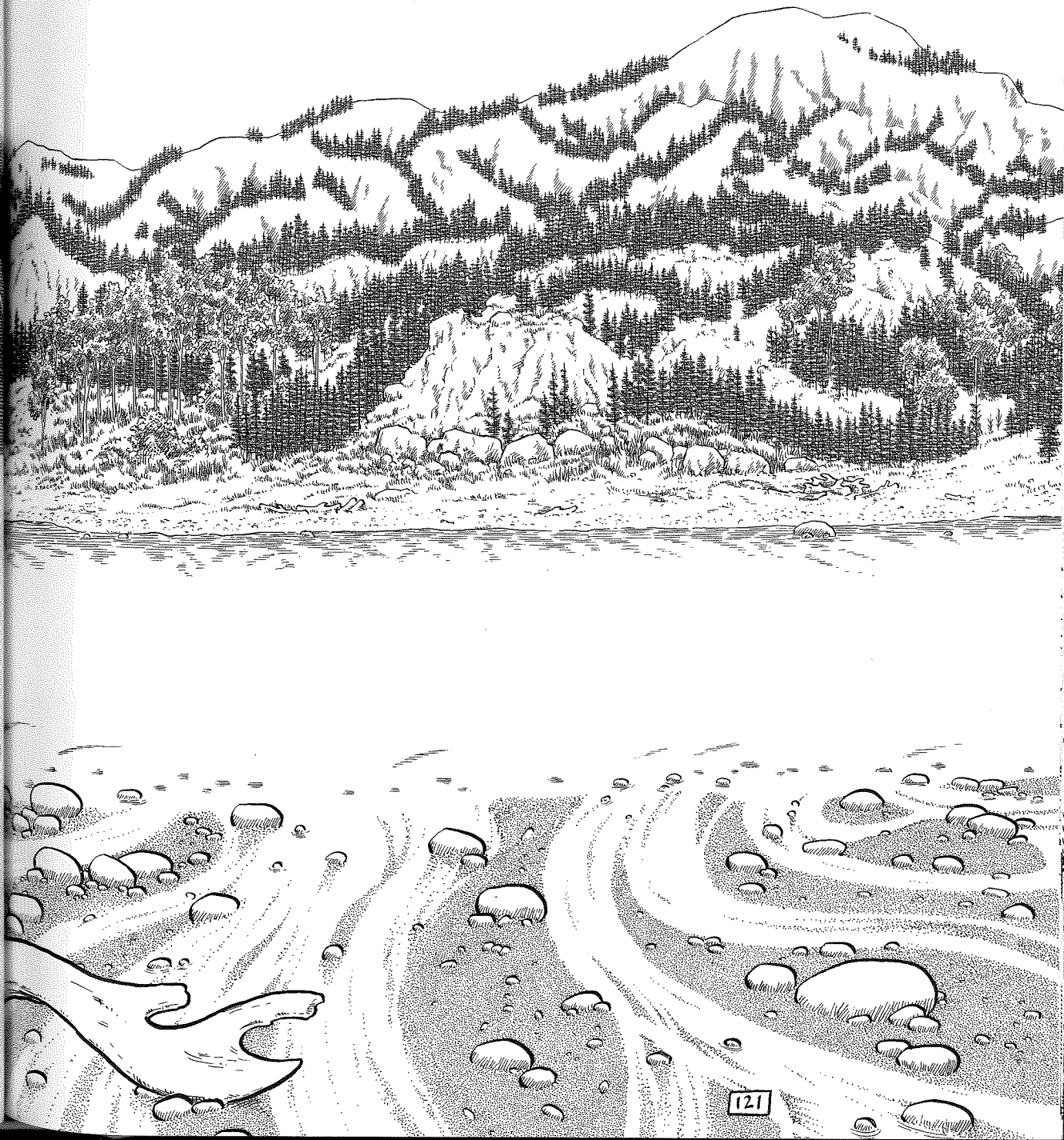


Dear Reader, something has been circling above these stories, in fact, haunting this entire project.

## A SAVAGE WHO CAN READ

Perhaps I should have mentioned it before.

All I have described thus far are its effects, but now we must look its way.



For if the question is,

Why do the indigenous people of the Northwest Territories seem adrift, unmoored from the culture that once anchored them?

the answer is not simply that a bush people were unprepared for a rapidly changing world.

Unmooring the indigenous people—in fact, erasing the essence of their indigeneity—was long Canada's official policy.

And for many of those who lived in the bush, that policy was heralded by the sound of aircraft engines.

"I was eight years old, and I don't know what led up to it..."

"All I know is my mom taking me down to the beach, and there were my two older brothers,

"and she was crying, which made it totally unusual because that doesn't happen."

I DIDN'T UNDERSTAND.

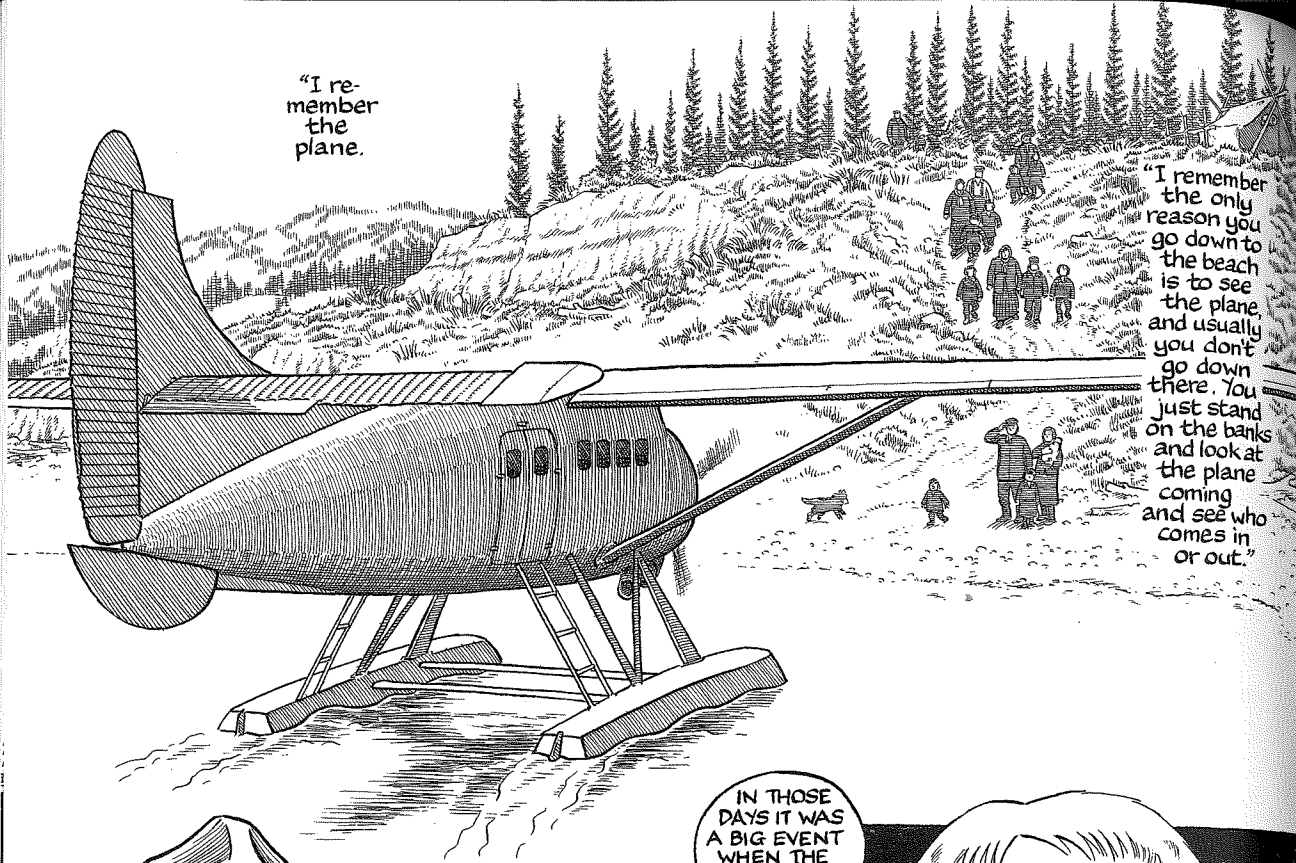
THEY MAY HAVE TOLD ME. THEY MAY HAVE SAID, 'YOU'RE GOING TO SCHOOL.'

I DON'T REMEMBER.

BUT I REMEMBER THE CRYING, AND I REMEMBER OTHER PARENTS CRYING.



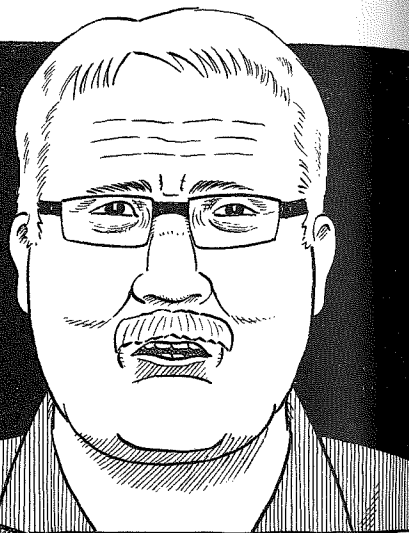
"I remember the plane."



"I remember the only reason you go down to the beach is to see the plane and usually you don't go down there. You just stand on the banks and look at the plane coming and see who comes in or out."

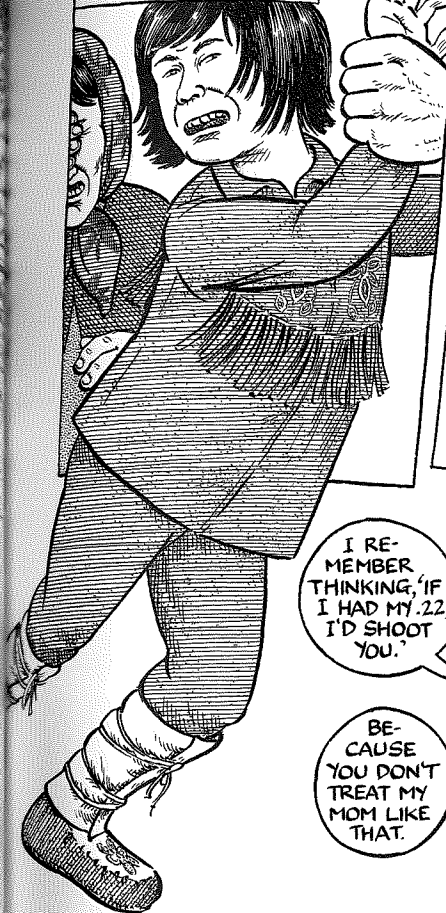
IN THOSE DAYS IT WAS A BIG EVENT WHEN THE PLANE CAME IN.

BUT I COULDN'T UNDERSTAND WHY WE WERE GOING DOWN THERE.



"I also knew something was up because I had my cleanest clothes on, which is unusual."

"I remember having to get on the plane. I didn't want to, and I fought it all the way..."



"And they gave us chocolate bars, and I remember giving my mom chocolate bars so that she wouldn't cry."



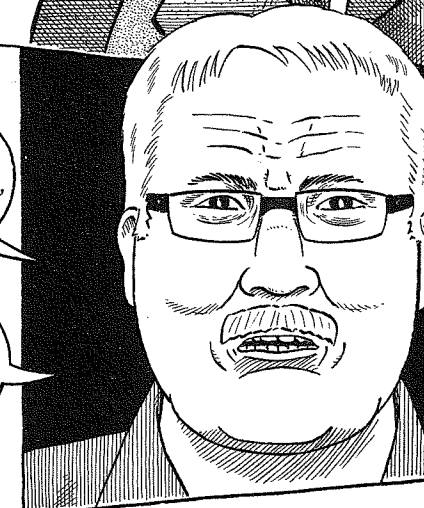
"And one of the guys took it from her and threw it back at me..."



I REMEMBER THINKING, 'IF I HAD MY .22, I'D SHOOT YOU.'

BECAUSE YOU DON'T TREAT MY MOM LIKE THAT.

AND I REMEMBER THE ANGER, AND IT WAS SO UNFAMILIAR.



"And also the fear, why were we getting on the plane?"



"That's what I remember the most about that first day."



"I often wondered what it was like for her to have four little ones and three of them taken away..."

"My dad didn't even come down."

"I don't think he could bear it."

The plane made stops in Norman Wells and Fort Good Hope, and we were jam-packed in there by the time we landed in Inuvik...

"I remember the very first thing [when] we got out of the plane was"

GET IN LINE!

AND THAT WAS THE START OF MANY LINES TO COME.

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In making treaties with indigenous peoples, the government promised education, and often this meant merely formalizing and facilitating the actions of evangelizing Roman Catholic and Protestant missionaries.

Whatever their religious component, church boarding schools could be used to break the bond that children had with their families and the land.

But let's let Sir John Macdonald, Canada's first prime minister, explain the idea:

...THE CHILD LIVES WITH ITS PARENTS, WHO ARE SAVAGES...

AND THOUGH HE MAY LEARN TO READ AND WRITE, HIS HABITS AND TRAINING AND MODE OF THOUGHT ARE INDIAN.

HE IS SIMPLY A SAVAGE WHO CAN READ AND WRITE...

INDIAN CHILDREN SHOULD BE WITHDRAWN AS MUCH AS POSSIBLE FROM THE PARENTAL INFLUENCE, AND THE ONLY WAY TO DO THAT WOULD BE TO PUT THEM IN CENTRAL TRAINING INDUSTRIAL SCHOOLS WHERE THEY WILL ACQUIRE THE HABITS AND MODES OF THOUGHT OF WHITE MEN.

The experience left her

COMPLETELY SHAKEN BY THE DEPTHS OF THE CAPABILITY OF HUMAN DEPRAVITY.

Marie Wilson, once a CBC journalist, was one of three commissioners on the Truth and Reconciliation Commission of Canada, which was mandated to gather testimony about the residential-school system in 2008 as part of an out-of-court settlement to a class-action lawsuit brought against the government by former students.

SCHOOLS WERE USED ESSENTIALLY AS A WEAPON FOR ASSIMILATION AND ACCULTURATION AND CHRISTIANIZATION-

and their intent was

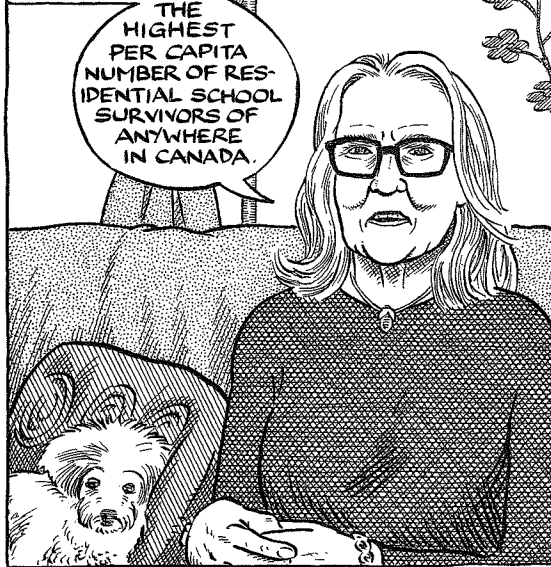
THE DIMINISHMENT OF EVERYTHING THAT THE CHILDREN... FELT THEY WERE AS INDIVIDUALS AND AS MEMBERS OF A COLLECTIVE.

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The residential-school period lasted 150 years, until the mid-1990s, she tells us, and the Northwest Territories has

THE HIGHEST PER CAPITA NUMBER OF RESIDENTIAL SCHOOL SURVIVORS OF ANYWHERE IN CANADA.



In some respects, she says, the schools served as a "sort of child welfare system."



Children who were considered orphaned—even if the father was still alive—or deemed too numerous for a family might be "rounded up" by a priest, an officer of the Royal Canadian Mounted Police, and/or an Indian agent.

With assimilation the ultimate goal, the government made residential school mandatory for aboriginal children in 1920.

I WANT TO GET RID OF THE INDIAN PROBLEM...

OUR OBJECTIVE IS TO CONTINUE UNTIL THERE IS NOT A SINGLE INDIAN IN CANADA THAT HAS NOT BEEN ABSORBED INTO THE BODY POLITIC...

Many children in remote areas avoided school, but Canada cast its net wider with aircraft and threatened parents if they did not surrender their children.

DUNCAN CAMPBELL SCOTT, DEPUTY SUPERINTENDENT OF CANADA'S DEPARTMENT OF INDIAN AFFAIRS

Margaret Jumbo was raised with 15 siblings in the bush near Trout Lake.

I WAS OVER THERE UNTIL I WAS ABOUT EIGHT YEARS OLD.

AND ONE DAY WE CAME INTO TOWN BY DOG TEAM.

IT TOOK US ABOUT MAYBE FOUR OR FIVE DAYS TO GET TO SIMPSON.



A group of men confronted her steppeparents when they got there.

"I heard my mother shouting at this big tall guy,

"and then," she said,

WE HAVE TO PUT YOU IN SCHOOL...

IF WE DON'T LEAVE YOU... THEY'RE GOING TO PUT YOUR DAD IN JAIL.

THEY'RE GOING TO TAKE ALL HIS TRAPS AND ALL THE THINGS THAT HE OWNS.

HIS GUNS, EVERYTHING.

"If they put me in school, where are we going, and where am I going to stay?"

"I don't know nobody, and I can't speak English.

"What am I gonna do?"



I CRIED AND SCREAMED MY LUNGS OUT.

...ALMOST HALF DRAGGED ME OVER THERE...

WHEN THEY WERE LEAVING, I WAS JUST TOTALLY INSANE,

LIKE A WILD ANIMAL THAT WAS CAGED IN A BOX.

I WOULDN'T LET ANYONE NEAR ME.

AND I CRIED AND CRIED.

WAY IN THE MIDDLE OF THE NIGHT I'D WAKE UP AND I CRIED

Margaret was now a student at Fort Simpson's Bompas Hall.





Valerie Conrad lives in Yellowknife on the same property that belonged to her Dene mother.

Her father was German. He died in an accident at the local Giant Mine, "and that pretty much changed everything."

I OFTEN WONDERED, HAD HE SURVIVED, WOULD WE HAVE BEEN SENT TO RESIDENTIAL SCHOOL? BECAUSE WHITE PEOPLE HAVE A LOT OF POWER...

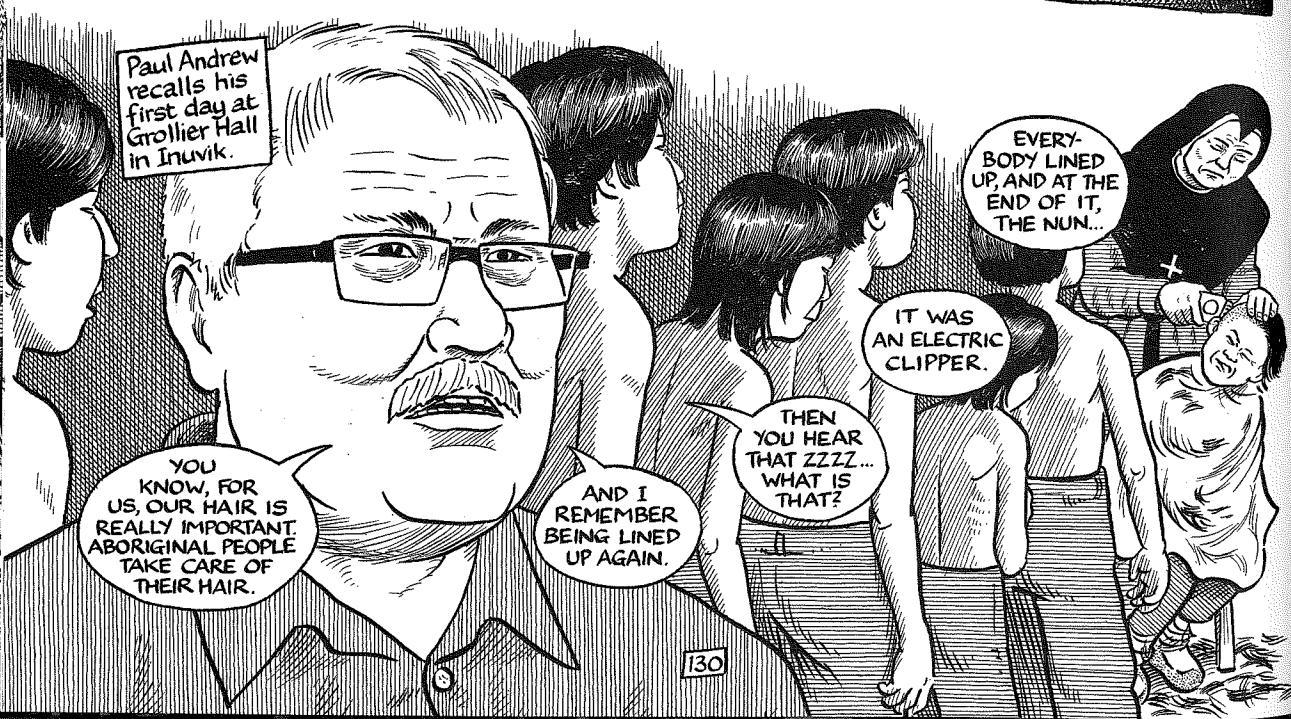
I REALLY PERSONALLY THINK THAT THERE'S A GOOD CHANCE WE WOULDN'T HAVE GONE.

Although she had already completed first grade at a school a short walk from her home, she was sent to residential school in 1970.

"I was excited because it was going to be my first time on an airplane, and I'd never gone on a trip before..."

"But, of course I was only six years old, my brother was five, and my sister was seven..."

"I didn't know the consequences, and I didn't know my life as it was was over."



Paul Andrew recalls his first day at Grolier Hall in Inuvik.

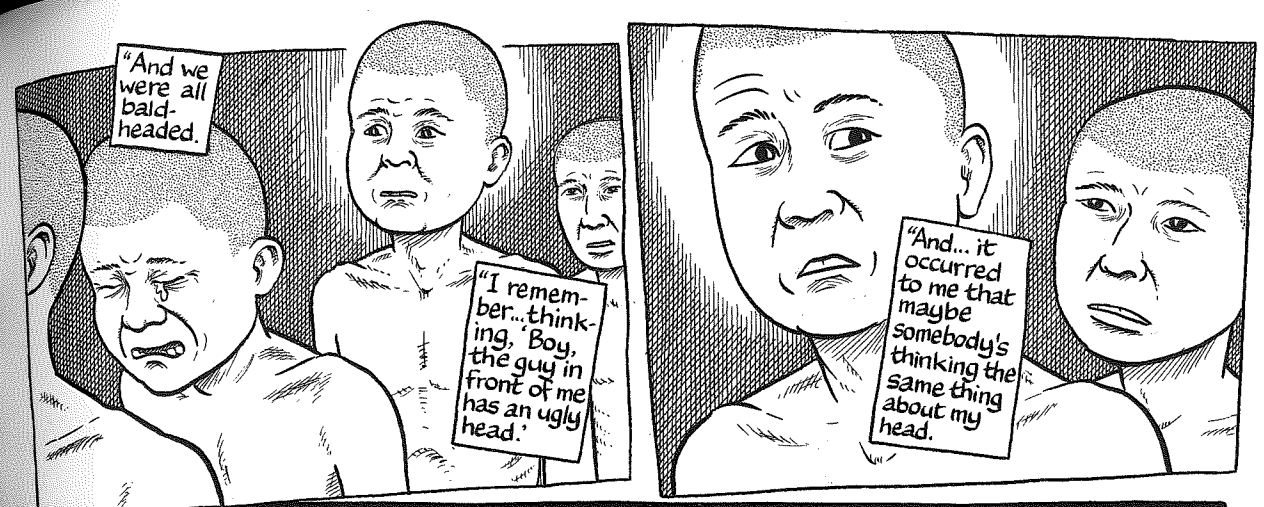
YOU KNOW, FOR US, OUR HAIR IS REALLY IMPORTANT. ABORIGINAL PEOPLE TAKE CARE OF THEIR HAIR.

AND I REMEMBER BEING LINED UP AGAIN.

THEN YOU HEAR THAT ZZZZ... WHAT IS THAT?

IT WAS AN ELECTRIC CLIPPER.

EVERYBODY LINED UP, AND AT THE END OF IT, THE NUN...



"And we were all bald-headed."

"I remember... thinking, 'Boy, the guy in front of me has an ugly head.'"

"And... it occurred to me that maybe somebody's thinking the same thing about my head."



"The other thing I remember was the first night... the crying."

"Because a lot of us were around seven, eight, six."

"We were all put in a big dorm."



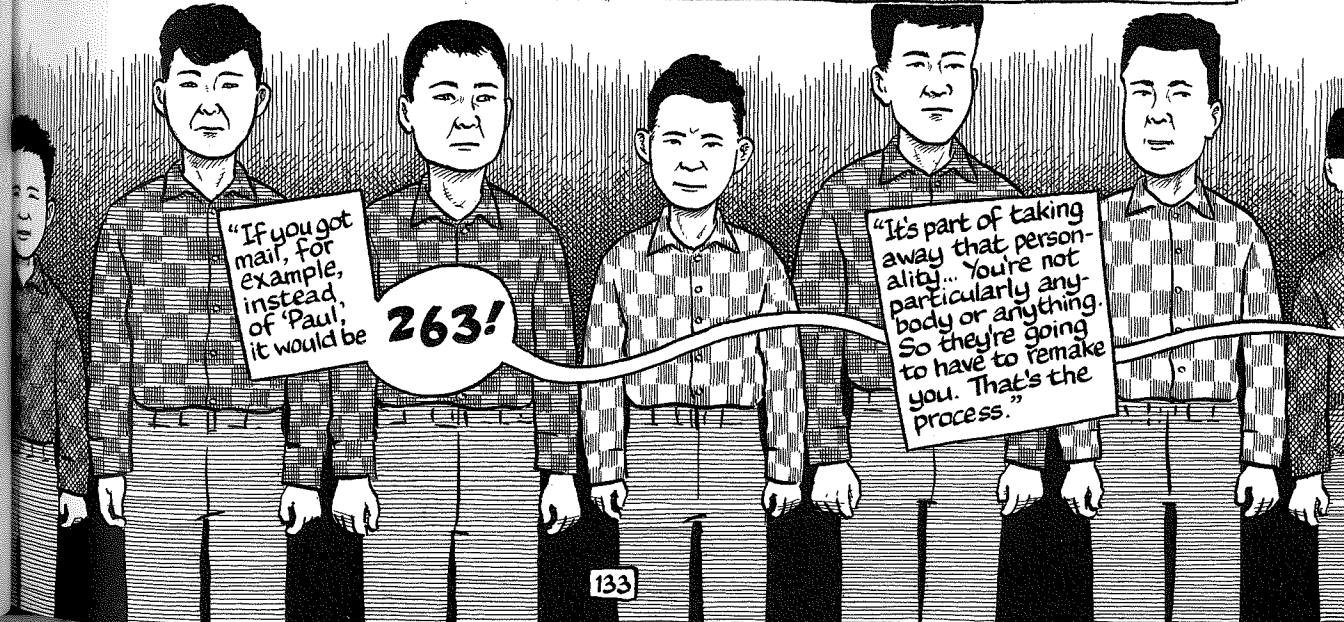
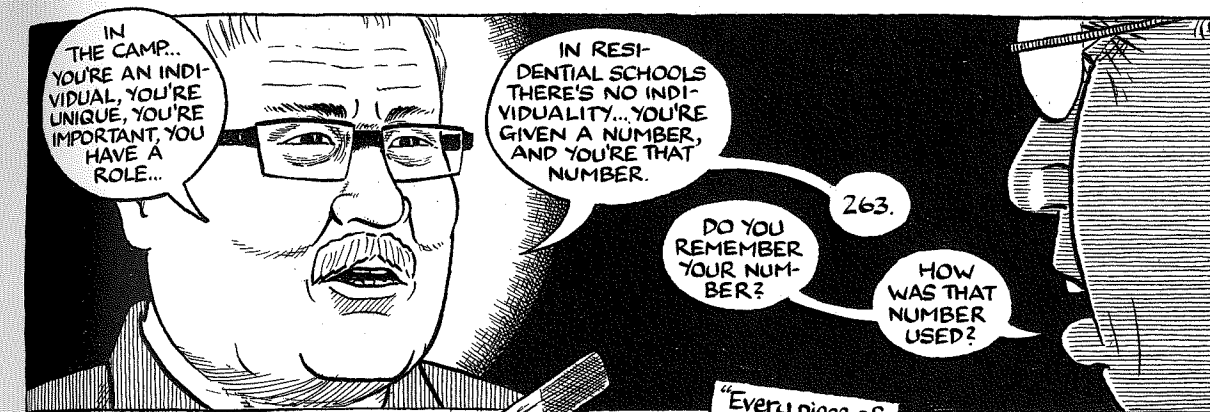
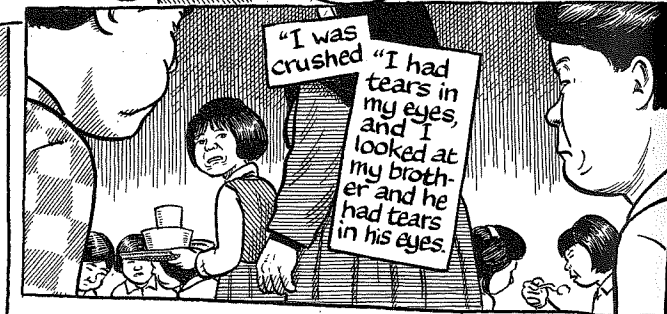
"I had two brothers that were with me... the oldest was with the senior boys... and we never saw him."

"And there were... some girls from Tulit'a there, but of course you're not allowed to see the girls, let alone talk to them, in those days."





"The first time I went into the cafeteria — it was the biggest room I'd ever seen..."









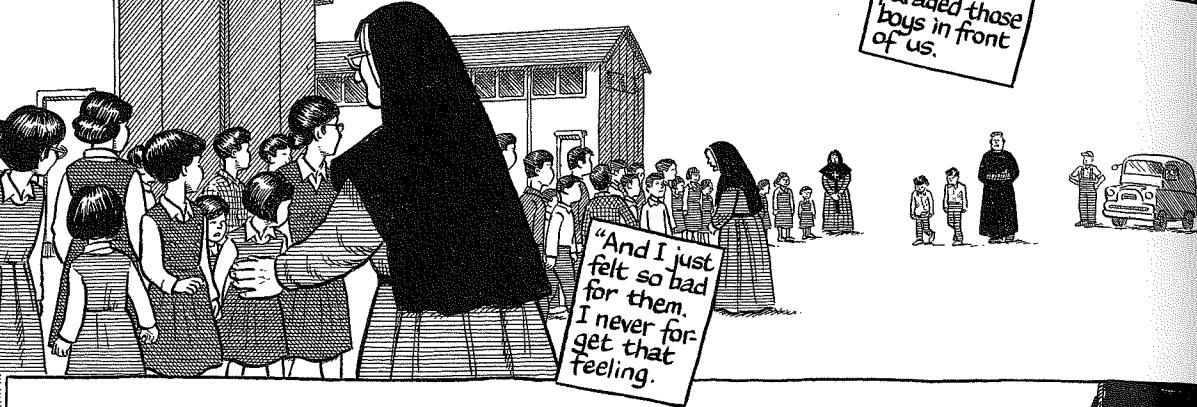


ONE TIME THESE BOYS TOOK OFF. THEY RAN AWAY.

BUT FORT SIMPSON IS AN ISLAND SO YOU'RE NOT GOING TO GET TOO FAR.

AND SO THEY [CAME] BACK.

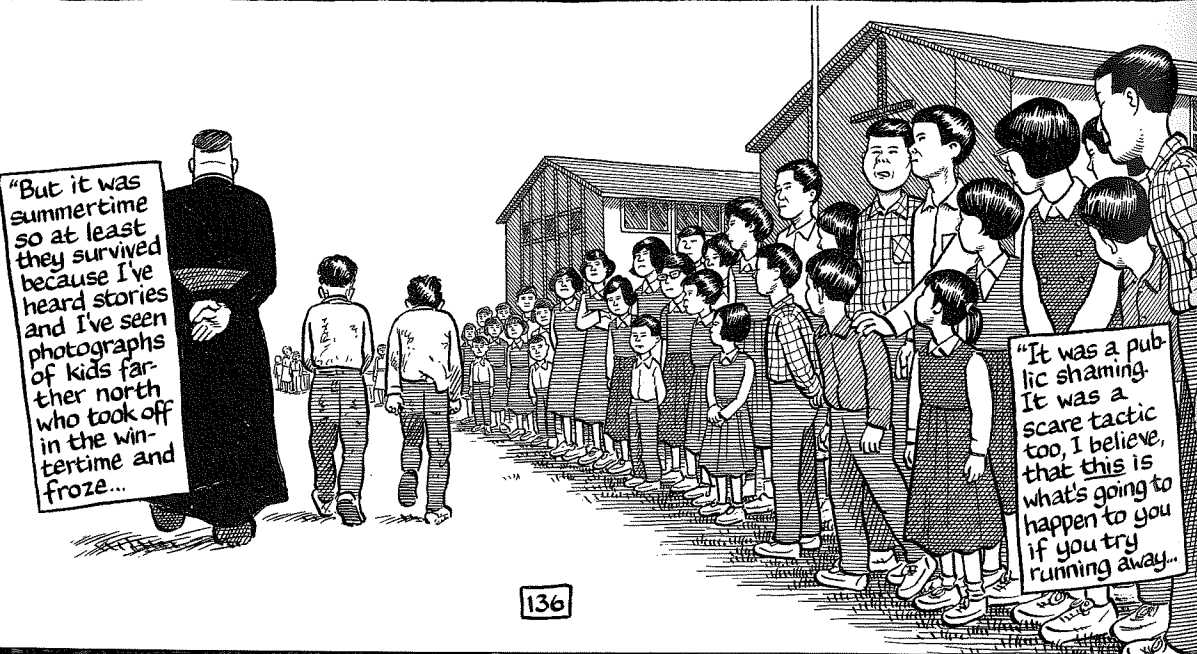
"I remember we were all outside and they just paraded those boys in front of us."



"And I just felt so bad for them. I never forget that feeling."



"These are just kids, you know. I don't even know if they were ten years old or what."



"But it was summertime so at least they survived because I've heard stories and I've seen photographs of kids farther north who took off in the wintertime and froze..."

"It was a public shaming. It was a scare tactic too, I believe, that this is what's going to happen to you if you try running away..."



"Fortunately my mother... had the money to buy a plane ticket for us to come home at Christmastime, and we always came home at... summertime."

"I always felt bad for the kids who had to stay there for ten months of the year without a break..."

"They were from communities where the parents were out on the land trapping, and so it was more challenging to get their children out of the hostel."

"It was so much fun to be home because it was so free... It was our neighborhood. It was a big playground for us so we just did a lot of exploring, a lot of fun stuff, and [we were] back to eating the traditional food - caribou and fish."



IT WAS ALWAYS HARD TO GO BACK IN THE FALL TIME BECAUSE... IT WAS LIKE GOING BACK TO PRISON.

WOULD YOU TELL YOUR MOTHER?

NO, WE DIDN'T SAY ANYTHING...

ONCE WE WERE HOME WE NEVER EVER TALKED TO EVEN OUR FRIENDS ABOUT RESIDENTIAL SCHOOL.

IT WAS JUST A WHOLE SEPARATE PART OF OUR LIVES.



Back at Fort Simpson, Valerie "tried to live below the radar... I didn't want to stand out because for me it was about survival..."

"It's hard to study under those circumstances, especially when you're a child, you know."

"Because you never know when you're going to get a shot in the head or a ruler in the hands"

"Our supervisor there... was very strict. I remember she had an apartment on the same floor as where our dorms [were], and if she took a kid in there, you could hear the screaming."

"You dreaded having to go in there."

"Unfortunately, I did get in that room... more than once..."

"and I remember-I thought I'm not going to cry because I'm a very stubborn person."

"Then I realized if I don't cry, she's just going to keep on hitting me."

"So I started crying because I wanted it to be over."

"She would take your runner off and just friggin' wait on you."

I REMEMBER THE PHYSICAL PUNISHMENTS...

IT SEEMS LIKE IT HAPPENED ALL THE TIME.

I WOULD SEE KIDS GETTING SLAPPED AND HIT...

IT'S POSSIBLE THEY SPOKE THEIR LANGUAGE OR THEY DIDN'T DO THEIR CHORES...

"In my culture, in the Mountain Dene, if you did something wrong, they would sit you down and tell you why it was wrong... And they would explain the impact on the family."

"In residential school you got hit and you never know why you got hit..."

"...you're angry because you don't want to be there."

"You miss your family, you miss being out on the land, you miss everything about being Dene..."

"And then they hit you again..."

"It triples the anger."

"But you can't do anything..."

"So what happens is you begin to internalize..."

"And then pretty soon you begin to believe what they say."

"that you're not good enough."

"You're not good enough."

"That's why we got to remake you."

"Because you're not good enough."

...IT'S THAT EMOTIONAL, THAT SPIRITUAL, AND THAT MENTAL ABUSE THAT REALLY STICKS WITH YOU FOREVER AND EVER.





Some of the abuses were graver.

One man, apropos of nothing, tells us he was driving one night when—

suddenly,

something seemed to whoosh into him,

then whoosh out,

resuscitating a memory

of something that happened

to a little boy

on a stairwell.

He pulled over, he says, and cried for five hours.

He cried for himself,

and he cried for his cousin,

who had helped him through the ordeal,

but who also was traumatized

and later killed himself.

He wanted to drive, he tells us,

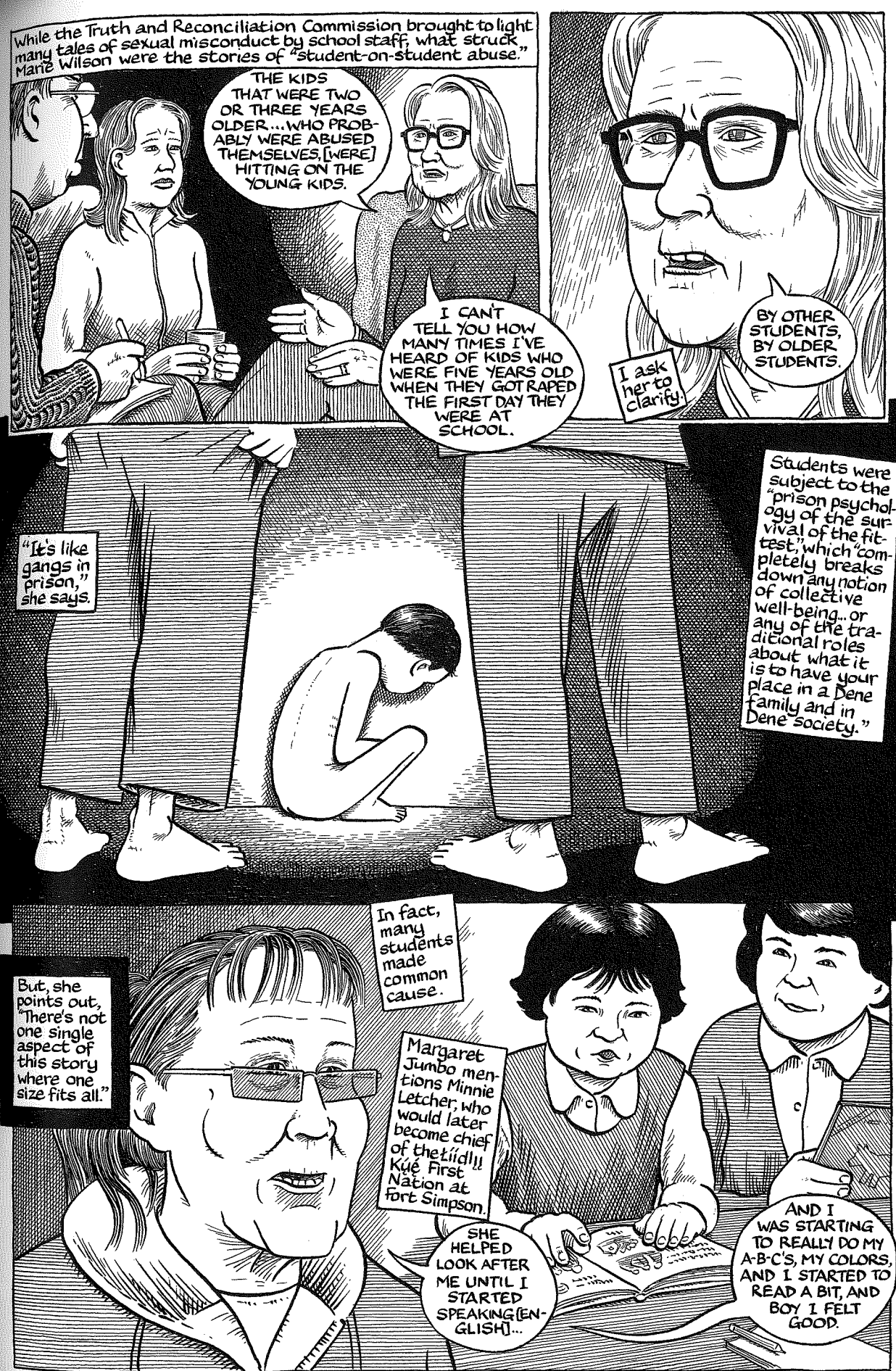
find that school superintendent,

grab him,

take him deep into the forest,

and tie him to a tree in a place where no one would ever find his bones.

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While the Truth and Reconciliation Commission brought to light many tales of sexual misconduct by school staff, what struck, Marie Wilson were the stories of "student-on-student abuse."

THE KIDS THAT WERE TWO OR THREE YEARS OLDER...WHO PROBABLY WERE ABUSED THEMSELVES, [WERE] HITTING ON THE YOUNG KIDS.

I CAN'T TELL YOU HOW MANY TIMES I'VE HEARD OF KIDS WHO WERE FIVE YEARS OLD WHEN THEY GOT RAPED THE FIRST DAY THEY WERE AT SCHOOL.

I ask her to clarify.

BY OTHER STUDENTS, BY OLDER STUDENTS.

Students were subject to the "prison psychology of the survival of the fittest," which completely breaks down any notion of collective well-being...or any of the traditional roles about what it is to have your place in a Dene family and in Dene society."

"It's like gangs in prison," she says.

In fact, many students made common cause.

But, she points out, "There's not one single aspect of this story where one size fits all."

Margaret Jumbo mentions Minnie Letcher, who would later become chief of the Iidlii Kue First Nation at Fort Simpson.

SHE HELPED LOOK AFTER ME UNTIL I STARTED SPEAKING (ENGLISH)...

AND I WAS STARTING TO REALLY DO MY A-B-C'S, MY COLORS, AND I STARTED TO READ A BIT, AND BOY I FELT GOOD.

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Valerie Conrad mentions a "really wonderful, wonderful" lay teacher who taught her how to read "really well."



...SHE JUST SAID, I'M SO PROUD OF YOU.



"And I just looked up at her, and it filled me with such good feelings."

Stephen Kakfwi endured sexual abuse at his first residential school but later was selected to attend Grandin College in Fort Smith by its director, Father Jean Pochat.



Father Pochat traveled the Mackenzie River Valley handpicking students

THAT STOOD OUT, THAT LOOKED LIKE THEY MIGHT BE GOOD CANDIDATES FOR PRIESTHOOD.



He was unusual, a Swiss priest who "was already learning the Tlicho language. He had learned how to run a dog team."

"So he made us feel like we were worth something, that our culture was worth something, our language was worth something, and that we had something to offer."

WE PICKED YOU BECAUSE WE BELIEVE IN YOU...

AT SOME POINT OR OTHER YOU WILL GO BACK TO YOUR COMMUNITY AND BE A LEADER...

STAND UP FOR WHO YOU ARE AND YOUR PEOPLE.

Grandin College was an anomaly among residential schools, and a large part of the first generation of the Dene political class\* passed through its doors.

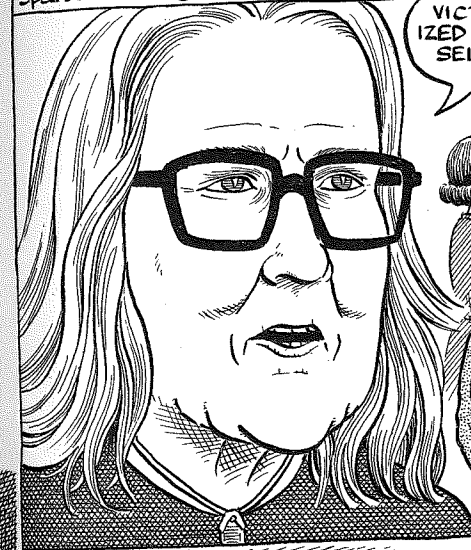


\*INCLUDING JIM ANTOINE



Most indigenous children, however, never encountered enlightened religious educators, but Marie Wilson, who is married to Stephen, spares a thought for the nuns who

FELT VICTIMIZED THEMSELVES.



Many of the Catholic orders that ran schools originated in Quebec, where large families were the norm, she says.



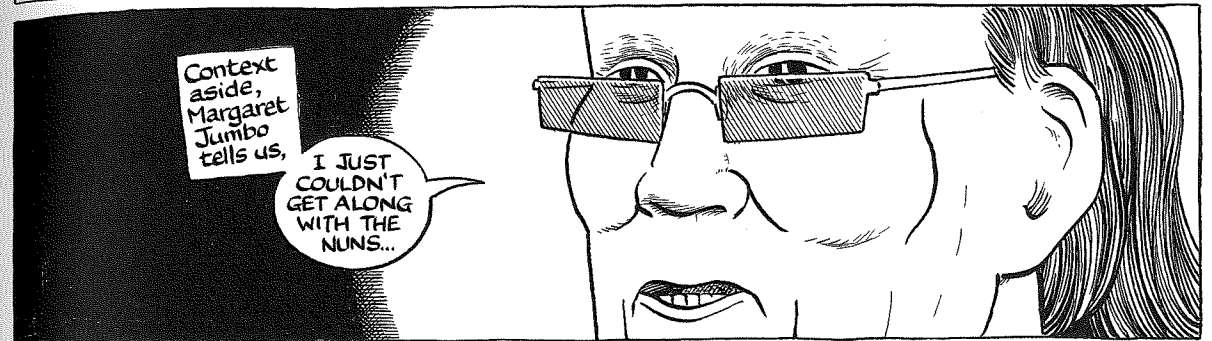
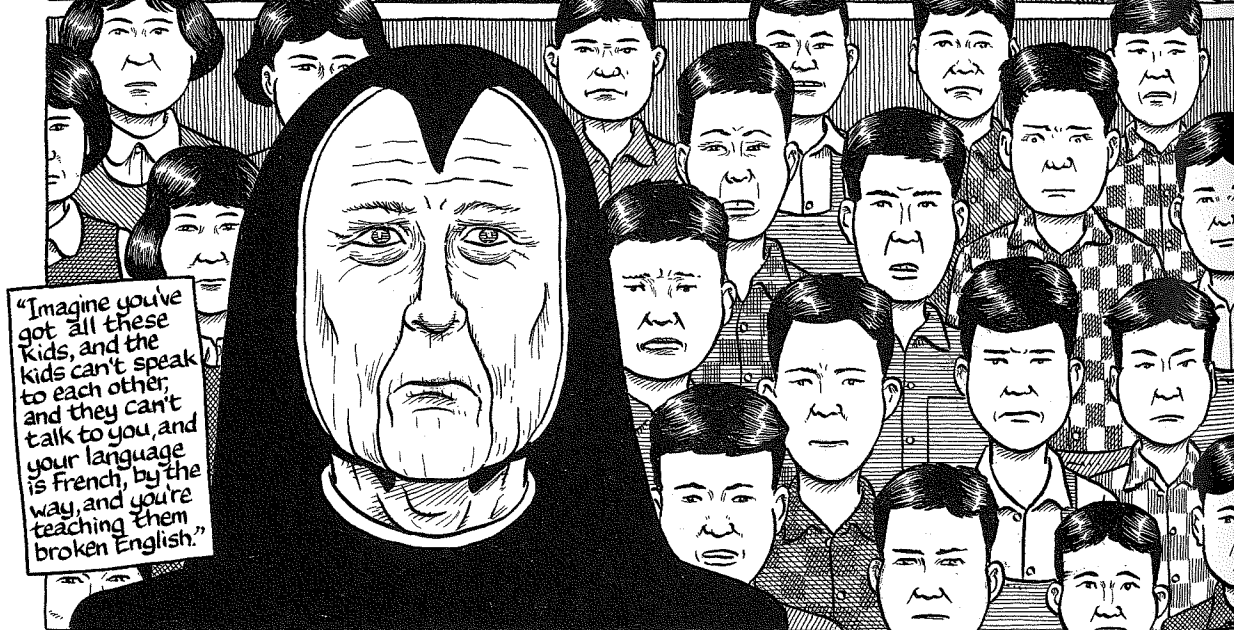
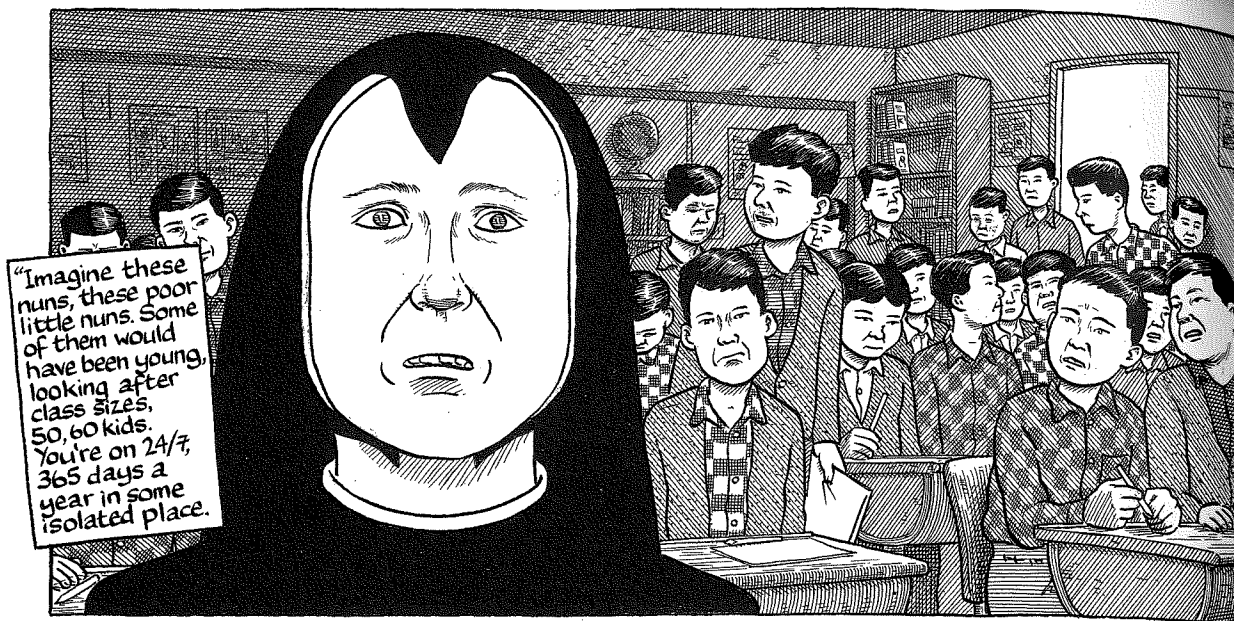
"It was common practice in Quebec for big families - typically the mom - to promise one of the sons to the priesthood and one of the daughters to the convent."



Many of the girls would have been 13, 14, or 15 years old, she tells us, and just coming into their own sexuality.

"I'm sure there were people who were forced into sexual denial, who were frustrated beyond all measure, and probably some of them had love interests which they were torn from..."





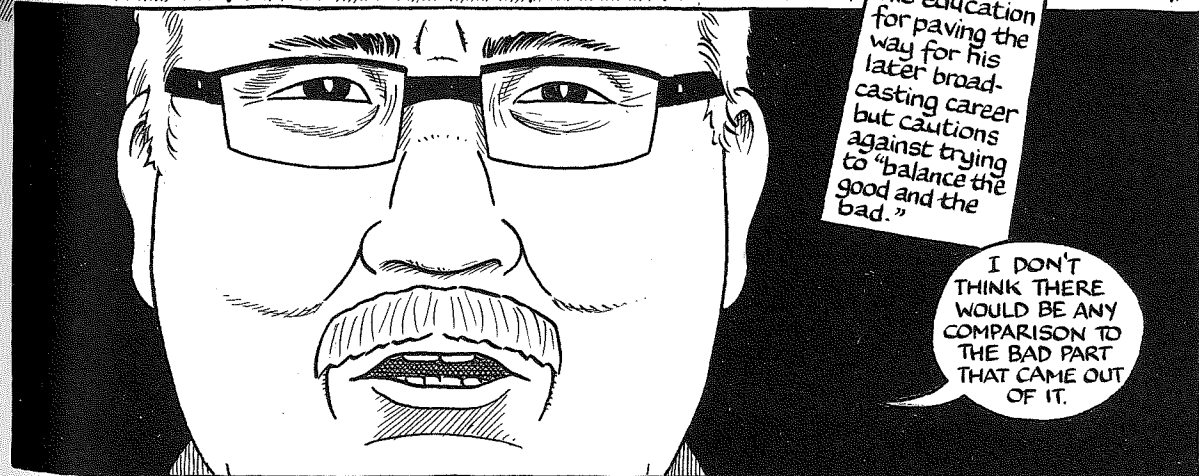
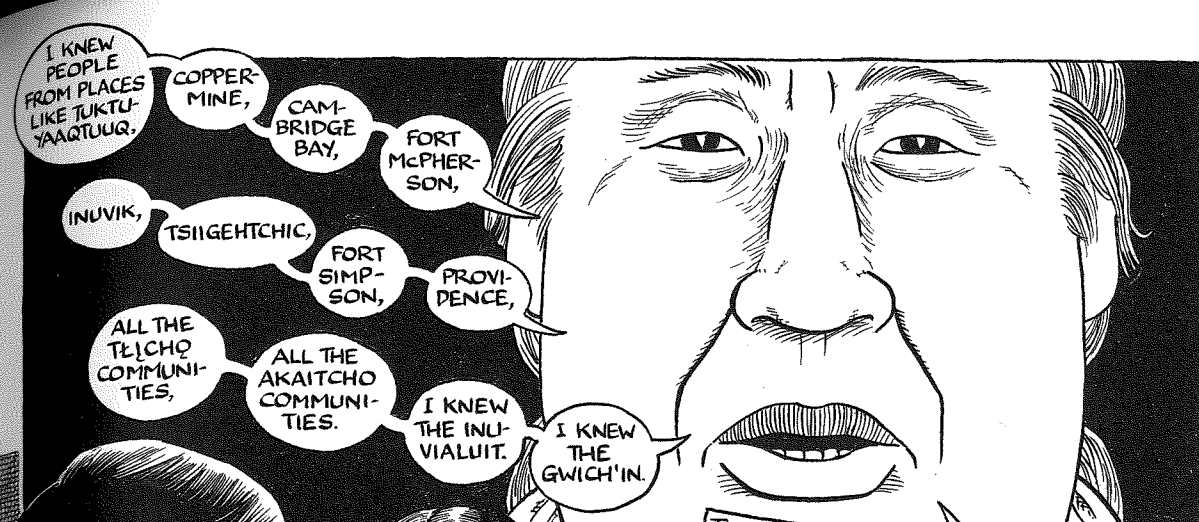
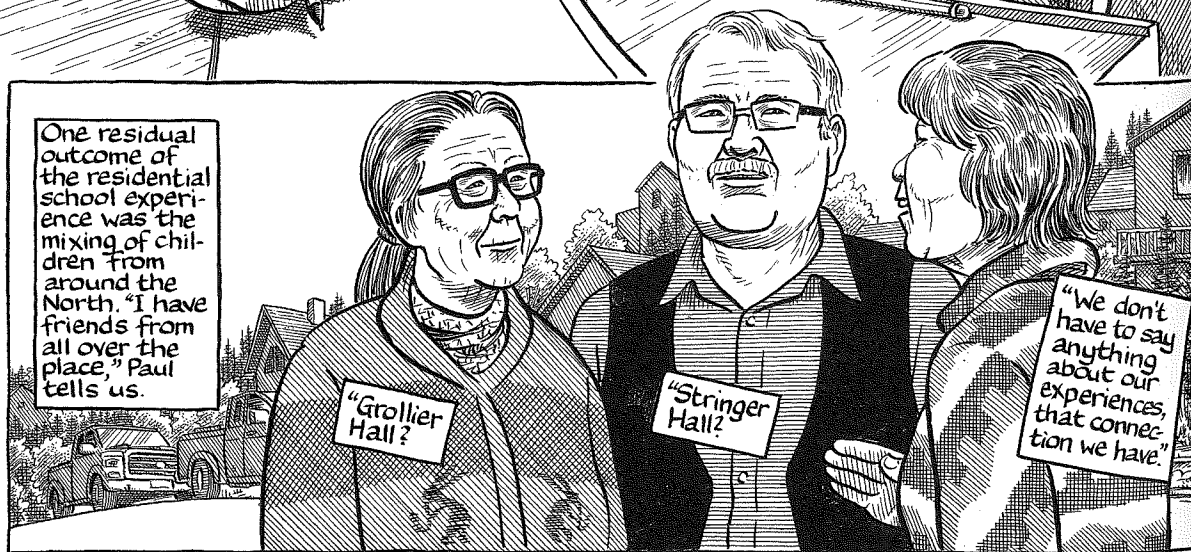
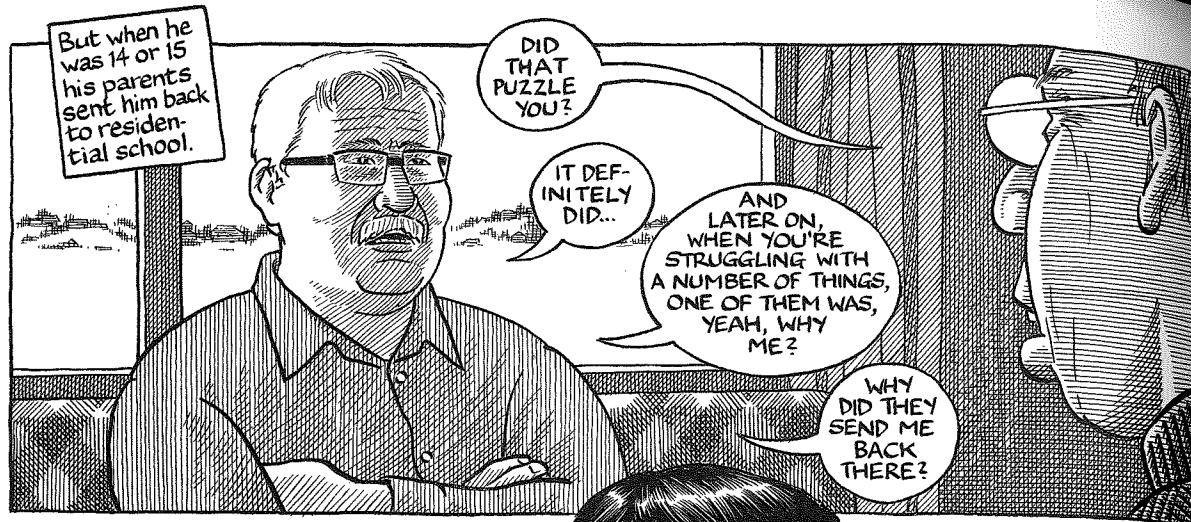
"I didn't like the way they treated other kids... [saying] they're no good and that they're savage and stuff like that."



After their first year at school, Paul Andrew and his siblings joined their family for the summer break.











THERE WAS JUST THE RAGE OF BEING SENT AWAY YEAR AFTER YEAR BY THE CHURCH, BY THE GOVERNMENT, BY YOUR PARENTS AGAINST YOUR OWN WILL.

"There was a tremendous amount of built-up... anger to everybody, including your parents for that."

"It was like being in jail for seven and a half years."

Valerie Conrad, who went on to be a lawyer, tells me that taking children from their parents was "akin to state-sponsored kidnapping" and it "wreaked havoc on our lives."



RESIDENTIAL SCHOOLS STARTED AROUND 1850 OR SO AND WENT ON FOR ABOUT 150 YEARS, BUT IT WAS NEVER QUESTIONED BY... MAINSTREAM CANADA.

IT WAS JUST A BIG PART OF COLONIZATION.

I GUESS IF YOU'RE NOT AFFECTED, YOU'RE NOT GOING TO QUESTION THAT...

IT'S CERTAINLY A DARK CLOUD IN OUR HISTORY, IN CANADA'S HISTORY.

The federal government formally apologized for the residential school system in 2008, but Valerie says she personally didn't accept this act of contrition for two years.



I GUESS IT'S PART OF THE JOURNEY OF CONTINUING TO MOVE FORWARD AND MOVE ON...



I'M HAPPY THEY APOLOGIZED BECAUSE THEY ACKNOWLEDGED IT, AND I GOT TO HEAR IT IN MY LIFE-TIME.



"Because so many..."

"so many kids who've gone through it..."

"Well, they're gone, you know..."

"I think about them."

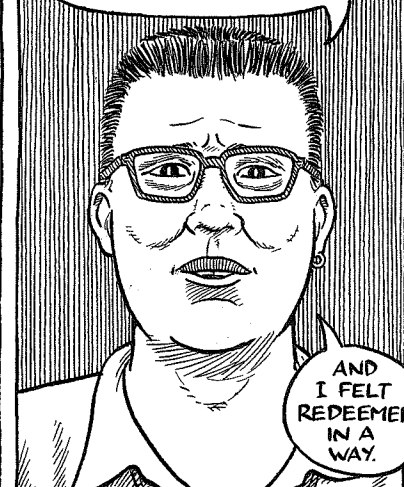
"I think about how can this happen?"

"But it did."

IT'S WORSE FOR THEM THAN MYSELF BECAUSE I SURVIVE... AND I LIVE A VERY GOOD LIFE. MORE DOORS ARE OPEN NOW THAN DURING THE LIFE-TIME OF THESE KIDS BACK THEN.

A BIG CHUNK OF MY CHILDHOOD THERE WAS TAKEN AWAY FROM ME, BUT... I'M NOT BITTER ABOUT IT.

AND WHEN MY SISTER HAD HER FIRST CHILD... WE SPENT SO MUCH TIME TOGETHER, AND THE WAY I LOOKED AT IT, THAT WAS MY SECOND CHANCE AT CHILDHOOD—THROUGH HER.



AND I FELT REDEEMED IN A WAY.



Approximately 150,000 indigenous children entered Canada's residential schools.

More than 6,000—four percent—died from disease, neglect, abuse, or other injuries while in the system's care.

But broken bodies and traumatized children were part of a bigger picture fleshed out by the Truth and Reconciliation Commission.

Its 2015 final report concluded that the Canadian government and the churches had been guilty of "cultural genocide."



Stephen Kakfwi came out of the residential school program in 1969 when he was 18, and

I DECIDED I WAS NEVER GOING TO BE TOLD OR MADE TO LEAVE MY HOMETOWN AGAIN.

## THAT THING JUST TOTALLY FUCKED US

By separating children from their culture, Canada had succeeded in creating an enormous gulf between those it had sucked into its system and the communities to which they returned.

Says Paul Andrew,

I THINK THEY DISCOVERED THAT IF YOU'RE ON THE LAND, YOU'RE TOO STRONG, YOU'RE TOO RESILIENT.

"After high school, after you try to go fit back into the Dene world, and it's not quite the same..."

"your Slavey\* is not as good, you haven't set a net for a while, you haven't skinned an animal for a while... you don't remember because the teachings was an effort to get rid of those kind of stuff."

\*NORTH SLAVEY IS A DIALECT OF THE DENE LANGUAGE SPOKEN IN THE SAHTU.

"For one thing, everybody was still living in the bush. And many of my friends that I grew up with were just not caught up with what was going on in the world..."

"So that didn't jive very well with where I was."

IT DIDN'T TAKE ME LONG TO REALIZE IT'S THE BIG WORLD OUT THERE I WANTED TO ENGAGE IN, NOT FORT GOOD HOPE. IT WAS TOO SMALL.

SO I LEFT.

"And all of a sudden people begin to treat you differently because you're not the same person anymore."

"I remember I was told, YOU'RE NOT DENE."

"I was told,"

YOU PROBABLY CAN'T EVEN CUT WOOD...







Eventually he entered a treatment program and quit drinking.



IF YOU DON'T DEAL WITH IT... YOU GROW PHYSICALLY, YOU TURN INTO A MAN, BUT THERE'S A CERTAIN PART OF YOU THAT NEVER GROWS.

"As a result of that you see a lot of alcoholism, addictions, abuse."

"A lot of people have broken marriages and broken relationships..."

"So a lot of the guys gone through that, and their kids are going through that. So it's a real mess."



"So in town here there's a lot of people that should really be...into treatment or counseling or something."



William Greenland tells us,

A LOT OF OUR PEOPLE ARE STILL OUT ON THE STREETS BECAUSE THEY HAVEN'T COME AROUND TO TALK ABOUT IT. IT'S TOO PAINFUL.



On the other hand, telling their stories to the Truth and Reconciliation Commission often came at a great cost, he says.



"All of that stuff came back up. They didn't get the support that they needed... Some of them were on a healing journey, and they were sober or drug-free at that point, but not all of them. Some of them were hung-over when they showed up..."

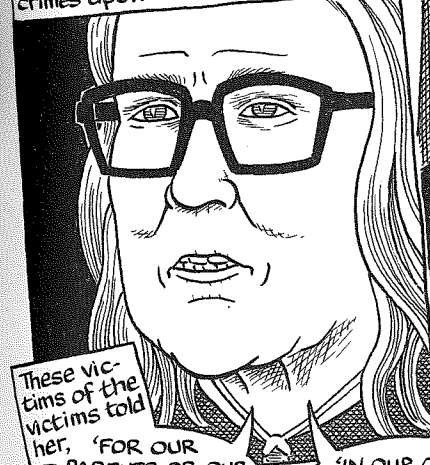
As of May 2018, survivors had received more than \$3.1 billion in financial compensation — a \$90,000 average payout — but that spelled trouble for those with an alcohol problem.

"Some guys might have had only two, three bucks in their pocket," says William. "Here they were getting thousands and thousands of dollars..."

"They pushed it back down, and they stayed drunk, and they died with it."



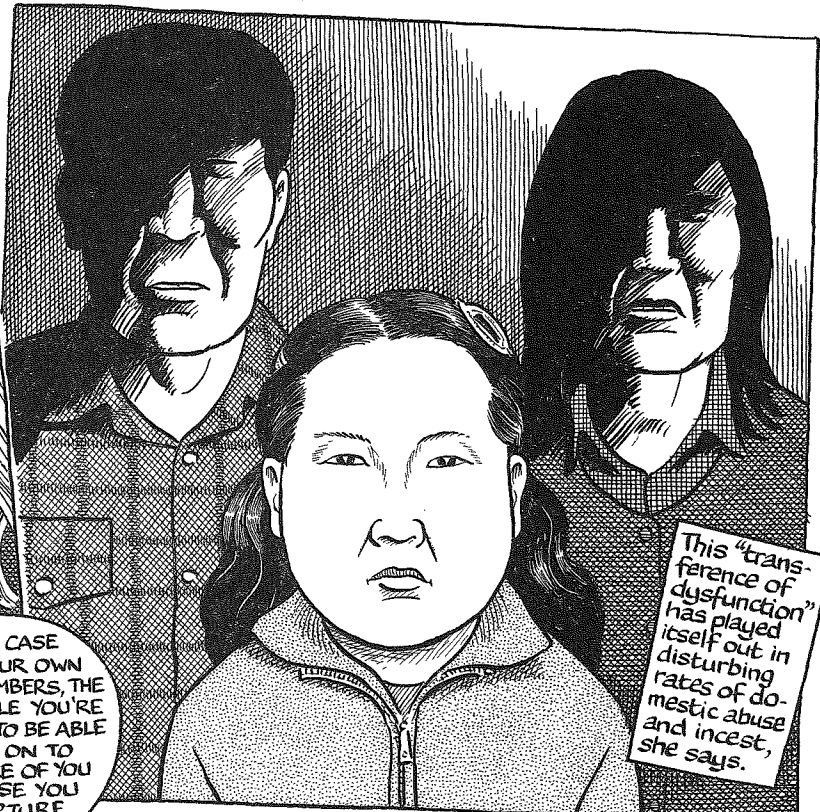
According to Marie Wilson, those who were abused in residential school sometimes visited the same crimes upon their kin.



These victims of the victims told her,

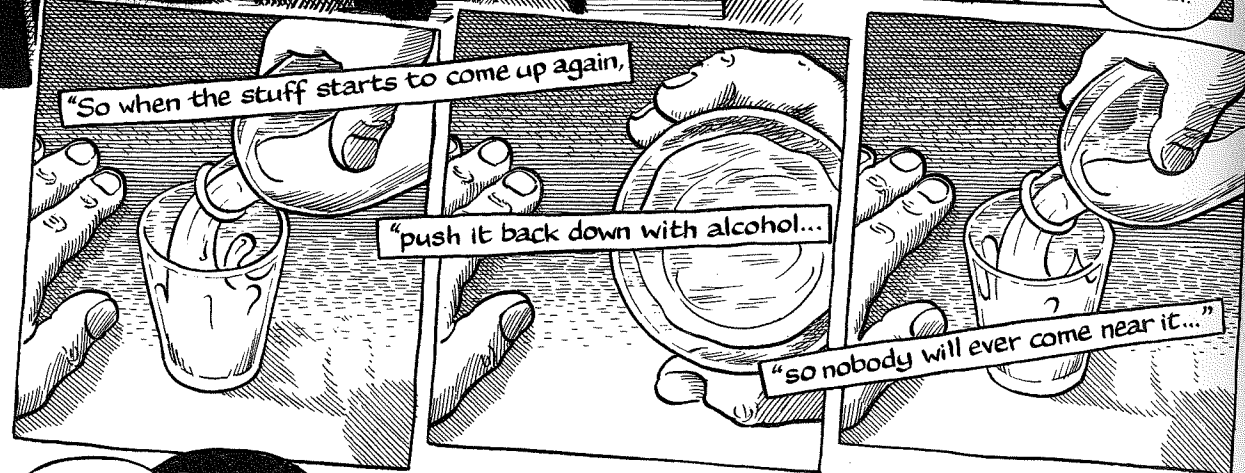
"FOR OUR PARENTS OR OUR GRANDPARENTS, YES, IT WAS HORRIBLE, BUT THESE WERE STRANGERS THAT DID THESE THINGS TO THEM."

"IN OUR CASE IT WAS OUR OWN FAMILY MEMBERS, THE VERY PEOPLE YOU'RE SUPPOSED TO BE ABLE TO COUNT ON TO TAKE CARE OF YOU AND RAISE YOU AND NURTURE YOU..."



This "transference of dysfunction" has played itself out in disturbing rates of domestic abuse and incest, she says.







In addition, former students who had been cut off from their parents for years never learned parenting skills themselves. The task of raising their children often falls upon the grandparents.

Says Lawrence Nayally,

A LOT OF THE ELDERLY ARE JUST GETTING BY WITH THEIR PENSIONS.

THEY HAVE HIGH ELECTRICAL BILLS, AND THEY'VE GOT GRANDKIDS TO TAKE CARE OF AND THEIR KIDS TO WORRY ABOUT.

AND THE ONES THAT ARE COMING UP THEY NEED TO BE TAUGHT A LOT OF THESE THINGS THEY DON'T KNOW ABOUT.

IT'S NOT THEIR FAULT EITHER.

IT'S ALL FROM RESIDENTIAL SCHOOL.

Indigenous people themselves sometimes have facilitated the state and churches' deculturation program.

Margaret Jumbo still could speak South Slavey fluently when she got out of residential school.

But when she had kids she decided,

I'M GOING TO SPEAK TO THEM IN ENGLISH.

AND I'M GOING TO TEACH THEM THE WAY I WAS RAISED IN RESIDENTIAL SCHOOL...

NOW I AM SO SORRY.

Other parents, she tells us, also "just refuse to share their language with their kids."

But why?

TO ME, THE WAY I RAISED MY KIDS IS, I DON'T WANT THEM TO GO THROUGH WHAT I WENT THROUGH.

'CAUSE I USED TO GET A LICKING FOR SPEAKING MY LANGUAGE.

Gabrielle Mackenzie-Scott, the wife of Patrick Scott, is Thich and lived in the bush until she was seven.

THREE OF MY OLDER SIBLINGS WERE SENT TO RESIDENTIAL SCHOOL, BUT WHEN IT CAME TIME FOR ME...MY DAD CHOSE TO MOVE INTO THE COMMUNITY.

Giving up bush life and settling near a school was one way a family might avoid being separated from its children—at least until they reached a certain age.

Gabrielle finished Grade 6, the highest class at the school in Fort Rae\*. That summer a priest came collecting names for residential school.

\*NOW CALLED BEHCHOKO

"And I said, I'm going to put my name down. I didn't even ask my parents."

"I hand-washed my clothes,

"filled up my suitcase..."

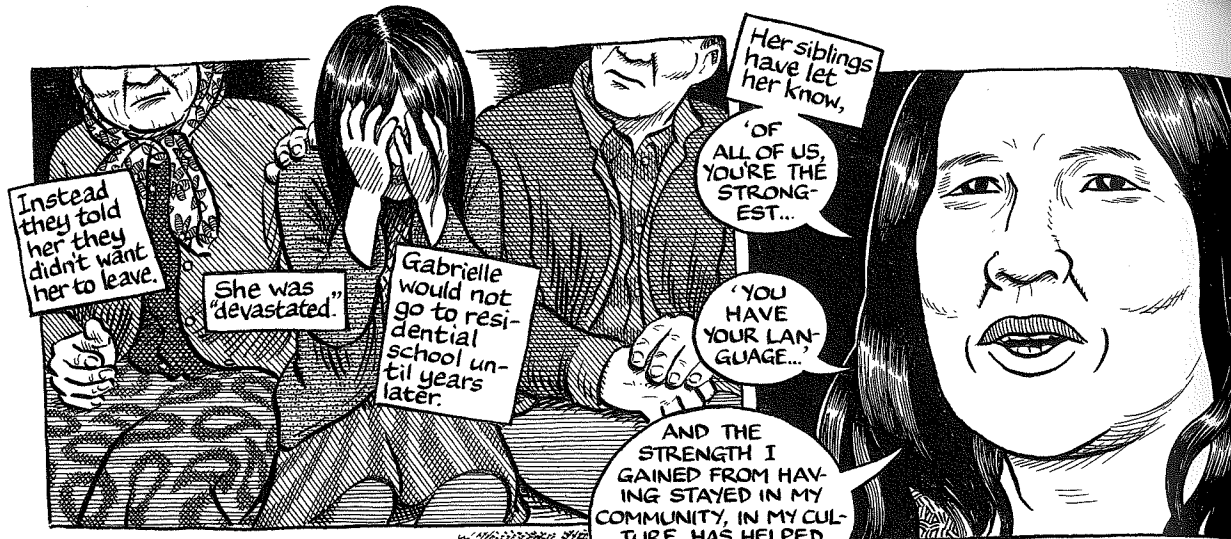
"I washed my hair..."

But when the bus came and names were called out, her father led her away.

LET'S GO TO YOUR GRAND-MOTHER'S HOUSE.

Gabrielle thought she would be hearing words of advice.

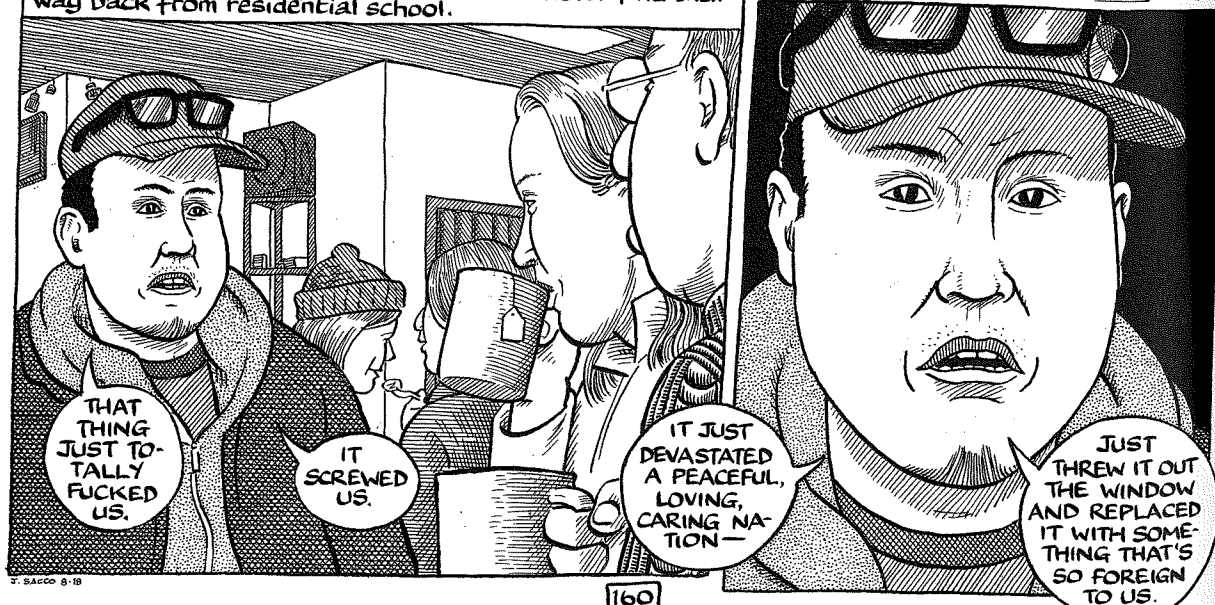




Many of those who went to residential school would have to self-consciously rebuild their Dene selves.



But as Lawrence suggests, others would never find their way back from residential school.



# V

