



A TIME FOR TRUTH:

Knowledge is Sacred
Truth is *Healing*

2024 GATHERING | FINAL REPORT

Table of Contents

Survivors’ Preface2

Executive Summary.....4

Event Summary.....7

Main Themes 12

The responsibility to remember..... 12

The empowerment of knowledge 14

The complexity of research..... 17

The impacts of reduced and short-term funding..... 20

The centrality of Survivors 22

Survivors’ Conclusion: A Time for Truth25

Appendix One: Background.....30

Appendix Two: Community Support Fund Breakdown34

Survivors' Preface

The Survivors who attended the “Knowledge is Sacred, Truth is Healing” Gathering, hosted by the Survivors’ Secretariat in Thunder Bay in August 2024, represent a handful of Survivors who remain in Canada. Our numbers dwindle each year. Although we differ in nationhood, come from communities across the country, and have unique personal opinions on truth and reconciliation, we stand united in our desire to Bring the Children Home. We are their warriors; our descendants are their warriors. We present in this report a collective, first-person response to and commentary on developments regarding the Residential Schools Missing Children Community Support Fund since July 2024.

Our response is based on lived experience and our involvement in ongoing investigations across the country. It is our responsibility as Survivors to further this work. We were there. What happened is burned into our collective memory. We cannot allow it to be forgotten.

We include too the voices of experts and community members who joined us in Thunder Bay. We thank them for providing a realistic assessment of the deep impact of Canada’s decision to reduce significantly its funding.

We present this report with urgency and alarm. We present it in the context of our ongoing efforts, our deep understanding of current requirements, and our careful assessment of budgetary impacts. Our need is older than Canada itself, the story longer, the hurts deeper. Enhancing the knowledge of what was done carries hope that we might heal, together. Allowing ignorance to continue guarantees the opposite—that we grieve alone, disconnected from our pasts, disrespected in our present, and misremembered in our future.

We refuse this legacy.

We speak here as Survivors, in search of truth. We speak for our descendants, who carry intergenerational wounds. We speak continually and honestly for the children who were lost. And we speak together, as one Survivor Nation, to all communities, nations, and people in Canada, of knowledge, healing, and our hopes for tomorrow.

It is, and must be, a time for truth.

We submit the following demands to Canada:

1. That Canada give Survivors access to their own records, including all 23 million documents identified but not released to the National Centre for Truth and Reconciliation (NCTR), and all Royal Canadian Mounted Police (RCMP) records related to missing children and unmarked burials associated with Indian Residential Schools.
2. That Canada provide robust, stable, long-term funding for investigations into missing children and unmarked burials associated with Indian Residential Schools across the country.
3. That Canada recognize and support communities' right to self-determine the types of aid required to support research, and ensure funding for these requests.
4. That Canada honour the promise of reconciliation based on truth by committing formally to a complete account of the Indian Residential School experience.
5. That Canada provide a sustained commitment to memorialization and public commemoration as a central part of funding.
6. That Canada include support for the creation of gatherings, opportunities, and physical spaces for sharing, learning, and healing as part of its funding commitment.

Executive Summary

The August 2024 Gathering in Thunder Bay, Ontario, “Knowledge is Sacred, Truth is Healing,” engaged Survivors, communities, historical researchers, archeologists, geophysicists, and those leading work into accessing records in a collective dialogue about the impacts of reduced federal funding. In this discussion, it became evident that Canada does not have a clear understanding of the scope and immensity of the work underway. Participants shared personal, institutional, and professional insights and knowledge of the investigation being done into missing children and unmarked burials. At the same time, they strategized on meaningful ways to remember, honour Survivors, and re-commit to truth-telling. Participants also reviewed potential actions to advocate for the restoration of federal support, and the need for long-term, stable funding.

“ It's our duty to ensure the stories are heard and understood by everyone. The truth must be taught, no matter how painful. To prevent history from repeating itself.”

Survivor, 2024 Gathering

Discussions were wide-ranging but grouped around the practical and emotional impacts of July’s funding cuts related to ground searches, research into records and documents, and commemoration and memorialization work.

This report conveys what was shared during the Gathering by both expert speakers as well as table discussions held amongst guests. Below is a summary of the main themes, which are detailed in the next section of this report.

The responsibility to remember

Elder Sam Achneepineskum, who provided a daily opening prayer, spoke of **“the responsibility to remember.”** The Gathering reiterated this in multiple contexts, from the personal to the political. Participants linked it to discussions of healing and reconciliation, calling the failure to support remembrance a betrayal—a deliberate attempt to forget or leave buried the historical realities.

The empowerment of knowledge

Everyone in attendance supported the need for knowledge seeking, from statement gathering to ground searches to documentary analysis. Through examples of successful research and Survivor testimony, the Gathering highlighted the work that has been done so far and what is still left to do. Youth representatives also stated frequently their need to understand and hear from Survivors about their lived experiences, and the role of Gatherings as brave spaces for this sharing to happen.

The complexity of research

Presentations and discussions explored the possibilities but also the complexities of research, including technical capacity, training, and travel for archival work. Not all communities are at the same stage in their research journeys either, making start-up challenges daunting. Ground search comes with its own unique technological hurdles. Participants were not in favour of resource and equipment sharing, given different communities were using different technologies; and because of their geography, not all tools worked in every community. Sharing equipment is also impractical because of distances between communities, the operational expertise required, and the fact that search work is tied to communities’ different seasonal schedules.

The impacts of reduced and short-term funding

In July 2024, Canada reduced community access to research funding by more than 85 per cent per year. This will prevent certain types of research entirely. The complex, long-term nature of all types of knowledge investigation demands stable funding to ensure communities have capacity, can plan, and can find the resources they need. Participants viewed this as a clear demonstration of Canada’s weakening commitment to reconciliation. Participants perceived the August 2024 announcement to restore up to \$3 million as pitting communities against one other. Many communities applying under the new application limit would see lower approval levels or a complete loss of funding due to the reduction of overall federal support.

The centrality of Survivors

Participants were unified in their deeply personal support of the importance of research to uncover the truths of what happened in the Indian Residential Schools. Every presentation and discussion focused on the responsibility of the present to the past and to those who had been forced to live it. At the forefront of the Gathering was the perspective that Survivors must be the centre of all work, must be seen as a Nation of Survivors united by shared experiences, and that this work is about uncovering the truth.

Event Summary

All of the Gathering's presentations were recorded. Youth in attendance took detailed notes that informed this report. Each presentation was followed by an engagement session at breakout tables. The purpose was to discuss the presentation, answer questions, and collaborate on key points.

Youth were integral to the Gathering and were invited to participate in discussions. Each evening, they came together to share their experiences and reflect on what they heard and what they learned. They shared how important it was to hear from the Survivors and be included in the conversation because they are living the legacy of the Indian Residential School system.

Most presentations were by PowerPoint, including several which, due to travel cancellations, had to be delivered virtually. Session notes were mostly written transcripts, and some were recorded by audio and captured by the notetakers in the room. The Gathering was also documented through video recordings and session photography. This report reflects the information and opinions from these formal (as presented) and informal (as captured in notes) sources.

As in all such Gatherings, social exchange, ceremony, cultural and spiritual wellness care, and intergenerational conversations joined music and dance, laughter and tears, to spur reflection, openness, and sharing. Participants in Thunder Bay note repeatedly the intensity of discussion and the perceived urgency of the work. To the last day, attendance in every session and breakout was high. Of special note were the emotional testimonies of many youth and Survivors, some discussing their challenges in public for the first time. There was a remarkable and deeply impactful focus on quiet spaces, wellness protocols, Elders' engagement, and youth inclusion.

Participants began discussions on the morning of the 19th. Each day began with a sunrise ceremony in Mountain Field, adjacent to the venue, followed, before sessions started, by an opening prayer and drum ceremony.

GROUND RESEARCH

DAY ONE | August 19



Day One (August 19) focused on the **ground search** challenge, and work to date in selected locations. It included technical discussions of research and equipment costs, and the ways in which operators and communities were working together to ensure local decision-making and professional data collection.

- In his keynote, Dr. Scott Hamilton of Lakehead University addressed the dire impact of funding cuts on ground searches, and the very difficult choices communities must make to concentrate resources on narrower, shorter-term objectives.
- Liam Wadsworth of the Institute of Prairie and Indigenous Archaeology at the University of Alberta surveyed the techniques and equipment used, the costs of acquisition and maintenance, and the related challenges of training, sharing, and using various tools.
- Joslyn Jamieson and Jesse Squire presented the Survivors' Secretariat's Youth Supporting Survivors Program of the Mohawk Institute. They highlighted the

importance and community benefit of youth engagement in such work, and the program’s essential blend of traditional and Western models of knowledge gathering and training. They also stressed the importance of relationship building and collaborating with universities and other external institutions.

RESEARCH AND DATA GATHERING

DAY TWO | August 20



Day Two (August 20) focused on **research and data gathering**, with a concentration on work done by and with the Mohawk Institute’s Survivors’ Secretariat. The complexity of the research task was key to these discussions, with statistics on the estimated magnitude of that task, and evidence the critical findings have already revealed.

- Mika Patterson of the Mohawk Institute’s Survivors’ Secretariat gave a three-year overview on the group’s work leading the investigative efforts at the Mohawk Institute. She noted the ground and research work completed so far, and the ongoing requirements for community engagement, careful data management, and collaboration with partners and community members.
- Ryan Shackleton and Beth Sollis of Know History addressed the importance of archival documents, providing hard statistics on the records found, reviewed, and

analyzed to date in some 50 archival locations. Archival research has confirmed that the number of deaths of children at the Mohawk Institute was more than twice the number previously reported.

- Roberta Hill, a Survivor of the Mohawk Institute, reflected on her lived experience at the Mohawk Institute and the importance of research, knowledge, and memory in her own journey.

COMMEMORATION

DAY THREE | August 21



Day Three (August 21) examined the broad subject of **commemoration** and how central remembering the missing children must be to community health, education, social justice, and governmental obligations. Terminology and language matter greatly in this discussion, as states under international law have obligations for the handling, identification, and memorialization of the victims of mass violence. Day Three discussed criminal procedure, cases, and the resources required for thorough discovery of evidence.

- Dr. Beverly Jacobs, the Senior Advisor to the President on Indigenous Relations and Outreach at the University of Windsor, brought the perspective of international human rights to the discussions, including two special reports from United Nations agencies that provided a detailed and critical frame through which to approach the search for missing children.

- Chief Cadmus Delorme of Cowessess First Nation reported on the sometimes-frustrating work of the Cabinet-mandated Residential Schools Documents Advisory Committee, which began operating in June 2023 with Delorme as chair. The Committee is due to issue an interim report in fall 2024, despite the seeming resistance, for various reasons, of many federal departments to release documents in their possession to the National Centre for Truth and Reconciliation.
- Mark Pritchard, former Chief Superintendent and Regional Commander of the Ontario Provincial Police Northwest region, spoke of his work with Mohawk Institute Survivors from a criminal investigator’s point of view. He emphasized the clear criminality of many acts known to have been committed against students, and the refusal of organizations, including the RCMP, to release documentary evidence to investigative agencies.
- Representatives of Nishnawbe Aski Nation and Ontario Lead Communities shared their research experience, noting that while the subject unifies all communities in the search for truth, Canada’s revised funding and accessibility protocols forces applicants to essentially compete against one another across multiple and shrinking rounds of federal support.

Overall, 120 people attended the three-day gathering in Thunder Bay. Participants travelled from Manitoba, Ontario, Alberta, and British Columbia, representing Indian Residential School Investigations being led by Cree, Ojibwe, Oji-Cree, Inuit, Métis, and Haudenosaunee peoples.

Main Themes

The responsibility to remember

All investigations into the existence and operation of Indian Residential Schools accept the necessity of truth seeking. Canada has an obligation to embrace and support—morally, bureaucratically, and financially—these truth-seeking investigations. Communities play a critical role in leading the search for the records that contain references to their experiences, and families must have the power to make decisions on issues related to graves, human remains, and personal privacy. This research is central to gathering knowledge, healing, and reconciliation, but the work constantly faces challenges driven by lack of capacity, limited funding, and even basic awareness of the location of records.

Having operated for more than 150 years, the Residential School system generated millions of records across dozens of institutions and jurisdictions, reflecting the life histories of more than 150,000 children. Most of these documents now reside within federal departments, Crown corporations, and affiliated agencies of the Government of Canada, or are held by religious orders. Access to other documents, which might be facilitated or otherwise funded by federal support, remains partially or wholly blocked, delayed, or denied. It is hard not to see the stark contrast of 150 years of massive government and church funding for residential institutions, with the mere three years of application-based funding for communities looking for answers about missing children.

“Responsibility” for remembrance, as many participants argued, lies firmly with Canada. As a recent interim report from the Senate of Canada concluded, “Canada has a duty to remember this

“ *Canada has a duty to remember this history.*

*Missing Records, Missing Children:
Interim Report of the Standing Senate
Committee on Indigenous Peoples*

history.”¹ This duty includes the search for and transfer to communities of the records pertaining to their own experiences. Canada has taken some steps to assist in the important process of memorialization. One example is the designation by Parks Canada in 2020 of the Indian Residential School system as a National Historic Event. While the designation does not come with community funding, it does create historical plaques that provide sites of memory and commemoration in communities where events and ceremonies can occur. The need for these sites of memory is linked to international protocols surrounding restorative justice and the rights of missing persons, as Dr. Beverly Jacobs explained in her August 21 talk.

But remembrance carries a different type of responsibility as well, one closer to the personal journeys of healing and truth seeking for Survivors, families, and

“*How can we heal? How can we forgive? If the funding is stopped.*” Survivor, 2024 Gathering

communities. Participants echoed this in every session: “we must know”; “I must know”; “Canada must know.” Tim Bernard, executive director of the Mi’kmawey Debert Cultural Centre and co-chair of the Tripartite Culture and Heritage Working Committee, has referred to remembrance as the critical opportunity for entire communities “to continue on their journey of healing.”² It was clear to all in attendance that the work of healing cannot move forward without the gathering of knowledge, the gathering of the truth.

In the absence of remembering, of memorialization, and of stable support for such things as dialogues with youth, participants said Survivors are continually revictimized. Official negligence and lack of financial support forces Survivors to re-present their truths and

¹ Brian Francis et al, “Missing Records, Missing Children: Interim Report of the Standing Senate Committee on Indigenous Peoples,” July 2024, 5. https://sencanada.ca/content/sen/committee/441/APPA/reports/APPA_SS-1_Report_MissingRecords_e.pdf

² Nathalie Ouellette, “Commemorating Residential School Sites, Their History and Legacy,” National Trust for Canada, August 6, 2024, <https://nationaltrustcanada.ca/online-stories/commemorating-residential-school-sites-their-history-and-legacy>.

testimonials of trauma to those historically responsible for it, to help clear bureaucratic hurdles related to funding.

In the words of Kimberly Murray, Independent Special Interlocutor for Missing Children and Unmarked Graves and Burial Sites associated with Indian Residential Schools, the July funding cuts represent “a continuing process of Canada creating amnesty for itself by pulling the plug” on research.³

The empowerment of knowledge

Survivors, families, and communities have the right to gain access to all records regarding the existence, operations, and lasting impact of the Indian Residential Schools that were responsible for the taking of their children, for the damage and pain caused, and for the truth about the children who never came home. These missing children have the right to come home. The Government of Canada is responsible for facilitating this. United Nations protocols, to which Canada adheres, and reports by special representatives of the UN’s human rights agencies, establish that knowledge about such human rights violations are the basis for truth, justice, possible reparations, and protections against the recurrence of similar crimes. Canada has failed, repeatedly, to meet this simple baseline for truth seeking.

But knowledge seeking has been stalled by political and institutional inaction. From the Final Report of the Commission on Aboriginal Peoples in 1996 to the Indian Residential Schools Settlement Agreement of 2006, the Truth and Reconciliation Commission of 2015, and Canada’s adoption of the *UN Declaration on the Rights of Indigenous Peoples* in 2021, commitments to seeking truth have been regularly made and, just as regularly, not kept. Participants explained the impact on Survivors and their families of such broken promises,

³ Michelle Allan, “Funding cuts to searches for unmarked graves at residential school sites raises concerns,” *CBC News*, July 25, 2024, <https://www.cbc.ca/news/canada/thunder-bay/funding-cuts-to-searches-for-unmarked-graves-at-residential-school-sites-raises-concerns-1.7274334>.

repeated failures to release material, and official resistance to Survivors' calls to action. The July 2024 funding reduction, which had not been discussed with communities, fit this long pattern of harmful neglect.

Survivor groups have met the government's avoidance of decisive action with an ongoing fight for long-term, stable funding. The basic components of this work include gathering oral and written testimony, deep archival research, and ground search methods. Other critical pieces include identifying children, the names of the missing, the locations of their remains, and the names of perpetrators and detailed accounts of their actions. Unfortunately, it is no longer possible to realize some of the outcomes that might have resulted from this evidence, including criminal prosecutions. As former OPP Regional Commander Mark Pritchard noted, while the perpetrators are now dead, evidence of their deeds must still be documented for the purpose of truth telling and history. This work can aid and advance coroners' investigations and provide answers to families and individuals about the circumstances of life in these institutions and, in hundreds of cases, death.



Survivors and youth in conversation.

Some presentations at the Gathering highlighted the progress made in research conducted to date, under the previous funding rules. Survivors, young people, and community members have conducted large-scale ground searches, worked their way through tens of thousands of documents, and identified far more children's deaths than earlier research found. Throughout the three days, Survivors and young people worked together in table discussions. The small-group work recorded by notetakers offered several suggestions for additional progress, from sharing basic

information to training one another’s researchers to collaborating more closely with universities, hospitals, and museums.

Knowledge gathering faces both procedural and mathematical challenges. As Chief Cadmus Delorme pointed out, the work of making recommendations on how to identify, review, and share documents related to Residential Schools is overwhelming. Many government agencies oppose releasing material they believe, for whatever reasons, to be confidential. A related challenge is lack of consistency across governments on how to review and release material. Other documents, including case material gathered by the RCMP, appears to be in limbo, not yet handed to the NCTR and with no certainty that it ever will be.

There is also the sheer volume of material to be reviewed. As recently as 2021, Prime Minister Trudeau vowed that all relevant records had been turned over to the NCTR. By July 2023, however, the Government of Canada estimated there were “approximately 23 million potentially relevant documents” still in archival collections, including 13 million with Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC).⁴ The announcement of the release of these documents in June 2023 came precisely one year before Canada’s announcement of funding cuts. Participants were skeptical about the “magical” discovery of these documents and doubt they will ever be reviewed, given the announced funding restrictions. Some participants stated that it was difficult not to believe the funding reduction was, in fact, intended to ensure that the newly found material would never be reviewed at all.

⁴ The Standing Senate Committee on Indigenous Peoples Evidence, Ottawa, September 19, 2023, <https://sencanada.ca/content/sen/committee/441/appa/53ev-56316.pdf>

The complexity of research

Several presentations focused on the complexity of ground search and the research work associated with it, including technical capacity, the training of users, and acquiring and maintaining equipment, along with the cost of software needed to store and review the ground search information collected. Such issues pose major challenges to communities conducting ground search. Staffing, data gathering, storage, and the analysis of records come with significant costs. Presentations on archaeological investigation and ground search were central to this discussion. The overview of work at the Mohawk Institute offered a detailed example of a community-anchored youth initiative where young people have been recruited and provided with ongoing hands-on and technical training to lead and manage complex search efforts, with the support of archeological and geophysics specialists from Lakehead University, Western University, University of Alberta, and Queen’s University.

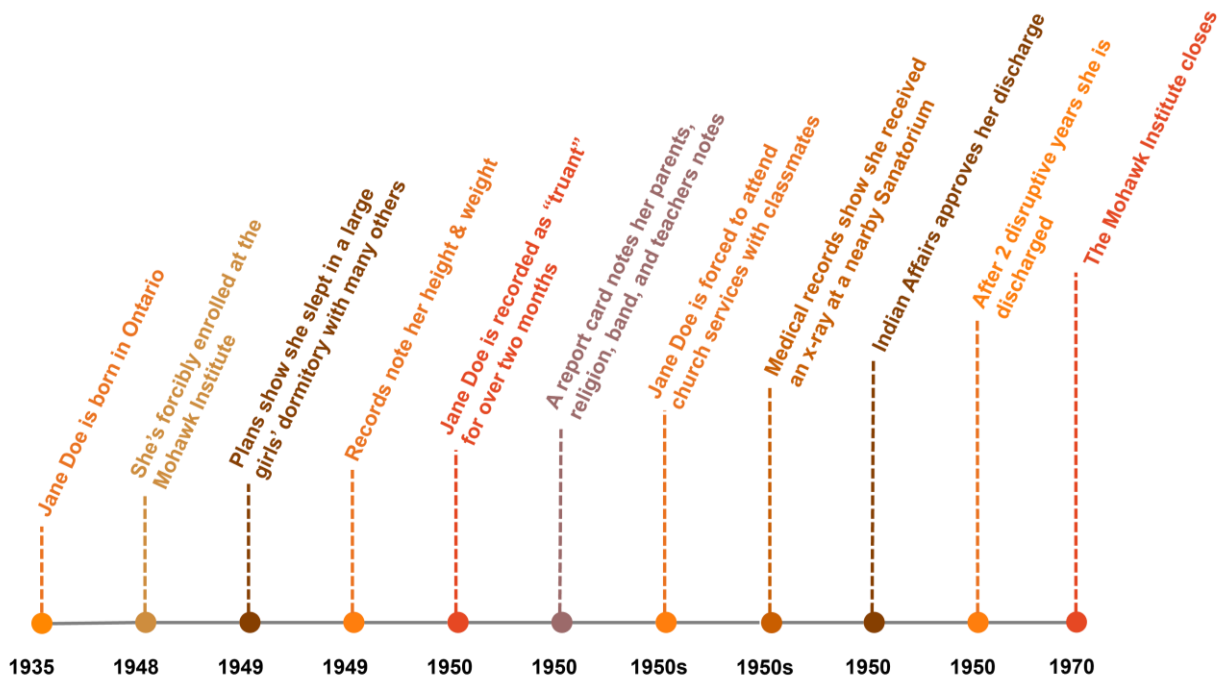
“Everybody thinks about dollars when we’re trying to do something, but really, we’re trying to find these children that were missing there.”

Survivor, 2024 Gathering

But the July 2024 funding cuts would not allow for the continuation of this work. Dr. Scott Hamilton’s presentation on August 19 made it clear that Survivor groups now face hard choices about the work that needs to happen before beginning ground search efforts. Significant challenges include the costs of technologies, and the human resources needed to undertake this work. “There is too much geography and not enough time,” Dr. Hamilton said. In the small-group discussions, many participants noted the costs of ground search equipment cited by Dr. Hamilton and Liam Wadsworth, and the difficulty communities would have in starting their own work, if they had not already done so. Added to these difficult considerations, the proposed funding cuts do not allow for what are called “invasive” ground

search efforts that include breaking ground to support more intensive archaeological work to take place.

Several key presentations and small-group discussions focused on the sheer volume of work to be done. As Mark Pritchard noted, “we’ve only just begun.” In some cases, we know how much work needs to happen—like reviewing and analysing millions of documents; conducting archaeological and ground search at many sites; interviewing Survivors; and collecting and analysing data. The known work also includes travel to archives and other information repositories; negotiating access to archival collections; training staff; and basic data management, archiving, and documentation labour.



An example of how the research can create a timeline of a child's experience at an Indian Residential School.

But in other cases, we can only estimate how much work there is, or how long it will take. Research depends on personal reading speeds; the amount of ground search conducted each day, using one or several ground search technologies; the number and length of interviews with Survivors and others; and the time needed to listen to and transcribe these

interviews. Assuming, for example, that 23 million yet-to-be transferred documents are merely a single page each (most will be larger), all in one language, easily readable, and immediately accessible, we could estimate that reading them would take roughly 368 person years. If even half those documents were two pages long, it would take around 553 person years. This also assumes that no one on the research team ever gets sick, needs training, takes vacation, or otherwise misses a workday. One of the documents highlighted by Ryan Shackleton and Beth Sollis was 92 pages long and required more than seven hours to read, assess, and tag for search purposes. To further illustrate the challenge, Mark Pritchard noted during his presentation that a pile of 23 million single pages would be taller than the Empire State Building.

Moreover, said Dr. Hamilton, research, in whatever form, is a cascading, living process. Research leads to questions which lead to research which leads to additional questions. While careful preparation, knowledge of where to search, and researcher experience and skill all help to save effort and speed up results, evidence accumulates, and



Dr. Scott Hamilton speaking to attendees.

conflicting information from different sources needs to be cross-referenced, compared, and analysed. Then, it needs to be reframed in simpler ways to be communicated to others—through tables, charts, indexed databases, and historic photos, maps, and drawings that help locate burial sites or architectural features.

Time is a final complicating factor. Training, experience, and confidence in using tools or techniques can greatly increase the speed of ground search and its supporting research. But staff turnover, changing topography, updates to equipment or software, the time to travel to

sites (e.g., archives or libraries), weather conditions, and the limited search season can all slow it down.

At a community level, the search for missing children begins with small numbers of Survivors, descendants, and allies who must find time to invest in skills development, practice, research travel, and various forms of advocacy, communications, and information management. Each of these time investments is substantial. In very real ways, this is also a race *against* time for Survivors: as they fight to have the truth told in their lifetimes, before institutions destroy the records from which knowledge can come; and before urban development, environmental damage, or site degradation destroy the ability to search physically these sites of memory at all.

The impacts of reduced and short-term funding

Canada's July 2024 funding cuts also placed limits on some types of research work. When the funding was introduced in 2021, no funding cap was communicated. When communities first learned that a funding cap would be introduced, they were informed they could expect up to \$3 million in each year of a three-year cycle. When the cap was formally announced in July 2024, groups were stunned to learn it would be set at \$500,000 a year, not the \$3 million they were anticipating. The program's overall limit, for all applicants, was set at \$45.5 million each year for the next two years. In August, CIRNAC partially reversed the cuts, following blistering community criticism and a protest on Parliament Hill.

The August announcement reinstated the maximum funding cap of \$3 million per year, but the overall program budget remained at \$91 million over the next two years. This partial reversal has the potential to provide previously funded groups with a much larger percentage of the overall program budget, while new investigations just starting their work could be

faced with significantly lower funding allocations or no funding at all. In effect, it forces communities to compete for a very limited pool of funding.

The impacts of these decisions are both immediate and long-term.

Participants spoke passionately about the negative consequences of these decisions, in all sessions and in response to all speakers. In the short term, many existing programs, search efforts, and archival and ground search plans would have to be stopped or drastically curtailed. Immediate impacts would include staff layoffs, disbanding search teams, closing offices and investigations, and terminating training and educational efforts.

“ *Funding must be determined by need, not arbitrary formulas. It’s essential for ensuring every Indigenous community has the resources necessary to locate and commemorate the children who never came home.* ”

Stephanie Scott, Executive Director of the National Centre for Truth and Reconciliation

Public communications, memorialization, and commemorative projects would be slashed or eliminated completely. Timelines to complete specific projects would have to be abandoned, or at least extended, as the current funding model provides only a one-year agreement requiring communities to reapply for funding each of the next two years, with no indication of funding beyond this two-year window. It makes it difficult to start, much less complete, ground search or archival efforts under the revised amounts, and there would be no possibility of capacity-building (e.g., retaining dedicated staff). In short, the cuts would be devastating to many communities, and catastrophic for those who are either in the advanced stages of their work or have not yet begun their searches.

Like Liam Wadsworth, who spoke of “terrible choices” that would soon follow the cuts, most presentations sparked animated discussions of this issue, largely focused on the perceived

breaking of promises tied to reconciliation that the cuts represent. Many people in the room commented on the impossibility of doing meaningful work at all. Several feared that the funding cuts would result in extended timelines to complete the work, and failure to complete the work in the lifetimes of remaining Survivors.

Finally, participants felt the longer-term consequences of this decision are devastating. They feared that the cuts represented one more broken promise to Indigenous communities, badly damaging any community's faith in reconciliation or justice for the Missing. Survivors would die with their stories untold. Healing would be abandoned as Survivor entities would compete with one another for scarce resources. Pitting Indian Residential School Survivors against each other in this way is reminiscent of what happened in the schools when they were children, forced to fight each other by those operating the schools. The detailed archival, ground search, and testimonial work would never be completed. And Canada would move on from its brief reconciliation moment, congratulating itself on the achievement of having funded research for several years in several communities, concluding officially that it had "been done." How does this demonstrate any promise of reconciliation?

The centrality of Survivors

Roberta Hill, a Survivor of the Mohawk Institute, shared her truth with participants in an honest, emotional opening presentation on Day Two. Every presentation over the course of the

Gathering focused on the responsibility of the present to the past and those who had been forced to live it. But Roberta's presentation reverberated with the recollections of her experience at the Mohawk Institute and then in the foster care system. She shared what she lived through, including the abuse she survived, and her determination to communicate that

“ *It was only when I confronted my past that I began to heal. It's time for Canada to do the same.* ”

Roberta Hill, Survivor of the Mohawk Institute
Source: Toronto Life magazine, 2021

experience so that current and future children might be spared anything similar. As she noted in a 2021 issue of *Toronto Life* magazine, **“it was only when I confronted my past that I began to heal. It’s time for Canada to do the same.”**⁵



Survivor Roberta Hill sharing her experience to attendees at the “Knowledge is Sacred, Truth is Healing” 2024 Gathering.

Survivors’ experiences are critical to understanding the legacy of intergenerational trauma that exists within the lives of Indigenous Peoples across this country. The importance of knowing the truth was evident in the room, and many of the young people were hearing this information in a real way for the first time. Young people were overwhelmed as they witnessed the truth shared by Survivors. They expressed the importance of this knowledge in their personal healing journeys and were grateful to Survivors for allowing them to be part of these discussions. Survivors noted how research, evidence, and speaking about their own pasts had helped them come to terms with what had happened, and dedicated themselves

⁵ Roberta Hill, “How I survived Canada’s residential school system,” *Toronto Life*, 27 July 2021, <https://torontolife.com/life/how-i-survived-canadas-residential-school-system/>

to supporting youth, other Survivors, research efforts, and related work critical to truth telling and healing.

Several participants spoke of a “Survivor Nation,” its members advocating for continued research as a community of Survivors unified by an experience that could only be understood by another who lived through it. Anchored in childhood, the experience was one of such pain that, after a lifetime, it is only when Survivors see each other that this truth of their survival can be acknowledged and shared.

Roberta Hill’s presentation acknowledged the important role of Survivor researchers, and the obstacles they face in seeking truth. Survivor-led efforts to champion the search for knowledge requires time, training, allies, and technical support. Creating partnerships and working in collaboration with others, sharing information, and travelling to archives or libraries in search of evidence requires time, support staff, and specialized skills and equipment.

The Government of Canada owes all children who were taken to Indian Residential Schools a full and accurate recounting of their experiences, meaning the speedy and complete release of all relevant documents and support for comprehensive research. Residential School Survivors have remained united and determined in their work. For many, it has been a more than 70-year battle to have their truth told and to bring the missing children home. In the words of Rachel Kakegamic of Nishnawbe Aski Nation, who presented an overview of the work being led in Nishnawbe Aski Nation Territory, “We are all connected.” Connected through this devastating history, standing with Survivors as we all work to ensure adequate and sustainable funding is in place, so Survivors know they have honoured their promise to “Bring the Children Home”.

Survivors' Conclusion: A Time for Truth

Events in July-August 2024 highlight the inadequacy and short sightedness of Government of Canada support for research into Indian Residential Schools. The reduced two-year budget is grossly insufficient, the timeline is absurd, and the restrictions put in place make no sense. Communities have had less than three years to further this work, with the first year of operations occurring during COVID under a cloud of restrictions. Sweeping decisions about program application guidelines, decision making, and funding formulas were made without full, prior, and informed consent of Indigenous Peoples. This is a glaring breach of faith and a violation of Canada's legal obligations to Indigenous Peoples. They revictimize the very Survivors of a system they and religious orders put in place. They also dishonour the Missing Children, leaving them nameless, and their spirits denied the ceremonies and love of the communities from which they were stolen.

“ And when I say reconciliation, it upsets me because they're not reconciling. What they're doing is they're not facing the truth.

Survivor, 2024 Gathering

Our work is about memory and remembering. In bringing home the memories of the children taken, we can say their names. We can remember them through ceremonies and grieving. We can remember them in our community history, ensuring they were never forgotten, so their spirits can be released knowing their names have been spoken into creation once again.

Communities need long-term, sustainable funding, speedy access to documents, and the ability to assess records within the lifetimes of current Survivors. Communities need the right to make decisions about such research on their own, with minimal barriers to funding, and funding agreements that accept the reality that this work will happen over many years.

The Indian Residential School system operated for a century and a half, at massive public cost. Expecting research and information sharing to occur under inconsistent funding commitments and threats to the work merely three years after it has begun is beyond disrespectful: it is a callous reminder that without truth there is no reconciliation.

The way forward is clear.

Canada must give Survivors access to their own records. This includes the 23 million documents identified but not yet released to the NCTR, and all RCMP records related to Missing Children and unmarked burials associated with Indian Residential Schools. These records must be found, released, and studied in a free and transparent manner, in a Survivor-led process, and with data sovereignty for their community of origin. Barriers to Survivors' organizations seeking to access these records must be removed swiftly, ensuring both the thorough review of newly found documents and a deep and thoughtfully informed analysis that is guided by our people, our nations, and the direction of Survivors. Cumbersome application processes should be simplified wherever possible. Better coordination of government funding cycles with Indigenous seasonal and cultural practices would be transformative. Canada must have a whole-of-government approach to this, and insist that departments, Crown corporations, and agencies treat the prompt release of documents as the rule and not the exception.

Canada must provide robust, stable, and long-term funding for investigations into Missing Children and unmarked burials associated with Indian Residential Schools. Current term limits and funding levels bear no relationship to the scale and complexity of the work required. This is easily demonstrated by analysis of equipment needs or archival workflows. Re-application cycles, program uncertainty, and reporting requirements result in uneven support and an inability to build lasting capacity within communities. Communities that have to spend more time chasing grants or fighting cuts are distracted from deep

research. As long as federal funding appears arbitrary and subject to change without consultation, it will remain difficult to create effective, trusting collaborations to conduct this critical work. Reduced funding also impacts the quality of work (faster is rarely better) and its depth and reliability (e.g., depending on a single type of evidence).

Canada must recognize and support communities' right to self-determine the types of aid required to conduct research and ensure funding for these requests. Communities must be able to call on training and training assistance and access needed technology as they see fit in response to their own unique circumstances. While equipment sharing and other forms of collaboration continue to be discussed, funding levels must account for community needs first, and not those of the program administering the funding. Communities also face challenges when conducting ground search and archaeological research on sites that have undergone significant change or are in danger of doing so. It will be increasingly important to preserve historical landscapes until they have been searched and the necessary archeological and forensic work completed.

Canada must honour the promise of reconciliation based on truth with a formal commitment to a complete account of the Indian Residential School experience. Such an account is a cornerstone of truth and reconciliation. Official commitment to and financial support of this across all impacted communities must be public, genuine, and lasting for it to be effective. At present, a near-decade of major promises to Indigenous Peoples regarding Indian Residential Schools have not been fulfilled. Knowledge is the principal tool to combat growing denialism, and the strongest ally in the creation of hope.

Canada must include support for memorialization and public commemoration as a central part of funding. Collective recognition of war, mass atrocity, or social trauma does not happen by accident, and we cannot expect it to. Individuals and communities need spaces to remember and commune, to act as a living recognition and acceptance of history.

This becomes a permanent source of knowledge for gatherings and public education, and reminders of injustice. The lived experience of Survivors and other forms of evidence must be gathered and shared, within communities and outside of them. Such efforts allow communication and learning on a national scale, and with lasting impact.

Canada must support the creation of spaces for sharing, learning, and healing as part of its funding commitment. The intergenerational impact of Residential Schools is deep and ongoing. The very Westernized notion of archival or scientific research leading to evidence followed by argument and conclusion is insufficient. It must be supplemented by a commitment to multigenerational gatherings and discussions between Survivors, young people and communities, and to informal learning, ceremonial practices, and spiritual engagement. This might test existing guidelines surrounding certain funding streams, but these should be modified as a result. Survivors' healing journeys will be aided by identification of the Missing Children, but not ended by it. Survivors' truths must continue to be heard in brave spaces.

People will tell us they know what we went through, but they don't know—they weren't there. They did not see what we saw, live through what we did. They didn't hear the crying, see the fear in the eyes of the children. They knew better, but they still did what they did to us. Some of us still can't talk about it. They are guilty of genocide, and they don't want anyone to know.

These are just a few of the things that have been said by Survivors over the last three years. These are their reflections of their childhood. More than 60, 70, 80, or 90 years ago, when they were just children, Canada failed them. It exposed them to abuse and violence because, in the eyes of this country, they were not human, or at least not seen as human enough. Their names were stripped away, and many were assigned numbers. Children were taken from loving families and communities, some for a year, others for 10 to 15 years. As adults, they had to undertake a class action against Canada and the Churches to secure a

final settlement and were forced to endure the trauma of truth telling as part of the Common Experience and Individual Assessment Process. For far too many Survivors, their truth was questioned and denied. Nine years after the final Truth and Reconciliation Commission report was released, Survivors are still locked in a place of trauma. They remain in an abusive relationship with the very government that denied them their childhood and denied them justice until the injustices of Indian Residential Schools were laid out before the courts, resulting in the largest class action settlement in Canadian history. And now, in the final years of their lives, they once again are called upon to fight to bring home the truth about what happened to the children who did not return home. These people are much more than Survivors—they are warriors for our nations, our communities, and our families. They have fought more wars than they should have to. It is time to let them rest and give them the outcome they have sought. Restore the funding and ensure Survivors have the resources needed so the truth can be told.

“ *You make promises – keep them.
You make recommendations – get them done.* ”

Survivor, 2024 Gathering

To learn more directly from Survivors, watch the video [here](#).

Appendix One: Background

The Residential Schools Missing Children Community Support Fund (RSMCCSF) is a federal program established in 2021 in response to the discovery of 215 potential unmarked graves at the Kamloops Indian Residential School. The fund attempts to address the National Centre for Truth and Reconciliation’s Calls to Action 74 to 76.

Justin Trudeau, Prime Minister:

“The discoveries of unmarked graves at former residential schools are a painful reminder of our past. We must work together to ensure that every child is found and honoured.”

Source: CBC News, June 2021.

Jagmeet Singh, NDP Leader:

“We need to ensure that these investigations receive the funding and resources they require to bring justice and closure to families.”

Source: Global News, June 2021.

By March 31, 2024, 146 funding agreements were in place, providing around \$216.6 million to Indigenous communities and organizations to document, locate, and commemorate missing children and unmarked burial sites associated with former Residential Schools.⁶ These agreements ranged from one to four years, with organizations receiving between \$14,500 per year over two years (Naut'sa mawt Tribal Council, B.C.) to \$4.8 million per year over one year (Federation of Sovereign Indigenous Nations, Saskatchewan).⁷ This spring, the Government of Canada reported it had invested \$232.1 million to-date to support the implementation of Calls to Action 74 to 76.⁸

⁶ “Residential Schools Missing Children Community Support Fund,” Government of Canada, accessed September 27, 2024, <https://www.rcaanc-cirnac.gc.ca/eng/1622742779529/1628608766235>.

⁷ “Residential Schools Missing Children Community Support Funding Recipients,” Government of Canada, accessed September 27, 2024, <https://www.rcaanc-cirnac.gc.ca/eng/1647884354823/1647884389372>.

⁸ “Missing Children and Burial Information,” Government of Canada, accessed September 27, 2024, <https://www.rcaanc-cirnac.gc.ca/eng/1524504992259/1557512149981>.

At the time it established the fund, the federal government knew more than 140 Indian Residential Schools had operated in Canada. It also knew these schools were not the only places that First Nations, Inuit, and Métis children were sent. It was common knowledge among Survivor communities and federal agencies that many children had also been sent to Indian hospitals, sanitoriums, juvenile detention centres, and educational institutions that were not formally deemed Indian Residential Schools.

On June 20, 2024, the day before National Indigenous Peoples Day, the 2024 federal budget (“Fairness for Every Generation”) received royal assent “to provide an additional investment of \$91 million over 2 years beginning 2024 to 2025.”⁹ Many Survivor organizations understood this as an increase to annual operating budgets, as the first three years of work thus far had revealed a much more complex research challenge than previously thought. For example, knowledge of the number of communities impacted by each school grew as archival research revealed the children’s places of origin. Awareness of the number of archives and institutions holding records grew as well, along with the resources required to access and review material, and the capacity needed to scan and store records. The complexity of ground search also revealed the high cost of using highly technical ground search tools to search for unmarked graves. The work into missing children and unmarked burials had only just begun.

Before the 2024 budget was released, many Survivor organizations had been told by their CIRNAC funding representatives that the funding cap would be \$3 million a year per organization. The Survivors’ Secretariat was one that had formally opposed this limit at an in-person meeting with CIRNAC Deputy Minister Valerie Gideon in February 2024. On April 4, the Secretariat sent a formal letter to the Prime Minister of Canada, the Minister of CIRNAC, and the Minister of Indian Services Canada. This letter, and the concerns expressed

⁹ “Budget 2024: Legislation to Ensure Fairness for Every Generation Receives Royal Assent,” Government of Canada, June 20, 2024, <https://www.canada.ca/en/department-finance/news/2024/06/budget-2024-legislation-to-ensure-fairness-for-every-generation-receives-royal-assent.html>.

over a cap limit that was not driven by the requirements of the actual work, remained unanswered by the time of the July 2024 announcement, which imposed a \$500,000 cap on all organizations accessing the RSMCCSF. This announcement came with a new application deadline that meant any new funds for the 2024-2025 year would not be distributed to communities before the 2024 ground search season was over, potentially halting all work on such investigations across Canada.

In other words, the federal government had not increased its investment by \$91 million a year; instead, it had limited support to \$91 million over two years. CIRNAC approved this change without consideration for the complexity, scope, or magnitude of the investigations underway. At the time of the announcement, more than one-third of the approved funding agreements were receiving more than the new cap would annually allow. The effects of this limit on organizations not yet funded was catastrophic.

Further, previous agreements allowed funds to be used for three streams of work: to conduct archival research, to perform ground searches, and to commemorate or memorialize the children. The new funding guidelines removed the stream for memorialization, while arbitrarily capping archival research at \$200,000 and ground search work at \$300,000 a year. For many organizations, \$500,000 barely covers the cost of retaining staff, conducting archival research, and purchasing equipment and software for ground search. Many organizations immediately and publicly opposed this cap.

The Survivors' Secretariat, an organization leading the investigation at the Mohawk Institute, Canada's longest-running Indian Residential School, decided to use a planned gathering in Thunder Bay—originally organized to discuss data sovereignty—to instead address how the recently announced funding reductions would impact investigations across the country.

On August 16, 2024, three days before “Knowledge is Sacred, Truth is Healing,” Minister of Crown-Indigenous Relations and Northern Affairs Gary Anandasangaree removed the arbitrary \$500,000 cap on funding. However, he failed to announce any new money for the Residential Schools Missing Children Community Support Fund. The removal of the funding cap without any other financial commitment was seen by many Indigenous groups as pitting communities against each other to fight for a very limited pool of resources.

Appendix Two: Community Support Fund Breakdown

Province	Organizations	Funding Years	Total	Per Year Total
British Columbia	Naut'sa mawt Tribal Council	2022 to 2024	\$29,062.00	\$14,531.00
Nova Scotia	Paqtnkek Mi'kmaw Nation	2022 to 2023	\$34,100.00	\$34,100.00
Northwest Territories	Teetl'it Gwich'in Band Council	2021 to 2022	\$41,140.00	\$41,140.00
British Columbia	Splatsin	2022 to 2023	\$49,500.00	\$49,500.00
Northwest Territories	Liidlii Kue First Nations	2021 to 2023	\$139,150	\$69,575
British Columbia	Peters First Nation	2021 to 2022	\$77,000.00	\$77,000.00
British Columbia	Shuswap Nation Tribal Council Society	2022 to 2024	\$162,350.00	\$81,175.00
Ontario	Sagamok Anishnawbek First Nation	2021 to 2022	\$82,514.00	\$82,514.00
Saskatchewan	Ministikwan Lake Cree Nation	2021 to 2023	\$181,500.00	\$90,750.00
British Columbia	Tsleil-Waututh Nation	2022 to 2024	\$232,464.00	\$116,232.00
Manitoba	Dakota Tipi First Nations	2021 to 2024	\$353,320.00	\$117,773.33
Saskatchewan	Muskoday First Nation Health Centre	2021 to 2023	\$268,950.00	\$134,475.00
Quebec	Cree Nation of Mistissini	2022 to 2024	\$275,834.00	\$137,917.00
Saskatchewan	Poundmaker Cree Nation	2021 to 2024	\$420,838.00	\$140,279.33
British Columbia	Cheam Indian Band	2021 to 2024	\$423,597.00	\$141,199.00
British Columbia	Lytton First Nation	2021 to 2024	\$444,050.00	\$148,016.67
Manitoba	Long Plain First Nation	2021 to 2023	\$303,875.00	\$151,937.50
Alberta	Beaver First Nation	2021 to 2024	\$463,277.00	\$154,425.67

Manitoba	Nisichawayasihk Cree Nation	2023 to 2025	\$327,673.00	\$163,836.50
Alberta	Heart Lake First Nation	2022 to 2025	\$504,928.00	\$168,309.33
Manitoba	Sandy Bay Ojibway First Nation	2023 to 2025	\$339,841.00	\$169,920.50
Alberta	Western Cree Tribal Council	2021 to 2023	\$355,575.00	\$177,787.50
British Columbia	Tla-o-qui-aht First Nations	2021 to 2024	\$543,180.00	\$181,060.00
British Columbia	Daylu Dena Council	2021 to 2022	\$181,775.00	\$181,775.00
British Columbia	Gitanmaax First Nation	2022 to 2024	\$378,127.00	\$189,063.50
Ontario	Walpole Island First Nation	2021 to 2024	\$662,810.00	\$220,936.67
Northwest Territories	Assembly of First Nations	2022 to 2024	\$482,721.00	\$241,360.50
Saskatchewan	Muskeg Lake Cree Nation	2022 to 2025	\$747,364.00	\$249,121.33
Nova Scotia	Mi'kmawey Debert Cultural Centre	2023 to 2025	\$513,728.00	\$256,864.00
Manitoba	Bunibonibee Cree Nation	2023 to 2025	\$522,902.00	\$261,451.00
British Columbia	Esk'etemc First Nation	2021 to 2023	\$532,000.00	\$266,000.00
Alberta	Friends of Michel Society	2021 to 2024	\$816,267.00	\$272,089.00
British Columbia	Old Massett Village Government	2021 to 2024	\$826,888.00	\$275,629.33
Saskatchewan	Ochapowace Nations	2021 to 2022	\$276,100.00	\$276,100.00
Manitoba	Red Sucker Lake	2023 to 2025	\$560,513.00	\$280,256.50
Nova Scotia	Sipekne'katik First Nation	2021 to 2025	\$1,124,973.00	\$281,243.25
British Columbia	Penelakut Tribe	2021 to 2024	\$866,757.00	\$288,919.00
Manitoba	Wasagamack First Nation No. 299	2023 to 2025	\$577,924.00	\$288,962.00
Ontario	Munsee-Delaware Nation	2023 to 2025	\$584,348.00	\$292,174.00

Manitoba	Tataskweyak Cree Nation	2023 to 2025	\$589,915.00	\$294,957.50
Ontario	Métis Nation of Ontario	2023 to 2025	\$592,157.00	\$296,078.50
Ontario	Chiefs of Ontario	2021 to 2024	\$894,947.00	\$298,315.67
Quebec	Institut Tshakapesh	2023 to 2024	\$300,000.00	\$300,000.00
Alberta	Alexis Nakota Sioux Nation	2022 to 2024	\$602,411	\$301,205.50
British Columbia	Taku River Tlingit First Nation	2022 to 2025	\$904,024.00	\$301,341.33
Nunavut	Nunavut Tunngavik Incorporated	2021 to 2022	\$608,096.00	\$304,048.00
Manitoba	Cree Nation Tribal Health Centre	2023 to 2025	\$613,538.00	\$306,769.00
Manitoba	Little Saskatchewan First Nation No. 274	2023 to 2025	\$626,753.00	\$313,376.50
Northwest Territories	NWT Métis Nation	2021 to 2025	\$1,259,619.00	\$314,904.75
Quebec	Pekuakamiulnuatsh Takuhikan (Mashteuiatsh)	2022 to 2025	\$962,500.00	\$320,833.33
Ontario	Bearskin Lake First Nation No. 207	2023 to 2025	\$645,233.00	\$322,616.50
Manitoba	Norway House Cree Nation	2021 to 2024	\$968,273.00	\$322,757.67
Quebec	Cree Nation of Chisasibi	2022 to 2024	\$661,208.00	\$330,604.00
Manitoba	St. Theresa Point First Nation Band	2023 to 2025	\$663,511.00	\$331,755.50
Manitoba	Canupawakpa Dakota Nation No. 289	2023 to 2025	\$664,717.00	\$332,358.50
Quebec	Cree Nation Government	2023 to 2025	\$692,591.00	\$346,295.50
Ontario	Garden River First Nation	2021 to 2024	\$1,052,268.00	\$350,756.00
Quebec	Innu Takuaiakan Uashat mak Mani-utenam	2021 to 2023	\$715,000.00	\$357,500.00
Saskatchewan	Okanese Cree Nation	2023 to 2025	\$721,078.00	\$360,539.00
Saskatchewan	Saskatoon Tribal Council	2021 to 2022	\$368,079.00	\$368,079.00

Ontario	Chippewas of Georgina Island First Nation	2023 to 2025	\$739,368.00	\$369,684.00
Manitoba	Pine Creek First Nation	2021 to 2024	\$1,213,988.00	\$404,662.67
Alberta	Buffalo Lake Métis Settlement	2023 to 2024	\$408,100.00	\$408,100.00
Manitoba	Sapotaweyak Cree Nation	2023 to 2025	\$825,528.00	\$412,764.00
British Columbia	Ahousaht	2021 to 2025	\$1,662,280.00	\$415,570.00
Manitoba	God's Lake First Nation	2023 to 2025	\$836,578.00	\$418,289.00
Ontario	Chapleau Cree First Nation	2022 to 2024	\$840,763.00	\$420,381.50
Saskatchewan	Makwa Sahgaiehcan First Nation	2021 to 2025	\$1,697,816.00	\$424,454.00
Alberta	Blue Quills University	2021 to 2025	\$1,700,958.00	\$425,239.50
Northwest Territories	Inuvialuit Regional Corporation	2023 to 2025	\$854,437.00	\$427,218.50
Ontario	Aamjiwnaang First Nation	2022 to 2023	\$434,787.00	\$434,787.00
Yukon	Carcross/Tagish First Nation	2021 to 2022	\$435,424.00	\$435,424.00
Ontario	Fort William First Nation	2022 to 2024	\$893,773.00	\$446,886.50
Alberta	Tsuut'ina Nation	2021 to 2025	\$1,799,827.00	\$449,956.75
British Columbia	Stó:lō Nation Chiefs' Council	2021 to 2025	\$1,805,360.00	\$451,340.00
British Columbia	Namgis First Nation (Kwakwaka'wakw)	2022 to 2024	\$905,768.00	\$452,884.00
Saskatchewan	James Smith Cree Nation	2021 to 2025	\$1,841,557.00	\$460,389.25
Ontario	Moose Cree First Nation	2022 to 2024	\$973,607.00	\$486,803.50
Alberta	Woodland Cree First Nation #474	2021 to 2023	\$982,220.00	\$491,110.00
Manitoba	Opaskwayak Cree Nation	2023 to 2025	\$1,003,778.00	\$501,889.00
Ontario	Onake Corporation	2022 to 2024	\$1,005,347.00	\$502,673.50

Alberta	Lesser Slave Lake Indian Regional Council	2021 to 2024	\$1,509,377.00	\$503,125.67
Manitoba	Sioux Valley Dakota Nation	2021 to 2025	\$2,051,539.00	\$512,884.75
Manitoba	Cross Lake First Nation	2021 to 2025	\$2,109,498.00	\$527,374.50
Manitoba	Assembly of Manitoba Chiefs	2022 to 2023	\$551,546.00	\$551,546.00
Saskatchewan	George Gordon First Nation	2022 to 2023	\$575,190.00	\$575,190.00
Ontario	Kashechewan Cree First Nation	2022 to 2024	\$1,178,481.00	\$589,240.50
Alberta	Treaty 8 First Nations of Alberta	2021 to 2024	\$1,792,627.00	\$597,542.33
Ontario	Beausoleil First Nation	2022 to 2024	\$1,217,481.00	\$608,740.50
Manitoba	Sagkeeng First Nation	2021 to 2022	\$610,093.00	\$610,093.00
Manitoba	Assiniboia Residential School Legacy Group	2022 to 2023	\$610,860.00	\$610,860.00
Manitoba	Mathias Colomb Cree Nation	2022 to 2024	\$1,251,250.00	\$625,625.00
Saskatchewan	English River First Nation	2023 to 2025	\$1,269,510.00	\$634,755.00
Alberta	Whitefish Lake First Nation	2023 to 2024	\$641,990.00	\$641,990.00
Saskatchewan	Keeseekoose First Nation	2022 to 2024	\$1,295,867.00	\$647,933.50
Manitoba	Garden Hill First Nation #297	2022 to 2025	\$1,975,558.00	\$658,519.33
Saskatchewan	Muskowekwan Band No. 85	2022 to 2024	\$1,318,680.00	\$659,340.00
Manitoba	Manitoba Inuit Association	2022 to 2025	\$2,131,344.00	\$710,448.00
Alberta	Bigstone Health Commission	2021 to 2024	\$2,162,949.00	\$720,983.00
Saskatchewan	Mosquito Economic Development Corporation	2023 to 2025	\$1,452,875.00	\$726,437.50
Ontario	Anishinabek Nation	2022 to 2025	\$2,183,178.00	\$727,726.00
Ontario	Serpent River First Nation (Nisoonag Relationship Accord)	2021 to 2024	\$2,207,364.00	\$735,788.00

Ontario	Asubpeeschoseewagong Netum Anishinabek	2021 to 2024	\$2,216,806.00	\$738,935.33
Ontario	Agency One First Nation GP Inc.	2022 to 2025	\$2,307,428.00	\$769,142.67
Alberta	Blood Tribe / Kainai Tribal Government	2022 to 2025	\$2,324,453.00	\$774,817.67
Saskatchewan	Beardy's & Okemasis Cree Nation	2022 to 2025	\$2,346,466.00	\$782,155.33
Ontario	Children of Shingwauk Alumni Association	2021 to 2024	\$2,356,277.00	\$785,425.67
Ontario	Fort Albany First Nation	2021 to 2024	\$2,487,114.00	\$829,038.00
Saskatchewan	Meadow Lake Tribal Council	2022 to 2024	\$1,689,260.00	\$844,630.00
Ontario	Chippewas of the Thames First Nation	2022 to 2024	\$1,839,925.00	\$919,962.50
Saskatchewan	Battlefords Agency Tribal Chiefs Inc.	2021 to 2024	\$2,783,554.00	\$927,851.33
Saskatchewan	Cowessess First Nations #73	2021 to 2025	\$3,857,399.00	\$964,349.75
Saskatchewan	Star Blanket Cree Nation	2021 to 2024	\$2,923,036.00	\$974,345.33
Manitoba	Manitoba Métis Federation	2022 to 2024	\$2,024,451.00	\$1,012,225.50
Alberta	Swan River First Nation	2023 to 2025	\$2,224,129.00	\$1,112,064.50
Ontario	Nishnawbe Aski Nation	2023 to 2025	\$2,280,878.00	\$1,140,439.00
British Columbia	Tseshaht AIRS	2021 to 2024	\$3,455,510.00	\$1,151,836.67
Ontario	Wauzhushk Onigum Nation #38B	2021 to 2025	\$4,650,876.00	\$1,162,719.00
British Columbia	Squamish Nation	2021 to 2024	\$3,745,121.00	\$1,248,373.67
Northwest Territories	Deninu Kue First Nation	2022 to 2025	\$3,800,750.00	\$1,266,916.67
British Columbia	Shísháhl Nation	2023 to 2025	\$2,649,125.00	\$1,324,562.50
Ontario	Grand Council Treaty #3	2022 to 2024	\$2,694,227.00	\$1,347,113.50
Ontario	Iskatewizaagegan #39 Independent First Nation	2023 to 2025	\$2,905,480.00	\$1,452,740.00

British Columbia	Takla Nation	2022 to 2025	\$5,121,844.00	\$1,707,281.33
Ontario	Mishkeegogamang Ojibway Nation	2023 to 2025	\$3,512,512.00	\$1,756,256.00
British Columbia	Nadleh Whut'en Band	2023 to 2024	\$1,805,054.00	\$1,805,054.00
Yukon	Council of Yukon First Nations	2023 to 2024	\$1,974,488.00	\$1,974,488.00
Alberta	Acimowin Opaspiw Society	2022 to 2025	\$6,662,871.00	\$2,220,957.00
Manitoba	Manitoba Keewatinowi Okimakanak	2023 to 2025	\$4,475,021.00	\$2,237,510.50
Ontario	Lac Seul First Nations	2021 to 2024	\$7,245,191.00	\$2,415,063.67
British Columbia	Williams Lake First Nation	2021 to 2024	\$7,821,438.00	\$2,607,146.00
British Columbia	Lak Kw'alaams	2023 to 2024	\$3,000,000.00	\$3,000,000.00
Ontario	Survivor Secretariat (Woodland Cultural Centre)	2021 to 2024	\$10,259,975.00	\$3,419,991.67
British Columbia	Tk'emlups First Nation	2021 to 2023	\$7,386,567.00	\$3,693,283.50
Saskatchewan	Federation of Sovereign Indigenous Nations	2021 to 2022	\$4,884,444.00	\$4,884,444.00
Total			\$205,485,024.00	

A TIME FOR TRUTH:

Knowledge is Sacred
Truth is *Healing*

2024 GATHERING | FINAL REPORT

