

Katharina Steiner was writing her bachelor thesis in history at the University of Lucerne, Switzerland , examining how Canada is handling its residential school history. She contacted Rhonda in March 2016 for an interview, after watching the documentary shot in 1990/91 "Sleeping Children Awake." Rhonda also suggested she interview Michael Cachagee ,which she did . This is the transcriptions from those interviews.

Katharina:	I just want to let you know that I am recording this because that makes it easier for me to write it down later (.) The interview is for my bachelor thesis (.) I am working on a bachelor degree in history and I am writing about the commemorative culture of Canada regarding its residential schools and how they started to talk about it in the past 20 years and what's going on and because of that I was also looking at movies and I saw your movie "Sleeping Children Awake" and I found it very interesting because it's such an early piece on the topic (.) so that's why I got very interested in how you got to do this movie and how you experienced the whole issue (.)
Rhonda:	I really appreciate that you've reached out to me (.) It's really an honor (.) to be asked this (.) it's very nice (.) I am getting older and (.) you know (.) when we get older we appreciate it a lot when someone notices my previous work (.) Because I am just an independent artist (.) very small (.) I am not Pixar (.) So at the time I made that (.) I wasn't aware of any other information (.) no books or anything on the subject of residential schools (.) The play that the documentary is based around , was the first time I've seen something publicly performed on the issue of residential schools (.) But it is really quite a miracle because today (.) I was just thinking about this topic (.) knowing that we would talk and I heard some kind of announcement (.) on the radio announcement regarding the (.) when the Truth and Reconciliation Commission of Canada did its final report after the work that it did (.) someone in this particular announcement (.) said something like: "Canada has awakened" (.) I thought (.) how ironic that they use the word awakened (.) For me personally (.) when I hear someone say "awakened" (.) I thought: of Sleeping Children Awake and here it is 26 years later (.) So that was quite neat and then having this conversation with you (.) "Sleeping Children Awake" is on YouTube . A friend uploaded it for me (.) which was great (.) but unfortunately he put an incorrect copy write date in a big banner that runs across the top of the video (.) It was actually done 1990/1991(.) But at least it is there for people to find. Even the commissioner of the Truth and Reconciliation Commission ,Justice Murray Sinclair had told me that he and his wife used "Sleeping Children Awake" for years in their work before they knew of anything else available on the topic(.) So it has had an influence but it definitely is just a small artist's independent film (.)
Katharina:	The first movie I heard about around this whole topic was "We Were Children" (.)
Rhonda:	Yes (.) that is the one that the Truth and Reconciliation Commission made just recently (.)
Katharina:	Exactly (.) And I watched it and then I started to do research on how this topic was handled in the popular culture and I found your movie and I was so surprised that it was done back in 1990 and I thought (.) how can this not be a national topic in 1990 after such a movie? It was very good and it really shows how (.) when you look at reports 20 years later (.) it is still the same (.) people are still talking about the same injustices done on them and the same bad stuff it's not like anything changed and that was there already (.) so I thought that was very (.) very interesting (.)
Rhonda:	O (.) thank you (.) I do feel that those were some of the first people to speak about their experience and it was quite incredible (.) The documentary didn't get too in depth (.) first of all (.) I wanted to work around the themes of Shirley Cheechoo's play "Path With No Moccasins" and her experiences through the residential school system,(.) without the documentary being only the play (.) so I also focused on and some of those people that shared on their personal memories (.) For many it was their first time speaking (.) some of them didn't even know who I was when I asked to interview them (.) It was incredible that they were willing to open up and share these often painful stories(.) I was really just a young woman myself when I produced this and I was really scared because it was a huge project . My boyfriend at the time , Les Henderson, was the sound man and a First Nations filmmaker (.) Daniel Prouty did some camera work as did I . The elders that shared there (.) were most spectacular . One reason I am glad you've contacted me is because in some ways I feel like that film could disappear from history because it is such a small production (.) I asked the Truth and Reconciliation Commission when I was invited to their event

	(.) I gave them many (.) many video copies and said: "I really (.) want these elder's voices to remain alive because they are amazing courageous people" (.) Some of them are still alive but many are now in Spirit world , like Art Solomon (.) he is an amazing elder (.) who accomplished incredible things in his life and Lilian Cheechoo (.) Shirley Cheechoo's mother is also featured (.) So it's an important piece of history that I hope doesn't get lost (.)
Katharina:	I am sure it won't (.) I think the Truth and Reconciliation Commission (.) they were playing it again as well (.) Didn't they?
Rhonda:	Yeah (.) they did show the video at two gatherings (.) I was at the Truth and Reconciliation's first national gathering in Manitoba (.) it was one of the most powerful events Ive attended in my life (.)
Katharina:	So (.) I've already talked to two other people and in the beginning of those interviews (.) I asked them (.) what their education looked like (.)
Rhonda:	That is very critical (.) I have a bit of an unusual outsider's view but(,) I think when you speak with Michael Cachagee you are going to get direct (.) excellent information (.) Mine is more poetic, coming from an artist(.) One of the driving forces when I was young was (.) I felt that I could be educated by the earth itself (.) If I just spent time with the earth (.) I was hearing stories from the earth (.) very tuned in (.) I didn't like school so much. I felt like the (?) school system it took me away from my real teacher (.) which was the earth itself and just experience of living (.) I thought of education in a complete different way and the other thing that really bothered me was (.) why did we have to learn French and English and that everything was focused on French and English and I always wondered: "What's with that?" We didn't learn much (.) about the history and people of Canada (.) , for example ,why didn't we have the choice to learn one of the indigenous languages? I always wondered that and I resented studying French because I felt like: "Why can't I learn Cree or Oji-Cree or Ojibwa or Dene or (.) you know (.) that's one of the things that really bothered me about the school system. One of the elders that is in the film (.) Art Solomon (.) he called it the "compulsory miseducation system" (.) So things weren't in taught in any real depth (.) of the nations who's land I am living in !"
Katharina:	So you already thought so when you were a kid?
Rhonda:	Yeah and in those days (.) and when I made that film (.) people didn't have (.) or at least t wasn't wide spread yet that people had computers (.) I didn't (.) You know (.) there was no APTN (.) the Aboriginal People Television Network (.) there was no YouTube (.) Things have changed dramatically (.)
Katharina:	Do you remember when you first heard of the residential schools? Was that already when you were in school or did you learn about it later?
Rhonda:	No (.) we absolutely didn't learn anything like that in school (.) I found the school system quite poor on history (.) I remember I was in high school and our history teacher was teaching times around World War II and he barely mentioned the Holocaust and I was aware of that and with Aboriginal issues in Canada it was the same thing (.) Very weak and scant information .They absolutely didn't teach us about residential schools (.) Nothing (.) And I wondered (.) I grew up in Winnipeg (.) which was the largest urban population of Aboriginal people in Canada (.) a very strong First Nations presence and so it's a very powerful sense (.) you can feel the presence in the land (.) the history (.) it's so recent (.) I always felt an extraordinary strong connection to the First peoples and their energy . When I was very young I wondered about the pain that I saw in the faces of many older First Nations people who I would see on the streets and I wondered why was there this pain. I wanted answers for what I saw (.) I wanted to know their history. But the information about residential school only came out when I was older (.) I must have been (.) it was around the 80s I was working on a production and Shirley Cheechoo was reading a poem that she had written about her experience in residential school. I was holding the pages of the poem for her to read and I couldn't stop weeping and I promised her: "If there is anything I can do to help you spread this messaging (.) get this conversation into the broader arena (.) I will do anything I can" (.) She called me on it and said: "Please do" (.) I was very young (.) I had never done a professional productions for broadcast and it was incredibly intimidating , but I knew I had to do it no matter what . And then the First Nations (.) the people came through with their

	<p>teachings and their stories (.) and then at the Truth and Reconciliation Commission again years later (.) to hear again these personal accounts ,) all the people sharing (.) o my goodness (.) it was so powerful and moving (!)</p>
Katharina:	<p>It was very powerful for me as well when first started to look into the whole thing because I've never heard of residential schools or Indian boarding schools before I've learnt about it about 9 months ago (.) I was very shocked and I looked it up and you can find all these pictures and reports by the commission and I had a very strange feeling about it (.)</p>
Rhonda:	<p>I find that very interesting (.) I think part of the mandate of the Truth and Reconciliation Commission's and its continuance is (.) our stories are included in that (.) That me and you as two educated people hadn't heard about this critical history . I've learnt so much since that film was made (.) I mean that was 26 years ago (.) so there is so much that wasn't included in that productions but it was just a beginning, intended to open the subject to collective consciousness (.) It was one of the earliest documentaries broadcast (.) but mostly it was really mostly it still seemed underground (.) These stories are really important because it's part of the continuation of healing that is happening (.) . It says so much that me and you knew nothing about and yet it happened all over the world (.) There was residential schools in Africa and when you look at it that way (.) I personally question the entire education system (.) I really do (.) I think it's important and tremendous and very much part of the healing that is going to happen (.) the restructuring of school system (.) of what we are taught and how we are taught is so critical (.) But it seems like it all takes a lot of time and patience to see these changes (.)</p>
Katharina:	<p>It does seem like it will take a lot of time but as far as I can judge from over here (.) a lot seems to be going on and many good things are happening (.) People are working on it and that seems like the right way for Canada (.) The other two people I've already talked to (.) they both work with indigenous cultures and languages and so on and it was very interesting how they are so ambitious and that they are so empowered (.) There is a lot going on but it seems like it took a long time to evolve and still will need time (.)</p>
Rhonda:	<p>It really is an interesting process that we are in (.) To me it does seem that the First Nations people are really coming into their power and I am tremendously happy about that . Coming from a time when we were taught so little about First Nations and now there is APTN (.) the Aboriginal Peoples Television Network (.) a lot of strong young people (.) movements (.) peoples who are studying and reviving their traditions (.) and ceremonies are all active and happening (.) and a lot of intelligent film makers and story tellers and visionaries and (.) so it's really great to see the healing that's happened and is happening and it's a wonderful thing (.) It contributes to the health of everyone . I think that my perspective on this subject comes from more of a grass-roots place (.)</p>
Katharina:	<p>Calls for action (.)</p>
Rhonda:	<p>Yeah so I am not aware of all the ins and outs legally of everything (.) I just see the healing that's happened on a grass-roots level (.) I just see artists make videos on YouTube so now there is tons of information available world wide made by all kind of artists (.) and songs (.) and tributes (.) and art and all kinds of expressive means(.) So the ways in which people are remembering the stories is tremendous (.) I have a friend who's in "Sleeping Children Awake" (.) Charlotte Childs (.) and she had a radio show that was spoken in her Ojibwa language . I am friends with her daughter now (.) who is quite a beautiful artist (.) So she has done art work that celebrates her family and she notes the residential school experience and how it has impacted her family. It is really interesting to see what is happening with the artists (.)</p>
Katharina:	<p>It does sound very interesting (.) Before (.) you were talking about the international aspect of it (.)</p>
Rhonda:	<p>Well I don't know to what degree the healing is happening internationally (.) I am not as aware but the residential schools certainly happened in many parts of the world (.) I know they happened in Africa.</p>
Katharina:	<p>Yeah and what I was also wondering about is that back in the late 80s and the beginning of the 90s (.) when this topic was first brought up (.) could you already feel an international level? Or maybe even an international pressure? Or did you feel that this topic needed to be talked about</p>

	regionally or nationally (.) or did you already think of that this happened in other countries as well and they talked about it too (.) so we need to too?
Rhonda:	No (.) at the time I did it (.) I wasn't hearing anything on any scale (.) small or large and that made me crazy (.) I felt like this story has to get out - regionally (.) nationally (.) and internationally (.) I was outraged that we were not talking about this (.) it's a vital part of our history and where is this? So that's what drove me (.) "Sleeping Children Awake" was just one small person's introduction (.) Like I said (.) when I did it (.) I was aware of no books (.) no films (.) All of the production (.) the whole film (.) how it was put together (.) the narration (.) all had to be created (.) There wasn't any references from previous or available documents (.) So it was done only directly through the people that shared their stories and through the creation of the video with editing and writing (.) That text (.) that narrative, wasn't one that was heard widely at the time at all (.) I believe it helped create a framework for people to work through their own chapters of experience. It's changed tremendously since then (.) It is incredible (.) For me it's a bit of a dream come true (.) I had hoped that the conversation would get opened and the light would start shining on this subject and since then it really (.) really has (.) I mean (.) to have the TRCC travel for six years and they went to over 300 communities (.) there were almost 7,000 survivors' statements so you know (.) millions of documents and there is a huge text going to the government with their calls for action (.) So it's a huge change (.)
Katharina:	So when you look at the beginning of this process you can always hear (.) read (.) watch videos of Phil Fontaine talking about his experiences and the abuses he went through (.) Do you remember (.) did you already know of that? Was that after or before your movie?
Rhonda:	Actually you are reminding me (.) I got rid of my television when I moved out of my family home at 18 years old (.) I purposely got rid of it because I didn't feel like it was doing me any favours (.) The information seemed slanted and limited. At some point I did hear that (.) It might have been when I was starting to work on the film or something that I started to hear a little more in the news a (.) I heard Phil Fontaine (.) He was one of the first people I'd heard publicly saying something and it peaked my ears and I went to go and interview him (.) I asked him (.) if I could do an interview and so I opened "Sleeping Children Awake" with a quote from Phil Fontaine, "The first step in healing is disclosure." So he was one of the early (.) so in fact yeah (.) that's the little sparks that were happening right around that time (.) Isn't that how it goes? Something seems like it pops like a bubble (.) it reaches the surface and suddenly you hear (.) more surfacing (.) I do remember hearing Phil Fontaine beginning to talk about it (.) Since then I've learnt even more on the subject and that it is part of the history of colonization and the enforcement of Christianization of people from around the world (.) I am going into the whole subject on a deeper level now so I have mixed feelings about the reconciliation aspect of it (.) The legal (.) political world will do their thing (.) I am not powerful in that regard and that is not my area of expertise but some positive changes have happened on a deeper level and in the education system for example the university here in Ontario and in Manitoba (.) which is where I grew up (.) are the first two places that are introducing mandatory indigenous (?) training for public service employees and also in school system (.) and they are implementing in 2016 mandatory courses on Aboriginal issues (.)
Katharina:	That's great (.)
Rhonda:	So people will be more aware and you know the TRCC (.) they want doctors and lawyers and teachers and employees of all kinds of people to have this mandatory so there is a greater awareness training to some degree (.) so they are more in tune with the history of this land and are more sensitive to its original peoples (.)
Katharina:	Yeah (.) they should be (.) It would be great if that were to become reality that people are aware of what was going on and what is going on (.) So (.) you said you don't really know about all these legal claims but still you read about many legal claims for compensation in the late 90s (.) beginning of the 2000s (.) did you hear about that at all?
Rhonda:	I didn't really hear about it that much in the mainstream news or it was really (.) periphery (.) You wouldn't hear that much on First Nations (.) It seems like it was just beginning around that time that there was some news broadcasts that were more broad or fair (.) The media hasn't

	<p>been very good with covering these subjects in my opinion(.) I am sure the political leaders amongst the Aboriginal nations would have been aware of it (.) Michael Cachagee will be a wonderful person to talk to in that regard (.) Because he is very aware of it (.) But in terms of media (.) covering the story and getting it out (.) no (.) not really (.) Just beginning (.) at least for me (.) in my world and some of my friends' (.) it seemed (.) you might hear something on the news but like you say (.) it was around the time Phil Fontaine (.) that a little bit more was coming out and then Elijah Harper with Meech Lake (.) Their voices were coming out to a broader audience as technology changed .My experience was more direct. A man I was engaged to, Jimmy Herman had been through the residential school system and hearing his stories and hearing even more stories since he passed away (.) that he never spoke about when he was alive so I am still learning the depth of the experiences(.)</p>
Katharina:	<p>So you've met these people in the late 80s and you might have met their families and surroundings (.) Could you feel that communities of indigenous peoples themselves have since been on a way to prosper again?</p>
Rhonda:	<p>I do (.) I really do feel that (.) Like I was saying earlier (.) there is a strength and a power and an intelligence and so many talented artists (.) Brilliant people (.) so I do believe (.) You know (.) there are always problems and there always will be in every community , especially in the light of what was suffered ,but absolutely (.) things have shifted to a more empowered place (.) Hopefully (.) I always hope that things don't become violent (.) There is some aspects of some of the movements like "Idle No More" (.) which could go in a different direction depending on who gets influence.</p>
Katharina:	<p>So you feel that movements like "Idle No More" kind of tend to be radical?</p>
Rhonda:	<p>There are parts of it (.) it's hard to know(.) but you can judge the tree by the fruit it bears (.) The things they do are of worth but there is also a lot of riffraff and strange stuff , infiltrators in there too (.) I take it with a grain of salt (.) I am more of the type (.) that prefers the movement coming through the grassroots people (.) People in their families and how they treat their elders and the respect for the elders (.) the return to the ceremonies (.) and you know (.) artists and people doing their thing (.) and raising families and powerful people (.) who come and speak and yes (.) the people who are doing work to trying stop pipelines and that are there to help protect the earth (.) and water ...some really powerful people (.) So (.) it's to witness in what way the strength will return and show itself is interesting (.) It is quite a change (.) I think there is a prophecy (.) I mentioned in the film that seven generations since contact there would be a turn around (.) So I feel like some of the people in the film (.) like Charlotte Childs , Mariea Linklater , Art Solomon come to mind (.) and that age group of the residential schools survivors and (.) the people are now in their 60s, they are the people (.) where the fundamental the shift , the turnaround has been made (.) They opened up that whole part of history (.) The work they did to bring this to light (.) for me it was almost like being able to listen to people who are involved in an inquisition (.) or genocide or pogrom or something historical tragic (.) If you could interview those people and hear their stories because usually most history is so far in the past (.) you can't find survivors to tell you a direct story and in this case there are thousands and thousands (.) millions of stories coming directly from survivors (.) That's a powerful healing thing (.) to listen to thousands of people sharing direct experience (.) Being at the Truth and Reconciliation Commission of Canada events (.) for me felt like an incredible ceremony (.) more than it felt like a boardroom meeting (.) It was very ceremonial (.) when millions of people share their stories and it goes down in history (.) it's kind of a living thing (.) Really (.) really powerful to hear (.) so who knows what's going to happen from that opening of the floodgates (.) I really do believe the healing is very much underway and there is a really power and strength and also population wise (.) numbers wise (.) It's one of the highest numbers of the population (.) young people having children (.) mainly aboriginal (.) so it is a very strong and growing population (.)</p>
Katharina:	<p>That's great to hear (.)</p>
Rhonda:	<p>Absolutely (.)</p>
Katharina:	<p>It is very interesting for me to hear about those experiences and how you feel (.) the whole thing went (.)</p>

Rhonda:	I really love talking about it (.) You are the first person that has asked me(.) These elders (.) Art Solomon (.)for example (.) are so worth researching (.) When he was being filmed (.) he had to travel quite a ways to make it to the location where I was filming. I think there was a storm and I thought he probably won't make it. When he was being recorded (.) it was part of a sharing circle that I set up. So a big circle of people were in the room, all lit for recording and at one point while he was talking the lights went out in the whole place (.) All the power went out but my camera was still working so we continued to record and he did not skip a beat (.) like nothing had changed (.) He did not even mention "(.) the power is out" (.) he just kept telling the story because for him (.) as an elder (.) back when that was shot (.) he was in his 80s I think (.) it probably frustrated him to no end that there was no media on this issue or very little media (.) At that time there was only like five channels (.)so information was so limited and so few were getting the First Nations perspectives.) So it was really interesting to tune in and ask, listen to the First Nations elders at that time (.) There is another elder women in the video (.) Nora Maiangowi I believe (.) with her shock of white hair and there is a tipi in the back yard . She is sitting in her backyard and she explaining her memories . I will never forget this because she gave me an interview (.) even though she did not even know who I was (.) I was under very difficult circumstances making that film (.) I was told by some other people just to not do it (.) It was too difficult (.) too many constraints (.) too short of time period (.) too little experience. There was another professional organization that was about to kind of do the same thing so for a young person (.) as this with my first production and Shirley was busy with her play so has no time to assist me . It all happened very quickly and Nora let me in and did an interview with me without even knowing who I was (.) She opened up and told me her story and I always want her memory to be honoured and her courage for opening up that way (.)
Katharina:	People must have been almost waiting for a vessel to tell their story or to be heard (.)
Rhonda:	That's beautiful (.) that's exactly (.) that's a beautiful way to describe (.) Stories have to come out (.) They just have to come out (.) We are dead without them (.) To me (.) that's why the world has changed dramatically (.) Now there is so much available media-wise (.) It's incredible (.) that's a huge change and you know (.) Black Elk (.) for the Lakota people he has left prophesies in this regard(.) He was very famous and he spoke about the "time coming where there would be a power of the air" and that's the power of communication (.) which is here now (.) being able to use Skype and the Internet and all these things that didn't exist to share knowledge (.) When I made that film (.) I didn't have any of these tools (.) That helps so much now to tell these essential stories(.
Katharina:	It is kind of crazy when you think about how easily we are able to talk to each other and we are half a world apart (.)
Rhonda:	It is amazing (.) Sometimes I wonder about it (.) Are we getting this mass communications for some reason (.) like speed up to relay this download for a certain reason or is it here to stay (?) you know (.) it has incredible power and it is a tool we hopefully will use for all the right reasons and to spread truth and not lies and propaganda(.) "Sleeping Children Awake" was trying to break through a certain silence (.) it had to happen (.) spirit made it happen (.) I was a young woman (.) it was very difficult to make (.) it almost killed me (.) I am not being overdramatic (.) it almost killed me while doing it but that story had to come out and in the way it came out (.) Now I look at it and I say: "O my god (.) there is so much more to the story" but it was an opening (.) I really appreciate that you found it and recognized it (.)
Katharina:	I liked watching it (.) I thought it was a very good way of telling it with the play done by Shirley Cheechoo (.) it was an interesting way to put it - how you started off with her and her play (.) her as a person (.) and how she had to tell her stories and how it goes on from there (.) I found that a very good way to tell the story (.)
Rhonda:	It's interesting how Shirley's play really opened people up (.) That is so interesting that it was a play that touched the grassroots (.) touched all the communities that it was shown in (.) Very interesting (.) Back then (.) when they saw her play (.) it had people profoundly affected (.) same with when "Sleeping Children Awake" when it first showed to an audience (.) It was a very powerful event and I understand that (.) there are also people that it's so painful for them that

	they can't watch a film like that (.)
Katharina:	I did not have that feeling with "Sleeping Children Awake" (,) to be honest (,) but when I was watching "We Were Children" (.)
Rhonda:	Yes . It was funded by the Truth and Reconciliation Commission so they had access to everything and could put together a very professional, complete , and very moving production(.)
Katharina:	Yeah (.) and you can see that (.) It's a whole different thing (.)
Rhonda:	Sleeping Children Awake seems to be used with people doing counselling with a lot of the communities around here (.) A lot of times the therapist or the person working with the client will show it as a way to start to get people to talk about their experience and a lot of the older people can really relate to the people featured because they are older as well (.) Often people recognize relatives. or classmates. So it might be used in those kind of smaller ways (.) "When We Were Children" is a very well funded (,) slick (,) professional piece that will be here for all time (.)
Katharina:	It is a very different way of approaching the topic (.) I just felt like "Sleeping Children Awake" made me want to talk about it (.) Maybe it is a similar thing you were talking about (,) these people working with the movie (.) "We Were Children" is so heavy that I couldn't talk after the movie (.)
Rhonda:	Yeah (,) I think "Sleeping Children Awake" was meant to make people talk (,) to ask people to open up for the healing to begin.) So it just touched on things enough to elicit memory and my whole intention with it was that people would use it in a way to begin talking whereas "We Were Children" is in depth (.) I mean (,) it's a whole other level (.) So in a way (,) "Sleeping Children Awake" back then (,) 26 years ago was: "hey (,) let's start talking about this in healing circles and as artists (,) as teachers (,) students, lets get the conversation out into the light of day (.)
Katharina:	Yeah (,) it's a start (,) "We Were Children" is so much more in depth (.) So many people have by now talked about it and we know a lot now and you can see that in the movie (.) It's a whole different thing (.)
Rhonda:	26 years is a long time (.) Back then I was a young woman and now I am an elder (.) That is how it goes (.)
Katharina:	It's very good to see how you feel about having made this movie and hear you saying that it was very difficult for you and you still have these emotions connected to it (.)
Rhonda:	I really appreciate that you are asking it (.) I could almost cry (,) nobody has asked me these things before (.) It's incredible (,) I feel like "Sleeping Children Awake" was one of the reasons I was born (,) why I came to earth (.) I was a very sensitive child and you know (,) felt very tuned in to the earth and also to the stories of the earth and our history and(,) the indigenous stories of Canada and my love just compelled me to know more about the history of Canada and its First people (,) I am really glad it was completed because it was very difficult (,) very scary and way over my head to do back then (.) It took everything I had and scared me to death (.) I remember (,) I was in Lilians Chechoo's basement bedroom with my friend Donna (,) who was my support sidekick at the time and I said (,) you know (,) I had just gotten the money the day before from a local television station to help fund (.) I had planned on doing it even if I had no money (,) I started it and at the last minute (,) the day before we left ,the funding came through and I didn't even know how to deal with funding (.) Everything was new and I sat in the basement of Lilian Chechoo and thought: "I don't even know (,) if I can do this (,) What am I doing?" Running around (,) there was no time for a lot of research (,) I just had to run into it and start it and get it and make it in a very short timeframe (.) But now (,) 26 years later (,) and its on YouTube and I am very satisfied (,) I feel like that was part of the purpose of my life to make that video and so I feel really good about it and I've learned a lot since . I have also learned (,) I that this is a story that happened around the world . I have gone deeper into an understanding of a war against the earth , and the earth people, indigenous peoples ,and so I've become interested in indigenous rights , world wide (.) I haven't had the chance (,) I'm letting you interview me more so I've dominated the interview but even when I hear you (,) I started to get curious about what's the situation where you live (.) I don't know much about your story (.)
Katharina:	We've also experienced injustices (,) I guess every nation has at some point it seems to me (,) and

	especially as a history student you kind of get that feeling (.) Also within the past 100 years we've had injustices done on children and families that did not "fit in" (.) We've had issues as well (.) of course not on the same scale as it happened in Canada (.)
Rhonda:	So are you hearing it in your news down there? Are people generally aware of the Canadian story(.) or what's happening here in regards to residential schools?
Katharina:	It has been on the news (.) It has been in the papers but I don't feel like it's talked about (.) I guess people now could become more aware because Justin Trudeau (.) he is on the news a lot it seems and he has been speaking out for indigenous peoples and indigenous rights (.) So (.) I feel like the topic is growing but I think many people still think of the US when thinking of injustices done on indigenous peoples (.) That's what I've experienced as well (.) When I went to school (.) we would only learn about the US and the colonization of the US and the "going west" and so on and all that was somehow connected to the US and not to Canada (.)
Rhonda:	I think European education system is much better (.) The education system here (.) I don't think compares (.) And just the languages a lot of Europeans speak has to (.) but you know (.) that you learned about North American Aboriginal history says so much.) But we are here in this very country (.) so why didn't we learn ? I don't know much about Aboriginal people where you live but living in Canada and in a city with the largest population of urban aboriginal people (.) you'd assume you would be learning the history. It's really just been opening more in more recent years(.) I think the education system taught us a little bit but history wasn't enough (.) It seems to me unless you were taking a history major like you are (.) doing a thesis would you learn more(.) To live in Canada and to know the history with aboriginal people here (.) I feel like we have to know that history (.) We absolutely have to know it because we live here on their traditional territory(.) How could you not learn about that ? It is simple respect .I can excuse myself for not knowing the history of where you live but how can I excuse myself for not knowing (.)about where I live, but it is sort of a turn around with the Truth and Reconciliation's calls to action and it's being implemented already (.) like I was saying earlier (.) here where I live and in Manitoba and also they are making this a mandatory subject (.) so this will change (.) Now there are also First Nations schools and it's changed (.) so vastly (.) so the power is returning and as that power returns it is all working itself out (.) I think that for myself that (.) I guess my focus is that (.) I get really frustrated with the media (.) I find the media extraordinarily bad at telling the complete story and misinformation is rampant (.) I look for my stories in alternative methods (.) definitely not trusting just the mainstream media for my news stories (.) It must be the same for you (.) the number of people that you meet that have no awareness of history but they continually repeat lies (.) It drives me crazy (.)
Katharina:	I do experience that (.) It's almost better people not knowing anything than knowing the wrong things (.) They have been thought wrongly or they saw some documentary (.) movie or something on it that has been done very poorly and they think they've seen it all and know the whole thing (.) I do get frustrated with that too (.)
Rhonda:	For some reason (.) I don't know why (.) these conspiracy type agendas and things like this (.) they seem to get a lot of attention and followers (.) It's odd (.) I don't know why that is but it is very destructive and I do what I can to call out the BS when I come across it (.)
Katharina:	Thank you so much for taking the time out of the day and getting back at my emails right away (.)
Rhonda:	I am really thrilled (.) You are this person that appeared out of the blue that has a passion and your topic has always been of great interest to me as well (.) It's a connection to someone in Europe and to get the stories out there (.) It was fun to talk (.) Thank you.