

The Aboriginal Healing Foundation 2014 Annual Report



Our mission is to provide resources which will promote reconciliation and encourage and support Aboriginal people and their communities in building and reinforcing sustainable healing processes that address the legacy of physical, sexual, mental, cultural, and spiritual abuses in the residential school system, including intergenerational impacts.



The Aboriginal Healing Foundation

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Welcome to the final Annual Report of the Aboriginal Healing Foundation.

The Aboriginal Healing Foundation was established on March 31, 1998 with a fund of \$350 million and a mandate to encourage and support community-based healing initiatives that address the legacy of Indian residential schools, including intergenerational impacts. In 2005, we received another \$40 million, and in 2007 \$125 million—a total of \$515 million from 1998–2007.

In the end, we gave more to communities than we received from government, as a result of the interest generated by investments. We received \$15 million from the Catholic Entities, through the Indian Residential School Settlement Agreement, and this money went to healing centres across the country.

The activities funded by the AHF were community designed and community delivered. They include:

- healing activities out on the land
- gatherings and commemorations of survivors and their families
- individual and family counseling
- parenting skills workshops
- addictions treatment
- prevention of violence programs
- awareness and prevention of abuse activities
- training of healers
- healing circles
- programs targeting youth and Elders

The projects we funded offered traditional, culturally based healing as well as Western therapeutic approaches, such as counseling. This gave survivors a wide range of options, and left the communities free to decide their own path. We found—and there's no surprise here—that healing based in the language and culture of the community was highly valued.

In 2004 we released a three-volume report—our Final Report—going into great detail about the programs developed with funds from the Aboriginal Healing Foundation. By the end, the AHF had contributed over \$536 million to 1,345 grants. Most of the people who participated in AHF-

funded programs—healing circles, ceremonies, commemoration—had never participated in a healing activity before.

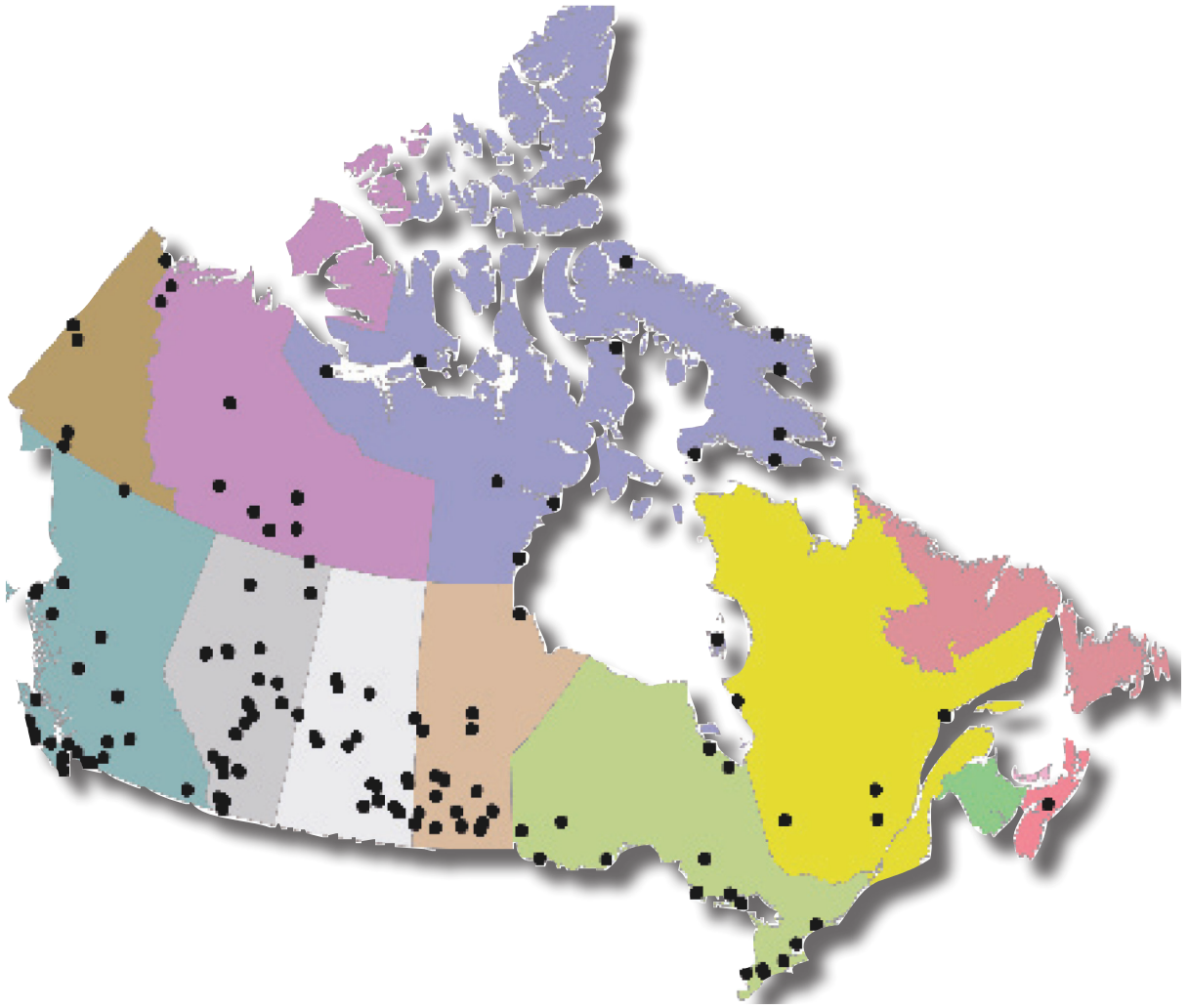
When the Foundation arrived in 1998, there were still many communities and individuals not yet ready to talk about the painful impacts of the residential school. Even now, the need for healing is great. We approached government, unsuccessfully as it turned out, for a longer mandate. The Board's message was that ten years was not enough time to reach all the survivors who would need support for their healing. Longer-term resources, whether from the AHF or some other agency, are required to address the wounds suffered by generations of our people.

As early as 1999 we already had over \$1 billion in eligible applications. The community need was extraordinary and immediate. Over fifteen years later we are still living with the legacy of the residential school, as we knew we would.

A lot of healing has taken place in our communities. The projects funded by the AHF show that we are capable of doing good work. We have seen an Indian Residential School Settlement Agreement and an apology from the Prime Minister. These gestures were to mark a new beginning, a new relationship. It is in that spirit that we believed the healing which had begun should be continued. To many it feels as if Canada has not only closed a chapter on residential schools, but the entire book of healing as well.

The AHF has played its role, but it was the survivors above all who brought the Indian residential schools to public consciousness and who made the necessity of truth, redress and healing evident. Survivors will never go back to the silence and the shame that once shrouded the residential schools. Today, this history is out in the open. There's no denying what was done to us. And because the past can no longer be denied, neither can the future which is rightfully ours—a future of mutual respect between nations; a just and right relationship; a proper sharing of the land; healthy people and healthy communities living with dignity and pride. In the spirit of healing, thank-you for the honour of being a part of this work.

5 A Map of Indian Residential Schools



Sources: McCord Museum; Claims and Historical Research Centre, DIAND; National Archives of Canada; Archives Deschâtelets; Archives of Ontario; General Synod Archives of the Anglican Church; United Church of Canada Archives; University of Victoria; Provincial Archives of Manitoba; Manitoba and Northwestern Ontario Conference of the United Church of Canada Archives; Anglican Diocese of Calgary Archives; Calgary Office of Parks Canada; Nakoda Archives; Provincial Archives of Alberta; Vancouver City Archives; United Church of Canada Conference, British Columbia Archives; Archives of St. Paul's Province of Oblates; Royal British Columbia Museum; Archives of Sister St. Ann; Archives of Yukon; Social Sciences and Humanities Research Council of Canada; and Algoma University College, Sault Ste. Marie.

Disclaimer: This document is under development. The information contained herein is subject to change without prior notice. Produced April 2001, updated March 31, 2008.

Guided by the recommendations of Survivors attending the Residential School Healing Strategy, held in Squamish Territory in July, 1998, and by its Code of Conduct, the Aboriginal Healing Foundation has since the beginning sought transparency in all its practices.

AHF annual reporting follows four principles:

1. Clear context and strategies.
2. Meaningful performance expectations.
3. Performance accomplishments against expectations.
4. Fair and reliable performance information reported.

This report outlines how our results are related to our mandate, vision and mission, demonstrates how our management strategies and practices are aligned with our objectives and illustrates how the AHF departments are working together to achieve shared results.

The framework provided by these principles will enable AHF stakeholders to obtain a portrait of the Foundation's accomplishments against defined objectives and strategies, as well as Foundation efforts, capabilities and intent.

The objectives, strategies, results and prospects in this annual report also allow the Foundation to fulfill in an efficient manner its own policy regarding the content of its annual reports, which must include:

“...a statement of the Foundation's objectives for that year and a statement on the extent to which the Foundation met those objectives, and a statement of the Foundation's objectives for the next year and for the foreseeable future.”

[AHF Funding Agreement, Paragraph 10.05 (1) (c and d).]

Although many challenges have been met since 1998, the AHF is committed to surmounting the obstacles ahead with unwavering determination, and to pursuing the commitment to transparency and accountability it has pledged to Survivors and their descendants, to Aboriginal communities, and to Government.



On March 31, 1998, the Aboriginal Healing Foundation was set up with a \$350 million fund from the Government of Canada, to be expended within an eleven-year time-frame. This one-time grant has enabled the Foundation to fund community healing projects and to cover expenses. The Foundation is an Aboriginal run, not-for-profit corporation that is independent of governments and the representative Aboriginal organizations.

The Foundation's Board of Directors reflects Canada's diverse Aboriginal population. The Board's role is to help Aboriginal people help themselves by providing funds for healing projects, promoting knowledge about the issues and the need for healing, and gaining public support from Canadians.

Our vision is of all who are affected by the legacy of physical, sexual, mental, cultural, and spiritual abuses in the Indian residential schools having addressed, in a comprehensive and meaningful way, unresolved trauma, putting to an end the intergenerational cycles of abuse, achieving reconciliation in the full range of relationships, and enhancing their capacity as individuals, families, communities, nations, and peoples to sustain their well being.

Our mission is to provide resources which will promote reconciliation and encourage and support Aboriginal people and their communities in building and reinforcing sustainable healing processes that address the legacy of physical, sexual, mental, cultural, and spiritual abuses in the residential school system, including intergenerational impacts.

We see our role as facilitators in the healing process by helping Aboriginal people and their communities help themselves, by providing resources for healing initiatives, by promoting awareness of healing issues and needs, and by nurturing a broad, supportive public environment. We help Survivors in telling the truth of their experiences and being heard. We also work to engage Canadians in this healing process by encouraging them to walk with us on the path of reconciliation.

Ours is a holistic approach. Our goal is to help create, reinforce and sustain conditions conducive to healing, reconciliation, and self-determination. We are committed to addressing the legacy of abuse in all its forms and manifestations, direct, indirect and intergenerational, by building on the strengths and resilience of Aboriginal peoples.



The first Aboriginal Healing Foundation Board of Directors and Staff, 1998. Back row, left to right: Paul Kyba, Jerome Berthelette, Wendy John, Louise Mianscum, Gene Rheaume, Maggie Hodgson, Janet Gomboc, Paul Chartrand. Front row, left to right: Teresa Nahanee, Georges Erasmus, Janet Brewster.



Through two distinct initiatives—the Aboriginal Healing Foundation and the Indian Residential School Settlement Agreement’s Common Experience Payment (CEP)—the Government of Canada has been moving ahead in addressing the long-standing and destructive legacy of the Indian Residential School System, which includes lateral violence, suicide, poverty, alcoholism, lack of parenting skills, weakening or destruction of cultures and languages, and lack of capacity to build and sustain healthy families and communities.

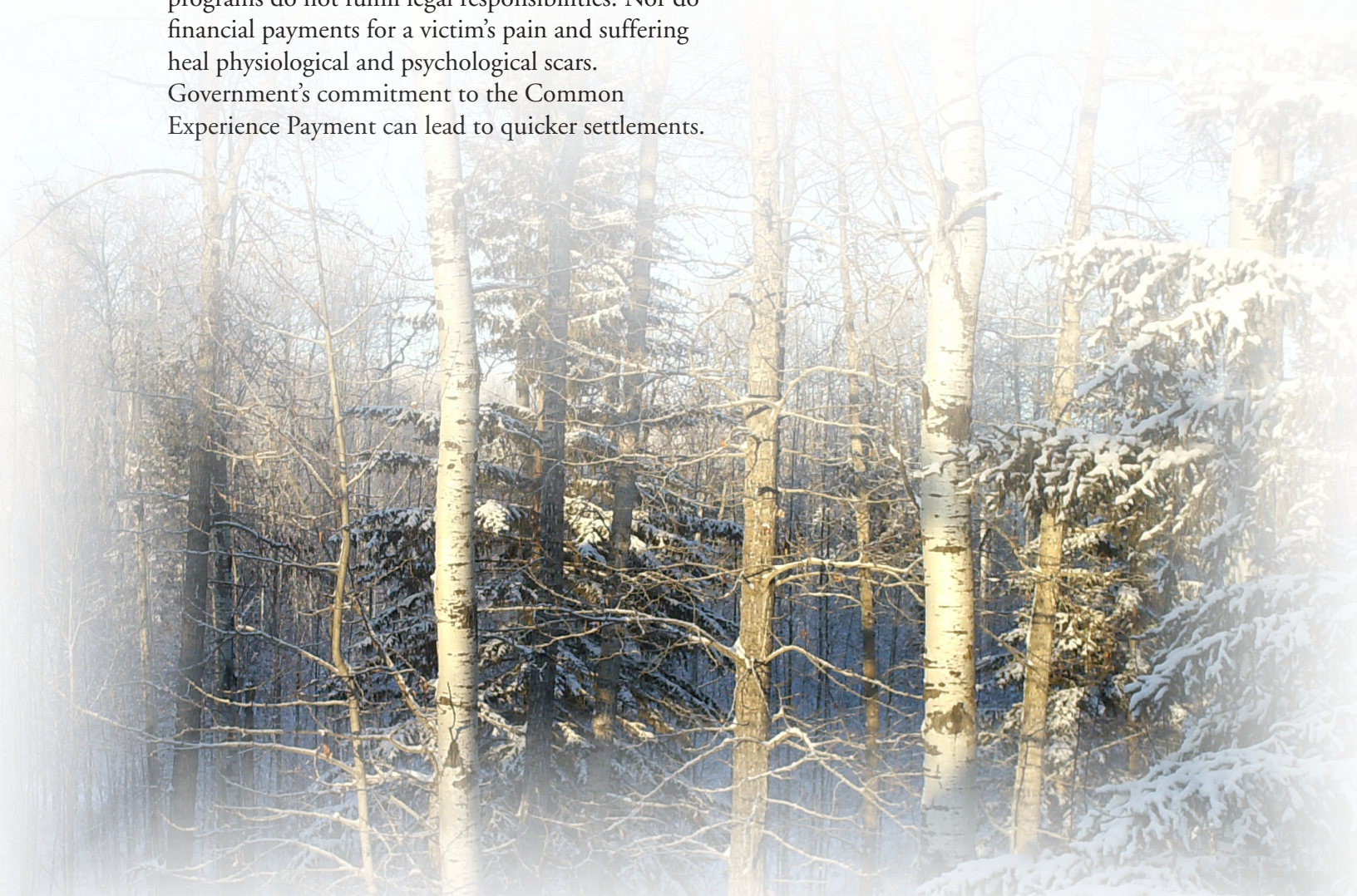
The Common Experience Payment provides direct payments to all former students of Indian Residential Schools. In essence, its purposes are to avoid decades of legal confrontation and to provide a timely, symbolic out-of-court settlement. It is important to recognize these two initiatives, healing and payments, address separate issues.

While there is a complementary relationship, healing is not compensation, and compensation is not healing. As the Government recognizes, healing programs do not fulfill legal responsibilities. Nor do financial payments for a victim’s pain and suffering heal physiological and psychological scars. Government’s commitment to the Common Experience Payment can lead to quicker settlements.

As noted by the Law Commission of Canada, in its report *Restoring Dignity* (March 2000), money is but one means of reparation which, on its own, does not necessarily lead to healing and reconciliation; as payments flow to survivors, they should be received in the context of a healing environment.

Community support networks should be established and maintained to maximize the potential benefits of the Common Experience Payment while minimizing its potential negative effects.

Although we have committed our existing funds and will be unable to accept new proposals, we continue to deliver the message that healing is a long-term effort requiring long-term planning and resources. The healing has just begun.



The funding initiatives of the Aboriginal Healing Foundation have been developed and administered in conformity with the Funding Agreement between the Foundation and the Government of Canada.

Funding Agreement

Aboriginal Healing Foundation and Her Majesty the Queen in Right of Canada, as represented by the Minister of Aboriginal Affairs and Northern Development. This agreement defines, for the purpose of funds allocation, the Eligible Recipients. In conformity with the Agreement’s criteria regarding Eligible Recipients, Eligible Projects and Eligible Costs, AHF funds have been directed to the healing needs of Aboriginal Peoples residing in Canada who have been affected by the legacy of physical and sexual abuse in residential schools, including intergenerational impacts: First Nations, Inuit and Métis communities, organizations or groups in Canadian organizations (i.e. Aboriginal women’s groups, Inuit youth, Friendship Centres or Survivors’ groups), Individual Aboriginal people living in Canada who have survived the Canadian residential school system or who are descendants of survivors, and networks of Aboriginal communities. The Foundation provides funding only to those whose project answers the criteria set out for Eligible Projects and Eligible Costs.

Eligible Projects

Healing projects which will be funded by the Foundation should address the mental, emotional, physical and spiritual realms of life. The Foundation will support innovative approaches that reflect local differences, needs, geography and other realities relating to the healing process.

In order to be eligible, projects shall address the healing needs of Aboriginal people affected by the legacy of physical and sexual abuse in residential schools, which includes intergenerational impacts; shall establish complementary linkages, where possible in the opinion of the Board, to other health/ social programs and services (federal / provincial/territorial/ Aboriginal); and shall be designed and administered in a manner that is consistent with the Canadian Charter of Rights and Freedoms and applicable Human Rights legislation.

All projects must have a positive impact on community healing, long-term benefits in the transfer of knowledge and skills, and complete transfer to the community when Foundation funding ends. Projects that benefit individual(s) alone, without showing benefit to the larger community, will not be funded by the Foundation.

The Foundation cannot fund:

- the cost of purchasing, directly or indirectly, real property or of repairing or maintaining real property owned directly or indirectly by the eligible recipient
- the cost related to compensation, any litigation or any public inquiry related to Residential Schools (this does not however preclude projects involving locally-based public inquiries for healing purposes relating to Residential Schools)
- the cost related to a project which duplicates programs, activities or services provided by or within funding from the federal, provincial or territorial government
- research activities, except those related to developing the necessary knowledge base for effective program design/redesign, implementation and evaluation.

The Foundation can, however, fund a project that moves into an area where there is an emerging need which is not being addressed. In this way, it can collaborate with and enhance programs and services to make them more responsive to Aboriginal needs and priorities.

Mandatory Criteria

1. Address the Legacy. Each proposal must address the Legacy of Sexual Abuse and Physical Abuse in Residential Schools, including Intergenerational Impacts.
2. Show support and links. A project will have more impact when it is linked with health, social services and other community programs. A project must have support in order to be funded.
3. Show how it will be accountable. The most important kinds of accountability you will need to show are accountability to people who have survived the residential school system, to the community where the project will take place, and to the target

group who will benefit from the project.

4. Be consistent with Canada's Charter of Rights and Freedoms. Projects need to be designed and carried out in a manner that is consistent with Canada's Charter of Rights and Freedoms and all other Canadian human rights laws.

The following additional criteria have been developed and implemented: use of partnerships; meeting of a community need; the involvement of survivors, where

possible and appropriate, or people who have suffered intergenerational impacts; use of safe healing processes; proposal of well-planned, strategic methods and activities; evidence of background and experience of the management team; evidence of lasting benefit of the proposal to the healing of survivors; evidence of sustainability of the project beyond the AHF funding contract; submission of a budget appropriate to the activities of the project.



7 January 1998

Jane Stewart's Statement of Reconciliation

February 1998

AHF Interim Board / Working Group Begins Negotiations

March 1998

Meeting with Survivors in Ottawa

Funded by the Government of Canada

31 March 31 1998

AHF Incorporated, Funding Agreement Signed

1 April 1998

Deadline for Incorporation/Funding Agreement

23 June 1998

AHF Announces Seventeen-Member Board

14–16 July 1998

Squamish Conference

3 December 1998

First AHF Call for Proposals

15 January 1999

First AHF Deadline "Developing & Enhancing Aboriginal Capacity"
and "Community Therapeutic Healing."

26 February 1999

Healing Centre Deadline

31 March 1999

2nd AHF Deadline

"Restoring Balance" and "Honor & History."

11 February 1999

Board Chooses Nathalie Coutou as AHF Logo Design Winner

23 June 1999

Press Conference: AHF Announces First 35 Projects

30 September 1999

First AHF Regional Gathering (Yellowknife)

30 November 1999

AHF Official Launch of the Second Call for Proposals
and Revised Program Handbook

February 2000

AHF Initiates Discussion on Mandate Revision
(Revised Investment Restrictions, Longer Timeframe)

10 March 2000

AHF Press Release: Healing Centre Call for Proposals

2000

The Aboriginal Healing Charitable Association is Established;
Renamed the Legacy of Hope Foundation in 2001.

17 June 2002

"Where Are the Children?" Exhibition Launched at National Archives

16–18 July 2002

AFN Resolution Calls for Longer-Term AHF Mandate

19 February 2003

Indian Affairs Minister Nault Declines AHF Proposal to
Revise Investment Restrictions to Create a Long-term Endowment Strategy

28 February 2003

Final AHF Application Deadline

5 October 2003

AHF Fund is Fully Committed

29 March 2004

The AHF Hosts a "Watershed" Gathering in Ottawa, on the Topic
"The Future of the Residential School Healing Movement."

8–10 July 2004

AHF National Gathering in Edmonton

23 February 2005

Canada Commits \$40M to AHF in Federal Budget

26 January 2006

Three-Volume AHF Final Report Released

24–25 January 2007

AHF Meets with Catholic Entity Reps to Consider a Possible
Funding Relationship Under the IRSSA

22 March 2007

Courts Approve the Indian Residential Schools Settlement Agreement (IRSSA);
This Agreement Provides \$125M to the AHF

4 March 2009

Media Advisory—"We Were So Far Away: The Inuit Experience" at the Library and
Archives Canada

7 December 2009

Indian Affairs Final Evaluation Report on AHF: "The Government of Canada should consider
continued support for the Aboriginal Healing Foundation, at least until the Settlement Agreement
compensation process and commemorative initiatives are completed." (p. 59)

30 March 2010

Minister of Indian Affairs Recommends AHF Funding Renewal; 2010 Federal Budget Does
Not Include Funding for AHF; Parliament Holds Emergency Debate to Discuss
Government's Decision Not to Renew AHF Funding

31 March 2010

Funding Ends for 135 AHF-funded Community Projects; Winding-Down of AHF Begins—
From this Point Forward, the AHF Will Monitor and Support the Healing Centres, Complete its
Research Agenda, Dispose of Office Assets, and Fulfill the Terms of Its Funding Agreement.

21 April 2010

First IRSSA Catholic Entity Payment (\$3M)—these funds go to AHF-funded Healing Centres

31 March 2012

A Minimal Staff Oversees the Winding-down

9 May 2012

AHF Releases *Speaking My Truth*, One of Several Truth & Reconciliation Themed Publications
to be Released by the AHF Between 2010 and 2014.

12–14 August 2014

AHF Board Returns to Squamish, B.C. for a Final Closing Ceremony; *Full Circle* is Released

30 September 2014

Dissolution of the AHF



Our website at www.ahf.ca is the most convenient way to access the latest AHF news, announcements, and publications. Here you will find funding information and project descriptions, research, biographies of our Board, speeches, annual reports, key documents, frequently asked questions, residential school resources, downloads, and more.

PUBLICATIONS



- [Legal Documents](#)
- [Evaluation Series](#)
- [Research Series](#)
- [Newsletters](#)
- [Residential School Resources](#)
- [Press Releases & Open Editorials](#)
- [Speeches](#)
- [Annual Reports](#)

ABOUT US

[Mission, Vision, Values](#)



"Our mission is to encourage and support Aboriginal people ..." [Learn More](#)

[Board of Directors](#)



Learn about those involved with the Aboriginal Healing Foundation. [Learn More](#)

[Our Annual Reports](#)



"... reflect the Aboriginal Healing Foundation's on-going commitment to improving both its performance and accountability." [Learn More](#)

In 2013–2014, the Aboriginal Healing Foundation released new works, adding to its already large library of research materials.

ORIGINS OF LATERAL VIOLENCE IN ABORIGINAL COMMUNITIES

A PRELIMINARY STUDY OF STUDENT-TO-STUDENT ABUSE IN RESIDENTIAL SCHOOLS



Aboriginal Healing Foundation



Wayne K. Spear

FULL CIRCLE

The Aboriginal Healing Foundation
& The Unfinished Work of Hope,
Healing & Reconciliation

Above | In 2014, the Aboriginal Healing Foundation released *Origins of Lateral Violence in Aboriginal Communities: A preliminary study of student-to-student abuse in residential schools*. This is the first publication to look at peer abuse in the residential schools. Drawing from the professional expertise of the service providers who were interviewed for this work, *Origins of Lateral Violence in Aboriginal Communities* is intended to be a starting point for a discussion on a very sensitive topic.

Left | *Full Circle* tells the story of the Aboriginal Healing Foundation from 1998 to its eventual closure in 2014. Based on dozens of interviews and archival research, this is the definitive account of the AHF's background, creation and evolution.

Revenues

Government of Canada Grants · \$515,000,000

Catholic Funding Grant · \$14,924,340 ¹

Total interest generated · \$107,448,185

Total Fund · \$637,372,525

Expenditures

Total committed to project funding · \$537,146,681

Proposal Development Assistance · \$4,352,428

AHF Administration costs to date · \$95,571,697 ²

Total expenditures/commitments · \$637,070,806³

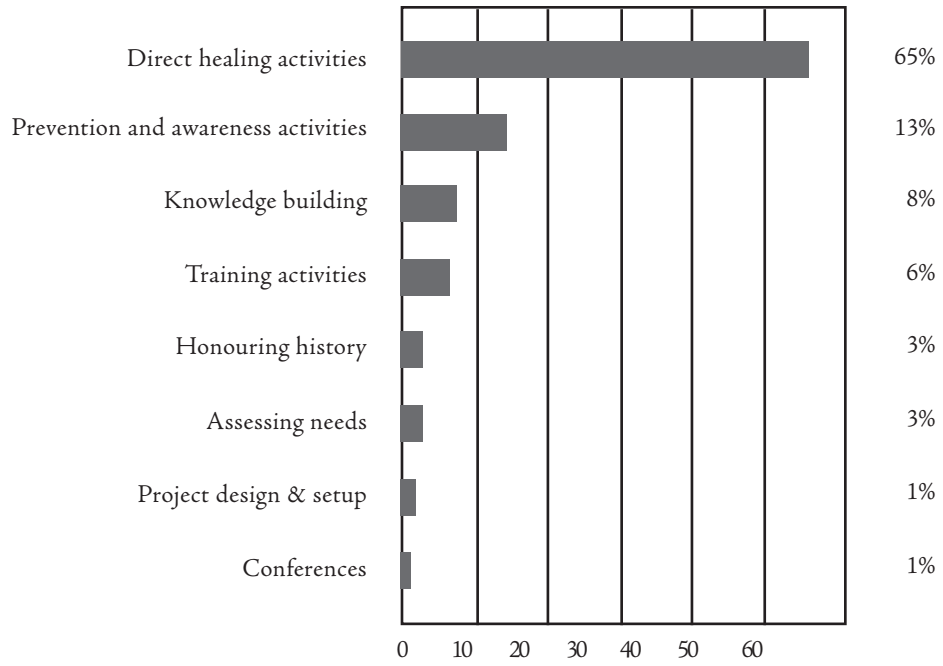
1 Revenues listed do not include the additional \$1.6 million anticipated from the Catholic Dioceses of Canada.

2 Represents approximately 15% of Total Fund (includes research and publications).

3 Represents approximately 100% of Total Fund (\$637,372,525).



17 Project Categories



* the numbers for each category of project indicated above reflect the percentage of the total number of grants from June 1999 (when the first grants were announced) to March 31, 2010.



Board of Directors

Board Elders

Nora Cummings



Ms. Cummings was born and raised in Saskatoon. Founder of the Saskatchewan Native Women's Association (in 1971), she has been involved in the creation of several organizations including the Saskatoon Metis Society Local #11 and the Native Women's Association of Canada (founding member of the Board of Directors). She is a former Member of the Saskatoon Indian and Metis Friendship Centre Board of Directors and former Chairperson of the Metis Nation – Saskatchewan Election Commission. Among her awards and recognitions are the Guy Bouvier Lifetime Achievement Award, Queen's Golden Jubilee Award (in 2002), and the 2003 Blue Lantern Award (Heritage/Culture). In December, 1993, Senator Nora Cummings took the Oath of Office, as a Senator for the Metis Nation Saskatchewan Senate, where she still remains.

Columbia, and Alberta. In 1978, Levinia Brown received her certification as a Northwest Territories Classroom Assistant and was instrumental in establishing an eastern board program (EATEP) in Iqaluit, and in 1980 she became the first chairperson of the Keewatin Regional Education Authority.

After serving as an information officer, chairperson of the local housing authority, and deputy mayor, Levinia Brown became the first woman mayor of Rankin Inlet. Establishing working relationships between government agencies and community governments was a high priority during her term. A successful career in municipal politics provided a natural step to territorial politics for Ms. Brown.

Elected Member for Rankin Inlet South/Whale Cove on February 16, 2004, the Honourable Levinia Brown was selected by MLAs to sit on the Executive Council. On March 9, 2004, Premier Paul Okalik named Ms. Brown Deputy Premier. The Honourable Levinia Brown is a role model and leader for Nunavut's youth. Dedicating her life to the development and promotion of community capacity building for health and social services, she projects a positive outlook on life. Her belief that life is a precious opportunity that should not be wasted is clearly expressed in her thirst for education, strength in leadership, and compassion for social issues. Levinia Brown is married to Ron Brown. Together, they have 7 children and 3 custom adopted children.

Levinia Brown



Levinia Brown was born in Dawson Inlet – just south of Whale Cove, in 1947. At a time when there were no nurses, doctors, or government services in that area, she was delivered by her father. After completing her early education at schools in Chesterfield Inlet and Churchill, Manitoba, Ms. Brown became the first teaching aid in Rankin Inlet. A graduate of St. Anthony Hospital in La Pas, Manitoba, Ms. Brown has worked as a Certified Nursing Assistant in the Northwest Territories, British

Irene Lindsay



Irene Lindsay, is a Wolf Clan descendant, she is originally from the Cree/Sioux community of Wakaw, Saskatchewan. As a youth, Irene resided on One Arrow First Nations Reserve in Saskatchewan. She is a survivor of St. Michael's Residential School in Duck Lake Saskatchewan. As a young person she moved to Ottawa for employment, and later to complete her schooling in nursing.

Her personal and professional pursuits have consistently directed her toward activities that help to enrich and complement the aspirations of Aboriginal people and communities. She is particularly concerned with the unique challenges that face Aboriginal women and children, and is committed to doing what she can to assist them. One example of that commitment is demonstrated by her work in establishing a group called, The Wisdom Keepers, a Grandmothers Circle through the Minwaashin Lodge, the Aboriginal Women's Support Centre. She has also served on the Women's Council for the Lodge for four years and has been a board member for an Aboriginal Men's Healing Lodge.

Irene is a guest lecturer on Native Culture and traditions for university and high school students in Canada. Her interest in giving back to her community eventually led to a career in the helping profession, facilitating a Residential School Survivors Circle, fund raising committees, numerous health video documentaries to promote awareness of Aboriginal Health Issues, and assisting organizations in developing culturally based programming which benefit all people in accordance with Aboriginal culture and traditions.

Irene Lindsay is presently an integral part of the dynamic team that is Minwaashin Lodge, the Aboriginal Women's Support Centre.

Danny Musqua



Mr. Musqua is currently the resident Elder for the Masters of Aboriginal Social Work at the First Nations University of Canada (formerly the Saskatchewan Indian Federated College). He also teaches in the Masters program, co-ordinates culture camp, provides traditional activities such as sweatlodge ceremonies and supports individuals through traditional counselling. He holds an honorary degree from the U of S, where he formerly taught. He has been a band councillor and has received a Citizen of the Year award from the FSIN.

Georges Erasmus Chair/President



Born August 8, 1948, Fort Rae, North West Territories (N.W.T.), Canada.

Education: High School, Yellowknife, N.W.T. Principal Occupation: Chair, Aboriginal Healing Foundation/Chief Negotiator, Decho First Nations.

Affiliations: Secretary, Indian Band Council, Yellowknife, N.W.T. (1969-71); Organizer and Chairman, Community Housing Association, Yellowknife, N.W.T. (1969-72); Advisor to President, Indian Brotherhood of N.W.T. (1970-71); Fieldworker and Regional Staff Director, Company of Young Canadians (1970-73); Director, Community Development Program, Indian Brotherhood of Northwest Territories (later the Dene Nation) (1973-76); President, Indian Brotherhood of Northwest Territories/Dene Nation (1976-83); President, Denendeh Development Corporation (1983); elected Northern Vice-Chief, Assembly of First Nations (1983-85); elected National Chief, Assembly of First Nations, Ottawa, Canada, (1985); re-elected National Chief (1988-91); Co-Chair, Royal Commission on Aboriginal Peoples (RCAP), Ottawa, Canada (1991 - 1996); Chair, Aboriginal Healing Foundation, Ottawa, Canada (1998); Chief Negotiator, Decho First Nations (2004).

Membership: Honorary Member, Ontario Historical Society (1990)

Awards, Honours: Representative for Canada on Indigenous Survival International (1983-85); Canadian delegate to World Council of Indigenous Peoples International Conferences (1984-85); appointed Director of the World Wildlife Fund of Canada (1987-1990); appointed to

the Order of Canada (Member, 1987; Officer, 1999); appointed to the Board of the Canadian Tribute to Human Rights (1987); Board Member, Energy Probe Research Foundation, Operation Dismantle (1988-98); Honorary Committee Member, International Youth for Peace (1988); Advisory Council Member, the Earth Circle Foundation (1988); Honorary Degree of Doctorate of Laws from: Queen's University (1989), University of Toronto (1992), University of Winnipeg (1992), York University (1992), University of British Columbia (1993), Dalhousie University (1997), University of Alberta (1997), University of Western Ontario (2006), and University of Dundee (2007); Aboriginal Achievement Award for Public Service, (1998); Public Policy Forum Award for Public Policy Work (2006); Board of Directors, Earth Day (1990); Board of Directors, SAVE Tour (1990).

Published work: Co-author, *Drumbeat: Anger and Renewal in Indian Country* (Summer Hill Publishers, 1990).

Richard Kistabish Vice Chair/Vice President



Mr. Kistabish is an Algonquin from the Abitibiwinni First Nation, Quebec, who speaks English, French and Algonquin fluently. He is the former president of Social Services Minokin and has been involved in the field of health and social services at the regional and provincial levels for many years. He served as administrator and manager of the health committee, at Kitcisakik First Nation. He was Chief of Abitibiwinni First Nation, and Grand Chief of the Algonquin Council of Quebec for two terms. His publications include *Mental Health and Aboriginal People of Quebec*, the *Green Book Position Paper of the Algonquin Nation on Environmental Issues*, and the *National Inquiry into First Nation Child Care*.

Garnet Angeconeb Secretary



Garnet Angeconeb is an Anishinaabe originally from the Lac Seul First Nation and now lives in Sioux Lookout, Ontario. Garnet attended Pelican Indian Residential School near Sioux Lookout from 1963 to 1969. In 1975, Garnet graduated from Queen Elizabeth High School in Sioux Lookout. In 1982, he graduated from the University of Western Ontario with a diploma in journalism.

In 1985, Garnet was elected to the council of the municipality of Sioux Lookout. It was there that Garnet spearheaded the founding of the Sioux Lookout Anti-racism Committee. Today the Sioux Lookout Anti-racism continues its work with an added dimension to mandate that being the Sioux Lookout Coalition for Healing and Reconciliation. The SLCHR membership comprises of local former Indian Residential School students, clergy and interested citizens. The main purpose of the SLCHR is to promote awareness and seek renewed relations as a result of the Indian Residential School legacy. Garnet co-chairs the Sioux Lookout Coalition for Healing and Reconciliation. He is a recipient of the Queen's Golden Jubilee award as well as the Queen's Diamond Jubilee and the Order of Canada.

Kluane Adamek (Youth)



Kluane Adamek has experience living in rural, urban, northern and southern communities. She is a graduate of Carleton University, fluent in English and French and continues to

learn her traditional languages, Southern Tutchone and Tlingit. Currently, Kluane is working with the Assembly of First Nations in the role of First Nation liaison officer and advisor for the Office of National Chief Shawn A-in-chut Atleo. Kluane comes from a diverse background – Indigenous and non-Indigenous – which she believes has given her the ability to view and analyze our world from different perspectives. On her father's side, she is of Tlingit and Southern Tutchone First Nation ancestry, and on her mother's side, German and Irish descent. A citizen of the Kluane First Nation, Yukon Territory – her traditional name is Aagé, and she comes from the Dakhl'aweidi – Killerwhale Clan, which falls under the Eagle moiety. She has recently been named a Global Shaper – Ottawa Hub as part of the World Economic Forum, and also selected as one of 23 "bold visionaries" as part of the 2014 Bold Vision Women's Leadership Conference.

Delta Augustine (Youth)



Delta Augustine lives in New Brunswick. Her father is Mi'kmaq. Her grandmother attended residential school.

She has worked with at-risk youth for eight years, the majority spent with First Nations youth engaged in high risk activities.

An honours graduate from NBCC, she holds a diploma in Human Services. She has been a research assistant for Ontario HIV Treatment Network's Streetlives Artwork and currently works with incarcerated Aboriginal people.

Delta Augustine has been a jingle dress dancer for five years, and walks the Red Road. She volunteers her time passing on dancing and these teachings to younger girls within the Mi'kmaq territory, holding sharing circles for young girls to gain traditional teachings from Elders in the community.

Charlene Belleau



Charlene Belleau is a member of the Esketemc First Nation (also known as Alkali Lake) in the interior of British Columbia. She was the first female Chief from 1985 to 1987 and a Senior Negotiator and Treaty Manager from 1997 to 2003. In 2005 she was the Manager of the Indian Residential Schools Unit of the Assembly of First Nations. She returned to serve an additional term as Chief and has since returned to the Assembly of First Nations.

She co-produced a three-part documentary *The Honor of One is the Honor of All - The Story of Alkali Lake* as well as assisted with residential school documentaries for CBC, NBC and APTN. She has served on various local, regional, provincial and national organizations as a Board of Director or committee member, including the Aboriginal Healing Foundation, Provincial Child Welfare Committee, Provincial Native Advisory Committee on Sexual Abuse, Provincial Advisory Committee on Substance Abuse, Provincial Health Council, President-Nenqayni Treatment Centre Society. She has delivered numerous keynote addresses on residential school issues in Canada, the United States, Germany and Australia. She is a residential school Survivor and has been an advocate for Survivors since her community's residential school closed in 1981.

Rose-Marie Blair



Ms. Blair is a White River First Nation member of the Crow clan from the Yukon. She holds a diploma in Social Work

and a B. of Ed. from the University of Regina. She has held a number of political offices with the Council of Yukon First Nations, in addition to serving as the Chief of her First Nation community. As the Vice-Chair, Social Programs, she implemented initiatives to combat the effects of residential schools on the Yukon First Nations. Rose-Marie was a key organizer for the Circumpolar Health Conference and was a researcher on Self-Government provisions for the Yukon Land Claim agreements. Over the years, Rose-Marie has contributed to many boards and committees, including the Yukon Territory Water Board, the Yukon College Board of Governors, the Training Committee for the White River First Nation, and the steering committee for the Yukon Education Act Review. She is currently the principal/teacher for the Kluane Lake school. Rose-Marie is a devoted grandmother to Nantsana, Daniel, Nints'ia and Amy Rose, and mother to Joleene and Curtis. As a survivor of Christ the King Convent, she continues to relearn her culture and language and works towards passing them on to the younger generation. Reclaiming traditions and relationships through healthy perspectives and choices is her current pet project in her journey towards wellness.

Jamie Bourque (Youth)



After graduating from MacEwan University with a diploma in Design and Motion Image Jamie Bourque (Television/Digital Producer) entered the television industry 2009. During this time Jamie has acquired mentorships with the National Research Council, the Alberta Media Production Industries Association and the Canadian Media Production Association. He is currently working as producer on various convergent television projects. Independent projects through the Alberta Foundation for the Arts and The Canada Council for the Arts have also been a passion for Jamie, receiving grants in 2009, 2010 and 2011.

Presented with the National Aboriginal Role Model award in 2010 and recognized as one of Alberta's contributors to arts and culture Jamie is more passionate about video

and digital applications than ever. He has been a guest speaker at numerous High Schools and Universities across the country to encourage youth involvement in the arts and offer video workshops to Aboriginal teens in Northern Alberta communities. Jamie also enjoys being a juror at film festivals and says “it is inspiring to see new concepts and technical approach to sharing stories.”

Dr. Marlyn A. Cook



Dr. Cook is a member of the Grand Rapids First Nation in Manitoba. A graduate of the University of Manitoba (M.D.), she currently practices Family Medicine in the James Bay area, where she is Chief of Staff and Director of the Traditional Healing Program. Among her previous positions are Co-Chair, First Nations Task Force on Child and Family Services (in Winnipeg, Manitoba), Consultant to the First Nations and Inuit Health Branch (Winnipeg), Province of Manitoba Medical Examiner, University of Manitoba Faculty of Medicine’s Traditional Teachings Program—Debriefing Tutorials, and Assistant Director, Clinical Operations, at the First Nations and Inuit Health Branch of Health Canada (Winnipeg). Marlyn Cook has sat on numerous Committees and Boards, including the Swampy Cree AIDS Steering Committee, the Manitoba Chapter of the College of Family Physicians of Canada Board, the Mino-Ayaawin Advisory Committee of the Native Women’s Transition Centre, the Thompson General Hospital Perinatal Mortality Committee, and the Balancing Choices and Opportunities in Sciences and Technology for Aboriginal People National Steering Committee. She was also the Chair of the Facility Planning Committee and a Board Member at the Sioux Lookout Mino-Ya-Win Health Centre. Dr. Cook is a Member of the Ontario College of the Family Physicians, the First Nations and Inuit Health Branch Drug Utilization Evaluation Committee, the National Pharmaceutical Therapeutics Committee (FNIHB), and the advisory Council of the Nuclear Waste Management Organization.

Shelly De Caria (Youth)



Shelly De Caria is from Kuujuaq, Nunavik. She has a diploma in Social Science from John Abbott College, and more recently she attended Concordia University, where she studied History and Political Science. Shelly worked with Saputiit Youth Association, in Nunavik, as the Youth Suicide Prevention Coordinator. She has also worked with the Makivik Corporation and the Kativik Regional Government. Shelly moved to Ottawa in 2009 to work with Inuit Tapiriit Kanatami as the Youth Project Coordinator. She works closely with the National Inuit Youth Council (NIYC) to share information on Inuit youth employment initiatives and educational opportunities across Canada. She is now working for First Air as the Nunavik Region’s Manager for Business Development.

Cindy Gaudet



Cindy Gaudet is a Metis woman from Saskatchewan currently living in Ottawa. She holds a Bachelor of Arts in General Studies and a Masters in Canadian Studies and is currently working on her Ph.D. in the Faculty of Health Sciences, University of Ottawa. She is committed to supporting the remembrance of Indigenous knowledge, Indigenous teachings and Indigenous women’s ways through education, prayer and ceremony. I am grateful to be a part of the Aboriginal Healing Foundation that is designed to support the healing of Aboriginal people of this land.

Dan George



Dan George is the President/CEO of Four Directions Management Services Ltd. (1993), a wholly owned Aboriginal economic, social and community development organization dedicated to responding to the expressed needs of individuals, organizations, communities and all levels of government in British Columbia, Canada, and abroad. FDMS has a diverse network of consultants providing expertise in strategic facilitation, conflict transformation, organizational development and communications.

He is a proud member of the Gilseyhu Clan (Big Frog) of the Wet'suwet'en people from Hagwilget, BC. He has been married for 25 years to his wife Teresa, and together they have two daughters, Amanda and Brittany, one granddaughter, Kiana and one grandson, Daniel.

Dan recently completed his Masters of Administration in Conflict Analysis and Management at Royal Roads University (October 2010). He also holds a Certified Professional Facilitator designation from the International Association of Facilitators.

Valerie Gideon



Dr. Valerie Gideon is a member of the Mik'maq Nation of Gesgapegiag, Quebec, Canada. She currently holds the position of ADM for First Nations and Inuit Health, Ontario Region, Health Canada. From 2004-2007, she

occupied the position of Senior Director of Health and Social Development at the Assembly of First Nations in Ottawa, Ontario. Dr. Gideon previously held the position of Director of the First Nations Centre at the National Aboriginal Health Organization. She was named Chair of the Aboriginal Peoples' Health Research Peer Review Committee of the Canadian Institutes of Health Research in 2004. She graduated from McGill University (Montreal) in 2000 with a Ph.D. (Dean's List) in Communications (dissertation pertaining to telehealth and citizen empowerment). She previously completed a Masters of Arts in 1996 at McGill. She is a founding member of the Canadian Society of Telehealth.

Monica Ittusardjuat



Monica Ittusardjuat is a survivor in every sense of the word. She was born in a winter camp called Akkimaniq two months premature in an igloo in the dead of winter. She went to three residential schools, one in Chesterfield Inlet, Northwest Territories (at the time which is now Nunavut) Churchill, Manitoba and St. Norbert, Manitoba. She is an educator who taught in elementary, high school and now at Nunavut Arctic College. She has a Master's Degree and is now working at the Nunavut Teacher Education Program as Language & Culture Instructor. She took several years off from the education field to work for Nunavut Tunngavik Incorporated as a Wellness Coordinator where she submitted a proposal to the Aboriginal Healing Foundation for a Nunavut-wide healing initiative which was approved. She also sat on two panels with the Law Commission of Canada, one with residential school abuse and the other with institutional abuse. Monica has twenty-five grand-children and two great-grand-children. She has recently reclaimed the traditional sewing techniques of making caribou and seal-skin clothing along with the more contemporary styles of parka and amauti-making. She also has mastered the art of drum-dancing.

Aideen Nabigon



Aideen Nabigon has been the Director General of Settlement Agreement Policy and Partnerships at Aboriginal Affairs and Northern Development Canada since February 2010. She has been involved in efforts to resolve the legacy of Indian residential schools for several years, and in different capacities. From 2004 to 2006, she worked for Health Canada as the Director of Mental Health and Addictions, in the First Nations and Inuit Health Branch. She then served as the Director General with the Aboriginal Peoples Directorate of Service Canada and, from 2007 to 2008, as Director General of the Policy, Partnerships, Communications and Common Experience Payment sector of the Office of Indian Residential Schools Resolution Canada. From September 2008 to August 2009, she served as Acting Executive Director and Deputy Head of the Indian Residential Schools Truth and Reconciliation Commission of Canada.

From 1994 to 2004, prior to her work on Indian residential schools, Aideen Nabigon held various posts within Aboriginal Affairs and Northern Development Canada, including Manager, Northwest Territories Implementation, and Director, Implementation Management. Ms. Nabigon graduated from Algoma University with a Bachelor of Arts in Economics and Political Science. She served on the Board of Governors of Algoma University from 2008 to 2011. She is currently completing her Master of Arts in Public Administration at Carleton University.

Elizebeth Hourie Palfrey
Treasurer



Ms. Palfrey is a Métis grandmother born in BC and currently residing in Manitoba. For three decades she lived and worked in Nunavut. With a long history of community development initiatives in both the public and private sector, she has had extensive experience as a Managing Partner and board member of several privately owned businesses. Ms. Palfrey served as Chair of the Keewatin Regional Health Board for eight years, working diligently with other board members to foster increased health accessibility for residents of their communities. She was a member of the NWT Health Care Association and a board member of the Churchill Hospital Board and the Winnipeg Regional Health Board. She has contributed to many other local and regional community groups and boards as a volunteer. She served as Director of the Business Loan Fund and as a member of the Minister's Advisory Council on Business and Economic Issues. She was President of the Tourism Industry Association for several years and was an active participant in fostering increased business development and employment opportunities as a board member with the regional Chamber of Commerce. Ms. Palfrey continues as a community service volunteer with a special interest and focus on Aboriginal youth initiatives.

Violet Paul



Violet Paul worked for the Atlantic Policy Congress of First Nations Chiefs for thirteen years. During that time, she has been involved in governance negotiations on social development and election reform, building cooperative partnerships with both the federal and provincial governments. She has worked as a Senior Advisor to the Assembly of First Nations, working with National Chiefs Phil Fontaine and Shawn Atleo, and has played a large role in the implementation of the Indian Residential Schools Settlement Agreement. She is currently a Senior Advisor to the Chief of the Shubenacadie Band Council. Violet Paul studied Political Science at Mount Saint Vincent University, has a Law Degree from Dalhousie Law School, completed training with Nova Scotia Legal Aid, and has completed courses on Strategic Planning, Negotiations, and Public Policy at Dalhousie University College of Continuing Education (Henson College).

Viola Robinson



Viola Robinson is a Mi'kmaq woman who was born and raised in Nova Scotia. She attended the Indian Day School at Shubenacadie Reserve (Indian Brook), then went to the Sacred Heart Academy in Meteghan, and Maritime Business College in Halifax. She has spent her life as an advocate for the Mi'kmaq people and for the human rights of First Nations across the country. While she is best known as the founding and long time president of the Native Council of Nova Scotia as well as the Native Council of Canada, her

other achievements are numerous. She was awarded an Honorary doctorate of Law Degree from Dalhousie University in 1990. She served as a Commissioner with the Royal Commission on Aboriginal Peoples. She completed a law degree at Dalhousie Law School in May 1998. She is a current board member of the Aboriginal Healing Foundation. She is the Mi'kmaq co/chair of the Justice tri-partite committee of Nova Scotia. She has been a Senior Mi'kmaq Advisor on the Negotiations Team with the Mi'kmaq Rights Initiative in Nova Scotia and most recently been appointed by the Chiefs of Nova Scotia as the Chief Lead Negotiator for this Negotiation team. She has worked as a legal consultant and advised on many issues with the Acadia Band of Nova Scotia for the past fifteen years. She successfully negotiated a specific land claims settlement for the Acadia First Nation. She received the Order of Nova Scotia in 2009, and has recently been appointed as Chair of the Selection Committee for the Order of Nova Scotia. She is a recipient of the Human Rights Award by the Nova Scotia Human Rights Commission in 2009. She is a recipient of Officer of the Order of Canada, in 2011 and recipient of Queen Elizabeth 11 Diamond Jubilee Medal, in 2012.

Cindy Swanson



Cindy Swanson is a Cree Métis woman from Edmonton, Alberta, who is currently a Ph.D. student in the Centre for Research for Teacher Education and Development in the Faculty of Elementary Education at the University of Alberta. Her doctoral studies will focus on the experiences of Indigenous children and their families as they first enter into school spaces. She will narratively inquire into how their familial curriculum-making world is shaped within, by, and in-between, their experiences in the school curriculum-making world. Prior to entering the Ph.D. program she taught elementary children for twelve years with the Edmonton Public School Board.

Navalik Helen Tologanak



Born in Cambridge Bay, Nunavut. Also a survivor of residential school where she attended school in Inuvik for 9 years living at Stringer Hall, the Anglican hostel. Also attended junior high in Yellowknife for a couple of years, living at Akaitcho Hall. Quitting school to return home to her parents to Cambridge Bay helping her mother with 9 other siblings. At home she managed to find jobs with the local settlement office and government of NWT doing jobs as clerical, mostly. Since returning home to Cambridge Bay Navalik has managed to get most of her traditional language back Innuinaqtun and getting to know her relatives and people whom she never knew from being away at residential school. Learning Innuinaqtun again has given her the talent to write and speak her dialect of the Kitikmeot region, has been now writing a weekly column in the only NWT/ Nunavut wide newspaper “News North” since 1995. Also very active in Inuit issues, one of the founders of the local women’s group in Cambridge Bay and also was a past board member for Kitikmeot Region on Pauktuutit – Inuit Women’s Association of Canada and also was a member of the NWT Status of Women. Navalik continues to write in both Innuinaqtun and English for her readers across Canada for News North. Navalik also does volunteer work for her community working with Elders and youth. Also does contract work with various on her spare time. Her goal is to continue speaking and supporting Inuit of Canada. Also wishes to learn some of her cultural identity in sewing which Inuit women still carry the tradition and make it a fashionable and beautiful way showing Inuit culture and traditions. Navalik Helen Tologanak has two beautiful children and one grandson.

Barbara Van Haute



Ms. Van Haute is a Metis woman born and raised in Manitoba. She received her Masters degree in Political Science at the University of Manitoba and did post-graduate work at Carleton University in Ottawa. Prior to her academic endeavours, she worked within the health care sector as a nurse in Manitoba and northern Alberta and as an emergency services provider in natural resource recovery operations. Her most recent work has been in association with the Congress of Aboriginal Peoples and the Metis National Council on various federal government initiatives related to recognizing and advancing the lifeways of Canada’s off-reserve Aboriginal Peoples. Privately, Ms. Van Haute sits as a reviewer for the Historica-Dominion Institute on the annual Aboriginal Writing Challenge, and has also worked with the Conference Board of Canada on researching and developing culturally and environmentally sensitive security modes for Canada’s northern territories. Ms. Van Haute has also recently been appointed as Research Fellow to the Centre for Defence and Security Studies at the University of Manitoba. She is currently working with the Congress of Aboriginal Peoples to facilitate the development of various legislative, health and justice initiatives at the federal level.

Financial Statements of

**ABORIGINAL HEALING
FOUNDATION**

Year ended March 31, 2014

INDEPENDENT AUDITORS' REPORT

To the Directors of the Aboriginal Healing Foundation

Report on the Financial Statements

We have audited the accompanying financial statements of Aboriginal Healing Foundation, which comprise the statement of financial position as at March 31, 2014, the statements of operations, changes in deferred contributions and cash flows for the year then ended, and notes, comprising a summary of significant accounting policies and other explanatory information.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditors' Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on our judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, we consider internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.



Opinion

In our opinion, the financial statements present fairly, in all material respects, the financial position of Aboriginal Healing Foundation as at March 31, 2014, and its results of operations, changes in deferred contributions and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.

Report on Other Legal Requirements

As required by the Canada Corporations Act, we report that, in our opinion, the accounting principles in the Canadian accounting standards for not-for-profit organizations have been applied on a consistent basis.

Emphasis of Matter

Without qualifying our opinion, we draw attention to note 1 to the financial statements. On April 16, 2014, the Board of Directors approved the dissolution of the Aboriginal Healing Foundation. This decision, along with other matters as set forth in note 1, indicate that the Aboriginal Healing Foundation will cease operations prior to March 31, 2015.

Chartered Professional Accountants, Licensed Public Accountants

date

Ottawa, Canada

ABORIGINAL HEALING FOUNDATION

Statement of Financial Position

March 31, 2014, with comparative information for 2013

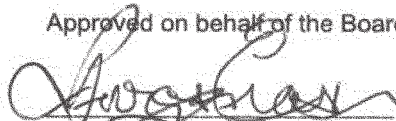
	2014	2013
Assets		
Current assets:		
Cash	\$ 225,878	\$ 195,146
Amounts receivable	395,099	987,602
Interest receivable	2,777	81,767
Prepaid expenses	64,378	74,079
	<u>688,132</u>	<u>1,338,594</u>
Tangible capital assets (note 3)	109,627	124,703
Investments (note 4)	1,867,997	11,859,475
	<u>\$ 2,665,756</u>	<u>\$ 13,322,772</u>

Liabilities and Deferred Contributions

Current liabilities:		
Accounts payable and accrued liabilities	\$ 445,951	\$ 196,622
Deferred contributions:		
Deferred capital contributions	109,627	124,703
Deferred grant	2,110,178	13,001,447
	<u>2,219,805</u>	<u>13,126,150</u>
Lease commitments and guarantees (note 6)		
Project commitments (schedule)		
	<u>\$ 2,665,756</u>	<u>\$ 13,322,772</u>

See accompanying notes to financial statements.

Approved on behalf of the Board of Directors:

 Chairman

 Treasurer

ABORIGINAL HEALING FOUNDATION

Statement of Operations

Year ended March 31, 2014, with comparative information for 2013

	2014	2013
Revenue:		
Grant	\$ 10,870,166	\$ 12,031,196
AANDC – The Residential Schools Resolution Program - research	76,875	97,500
Investment (note 4(b))	64,532	197,094
Amortization of deferred capital contributions	36,179	61,447
Other	8,548	4,929
Gain on disposal of tangible capital assets	5,280	453
	11,061,580	12,392,619
Expenses:		
Project:		
Funding (schedule)	7,963,618	8,596,648
Administrative:		
General (note 7)	2,346,383	2,681,532
Research	574,686	795,313
Governance	106,300	169,730
Communication and promotion	14,369	15,554
Amortization of tangible capital assets	36,179	61,447
Monitoring	20,045	66,767
Program expenses	-	5,628
	3,097,962	3,795,971
	11,061,580	12,392,619
Excess of revenue over expenses	\$ -	\$ -

See accompanying notes to financial statements.

ABORIGINAL HEALING FOUNDATION

Statement of Changes in Deferred Contributions

Year ended March 31, 2014, with comparative information for 2013

	Deferred capital contributions	Deferred grant	2014 Total	2013 Total
Balance, beginning of year	\$ 124,703	\$ 13,001,447	\$ 13,126,150	\$ 24,294,453
Recognized as revenue	—	(10,870,166)	(10,870,166)	(12,031,196)
Tangible capital asset additions	32,263	(32,263)	—	—
Tangible capital asset disposals	(16,440)	16,440	—	—
Grant received	—	—	—	924,340
Gain on disposal of tangible capital assets	5,280	(5,280)	—	—
Amortization of deferred capital contributions	—	(36,179)	(36,179)	(61,447)
Amortization of tangible capital assets	(36,179)	36,179	—	—
Balance, end of year	\$ 109,627	\$ 2,110,178	\$ 2,219,805	\$ 13,126,150

See accompanying notes to financial statements.

ABORIGINAL HEALING FOUNDATION

Statement of Cash Flows

Year ended March 31, 2014, with comparative information for 2013

	2014	2013
Cash provided by (used for):		
Operations:		
Items not involving cash:		
Amortization of tangible capital assets	\$ 36,179	\$ 61,447
Amortization of deferred capital contributions	(36,179)	(61,447)
Gain on disposal of tangible capital assets	(5,280)	(453)
Realized gain on sale of investments	(48)	(2,092)
Change in cumulative unrealized gains on investments	—	1,576
Change in non-cash operating working capital:		
Decrease (increase) in amounts receivable	592,503	(883,427)
Decrease in interest receivable	78,990	54,752
Decrease (increase) in prepaid expenses	9,701	(26,514)
Increase (decrease) in accounts payable and accrued liabilities	249,329	(267,941)
	925,195	(1,124,099)
Investments:		
Purchase of investments	—	(924,340)
Disposals (additions) of tangible capital assets	(15,823)	8,932
	(15,823)	(915,408)
Financing:		
Decrease (increase) in deferred capital contributions	21,103	(8,479)
Sale of investments	9,991,526	13,198,028
Decrease in deferred grant	(10,891,269)	(11,098,377)
	(878,640)	2,091,172
Increase in cash	30,732	51,665
Cash, beginning of year	195,146	143,481
Cash, end of year	\$ 225,878	\$ 195,146

See accompanying notes to financial statements.

ABORIGINAL HEALING FOUNDATION

Notes to Financial Statements

Year ended March 31, 2014

Aboriginal Healing Foundation (the "Foundation") was incorporated without share capital on March 30, 1998 under Part II of the Canada Corporation Act. The Foundation is a not-for-profit organization and therefore is, under Section 149 of the Income Tax Act, exempt from income tax.

The Foundation was established for the purpose of funding projects which address the healing needs of Aboriginal People affected by the Legacy of Physical and Sexual Abuse in Residential Schools, including intergenerational impacts. In 1998, The Foundation entered into a funding agreement with the Department of Indian Affairs and Northern Development (the "Department"), under which the Foundation received a one-time grant of \$350,000,000. The Foundation is required to hold, invest, administer and disburse the grant, plus any investment income earned on it, in accordance with the funding agreement. The decisions with respect to grant approval were to be made by April 1, 2003 and the actual disbursements were to be made over a ten-year-period ending March 31, 2009.

The funding agreement was amended in the 2005 Federal Budget and, as a result of the amendment, the Foundation received a one-time grant of \$40,000,000 during that year. The Foundation is required to hold, invest, administer and disburse the grant, plus any investment income earned on it, in accordance with the funding agreement. The decisions with respect to grant approval were to be made by March 31, 2008 and the actual disbursements were to be made over a four-year period ending March 31, 2009.

In fiscal 2008, the Government of Canada made a payment to the Foundation of \$125,000,000 in accordance with the Contribution Agreement. The Foundation is required to hold, invest, administer and disburse the grant, plus any investment income earned on it, in accordance with the funding agreement. The funding agreement requires the Foundation, on a best efforts basis, to commit the grant by March 31, 2009, and, on a best efforts basis, to distribute the grant by March 31, 2012. Those best efforts are to continue until the following conditions are met:

- (a) none of the amount remains with the Foundation;
- (b) eligible recipients have accounted for all funds received from the Foundation in a manner acceptable to the Foundation; and
- (c) the Foundation has fulfilled all its obligations under the funding agreement.

The Catholic Diocese of Canada has made payments of \$14,924,340 to the Foundation. The Foundation used this funding to provide grants in line with its mandate.

ABORIGINAL HEALING FOUNDATION

Notes to Financial Statements, page 2

Year ended March 31, 2014

1. Future operations:

On April 16, 2014, the Board of Directors approved the dissolution of the Foundation. Management has established a process to wind-up the Foundation prior to March 31, 2015.

The Foundation has now ceased active operations and has filed the necessary documentation to dissolve the corporation. Foundation management has developed a plan to provide for an orderly wind-up, including distributing remaining funds to eligible organizations. These financial statements have been prepared on a liquidation basis, in accordance with Canadian accounting standards for not-for-profit organizations, as the going concern assumption is not appropriate. Assets are recorded at net recoverable amount and liabilities are recorded at fair value.

2. Significant accounting policies:

The financial statements have been prepared in accordance with Canadian accounting standards for not-for-profit standards in Part III of the CPA Canada Handbook – Accounting and include the following significant accounting policies.

(a) Basis of presentation:

The Foundation follows the deferral method of accounting for contributions for not-for-profit organizations.

(b) Revenue recognition:

Unrestricted contributions are recognized as revenue when received or receivable. Externally-restricted grant contributions are deferred and recognized as revenue in the period in which the related expenses are recognized.

Investment income restricted for a specific purpose is recognized as revenue in the year that the related expenses are incurred.

(c) Tangible capital assets:

Tangible capital assets are recorded at cost. Amortization is provided on a straight-line basis using the following estimated useful lives:

Asset	Useful life
Furniture and equipment	10 years
Computer hardware	5 years
Leasehold improvements	5 years

ABORIGINAL HEALING FOUNDATION

Notes to Financial Statements, page 3

Year ended March 31, 2014

2. Significant accounting policies (continued):

(c) Tangible capital assets (continued):

Tangible capital assets are reviewed for impairment whenever events or circumstances indicate that the carrying amount of an asset may not be recoverable. Recoverability of assets to be held and used is measured by a comparison of the carrying amount of an asset to estimated undiscounted cash flows to be generated by the asset. If the carrying amount of an asset exceeds its estimated future cash flows, an impairment charge is recognized by the amount by which the carrying amount of the asset exceeds the fair value of the asset.

(d) Financial instruments:

Financial instruments are recorded at fair value on initial recognition. Freestanding derivative instruments that are not in a qualifying hedging relationship and equity instruments that are quoted in an active market are subsequently measured at fair value. All other financial instruments are subsequently recorded at cost or amortized cost, unless management has elected to carry the instruments at fair value. The Foundation has not elected to carry any such financial instruments at fair value.

Transaction costs incurred on the acquisition of financial instruments measured subsequently at fair value are expensed as incurred. All other financial instruments are adjusted by transaction costs incurred on acquisition and financing costs, which are amortized using the straight-line method.

Financial assets are assessed for impairment on an annual basis at the end of the fiscal year if there are indicators of impairment. If there is an indicator of impairment, the Foundation determines if there is a significant adverse change in the expected amount or timing of future cash flows from the financial asset. If there is a significant adverse change in the expected cash flows, the carrying value of the financial asset is reduced to the highest of the present value of the expected cash flows, the amount that could be realized from selling the financial asset or the amount the Foundation expects to realize by exercising its right to any collateral. If events and circumstances reverse in a future period, an impairment loss will be reversed to the extent of the improvement, not exceeding the initial carrying value.

(e) Deferred capital contributions:

Contributions received for tangible capital assets are deferred and amortized over the same term and on the same basis as the related capital asset.

(f) Expenses:

In the statement of operations, the Foundation presents its expenses by function, except for amortization of tangible capital assets.

Expenses are recognized in the year incurred and are recorded in the function to which they are directly related. The Foundation does not allocate expenses between functions after initial recognition.

ABORIGINAL HEALING FOUNDATION

Notes to Financial Statements, page 4

Year ended March 31, 2014

2. Significant accounting policies (continued):

(g) Use of estimates:

The preparation of the financial statements requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the year. Actual results could differ from those estimates. These estimates are reviewed periodically and, as adjustments become necessary, they are recorded in the financial statements in the period in which they become known.

3. Tangible capital assets:

	Cost	Accumulated amortization	2014 Net book value	2013 Net book value
Furniture and equipment	\$ 602,057	\$ 545,105	\$ 56,952	\$ 92,674
Computer hardware	586,831	582,076	4,755	2,315
Leasehold improvements	251,801	203,881	47,920	29,714
	<u>\$ 1,440,689</u>	<u>\$ 1,331,062</u>	<u>\$ 109,627</u>	<u>\$ 124,703</u>

Cost and accumulated amortization at March 31, 2013 amounted to \$1,563,578 and \$1,438,875 respectively.

During the year, the Foundation disposed of tangible capital assets with cost of \$155,152 (2013 - \$49,146) and accumulated amortization of \$143,992 (2013 - \$31,735) for a gain on disposal of \$5,280 (2013 - \$453).

ABORIGINAL HEALING FOUNDATION

Notes to Financial Statements, page 5

Year ended March 31, 2014

4. Investments:

- (a) Investments held by the Foundation are to be used for project funding and administration. The cost and fair values of the investments are as follows:

	2014		2013	
	Fair value	Cost	Fair value	Cost
Cash equivalents:				
Federal government	\$ 1,867,997	\$ 1,867,997	\$ 9,875,235	\$ 9,875,235
Corporate	–	–	1,984,240	1,984,240
	<u>\$ 1,867,997</u>	<u>\$ 1,867,997</u>	<u>\$11,859,475</u>	<u>\$11,859,475</u>

Investments are managed by investment managers in accordance with an investment policy approved by the Board of Directors. The Foundation's investment policy limits investments to bank certificates of deposit; bankers acceptances; treasury bills, commercial paper and other short-term securities, bonds and notes issued by the federal, provincial, and municipal governments and corporations; asset-based securities and mortgage-backed securities. The investment policy also limits the percentage of the portfolio invested in each type of security.

- (b) Investment revenue is comprised of:

	2014		2013	
Interest	\$	64,484	\$	196,578
Realized gains on sale of investments		48		2,092
Change in cumulative unrealized gains on investments		–		(1,576)
	<u>\$</u>	<u>64,532</u>	<u>\$</u>	<u>197,094</u>

5. Accounts payable and accrued liabilities:

Included in accounts payable and accrued liabilities are government remittances payable of \$13,218 (2013 - \$13,969) which include amounts payable for employer health tax and payroll related remittances.

ABORIGINAL HEALING FOUNDATION

Notes to Financial Statements, page 6

Year ended March 31, 2014

6. Lease commitments and guarantees:

(a) Lease commitments:

The Foundation has committed to make the following future minimum payments by fiscal year under various equipment operating and premises rental leases:

2014/2015	\$ 67,230
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(b) Guarantees:

In the normal course of business, the Foundation has entered into lease agreements for premises and equipment. It is common in such commercial lease transactions for the Foundation as the lessee, to agree to indemnify the lessor for liabilities that may arise from the use of the leased assets. The maximum amount potentially payable under the foregoing indemnities cannot be reasonably estimated. The Foundation has liability insurance that relates to the indemnifications described above.

7. General expenses:

	2014	2013
Salaries	\$ 605,153	\$ 1,174,972
Rent	280,761	353,296
Office	103,749	185,522
Computer maintenance	125,903	128,808
Travel	47,052	66,790
Professional fees	1,030,254	596,143
Training	48,481	44,060
Investment fees	37,011	45,496
Insurance	24,060	25,279
Equipment lease	13,340	37,993
Translation	14,179	10,143
Other	16,440	13,030
	\$ 2,346,383	\$ 2,681,532

ABORIGINAL HEALING FOUNDATION

Notes to Financial Statements, page 7

Year ended March 31, 2014

8. Related party transaction:

The Foundation is related to the Legacy of Hope Foundation (the "Charity"), which is a registered charity by virtue of its ability to appoint the majority of the Board of Directors.

The Charity's mission is to encourage and support Aboriginal communities in building the capacity to sustain healing processes that address the broader Intergenerational Legacy of the Residential School System.

The Charity's assets, liabilities, revenue and expenses are as follows for the years ended March 31:

	2014	2013
Assets	\$ 842,483	\$ 1,198,301
Liabilities and Net Assets		
Liabilities:		
Due to Aboriginal Healing Foundation	\$ 237,516	\$ 789,860
Other liabilities	256,748	212,118
	494,264	1,001,978
Net assets	348,219	196,323
	\$ 842,483	\$ 1,198,301
	2014	2013
Revenue	\$ 1,076,542	\$ 971,031
Expenses	924,646	993,676
Excess (deficiency) of revenue over expenses	\$ 151,896	\$ (22,645)

The Foundation provides payroll services at a cost of \$Nil (2013 - \$16,950) and subleased office space to the Charity at \$Nil (2013 - \$15,251) for the year including operating costs.

The Foundation purchased \$87,500 (2013 - \$Nil) of education kits and donated \$66,875 (2013 - \$Nil) of time in-kind to the Charity for the year.

ABORIGINAL HEALING FOUNDATION

Notes to Financial Statements, page 8

Year ended March 31, 2014

9. Capital disclosures:

The Foundation considers its capital to consist of deferred capital contributions and deferred grant. The Foundation's overall objective for its capital is to fund tangible capital assets, future projects and ongoing operations. The Foundation is not subject to any other externally imposed capital requirements and its approach to capital management remains unchanged from the prior year.

10. Financial risks and concentration of credit risk:

The Foundation does not believe it has significant exposure to interest rate, credit and currency risks from its financial instruments.

ABORIGINAL HEALING FOUNDATION

Schedule of Project Commitments and Expenses

Year ended March 31, 2014

	Opening cumulative project commitments	Current year net project commitments	Closing cumulative project commitments	Opening cumulative project expenses	Current year project expenses	Closing cumulative project expenses	Remaining project commitments
General Projects	\$ 535,514,467	\$ 1,632,214	\$ 537,146,681	\$ 529,183,063	\$ 7,963,618	\$ 537,146,681	\$ -



March 31, 2014
Aboriginal Healing Foundation,
75, Albert Street,
Suite 801,
Ottawa,
Ontario K1P 5E7

Ladies and Gentlemen,

I am writing to confirm that the investments of the Foundation continue to be managed in accordance with the Guidelines laid out in the Funding Agreement with the Federal Government. These guidelines cover the credit quality, diversification and maturity structure of eligible investments and have been met since the inception of the fund in 1998.

Yours sincerely,

A handwritten signature in black ink, appearing to read "Giraf", is centered on a light gray rectangular background.

12 Wanless Crescent Toronto Ontario Canada M4N 3B7
(416) 484-4001 giraf@wolfcrestcap.com

Statement of Remuneration

With respect to Section 11.05 (i) of the Funding Agreement between the Government of Canada and the Aboriginal Healing Foundation, the following represents those Employees, Board Members and Contractors earning over \$75,000.

Employees

- Corporate Secretary
- Director of Legacy Projects

The remuneration package for the Executive Director has been developed and recommended by an independent compensation consultant and approved by the Board of Directors. A review of Executive Director remuneration is conducted every three years. All other staff remuneration is based on two comprehensive reviews by external consultants, conducted in 2000 and 2006 by Hay Group and Peralman Iddon Associates Inc., respectively. AHF salaries are consistent with salaries for similar work in the federal public service.

AHF positions do not qualify for the Public Service Benefits and Pension Plan. Accordingly, staff are provided an equivalent plan, budgeted at 18 percent of base salaries for benefits and a payment in lieu of pension.

Other allowances are provided for health, healing, and fitness.

Contractors

- Wild Bight Enterprises
- Informici
- Spear Communications Group
- Glen Lowry

Board Members

Acting in the capacity of both President and Board Chair, the President is remunerated up to a maximum of \$75,000, as approved by Board policy.



The Aboriginal Healing Foundation
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