



21ú Meitheamh 2021 – 21 June 2021
English message follows

A Chairde Gael,

Coicís ó shin, fuair 215 leanbh in uaigneanna gan leachtanna i ndúthaigh an Tk'emlúps te Secwépemc First Nation, ar láithreach an Kamloops Indian Residential School sa Cholóim Bhriotanach. Is dócha go gcuireann seo iontas ar Cheanadaigh go léir ach seasann sé mar dhearbhu dosna Bundúchasaigh ar fuaid na Ceanada; iad a neos go cróga dúinn a gcuid fírinne agus a d'iarr orainn cloisint agus glacadh leo. Sna scoileanna seo, tugadh leanaí Bundúchasacha fé mhéala a gcultúir agus a dteangacha a athrú go cultúr na nAngla-Ceanadach agus na gCeanadach Francach. Bhí os cionn 130 scoileanna cónaithe i bhfeidhm ar feadh na Ceanada idir 1831-1996, le scoileanna lae breise ann chomh maith. Fuadaigh thart ar 150,000 leanbh First Nation, Inuit, agus Métis isteach sna Scoileanna Cónaithe, le timpeall 6,000 leanbh ag fáil báis. Am dobrónach agus trombhuartha é seo dosna pobail Bundúchasacha timpeall na tíre, agus toisc go ndéanfar scrúdaithe dlí-eolaíoch ar láithreain scoile eile is cinnte go bhfaighfear níos mó uaigneanna, fianuithe ar fhírinne a insíodh do phobal Ceanada.

Mar Ghaeil, is eol dúinn go géar an t-uafás nuair a dhéanann Stát iarracht chun teanga agus cultúr eile a mharú. Le linn coilíniú na hÉireann, crochadh filí Gaelacha, cuireadh lámhscríbhinní Gaelacha fé thine, cuireadh díshealbhú agus díchálíú ar na Gaeil, agus gan ar son na Gaelainne sna Scoileanna Náisiúnta ach pionós agus cúradh go dtí gur bheag nár cailleadh í. B'é an bunús lom é chun Gael a athrú go Gall, agus scaipeadh an cuspóir seo timpeall an doimhin le hImpireacht Choilíneach Shasana.

Bíonn poill díláithreacha ar phobail choilínithe, ag cronú eolais ar a bhféinaithe, a saolta, a nduthaí, agus a ndúchas. 'Sé próiseas fada pianmhar é an bheoghoin sin a leigheas, ag cnuasach agus ag cur blúirí eolais arís le chéile, an oidhreacht chríonnachta agus eagnaíochta a iompraítear go nádúrtha ó ghlúin go glúin mar is ceart. Cuireann sé i gcuimhin dom ráiteas an tSeanadóir Cheanadaigh Thomas Osborne (NWT) i 1914 in aghaidh galdú na nGael:

To impose another language on such a people is to send their history adrift among the accidents of translation - 'tis to tear their identity from all places - 'tis to substitute arbitrary signs for picturesque and suggestive names - 'tis to cut off the entail of feelings and separate the people from their forefathers by a deep gulf.

Ba seisean mar theachta dála áfach nuair a chum sé na focail seo lán le tocht agus is amhlaidh go raibh a rialtas fhéin, Rialtas Ceanada, ag leanúint leis an obair chinedhíothaithe gan stad agus an córás Indian Residential Schools ina dhrochbheatha ar feadh 82 bliana breise, gan dúnadh ar an scoil is deireanaí ach 25 bliain ón lá atá inniubh ann.

Bíonn fírinne fhéinig ag na Gaeil i gCeanada le haithint agus machtnamh a dhéanamh uirthi: cé gur díshealbháidh ár muintir ónár n-oidhreacht fhéin, anso i gCeanada táimid mar lonnaitheoirí ar thalamh Bhundúchasach. Is leo an áit seo de bhunaidh. Ach anuas go dtí an lá atá inniubh ann, bíonn eispéireas imeallú ag Daoine Bundúchasacha Mheiriceá Thuaidh i sochaí na lonnaitheoirí, le hathrú cultúrtha ag tarlúint gan stad, gan staonadh. An lá inniubh féin, ní bhíonn uisce inólta ag 126 pobal Dúchasacha agus bíonn 20% de Dhaoine Bundúchasacha ina maireachtaint i dtithe plódaithe baolacha. Ní bhíonn leanaí Bundúchasacha ach 8% de dhaoine leanaí i gCeanada, ach is iad 52% dosna leanaí gafa ag an seirbhís cúraim. De réir tomhas íseal, thar na 23 bliana anuas go dtí 2012, bhí sé ar leanaí Bundúchasacha congar de 66 milliún oíche a chaitheamh i gcúram altrama stáit, nú 180,000 bliain don méid iomlán na n-oícheanta

le chéile. Mar lonnaitheoirí agus as ionbhá mar Ghaeil, tá dualgas orainn cinntiú go bhfuil dínit, meas, agus féiniúlacht ag Daoine Bundúchasacha na talún so.

Tá dóchas agam go féidir linn, mar lonnaitheoirí agus a sleachta, agus leis an dtír seo foghlaim ón stair seo. Ní mór dúinn aghaidh a thabhairt ar éifeachtaí an choilíneachais agus an drochíde, an masla, géarleanúint, agus bás a bhíonn fós roim na Ceanadaigh Bundúchasacha. Ba chóir dúinn ár gcroíthe a oscailt agus an chluas éisteachta a thabhairt do ghuthanna Bundúchasacha chun tuiscint a fháilt ar go bhfuil de dhíth ag na Bundúchasaigh i gCeanada a gcás a réiteach agus a saolta a fheabhsú i dteannta lena dteangacha agus lena gcultúir. Ní féidir leigheas a bheith ann go dtí go gcuirfear ár scéalta chun tosaigh go hoscailte. Mar Ghaeil, agus tuiscint féin againn ar chailliúint teanga agus ar dhíchumhachtú, is é an dóchas ó chroí againn é go mbeidh síocháin agus leigheas ann. Ach níos mó ná dóchas, ardóimist ár nglórtha fara a chéile in aghaidh éifeachtaí an choilíneachais a bhíonn fós ag tarlúint ar Phobail Bhundúchasacha i gCeanada inniu. Molaim dúinn, mar phobal, freagracht a éileamh as ionadaithe ár rialtais, agus athgheallaimist go pearsanta leis na Glaonna chun Gnímh ón Truth and Reconciliation Commission. Seo thíos atá acmhainní cabhracha daoibh: na Glaonna chun Gnímh agus conas a dul i dteagmháil le Teachta Dála áitiúla.

Ní féidir linn maireachtaint ár dteangan agus ár gcultúir féin a cheiliúradh go hiomlán san Oileán Úr gan mhachtnamh a dhéanamh ar staid na dteangacha agus na gcultúir is dual is dú don dtír seo, agus tacú a thabhairt lena n-athbheochan, maille le sláinte agus sábháilteacht a muintire. As athléimneacht na bpobal coilínithe ar fuaid an domhain agus na Bundúchasaigh i Meiriceá Thuaidh go háirithe a thagann dóchas go féidir na héagóracha seo a chneasú le grá, glacadh, tuiscint, agus bearta.

Ar scáth a chéile a mhaireann na daoine.

Dónall Ó Dubhghaill

Taoiseach, Gaeltacht an Oileáin Úir

[Acmhannaí](#)

Léigh na Glaonna chun Gnímh: http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

Déan teagmháil le bhur dTD áitiúla: <https://www.ourcommons.ca/members/en>

A Chairde Gael,

Two weeks ago, the remains of 215 children were uncovered in unmarked burial sites on the Tk'emlúps te Secwépemc First Nation, on the former site of the Kamloops Residential School in British Columbia. This may surprise many Canadians but is affirmation for the many Indigenous Peoples across Canada who have bravely told us their stories and asked us to hear and accept them. These schools explicitly operated to assimilate Indigenous children into Anglo- and Franco-Canadian culture. Over 130 Residential schools, with additional Day Schools, operated in Canada between 1831-1996. An estimated 150,000 First Nation, Inuit, and Métis children attended residential schools, with an estimated 6,000 dying at these schools. This is a time of severe grief and loss for Indigenous communities across Canada, and as more school sites are examined it is expected that yet more affirmation of the truths told by Indigenous peoples in Canada will be brought to light.

As Gaels, we are acutely aware of the devastation of state-enforced language and culture loss. The colonization of Ireland saw the hanging of native poets, the burning of Gaelic manuscripts, the dispossession and disenfranchisement of the native Gaels, and the English National School System shaming and punishing the Irish language nearly out of existence. The goal of this colonization of the mind was full assimilation, and this goal was subsequently spread across the English Colonial Empire.

Colonized peoples are left with gaping holes in their knowledge of themselves and their people, their land and their culture. Reversing this damage is a long and painful process of slowly recollecting the knowledge and wisdom that should have flowed naturally from generation to generation. I am reminded of the statement of Canadian Senator Thomas Osborne (NWT) in 1914 concerning the enforced Anglicization of Irish Gaels:

To impose another language on such a people is to send their history adrift among the accidents of translation -'tis to tear their identity from all places - 'tis to substitute arbitrary signs for picturesque and suggestive names -'tis to cut off the entail of feelings and separate the people from their forefathers by a deep gulf.

However, even as he was writing these moving words, the Canadian Government of which he was a part was continuing its relentless genocidal work, with the Residential Schooling of Indigenous children continuing for another 82 years, ending only 25 years ago.

Canadian Gaels too must reflect on our own truth: though dispossessed from our own ancestral lands, we in Canada are settlers on Indigenous land. The Indigenous Peoples of North America into the present day have continued to experience relentless and wide-ranging cultural change, as well as severe marginalization in Canadian settler society. As of today, 126 Indigenous communities lack clean drinking water and 20% of Indigenous people live in unsafe or crowded homes. Indigenous children represent 8% of Canada's population but make up 52% of those seized by child care services. At a low estimate, in the 23 years leading to 2012, Indigenous children spent a collective total of 180,000 years (66 million nights) in foster care. As the descendants of settlers and out of empathy as Gaels, we have a duty to ensure that the original peoples of this land are treated with dignity, respect, and self-determination.

I hope that we, as settler Canadians, and this country can learn from this history. We must confront the ongoing effects of colonialism in which many Indigenous Canadians still face abuse, indignity, persecution, and death. We must listen to Indigenous voices with open hearts to understand what is needed to improve the current and future situation of Indigenous People in Canada, along with their languages and cultures. Healing is not possible until our pasts are openly confronted. As Gaels, having our own understanding of language loss and disenfranchisement, our sincerest hope is for peace and healing. But more than hope, we must also in unison raise our voices in the face of the continuing effects of colonialism upon the Indigenous Peoples of Canada today. I encourage us as a community to demand accountability of our elected representatives and to personally recommit to the Calls to Action from the Truth and Reconciliation commission. Below you will find helpful resources, including the Calls to Action and how to contact your local representatives.

We cannot fully celebrate the survival of our own language and culture in North America without reflecting on the state of the Indigenous languages and cultures of this land and working to support their revitalization, as well as the health and safety of their people. The resilience of colonized peoples globally and Indigenous North Americans specifically gives hope that these historic wrongs can be righted, through love, acceptance, understanding, and action.

Ar scáth a chéile a mhaireann na daoine.

Dónall Ó Dubhghaill

Taoiseach, Gaeltacht an Oileáin Úir

Resources

Read the Calls to Action: http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

Contact your local MP: <https://www.ourcommons.ca/members/en>