

## The Truth and Reconciliation Curriculum Guides

# Truth and Reconciliation Curriculum Guides

**Grade 6:** Reconciliation, Responsibility and Residential Schools

**Grade 8:** The Legacy of the Residential School System **Grade**

**10:** Resistance and Reconciliation

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National Centre for  
Truth and Reconciliation  
UNIVERSITY OF MANITOBA

Centre national pour la  
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Dear Reader,

The history and legacy of Residential Schools in Canada is a terrible aspect of our country's history. The impacts of this system, which attempted the mass assimilation and cultural genocide of Indigenous nations across Canada, continue to resonate today. Among those impacts is the perpetuation of deep biases and misperceptions among non-Indigenous Canadians.

For over a hundred and fifty years, Canada has carefully crafted and maintained a narrative about Indigenous peoples that has failed to accurately include the perspectives, histories and realities of Indigenous peoples. Instead of recognizing collective responsibility to the original treaties and honouring the relationships that Canada was founded on, Canadians have been taught to fear and doubt their Indigenous neighbours. This state of ignorance is used to perpetuate ongoing structures of systemic racism and colonial injustice, often with grave results for Indigenous peoples themselves. As stated by the Truth and Reconciliation Commission of Canada (TRC) in their Final Report (2015): "Too many Canadians know little or nothing about the deep historical roots of these conflicts. This lack of knowledge has serious consequences for First Nations, Inuit and Métis peoples and for Canada"

We are collectively called upon to change this, and the time for that change is now.

Through the incredible courage and determination of Residential School Survivors and the work of the TRC, Canadians are called upon to realize this profound opportunity to change the status quo and right past wrongs. In order to realize this change, we must ensure current generations of young people grow up equipped with an honest, fulsome and truthful understanding of how we came to this point and what is required to move forward.

The materials in these guides reflect the rich collaboration of the authors whose life experiences range from that of residential school survivors, academics, educators, and social activists. Utilizing powerful pedagogies, case studies, primary source materials and personal accounts from Residential School Survivors, these lesson plans offer teachers and students an opportunity to connect and engage with the history of Residential Schools on a personal level and to build the empathy and inter-cultural understanding necessary for reconciliation.

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Recognizing that any examination of this history brings up many stark, and sometimes painful truths, the authors have carefully crafted these guides in such a way as to ensure that the journey is supported each step of the way with tips, hints, important contextual information and additional resources. Users of these materials are urged to explore these resources with empathy and understanding, but also with the awareness that many of the painful experiences Survivors encountered within the Residential Schools may still be present in the lives of children today.

I wish you the very best in your exploration of this history and these materials created for you in your classrooms. Remember that the work of reconciliation is about the children - those that turn to you each and every day for guidance, knowledge and direction. We have a responsibility to these children to ensure they know the truth about what this country is, what it has done and how we move forward collectively on a better and brighter path to the future. The light in their hearts coupled with your guidance is the foundation Canada's future.

I wish you every success in this work of Truth and Reconciliation.

Sincerely  
Ry Moran,  
Director, National Centre for Truth and Reconciliation

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"This type of curriculum was what the survivors have always talked about having taught at the elementary, high school and postsecondary levels. It is good to see that this is happening and I believe this is the start of many good things to happen in the future."

*Survivor Irene Barbeau Shingwauk Residential School*

"It was so refreshing to learn things about Canada that aren't just 'good'...I felt like I was really learning real history."

*Student from Glashan Public School*

"The lessons are well researched and planned. They are comprehensive, thoughtful and respectful of Indigenous culture."

*Michael Bernards, Lester B. Pearson Catholic School*

"Learning about residential schools impacted me most. I can't believe that they took kids away from the parents. Little kids. It hurts me to think about it but I am so glad I know."

*Student from Glashan Public School*

"It was a really good curriculum. I really enjoyed learning about these issues. I understand so much more now."

*Student from Glashan Public School*

"I feel it is important that our students understand why we have a need for reconciliation. These lessons left my students feeling empowered to make change. They were eager to share their learning with others."

*Rebecca Clarke, R. E. Wilson Public School*

"It was a great pleasure to participate in this project, and to see the lessons which were a result of a strong collaboration with community members, teachers and the university. What an honour to be part of this curriculum enrichment."

*Nancy Henry, Instructional Coach, Indigenous Education*

"The students experience many strong emotions as they work through this learning experience. They start out feeling shocked, angry, ashamed and guilty and feel badly about this history for many reasons. But what's important is that as they work through the curriculum of these shocking laws and events, their feelings evolve. They become enlightened as to how the results still resonate today, and their emotions inspire them to take action. Students move beyond, "It's all about what I feel". They learn about signs of resilience and cultural renaissance and develop ideas about what they can do as citizens to make a difference now. I also love how students shared what they learned with their parents. Parents let me know how they benefited from this at interview time!"

*Barbara Brockman, Glashan Public School*

"For me, this was powerful and heart-breaking material. We are living history right now. The children are learning about and participating in the Reconciliation as they learn. It is amazing for me, as an educator to be able to have such vivid materials all in one place to share and teach with, at this time. The kids get it. I am sure that they will never forget the lessons we have hopefully learned and the coming together we all need to do."

*Jeffery Beckstead, Meadowlands Public School*

"Mishakwad refers to a clearing sky in Anishinabemowin (in the Algonquin language). We are in a time of reconciliation - a time for the sky to clear, a time for educating people in regards to the awful history of the Residential School system in Canada, a time for healing, a time for truth. I am a child of a resilient Residential School survivor. I am proud to say that the Residential School system in Canada did not destroy my mother back in 1958. A huge part of reconciliation efforts is tied to the importance of people learning the real facts connected to the Residential School system. Tebwewin means truth in the Anishinabemowin / Algonquin language. Sometimes the truth hurts - but truth telling must take place in order for this country to move forward in a healthy, respectful way. May these curriculum Guides be used widely in Canada!"

*Anita Tenasco, Director of Kitigan Zibi Education Sector*

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## Why Truth and Reconciliation Curriculum Linked Guides?

Canada's Truth and Reconciliation Commission has called on all Canadians to begin their individual and collective journey toward "truth" and "reconciliation." This journey, notwithstanding its challenges, is one that Canadians are beginning to walk. It is our hope that all Indigenous and non-Indigenous Canadians embrace the Truth and Reconciliation's Calls to Action in their everyday lives. Is there a better place to begin the work of learning, sharing, changing, and transforming – individually and collectively, than in our classrooms? We think not.

The Guides have been created to speak and relate to the power of teaching and learning through one's heart. This pedagogical approach is widely known as relational learning. This type of learning profiles opportunities for teachers and students not only to use their heads (cognition), but also, their hearts (affect). This kind of learning takes students, indeed all of us, into the heart of difficult knowledge about Canada's settler colonial history of cultural genocide. As such, we encourage teachers to consult resources such as: *Let's Talk! Discussing Race, Racism and Other Difficult Topics* with *Students and the Handbook for Facilitating Difficult Conversations in the Classroom*. Moreover, before using each Guide make sure to send the letter that you can find on pages 12, 13 and 14.

The lesson plans in these Guides draw on historical inquiry, critical thinking and affective pedagogies to teach students about the Indian Residential Schooling system, intergenerational trauma, and the strength and resilience of the Survivors, their families, and communities. Through each activity, students will become familiar with local Indigenous communities and the rich cultural traditions that Indigenous communities strive to preserve, despite years of settler colonial oppression. Students will also have opportunities to learn what reconciliation means and how they can embody reconciliation principles and relationships.

In the case studies, students may move beyond simply 'studying' reconciliation toward standing with Indigenous Peoples. There are many different perspectives on what "reconciliation" means for different Indigenous and non-Indigenous people. To recognize such differences, the curriculum Guides do not attempt to speak on behalf of all of these differing perspectives, but rather it seeks to open an introductory window to the many conversations that need to take place. In particular, throughout the course of these lessons, students will learn about *reconciliACTION*, a term first coined by the Cree Nation's Stan Wesley (2016) to qualify how reconciliation must involve actions that lead to positive change for the well being of Indigenous Peoples.

The series of lesson plans in each Guide are framed via a "case study" format. Each case study focuses on one of the following Indian Residential Schooling system within the province of Ontario: St. Anne's in Grade 10, Cecilia Jeffrey in Grade 8, and the Mohawk Institute in Grade 6. Each case study utilizes the Project of Heart as its curricular and pedagogical framework for studying and enacting our commitment to the *94 Calls to Action* put forth by the Truth and Reconciliation Commission.

*Project of Heart* was highlighted by the Truth and Reconciliation in its Final Report (2015) because of its exemplary pedagogy that embraces students' creativity and sense of justice to invoke their civic responsibility in response to the *94 Calls to Action*. Actions that lead to positive change for the well being of Indigenous peoples are the kinds of responsibilities that the Truth and Reconciliation Commission challenges all Canadians to embrace. For those of you who are not familiar with the *Project of Heart* pedagogy, you can visit the website at [www.projectofheart.ca](http://www.projectofheart.ca) and check out what other communities of inquiry across the country are doing. You may also find other resources by checking out <http://projectofheart.ca/bc/> and <http://projectofheart.ca/sk/>.

Teachers can do Project of Heart as a collaborative inquiry project with students to create and facilitate an ethical space, which in turn encourages them to respect each other in all their differences. It also seeks to acknowledge and harness students' strengths as they work through "difficult knowledge." In these lesson plans, students are encouraged to exercise their strengths (using art and activism) to both empower and activate personal agency. This relational pedagogy also affords students opportunities to empathize with people they do not "know," how reconciliation must involve actions that lead to positive change for the well being of Indigenous Peoples.

Teachers and students will have opportunities to participate in reconciliACTIONS via the existing campaigns of the *First Nations Child and Family Caring Society* learning about "Shannen's Dream," "Jordan's Principle," and "I Am A Witness" campaigns. Through these campaigns, students will learn about ways to support those who still do not have access to services most Canadians take for granted, such as clean water to drink and "comfy" schools to learn in. Furthermore, students will learn how to counter the ignorance of racism in their own families and communities by expressing the "truths" they learn throughout the lessons, with the hope that they are able to counter the myths that endure within Settler communities.



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## Respecting Indigenous Pedagogies and Ways of Knowing in the Classroom

We are deeply humbled and would like to recognize and thank the invaluable contributions of Residential School Survivors, **Evelyn Korkmaz**, **Irene Barbeau**, and **Jenny Tenasco**, who are part of the writing team. They worked diligently on these documents at great cost, as the subject matter moved them to relive the intergenerational trauma they suffered while attending residential school and continue to heal with their families today. The stories of Elders and Survivors who share their experiences of growing up attending Residential Schools and the intergenerational impact they experience are at the heart of the lessons. Despite the traumatic injustices they have faced, these women have generously shared their knowledge and hope for living relations of reconciliation as Indigenous and non-Indigenous Canadians.

Wherever possible, sharing circles have been used in the Guides to foster the self-reflexive work that is a necessary part of the process of reconciliation and restorative justice. They can be a powerful pedagogical method for students to listen, share, heal, and reflect on what they have learned through the various activities in the guides.

Before facilitating a sharing circle, it is important, if possible, to establish relationships with community members of the traditional territory you are on to better understand their protocols, teachings and traditions. Inviting an Elder to your classroom can be very powerful opportunity to learn from their stories and traditional knowledge. Collaborating with Elders and/or knowledge keepers from local Indigenous communities can also help to ensure that their knowledge is honoured and respected both inside and outside of a sharing circle and your classroom. Not all Indigenous communities have the same protocols for sharing their knowledge, and it is important to respect and understand the social and cultural differences. It is not always possible to consult with an Elder or for an Elder to have the time to be a guest in your class. Consequently, when facilitating circles remember to frame your teaching and learning as a steward of your classroom community's "truth" and "reconciliation" journey. To the best of your ability share with students how the traditions are not yours, and that you are trying to implement them from a place of honour and respect. Although protocols for facilitating sharing circles vary, there are some common features for certain communities:

- » All members are treated equally and with respect in a safe setting;
- » Teachers and students take turns to speak;
- » Speak from the heart; and,
- » Listen with an open heart and mind that is free of judgment.

Teachers are encouraged to have conversations about the concepts of talking circles and restorative justice. Stereotypes, insensitivity, categorization, generalization and abstractions are complex and systemic issues that must be investigated with students prior to facilitating a talking circle. For more information on the pedagogical concept of talking circle visit the following sites:

- » <http://firstnationspedagogy.ca/circletalks.html>; and
- » <http://www.edu.gov.on.ca/eng/aboriginal/strategygr01lancircle.pdf>.

## Historical Thinking Concepts in the Curriculum Guides: Grades 6, 8, and 10

Throughout these Guides, students will develop their critical and historical thinking skills, and demonstrate their learning with varying levels of grade-appropriate emphasis. The Guides scaffold student learning utilizing the six historical thinking concepts. These concepts include establishing **historical significance, analysing primary source evidence, understanding continuity and change, identifying causes and consequences, comparing historical perspectives, and understanding the ethical dimension of historical interpretations** (Seixas & Morton, 2012).

The historical thinking concepts offer students opportunities to practice historical thinking skills that go beyond "knowing the facts." This approach is particularly important when dealing with the history of the Indian Residential Schooling system and the work of reconciliation. The Guides call on students to investigate primary sources that detail Canada's role in Residential Schools, and allow students to understand how the past impacts the present. Students gain skills in critical thinking by exploring the connections between the causes of the Indian Residential School System and the ongoing consequences for Indigenous Peoples and communities. In the case studies, students learn about the significance of Residential Schools based on the lived experiences of Indigenous Peoples and about how we can work together towards reconciliation, by taking responsibility

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for the past and gaining new insights through Indigenous ways of knowing. These critical and historical thinking skills are crucial to Project of Heart's aim of highlighting the ethical imperative to act against ongoing injustices in the spirit of reconciliation.

## Grade 6 - Case Study One (Mohawk Institute):

In the Teacher Guide on the Mohawk Institute, students are engaged with all six of the Historical Thinking Concepts as they learn about a contemporary Mohawk community (Kahnawake), and the significance of the revitalization of the Mohawk language. In lesson two, for example, students learn about the history of the Indian Schooling system, with a particular focus on the Mohawk Institute in Brantford, ON. Through a timeline activity, reading and discussion questions, students probe the historical significance and ethical dimensions as they reflect on the significance of the Mohawk Institute and how it affected the Mohawk community. In lesson four, students investigate cause and consequence when they read an account from a Mohawk Institute Survivor. Here, they will learn about the direct impact the Mohawk Institute had on the individuals who attended the school. Engagement with the Historical Thinking Concepts is echoed throughout the unit as all lessons have students thinking deeply about Canada's relationship with Indigenous Peoples past and present, the effects of the Indian Residential Schooling system, and their own role in reconciliatory initiatives and relationships.

## Grade 8 - Case Study Two (Cecilia Jeffrey Residential School):

In this Teacher Guide, through group discussions, personal reflections and engaging activities, students are involved in learning about all six of the Historical Thinking Concepts. In lesson three, for instance, students are introduced to multiple historical thinking concepts through a stations activity. By exploring a variety of sources, including primary source evidence, students are asked to discuss the historical significance, historical perspective, cause and consequence, and ethical dimensions of the treatment of Indigenous youth in the Cecilia Jeffrey Residential School. In lesson five, students learn about resistance to government-imposed legislation from Indigenous groups in the past and in the present, thus engaging with continuity and change. They also engage with historical significance as they contemplate the importance of the preservation of Canada's Indigenous cultures and research Indigenous cultural revitalization efforts.

## Grade 10 - Case Study Three (St. Anne's Residential School):

In this Teacher Guide, students learn about the Indian Residential Schooling system and, more specifically, St. Anne's Residential School. Lesson one engages students in a station-based learning strategy that seeks to deepen their understanding of each historical thinking skill, including examining evidence, historical significance, historical perspectives, cause and consequence, continuity and change, and the ethical dimension. As the unit progresses, students will have opportunities to practice these historical ways of thinking and analyzing. In lesson two of the unit, students learn about different government policies in order to develop a critical understanding of the historical significance of the intergenerational impact of the Indian Residential Schooling system. In lesson four, they create a detailed timeline of the causes and consequences of the Truth and Reconciliation Commission (TRC), examining how different inquiries, reports and commissions such as the Royal Commission on Aboriginal Peoples, Missing and Murdered Indigenous Women and Girls, and children in care all affect – and inform how we might take up the 94 Calls to Action inside and outside of the classroom. Finally, this unit invites students to reflect on historical perspectives and the ethical dimension, as they are guided to grapple with their own role in reconciliation efforts across the country.

## Alignment with Growing Success

The Teacher Guides have been developed using a backward design model to address the Social Studies Grade 6, and History Grades 8 and 10 curricula. Students will be able to identify and develop an understanding of the intergenerational impact that the Indian Residential Schooling system has had, and continues to influence, Indigenous communities in Ontario and across Canada. Using a range of modalities, students will learn about how and why the Indian Residential Schooling system was created by the Canadian government. Students will also gain a deep understanding of the ways in which the Indian Residential Schooling system has had devastating and long-lasting implications, while expanding their understanding of the strength and resilience of Residential School Survivors, and contemporary processes of cultural resistance, revival, renewal, and reconciliation.



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The Teacher Guides for each grade level have been created using the seven key principles of “Growing Success” to ensure that assessment, evaluation, and reporting on the overall outcomes are valid and reliable. Following the backward design model, each guidebook identifies the key insights for students to develop their competencies in relation to the achievement chart, learning skills and work habits. Rich performance tasks, daily activities/assessments to prepare students, along with assessment tasks and tools, are provided. The inquiry-based performance tasks allow students to explore real issues and problems and present their findings to a wide range of audiences. They also allow for academic rigour through multiple paths of learning, including assessment for and as learning. This approach incorporates teamwork and collaboration, and embrace student ideas, student design and the adjustment of their own hypotheses.

These documents support students’ learning and successes through teaching practices and procedures that are transparent and equitable for all students. The Guides underscore the need for flexible learning environments that accommodate individual learning differences and multiple points of entry to allow for the interests, learning styles, and lived experiences of all students. The Guides also include multiple opportunities for students to demonstrate the full range of their learning and for teachers to provide ongoing descriptive feedback. This competency-based resource allows for students to assess their own learning and goals through the reflexive process that is required to meet overall expectations and, more importantly, solidify enduring understandings.

In line with the aims of “Learning For All,” this curriculum links assessment and instruction to engage students in learning and supporting student success. The Teacher Guides provide a comprehensive overview with step-by-step plans and instructional strategies for delivery that will support all learners by following the tenets of Universal Design for Learning and providing a range of suggestions for differentiated instruction.

## Cross-Curricular and Integrated Learning

It is important to note that although the Teacher Guides have been created to specifically address the Social Studies curricula, there is a rich opportunity for these Guides to be used in cross-curricular and integrated learning contexts, especially in the Grade 6 classroom. As noted in the Ontario English Language Curriculum, teachers can use these social studies reading materials in their language lessons and incorporate “how to read non-fiction” materials into their social studies lessons. Since all subjects require students to communicate what they have learned, using a cross-curricular approach will “help students develop their language skills, providing them with authentic purposes for reading, writing, listening, speaking, viewing, and representing” (p.23). Teachers may also want to use an integrated learning approach and link English Language expectations into the lessons and rich assessment tasks provided in these Guides. By linking expectations from different subject areas, students are provided with multiple opportunities to reinforce and demonstrate their knowledge and skills.

## Lead Writers and the Writing Team

Lead writers on this project are Nicholas Ng-A-Fook, Linda Radford, Sylvia Smith, Kiera Brant-Birioukov and Cindy Blackstock.

**Nicholas Ng-A-Fook** is a full professor at the University of Ottawa and the Director of Teacher Education. For almost two decades Dr. Ng-A-Fook has collaborated with different national and international Indigenous communities to develop culturally sustainable, relevant, responsive, and relational curriculum materials. He has documented such work in several publications. He has collaborated with the Kitigan Zibi education sector, Algonquin Elders, First Nations Kikinamadinan elementary teachers, and teacher candidates to develop several different educational resources that address different aspects of the Ontario Curriculum.

**Linda Radford** is a long-term appointment professor at the University of Ottawa and the Lead of its Faculty of Education Urban Communities Cohort. Dr. Radford works with teacher candidates who do their teaching placements at schools which have high populations of FNMI students. She has collaborated on archival work and the development of community-based materials with an Inuit Association, worked with teachers at Kitigan Zibi school, and has co-developed curriculum around Indigenous literature, recently focusing on creating resources for Understanding Contemporary First Nations, Métis, and Inuit Voices to Grade 11. Her recent publications focus on supporting teacher candidates learning to teach for reconciliation.

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**Sylvia Smith** is a former teacher with the Ottawa Carleton District School Board and Governor General Award Winner for Teaching Excellence in History for creating Project of Heart. She is also the founder of Justice for Indigenous Women. Sylvia was inducted as an Honorary Witness to the Truth and Reconciliation Commission in 2015 for her work with Project of Heart.

**Kiera Brant-Birioukov** is Haudenosaunee from Tyendinaga Mohawk Territory, ON. She is currently a PhD student in the Department of Curriculum and Pedagogy at the University of British Columbia, where her research is grounded in curriculum theory, teacher education, and ethical Indigenous education. She is a primary teacher in Vancouver and has worked as an Indigenous Advisor at the University of Ottawa.

**Lorna McLean** is a full professor in the Faculty of Education at the University of Ottawa. She teaches Social Studies and Language in the Teacher Education Program and, in the Graduate Program, she teaches courses on historical narratives and commemoration. Her research interests include the history of education, citizenship and curriculum.

**Andrea Auger** is Ojibwe and a member of the Pays Plat First Nation. She joined the Caring Society in 2008 to work on the Touchstones of Hope and is also an editor of the First Peoples Child and Family Review. With a background in education, her areas of expertise include engagement in reconciliation, reconciliation approaches, child and youth engagement, and human rights.

**Keri-Lynn Cheechoo** is Cree and from Long Lake #58 First Nation. She is a part-time professor and PhD candidate at the University of Ottawa whose work takes up the existing missing histories of the state sponsored policies of forced sterilization of Indigenous women. She is currently also a Pre-Doctoral Fellow at Queens University and an adjunct professor there.

**Jessica Gladu** is a current Ontario College of Teacher member a MA in Education student at the University of Ottawa studying digital citizenship education in urban schools. As a graduate of the University of Ottawa's B.Ed. program, she studied how to incorporate Indigenous perspectives in her teaching subjects History and English.

**Jennifer Bergen** is a part-time professor and PhD candidate at the University of Ottawa. Her work focuses on inquiry-based and anti-oppressive history and civic education.

**Lisa Howell** is a part-time professor and PhD candidate at the University of Ottawa whose work focuses on reconciliation pedagogy and decolonizing social justice in teacher education. She is a former elementary teacher at the Western Quebec School Board, where her work with Indigenous and non-Indigenous youth was recently recognized with a "Partner in Indigenous Education" award from Indspire and a Governor General's History Award for excellence in teaching.

**Trista Hollweck** is a part-time professor and PhD candidate at the University of Ottawa whose work focuses on relational pedagogies and coaching and mentoring of teachers. She is also a part-time consultant at the Western Quebec School Board.

**Jenny Tenasco** is a survivor from Cecilia Jeffrey Residential School. She is a graduate from the Child and Youth Worker program at Algonquin College and is part of the Algonquin Anishinabeg First Nation, where she is both an Elder and works at the Kitigan Zibi School in Special Education. She is the mother of three children, two grandchildren and one great grandchild.

**Anita Tenasco** is a proud member of the Anishinabe / Algonquin Nation and a member of the Kitigan Zibi Anishinabeg community. Anita is a mother, grandmother, daughter, sister and spouse who was born and raised in Kitigan Zibi, Quebec. Anita Tenasco is the Director of Education for the Kitigan Zibi Anishinabeg. She has a college diploma in Social Sciences, a Bachelor's Degree in History from the University of Ottawa, a Bachelor's in Education from the University of Ottawa, as well as a First Nations leadership certificate from Saint Paul's University, in Ottawa.

**Evelyn Korkmaz** is a Mushkegowuk Cree from Fort Albany First Nation, Ontario. She has lived in Ottawa for many years. Evelyn is a survivor of the notoriously violent St. Anne's Residential School that was operated by the Catholic Church, in her community from 1903 to 1976. Evelyn aspires to break the long held silences of horrific abuses against Indigenous children who were removed from their families and forced to reside in federally mandated residential schools. Evelyn has expanded her role as a human rights activist; and is also co-founder of the global organization called "Ending Clergy Abuse" (<https://www.ecaglobal.org/>). Her goal is to give a voice to all those victims who have been silenced by child trauma, silenced by the abusers, and/or silenced by the church.

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**Irene Barbeau** is a survivor who attended the Shingwauk Residential School. She is the founding president of The Children of Shingwauk Alumni Association. She is retired from the Federal Government after 25 years of service in the departments of Aboriginal Affairs, Health Canada, Veterans Affairs, and the National Museum of Canada. She was awarded the 150 Medal of Canada for volunteering and making her community a better place to live. She is the mother of two daughters and the grandmother of four.

## Curriculum Reviewers and Piloting Teachers

The writing team would like to thank the rest of our team of curriculum evaluators and teachers piloting this curriculum: Nancy Henry, Instructional Coach of Indigenous Education for the Ottawa-Carleton District School Board (OCDSB), Barbara Brockman, Glashan Public School OCDSB, Jeff Beckstead, Meadowlands School OCDSB, Heather M. Kirk, Vincent Massey Public School OCDSB, Kim Esselaar, Queen Mary St. Public School OCDSB, Rebecca Clarke, R. E. Wilson OCDSB. Deb Lawlor, Coordinator, Intermediate/Secondary Student Success, Ottawa Catholic School Board (OCSB), and Michael Bernards, Lester B. Pearson, OCSB.

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(April 18, 2016) "Walk together:" A Day of Education for Reconciliation. <http://www2.uregina.ca/education/news/day-education-reconciliation/>

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## Sample Letter for Parents – Grade 6

### [Requires Personalization]

Dear Parents, Guardians, and Caregivers:

Over this term [or more specific, i.e. next couple of weeks, month of October, specific dates and times] our class will be studying the history and legacy of Indian Residential Schools in Canada. Our content and discussions will include developmentally appropriate conversations on the history of an Ontario residential school, Mohawk Institute Residential School, which will deepen our understanding of intergenerational trauma and healing journeys of Indigenous peoples across Canada. These learning experiences fulfill expectations of the Grade 10 Ontario Social Studies and History Curriculum that take up the Calls to Action outlined in the Truth and Reconciliation Commission of Canada (TRC). These lesson plans were developed with Indigenous educators and Survivors, to foster open dialogue and strengthen the relationship between Indigenous and non-Indigenous peoples in Canada.

Teaching about the topics of Indian Residential Schools, the TRC, and Calls to Action needs to be done with respect and sensitivity. For some students, the topics discussed may be emotional, especially if they have personal connections with Residential School Survivors. For others, the topics may be challenging as they work through the historical realities of Indigenous children who went through the Residential Schooling System in Canada – a topic difficult for Canadians of all ages. This study is inextricably linked to the Ontario curriculum expectations and takes into consideration the developmental readiness of Grade 6 students. Students will have the necessary space and time to reflect in a safe environment, with a priority on their well-being and practices of self-care.

*As students undertake this important investigation into Canadian history, you may also wish to learn more about Indian Residential Schools in Canada. Below are some resources to get you started, and to better understand the significance of this history.*

Resource	Where can I find this?
READING: "Why our kids need to learn about residential schools" by Bonnie Schiedel 15 May 2018	Online, Macleans Magazine <a href="https://www.macleans.ca/society/why-our-kids-need-to-learn-about-residential-schools/">https://www.macleans.ca/society/why-our-kids-need-to-learn-about-residential-schools/</a>
READING: Truth and Reconciliation Commission's Summary of the Final Report, "Honouring the truth, reconciling for the future" December 2015	Online, Truth and Reconciliation Commission of Canada <a href="http://nctr.ca/assets/reports/Final Reports/Executive_Summary_English_Web.pdf">http://nctr.ca/assets/reports/Final Reports/Executive_Summary_English_Web.pdf</a>
VIDEO : We Were Children by Tim Wolochatiuk 2012	Online, National Film Board of Canada <a href="https://www.nfb.ca/film/we_were_children/">https://www.nfb.ca/film/we_were_children/</a>
READING WITH YOUR CHILD: "10 books about residential schools to read with your kids" by Chantelle Bellrichard 26 September 2015	Online, CBC <a href="https://www.cbc.ca/news/indigenous/10-books-about-residential-schools-to-read-with-your-kids-1.3208021">https://www.cbc.ca/news/indigenous/10-books-about-residential-schools-to-read-with-your-kids-1.3208021</a>

If you have any questions or concerns please feel free to contact me at:

[Your Contact Info]



# The Truth and Reconciliation Curriculum Guides

## Sample Letter for Parents – Grade 8

### [Requires Personalization]

Dear Parents, Guardians, and Caregivers:

Over this term [or more specific, i.e. next couple of weeks, month of October, specific dates and times] our class will be studying the history and legacy of Indian Residential Schools in Canada. Our content and discussions will include developmentally appropriate conversations on the history of an Ontario residential school, Cecilia Jeffrey Residential School, which will deepen our understanding of intergenerational trauma and healing journeys of Indigenous peoples across Canada. These learning experiences fulfill expectations of the Grade 8 Ontario Social Studies and History and Curriculum that take up the Calls to Action outlined in the Truth and Reconciliation Commission of Canada (TRC). These lesson plans were developed with Indigenous educators and Survivors, to foster open dialogue and strengthen the relationship between Indigenous and non-Indigenous peoples in Canada.

Teaching about the topics of Indian Residential Schools, the TRC, and Calls to Action needs to be done with respect and sensitivity. For some students, the topics discussed may be emotional, especially if they have personal connections with Residential School Survivors. For others, the topics may be challenging as they work through the historical realities of Indigenous children who went through the Residential Schooling System in Canada – a topic difficult for Canadians of all ages. This study is inextricably linked to the Ontario curriculum expectations and takes into consideration the developmental readiness of Grade 8 students. Students will have the necessary space and time to reflect in a safe environment, with a priority on their well-being and practices of self-care.

As students undertake this important investigation into Canadian history, you may also wish to learn more about Indian Residential Schools in Canada. Below are some resources to get you started, and to better understand the significance of this history.

Resource	Where can I find this?
READING: “Why our kids need to learn about residential schools” by Bonnie Schiedel 15 May 2018	Online, Macleans Magazine <a href="https://www.macleans.ca/society/why-our-kids-need-to-learn-about-residential-schools/">https://www.macleans.ca/society/why-our-kids-need-to-learn-about-residential-schools/</a>
READING: Truth and Reconciliation Commission’s Summary of the Final Report, “Honouring the truth, reconciling for the future” December 2015	Online, Truth and Reconciliation Commission of Canada <a href="http://nctr.ca/assets/reports/Final Reports/Executive_Summary_English_Web.pdf">http://nctr.ca/assets/reports/Final Reports/Executive_Summary_English_Web.pdf</a>
VIDEO : We Were Children by Tim Wolochatiuk 2012	Online, National Film Board of Canada <a href="https://www.nfb.ca/film/we_were_children/">https://www.nfb.ca/film/we_were_children/</a>
READING WITH YOUR CHILD: “10 books about residential schools to read with your kids” by Chantelle Bellrichard 26 September 2015	Online, CBC <a href="https://www.cbc.ca/news/indigenous/10-books-about-residential-schools-to-read-with-your-kids-1.3208021">https://www.cbc.ca/news/indigenous/10-books-about-residential-schools-to-read-with-your-kids-1.3208021</a>

If you have any questions or concerns please feel free to contact me at:

[Your Contact Info]

# The Truth and Reconciliation Curriculum Guides

## Sample Letter for Parents – Grade 10

### [Requires Personalization]

Dear Parents, Guardians, and Caregivers:

Over this term [or more specific, i.e. next couple of weeks, month of October, specific dates and times] our class will be studying the history and legacy of Indian Residential Schools in Canada. Our content and discussions will include developmentally appropriate conversations on the history of an Ontario residential school, St. Anne's Residential School, which will deepen our understanding of intergenerational trauma and healing journeys of Indigenous peoples across Canada. These learning experiences fulfill expectations of the Grade 10 Ontario Social Studies and History and Curriculum that take up the Calls to Action outlined in the Truth and Reconciliation Commission of Canada (TRC). These lesson plans were developed with Indigenous educators and Survivors, to foster open dialogue and strengthen the relationship between Indigenous and non-Indigenous peoples in Canada.

Teaching about the topics of Indian Residential Schools, the TRC, and Calls to Action needs to be done with respect and sensitivity. For some students, the topics discussed may be emotional, especially if they have personal connections with Residential School Survivors. For others, the topics may be challenging as they work through the historical realities of Indigenous children who went through the Residential Schooling System in Canada – a topic difficult for Canadians of all ages. This study is inextricably linked to the Ontario curriculum expectations and takes into consideration the developmental readiness of Grade 10 students. Students will have the necessary space and time to reflect in a safe environment, with a priority on their well-being and practices of self-care.

As students undertake this important investigation into Canadian history, you may also wish to learn more about Indian Residential Schools in Canada. Below are some resources to get you started, and to better understand the significance of this history.

Resource	Where can I find this?
READING: "Why our kids need to learn about residential schools" by Bonnie Schiedel 15 May 2018	Online, Macleans Magazine <a href="https://www.macleans.ca/society/why-our-kids-need-to-learn-about-residential-schools/">https://www.macleans.ca/society/why-our-kids-need-to-learn-about-residential-schools/</a>
READING: Truth and Reconciliation Commission's Summary of the Final Report, "Honouring the truth, reconciling for the future" December 2015	Online, Truth and Reconciliation Commission of Canada <a href="http://nctr.ca/assets/reports/Final Reports/Executive_Summary_English_Web.pdf">http://nctr.ca/assets/reports/Final Reports/Executive_Summary_English_Web.pdf</a>
VIDEO : We Were Children by Tim Wolochatiuk 2012	Online, National Film Board of Canada <a href="https://www.nfb.ca/film/we_were_children/">https://www.nfb.ca/film/we_were_children/</a>
READING WITH YOUR CHILD: "Sugar Falls" by David Alexander Robertson 2012	Online, CBC <a href="https://www.cbc.ca/books/sugar-falls-1.4002633">https://www.cbc.ca/books/sugar-falls-1.4002633</a>

If you have any questions or concerns please feel free to contact me at:

[Your Contact Info]

# Reconciliation, Responsibility and Residential Schools

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# Reconciliation, Responsibility and Residential Schools

## The Mush Hole Mohawk Institute: 1834-1969 Brantford, ON

The first Indian residential school in Canada was the Mohawk Institute, located in present-day Brantford, Ontario. The school was initially established by the New English Company (NEC) in 1828 as a day school (children only attended school during the day) for First Nations boys from the Six Nations reserve. By 1834, the school opened as a boarding school for boys and girls, and which marked the beginning of the Canadian residential schooling system for First Nations children (Anglican Church of Canada, 2008). The Mohawk Institute - commonly referred to as the "Mush Hole" - operated until 1970, which would make it the longest operating Indian residential school in Canada (TRC, 2015). The children who were forced to attend the Mohawk Institute were primarily from Six Nations, New Credit, Moraviantown, Sarnia, Walpole Island, Muncey, Scugog, Stoney Point, Saugeen, Bay of Quinte and Kahnawake (Anglican Church of Canada, 2008).



Photo retrieved from [Brant County Museum and Archive collection](#)

### Timeline

- » **1828** - Established as the Mechanics' Institute, the Mohawk Institute initially opened as a manual training day school for boys from Six Nations.
- » **1834** - Dormitories were added to provide boarding for ten boys and four girls.
- » **1840** - Enrollment had reached 40 students, with a waiting list of students seeking admission. Instruction was in English, but students were allowed to speak their language. The Mohawk community saw the school as a possibility for their children to receive a formal European education - but not at the expense of their culture of language.
- » **1854-1859** - The school was destroyed by fire and the new building was erected a few hundred metres from old location. This site would be the final location of the school for more than a century.
- » **1860** - NEC acquires large farm and vocational training soon focuses on farming which becomes a profitable venture by the mid-1870s. School adopts the more familiar name, Mohawk Institute.
- » **1868** - Enrolment increases to 90 students.
- » **1872** - The use of First Nations languages are banned in the school.
- » **1885** - The Canadian Government provides money for the school to accept students from other reserves.
- » **1884** - An amendment to the Indian Act makes "education" in a residential or day school compulsory for First Nations children.
- » **1903** - Main school building and barns are destroyed by fires set by students.
- » **1904** - A small hospital is added to the school in 1908.
- » **1922** - The Federal Government takes over school operation with some funding still from the NEC.
- » **1934** - New dormitories added, increasing school enrolment to 150.
- » **1955** - Enrolment is 185 students.
- » **1960s** - School evolves into a hostel, providing accommodation for children requiring special care and attention and for those from distant reserves lacking day schools.
- » **1969** - On April 1st, the Canadian Government assumes complete control of the school.
- » **1970** - On June 30th the school closes. School is finally vacated March 31, 1971 and the building is offered to the Six Nations community.
- » **1972** - The building reopens as the Woodland Cultural Centre, a non-profit organization that serves to preserve and promote



# Reconciliation, Responsibility and Residential Schools

First Nations culture and heritage.

Sources: (Anglican Church, 2008; Graham, 1996; TRC, 2015; Woodland Cultural Centre, 2018).

## Day-to-Day

*What were the day-to-day experiences of the children?*

## Programming

The purpose of the Mohawk Institute was not to provide students with an academic education, but instead its goal was to separate children from their home, and to “help” students become good Christians and labourers. Boys were expected to do manual labour at least half the day, with such trades as carpentry, shoemaking, tailoring, printing, and farming (Library and Archives Canada, 2006/1895). The girls were expected to work the garden, bake, clean, sew, and weave (Where are the Children, 2017; TRC, 2015). The children’s lives were extremely structured and strict, and some of the principals believed that the school should be run like a prison or the military (Graham, 1997). At the Mohawk Institute, approximately half of the students attempted to run away - some students tried to run away many times (Graham, 1997).



Photo retrieved from [Brant County Museum and Archive collection](#)

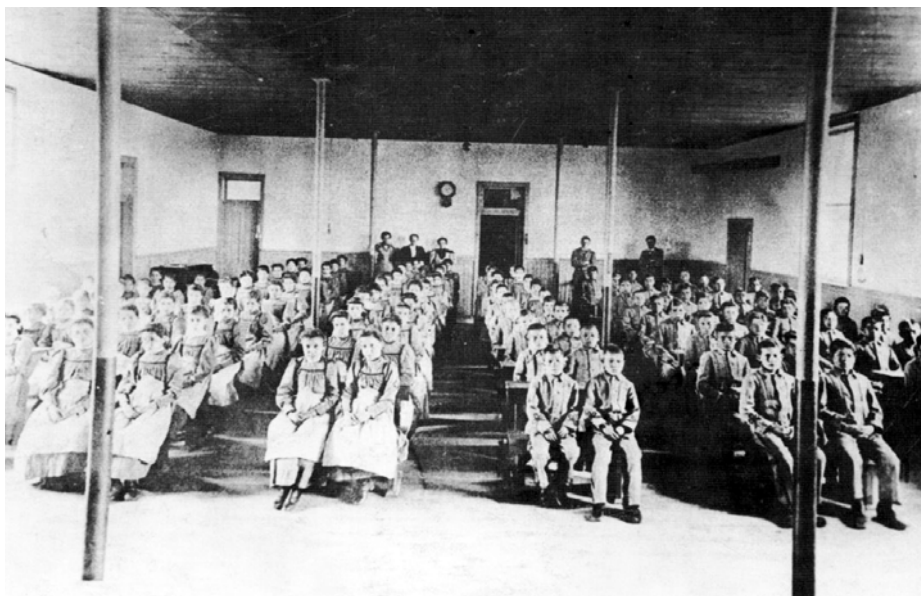


Photo retrieved from [Brant County Museum and Archive collection](#)

eat. . . There was plenty of food on the table of the people who looked after us. There was butter on that table. We had fat on our bread” (Albrecht, n.d.). Even though the students worked on the school farm that included chickens, cows, and an apple orchard, this fresh food was often eaten only by the staff or was sold in town (Graham, 1997).

## Inadequate Food

The poor quality of the food at the Mohawk Institute is a particularly significant memory for a lot of Survivors who attended the school. The school was nicknamed “The Mush Hole” by students, because a poor-quality, mushy porridge (oatmeal) was served for every breakfast and most dinners (Graham, 1997). Many Survivors claim they still can’t eat porridge today because it reminds them of being in “The Mush Hole.” In a 1946 inspection from the Medical Officer observed that flour, sugar, and bread were exposed to mice and flies, and the milk served to the children was illegally unpasteurized (Aboriginal Healing Foundation, 2001; Shingwauk Project and Residential School Research, 2008). Beverly Albrecht, Survivor of the Mohawk Institute, remembers “kids never having enough to

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# Reconciliation, Responsibility and Residential Schools

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# Reconciliation, Responsibility and Residential Schools

## Case study of the Mohawk Institute

### Overview:

In this unit on the Mohawk Institute, students are engaged with all six of the Historical Thinking Concepts as they learn about a Mohawk community (Kahnawake), and the significance of the revitalization of the Mohawk language. For instance, in lesson two, students learn about the history of residential schools and the Mohawk Institute. Through a timeline activity, reading and discussion questions, students are engaging with historical significance and ethical dimensions as they think about the significance of the Mohawk Institute and how it affected the Mohawk community. Next, The student will: be thinking about cause and consequence in lesson four when they hear an account from a residential school survivor. Here, they will learn about the direct impacts of the Mohawk Institute on the individual who attended. Engagement with the Historical Thinking Concepts is echoed throughout the unit as the lessons have students thinking deeply about Canada's relationship with Indigenous peoples past and present, the effects of the Indian Residential School System and their own role in reconciliation efforts.

### Overall Expectations (Grade 6 starting on page 123):

- » A1. Assess contributions to Canadian identities made by various groups and communities, including First Nations, Métis and Inuit communities, and by various features of Canadian communities and regions.
- » A2. Use the social studies inquiry process to investigate different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis and Inuit communities, in Canada.
- » A3. Demonstrate an understanding of significant experiences of, and major changes and aspects of life in, various historical and contemporary communities, including First Nations, Métis and Inuit communities, in Canada.

### Specific Expectations (Grade 6 starting on page 123):

#### Continuity and Change:

- » A1.2 : Analyse some of the contributions that various First Nations, Métis, and Inuit communities and individuals have made to Canada.
- » A1.4: Explain how various groups and communities, including First Nations, Métis, and Inuit communities, have contributed to the goal of inclusiveness in Canada and assess the extent to which Canada has achieved the goal of being an inclusive society.
- » A2.1: Formulate questions to guide investigations into different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis, and/or Inuit communities, in Canada.

#### Interrelationships

- » A2.2: Gather and organize information from a variety of primary and secondary sources that present different perspectives on the historical and/or contemporary experience of a few communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A2.3: Analyse and construct print and digital maps as part of their investigations into different perspectives on the historical and/or contemporary experience of communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A2.5: Evaluate evidence and draw conclusions about perspectives on the historical and/or contemporary experience of a few distinct communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A2.6: Communicate the results of their inquiries, using appropriate vocabulary and formats.
- » A3.1: Identify the traditional Indigenous and treaty territory or territories on which their community is located.
- » A3.4: Identify various types of communities in Canada and some ways in which they have contributed to the development of the country.

#### Historical Significance

- » A3.5: Describe significant events or developments in the history of two or more First Nations, Métis, and/or Inuit communities in Canada and how these events affected the communities' development and/or identities.

# Reconciliation, Responsibility and Residential Schools

- » A3.10: Identify and describe fundamental elements of Canadian identities.

## Essential Question:

In 100 years' time, what do you think Canadians need to know about the Mohawk Institute and its intergenerational impacts upon First Nations identities, language, and culture, and how did Canadians respond to this cultural genocide?

- » **Centrality:** As Canadian citizens, all students are implicated by the residential schooling system in Canada. This history has a profound impact on Canadian identity and realities.
- » **Engagement:** The student will: be engaged with this question because they know they have a responsibility to look out for the well-being of all children for the simple reason that all children deserve to be treated fairly.
- » **Accessibility:** The essential question is written in a student friendly language. Some terms may need to be contextualized, however the overall idea of the question should be accessible to all students.
- » **Connections:** The student will: connect reconciliation to past wrongdoings (Residential Schools and the Mohawk Institute in particular), and connect the TRC to this legacy, as well as to reconciliation actions of students in Canada.

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# Reconciliation, Responsibility and Residential Schools

Link to Achievement Chart and Unit Understanding Goals:	Check appropriate boxes	Write a unit learning goal for each category checked on the left
	Knowledge and Understanding	<ul style="list-style-type: none"> <li>» Students demonstrate thorough knowledge of what reconciliation means and some of the impacts (including intergenerational impacts) of the Residential School system (case study: Mohawk Institute) on First Nations, Inuit and Metis identity in Canada, and their personal implication within reconciliation processes.</li> </ul>
	Thinking	<ul style="list-style-type: none"> <li>» Students use inquiry processes with a high degree of effectiveness to investigate the history, impact, and legacy of the residential school system and the Mohawk Institute.</li> <li>» Students use organization and research skills with a high degree of effectiveness to organize their time capsule.</li> <li>» The student will: reflect and choose the actions they can take now that they know about the wrongdoings towards Indigenous peoples.</li> </ul>
	Communication	<ul style="list-style-type: none"> <li>» Students reflect and communicate information, themes, ideas, issues, and perspectives related to Residential Schools and the Mohawk Institute and specific First Nations.</li> <li>» Students use appropriate terminology, skills, and strategies to justify their thinking for each action/resource in the time capsule.</li> <li>» Students articulate why reconciliation includes social justice actions.</li> </ul>
	Application	<ul style="list-style-type: none"> <li>» Students apply knowledge of Residential Schools (and the Mohawk Institute) in familiar contexts, such as impacts on survivors and their families, and on Canadian identity.</li> <li>» Students transfer knowledge and skills of reconciliation to new contexts, such as selecting purposeful actions/ideas for their culminating task.</li> <li>» Students participate in a social justice reconciliation action that they have researched on the First Nations Child and Family Caring Society Website.</li> </ul>

## Culminating Task: 3 Actions/resources for Time Capsule

### Directions:

To demonstrate your knowledge of these concepts, you will choose 3 actions/resources to include in a “time capsule” for Canadians in 100 Years. Your time capsule will answer the question: In 100 years’ time, what do you think Canadians need to know about Residential Schools (Mohawk Institute) and its impact upon First Nations identities, language, and culture, and how did Canadians respond to this cultural genocide?

### Themes

Your time capsule actions/resources will reflect the following 3 themes:

# Reconciliation, Responsibility and Residential Schools

1. An action or resource that represents some of the impacts of the Mohawk Institute and Residential Schools in general.
2. An action or resource that represents what the Calls to Action and reconciliation means to you.
3. An action or resource to show how your understanding/thinking has changed through the unit.

## Step 1: Choose 3 ways to create actions and resources

In this unit, we will learn about reconciliation, the TRC Calls to action, and the Mohawk Institute residential school. In the first lesson, we will learn about the territories our school is located on, and why that is an important first step towards reconciliation. Next, we will learn about the Truth and Reconciliation Commission (TRC) and be inspired by some incredible reconciliation actions that students across Canada have done. In the next 4 lessons, we will inquire deeply into Residential Schools and learn about the Mohawk Institute as a case study. We will also learn about Karihwanoron, a traditional Mohawk School in Kahnawake Quebec, so that you can compare and contrast a traditional school with a Residential School. After these first five lessons, you will have the option to choose the “actions or resources” you wish to create and submit for the 100-year time capsule. Choose one action/resource (below) for each of the three themes (above). Make sure that two of your choices are about a social justice/reconciliation action that you undertook in response to your learning. **Pick 1 action or resource for each of the 3 themes (3 in total):**

### Text:

**News Article:** Write a news article, including a header. It should be about a social justice reconciliation action that you did in response to your learning (one page long, including one picture).

**Letter:** Write a letter to the Prime Minister of Canada about one of the issues you learned about in this unit (inequity in education funding, water issues on reserves, Jordan’s Principle).

**Poem:** Write a short poem about a social justice reconciliation action that you did in response to your learning.

### Visual

**Graphic Novel:** Create a graphic novel strip about what you learned about Karihwanoron School (min. 5 panels). Send this to the school when you are done to show them what you have learned about their school.

**Brochure:** Create a brochure or fact sheet (2 pages), with pictures and text.

**Photograph:** Take a photograph that represents one of the themes. Be sure to include a brief caption (max. 100 words).

### Media

**Podcast:** Create and record a podcast (min. 3 minutes). Be sure to write out a script. It should be about a social justice reconciliation action that you did in response to your learning

**Tweet:** Write your own Twitter thread (min. 5 Tweets), including hashtags.

**Blog Post:** Write a short blog post (under 500 words). You may wish to do this with others, and you can create an online blog where you can publish your post.

## Step 2: Investigation and Action/resource Creation

Use class time to work on your 3 actions/resources in response to the 3 themes.

\*You will need to schedule time for students to get involved in one of the campaigns on the First Nations Child and Family Caring Society Website. This may take the form of letter-writing, participating in a walk or some other way students can be part of a reconciliACTION.

# Reconciliation, Responsibility and Residential Schools

## Step 3: Reflect and Share

To justify your thinking and share your knowledge, you will give a teaching presentation to your class. Reflect upon why you chose each action/resource, which of the themes it represents, and why it is important for settler Canadians to know this now AND in 100 years. After class presentations, the student will: host a “Reconciliation Gathering” where other classes are invited to come and learn about their work. Sharing knowledge is an act of reconciliation in itself and you can do this many ways: a gallery walk, a “fair” model, a “coffee house” etc. Afterwards, students’ time capsules should be posted on the school website (if digital) and displayed in the hallways. Encourage students and teachers to learn about Karihiwanoron school and issues related to Shannen’s Dream (equity for First Nations education), Jordan’s Principle (equitable access to government services) and I am a witness (equitable First Nations child welfare). Have “Action” tickets that students can fill out before leaving the Reconciliation Gathering so that they have made a commitment to getting involved in one of the campaigns.

## Evaluation Tool for Culminating Task:

Analytic rubric:

- » The student will: receive the rubric when the culminating task is assigned to them. The rubric and success criteria will be explained to them in class so that they are clear on what each level means and how to achieve a level 4.

### Materials:

- » Computer/Laptop (teacher)
- » Computer/Laptop (students)
- » USB (saving students’ electronic work for time capsules, such as podcasts/screenshots of Twitter feeds)
- » Folders/portfolios - for students to keep all graphic organizers, exit tickets and reflections over the course of the unit
- » Websites listed
- » Depending on resources available, you may wish for students to do a physical time capsule (shoe boxes work well) or a virtual time capsule (such as through a wiki or blog). There are benefits to both, and the choice should be up to your students, based on their interests and passions.

# Reconciliation, Responsibility and Residential Schools

## Unit Overview - Lesson Plans

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
1. Reconciliation in Action!	[A2.3] [A2.6] [A3.1] [A3.5] [A3.10]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about the traditional territories of where we are located and why this is important.</li> <li>» learn about the Truth and Reconciliation Commission.</li> <li>» learn about reconciliation and the actions that students in Canada have been taking.</li> <li>» learn about Shannen's Dream, Jordan's Principle and I am a Witness.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» identify the traditional territories of where my school is located.</li> <li>» describe the objectives and the impacts of the Truth and Reconciliation Commission of Canada.</li> <li>» understand and describe what reconciliation means to me and what students across Canada have done as social justice actions.</li> <li>» explain what Shannen's Dream, Jordan's Principle and I am a Witness have done to contribute to my understanding of reconciliation.</li> </ul>	<p>Problem solve</p> <ul style="list-style-type: none"> <li>» Group discussion</li> <li>» Teamwork to answer questions</li> <li>» Videos</li> <li>» Exit Tickets</li> </ul>	» Exit Ticket
2. Traditional Values of Mohawk Education	[A1.2] [A2.1] [A2.2] [A2.6] [A3.5]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about a Mohawk community (Kahnawake) and the significance of the revitalization of the Mohawk language.</li> <li>» learn about respectful terminology for the Mohawk Nation and language.</li> <li>» learn about what the Karihwanoron Mohawk school looks like, sounds like and feels like.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» demonstrate my understanding of Mohawk people and the significance of Mohawk language revitalization.</li> <li>» use respectful terminology to refer to the Mohawk Nation.</li> <li>» communicate the importance of why the Mohawk people in Kahnawake, Quebec are working to revitalize their language.</li> </ul>	<p>Brainstorm</p> <ul style="list-style-type: none"> <li>» Watch a 15 min. CBC documentary</li> <li>» Graphic organizer</li> <li>» Think, pair, share.</li> <li>» Exit Ticket</li> </ul>	<ul style="list-style-type: none"> <li>» Graphic Organizer</li> <li>» Think, Pair and Share</li> <li>» Exit Ticket</li> </ul>
3. What was the "Mush Hole"?	[A2.1] [A2.2] [A2.5] [A3.5]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about the history of the Mohawk Institute.</li> <li>» compare and contrast with how residential schooling was different from my schooling experiences and why this is so.</li> <li>» learn about the legacy of the Mohawk Institute, and why it is called "the Mush Hole".</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» demonstrate my understanding of the Mohawk Institute in comparison to other Residential Schools in Canada.</li> <li>» communicate what I have learned about the history and experiences of some of the students who attended the Mohawk Institute.</li> <li>» express my understandings and feelings about the reasons the government created residential schools.</li> <li>» formulate my own questions about the Mohawk Institute and residential schools in general.</li> </ul>	<ul style="list-style-type: none"> <li>» Talking circle</li> <li>» Group discussion</li> <li>» Timeline scramble</li> <li>» Read a passage about the Mohawk Institute.</li> <li>» 3-2-1 graphic organizer</li> </ul>	» 3-2-1 graphic organizer

Grade 6

Grade 8

Grade 10



# Reconciliation, Responsibility and Residential Schools

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
4. Day-to-Day at the Mohawk Institute	[A2.2] [A2.5] [A2.6] [A3.5]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about some of the day-to-day realities of students' lives at the Mohawk Institute.</li> <li>» engage with what some Survivors remember most about the Mohawk Institute.</li> <li>» compare the impact of forced residential schooling and contemporary efforts at revitalizing First Nations language, culture and identity.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» understand the lived realities of some of the students who attended the Mohawk Institute.</li> <li>» Interpret the differences between the objectives of the Mohawk Institute compared to contemporary Mohawk schools.</li> </ul>	<ul style="list-style-type: none"> <li>» Brainstorm how their school day is structured, and how their school makes them feel.</li> <li>» Listen to the oral history of Survivor Blanche Hill-Easton.</li> <li>» Reflection on how Blanche's schooling experience was different from their own.</li> <li>» Talking circle.</li> </ul>	<ul style="list-style-type: none"> <li>» Exit Ticket</li> <li>» Talking circle</li> </ul>
5. Legacy and the Impact of the Mohawk Institute	[A1.4] [A2.1] [A2.5] [A3.4] [A3.5]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about strength and resilience and life after schooling from former students of the Mohawk Institute.</li> <li>» learn why we use the term Survivor for former students of residential schools.</li> <li>» learn about what "intergenerational trauma" is and how it affects people and communities.</li> <li>» consider the legacy of the Mohawk Institute for Survivors and future generations.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» use the term Survivor appropriately when referring to former students of Indian residential schools.</li> <li>» understand the life-long impacts of the Mohawk Institute upon Survivors and their families (Intergenerational trauma).</li> <li>» understand the significance of learning about the strength and resilience of Survivors and their families.</li> </ul>	<ul style="list-style-type: none"> <li>» Brainstorm the qualities/ events that make someone a "survivor"</li> <li>» Read a passage on "Life After the Mohawk Institute"</li> <li>» Graphic organizer</li> <li>» Reflection upon the importance of listening</li> <li>» Letter writing</li> <li>» Contact TRC</li> </ul>	» Four Corners
6. What Canadians Need to Know	[A1.2] [A1.4] [A2.1] [A2.2] [A2.3] [A2.5] [A2.6] [A3.1] [A3.4] [A3.5] [A3.10]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» reflect upon what I have learned about residential schools and the Mohawk Institute.</li> <li>» decide upon the three actions/resources that I will create and include in the "100 year time capsule".</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» communicate what I will include in my time capsule, including the rationale for why it is important to include.</li> </ul>	<p>Discussion</p> <ul style="list-style-type: none"> <li>» Deciding upon their three actions/resources.</li> </ul>	

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# Reconciliation, Responsibility and Residential Schools

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
7. Culminating Task	[A1.2] [A1.4] [A2.1] [A2.2] [A2.3] [A2.5] [A2.6] [A3.1] [A3.4] [A3.5] [A3.10]	Today I will:  » create my action/resource for Theme 1.	I can:  » communicate why I have chosen this action/resource for my time capsule, and explain why I created it for Theme 1.	» Begin creating their time capsule.	» Graphic
8. Culminating Task (cont'd)	[A1.2] [A1.4] [A2.1] [A2.2] [A2.3] [A2.5] [A2.6] [A3.1] [A3.4] [A3.5] [A3.10]	Today I will:  » create my action/resource for Theme 2.	I can:  » communicate why I have chosen this action/resource for my time capsule, and explain why I created it for Theme 2.	» Continue with the action/resources for their time capsule.	» Graphic
9. Culminating Task and Reflecting and Sharing	[A1.2] [A1.4] [A2.1] [A2.2] [A2.3] [A2.5] [A2.6] [A3.1] [A3.4] [A3.5] [A3.10]	Today I will:  » create my action/resource for Theme 3.	I can:  » communicate why I have chosen this action/resource for my time capsule, and explain why I created it for Theme 3.	» Continue with the action/resources for their time capsule and decide on how to share them.	» Graphic

Grade 6

Grade 8

Grade 10

# Reconciliation, Responsibility and Residential Schools

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# Reconciliation, Responsibility and Residential Schools

## Lesson 1. Part 1: What is Reconciliation?

### Introduction / Hook

10 minutes

#### Traditional Territories

Prepare the statement on a board/projector: "Our school, [name of school], is located on the traditional and ancestral territories of the (name of Indigenous) peoples."

- » Ask students WHY they think it is important to know this.
- » Ask students if they know whose traditional territory they are located on.

With laptops/cell phones in front of them (or anything with internet access), give students a very short amount of time (1-2 minutes) to race to find whose traditional territory the school is located on.

- » The student will: likely discover this resource quickly, but if they are struggling to find some resources you could refer them to the website [NativeLand.ca](https://native-land.ca) (<https://native-land.ca>).

When "times up" (1-2 minutes), collect student responses and determine which Indigenous territories your school is located on.\*

\* **NOTE:** It is very likely that your school is located on more than one First Nations' territory - open this discussion up as to why that may be (i.e. different treaties and relationships; land and boundary lines are not as fixed as they are within Western society because one does not own that land; Indigenous peoples were not fixed in one area, for they may have moved around seasonally and/or relocated after generations).

\*\*It is always good practice to confirm with the local indigenous community whether the traditional territory from the website is in line with local understanding.

### Activity: Reconciliation Jigsaw

25 minutes

The student will: watch one video (twice each) and respond to questions on graphic organizer. Let students know that they will be sharing what they learned from the videos with the class. (**Appendix A**)

Divide students into groups of three:

1. Assign each group one of videos and graphic organizer (links provided on graphic organizer ).
2. Have students watch their video at least twice (the first time they shouldn't take any notes, the second time they can begin to take notes). They should take notes of 3 things they think are important.
3. In their groups, have students respond to the corresponding big thinking question on their graphic organizer.
  - » Group A: What is Reconciliation in your own words?
  - » Group B: Why is it important to for Canadians to learn about residential schools?
  - » Group C: What did you learn about the TRC?

### Activity: Jigsaw Presentations

15 minutes

The purpose of a "jigsaw" is for students become experts in their one assigned area (including the video and responding to the question). Students then share their findings with their peers who did not watch that video.

- » In the last 5 minutes of the Reconciliation Jigsaw activity (above), remind students that they will share their responses with the class.

Provide 15 minutes (5 minutes each) for groups of students to share the question they were to respond to and the answer they decided upon.

As a class, watch this video: Reconciliation begins with you and me" found at: <https://www.youtube.com/watch?v=LpYccGu1Is>.

# Reconciliation, Responsibility and Residential Schools

## Tips from teachers:

- » Loading the videos before the lesson is important and some schools block student access to some sites.
- » Watching a few of the videos as a whole class, but keeping the Jigsaw activity on the answering the assigned questions is an alternative approach for this lesson.
- » ELL students need help with key vocabulary and developing vocabulary cards can be useful to support the Jigsaw activity.

## Reflect & Connect

### Activity: Circle discussion about Reconciliation

10 minutes

At the end of this class, please gather students into a circle to talk about Reconciliation, as they may struggle with what “reconciliation” means. This is okay, but it is important to note this as it may require more unpacking as they move forward in the unit. Students may also feel guilty that settlers caused such harm to Indigenous people. It is important to give space to hear their concerns, feelings and questions.

## Lesson 1, Part 2: ReconciliACTIONS!

### Introduction / Hook

10 minutes

Prior to the Lesson, the teacher should do some research on Cindy Blackstock and her organization, “The First Nations Child and Family Caring Society” (called “The Caring Society” for short). Cindy Blackstock is a role model in Reconciliation for all Canadians. Show students her website (<https://fncaringsociety.com/7-free-ways-make-difference>). Watch the video of Cindy talking about how to help (stop it at minute 4:53) and then talk to the students about which campaign they would like to learn more about: Shannen’s Dream, Jordan’s Principle or I am a Witness. Explain that they will be learning more about each one of these issues and then they will teach the class.

### Lesson Activities

#### Research on Caring Society Campaigns

30 minutes

Students organize themselves into groups. If many students want to do the same topic, you can split them into two groups who are working on the same campaign. Just make sure that all the campaigns are covered.

- » Give each group laptops and instruct them to log in to: (<https://fncaringsociety.com/7-free-ways-make-difference>)
- » They click on the campaign that their group is doing and explore the website, answering the questions on their graphic organizer. (Appendix B: Learning about Youth Reconciliation in Action!)
- » Group A: Shannen’s Dream: <https://fncaringsociety.com/shannens-dream> and students should watch: <https://www.youtube.com/watch?v=oOfzsAEV-l4>
- » Group B: Jordan’s Principle: <https://fncaringsociety.com/jordans-principle> and students should watch: <https://www.youtube.com/watch?v=RatzhHmFd-M>
- » Group C: I am a Witness: <https://fncaringsociety.com/i-am-witness> and students should watch the first 3 minutes of this: <https://www.youtube.com/watch?v=7sZkB5p4e6c>

NOTE: Some schools have a blocked access to the Caring Society videos. These will need to be downloaded before the lesson.



# Reconciliation, Responsibility and Residential Schools

## Caring Society Presentations

15 minutes

Each group will select representatives to teach the class about the campaign they learned about. The group will give a description of the campaign using the answers to the questions as a guide. They can also show the students the short video that they watched.

## Reflect & Connect

10 minutes

Exit Ticket

» Hand out the Exit Ticket (Appendix C)

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## Appendix A: Reconciliation Jigsaw

### Group A: What is Reconciliation?

Name: \_\_\_\_\_

Date: \_\_\_\_\_

**STEP 1:** Watch the video *What is Reconciliation?* with Murray Sinclair Link to video: <https://bit.ly/1TFNLGd>



**STEP 2:** Watch the video again, take notes on three things you find important:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

**STEP 3:** Discuss with your group members what they wrote down.

**STEP 4:** As a group, write an answer to the question below. Be prepared to present this to the class.

**Question:** *What is reconciliation?*

Answer:

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## Group B: Why is it important to for Canadians to learn about residential schools?

Name: \_\_\_\_\_

Date: \_\_\_\_\_

**STEP 1:** Watch the video *Namwayut: We are All One with Chief Robert Joseph* Link to video: <https://bit.ly/2o62JdU>



**STEP 2:** Watch the video again, take notes on three things you find important:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

**Question:** Why is it important to for Canadians to learn about residential schools?

Answer:

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## Group C: What is the Truth and Reconciliation Commission (TRC)?

Name: \_\_\_\_\_

Date: \_\_\_\_\_

**STEP 1:** Watch the video Truth and Reconciliation Commission Final Report Link to video: <https://bit.ly/1SatlyH>



**STEP 2:** Watch the video again, take notes on three things you find important:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

**Question:** What is the TRC and why is it important?

Answer:

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## Appendix B: Learning more about Shannen's Dream

Name: \_\_\_\_\_

Date: \_\_\_\_\_

### STEP 1:

- » Explore the information on the Caring Society Website and then watch the video about Shannen's Dream. You may like to take notes as you read and watch the video.



### STEP 2:

- » As a group, answer these questions on lined paper.
1. Who was Shannen Koostachin?
  2. What was Shannen's Dream?
  3. Why is Shannen's Dream important?
  4. When did Shannen begin "fighting" for "safe and comfy schools?"
  5. Where was Shannen from?
  6. How have children and youth in Canada gotten involved?



## Appendix B: Learning more about Jordan's Principle

Name: \_\_\_\_\_

Date: \_\_\_\_\_

### STEP 1:

- » Explore the information on the Caring Society Website and then watch the video about Jordan's Principle. You may like to take notes as you read and watch the video.



### STEP 2:

- » As a group, answer these questions on lined paper.

### Who was Jordan River Anderson?

1. What is Jordan's Principle?
2. Why is Jordan's Principle important?
3. When did Jordan die and why did he never go home?
4. Where was Jordan from?
5. How have children and youth in Canada gotten involved?

## Appendix B: Learning more about I am a Witness

Name: \_\_\_\_\_

Date: \_\_\_\_\_

## STEP 1:

- » Explore the information on the Caring Society Website and then watch the video about I am a Witness. You may like to take notes as you read and watch the video.

**First Nations Child & Family Caring Society**

français [social media icons] [Donate]

About Us What You Can Do Indigenous Knowledge Portal

**WELCOME!**  
The Caring Society stands with First Nations children, youth and families so they have equitable opportunities to grow up safely at home, be healthy, get a good education and be proud of who they are.

**Meet Spirit Bear**  
Learn more about Spirit Bear and how he and his friends can help guide your reconciliation journey!

**Take Part in Reconciliation**  
Are you interested in making a difference for First Nations children and youth? You can get involved at any time of the year.

**News**  
CTV News - Tribunal again tells feds to fund Indigenous child welfare, minister agrees  
February 01, 2018  
Spirit Bear's Reconciliation Resources

Online Journal Research Database Report a Jordan's Principle Case Help for Individual Cases

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## STEP 2:

- » As a group, answer these questions on lined paper.

1. Who took the Government of Canada to court?
2. What has the Human rights tribunal ruled?
3. Why is it important to be a witness?
4. When did the court case begin?
5. Where do the children who are affected by this case live?
6. How have children and youth in Canada gotten involved?

## Appendix C: Exit Tickets

Complete the following statements:

Name: _____	Name: _____
Complete the following statements:	Complete the following statements:
To Me....	To Me....
It is important to know what traditional territory we live on because....	It is important to know what traditional territory we live on because....
_____	_____
_____	_____
Reconciliation feels like...	Reconciliation feels like...
_____	_____
_____	_____
A reconciliation action I think I could get involved with is...	A reconciliation action I think I could get involved with is...
_____	_____
_____	_____

Name: _____	Name: _____
Complete the following statements:	Complete the following statements:
To Me....	To Me....
It is important to know what traditional territory we live on because....	It is important to know what traditional territory we live on because....
_____	_____
_____	_____
Reconciliation feels like...	Reconciliation feels like...
_____	_____
_____	_____
A reconciliation action I think I could get involved with is...	A reconciliation action I think I could get involved with is...
_____	_____
_____	_____

## LESSON 2: Traditional Values of Mohawk Education

### Learning Intentions

95 minutes

#### Student will:

- » Learn about a Mohawk community (Kahnawake) and the significance of the revitalization of the Mohawk language.
- » Learn about respectful terminology for the Mohawk Nation and language.
- » Learn about what the Karihwanoron Mohawk school looks like, sounds like and feels like.

#### Success Criteria

After the lesson , students can:

- » Demonstrate understanding of Mohawk people and the significance of Mohawk language revitalization.
- » Use respectful terminology to refer to the Mohawk Nation.
- » Communicate the importance of why the Mohawk people in Kahnawake, Quebec are working to revitalize their language.

### Curriculum Expectations

- » A1.2 explain how various features, including built, physical, and social features of communities, can contribute to identities in and images of a territory and/or country and assess the contribution of some of these features to images of and identities in Canada.
- » A2.1 formulate questions to guide investigations into different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A2.2 gather and organize information from a variety of primary and secondary sources.
- » A2.6 communicate the results of their inquiries, using appropriate vocabulary.
- » A3:5 describe significant events or developments in the history of two or more First Nations, Métis, and/or Inuit communities in Canada.

### Materials

- » Internet connection
- » [Youtube link](#) to documentary
- » Projector (for video)
- » Class copies of Appendix A: *Karihwanoron* worksheet
- » Class copies of Appendix B: Exit Tickets Preferably printed on coloured paper
- » One teacher copy of ANSWER sheet for Appendix A

### Introduction / Hook

15 minutes

#### Engaging Prior Knowledge

As a class, ask students to brainstorm what they know (or think they know) about the Mohawk Nation and how they have come to know it.

- » You may wish to write these on the board or simply have a discussion.
- » Depending on their experiences, there may be a lot of discussion or very little.
- » Show the class a picture of a Yagorihwanirats and tell them a little bit about the documentary they are about to watch.

Hand out student worksheet (Appendix A), with terminology and comprehension questions for the video.

## Reconciliation, Responsibility and Residential Schools

- » Review the terminology on the worksheet

NOTE: Many of the words are in Kanien'kéha (the Mohawk language), so it may be important to remind students that they don't have to know all of the words and names fully, but just enough to follow along in the documentary and answer questions after. This is a teachable moment- ask students to imagine what it must be like for children who go to school in another language...

Introduce the three questions on the worksheet (Appendix A)

Students should take jot notes during film, and will have time to write out their final understandings in small groups after.

## Lesson Activities

60 minutes

### Film

**Show Karihwanoron: Precious Things** (run time = 14:22)

- » Link to CBC Short Docs film here.

### Film Discussion

- » After film, ask students to complete worksheet questions in pairs or small groups.
- » Do students have the same or different answers? Include them all, explain there is no one correct/right answer.
- » Take up all three questions as a class - students may wish to share just one idea or read their entire answers.

### Think-Pair and Share

- » How would you feel if your school was underfunded?
- » What was similar about Karihwanoron School to our school? What was different?

### Questions for circle:

- » Does our school ever have fundraisers? What are these for? Do we have to fundraise?
- » How do you FEEL that the Mohawk school has to fundraise, and what can THEY do about it?
- » Reflecting upon our discussion at the beginning of class, has your opinion about Mohawk people changed? Did the video teach you anything new?

### Exit Ticket

- » Write: In one word, describe how Yagorihwanirats (the little girl) felt about going to school?
- » Describe: Why do you think this?

## Reflect & Connect

10 minutes

### Exit Ticket

As a class, ask students to independently respond to the Exit Ticket (Appendix B):

- » Write: In one word, describe how Yagorihwanirats (the little girl) felt about going to school?
- » Describe: Why do you think this?

Be sure to collect the student worksheets and Exit Tickets.

**\*KEEP EXIT TICKETS FOR LESSON 3**

## References

CBC. (April 18, 2017). Karihwanoron: Precious Things (with Kanien'kéha/Mohawk subtitles) | Short Docs [Video File]. Retrieved from: <https://www.youtube.com/watch?v=vqldHZUaF-c>.



## Appendix A: Student Worksheet

### *Karihwanoron: Precious Things*

#### Description for CBC Short Docs film, *Karihwanoron*:

"Karihwanoron is a Mohawk immersion program that teaches Mohawk language, culture and philosophy. Filmmaker Roxann Whitebean follows the community that founded the school in the hopes of keeping their language alive as they struggle to keep the school running.

Karihwanoron does not receive adequate financial assistance from the government – but with a little luck, creativity and the community's support, Karihwanoron somehow always manages to raise enough money to stay open for another year. Unfortunately, this year, the school is at risk of having to close its doors. Permanently."

Word Box for <i>Karihwanoron</i>		
Term	Pronunciation	Notes
Mohawk Nation		<p>When you are speaking about one person, you can call them "Mohawk" or a "Mohawk person:"</p> <p>» For example, you might say, "She is a Mohawk woman."</p> <p>When you are speaking about all Mohawk people, then you would say the "Mohawk Nation" (not tribe or group):</p> <p>» For example, you might say, "The Mohawk Nation is revitalizing their language."</p>
<i>Karihwanoron</i>	Ga-ree-wa-no-row	Name of the Mohawk Immersion school.
<i>Kanien'kéha</i>	Ka-ni-en-ge-ha	Means "the Mohawk Language" in Mohawk.
<i>Kahnawake</i>	Ka-nah-wa-ge	The Mohawk reserve where the school is located in Quebec.
<i>Yagorihwanirats</i>	Ya-go-ree-wa-nee-rat-s	The name of the little girl, which means "She is like a judge" in the Mohawk language.

## Student Question Worksheet:

Movie link: <https://www.youtube.com/watch?v=vqldHZUaF-c>

NAME: \_\_\_\_\_

	Question 1: What kind of activities do students do at Karihwanoron?	Question 2: Why is it <b>important for people to speak</b> the Mohawk language?	Question 3: Why does Karihwanoron have to fundraise?
<b>During Movie :</b>  Make some <i>jot notes</i> here			
<b>After Movie</b>  Write your <i>good answer</i> here	At Karihwanoron, students do these activities: _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____	It is important to speak Mohawk because: _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____	Karihwanoron has to fundraise because: _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____

## ANSWER Question Worksheet: *Karihwanoron*

	Question 1: What kind of activities do students do at <i>Karihwanoron</i> ?	Question 2: Why is it <b>important for people to speak</b> the Mohawk language?	Question 3: Why does <i>Karihwanoron</i> have to <b>fundraise</b> ?
<b>During Movie</b>  Make some <i>jot notes</i> here	<ul style="list-style-type: none"> <li>» Sing</li> <li>» Dance</li> <li>» Play instruments, like the rattle and drum</li> <li>» Speak the Mohawk language</li> <li>» Learn to cook</li> <li>» Play outside</li> <li>» Learn from many adults, not just one teacher</li> <li>» Practice the Mohawk Thanksgiving address (2:32)</li> </ul>	<ul style="list-style-type: none"> <li>» To keep the language alive</li> <li>» To pass it onto future generations</li> <li>» To feel connected to their family (like mother or grandmother)</li> <li>» Because not many people can speak it anymore due to the fact the language was forbidden.</li> <li>» To feel connected to their culture and identity</li> </ul>	<ul style="list-style-type: none"> <li>» To keep the school open</li> <li>» It would close if they don't fundraise</li> <li>» There is no funding from the government like other schools</li> <li>» They do not teach in English or French</li> </ul>

## Appendix B: Exit Ticket (Yagorihwanirats)

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Lesson 2: Yagorihwanirats (Kahnawake Mohawk Immersion)

#### Exit Card

1) **Write:** In **one word**, describe how Yagorihwanirats (the little girl) felt about going to school:

\_\_\_\_\_

2) **Describe:** Why do you think this?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Lesson 2: Yagorihwanirats (Kahnawake Mohawk Immersion)

#### Exit Card

1) **Write:** In **one word**, describe how Yagorihwanirats (the little girl) felt about going to school:

\_\_\_\_\_

2) **Describe:** Why do you think this?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

# Reconciliation, Responsibility and Residential Schools

## LESSON 3: What was the “Mush Hole”?

### Learning Intentions

60 minutes

#### Student will:

- » Learn about the history of residential schools and the Mohawk Institute.
- » Compare and contrast how residential schooling was different from their own schooling experiences and why this is so.
- » Learn about the legacy of the Mohawk Institute, and why it is called “the Mush Hole”.

#### Success Criteria

After the lesson , students can:

- » Demonstrate their understanding of the timeline of Residential Schools and the Mohawk Institute.
- » Communicate what they have learned about the history and experiences of some of the students who attended the Mohawk Institute.
- » Express their understandings and feelings about the reasons the government created residential schools.
- » Formulate their own questions about the Mohawk Institute and residential schools in general.

#### Curriculum Links

- » A2.1 formulate questions to guide investigations into different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A2.2 gather and organize information from a variety of primary and secondary sources.
- » A2.5 evaluate evidence and draw conclusions about perspectives on the historical and/or contemporary experience of a few distinct communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A3.5 describe significant events or developments in the history of two or more First Nations, Métis, and/or Inuit communities in Canada.

### Materials

- » Class copies of Appendix A: Residential School Timeline
- » One teacher copy of timeline answers
- » Class copies of Appendix B: The Mush Hole Passage
- » Class copies of Appendix C: 3-2-1 Activity

### Introduction / Hook

30 minutes

#### Circle:

Gather students in a circle and explain that today you will be learning about residential schools. Tell them that this is a hard topic to learn about, as many children and families lost so much because of the schools. Remind them to be caring and compassionate as they read, listen and learn. This is history that still very much affects many Indigenous people and communities today. Pass a special object around the circle, inviting students to share what they know about residential schools or what they are feeling.

Explain to students that they will be learning about about Residential Schools in general and the Mohawk Institute in particular. In preparation, show them this picture of Thomas Moore (see note below) and read the article with them. Understandings that the students should have are that the policy behind the government funded, church-run schools attempted to “kill the Indian in the child” and that over 130 residential schools were located across the country. More than 150,000 First Nations, Métis and Inuit children were taken from their families and placed in these schools and many were forbidden to speak their language and practice their own culture. Today, there are an estimated 80,000 former students still living (TRC, 2015).

Thomas Moore Keesick was a Cree boy from Muscowpetung Saulteaux First Nation in Saskatchewan who entered Regina Indian



## Reconciliation, Responsibility and Residential Schools

Industrial School in 1891. These propaganda photos were staged by the Department of Indian Affairs to demonstrate the “civilizing” mission of the Residential School system. Keesick is wearing women’s traditional attire that did not reflect what he would have worn at home” (Qitsualik-Tinsley, R; Richard, H; Sinclair, N; Wicken, W; and Gibson, L. (2017). “Indigenous Perspectives Educators Guide”. Historica Canada. Retrieved: <http://fb.historicacanada.ca/education/english/indigenous-perspectives/12/#zoom=z>).

## Lesson Activities

45 minutes

## Timeline Scramble

- » Hand out **Timeline activity (Appendix A)**
- » The student will: have 20 minutes to cut out the timeline event and dates, and then make an educated guess to place them in chronological order.
- » Go over the timelines with the class, having students make changes as necessary.

## Reading and Discussion

- » Passage 1 - Investigation
- » Hand out **Passage 1: The Mush Hole (Appendix B)**
- » Allow students a few minutes with the passage.
- » Read the Passage 1 aloud as a class or in small groups.
- » Discussion
- » As a class or in their small groups, ask students to respond to the following questions:

## Discussion Questions

- » Why do Survivors from the Mohawk Institute call it the “Mush Hole”? How would you feel if that was happening at our school?
- » Why do you think the government banned all Indigenous languages at the school?
- » Looking at the photos, how do you think *Yagorihwanirats* would have felt about going to this school? How were these schools different from her Mohawk immersion school in Kahnawake?
- » Why do you think Dr. Bryce said the conditions at the schools were a national crime?

## Reflect &amp; Connect

10 minutes

## 3-2-1 Graphic organizer

- » Hand out **3-2-1 Graphic organizer (Appendix C)**
- » Encourage students to respond to the graphic organizer based upon what they just read and also on the class discussion questions (3 things they learned, 2 things they feel, 1 question they still have).

## References

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Truth and Reconciliation Commission. (2015). Honouring the truth, reconciling for the future: Summary of the Final report of the Truth and Reconciliation Commission of Canada. Retrieved from: [http://www.myrobust.com/websites/trcinstitution/File/Reports/Executive\\_Summary\\_English\\_Web.pdf](http://www.myrobust.com/websites/trcinstitution/File/Reports/Executive_Summary_English_Web.pdf).

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Woodland Cultural Centre. (2018). A brief history of the Mohawk Institute. Retrieved from: <http://woodlandculturalcentre.ca/the-campaign/>.

# Reconciliation, Responsibility and Residential Schools

## Appendix A: Residential School Timeline

Directions:

1. With a partner, **cut out all boxes** below.
2. Looking at the events and the dates, **use your best judgement to put the events in chronological order** (arrange them in the order they happened. Start with what you think with what happened first, and then what might have happened next?
3. Then, **match these events with the dates.**
4. We will take the answers up in class.

### Events

Duncan Campbell Scott, Deputy Superintendent of Indian Affairs, makes attendance compulsory for Indian children between the ages of 7 and 15.	All First Nation languages, including Mohawk, are banned at the school.	On June 30th, the Mohawk Institute is closed.	Dr. Peter Henderson Bryce reports that the health conditions of children in residential schools are "a national crime".
The former residential school reopens as the Woodland Cultural Centre, to promote Mohawk identity and history.	Indian Affairs regional inspectors recommend abolition of residential schools.	The Mohawk Institute opens as Canada's first Indian residential school.	The last federally-run residential school, the Gordon Indian Residential School in Punnichy, Saskatchewan, closes

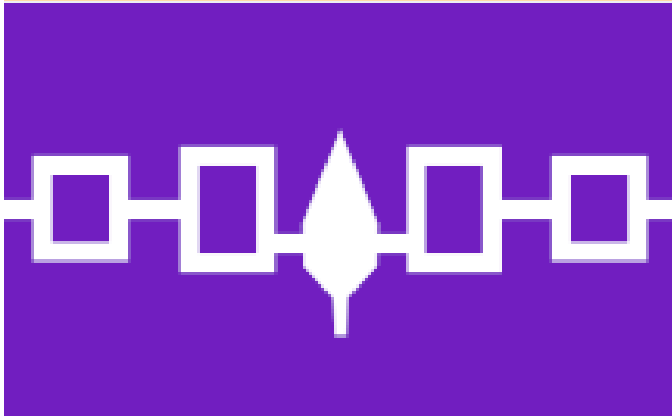
### Dates

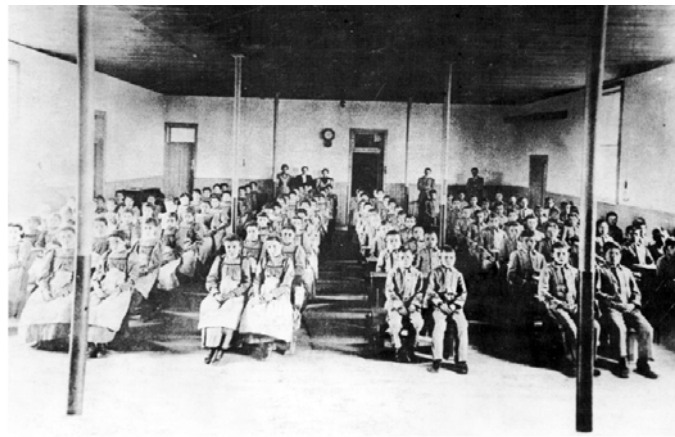
1970	1996	1834	1907
1872	1920	1958	1972

## Residential School Timeline Answer Guide

# Reconciliation, Responsibility and Residential Schools

- 1834** The Mohawk Institute opens as Canada's first Indian residential school.
- 1907** Dr. Peter Henderson Bryce reports that the health conditions of children in residential schools are "a national crime".
- 1920** Duncan Campbell Scott, Deputy Superintendent of Indian Affairs, makes residential school attendance compulsory for Indian children between the ages of 7 and 15.
- 1872** All First Nations languages, including Mohawk, are banned at the school.
- 1996** The last federally-run residential school, the Gordon Indian Residential School in Punnichy, Saskatchewan, closes.
- 1958** Indian Affairs regional inspectors recommend abolition of residential schools.
- 1970** On June 30th the Mohawk Institute is closed.
- 1972** The former residential school reopens as the Woodland Cultural Centre, to promote Mohawk identity and history.





## Appendix B: The Mush Hole Reading Passage

### Passage 1: The Mush Hole: Mohawk Institute: 1834-1969. Brantford, ON

#### Historical Overview

The first Indian residential school in Canada was the Mohawk Institute, located in present-day Brantford, Ontario. The school was first established by the New English Company (NEC) in 1828 as a day school (children only attended school during the day) for First Nations boys from the Six Nations reserve. By 1834, the school opened as a boarding school for boys and girls, and which



**Beverly Albrecht**

Mohawk Institute  
**Part 1** – 25:46  
[View Transcript](#)

Are you a Residential school Survivor?  
[Contact us](#) to share your story.

marked the beginning of the Canadian residential schooling system for First Nations children. The Mohawk Institute - commonly referred to as the "Mush Hole" - operated until 1970. It was the longest operating Indian residential school in Canada. The children who attended these residential schools were taken away from their families and forced to learn a new language and culture.

When children arrived at the Mohawk Institute, they were forced to cut their hair, wear uniforms, and were not allowed to talk to their siblings or visit family during the school year. Many of the students were from the Six Nations Confederacy - also referred to as the Iroquois or the Haudenosaunee. The Six Nations is made up of six different First Nations groups: the Mohawk, Onondaga, Oneida, Cayuga, Seneca and Tuscarora. The children who were forced to attend the Mohawk Institute were primarily from Six Nations reserve, New Credit, Moraviantown, Sarnia, Walpole Island, Muncey, Scugog, Stoney Point, Saugeen, Bay of Quinte and Kahnawake. First Nations children of many different nations, however, also attended the Mohawk Institute.

# Reconciliation, Responsibility and Residential Schools

## Day-to-Day

What were the day-to-day experiences of the children?

## Programming

The purpose of the Mohawk Institute was not to provide students with an academic education, but instead its goal was to separate children from their home and to destroy First Nations culture and languages. Boys were expected to do manual labour at least half the day, with such trades as carpentry, shoemaking, tailoring, printing, and farming (Library and Archives Canada, 2006/1895). The girls were expected to work the garden, bake, clean, sew, and weave (Where are the Children, 2017; TRC, 2015). The children's lives were extremely structured and strict, and some of the principals believed that the school should be run like a prison or the military (Graham, 1997). At the Mohawk Institute, approximately half of the students attempted to run away - some students tried to run away many times (Graham, 1997).

Photos retrieved from: <http://archives.algomau.ca/main/sites/default/files/Mohawk.pdf>.



# Reconciliation, Responsibility and Residential Schools

## Why the “Mush Hole”?

The poor quality of the food at the Mohawk Institute was a common memory for a lot of Survivors who attended the school. The school was nicknamed “The Mush Hole” by students, because they remembered a mushy porridge (oatmeal) was served for every breakfast and most dinners. Many children never had enough to eat. Beverly Albrecht, Survivor of the Mohawk Institute, remembers “kids never having enough to eat. . . . There was plenty of food on the table of the people who looked after us. There was butter on that table. We had fat on our bread.” Even though the students worked on the school farm that included chickens, cows, and an apple orchard, this fresh food was often eaten only by the staff or was sold in town. Some Survivors still eat oatmeal, but many students never ate the porridge again because it reminds them of being in “The Mush Hole.”

Photo de Beverly Albrecht, survivante de l'Institut Mohawk Institute.

Grade 6

Grade 8

Grade 10

# Reconciliation, Responsibility and Residential Schools

## Appendix B: 3-2-1 Activity

Name: \_\_\_\_\_

Date: \_\_\_\_\_

### Passage 1: The Mush Hole

#### 3-2-1 Graphic Organizer

3 things you discovered	1.
	2.
	3.

2 things you feel	1.
	2.

1 question you have	1.
---------------------	----

Grade 6

Grade 8

Grade 10

## LESSON 4: Day-to-day at the Mohawk Institute

### Learning Intentions

70 minutes

#### Student will:

- » Learn about some of the day-to-day realities of students' lives at the Mohawk Institute.
- » Engage with what some Survivors remember most about the Mohawk Institute.
- » Compare the impact of forced residential schooling and contemporary efforts at revitalizing First Nations language, culture and identity.

#### Success Criteria

- » Understand the lived realities of some of the students who attended the Mohawk Institute.
- » Interpret the differences between the objectives of the Mohawk Institute compared to contemporary Mohawk schools.

### Curriculum Expectations

- » A2.2 gather and organize information from a variety of primary and secondary sources.
- » A2.5 evaluate evidence and draw conclusions about perspectives on the historical and/or contemporary experience of a few distinct communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A2.6 communicate the results of their inquiries, using appropriate vocabulary.
- » A3.5 describe significant events or developments in the history of two or more First Nations, Métis, and/or Inuit communities in Canada.

### Materials

- » Retrieved **Exit Tickets from Lesson 1** (on Yagorihwanirats)
- » Class copies of **Appendix A: Video Question Worksheet**
- » Class copies of **Appendix B: Exit Ticket (Blanche)**
- » Preferably printed on different coloured paper from Lesson 1 exit ticket

### Introduction / Hook

10 minutes

#### *Our School Day*

- » Have students brainstorm what a typical school day looks like for them: how is their school day structured? What time does school start? What activities transpire throughout the day? What happens at the end of the school day?
- » Have students reflect upon what the "goal" or "purpose" is of their school day.
- » How do they made to feel at school ? (i.e. valued, proud, listened to, happy to see friends)

### Lesson Activities

40 minutes

#### *Video of Survivor, Blanche Hill-Easton (30 minutes)*

- » Talk to the students about the importance of valuing survivors stories and really listening to them. Encourage them to imagine how they would feel if they were in the survivor's place (empathy). Remind students that it is okay and HUMAN to feel sad or upset about residential schools, and that you and other adults are there to talk. Students who may have experience with the child welfare system, are of Indigenous ancestry, or have experience with immigration/refugee displacement may be particularly vulnerable and susceptible to triggers in this exercise.
- » As a class, watch Blanche's oral history of her time in the Mohawk Institute (30:11 minutes).
- » To assist with purposeful listening, hand out **Appendix A** worksheet for students to answer the following question as they watch: *How did Blanche feel about attending the Mohawk Institute? Why do you think this?*

## Reconciliation, Responsibility and Residential Schools

## Discussion

10 minutes

## Discussion Questions:

- » What was life like for Blanche before she started school at the Mohawk Institute?
- » What language did Blanche speak at the school?
- » What was school like for Blanche - what activities did her day consist of?
- » What was the most powerful part of Blanche's story?
- » If you could meet Blanche in person, what would you say?

## Reflect &amp; Connect

20 minutes

## Exit Ticket

- » Have students write on Exit Ticket (**Appendix B**) to describe in one word how Blanche's story in the Mohawk Institute made them **feel**.<sup>\*</sup> Then, in one-two sentences, The student will: explain why they think this.
- » Retrieve the students' exit tickets from Lesson 1 (re: exit ticket on Yagorihwanirats).
- » Hand out Yagorihwanirats (Lesson 1) exit ticket - it is okay if these are randomized (i.e. it doesn't matter if a student has their own or someone else's).

## Circle Read Aloud

- » Organize students in a circle - if desks/chairs are an issue, have students stand in a circle, facing one another.
- » One-by-one, have students read aloud the word they chose for Blanche (Appendix B).
- » This exercise is to demonstrate the impact of residential schooling on First Nations children in Canada.
  - » Once the circle is complete, reverse the direction of the circle and have students read the word they previously wrote for Yagorihwanirats.
  - » This exercise is to demonstrate the way we can reverse the cycle of damage caused by residential schools, when First Nations children learn and thrive within their community and through their language.
- » Once the circle has been completed twice, open the discussion up to students to respond to this exercise and any final thoughts they might have on Yagorihwanirats or Blanche's experiences. Due to the sensitive nature of Blanche's story, this may be the first time that students are witnessing a survivor speak about the traumatic realities of residential schooling; therefore, this exercise is a good opportunity to debrief and have an emotional/well-being check-in before class ends.

## References

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## Appendix A: Video Question Worksheet

Survivor Story from the Mohawk Institute

NAME: \_\_\_\_\_

	Question 1: What was life like for Blanche <b>before</b> she went to the Mohawk Institute?	Question 2: What <b>language</b> did Blanche speak at the residential school?	Question 3: What <b>chores and activities</b> did Blanche have to do at the residential school?
<b>During Movie :</b> Make some <i>jot notes</i> here			

## Appendix B: Exit Ticket (Blanche)

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Lesson 3: Blanche (Mohawk Institute residential school)

#### Exit Ticket

1) **Write:** In **one word**, describe how Blanche felt about going to the Mohawk Institute residential school:

\_\_\_\_\_

2) **Describe:** Why do you think this?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Lesson 3: Blanche (Mohawk Institute residential school)

#### Exit Ticket

1) **Write:** In **one word**, describe how Blanche felt about going to the Mohawk Institute residential school:

\_\_\_\_\_

2) **Describe:** Why do you think this?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



## LESSON 5: Legacy and Impact of the Mohawk Institute

### Learning Intentions

60 minutes

#### Student will:

- » Learn about strength and resilience and life after schooling from former students of the Mohawk Institute.
- » Learn why we use the term *Survivor* for former students of residential schools.
- » Learn about what “intergenerational trauma” is and how it affects people and communities.
- » Consider the legacy of the Mohawk Institute for Survivors and future generations

#### Success Criteria

After the lesson, students can:

- » Use the term *Survivor* appropriately when referring to former students of Indian residential schools.
- » Understand the life-long impacts of the Mohawk Institute upon Survivors and their families (Intergenerational trauma).
- » Understand the significance of learning about the strength and resilience of Survivors and their families.

#### Curriculum Expectations

- » A2.1 formulate questions to guide investigations into different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A2.5 evaluate evidence and draw conclusions about perspectives on the historical and/or contemporary experience of a few distinct communities, including First Nations, Métis, and/or Inuit communities, in Canada.
- » A3.5 describe significant events or developments in the history of two or more First Nations, Métis, and/or Inuit communities in Canada.

#### Materials

- » Class copies of **Appendix A: Life after the Mohawk Institute**
- » **Appendix B: Prompts for letter writing worksheet**
- » Internet access
- » Beverly Albrecht oral history, from Where are the Children website (begin at 16:06 min)
- » Project of Heart Survivor Cards

### Introduction / Hook

10 - 20 minutes

#### Brainstorm circle

- » As a class gather into a circle. Pass around a stone and brainstorm what makes someone a “Survivor”? What types of life events might one overcome? What qualities might they possess? Do we know any Survivors in our own life? (Some students may have personal experiences with survivors of all kinds, for example cancer survivors or family members who are Survivors of residential schools, which brings unique perspectives that must be handled sensitively. This exercise might open room for these students to share their personal experiences first, before moving forward.)
- » Make a list on chart paper of the traits of survivors.

### Lesson Activities

70 minutes

#### Graphic Organizer: Reading Passage & Questions (20 minutes)

- » Provide students with **Appendix A: Life after the Mohawk Institute** Graphic Organizer.
  - » Have students read the passage independently or in small groups, depending on reading level.

# Reconciliation, Responsibility and Residential Schools

- » The student will: complete “Before Video” section of the worksheet, where they will reflect upon 2 things they learned from the passage and 2 questions they still have.

## Watch Survivor Video (10 minutes)

- » Begin [Beverly Albrecht's video](#) at time: 16:06 min.
- » Have students watch the last half of Beverly's story (total watch time: 9:46 min.)

## Full group Discussion (5 minutes)

- » What makes Beverly Albrecht a survivor?

## Worksheet: Complete Questions (10 minutes)

- » Return to **Appendix A**
  - » Have students complete “After Video” section of the worksheet.
  - » With a partner, have students respond to 4 questions for reflection upon Survivors of Indian residential schools. Alternatively, you could do a Placemat activity, and have students answer each of the four questions in groups.

## Letter to a survivor (30 minutes)

- » Provide each student (or pairs) a copy of a [survivor card](#).
- » Project (or give students) a copy of **Appendix B: Prompts for letter writing** and go over the types of things they could include in their letter to Blanche or Beverly. (Make sure some students are writing to Blanche, and some are writing to Beverly).
- » Invite students to share their letters outloud.
- » Contact the National Centre for Truth and Reconciliation and say you have letters for survivors.

## Reflect & Connect

10 minutes

### Four Corners (10 minutes)

- » Designate each of the four corners of the classroom to one of these statements:

- 1. I strongly agree**
- 2. I somewhat agree**
- 3. I somewhat disagree**
- 4. I strongly disagree**

- » Have students reflect upon the following statements, and stand in the corner that reflects their opinion (repeat it as many times as necessary).

The teacher will read the following statements. Each time, the students must move to the corner that “fits” with their opinion.

- » *Blanche and Beverly are strong and resilient survivors.*
- » *If I could, I would like to meet them in person.*
- » *I feel honoured that I heard their stories.*

Once students have decided where they wish to stand, have a few students share why they chose that corner and their reasoning behind it.

\*NOTE: Preface this activity that there is no “correct” answer for this exercise. The only goal of this exercise is for them to form an opinion and to justify their thinking.

## References

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## Appendix A: Life after the *Mohawk Institute* worksheet

### Life After the Mohawk Institute

In the 1930s, the Mohawk Institute wrote an eleven-page list of “successful” former students. This report listed the names of some students who went on to have good jobs, including students who became teachers, nurses, bookkeepers and farmers. The report was supposed to make the Mohawk Institute look like it was teaching First Nations students the same level of education that non-First Nations students received, but the truth was that most of the students did not receive a good education. In fact, most of the former students who attended the Mohawk Institute, and other residential schools in Canada, call themselves Survivors today. We call all students who attended residential schools Survivors because they survived the trauma they faced in these schools, and many were forced to heal from their experiences. Children experienced trauma when they were forcibly removed from their families, homes and cultures and many experienced abuse at the schools. and all students were taught to be ashamed of their cultures and languages.

It is important to remember that different children had different experiences at residential schools, but all were living away from their families in an environment designed to “civilize” them. Dr. Oronhyatekha (*Oh-roon-yah-dek-ah*), who became one of Canada’s first Indigenous doctors, and Tom Longboat, who is remembered as one of Canada’s best athletes, both attended the residential school. Tom hated the Mohawk Institute so much, however, that he ran away twice. Even though the Mohawk Institute was officially closed down in 1972, there are many strong and resilient survivors and their families who will live with the experiences of residential school for the rest of their lives. You will now watch the story of Beverly Albrecht, who attended the Mohawk Institute until it closed. Before and after the video you will have an opportunity to reflect upon the resilience of survivors and why it is important for all Canadians to learn about the ongoing impacts of residential schools.

Before video	
What do I <b>know</b> about residential school Survivors?	What do I <b>wonder</b> about residential school Survivors?
List <b>2 facts</b> that you now know about Survivors:	List <b>2 questions</b> you have about Survivors:
1. _____ _____ _____ _____ _____	1. _____ _____ _____ _____ _____
2. _____ _____ _____ _____ _____	2. _____ _____ _____ _____ _____

**After video**

**What did I learn about residential school Survivors and their healing journey?**

With a partner, complete the following questions:

**Why do we call former students of Indian residential schools *Survivors*?**

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**Beverly shared that her experience in the Mohawk Institute affected her whole life. What were some of the ways that the residential school affected her?**

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**As part of her healing journey, what were some of the things that Beverly has done to help her heal?**

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**If you could meet Beverley or other Survivors, what is one thing you would like to say to them?**

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## Appendix B: Prompts for letter writing

1. Start your letter with the date.
2. Address your letter to the survivor, using "Dear....and their first name".
3. Introduce yourself (name, age, school, traditional territory you live on) and explain why you are writing and how you found out about their story.
4. Write about at least 3 things you learned from their story- be descriptive. Examples: "I learned that you have a lot of courage because..." "I was so sad when you said..." "I never knew that..."
5. Write about how you feel knowing their story. Examples: "I feel sad because..." "It makes me angry that..." "I am so sorry that you..."
6. Ask them a question you still have. Make sure that you are respectful and appropriate. For example, it would not be appropriate to ask them about abuse).
7. Thank them for sharing their story.
8. Sign your name.
9. If you want to make a drawing at the bottom of your page, you are invited to do that, do.
10. Cut and paste your letter (if on a computer) onto the Survivor card template.



## LESSON 6: What Canadians Need to Know in 100 Years

### Learning Intentions

60 minutes

#### Student will:

- » Reflect upon what they have learned about residential schools and the Mohawk Institute.
- » Decide upon the three actions/resources that they will create and include in the “100 year time capsule”.

#### Success Criteria

After the lesson , students can:

- » Communicate what they will include in their time capsule, including the rationale for why it is important.

### Curriculum Expectations

- » A1. Assess contributions to Canadian identities made by various groups and communities, including First Nations, Métis and Inuit communities, and by various features of Canadian communities and regions.
- » A2. Use the social studies inquiry process to investigate different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis and Inuit communities, in Canada.
- » A3. Demonstrate an understanding of significant experiences of, and major changes and aspects of life in, various historical and contemporary communities, including First Nations, Métis and Inuit communities, in Canada.

### Materials

- » Class copies of **Appendix A: Choosing Your Actions/resources**
- » Class copies of **Appendix B: Culminating Activity Rubric**

### Introduction / Hook

15 minutes

#### *Minds On: Brainstorm*

Have students retrieve their Exit Tickets and worksheets from all previous activities.

Pose the following question to students, which you will take up as a class (if possible, record responses on chart paper/on the board, so students can refer to this over this and future lessons):

Reflecting on what we have learned about reconciliation, residential schools and the Mohawk Institute residential school, what are 3-5 things you think all Canadians should know?

### Lesson Activities

35 minutes

#### *Culminating Activity*

Hand out the culminating activity directions and worksheet (**Appendix A**)

- » As a class, read the entire worksheet, including step-by-step instructions.
- » Have students complete Step 2: Choose your actions/resources, and ensure they are aware of what materials they will need to complete their time capsule.

Hand out the rubric (**Appendix B**)

- » Review Level 4 with students, as to what makes for a successful time capsule.

## Reflect & Connect

10 minutes

### *Review with Peers*

In small groups of 2-3 students, have students share with their peers what actions/resources they will include and why they think it is important to include in the time capsule.

Grade 6

Grade 8

Grade 10

## Appendix A: What Canadians Need to Know in 100 Years: Time Capsule

### Choosing Your Actions/resources

#### Directions:

To demonstrate your knowledge of these concepts, you will choose 3 actions/resources to include in a “time capsule” for Canadians in 100 Years. Your time capsule will answer the question: In 100 years’ time, what do you think Canadians need to know about Residential Schools (Mohawk Institute) and its impact upon First Nations identities, language, and culture, and how did Canadians respond to this cultural genocide?

#### Themes

Your time capsule actions/resources will reflect the following 3 themes:

1. An action or resource that represents some of the impacts of the **Mohawk Institute and Residential Schools in general**.
2. An action or resource that represents what the **Calls to Action and reconciliation means to you**.
3. An action or resource to show how **your understanding/thinking has changed through the unit**.

#### Step 1: Choose 3 ways to create actions and resources

**Pick 1 action or resource for each of the 3 themes (3 in total).** Make sure that two of your choices are about a social justice/reconciliation action that you undertook in response to your learning.

Actions and resources CHOICE BOXES		
Text	Visual	Media
<b>News Article</b>  Write a news article, including a header. It should be about a social justice reconciliation action that you did in response to your learning (one page long, including one picture).	<b>Graphic Novel</b>  Create a graphic novel strip about what you learned about Karihiwanoron School (min. 5 panels). Send this to the school when you are done to show them what you have learned about their school.	<b>Podcast</b>  Create and record a podcast (min. 3 minutes). Be sure to write out a script. It should be about a social justice reconciliation action that you did in response to your learning
<b>Letter</b>  Write a letter to the Prime Minister of Canada about one of the issues you learned about in this unit (inequity in education funding, water issues on reserves, Jordan’s Principle).	<b>Brochure</b>  Create a brochure or fact sheet (2 pages), with pictures and text.	<b>Tweet</b>  Write your own Twitter thread (min. 5 Tweets), including hashtags.
<b>Poem</b>  Write a short poem about a social justice reconciliation action that you did in response to your learning.	<b>Photograph</b>  Take a photograph that represents one of the themes. Be sure to include a brief caption (max. 100 words).	<b>Blog Post</b>  Write a short blog post (no more than 500 words). You may wish to do this with others, and you can create an online blog where you can publish your post.

#### STEP 2: Choose your Actions/Resource Styles

# Reconciliation, Responsibility and Residential Schools

From the "CHOICE BOX," Pick 1 action or resource for each of the 3 themes (3 in total):

_____ 's Time Capsule [Write your name here]		
<p><b>EXAMPLE</b></p> <p><b>Theme 1:</b></p> <p>» <i>An action or resource that represents some of the impacts of the Mohawk Institute and Residential Schools in general.</i></p>	<p><b>EXAMPLE</b></p> <p><b>Action/Resource 1:</b></p> <p>» <i>A podcast of a letter I wrote to a residential school survivor and my thoughts about learning from survivors.</i></p>	<p><b>EXAMPLE</b></p> <p><b>What materials do you need?</b></p> <p>» <i>a computer to write a script</i>            » <i>My letter to the survivor.</i>            » <i>a recording device (maybe my phone?)</i></p>
<p><b>Theme 1</b></p> <p>An action or resource that represents some of the impacts of the Mohawk Institute and Residential Schools in general.</p>	<p>Action/resource 1</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>What materials do you need?</p> <p>» » » » »</p>
<p><b>Theme 2</b></p> <p>An action or resource that represents what the Calls to Action and reconciliation means to you.</p>	<p>Action/resource 2</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>What materials do you need?</p> <p>» » » » »</p>
<p><b>Theme 3</b></p> <p>An action or resource to show how your understanding/thinking has changed through the unit.</p>	<p>Action/resource 3</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>What materials do you need?</p> <p>» » » » »</p>

## Appendix B: Culminating Activity Rubric

### Culminating Task Rubric:

#### Time Capsule

In 100 years' time, what do you think Canadians need to know about Residential Schools (Mohawk Institute) and its impact upon First Nations identities, language, and culture, and how did Canadians respond to this cultural genocide?

#### Success Criteria:

- » I have included one action/resource for each theme (3 in total).
- » Each action/resources clearly represents my understandings about one of the themes.
- » I have made sure to edit and revise my written work (punctuation, spelling, ideas, voice, sentence structure).
- » Two of my choices are about a social justice/reconciliation action that I undertook in response to my learning.

#### Three Themes:

1. An action or resource that represents some of **the impacts of the Mohawk Institute and Residential Schools in general**.
2. An action or resource that represents what **the Calls to Action and reconciliation means to you**.
3. An action or resource to show how **your understanding/thinking has changed through the unit**.

# Reconciliation, Responsibility and Residential Schools

## Culminating Task (Student's Rubric)

Criteria	Level 4	Level 3	Level 2	Level 1
Knowledge and Understanding	<ul style="list-style-type: none"> <li>» Your time capsule demonstrates that you have a deep understandings of residential schools (the Mohawk Institute), the intergenerational impacts on Indigneous families and communities and of the importance of of reconciliACTION.</li> <li>» All three of your actions/resources very clearly represent the three themes, and it is very clear that you have a meaningful understanding about what reconciliation is and why it is important.</li> </ul>	<ul style="list-style-type: none"> <li>» Your time capsule demonstrates your understandings of residential schools (the Mohawk Institute), the intergenerational impacts on Indigneous families and communities and of the importance of of reconciliACTION.</li> <li>» Most of your actions/resources clearly represent the three themes, and it is clear that you have a somewhat meaningful understanding about what reconciliation is and why it is important.</li> </ul>	<ul style="list-style-type: none"> <li>» Your time capsule demonstrates some understandings of residential schools (the Mohawk Institute), the intergenerational impacts on Indigneous families and communities and of the importance of of reconciliACTION.</li> <li>» Some of your actions/resources present the three themes, but you have not demonstrated that you have a meaningful understanding about what reconciliation is and why it is important.</li> </ul>	<ul style="list-style-type: none"> <li>» Your time capsule needs much more work to show your understandings of residential schools (the Mohawk Institute), the intergenerational impacts on Indigneous families and communities and of the importance of of reconciliACTION.</li> <li>» Few of your actions/resources present the three themes, and you have not demonstrated that you have an understanding about what reconciliation is and why it is important.</li> </ul>
Thinking	<ul style="list-style-type: none"> <li>» You used effective organization and research skills when planning your time capsule. It is very clear why you chose your three actions/resources.</li> </ul>	<ul style="list-style-type: none"> <li>» You used good organization and research skills when planning your time capsule. It is clear why you chose your three actions/resources.</li> </ul>	<ul style="list-style-type: none"> <li>» You used some organization and research skills when planning your time capsule. You could be more clear why you chose your actions/resources.</li> </ul>	<ul style="list-style-type: none"> <li>» You had difficulty with your organization and research skills when planning your time capsule. It is not clear why you chose your three actions/resources.</li> </ul>
Communication	<ul style="list-style-type: none"> <li>» Your work for each action/resource is very well-organized and expresses your ideas clearly.</li> <li>» All three actions/resources are complete in the chosen style, using appropriate terminology, expression, punctuation, and spelling.</li> </ul>	<ul style="list-style-type: none"> <li>» Your work for each action/resource is well-organized and expresses your ideas clearly.</li> <li>» All three actions/resources are almost complete in the chosen style, using appropriate terminology, expression, punctuation, and spelling.</li> </ul>	<ul style="list-style-type: none"> <li>» Your work for each action/resource could be better organized so that your ideas are expressed more clearly.</li> <li>» All three actions/resources are somewhat complete in the chosen style,using appropriate terminology, expression, punctuation, and spelling.</li> </ul>	<ul style="list-style-type: none"> <li>» Your work for each action/resource is not well-organized and your ideas are unclear.</li> <li>» All three actions/resources are not complete in the chosen style, using appropriate terminology, expression, punctuation, and spelling.</li> </ul>
Application	<ul style="list-style-type: none"> <li>» You always justified your actions/resources with examples or ideas we discussed in class. Your actions/resources were very creative and were very clear as to why you included them in the time capsule.</li> </ul>	<ul style="list-style-type: none"> <li>» You often justified your actions/resources with examples or ideas we discussed in class. Your actions/resources were creative and were clear as to why you included them in the time capsule.</li> </ul>	<ul style="list-style-type: none"> <li>» You rarely justified your actions/resources with examples or ideas we discussed in class. Your actions/resources were somewhat creative but it was not clear why you included them in the time capsule.</li> </ul>	<ul style="list-style-type: none"> <li>» You had much difficulty using examples or ideas we discussed in class to justify your choice of actions/resources. It is unclear why you included them in the time capsule.</li> </ul>



## LESSON 7: Actions/Resources Graphic Organizers (Culminating Activity)

### Learning Intentions

230 minutes

#### The student will:

- » Create their actions/resources for Theme 1, 2 and 3.

#### Success Criteria

After the lesson , students can:

- » Communicate why they have chosen all three actions/resources for their time capsule.

### Curriculum Expectations

- » A1. Assess contributions to Canadian identities made by various groups and communities, including First Nations, Métis and Inuit communities, and by various features of Canadian communities and regions.
- » A2. Use the social studies inquiry process to investigate different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis and Inuit communities, in Canada.
- » A3. Demonstrate an understanding of significant experiences of, and major changes and aspects of life in, various historical and contemporary communities, including First Nations, Métis and Inuit communities, in Canada.

### Materials

- » Retrieve from last class (Lesson 6), **Appendix A: Choosing Your Actions/resources**
- » Class copies of **Appendix A: Graphic Organizer**

### Introduction / Hook

20 minutes

*Think, Pair, Share*

If students have completed their **Choosing Your Actions/Resources (Appendix A)** worksheet from last class, have them share their three artefacts with their peers. If they need time to finish it, use this time now.

### Lesson Activities

50 minutes each

#### *Making Your Time Capsule*

- » Once students have completed Choosing Your Actions/resources worksheet from last class, have them determine which materials they need to start creating Theme 1 action/resources.
- » Hand out Appendix A: Graphic Organizer (from this lesson). The student will: complete one worksheet per action/resource (i.e. three worksheets, one action/resource for each theme). They must complete these and submit this with their final time capsule submission.

#### *Group By Theme*

- » It may be helpful to organize students by groups: Text (news article, poem, letter); Visual (graphic novel, brochure, photograph); and Media (podcast, Twitter, blog). That way, although they are each doing their individual projects, they can share ideas, resources and discussion. They can rotate groups depending on which one they are working on each day.
- » Have students get started making their actions/resources!

**\*NOTE:** These final three lessons are designed to have students complete one action/resource per class - depending on your timing, you may wish to give students more time to complete their time capsules. Students may also complete the Appendix A ( Graphic Organizer) in Language Studies/English, as they must complete the written component of the time capsule.

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## Reflect and Share

To justify your thinking and share your knowledge, you will give a teaching presentation to your class. Reflect upon why you chose each action/resource, which of the themes it represents, and why it is important for settler Canadians to know this now AND in 100 years. After class presentations, The student will: host a "Reconciliation Gathering" where other classes are invited to come and learn about their work. Sharing knowledge is an act of reconciliation in itself and you can do this many ways: a gallery walk, a "fair" model, a "coffee house" etc. Afterwards, students' time capsules should be posted on the school website (if digital) and displayed in the hallways. Encourage students and teachers to learn about Karihwanoron school and issues related to Shannen's Dream (equity for First Nations education), Jordan's Principle (equitable access to government services) and I am a witness (equitable First Nations child welfare). Have "Action" tickets (Appendix B) that students can fill out before leaving the Reconciliation Gathering so that they have made a commitment to getting involved in one of the campaigns.

## Appendix A: Graphic Organizer

### What Canadians Need to Know in 100 Years: Time Capsule

#### Making Your Time Capsule

Name: \_\_\_\_\_

***THEME 1: An action or resource that represents some of the impacts of the Mohawk Institute and Residential Schools in general.***

#### **ACTION/RESOURCE FOR THEME 1**

*What style of did you choose?*

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#### **EXPLAIN YOUR THINKING**

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

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## What Canadians Need to Know in 100 Years: Time Capsule

## Making Your Time Capsule

Name: \_\_\_\_\_

**THEME 2: An action or resource that represents what the Calls to Action and reconciliation means to you.**

## ACTION/RESOURCE FOR THEME 2

*What style of did you choose?*

[illegible]

### EXPLAIN YOUR THINKING

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

[illegible]

## What Canadians Need to Know in 100 Years: Time Capsule

## Making Your Time Capsule

Name: \_\_\_\_\_

**THEME 3: An action or resource to show how your understanding/thinking has changed through the unit.**

### ACTION/RESOURCE FOR THEME 3

*What style of did you choose?*

[illegible]

### EXPLAIN YOUR THINKING

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

[illegible]

## Appendix B: Exit Ticket for reconciliACTIONS

Name: \_\_\_\_\_ Date: \_\_\_\_\_

**Exit tickets for students/teachers who have been part of the sharing of the time capsules**

### *Exit Ticket*

1) Write: In one word, describe what you can do to take part on Reconciliation.

\_\_\_\_\_

2) Describe: Why do you think this is important and how will you do it?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name: \_\_\_\_\_ Date: \_\_\_\_\_

**Exit tickets for students/teachers who have been part of the sharing of the time capsules**

### *Exit Ticket*

1) Write: In one word, describe what you can do to take part on Reconciliation.

\_\_\_\_\_

2) Describe: Why do you think this is important and how will you do it?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



## LESSON 8: Actions/Resources Graphic Organizers (Culminating Activity)

### Learning Intentions

230 minutes

#### The students will:

- » Create their actions/resources for Themes 1, 2 and 3.

#### Success Criteria

After the lesson, students can:

- » Communicate why they have chosen all three actions/resources for their time capsule.

### Curriculum Expectations

- » A1. Assess contributions to Canadian identities made by various groups and communities, including First Nations, Métis and Inuit communities, and by various features of Canadian communities and regions.
- » A2. Use the social studies inquiry process to investigate different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis and Inuit communities, in Canada.
- » A3. Demonstrate an understanding of significant experiences of, and major changes and aspects of life in, various historical and contemporary communities, including First Nations, Métis and Inuit communities, in Canada.

### Materials

- » Retrieve from last class (Lesson 6), **Appendix A: Choosing Your Actions/resources**
- » Class copies of **Appendix A: Graphic Organizer**

### Introduction / Hook

20 minutes

#### Think, Pair, Share

If students have completed their Choosing Your Actions/Resources (Appendix A) worksheet from last class, have them share their three artefacts with their peers. If they need time to finish it, use this time now.

### Lesson Activities

50 minutes each

#### Making Your Time Capsule

- » Once students have completed Choosing Your Actions/resources worksheet from last class, have them determine which materials they need to start creating Theme 1 action/resources.
- » Hand out Appendix A: Graphic Organizer (from this lesson). The student will: complete one worksheet per action/resource (i.e. three worksheets, one action/resource for each theme). They must complete these and submit this with their final time capsule submission.

#### Group By Theme

- » It may be helpful to organize students by groups: Text (news article, poem, letter); Visual (graphic novel, brochure, photograph); and Media (podcast, Twitter, blog). That way, although they are each doing their individual projects, they can share ideas, resources and discussion. They can rotate groups depending on which one they are working on each day.
- » Have students get started making their actions/resources!

**\*NOTE:** These final three lessons are designed to have students complete one action/resource per class - depending on your timing, you may wish to give students more time to complete their time capsules. Students may also complete the Appendix A (Graphic Organizer) in Language Studies/English, as they must complete the written component of the time capsule.

# Reconciliation, Responsibility and Residential Schools

## Reflect and Share

To justify your thinking and share your knowledge, you will give a teaching presentation to your class. Reflect upon why you chose each action/resource, which of the themes it represents, and why it is important for settler Canadians to know this now AND in 100 years. After class presentations, the student will: host a “Reconciliation Gathering” where other classes are invited to come and learn about their work. Sharing knowledge is an act of reconciliation in itself and you can do this many ways: a gallery walk, a “fair” model, a “coffee house” etc. Afterwards, students’ time capsules should be posted on the school website (if digital) and displayed in the hallways. Encourage students and teachers to learn about Karihwanoron school and issues related to Shannen’s Dream (equity for First Nations education), Jordan’s Principle (equitable access to government services) and I am a witness (equitable First Nations child welfare). Have “Action” tickets (Appendix B) that students can fill out before leaving the Reconciliation Gathering so that they have made a commitment to getting involved in one of the campaigns.

## Appendix A: Graphic Organizer

### What Canadians Need to Know in 100 Years: Time Capsule

#### Making Your Time Capsule

Name: \_\_\_\_\_

***THEME 1: An action or resource that represents some of the impacts of the Mohawk Institute and Residential Schools in general.***

#### **ACTION/RESOURCE FOR THEME 1**

*What style of did you choose?*

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#### **EXPLAIN YOUR THINKING**

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

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## What Canadians Need to Know in 100 Years: Time Capsule

## Making Your Time Capsule

Name: \_\_\_\_\_

**THEME 2: An action or resource that represents what the Calls to Action and reconciliation means to you.**

## ACTION/RESOURCE FOR THEME 2

*What style of did you choose?*

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### EXPLAIN YOUR THINKING

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

[illegible]

## What Canadians Need to Know in 100 Years: Time Capsule

## Making Your Time Capsule

Name: \_\_\_\_\_

**THEME 3: An action or resource to show how your understanding/thinking has changed through the unit.**

### ACTION/RESOURCE FOR THEME 3

*What style of did you choose?*

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### EXPLAIN YOUR THINKING

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

[illegible]

## Appendix B: Exit Ticket for reconciliACTIONS

Name: \_\_\_\_\_ Date: \_\_\_\_\_

**Exit tickets for students/teachers who have been part of the sharing of the time capsules**

### *Exit Ticket*

1) Write: In one word, describe what you can do to take part on Reconciliation.

\_\_\_\_\_

2) Describe: Why do you think this is important and how will you do it?

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Name: \_\_\_\_\_ Date: \_\_\_\_\_

**Exit tickets for students/teachers who have been part of the sharing of the time capsules**

### *Exit Ticket*

1) Write: In one word, describe what you can do to take part on Reconciliation.

\_\_\_\_\_

2) Describe: Why do you think this is important and how will you do it?

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## LESSON 9: Actions/Resources Graphic Organizers (Culminating Activity)

### Learning Intentions

230 minutes

#### Student will:

- » Create their actions/resources for Themes 1, 2 and 3.

#### Success Criteria

After the lesson , students can:

- » Communicate why they have chosen all three actions/resources for their time capsule.

### Curriculum Expectations

- » A1. Assess contributions to Canadian identities made by various groups and communities, including First Nations, Métis and Inuit communities, and by various features of Canadian communities and regions.
- » A2. Use the social studies inquiry process to investigate different perspectives on the historical and/or contemporary experiences of a few distinct communities, including First Nations, Métis and Inuit communities, in Canada.
- » A3. Demonstrate an understanding of significant experiences of, and major changes and aspects of life in, various historical and contemporary communities, including First Nations, Métis and Inuit communities, in Canada.

### Materials

- » Retrieve from last class (Lesson 6), **Appendix A: Choosing Your Actions/resources**
- » Class copies of **Appendix A: Graphic Organizer**

### Introduction / Hook

20 minutes

#### Think, Pair, Share

If students have completed their Choosing Your Actions/Resources (**Appendix A**) worksheet from last class, have them share their three artefacts with their peers. If they need time to finish it, use this time now.

### Lesson Activities

50 minutes each

#### Making Your Time Capsule

- » Once students have completed Choosing Your Actions/resources worksheet from last class, have them determine which materials they need to start creating Theme 1 action/resources.
- » Hand out Appendix A: Graphic Organizer (from this lesson). The student will: complete one worksheet per action/resource (i.e. three worksheets, one action/resource for each theme). They must complete these and submit this with their final time capsule submission.

#### Group By Theme

- » It may be helpful to organize students by groups: Text (news article, poem, letter); Visual (graphic novel, brochure, photograph); and Media (podcast, Twitter, blog). That way, although they are each doing their individual projects, they can share ideas, resources and discussion. They can rotate groups depending on which one they are working on each day.
- » Have students get started making their actions/resources!

**\*NOTE:** These final three lessons are designed to have students complete one action/resource per class - depending on your timing, you may wish to give students more time to complete their time capsules. Students may also complete the Appendix A ( Graphic Organizer) in Language Studies/English, as they must complete the written component of the time capsule.

# Reconciliation, Responsibility and Residential Schools

## Reflect and Share

To justify your thinking and share your knowledge, you will give a teaching presentation to your class. Reflect upon why you chose each action/resource, which of the themes it represents, and why it is important for settler Canadians to know this now AND in 100 years. After class presentations, the student will: host a “Reconciliation Gathering” where other classes are invited to come and learn about their work. Sharing knowledge is an act of reconciliation in itself and you can do this many ways: a gallery walk, a “fair” model, a “coffee house” etc. Afterwards, students’ time capsules should be posted on the school website (if digital) and displayed in the hallways. Encourage students and teachers to learn about Karihwanoron school and issues related to Shannen’s Dream (equity for First Nations education), Jordan’s Principle (equitable access to government services) and I am a witness (equitable First Nations child welfare). Have “Action” tickets (Appendix B) that students can fill out before leaving the Reconciliation Gathering so that they have made a commitment to getting involved in one of the campaigns.

## Appendix A: Graphic Organizer

### What Canadians Need to Know in 100 Years: Time Capsule

#### Making Your Time Capsule

Name: \_\_\_\_\_

***THEME 1: An action or resource that represents some of the impacts of the Mohawk Institute and Residential Schools in general.***

#### **ACTION/RESOURCE FOR THEME 1**

*What style of did you choose?*

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#### **EXPLAIN YOUR THINKING**

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

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## What Canadians Need to Know in 100 Years: Time Capsule

## Making Your Time Capsule

Name: \_\_\_\_\_

***THEME 2: An action or resource that represents what the Calls to Action and reconciliation means to you.***

## ACTION/RESOURCE FOR THEME 2

*What style of did you choose?*

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### EXPLAIN YOUR THINKING

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

[illegible]

## What Canadians Need to Know in 100 Years: Time Capsule

### Making Your Time Capsule

Name: \_\_\_\_\_

**THEME 3:** *An action or resource to show how your understanding/thinking has changed through the unit.*

#### ACTION/RESOURCE FOR THEME 3

*What style of did you choose?*

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#### EXPLAIN YOUR THINKING

*How does this ACTION/RESOURCE demonstrate the theme you selected?*

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# Reconciliation, Responsibility and Residential Schools

## Appendix B: Exit Ticket for reconciliACTIONS

Name: \_\_\_\_\_ Date: \_\_\_\_\_

**Exit tickets for students/teachers who have been part of the sharing of the time capsules**

### *Exit Ticket*

1) Write: In one word, describe what you can do to take part on Reconciliation.

\_\_\_\_\_

2) Describe: Why do you think this is important and how will you do it?

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Name: \_\_\_\_\_ Date: \_\_\_\_\_

**Exit tickets for students/teachers who have been part of the sharing of the time capsules**

### *Exit Ticket*

1) Write: In one word, describe what you can do to take part on Reconciliation.

\_\_\_\_\_

2) Describe: Why do you think this is important and how will you do it?

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Grade 6

Grade 8

Grade 10



# The Legacy of the Residential School System in Canada

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# The Legacy of the Residential School System in Canada

Grade 6

Grade 8

Grade 10

# The Legacy of the Residential School System in Canada

## Cecilia Jeffrey Indian Residential School: 1902-1976 Kenora (Shoal Lake), Ontario

### Historical Overview

The Cecilia Jeffrey Indian Residential School opened in 1902 and closed in 1976 (TRC, 2015, Honouring the truth). Originally located on the Shoal Lake Reserve (Manitoba), it moved to Kenora (Ontario) in 1929 to accommodate more students (Pomeroy, 2010). It is most known as the school Chanie Wenjack, a 12 year old boy from Ogoki Post on the Marten Falls Reserve, escaped from (Adams, 1967).

The student population of Cecilia Jeffrey were the young residents of the surrounding area of Shoal Lake (part of Anishinaabe Nation Treaty #3). The Residential School System had the goal of assimilating future generations of Indigenous youth into the presumed “assumption that European civilization and Christian religions were superior” to Indigenous cultures (TRC, 2015, What we have learned, p. 7). Children who attended Cecilia Jeffrey would live at the school, away from their families and their cultures, and would be subject to lessons and work to upkeep the school building. At the school, many children were subjected to physical, emotional and sexual abuse, inadequate nutrition, experiments and illness.

The school was operated by the Presbyterian Church. The Church was responsible for the operation of the school while the government funded the school and provided the policies under which the school was meant to operate (The Presbyterian Church in Canada Archives, 2011, p.6). The funding the school received was based on a per capita grant, which meant that a certain amount of money was provided for each student at the school. This funding was intended to cover items like food, clothing, school and building supplies, salaries of teachers and general maintenance needs of the school buildings (The Presbyterian Church in Canada Archives, 2011, p.6). In 1957, the government took on a larger role in funding the school and moved away from their per capita approach and funded the schools based on actual expenses (Presbyterian Church in Canada Archives, 2011, p. 7).

In 1969, the operation of the Cecilia Jeffrey Residential School was transferred to the Federal Government of Canada, and remained in the government’s control until its closure in 1974 (The Presbyterian Church in Canada Archives, 2011, p. 9).

In this case study, it was the Presbyterian Church who ran Cecilia Jeffrey, but all across Canada, “Roman Catholic, Anglican, United, Methodist, and Presbyterian churches were the major denominations involved in the administration of the residential school system” (TRC, 2015, What we have learned, p.6). These institutions, along with the Canadian Federal Government, were responsible for an estimated “150,000” Indigenous youth who attended residential schools (TRC, 2015, What we have learned, p. 6). It is noted in the TRC reports that “the government’s partnership with the churches remained in place until 1969, and, although most of the schools had closed by the 1980s, the last federally supported residential schools remained in operation until the late 1990s” (p. 6).

### Day-to-Day: What were the day-to-day experiences of the children?

Until the 1940s, students who attended Cecilia Jeffrey Residential School were on a “half-day” system. They would learn in a classroom for half of the day, and the other half was meant for vocational training. For boys, this meant working on the farm and school grounds, and for the girls, it usually meant learning how to sew and cook (The Presbyterian Church in Canada Archives, 2011, p.7). After the 1940s, students had a full day of in-class learning. Students who completed Grade 8 were eligible to take an entrance exam to attend a high school in Kenora. The percentage of students entering high school from Cecilia Jeffrey was extremely small. In 1949, 300 students attended Cecilia Jeffrey, while only 17 of these were in high school (The Presbyterian Church in Canada Archives, 2011, p. 8).

Christian education was an important element of the daily lessons. Attending worship services, scripture readings and exercises were a part of their daily routine (The Presbyterian Church in Canada Archives, 2011, p. 8).

# The Legacy of the Residential School System in Canada

*For children, life in these schools was lonely and alien. Buildings were poorly located, poorly built, and poorly maintained. The staff was limited in numbers, often poorly trained, and not adequately supervised. Many schools were poorly heated and poorly ventilated, and the diet was meagre and of poor quality. Discipline was harsh, and daily life was highly regimented. [Indigenous] languages and cultures were demeaned and suppressed. The educational goals of the schools were limited and confused, and usually reflected a low regard for the intellectual capabilities of Aboriginal people. For the students, education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers. The Presbyterian Church has acknowledge their complicity in these horrendous acts. (TRC, 2015, What we have learned, p.7)*

## Legacy

The Residential School System has profound and devastating effects on Indigenous Peoples today. This is reflected in the

*...significant disparities in education, income, and health between [Indigenous Peoples] and other Canadians—disparities that condemn many [Indigenous Peoples] to shorter, poorer, and more troubled lives” (TRC, 2015, What we have learned, p.103). It is noted in the TRC final reports that “the legacy [of the Indian Residential School System] is also reflected in the intense racism and the systemic discrimination [Indigenous] people regularly experience in this country” (TRC, 2015, What we have learned, 103). Moreover in terms of language, “more than a century of cultural genocide has left most [Indigenous] languages on the verge of extinction” TRC, 2015 (What we have learned, p.103). The impacts of Indian Residential Schools continue to reverberate today with the of the way Indigenous children were treated in residential schools can also be felt today with “the disproportionate apprehension of [Indigenous] children by child-welfare agencies and the disproportionate imprisonment and victimization of [Indigenous] people. (TRC, 2015, What we have learned, p.103).*

### During the TRC hearings it was also reported:

*Many students [are] permanently damaged by residential schools. Separated from their parents, they grew up knowing neither respect nor affection. A school system that mocked and suppressed their families’ cultures and traditions destroyed their sense of self-worth and attachment to their own families. Poorly trained teachers working with an irrelevant curriculum left them feeling branded as failures. Children who had been bullied and physically or sexually abused [carry] a burden of shame and anger for the rest of their lives. Overwhelmed by this legacy, many succumbed to despair and depression. Countless lives were lost to alcohol and drugs. Families were destroyed, and generations of children have been lost to child welfare. The Survivors are not the only ones whose lives have been disrupted and scarred by the residential schools. The legacy ... also profoundly [affects] the Survivors’ partners, their children, their grandchildren, their extended families, and their communities. Children who were abused in the schools sometimes went on to abuse others. Some students developed addictions as a means of coping. Students who were treated and punished as prisoners in the schools sometimes graduated to real prisons. The Commission recognizes that these impacts cannot be attributed solely to residential schooling. But they are clearly attributable to the Aboriginal policies of the federal government over the last 150 years. (TRC, 2015, What we have learned, p.103)*

Many of these assimilationist policies are maintained today through the Indian Act.

# The Legacy of the Residential School System in Canada

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# The Legacy of the Residential School System in Canada

## Past, Present and Future Narratives: The Legacy of the Residential School System in Canada.

### Case Study: Cecilia Jeffrey Residential School

#### Overview:

In this unit, through group discussions, personal reflections and engaging activities, students are involved in thinking about all six of the Historical Thinking Concepts. For instance, in lesson three, students are engaging with multiple historical thinking concepts through a stations activity. By exploring a variety of sources, including primary source evidence, students are discussing, through question prompts, about the historical significance, historical perspective, cause and consequence, and ethical dimensions of the treatment of Indigenous individuals in the Cecilia Jeffrey Residential School. In lesson five, students are learning about resistance to government imposed legislation from Indigenous groups in the past and in the present, thus engaging with continuity and change. They are also engaging with historical significance as they think about the importance of the preservation of Canada's Indigenous cultures and research Indigenous culture revitalization efforts.

#### Overall Expectations

(Grade 8 starting on page 155):

- » A1. Assess the impact of some key social, economic, and political factors, including social, economic, and/or political inequalities, on various groups and communities, including First Nations, Métis, and Inuit communities, and on the creation and expansion of the Dominion of Canada, between 1850 and 1890.
- » A2. Use the historical inquiry process to investigate perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada between 1850 and 1890.
- » A3. Describe various significant people, events, and developments in Canada between 1850 and 1890, including the Indian Act, treaties between Indigenous nations and the Crown, and the Residential School System, and explain their impact.
- » B1. Analyse key similarities and differences between Canada in 1890– 1914 and in the present day, with reference to the experiences of, major challenges facing, and actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit Peoples and their communities.
- » B2. Use the historical inquiry process to investigate perspectives of different groups and communities, including First Nations, Métis, and Inuit Peoples and their communities on some significant events, developments, and/or issues that affected Canada and/or people in Canada between 1890 and 1914.
- » B3. Describe various significant people, issues, events, and developments in Canada between 1890 and 1914, including the Residential School System and explain their impacts.

#### Specific Expectations

(Grade 8 starting on page 155):

##### Cause and Consequence; Historical Perspective

- » A1.2: Assess the impact that limitations with respect to legal status, rights, and privileges had on First Nations, Métis, and Inuit individuals and/or communities in Canada between 1850 and 1890.
- » A1.3: Assess the impact that differences in legal status and in the distribution of rights and privileges had on various settler/newcomer groups and individuals in Canada between 1850 and 1890

##### Historical Significance; Historical Perspective

- » A1.4: Analyse some of the actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1850 and 1890 to improve their lives?
- » A2.3: Assess the credibility of sources and information relevant to their investigations.

# The Legacy of the Residential School System in Canada

## Historical Significance; Cause and Consequence

- » A2.2: Gather and organize information and evidence about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period, using a variety of primary sources.
- » A2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.
- » A3.3: Identify some key factors that contributed to the establishment of the Residential School System.

## Continuity and Change; Historical Perspective

- » A3.7: Identify a variety of significant individuals and groups in Canada during this period, and explain their contributions to heritage and/or identities in Canada.
- » B1.1: Analyse key similarities and differences in the experiences of various groups and communities, including First Nations, Métis, and Inuit communities, in present-day Canada and the same groups/communities in Canada between 1890 and 1914.
- » B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System and how some of these challenges continue to affect Indigenous peoples today.

## Historical Significance; Historical Perspective

- » B1.3 Analyse some of the challenges facing various non-Indigenous individual, groups, and/or communities in Canada between 1890 and 1914.
- » B1.4: Analyse actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1890 and 1914 to improve their lives.
- » B2.1: Formulate questions to guide investigations into perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada between 1890 and 1914.
- » B2.2: Gather and organize information and evidence about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period, using a variety of primary sources.

## Historical Significance; Cause and Consequence

- » B2.3: Assess the credibility of sources and information relevant to their investigations.
- » B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.
- » B2.6: Evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period.
- » B2.7: Communicate the results of their inquiries using appropriate vocabulary and formats appropriate for specific audiences.
- » B3.1: Identify factors contributing to some key issues, events, and/or developments that specifically affected First Nations, Métis, and Inuit in Canada between 1890 and 1914 and explain the historical significance of some of these issues, events, and/or developments for different individuals and/or communities.
- » A3.2 Describe key political and legal developments that affected First Nations, Métis, and Inuit people during this period, including treaties, government policies, and the Indian Act and other legislation.
- » B3.3: Identify key political and legal changes that occurred in and/or affected Canada during this period and explain the impact of some of these changes on various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities.
- » B3.4: Identify key social and economic changes that occurred in and/or affected Canada during this period and explain the impact of some of these changes on various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities.
- » B3.6: Describe significant instances of cooperation and conflict in Canada during this period.
- » B3.7: Identify a variety of significant individuals and groups in Canada during this period and explain their contributions to heritage and/or identities in Canada.



# The Legacy of the Residential School System in Canada

## Essential Question:

How does learning about the stories and experiences of students who attended Cecilia Jeffrey Residential School allow Canadians to understand the lasting and present impact of the Residential School System on the identities, languages and cultures of First Nations, Métis and Inuit communities?

- » **Centrality:** As individuals who live in Canada (whether they were born here or not) colonisation in Canada is deeply rooted in their history and has a direct effect on their country, it is therefore a topic central to their lives.
- » **Engagement:** Students would be engaged with this question because thinking about other people's experiences ultimately leads them to think about their own. Students would be engaged with this question because conversations about Indigenous Peoples and reconciliation are increasingly prevalent since the release of the Truth and Reconciliation Commission Report.
- » **Accessibility:** The essential question is written in a student friendly language. Some terms may need to be contextualized, however, the overall idea of the question should be accessible to all students.
- » **Connections:** Colonisation in Canada and its by products (such as the Residential School System) have lasting impacts on individuals and communities today, thus there are many connections that can be made from this historical time period to present day Canadian society.

Link to Achievement Chart and Unit Understanding Goals:	Check appropriate boxes	Write a unit learning goal for each category checked on the left
	Knowledge and Understanding	Students demonstrate thorough knowledge of Cecilia Jeffrey Residential School, the impacts of the Residential Schooling System upon First Nations identity in Canada, and their personal implication within reconciliation processes.
	Thinking	Students use the historical inquiry processes when making inferences, interpreting, analysing, detecting bias, formulating questions and forming conclusions based on the information found in a variety of primary and secondary sources.  Students use the critical thinking process when they reflect on and identify their role in the reconciliation process.
	Communication	Students reflect and communicate information, themes, ideas, issues, and perspectives related to the Cecilia Jeffrey Residential School, the Residential Schooling System and its present day impact on specific First Nations communities and individuals.  Students use appropriate terminology, skills, and communication strategies in their multimedia narrative.
	Application	Students apply knowledge of Cecilia Jeffrey Residential School texts in familiar contexts, such as other residential schools in Canada.  Students transfer knowledge of Cecilia Jeffrey Residential School, and the historical inquiry skills to new contexts (such as with the reflection or demonstration of understanding, ex: the multimedia narrative culminating task).  Students make connections within and between various contexts (such as with the comparison of past and present issues relating to the identities, languages, histories and cultures of First Nations, Métis and Inuit communities in Canada).

# The Legacy of the Residential School System in Canada

## Culminating Task

### Objective:

Over the course of this unit, you have learned about legislation that affected First Nations, Inuit and Métis children, the legacy of the Residential School System in Canada and how it impacts today and ways that everyone can help. To demonstrate your understanding of these topics as they relate to First Nations, Métis and Inuit communities you will create a multimedia narrative on one of the following topics:

- » How your story aligns with the stories of past and present peoples living in Canada.
- » One or more of the TRC Calls to Action.
- » Your commitment to reconciliation.

### What is a multimedia narrative?

A multimedia narrative is a story that is constructed using multiple kinds of media. Thus, your narrative can incorporate a combination of any of the following modes of media: visual elements (like pictures, art or comic books), audio (such as voiceover, or music), audio-visual (like videos) and physical objects (such as artifacts, newspaper clippings, etc.). These forms of media can be constructed by you and/or gathered from primary or secondary sources.

(An example of a multimedia narrative could be a video you created which includes a voiceover and photos. Another example of a multimedia narrative could be an interactive timeline with photos and artifacts. It is up to you, be creative!)

## Directions:

### Step 1: Choosing your topic

Choose one of the following topics:

1. How your story aligns with the stories of past and present peoples living in Canada.
2. One or more of the TRC Calls to Action.
3. Your commitment to reconciliation.

### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should complement (give meaning to, show visual elements of, further explain...) your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

### Step 3: Construct

Create your narrative. This step will look different for everyone, depending on what multimodal components they include in their narrative. For some, this might be creating a video by editing in pictures and voice recordings, for others it may be a comic book strip to present their narrative. This is dependent on you and how you want to create your narrative. It is very important to complete step 2 before moving on to this step.

### Step 4: Present and Reflect

On the due date, you will present your narrative in whichever form is most appropriate (i.e: viewing a video, showing your finished art pieces, demonstrating your photo gallery, etc.). You will then submit a reflection about the project by answering the following question: "how did this task change the way you think?"

# The Legacy of the Residential School System in Canada

## Evaluation tool for Culminating Task

### Analytic rubric

- » Students will receive the rubric when the culminating task is assigned to them. The rubric and success criteria will be explained to them in class so that they are clear on what each level means and how to achieve them.

### Materials for Culminating Task

Due to the nature of the culminating task, it is difficult to determine what students will require for this project. It all depends on which multimedia components they would like to include in their narrative. It is recommended, however, that they have access to computers for research purposes. They could also use computers to create and edit videos, find photos, music, etc. for their narrative. The teacher / classroom should be prepared to present the final products of the students, so it's recommended to have access to a computer, projector and speakers for any students wishing to present digital narratives.

Despite the variety of materials that could be necessary for this culminating task, all students will need:

- » Handout with instructions
- » Graphic organizer
- » Analytic rubric (given and explained to students prior to the commencement of this task)

# The Legacy of the Residential School System in Canada

## Curriculum Overview

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
Lesson 1: Engaging with Terminology and Timeliness	[A1.2] [A2.2] [A2.5] [B1.2] [B2.2] [B2.5] [A3.3] [A3.7]	Today I will:  » learn about Indigenous terminology in general, and terminology specific to the Cecilia Jeffrey Residential School Case Study.  » learn about government legislation and place these facts in a time line.  » learn about the historical overview of the Cecilia Jeffrey Residential School and place these facts in a time line.	I can:  » demonstrate my understanding of Indigenous terminologies by using the correct terminology when referring to Indigenous Peoples.  » understand my group's element of the time line by writing it out in my own words.  » understand how the events in the time line interact by participating in the human time line activity.	  » Video  » Time line activity  » 3-2-1 Activity	  » 3-2-1 activity  » Graphic organizer  » 3-2-1 activity
Lesson 2: Engaging with Primary Sources and Developing Research Skills	[B2.1] [B2.2] [B2.3] [B2.5] [B2.6] [B2.7]	Today I will:  » learn about the difference between primary sources and secondary sources.  » view primary sources and formulate questions about these sources.  » learn about where to do research and how to do thorough research through learning about the 5Ws.  » answer the questions I formulated and practice what I learned about thorough research.	I can:  » understand the difference between primary and secondary sources.  » formulate at least 3 questions about the primary sources.  » understand how to conduct good research by practicing the 5Ws of research when answering the questions I formulated about the primary sources.	  » Primary source exploration  » Research workshop  » Exit Card  » Student Self-Assessment tool	  » Exit card  » Self-assessment tool
Lesson 3: The Cecilia Jeffrey Residential School Experience	[B1.2] [B2.3] [B2.5] [B2.6] [B3.1] [B3.3] [B3.4]	Today I will:  » learn, via a stations activity, about the Cecilia Jeffrey Residential School experience through multimedia sources.	I can:  » demonstrate my understanding of the experiences of residential school attendees by completing the activities associated with the stations and by answering the question on the exit card.	  » Chanie Wenjack Video  » Stations activity with different sections of the case study.  » Graphic organizer to help with note organization.  » Exit Card	  » Observation of student's participation in stations activity  » Exit Card  » Exit Card

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# The Legacy of the Residential School System in Canada

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
Lesson 4: Challenges	[A1.2] [A1.3] [A3.2] [B1.1] [B1.2] [B1.3] [B2.5] [B3.1] [B3.3]	Today I will:  » learn about the lasting repercussions of the challenges posed by government legislation on Indigenous Peoples.	I can:  » show that I understand the lasting repercussions of Residential Schools and government legislation on Indigenous Peoples by using the graphic organizer and incorporating some of my new knowledge when answering the takeaway question.	» Letter analysis » Read the Legacy of the Cecilia Jeffrey Residential Schools » Video from a residential school survivor » Jordan's Principle PSA video » Graphic organizer » Takeaway question	» Graphic organizer » Takeaway question » Takeaway question
Lesson 5: Resistance & Revitalization	[A1.4] [B1.1] [B1.2] [B1.4] [B2.5] [B3.6] [B3.7]	Today I will:  » learn about Indigenous resistance. » learn about social justice action. » learn about Indigenous cultural revitalization.	I can:  » demonstrate my understanding of Indigenous resistance and Indigenous cultural revitalization by using the graphic organizer and by incorporating some of my new knowledge when answering the takeaway question.	» Turn and Talk » Idle no More video » 4 Corner Activity » Social Justice Action Jigsaw » A video about Indigenous Peoples today. » Group discussion » Show video, and prompt students to notice examples of culture. » Idea Tree » Takeaway question	» Graphic organizer » Takeaway question » Takeaway question
Lesson 6: What Does Reconciliation Mean to You?	[A1.2] [A1.3] [A3.2] [B1.1] [B1.2] [B1.3] [B2.5] [B2.6] [B3.1] [B3.3]	Today I will:  » learn about the Truth and Reconciliation Commission. » think about how I can contribute to Reconciliation in a meaningful way. » create a Found Poem and Heart Garden.	I can:  » demonstrate my understanding of the TRC and the concept of reconciliation by creating a Found Poem. » provide an answer to the question "what does reconciliation mean to you?"	» Reconciliation Video » Direct instruction about the Truth and Reconciliation Commission of Canada. » Found Poem » Create a "Heart Garden" » Sharing circle	» Sharing circle » Found poem » Sharing circle
Lesson 7: Culminating Task	[A1.2] [A1.4] [A2.2] [A2.5] [A3.3] [B1.1] [B1.2] [B1.4] [B2.1] [B2.3] [B2.2] [B2.5] [B2.6] [B2.7] [B3.1] [B3.3]	Today I will:  » learn about my culminating task. » learn about cultural appropriation and how to avoid it. » do some preliminary research for my culminating task.	I can:  » understand cultural appropriation by explaining how to avoid it. » understand the directions for the culminating task. » work on step 1 of the culminating task.	» Students will be introduced to the CT. » Students will learn about cultural appropriation and how to avoid it. » Students will work on their CT. » Goal sheet	» Observations » Goal sheet

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# The Legacy of the Residential School System in Canada

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
Lesson 8: Culminating Task	[A1.2] [A1.4] [A2.2] [A2.5] [A3.3] [B1.1] [B1.2] [B1.4] [B2.1] [B2.3] [B2.2] [B2.5] [B2.6] [B2.7] [B3.1] [B3.3]	Today I will:  » finish my research and answering questions (step 1).  » decide what my narrative will be and plan how I will organize my narrative (step 2).	I can:  » finish step 1 of the culminating task.  » finish step 2 of the culminating task.	  » Students will work on their CT.  » Goal sheet	  » Observations  » Goal sheet
Lesson 9: Culminating Task	[A1.2] [A1.4] [A2.2] [A2.5] [A3.3] [B1.1] [B1.2] [B1.4] [B2.1] [B2.3] [B2.2] [B2.5] [B2.6] [B2.7] [B3.1] [B3.3]	Today I will:  » construct my narrative (step 3).	I can:  » begin and finish step 3 of the culminating task.	  » Students will work on their CT.  » Goal sheet	  » Observations  » Goal sheet
Lesson 10: Culminating Task	[A1.2] [A1.4] [A2.2] [A2.5] [A3.3] [B1.1] [B1.2] [B1.4] [B2.1] [B2.3] [B2.2] [B2.5] [B2.6] [B2.7] [B3.1] [B3.3]	Today I will:  » present my narrative.  » reflect on my learning.	I can:  » begin and finish step 4  » answer the question “what is the most important thing you learned while completing this task? Why?” on Flipgrid.	  » Students will present their CT.  » Reflection	  » Reflection question  » CT product (narrative)  » Rubric tool for CT

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# The Legacy of the Residential School System in Canada

## Lesson 1: Engaging with Terminology and Timelines

### Learning Intentions

60 minutes

#### Students will:

- » learn terminology Settlers have created to talk about Indigenous Peoples in Canada, and terminology specific to the Cecilia Jeffrey Residential School Case Study.
- » learn about government legislature and place these facts in a timeline.
- » learn about the historical overview of the Cecilia Jeffrey Residential School and place these facts on a timeline.

### Success Criteria

At the end of the lesson, students can:

- » demonstrate their understanding of terminologies relating to Indigenous people in Canada by using the correct nomenclature when referring to Indigenous Peoples.
- » understand their group's government legislation by writing it out in their own words.
- » understand how the events in the timeline interact by participating in the human timeline activity.

### Curriculum Links

- » A1.2: Assess the impact that limitations with respect to legal status, rights, and privileges had on First Nations, Métis, and Inuit individuals and/or communities in Canada between 1850 and 1890.
- » B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System and how some of these challenges continue to affect Indigenous Peoples today.
- » A2.2/B2.2: Gather and organize information and evidence about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period, using a variety of primary sources.
- » A2.5/B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.
- » A3.3: Identify some key factors that contributed to the establishment of the Residential School System.
- » A3.7 Identify a variety of significant individuals and groups in Canada during this period and explain their contributions to heritage and/or identities in Canada.

**Historical Thinking Skills:** Cause and Consequence; Historical Significance; Ethical Dimensions

### Materials

- » Student handouts (Appendix B.1, B.2, B.3, B.4)
- » Teacher notes (Appendix A.1)
- » Tape or adhesive tac

### Introduction / Hook

15 minutes

Before watching the video, students will sit in a circle and discuss offensive terms that they have heard and that they may have found to be offensive to them or others. Questions to ask:

- » Have any students ever had terms used about them that were offensive?
- » Why do you think this happens?
- » Have you heard Indigenous people referred to in ways you have found to be offensive?
- » Do you think Indigenous people continue to face racism and discrimination in Canada today? What kind of racisms do you

# The Legacy of the Residential School System in Canada

think exist and how do they affect Indigenous people?

- » This discussion would add meaning to WHY it is important to use appropriate terms. You may also tell students about the 7 *Grandfather teachings* and encourage them to think about how those teachings are related to respect and honouring in Indigenous communities. Your role is not to “teach” the seven teachings, but rather to learn about them with your students.
- » Students watch video “*How to talk about Indigenous people*” (EN) for general information about Indigenous terminologies.
- » Students fill in the graphic organizer as they watch the video.
- » Following video, have a brief group discussion about what students learned (see appendix A.1).

## Activities

**40 minutes**

The timeline activity is separated into two parts:

### Cecilia Jeffrey Residential School

- » Read the Cecilia Jeffrey Residential School Historical Overview (less than 5 minutes).
- » Give students an element of the historical overview. When their date is mentioned, they are to place the element on the timeline.
- » This is continued until the historical overview has been read.

### Government Legislation

- » Split students into 6 groups.
- » The groups are each given a small summary of a government legislation (Ex: Indian Act, Gradual Enfranchisement Act).
- » Once they receive the small summary, they are to read it over once or twice and then individually write their understanding of the legislature in their own words.
- » Students are to arrange themselves into the chronological order of a timeline. They will stand together in groups.
- » When students are in order, ask each group to briefly discuss their legislation.

**Optional:** When the activity is over, the teacher could post the combined timeline (both Cecilia Jeffrey historical overview and government legislature) somewhere in the class as a reference.

## Reflect & Connect

**5 minutes**

### 3-2-1 Activity

- » Give students the 3-2-1 activity graphic organizer (appendix B.4). Each student should have one.
- » They are to answer the question prompts by indicating 3 things they have learned, 2 questions they still have, and 1 comment on the lesson.
- » The teacher should pick this up for formative assessment.

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## Appendix

- » Appendix A: Lesson Notes
  - » A.1: Teacher Notes
- » Appendix B: Student handouts
  - » B.1: Lesson graphic organizer
  - » B.2: Human Timeline Activity Elements
  - » B.3: Cecilia Jeffrey Residential School Historical Overview
  - » B.4: 3-2-1 Activity

## Appendix A.1: Teacher Notes

### HOOK

Students watch the [video](#) (EN). Ask students to fill in the blanks on their graphic organizer as they watch the video.

### Group Discussion

#### Ask students: How to talk about Indigenous Peoples?

The general information should come up in conversation or reiterate it: “What are the three distinct groups that make up the term Indigenous? First Nations, Métis, and Inuit. The term Indigenous refers to two or more of these distinct cultural groups. If you’re referring to one of the groups specifically, then use their name (Ex: Inuit). And a general rule is to be as specific as possible. So if someone is First Nations, (a person belonging to a nation that existed in Canada prior to colonisation), then you should refer to them by their specific nation. Example, if someone is Cree, then you can refer to them as Cree. If you don’t know, ask.”

#### Discuss the term Anishnaabe (plural = Anishnaabeg)

In our case study, we will be referring to the Anishinaabe Nation. Anishnaabe is a term referring to a person belonging to a group of culturally related Indigenous Peoples, which include the Odawa, Ojibwa and Algonquin peoples (Indigenous and Northern Affairs Canada, 2017). They share similar languages, geographic regions and cultures.

#### Discuss the terms “Indian”, “Native” and “Aboriginal”

“Indian” is what the colonizers called the First Nations when they arrived in North America. They thought they had landed in India, which was not the case. The term “Indian” continued to be used, however, even though it was incorrect, and despite the many distinct nations that already existed in North America (Indigenous and Northern Affairs Canada, 2014). You may see the term “Indian” being used in historical documents (ex: The Indian Act). You cannot, however, use the word to refer to a First Nations person. It is offensive. By the same token, Native can also be offensive. So, say “Indigenous” when referring to more than one of the three groups of Indigenous Peoples in Canada, or be as specific as possible. It would also be important to note that “Indigenous” can also be considered controversial. Many First Nations, Metis and Inuit peoples don’t like to be put together in a big pan-Indigenous term and prefer to be identified as their cultural identities (Ex: Cree). Aboriginal is the word that was used to refer to the three groups of Indigenous Peoples in Canada (First Nations, Métis and Inuit). You may still see it being used, but Indigenous is now considered to be most correct term. It is, however, important to note that it is used in the Canadian constitution, and in this way, it is an important legal word.

\*Give students time to fill in the “summary” question on their graphic organizer.

### Learning Activities

#### Human Timeline Activity

(Adapted from Facing History and Ourselves, 2018).

#### Pre-Activity Directions

1. Print out a copy of the Cecilia Jeffrey Residential School Historical Overview (appendix B.3) for each group.
2. Print out one copy of each of the timeline elements (found in appendix B.2). Cut down the dotted line. Keep the elements from both categories (Cecilia Jeffrey Residential School and Government Legislation) separated. Larger font ones can be used for the timeline, while the ones with descriptions can be given to students.

# The Legacy of the Residential School System in Canada

## Activity Directions

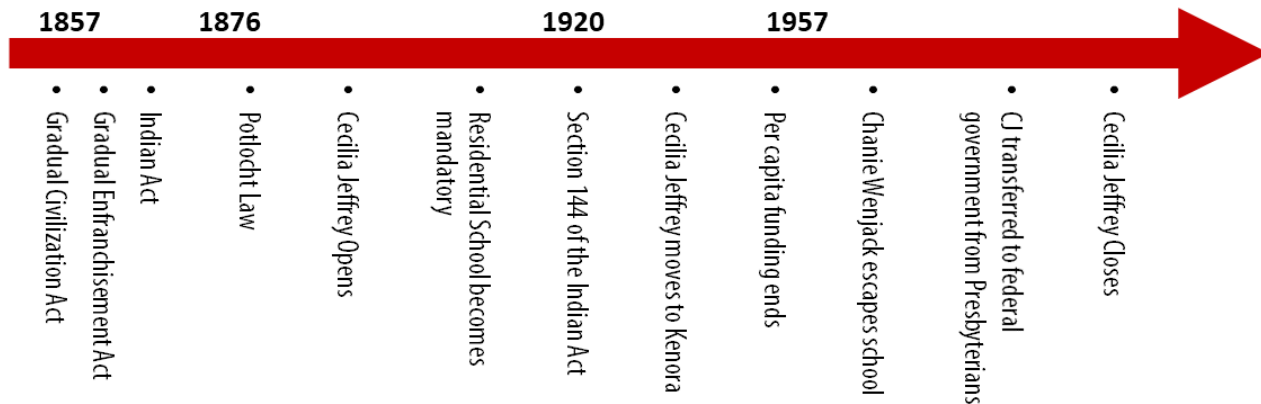
The timeline activity is separated into two parts:

### Cecilia Jeffrey Residential School

- » Read the Cecilia Jeffrey Residential School Historical Overview (less than 5 minutes).
- » Give students an element of the historical overview. When their date is mentioned, they are to place the element on a timeline that you create in the classroom, or you can put the elements on a timeline projected.
- » This is continued until the historical overview has been read.

### Government Legislation

- » Split students into 6 groups.
- » The groups are each given a small summary of a government legislation (Ex: Indian Act, Gradual Enfranchisement Act).
- » Once they receive the small summary, they are to read it over once or twice, discuss their understanding with their group and then individually write their understanding of the legislature in their own words.
- » Students are to arrange themselves into the chronological order of a timeline. They will stand together in groups.
- » When students are in order, ask each group to briefly discuss their legislation.
- » When the activity is over, the teacher should post the combined timeline (both Cecilia Jeffrey historical overview and government legislature) somewhere in the class as a reference (see a completed example below).



## Reflect & Connect

- » Ask students to complete the 3-2-1 Activity worksheet (appendix B.4).
- » These should be collected for Assessment of Learning, as students will indicate 2 questions they still have. This is a great opportunity to re-engage with some common questions in the next class.

## Appendix B.1: Lesson Graphic Organizer

Name: \_\_\_\_\_ Date: \_\_\_\_\_

## Lesson 1: Historical Overview

## How to talk about Indigenous Peoples? (video)

What are the three distinct groups that make up the term Indigenous?

\_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.

The term Indigenous refers to two or more of these distinct cultural groups. If you're referring to one of the groups specifically, then use their name (Ex: Inuit). And a general rule is to be as specific as possible. So if someone is First Nations, (a person belonging to a nation that existed in Canada prior to colonisation), then you should refer to them by their specific nation. Example, if someone is Cree, then you can refer to them as Cree. If you don't know, ask.

## Anishinaabe (plural = Anishnaabeg)

In our case study, we will be referring to the Anishinaabe Nation. Anishnaabe is a term referring to a person belonging to a group of culturally related Indigenous Peoples, which include the Odawa, Ojibwa and Algonquin peoples. They share similar languages, geographic regions and cultures. The students who attended Cecilia Jeffrey were Ojibwa, part of the Anishinaabe Nation.

## What about the terms "Indian", "Native" and "Aboriginal"?

Indian is what the colonizers called the First Nations when they arrived in North America. They thought they had landed in India, which was not the case. The term Indian continued to be used, however, even though it was incorrect, and despite the many distinct nations that already existed in North America. You may see the term "Indian" being used in historical documents (ex: The Indian Act). You cannot, however, use the word to refer to a First Nations person. It is offensive. By the same token, Native can also be offensive. So, say "Indigenous" when referring to more than one of the three groups of Indigenous Peoples in Canada, or be as specific as possible. And if you really want to be safe, just ask them what they like to be referred to as.

Aboriginal is the word that was used to refer to the three groups of Indigenous Peoples in Canada (First Nations, Métis and Inuit). You may still see it being used, but Indigenous is the preferable word.

**Summarize:** In your opinion, what are three important things you should remember when referring to Indigenous people, and why?

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_



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## Appendix B.2: Human Timeline Activity Elements

### Cecilia Jeffrey Residential School timeline elements

The Cecilia Jeffrey Indian Residential School opened in 1902.

Originally located on the Shoal Lake Reserve (Manitoba), it moved to Kenora (Ontario) in 1929 to accommodate more students.

It is most known as the school Chanie Wenjack, a 12 year old boy from Ogoki Post on the Marten Falls reserve, escaped from (in 1966).

In 1957, the government took on a bigger role in funding the school and moved away from their per capita approach and funded the schools based on actual expenses.

In 1969, the operation of the Cecilia Jeffrey Residential School was transferred to the Federal Government of Canada, and remained in the government's control until its closure.

The Cecilia Jeffrey Indian Residential School closed in 1976.

### Government Legislation timeline elements

Each group receives one legislation only.

#### Gradual Civilization Act - 1857

"The Gradual Civilization Act was part of a state effort to use government policy to assimilate Indigenous Peoples to the economic and social customs of European settler society" (Robinson, 2016).

Its main goal was to encourage enfranchisement, which is "the legal process for terminating a person's 'Indian status' and granting full Canadian citizenship" (Crey, 2009). This act was based on "the assumption that Aboriginal people would be willing to surrender their legal and ancestral identities ('Indian Status') for the 'privilege' of gaining full Canadian citizenship and assimilating into Canadian society. However, very few Aboriginal people or groups were willing to abandon their cultural and legal identities, as anticipated by the colonial authorities" (Crey, 2009).

It is through this law that reserves and residential schools were created and administered. This text, though it has had some amendments, is still the government text for First Nations people in Canada today.

#### Gradual Enfranchisement Act - 1869

"The Gradual Enfranchisement Act granted the Superintendent General of Indian Affairs extreme control over 'status Indians' (legal and ancestral identities for First Nations peoples). The Superintendent had the power to determine who was of 'good moral character' and therefore deserve certain benefits, such as deciding if the widow of an enfranchised Indian 'lives respectably' and could therefore keep her children in the event of the father's death. The Act also severely restricted the governing powers of band councils, regulated alcohol consumption and determined who would be eligible for band and treaty benefits" (Robinson, 2016).

#### Indian Act - 1876

"The Indian Act is a part of a long history of assimilation policies that intended to terminate the cultural, social, economic, and political distinctiveness of Indigenous Peoples by absorbing them into mainstream Canadian life and values" (Hanson, 2009).

"The Indian Act came to be developed over time through separate pieces of colonial legislation regarding Indigenous Peoples across Canada such as the Gradual Civilization Act of 1857 and the Gradual Enfranchisement Act of 1869. In 1876, these acts were

# The Legacy of the Residential School System in Canada

consolidated as the Indian Act” (Hanson, Indian Act, 2009).

First Nations, only, are represented in this legislation. Métis and Inuit people are not included in these laws, though many experience similar disadvantages.

## Potlatch Law - 1884

“In 1884, the federal government banned potlatches under the Indian Act, with other ceremonies such as the sun dance to follow in the coming years. The potlatch was one of the most important ceremonies for coastal First Nations in the west, and marked important occasions as well as served a crucial role in distribution of wealth. Indian Agents and missionaries felt it interrupted assimilation tactics. They wanted Indigenous people to shift from an economic system of redistribution to one of private property ownership—seemingly impossible as long as the potlatch existed” (Hanson, Indian Act, 2009).

## Section 141 of the Indian Act - 1920

“When First Nations political organizing became more extensive in the 1920s and groups began to pursue land claims, the federal government added Section 141 to the Indian Act. Section 141 outlawed the hiring of lawyers and legal counsel by Indians, effectively barring Indigenous Peoples from fighting for their rights through the legal system. Eventually, these laws expanded to such a point that virtually any gathering was strictly prohibited and would result in a jail term” (Hanson, Indian Act, 2009).

## Residential school becomes mandatory - 1920

Although Residential Schools were around long before 1920, through the Indian Act, “it became mandatory for every First Nations child to attend a residential school and illegal for them to attend any other educational institution” (Hanson, Residential School System, 2009).



\*These can be used to stick on the timeline:

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Grade 6



Grade 8



Grade 10

## Appendix B3: Cecilia Jeffrey Residential School Historical Overview

### Cecilia Jeffrey Indian Residential School: 1902-1976 Kenora (Shoal Lake), Ontario

#### Historical Overview

The Cecilia Jeffrey Indian Residential School opened in 1902 and closed in 1976 (TRC, 2015, Honouring the truth). Originally located on the Shoal Lake Reserve (Manitoba), it moved to Kenora (Ontario) in 1929 to accommodate more students (Pomeroy, 2010). It is most known as the school Chanie Wenjack, a 12 year old boy from Ogoki Post on the Marten Falls reserve, escaped from (Adams, 1967).

The student population of Cecilia Jeffrey were the young residents of the surrounding area of Shoal Lake (part of Anishinaabe Nation Treaty #3). The Residential School System had the goal of assimilating future generations of Indigenous youth into the presumed “assumption that European civilization and Christian religions were superior” to Indigenous cultures (TRC, 2015, What we have learned, p. 7). Children who attended Cecilia Jeffrey would live at the school, away from their families and their cultures, and would be subject to lessons and work to upkeep the school building. There, many experienced sickness, and forms of abuse.

The school was operated by the Presbyterian Church. It was the Church who was responsible for the operation of the school while the government funded the school and provided the policies under which the school was meant to operate (The Presbyterian Church in Canada Archives, 2011, p.6). The funding the school received was based on a per capita grant, which means that a certain amount of money was provided for each student at the school. This funding was meant to cover items like food, clothing, school and building supplied, salaries of teachers and general maintenance needs of the school buildings (The Presbyterian Church in Canada Archives, 2011, p.6). In 1957, the government took on a bigger role in funding the school and moved away from their per capita approach and funded the schools based on actual expenses (Presbyterian Church in Canada Archives, 2011, p. 7).

In 1969, the operation of the Cecilia Jeffrey Residential School was transferred to the Federal Government of Canada, and remained in the government’s control until its closure (The Presbyterian Church in Canada Archives, 2011, p. 9).

#### References:

- Adams, I. (1967, February 1). The lonely death of Chanie Wenjack. Macleans. Retrieved from: <http://www.macleans.ca/society/the-lonely-death-of-chanie-wenjack/>.
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- TRC. (2015). Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation Commission of Canada. Winnipeg: Truth and Reconciliation Commission of Canada.

## Appendix B4: 3-2-1 Activity

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Lesson 1: 3-2-1 Activity

Fill in the sections below in reference to today's lesson.

<b>3</b>	things I learned.... <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	How I felt when I was learning it... <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
<b>2</b>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
<b>1</b>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>



## Lesson 2: Engaging with Primary Sources &amp; Developing Research Skills

## Learning Intentions

60 minutes

## Students will:

- » Learn about the differences between primary sources and secondary sources.
- » View primary sources and formulate questions about these sources.
- » Learn about where to do research and how to do thorough research through learning about the 5Ws.
- » Answer the questions they formulated and practice what they learned about thorough research.

## Success Criteria

After the lessons, students can:

- » Understand the difference between primary and secondary sources.
- » Formulate at least 3 questions about the primary sources (1 per primary source).
- » Understand how to conduct thorough research by practicing the 5Ws of research when answering the questions they formulated about the primary sources.

## Curriculum Links

- » B2.1: Formulate questions to guide investigations into perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada between 1890 and 1914
- » B2.2 Gather and organize information and evidence about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period, using a variety of primary sources
- » B2.3 Assess the credibility of sources and information relevant to their investigations (e.g., by archaeological evidence; Indigenous considering the perspective, bias, accuracy, authenticity, purpose, and/or context of the source and the values and/or expertise of its author)
- » B2.5 Interpret and analyse information and evidence relevant to their investigations, using a variety of tools
- » B2.6 Evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period
- » B2.7 Communicate the results of their inquiries using appropriate vocabulary and formats appropriate for specific audiences

**Historical Thinking Skills:** Historical Significance; Historical Perspective; Primary Source Evidence

## Materials

- » Student handouts (Appendix B.1 and B.2)
- » Teacher notes (Appendix A.2)
- » Sticky notes (1 per student)
- » Exit cards (Appendix B.3)
- » Self Assessment Tool (Appendix A.1)
- » Computers
- » Internet access

# The Legacy of the Residential School System in Canada

## Introduction / Hook

10 minutes

### Primary source exploration

As a class, have a brief brainstorming discussion about primary sources. Ask students:

- » Why are we learning about primary sources?
- » What do we know about them?

Group students into small groups (between 2 and 4 students). Pass out the student handouts.

- » Each student should receive the graphic organizer (appendix 3.1) and each group should receive the primary source handouts (appendix 3.2).

Students are to look at the primary source documents provided and make notes on their graphic organizer about what they have observed. Afterwards, they formulate at least one question (per primary source) based on their observations.

## Lesson Activities

45 minutes

### Research workshop Direct instruction (20 minutes)

Follow the teacher notes (appendix A.1) to instruct students on:

- » Primary source vs. secondary source documents
- » Good research skills (the 5 Ws of research)
- » Where to do research (online, library)

Prompt students to follow along with the graphic organizer.

## Workshop

25 minutes

Students will practice what they've learned about good research by researching answers to the questions that they formulated earlier in the lesson (their questions will be written on their graphic organizer (appendix B.1).

- » For example, a student might have asked: "why are the children praying at Cecilia Jeffrey?" or "why do the children have beds at Cecilia Jeffrey?" The student is to then try and find an answer to this question using resources available (i.e: internet).

Research will take place in groups. The teacher should circulate and help with any questions they may have, and suggest resources / websites when necessary. Encourage students to research as many answers to their formulated questions as they can within the remaining time.

\*Note: each group will need access to at least one computer.

### Group discussion:

In a brief group discussion, ask students to share some of their research. Ask if there was anything surprising about the information they found.

# The Legacy of the Residential School System in Canada

5 minutes

## Reflect & Connect

### Exit Card

On a handout (appendix B.3) provided, students will answer the following questions: “Name 1 thing you learned about research” and “Name 1 new strategy you will try when you research”

- » \*Alternatively, if the resources are available, and if the teacher provides an outlet to the students, like Flipgrid, students can quickly video record their answers. Another option is a “Think/Pair/Share” where students first think of their answers, pair up with a classmate and discuss, and finally share out loud with the class.

### Self-Assessment

Give students a self-assessment tool (Appendix A.1). Ask students to circle the number/statement that they feel reflects their learning from today’s lesson. Next, ask students to write down a number from 1-5 based on their effort and engagement with the lesson. 1 = not much effort / engagement and 5 = very engaged and lots of effort put in. This will allow students to think about the relationship between what they put in and what they got out of the lesson.

## References

Anger, B. (2016). Residential School Photographs. Presbyterian Church in Canada Archives. Retrieved: <http://presbyterianarchives.ca/2016/10/26/residential-school-photographs/>.

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## Appendix

- » Appendix A: Lesson Notes
  - » A.1: Self-Assessment tool
  - » A.2: Teacher Notes
- » Appendix B: Student handouts
  - » B.1: Lesson graphic organizer
  - » B.2: Primary sources
  - » B.3: Exit card



## Appendix A.1: Self-Assessment tool

Circle the number / statement that you feel reflects your learning from today's lesson.

<b>5</b>	<b>Wow!</b> I feel very engaged and confident about my learning.
<b>4</b>	<b>Great!</b> I feel that I understand the concepts well.
<b>3</b>	<b>Ok!</b> I'm feeling ok about about the learning. I still need more practice.
<b>2</b>	<b>Getting there.</b> I'm starting to understand.
<b>1</b>	<b>Not yet.</b> I'm feeling unsure. Help!

On the scale, circle the number that represents the amount of EFFORT and ENGAGEMENT you put in to today's lesson.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
I did not put in much effort; I was not very engaged with today's lesson.	I put in some effort; I was somewhat engaged during today's lesson.	I was mostly putting in effort; I was mostly engaged with today's lesson.	I was engaged. I put in effort to today's lesson.	I was VERY engaged; I put in lots of effort to today's lesson.

## Appendix A.2: Teacher Notes for Lesson 2

### HOOK

*Primary source exploration*

Group students into small groups (between 2 and 4 students)

Pass out the student handouts.

- » Each student should receive the graphic organizer (appendix 3.1) and each group should receive the primary source handouts (appendix 3.2).

Students are to look at the primary source documents provided, note down on their graphic organizer some observation and formulate some questions based on their observations (at least 1 question per primary source).

Questions to prompt the students could include:

- » “Are First Nations, Metis and Inuit peoples Christians?”
- » “Why is the school decorated for Christmas?”
- » “Why are students doing laundry at school?” “Why are only the girls doing laundry?”

### Learning Activities

45 minutes

Go through this chart with students.

- » It would be important to emphasize that students are looking for credible sources of information that have a variety of perspectives. It's important to inform students of source bias. Students might want to believe that information received from government resources is unbiased. All sources reflect a bias and should be analyzed for what perspective is represented.

## 5Ws and one H. Some important questions to ask yourself when you're researching

### Who? Ask yourself:

- » Has someone taken responsibility for the content of this Web site?
- » Is information about the author or organization clearly stated?
- » Are there any links to in-depth information about the author or organization?
- » Can you contact the company or author through a real world postal address or phone number?
- » Can you confirm that the company or author is a credible, authoritative source of information?
- » Can you verify the authority of any of the site's content that is attributed to other sources?

### What? Ask yourself:

- » Is the information biased in any way?
- » Does the site rely on loaded language or broad, unsubstantiated statements?
- » Is emotion used as a means of persuasion?
- » Does the site offer more than one viewpoint?
- » Are there links to other or alternative viewpoints?
- » Does the site's information seem thorough and well organized?
- » Does the site clearly state the topics it intends to address?
- » Does it follow through on the information it has promised?
- » Does the information seem complete and consistent?
- » Is the information well written and easy to understand?

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- » Does the site offer a list of further in-depth resources or links to such resources?
- » What is the copyright status of material found on the site?

**Where? Ask yourself:**

- » Is it important that the information you're looking for be absolutely current?
- » Is a reference date provided to show when the material was put online, or when it was last updated?
- » Do the links work?

**When?**

- » The "http" notation indicates that this is a hypertext document (as most online documents are). The "www" is short form for "World Wide Web," where all Web sites reside.
- » The second part of a URL contains the domain name of the person or organization hosting the Website.
- » The top-level domain (ex: .ca, .com) which follows the domain, gives clues about the organization that is hosting the site.
  - » .gov = In the US, .gov applies to federal departments. In Canada, we use .gc followed by .ca.
  - » .ca. = a country of origin code. This one means from Canada.
  - » .edu = In the US created .edu is for college and university website. Canadian universities tend to use .ca.
  - » .org = indicates a wide assortment of groups, including non-profit organizations;
  - » .com = indicates commercial organizations
  - » .net = was intended for organizations directly involved in Internet operations, such as Internet service providers.

Now, anyone can apply for and use .com or .net in their domain names.

**Why? Stop and consider whether or not the Internet is even the best place to go. Ask yourself:**

- » Can I get the information faster offline?
- » Does the online material I'm finding suit my needs?
- » Am I able to verify this information?

**How? When in doubt, doubt. Skepticism should be the rule of thumb on the Net.**

- » Apply the Five Ws of cyberspace to the Web sites you visit.
- » Double-check your facts and sources – and then check them some more!

## Research Workshop: Practicing Research Skills

- » Students will practice what they've learned about good research by researching the questions that they formulated earlier in the lesson (their questions will be written on their graphic organizer (appendix B.1).
- » Research will take place in groups. They will research as much as they can \*Note: each group will need access to a computer.

**Group discussion:**

- » In a brief group discussion, ask students to share some of their research. Ask: "what are your thoughts / feelings / ideas about the information you found out?"

## Appendix B.1: Lesson Graphic Organizer

Name: \_\_\_\_\_ Date: \_\_\_\_\_

## Primary Source Exploration

## Directions

In your groups, look at the primary sources provided. Note your observations about the primary sources below. Together, in your groups, formulate at least 1 question per primary source. Note your questions in the spaces provided.

Primary source	Observations (what are you noticing? Who / what is present in the source? What does this make you think of?...)	Formulated question(s)
Primary source 1: Prayer time, Junior girls' dormitory, Cecilia Jeffrey School, c.1950-53		
Primary source 2: Chapel decorated for Christmas, Cecilia Jeffrey School, c.1940s		
Primary source 3: Laundry work, Cecilia Jeffrey School, c. 1951		

## Primary Sources vs. Secondary Sources

Fill in the spaces below.

**Primary sources** are original documents that were \_\_\_\_\_. They vary a lot from one field of study to another. For example, in humanities this could be: (pick 3) \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

In sciences, this could be (pick 3):

\_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

**Secondary sources** are \_\_\_\_\_.

For example: books, electronic resources (information from the internet), memoirs, monographs, peer-reviewed articles, and theses, are all examples of secondary sources.

# The Legacy of the Residential School System in Canada

## The 5Ws (and one H) of Online Research

Fill in the table by adding which of the 5Ws (or one H) is in the left column.

Some important questions to ask yourself when you're researching. Ask yourself:	
»	Has someone taken responsibility for the content of this Web site?
	Is information about the author or organization clearly stated?
	Are there any links to in-depth information about the author or organization?
	Can you contact the company or author through a real world postal address or phone number?
	Can you confirm that the company or author is a credible, authoritative source of information?
	Can you verify the authority of any of the site's content that is attributed to other sources?
	Is the information biased in any way?
	Does the site rely on loaded language or broad, unsubstantiated statements?
	Is emotion used as a means of persuasion?
	Does the site offer more than one viewpoint?
»	Does the site offer information from an First Nation, Métis, or Inuit perspective?
	From an First Nation, Métis, or Inuit women or girls' perspective?
	From a youth or children's perspective?
	Are there links to other or alternative viewpoints?
	Does the site's information seem thorough and well organized?
	Does the site clearly state the topics it intends to address?
	Does it follow through on the information it has promised?
	Does the information seem complete and consistent?
	Is it important that the information you're looking for be absolutely current?
	Is a reference date provided to show when the material was put online, or when it was last updated?
»	Do the links work?
	The "http" notation indicates that this is a hypertext document (as most online documents are). The "www" is short form for "World Wide Web," where all Web sites reside.
	The second part of a URL contains the domain name of the person or organization hosting the Web site – The "[ ]" (ex: .ca, .com) which follows gives clues about the organization that is hosting the site.
	.gov = In the US, .gov applies to federal departments. In Canada, we use .gc followed by .ca.
	.ca. = a country of origin code. This one means from Canada.
	.edu = In the US created .edu is for college and university website. Canadian universities tend to use .ca.
	.org = indicates a wide assortment of groups, including non-profit organizations;
	.com = lindicates commercial organizations
	.net = was intended for organizations directly involved in Internet operations, such as Internet service providers.
	Now, anyone can apply for and use .com or .net in their domain names.
Stop and consider whether or not the Internet is even the best place to go. Ask yourself:	
»	Can I get the information faster offline?
	Does the online material I'm finding suit my needs?
	Am I able to verify this information?
When in doubt, doubt. Skepticism should be the rule of thumb on the Net.	
»	Apply the Five Ws of cyberspace to the Web sites you visit.
	Double-check your facts and sources – and then check them some more!

## The Legacy of the Residential School System in Canada

## Where to do research?

Method / Resource	Pros	Cons
<b>Online</b> <i>Credible websites. Use the 5Ws and one H to help guide you)</i>	<ul style="list-style-type: none"><li>» Easily accessible.</li><li>» Tends to be quicker due to search tools.</li></ul>	<ul style="list-style-type: none"><li>» Less reliable because anyone can publish a website or information on the internet.</li><li>» LOTS of information might be hard to sort through.</li></ul>
<b>Library</b> <i>School libraries or public libraries</i>	<ul style="list-style-type: none"><li>» More reliable because the process to publish a book is quite lengthy and requires a lot of different people to review and fact-check the information.</li></ul>	<ul style="list-style-type: none"><li>» Takes longer to find and look through print media (like books).</li><li>» Usually you need a membership for public libraries (\$).</li></ul>
<b>Database</b> <i>Contains information from published works such as articles from magazines or encyclopedias.</i>	<ul style="list-style-type: none"><li>» Usually with a membership card, your public library will have access to lots of databases.</li><li>» Very reliable, because most articles are done by professional researchers and are peer-reviewed</li></ul>	<ul style="list-style-type: none"><li>» It is a website that requires a paid subscription in order to access information (\$) (libraries subscribe to these).</li></ul>

## Practicing Thorough Research Skills

### Directions

Now it's time to practice what you've just learned about good research. Using one of the questions you formulated earlier, research the answers to your questions (as a group). Write down your research (the information you've gathered) in the spaces provided. When you're finished, in the space provided write down a brief paragraph summarizing your research and your interpretation of said research.

Question	Research (information)	Source (where did you find this info?)

## Write a brief paragraph

Your paragraph should:

- » **Summarize your research** (what information did you find?)
- » **Include your interpretation** (what do you think the information means? What is the significance of the information you found? What does this information reveal about the primary source?)

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## Appendix B.2: Primary Sources

### Primary source 1: Prayer time, Junior girls' dormitory, Cecilia Jeffrey School, c.1950-53



### Primary source 2: Chapel decorated for Christmas, Cecilia Jeffrey School, c.1940s



Grade 6

Grade 8

Grade 10



# The Legacy of the Residential School System in Canada

## Primary source 3: Laundry work, Cecilia Jeffrey School, c.1951



Grade 6

Grade 8

Grade 10

## Appendix B.3: Exit Card

[illegible]

## Lesson 3: The Cecilia Jeffrey Residential School Experience

### Learning Intentions

60 minutes

#### Student will:

- » Learn about the experiences children who attended the Cecilia Jeffrey Residential School had by using multimedia sources and learning stations.

#### Success Criteria

After the lesson, students can:

- » Infer, based on the artifacts that they explored during the stations activity, the experience some students had at Cecilia Jeffrey Residential School.

### Curriculum Links

- » B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System and how some of these challenges continue to affect Indigenous Peoples today.
- » B2.3: Assess the credibility of sources and information relevant to their investigations (e.g., by archaeological evidence; Indigenous considering the perspective, bias, accuracy, authenticity, purpose, and/or context of the source and the values and/or expertise of its author).
- » B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.
- » B2.6: Evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period.
- » B3.1: Identify factors contributing to some key issues, events, and/or developments that specifically affected First Nations, Métis, and Inuit in Canada between 1890 and 1914 and explain the historical significance of some of these issues, events, and/or developments for different individuals and/or communities.
- » B3.3: Identify key political and legal changes that occurred in and/or affected Canada during this period and explain the impact of some of these changes on various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities.
- » B3.4: Identify key social and economic changes that occurred in and/or affected Canada during this period and explain the impact of some of these changes on various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities.

**Historical Thinking Skills:** Historical Perspective; Historical Significance, Cause and Consequence; Ethical Dimension; Primary Source Artifacts

### Materials

- » Student handouts (appendix B.1)
- » Teacher notes (appendix A.1)
- » Exit cards (appendix B.3)
- » Station items (appendix B.2)
- » Computer
- » Internet access

# The Legacy of the Residential School System in Canada

## Introduction / Hook

10 minutes

### Minds On

- » Show the Chanie Wenjack [Video](#) (EN) (FR)

Ask students to discuss in small groups the following questions:

- » Why do you think Chanie ran away from school?
- » Do you think you would have run away if you were Chanie?
- » Can you imagine how Chanie might have felt?
- » What do you think the video mean by “kill the Indian in the Child?”
- » What do you think the video meant when it said that “more than 80,000 survivors and their families still live with the legacy [of residential schools] today?”

See appendix A.1 for teacher notes.

Show and discuss image of [Thomas Moore](#).

- » What is the difference between the two images?
- » What has happened in the picture?
- » How do you feel knowing that this transformation was not voluntary and that it was completely staged for propaganda?
- » Follow up with a brief group discussion.

## Lesson Activities

25 minutes

*Cecilia Jeffrey Residential School Experience*

Note: It is preferable to set up the stations before students arrive to save time (see appendix A.1 for instructions).

Divide students into 4 different groups. There are two stations, so there will be a Station 1A and Station 2A, Station 1B and Station 2B. Each group begins at a different station, but they follow the letter to the next station. Group 1 starts at station 1A, Group 2 starts at station 1B, Group 3 starts at station 2A, Group 4 starts at Station 2B. Each station will have a different section of the case study, with multimedia examples.

- » Station 1A / 1B
  - » Day-to-day experiences of students
  - » Photos
- » Station 2A / 2B:
  - » Letter from Duncan Campbell Scott (original letter requesting a warrant permitting the removal of First Nation children from homes)
  - » Article about the report from Peter Henderson Bryce describing the neglect taking place at residential schools.

Students will stay at their station for 10-12 mins. Develop a system for transitions (i.e: when an alarm goes off, when a bell rings, when music starts playing, etc. it is time to change stations). Groups will move clockwise to the next station until they have visited both of their stations.

Throughout the activity, students are to use their graphic organizer to help with note organization.

# The Legacy of the Residential School System in Canada

## Debrief

20 minutes

- » Ask students to sit in a circle.

Ask students:

- » “Based on the artifacts that you explored at all of the stations, what can you say and how do you feel about the experiences some students had at the Cecilia Jeffrey Residential School?”
- » “How do you think the children who attended the school must have felt? Their families?”
- » Students can provide answers out loud as well as answer in their graphic organizers.

## Reflect & Connect

5 minutes

Exit Card

- » Provide students with the exit card (appendix B.3).
- » Students will answer the question: “What will you be thinking about and taking with you about residential schools as you leave class today?”

## References

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## Appendix

- » Appendix A: Lesson Notes
  - » A.1: Teacher notes
- » Appendix B: Student handouts
  - » B.1: Lesson graphic organizer
  - » B.2: Stations items
  - » B.3: Exit card

## Appendix A.1: Teacher Notes

### HOOK

Show the *Chanie Wenjack Video* (EN) (FR)

Ask students to discuss in small groups the following questions:

- » Why do you think Chanie ran away from school?
- » What do you think the video means by “kill the Indian in the Child?”
  - » The quote “kill the Indian in the Child” is said to be attributed to Duncan Campbell Scott, Deputy Superintendent of the Department of Indian Affairs from 1913-1932. “Writer Mark Abley argues”, however, “that Scott is often misquoted as having said that the goal of residential schools was to “kill the Indian in the child.” Abley instead credits this line to an American military officer. While Scott may not have uttered those words, he did say something similar in 1920, before the amendment to the Indian Act became law that same year: “I want to get rid of the Indian problem. I do not think as a matter of fact, that this country ought to continuously protect a class of people who are able to stand alone. That is my whole point...Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department, that is the whole object of this Bill” (McDougall, 2018).
  - » At this time, it would powerful to show and discuss the image of Thomas Moore:  
<https://leaderpost.com/news/local-news/thomas-moore-keesick-more-than-just-a-face>
  - » Thomas Moore Keesick was a Cree boy from Muscowpetung Saulteaux First Nation in Saskatchewan who entered Regina Indian Industrial School in 1891. These propaganda photos were staged by the Department of Indian Affairs to demonstrate the “civilizing” mission of the Residential School system. Keesick is wearing women’s traditional attire that did not reflect what he would have worn at home” (Qitsualik-Tinsley, R; Richard, H; Sinclair, N; Wicken, W; and Gibson, L. (2017). “Indigenous Perspectives Educators Guide”. Historica Canada. Retrieved: <http://fb.historicacanada.ca/education/english/indigenous-perspectives/12/#zoom=z>).

What do you think the video meant when it said that “more than 80,000 survivors and their families still live with the legacy [of residential schools] today?”

- » Here the video is referring to intergenerational trauma, meaning that the negative consequences of historical oppression can be felt across generations.

Follow up with a brief group discussion.

### Learning Activity

For more information on Duncan Campbell Scott and Peter Henderson Bryce, see resources from the First Nations Caring society in the references section.

For more information about the mistreatment of Indigenous youth, see article by Cindy Blackstock in the references section.



## Appendix B.1: Lesson graphic organizer

Name: \_\_\_\_\_ Date: \_\_\_\_\_

## Lesson 3: The Cecilia Jeffrey Residential School Experience

## Minds On

*Think, Pair, Share*

First think of an answer to the question “what is respect?”. Next, pair up with a partner and discuss your answers. Then we will share as a class.

## Stations Activity

Use this graphic organizer when you visit every station.

Station	Thoughts / Observations ( <i>what are you noticing?</i> )	Questions ( <i>discuss these questions with your group</i> )
Station 1 » Day-to-day experiences » Photos		» Based on the photos, how do you think the children are feeling? How would you feel? » Why do you think these pictures were taken? » How might different people interpret these differently? (ex: and Indian Affairs Agent in the time period and an Indigenous person in the time period? / vs. a person, Indigenous or not, today). » What do you think of these photos?
Station 2 » Letter from Duncan Campbell Scott (original warrant permitting the removal of First Nation children from homes) » Article about the report from Peter Henderson Bryce describing the neglect taking place at residential schools.		What are each of the documents saying? Compare and contrast both documents. What does Duncan Campbell Scott want to do? What is the outcome of this request (as reported by Peter Henderson Bryce)? How do you think Duncan Campbell Scott’s request to remove children from their families affects families then and now? (Think back to the Chanie Wenjack video).

## Debrief Question:

Based on the artifacts that you explored at all of the stations, what can you say and how do you feel about the experiences some students had at Cecilia Jeffrey Residential School?

## Appendix B.2: Station Items

### Station Activity Set-Up Instructions

#### Station placement:

The set up: 4 stations (1A, 1B, 2A, 2B) around the class. These stations should have room for students to gather around and view the items placed at the station.

Each station should include (all items included below):

- » The station number (fold station number paper in half so that it can stand up with a place card).
- » Its part of the case (ex: historical overview, experiments)
- » Additional resources.

#### Detailed item list for every station

Station 1A / 1B:

- » Station number
- » Day-to-day experiences of students (case study) (include a few of these so every student has a chance to read it).
- » Additional Photos
- » Prayer time, girl's dormitory, Cecilia Jeffrey School, c.1950-1953
- » Classroom (grade 2 and 3), Cecilia Jeffrey School, c.1950-1953
- » Students in Christmas pageant, Cecilia Jeffrey School, c.1960
- » Cecilia Jeffrey School, c.1952
- » Chopping Wood, Cecilia Jeffrey School, c.1951

Station 2A / 2B:

- » Station number
- » Letter from Duncan Campbell Scott (original letter requesting a warrant permitting the removal of First Nation children from homes)
- » Article about the report from Peter Henderson Bryce describing the neglect taking place at residential schools.

# Station 1 A

# Station 1 B

# The Legacy of the Residential School System in Canada

## Day-to-Day

*What were the day-to-day experiences of the children?*

Until the 1940s, students who attended Cecilia Jeffrey Residential School were on a “half-day” system where they would learn in a classroom for half of the day, and the other half was meant for vocational training. For boys, this meant work on the farm and school grounds, and for the girls, it usually meant learning how to sew and cook (The Presbyterian Church in Canada Archives, 2011, p. 7). After 1940s, students had a full day of in-class learning. Students who completed Grade 8 were eligible to take an entrance exam to attend a high school in Kenora. The percentage of students entering high school from Cecilia Jeffrey was extremely small. In 1949, 300 students attended Cecilia Jeffrey, while only 17 of these were in High School (The Presbyterian Church in Canada Archives, 2011, p. 8).

Christian education was an important element of the daily lessons. Attending worship services, scripture readings and exercises were a part of their daily routine (The Presbyterian Church in Canada Archives, 2011, p. 8). “For children, life in these schools was lonely and alien. Buildings were poorly located, poorly built, and poorly maintained. The staff was limited in numbers, often poorly trained, and not adequately supervised. Many schools were poorly heated and poorly ventilated, and the diet was meagre and of poor quality. Discipline was harsh, and daily life was highly regimented. [Indigenous] languages and cultures were demeaned and suppressed. The educational goals of the schools were limited and confused, and usually reflected a low regard for the intellectual capabilities of Aboriginal people. For the students, education and technical training too often gave way to the drudgery of doing the chores necessary to make the schools self-sustaining. Child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers” (TRC, 2015, What we have learned, p. 7). The Presbyterian Church has acknowledge their complicity in these horrendous acts.

## References:

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# The Legacy of the Residential School System in Canada

Classroom (grade 2 and 3), Cecilia Jeffrey School, c.1950-1953

Students in Christmas pageant, Cecilia Jeffrey School, c.1960



Cecilia Jeffrey School, c.1952



Grade 6

Grade 8

Grade 10



# The Legacy of the Residential School System in Canada

## Chopping Wood, Cecilia Jeffrey School, c.1951



Grade 6

Grade 8

Grade 10

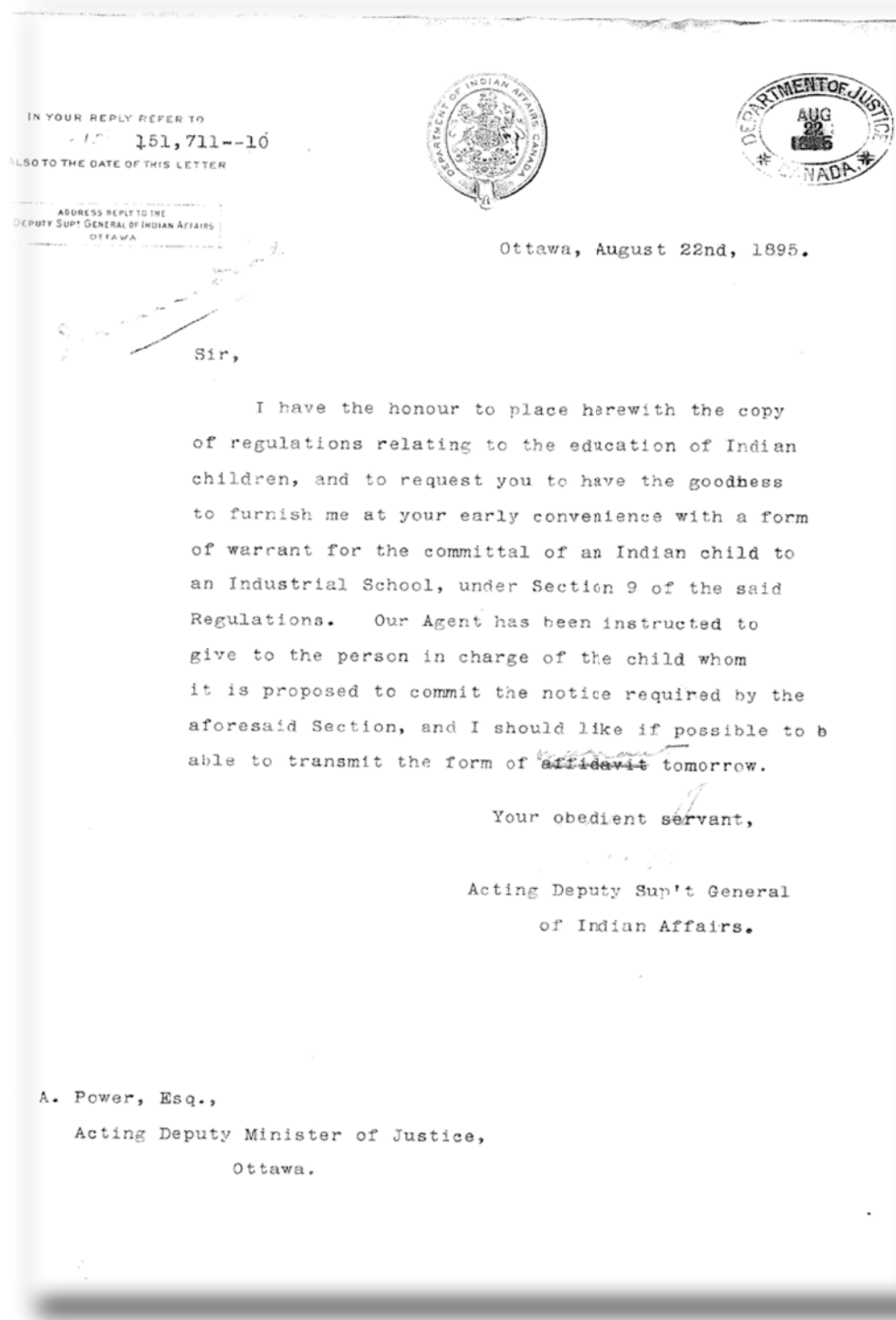


# Station 2 A

# Station 2 B

## The Legacy of the Residential School System in Canada

## Letter from Duncan Campbell Scott (original letter requesting a warrant permitting the removal of First Nation children from homes)



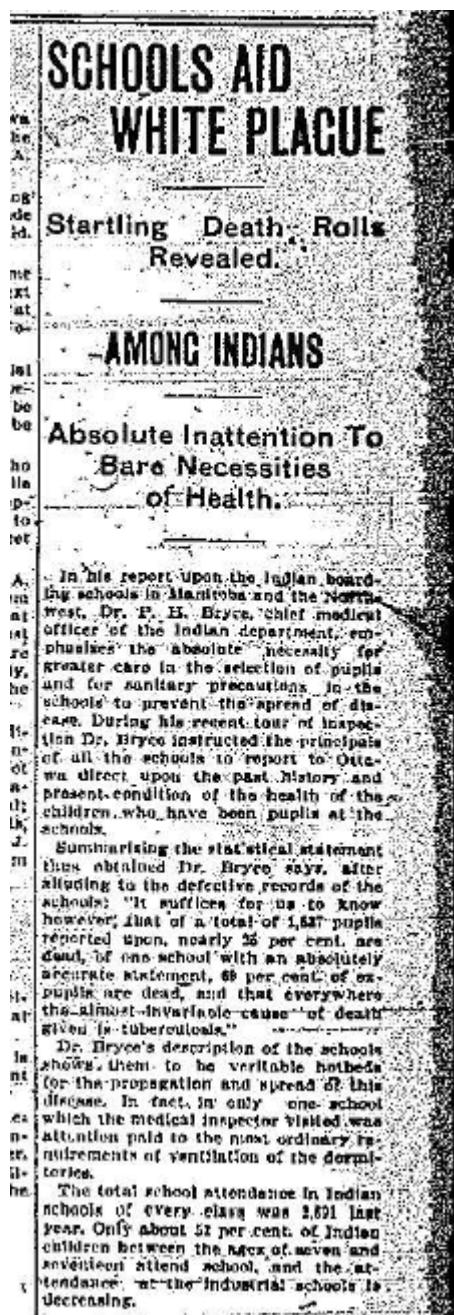
Grade 6

Grade 8

Grade 10

# The Legacy of the Residential School System in Canada

Article about the report from Peter Henderson Bryce describing the neglect taking place in residential schools.



In his report upon the Indian boarding schools in Manitoba and the Northwest, Dr. D. H. Bruce, chief medical officer of the Indian department, emphasizes the absolute necessity for greater care in the allocation of pupils and for sanitary precautions in the schools to prevent the spread of disease. During his recent tour of inspection Dr. Bruce instructed the principals of all the schools to report to Ottawa direct upon the past history and proven condition of the health of the children who have been pupils at the schools.

Summarizing the statistical statement thus obtained Dr. Bryce says, after alluding to the defective records of the schools: "It suffices for us to know however, that of a total of 1,887 pupils reported upon, nearly 25 per cent are dead. Of one school with an absolutely accurate statement, 69 per cent of ex-pupils are dead, and that everywhere the almost invariable cause of death given is tuberculosis."

Dr. Bryce's description of the schools shows them to be veritable hotbeds for the propagation and spread of this disease. In fact in only one school which the medical inspector visited was attention paid to the most ordinary requirements of ventilation of the dormitories.

The total school attendance in Indian schools of every class was 3,691 last year. Only about 62 per cent of Indian children between ages of seven and seventeen attend school, and the attendance at the Industrial schools is decreasing.

## Appendix B.3: Exit Card

<p>Name: _____</p> <p>Date: _____</p> <p>Lesson Lesson 3: Cecilia Jeffrey Residential School Experience</p> <p><b>Exit Card</b></p> <p>What will you be thinking about and taking with you about residential schools a you leave class today?</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>Name: _____</p> <p>Date: _____</p> <p>Lesson Lesson 3: Cecilia Jeffrey Residential School Experience</p> <p><b>Exit Card</b></p> <p>What will you be thinking about and taking with you about residential schools a you leave class today?</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>
<p>Name: _____</p> <p>Date: _____</p> <p>Lesson Lesson 3: Cecilia Jeffrey Residential School Experience</p> <p><b>Exit Card</b></p> <p>What will you be thinking about and taking with you about residential schools a you leave class today?</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>Name: _____</p> <p>Date: _____</p> <p>Lesson Lesson 3: Cecilia Jeffrey Residential School Experience</p> <p><b>Exit Card</b></p> <p>What will you be thinking about and taking with you about residential schools a you leave class today?</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>

## Lesson 4: Challenges

### Learning Intentions

60 minutes

#### Students will:

- » learn about the lasting repercussions of the challenges posed by government legislation on Indigenous Peoples.

#### Success Criteria

At the end of the lesson, students can:

- » show that they understand the lasting repercussions of Residential Schools and government legislation on Indigenous Peoples by using the graphic organizer and incorporating some of their new knowledge when answering the takeaway question.

### Curriculum Links

- » A1.2 assess the impact that limitations with respect to legal status, rights, and privileges had on First Nations, Métis, and Inuit individuals and/or communities in Canada between 1850 and 1890
- » A1.3 assess the impact that differences in legal status and in the distribution of rights and privileges had on various settler/newcomer groups and individuals in Canada between 1850 and 1890
- » A3.2 describe key political and legal developments that affected First Nations, Métis, and Inuit people during this period, including treaties, government policies, and the Indian Act and other legislation
- » B1.1: analyse key similarities and differences in the experiences of various groups and communities, including First Nations, Métis, and Inuit communities, in present-day Canada and the same groups/communities in Canada between 1890 and 1914
- » B1.2: analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System
- » B1.3 analyse some of the challenges facing various non-Indigenous individual, groups, and/or communities in Canada between 1890 and 1914
- » B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools
- » B2.6 evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period
- » B3.1 identify factors contributing to some key issues, events, and/or developments that specifically affected First Nations, Métis, and Inuit in Canada between 1890 and 1914
- » B3.3: identify some key factors that contributed to the establishment of the Residential School System and explain the impact of this system on Indigenous individuals and communities.

**Historical Thinking Skills:** Continuity and Change; Historical Perspective; Cause & Consequence; Historical Significance; Ethical Dimension

### Materials

- » Student handouts (B.1, B.2, B.3)
- » Teacher notes (appendix A.1)
- » Sticky notes
- » Takeaway question (appendix B.4)

# The Legacy of the Residential School System in Canada

## Introduction / Hook

20 minutes

### *Letter reporting the death of a student (10 minutes)*

10 minutes

#### Think - Pair - Share

- » Ask students to think about how they expect to receive bad news. After they have thought about it individually, get them to pair with someone else (or small groups) and discuss the same question. After about 2 minutes, have students share their answers with the class.

In small groups, students will receive a copy of a letter exchange reporting the death of a student at Cecilia Jeffrey.

Students will read the letters and then discuss the following questions:

- » Notice how the Indian Affairs Branch is a part of the Mines and Resources department. What do you make of that?
- » What do you think of the “considerable expense placed on the department” as reason for the student not going to a hospital? (Letter #1)
- » What do the letters tell you about the authors’ attitudes towards Indigenous people? Give examples.
- » How did the letters make you feel?
- » What assumptions do the authors make about Indigenous Peoples?
- » What assumptions do we make about Indigenous Peoples today? Why do we (Settlers) do this? What would it take for us to stop making these assumptions?

### *Group Discussion*

10 minutes

Follow up with a small group discussion. Refer to appendix A.1 for notes.

## Lesson Activities

30 minutes

### ***Bridging the past and the present (see appendix A.1 for lesson notes).***

1. Read the Legacy of the Cecilia Jeffrey Residential School (appendix B.2) (20 mins)
  - » To illustrate this point, show a [video](#) from a residential school survivor.
  - » Ask the follow up questions from Appendix A.1.
2. Legacy of Government Legislation (10 mins)
  - » Ask students to think about what happens if they were sick and in the hospital. Is there ever an argument about who will pay for the doctors / medicine?
  - » Show [Jordan's Principle PSA](#)
  - » Ask students what they think about the challenges that Indigenous youth like Jordan face, due to government legislation.
  - » Students are to use their graphic organizer to take notes during the lesson (appendix B.1)

## Reflect & Connect

10 minutes

### ***Takeaway question***

- » Students will answer the following question in the mode (drawing, written, video...) that suits them: “What will you take away from today’s lesson? (What will you be thinking about?)”



# The Legacy of the Residential School System in Canada

## References

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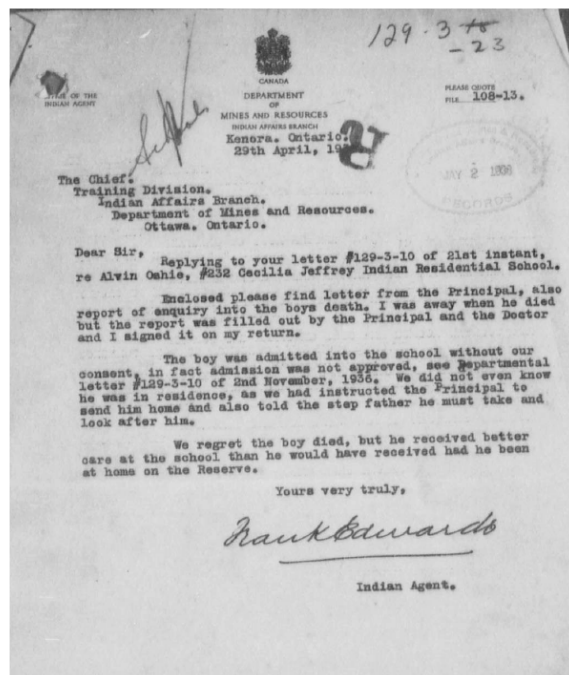
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## Appendix

- » Appendix A: Lesson Notes
  - » A.1: Teacher notes
- » Appendix B: Student handouts
  - » B.1: Letter reporting the death of a student (Hook)
  - » B.2: Lesson graphic organizer
  - » B.3: Legacy of Cecilia Jeffrey Residential School
  - » B.4: Takeaway question (consolidation)



## Appendix A: Teacher Notes

### HOOK

#### Letter reporting death of student

In small groups, students will receive a copy of a letter exchange reporting the death of a student at Cecilia Jeffrey.

Students will read the letters and then discuss the following questions:

- » Notice how the Indian Affairs Branch is a part of the Mines and Resources department, what do you make of that?
  - » Noticing the Indian Affairs is a part of the Mines and Resources department, further solidifies the point that “the Canadian government pursued this policy of cultural genocide [through Residential Schools] because it wished to divest itself of its legal and financial obligations to [Indigenous] people and gain control over their land and resources” (TRC, 2015, What we learned, p.6).
- » What do you think of the “considerable expense placed on the department” as reason for the student not going to a hospital? (Letter #1)
  - » Notice the importance placed on finances over the life of a young boy: “The Church provided him with a nurse and in doing so avoided his being sent to the hospital in which case there would have been considerable expense placed on the Department” (letter # 1)
- » What do the letters tell you about the authors’ attitudes towards Indigenous people? Give examples.
- » What assumptions do the authors make about Indigenous Peoples?
  - » Notice the assumptions made by the men in the letters about the lives of Indigenous children, how the boy “Received better care at school than he would have received had he been at home on the Reserve” (letter #2) and “In view of the circumstances, Death may have been kind to him” (letter #1).

#### Group Discussion (5 minutes)

5 minutes

- » Follow up with a small group discussion. Refer to appendix A.1 for notes.

## LEARNING ACTIVITIES

The following videos are meant to show the repercussions of the Indian Residential School system and other government legislation, such as the Indian Act, on Indigenous individuals and communities.

Students are to use their graphic organizer to take notes during the lesson (appendix B.1).

1) Read the Legacy of the Cecilia Jeffrey Residential School (appendix B.2).

- » To illustrate this point, show a [video](#) from a residential school survivor (Arthur Fourstar). He attended Birtle, a residential school operated by the Presbyterian Church (like Cecilia Jeffrey). \*\*NOTE: there are some scenes that some students might find troubling as it is a very emotional video. See notes below.
- » Questions to pose: “why do you think Arthur killed the gosling?” (4:30), “How were family bonds affected by residential schools?” (8:44).
- » Note: there is a scene where Arthur breaks down into tears (5:44-7:04). This may be difficult for some people to see as it is very emotional. This scene can also be used as a learning moment because it shows how the survivor is being comforted by traditional medicines that are burning (showcases cultural practices). It would also be important to note that Arthur Fourstar accepts the traditional medicine, whereas not all survivors of Residential Schools will, due to the fact that their traditions were taken away from them at the schools. They were taught that traditional practices were evil and bad.
- » An alternative to this video would be a video by the CBC called “Stolen Children | Residential School Survivors Speak Out” (see references).
- » Give students some time to share what they have just witnessed. Ask them to reflect on how the Residential School system has led to intergenerational trauma, parenting issues and dysfunction in many families within indigenous communities.

# The Legacy of the Residential School System in Canada

## 2) Jordan's Principle Youth PSA

- » Ask students to think about what happens if they were sick and in the hospital. Is there ever an argument about who will pay for the doctors / medicine?
- » [Show Jordan's Principle PSA](#)
- » Ask students what they think about the challenges that Indigenous youth like Jordan face, due to government legislation.

## Reflect & Connect

### Takeaway question

- » Students will answer the following question in the mode (drawing, written, video...) that suits them: "What will you take away from today's lesson? (What will you be thinking about?)"

## Appendix B.1: Letter reporting the death of a student (Hook)

### Letter #1 (from the Principal of Cecilia Jeffrey to the Indian Agent)

DEPARTMENT OF MINES AND RESOURCES  
INDIAN AFFAIRS BRANCH  
Cecilia Jeffrey School  
Presbyterian

Kenora, Ontario, April 25th, 1933

Capt. Frank Edwards, Indian Agent  
Kenora, Ontario

Dear Sir,

Re: Alvin Oshie

The above named boy was left at the school by the mother without instruction from me.

The boy's father is dead and the mother has remarried. The step-father refuses to have anything to do with the above boy and the school has given him shelter and food and clothing for over a year.

We have not entered his name on the register previous to this quarter, the Church having assumed the expense of caring for him.

We have had a new teacher take charge of the room in which this boy was and she entered his name with the others taking it for granted he was a regularly enrolled pupil.

This boy has never been very strong physically and he contracted whooping-cough, then tonsillitis, then basal meningitis and passed away during the night of the twentieth of present month. The Church provided him with a nurse and in so doing avoided his being sent to a hospital in which case there would have been considerable expense placed on the Department.

I am sorry his name appeared on the last quarterly return but I have never been able to comprehend why he was never allowed to be admitted as a pupil. His mother is a member of our Church, his father was Anglican, and as for his age we have had pupils just as young as he.

Had we turned him out of the school I do not think he would have found a welcome anywhere. In view of the circumstances, death may have been kind to him. We were very sorry to see him pass away.

I remain, Sir, your obedient servant,

\_\_\_ signature\_\_\_

Principal

## The Legacy of the Residential School System in Canada

**Letter #2 (from the Indian Agent to the Chief of the Training Division, Indian Affairs Branch)**

DEPARTMENT OF MINES AND RESOURCES  
INDIAN AFFAIRS BRANCH

Kenora, Ontario

29th April, 1933

The Chief,  
Training Division  
Indian Affairs Branch  
Department of Mines and Resources,  
Ottawa, Ontario

Dear Sir,

Replying to your letter #129-3-10 of 21st instant, re Alvin Oshie, #232 Cecilia Jeffrey Indian Residential School.

Enclosed please find letter from the Principal, also report of enquiry into the boy's death. I was away when he died but the report was filled out by the Principal and the Doctor and I signed it on my return.

The boy was admitted into the school without our consent, in fact admission was not approved, see Departmental letter #129-3-10 of 2nd December 1936. We did not even know he was in residence, as we had instructed the Principal to send him home and also told the step father he must take and look after him.

We regret the boy died, but he received better care at the school than he would have received had he been at home on the Reserve.

Yours very truly,

\_\_\_\_\_ signature\_\_\_\_\_

Indian Agent

## Appendix B.2: Lesson 4 Graphic Organizer

Name: \_\_\_\_\_ Date: \_\_\_\_\_

- » In small groups, read the letter exchange reporting the death of a student at Cecilia Jeffrey Residential School.
- » Discuss the following questions:

Question	Notes (take jot notes of your ideas and from the group discussion)
Notice how the Indian Affairs Branch is a part of the Mines and Resources department, what do you make of that?	<hr/> <hr/> <hr/> <hr/>
What do you think of the “considerable expense placed on the department” as reason for the student not going to a hospital? (Letter #1)	<hr/> <hr/> <hr/> <hr/>
What do the letters tell you about the authors’ attitudes towards Indigenous people? Give examples.	<hr/> <hr/> <hr/> <hr/>
What assumptions do the authors make about Indigenous Peoples?	<hr/> <hr/> <hr/> <hr/>

### Legacy of the Cecilia Jeffrey Residential School

Write down your thoughts and observations from the video of Arthur Fourstar, residential school survivor.

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## Appendix B.3: Legacy of Cecilia Jeffrey Residential School

### Legacy of Cecilia Jeffrey Residential School

The Residential School System has profound and devastating effects on Indigenous Peoples today. This is reflected in the “significant disparities in education, income, and health between [Indigenous Peoples] and other Canadians—disparities that condemn many [Indigenous Peoples] to shorter, poorer, and more troubled lives” (TRC, 2015, What we have learned, p.103). “The legacy is also reflected in the intense racism and the systemic discrimination [Indigenous] people regularly experience in this country. More than a century of cultural genocide has left most [Indigenous] languages on the verge of extinction. The disproportionate apprehension of [Indigenous] children by child-welfare agencies and the disproportionate imprisonment and victimization of [Indigenous] people are all part of the legacy of the way that [Indigenous] children were treated in residential schools” (TRC, 2015, What we have learned, p.103). The loss of indigenous languages and cultural practices had and continue to have devastating effects on indigenous communities. For example, the Indian Act forbade First Nations from speaking their languages, practicing their traditional religions and forbade western First Nations from appearing in any public dance, show, exhibition, stampede or pageant wearing traditional regalia. It also declared potlatch and other cultural ceremonies illegal.

*During the TRC hearings it was also reported: Many students [are] permanently damaged by residential schools. Separated from their parents, they grew up knowing neither respect nor affection. A school system that mocked and suppressed their families’ cultures and traditions destroyed their sense of self-worth and attachment to their own families. Poorly trained teachers working with an irrelevant curriculum left them feeling branded as failures. Children who had been bullied and physically or sexually abused [carry] a burden of shame and anger for the rest of their lives. Overwhelmed by this legacy, many succumbed to despair and depression. Countless lives were lost to alcohol and drugs. Families were destroyed, and generations of children have been lost to child welfare. The Survivors are not the only ones whose lives have been disrupted and scarred by the residential schools. The legacy of life lived at these schools also profoundly affects the Survivors’ partners, their children, their grandchildren, their extended families, and their communities. Children who were abused in the schools sometimes went on to abuse others. Some students developed addictions as a means of coping. Students who were treated and punished as prisoners in the schools sometimes graduated to real prisons. The Commission recognizes that these impacts cannot be attributed solely to residential schooling. But they are clearly attributable to the Aboriginal policies of the federal government over the last 150 years. (TRC, 2015, What we have learned, p.103).*

Many of these policies are maintained today through the Indian Act.

### References:

TRC. (2015). What we have learned: Principles of Truth and Reconciliation. Truth and Reconciliation Commission of Canada. Retrieved from: [http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Principles\\_2015\\_05\\_31\\_web\\_o.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Principles_2015_05_31_web_o.pdf).



## Appendix B.4: Take Away Question

Name: _____ Date: _____	Name: _____ Date: _____
<p align="center"><b>Lesson 4: Take Away Question</b></p> <p>What will you take away from today's lesson? (What will you be thinking about?)</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p align="center"><b>Lesson 4: Take Away Question</b></p> <p>What will you take away from today's lesson? (What will you be thinking about?)</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
Name: _____ Date: _____	Name: _____ Date: _____
<p align="center"><b>Lesson 4: Take Away Question</b></p> <p>What will you take away from today's lesson? (What will you be thinking about?)</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p align="center"><b>Lesson 4: Take Away Question</b></p> <p>What will you take away from today's lesson? (What will you be thinking about?)</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>

Grade 6

Grade 8

Grade 10

## Lesson 5: Resistance and Revitalization

### Learning Intentions

60 minutes

#### Students will:

- » Learn about Indigenous resistance.
- » Learn about social justice action.
- » Learn about Indigenous cultural revitalization.

#### Success Criteria

At the end of the lesson, students can:

- » Demonstrate their understanding of Indigenous resistance and Indigenous cultural revitalization by using the graphic organizer and by incorporating some of their new knowledge when answering the takeaway question.

### Curriculum Links

- » A1.4 Analyse some of the actions taken by various individuals, groups, and/or communities, in Canada between 1850 and 1890 to improve their lives.
- » B1.1: Analyse key similarities and differences in the experiences of various groups and communities, including First Nations, Métis, and Inuit communities, in present-day Canada and the same groups/communities in Canada between 1890 and 1914.
- » B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System.
- » B1.4 Analyse actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1890 and 1914 to improve their lives.
- » B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.
- » B3.6: Describe significant instances of cooperation and conflict in Canada during this period.
- » B3.7: Identify a variety of significant individuals and groups in Canada during this period and explain their contributions to heritage and/or identities in Canada.

**Historical Thinking Skills:** Continuity and Change; Historical Perspective; Historical Significance; Ethical Dimension.

### Materials

- » Student handouts (A.1, A.2)
- » Takeaway question (appendix A.3)
- » Computers and internet access for 7 groups.
- » Sticky notes.

## The Legacy of the Residential School System in Canada

## Introduction / Hook

10 minutes

## Resistance

Turn and Talk

» “What is resistance?”

» *Resistance is the refusal to accept or comply with something; the attempt to prevent something by action or argument.*

“What does resistance look like?”

» *Some examples could be:*

- » Writing letters to government.
- » Protests.
- » Informing people about your opinion.
- » Social media awareness campaigns.
- » Volunteering with social action groups.
- » Etc.

Idle No More [video](#)

- » Have students discuss the word “resilience”. What does it mean?
- » Resilience means the capacity to recover quickly from difficulties and toughness.
- » Make a point of pointing out how, despite the government trying to eradicate and minimize Indigenous Peoples, Indigenous people are still present and thriving.

## Lesson Activities

## Resistance

30 minutes

## Social Justice Action

## 4 Corner Activity

5 minutes

- » Ask students to think about the following statement: “if I disagree with something happening in the world or in my community, I can do something about it.”
- » Tell them to move into one of the 4 corners of the room based on if they agree, really agree, disagree or really disagree with that statement. Use appendix A.2 statements to identify the 4 corners.
- » Have a few students from each corner of the room explain why they went there.
- » Segue into social justice action examples from Indigenous youth.

## Social Justice Action Jigsaw

25 minutes

- » Divide the class into 7 groups (being sure to number each group 1 through 7).
- » Have students go on to First Nations Child and Family Caring Society website and research social justice actions.
- » Each group will be assigned one of seven activities
  - » *Spirit Bear* FR
  - » *I am a witness*
  - » *Jordan's Principle* FR
  - » *Shannen's Dream* FR
  - » *Touchstones of Hope* FR
  - » *Many Hands, One Dream* FR

# The Legacy of the Residential School System in Canada

» *Indigenous Kids Rights Path*

FR

- » They are to research the social justice action/activity by answering the questions on the graphic organizer (appendix A.1).
- » When about 10 minutes has gone by, create groups with one member from each original group (ex: each group should have a student from group 1,2,3,4,5,6 and 7). Each person has 1-2 minutes to explain to their group what their social justice action is about.
- » Students are to write in their graphic organizer (appendix A.1) which social justice action interests them the most.

15 minutes

## Culture Revitalization

Show a [video](#) about Indigenous Peoples today. Also discuss how many Indigenous communities exist in Canada? Where are most indigenous communities situated? Use this [map](#) as a reference.

- » Students are to follow along on their graphic organizer (appendix A.1).

Discuss example of Indigenous cultural revitalization.

- » Show students [video \(EN\) \(FR\)](#), and prompt them to notice examples of culture. Students are to note these in their graphic organizer (appendix A.1). Following the video, ask students to share elements of culture that they noticed.

Discussion / Idea Tree

- » Have students answer the following question on sticky notes: "Why is it important to help Indigenous Peoples revitalize Indigenous cultures in Canada?"
- » How is the Government helping Indigenous Peoples revitalize their languages? You may need to research this!
- » Have students place sticky notes somewhere in the class as the "leaves" to a tree. Simply draw the trunk and branches and omit the leaves. The sticky notes will create the leaves.
- » *Activity extension: you can discuss language and cultural revitalization that is taking place in Indigenous run schools, like the example that is illustrated in lesson 2 of the grade 6 curriculum materials prepared in these guides. The video in question is about a Mohawk school: Karihiwanoron: Precious Things (with Kanien'kéha/Mohawk subtitles) <https://www.youtube.com/watch?v=vqldHZUaF-c>*

## Reflect & Connect

5 minutes

### Takeaway question

- » Students will answer the following question in the mode (drawing, written, video...) that suits them: "In your opinion, what are the 3 most important things that Canadians should know about Canada's present relationship with Indigenous Peoples? Why do you think these three things are important?"

## References

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## Appendix

### Appendix A: Lesson Notes

- » A.1: Lesson graphic organizer
- » A.2: 4 corners activity
- » A.3: Takeaway question

## Appendix A.1: Lesson Graphic Organizer

Name: _____	Name: _____
Date: _____	Date: _____
<p align="center"><b>Lesson 5: Resistance and Revitalization</b></p> <p>What is resistance?</p> <p>_____</p> <p>_____</p> <p>What does resistance look like?</p> <p>_____</p> <p>_____</p> <p>What is resilience ?</p> <p>_____</p> <p>_____</p> <p><b>Indigenous Peoples today</b></p> <p>Watch the video and try and fill in the blanks.</p> <p>"There are _____ Indigenous people living in this country".</p> <p>"Most are displaced from their homelands due to _____, _____, and _____."</p> <p>"We speak over _____ Indigenous languages."</p> <p><b>Indigenous Cultural Revitalization</b></p> <p>While watching the video, note down any elements of culture that you can see / hear.</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p align="center"><b>Lesson 5: Resistance and Revitalization</b></p> <p>What is resistance?</p> <p>_____</p> <p>_____</p> <p>What does resistance look like?</p> <p>_____</p> <p>_____</p> <p>What is resilience ?</p> <p>_____</p> <p>_____</p> <p><b>Indigenous Peoples today</b></p> <p>Watch the video and try and fill in the blanks.</p> <p>"There are _____ Indigenous people living in this country".</p> <p>"Most are displaced from their homelands due to _____, _____, and _____."</p> <p>"We speak over _____ Indigenous languages."</p> <p><b>Indigenous Cultural Revitalization</b></p> <p>While watching the video, note down any elements of culture that you can see / hear.</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>

Grade 6

Grade 8

Grade 10

## Social Justice Action Jigsaw

# The Legacy of the Residential School System in Canada

In your group, research one social justice action activity from the First Nations Child and Family Caring Society website. Complete the graphic organizer below.

My social justice action activity name: \_\_\_\_\_

What is it?

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Why do people do it? What is the purpose?

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---

What is involved? (What do people do to participate?)

---



---

How can I participate?

---



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After hearing about the other social justice action activities, which one you'd be the most interested in participating in, and why?

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Appendix A.2: 4 corners activity

Strongly Agree

Agree

Disagree

Strongly Disagree

Grade 6

Grade 8

Grade 10

## Appendix A.3: Take Away Question

Name: _____	Name: _____
Date: _____	Date: _____
<p><b>Lesson 5: Resistance and Revitalization</b></p> <p>» "In your opinion, what are the 3 most important things that Canadians should know about Canada's present relationship with Indigenous Peoples? Why do you think these three things are important?"</p> <p>1. _____</p> <p>_____</p> <p>2. _____</p> <p>_____</p> <p>3. _____</p> <p>_____</p>	<p><b>Lesson 5: Resistance and Revitalization</b></p> <p>» "In your opinion, what are the 3 most important things that Canadians should know about Canada's present relationship with Indigenous Peoples? Why do you think these three things are important?"</p> <p>1. _____</p> <p>_____</p> <p>2. _____</p> <p>_____</p> <p>3. _____</p> <p>_____</p>
- - - - -	
Name: _____	Name: _____
Date: _____	Date: _____
<p><b>Lesson 5: Resistance and Revitalization</b></p> <p>» "In your opinion, what are the 3 most important things that Canadians should know about Canada's present relationship with Indigenous Peoples? Why do you think these three things are important?"</p> <p>1. _____</p> <p>_____</p> <p>2. _____</p> <p>_____</p> <p>3. _____</p> <p>_____</p>	<p><b>Lesson 5: Resistance and Revitalization</b></p> <p>» "In your opinion, what are the 3 most important things that Canadians should know about Canada's present relationship with Indigenous Peoples? Why do you think these three things are important?"</p> <p>1. _____</p> <p>_____</p> <p>2. _____</p> <p>_____</p> <p>3. _____</p> <p>_____</p>

## Lesson 6: What Does Reconciliation Mean to You?

### Learning Intentions

60 minutes

#### Students will:

- » learn about the Truth and Reconciliation Commission.
- » think about how they can contribute to Reconciliation in a meaningful way.
- » create a Found Poem and Heart Garden.

#### Success Criteria

At the end of the lesson, students can:

- » demonstrate their understanding of the TRC and the concept of reconciliation by creating a Found Poem.
- » provide an answer to the question “what does reconciliation mean to you?”

### Curriculum Links

- » A1.2 Assess the impact that limitations with respect to legal status, rights, and privileges had on First Nations, Métis, and Inuit individuals and/or communities in Canada between 1850 and 1890.
- » A1.3 Assess the impact that differences in legal status and in the distribution of rights and privileges had on various settler/newcomer groups and individuals in Canada between 1850 and 1890.
- » A3.2 Describe key political and legal developments that affected First Nations, Métis, and Inuit people during this period, including treaties, government policies, and the Indian Act and other legislation.
- » B1.1: Analyse key similarities and differences in the experiences of various groups and communities, including First Nations, Métis, and Inuit communities, in present-day Canada and the same groups/communities in Canada between 1890 and 1914.
- » B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System.
- » B1.3 Analyse some of the challenges facing various non-Indigenous individual, groups, and/or communities in Canada between 1890 and 1914.
- » B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.
- » B2.6 Evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period.
- » B3.1 Identify factors contributing to some key issues, events, and/or developments that specifically affected First Nations, Métis, and Inuit in Canada between 1890 and 1914.
- » B3.3 Identify some key factors that contributed to the establishment of the Residential School System and explain the impact of this system on Indigenous individuals and communities.

**Historical Thinking Skills:** Continuity and Change; Historical Perspective; Ethical Dimensions

### Materials

- » Student handouts (B.1)
- » Paper for students to use in the creation of their poem.
- » Teacher notes (appendix A.1)
- » Construction paper (for Heart Garden)
- » Sticks (for Heart Garden)
- » Tape (for Heart Garden)

# The Legacy of the Residential School System in Canada

## Introduction / Hook

15 minutes

### Reconciliation Video (5 mins)

- » Prior engagement: ask students what they think reconciliation is?
- » Show students the video on reconciliation: [Murray Sinclair - What is Reconciliation?](#)

Ask them (10 minutes):

- » "After watching the video, has your definition of reconciliation changed? How so?"
- » "What do you think reconciliation looks like?"
- » "What is something that you can do to help contribute to reconciliation?"

## Lesson Activities

35 minutes

### Learning about Reconciliation (5 mins)

Direct instruction about the Truth and Reconciliation Commission of Canada (use teacher notes, appendix A.1).

### Found Poem (25 mins)

- » With sections of the TRC Calls to Action (appendix B.1), ask students to use the words in the document to create a poem that shows 1) what they've learned, 2) what Canada needs to know about its past, 3) How they can participate in reconciliation. There is no limit on the length or style of the poem.
- » Before students create their poems, show students the process and some examples of found poems: <https://betterlesson.com/lesson/540228/creating-found-poems>.
- » Have students write their final poem onto the heart shape provided (Appendix B.2)

### Create a "Heart Garden" (5 mins)

- » Ask the students to affix their poem on a heart to then create a "Heart Garden" in the classroom.

To do this:

- » have students cut out a heart the same size or slightly larger than the heart shape (appendix B.2) from a 8x11 piece of construction paper.
- » Affix their poem on the heart shaped construction paper.
- » Attach a stick to the heart shape (for "planting").

## Reflect & Connect

10 minutes

### Sharing circle

Sitting in a circle, students will have the chance to share their answer to the question: "What does reconciliation mean to you?" They will then place their found poem in the "Heart Garden".

## References

First Nations Child and Family Caring Society. (May 1st, 2017). Honouring Memories and Planting Dreams. Youtube.

Retrieved at: <https://www.youtube.com/watch?v=uO7KE66Rq1Q> FR : <https://www.youtube.com/watch?v=58NrGNkCK5M>.

O'Brien, D. Creating Found Poems. Better Lesson. Retrieved from: <https://betterlesson.com/lesson/540228/creating-found-poems>.

TRC - CVR. What is Reconciliation? (2011). Vimeo. Retrieved from: <https://vimeo.com/25389165>.

TRC. (2015). Truth and Reconciliation Commission of Canada: Calls to Action. Truth and Reconciliation Commission of Canada. Retrieved from: <https://nctr.ca/map.php>.

TRC. (2015). Truth and Reconciliation Commission of Canada. Retrieved from: <https://nctr.ca/map.php>.

## Appendix

- » Appendix A: Lesson Notes
  - » A.1: Teacher notes
- » Appendix B: Student handouts
  - » B.1: TRC 94 Calls to action (for Found Poem).
  - » B.2: Heart Shape (for Found Poem and Heart Garden)

## Appendix A: Lesson 6 Notes

### Learning about Reconciliation

*What is the TRC?* -> The TRC is a component of the Indian Residential Schools Settlement Agreement, which is the largest class-action lawsuit in Canadian History. It came to be in 2007. The TRC's mandate is to inform all Canadians about what happened in Indian Residential Schools (IRS). They did this by creating a comprehensive historical record on the policies and operations of the schools. This, along with a report that includes recommendations to the Government of Canada concerning the IRS system and its legacy, was published in 2015. The TRC hopes to guide and inspire Indigenous Peoples and Canadians in a process of reconciliation and renewed relationships that are based on mutual understanding and respect.

For more information, visit: <http://www.trc.ca/websites/trcinstitution/index.php?p=10>.

### Found poem

- » Print the excerpts TRC's Calls to Action.
- » Students will first consider the purpose of the poem, which is to show 1) what they've learned, 2) what Canada needs to know about its past, 3) How they can participate in reconciliation.
- » Students will then read through the document, selecting words they think they could use in their poem. They can do this by circling, underlining or highlighting the words.
- » After they have selected the words, they can create their poem.
- » There is no limit on the number of words they need to use, nor does the poem need to rhyme.
- » Encourage students to incorporate elements of the Cecilia Jeffrey Residential School case study.
- » This poem should be personal to them.

Once the poems are complete, have them write them on the heart shape provided (appendix B.2) and create their heart for the Heart Garden. (Optional: view video on First Nations Child and Family Caring Society's Heart Gardens:

<https://www.youtube.com/watch?v=uO7KE66Rq1Q> (EN) (FR)

### Optional extension activity:

Have a poetry reading where students read their poetry to the class.

**\*\*Note** that Dr. Cindy Blackstock is looking for audiovisual submissions for the The First Peoples Child & Family Review. If students are interested, or perhaps as a class, you could submit their found poems there: <https://fncaringsociety.com/first-peoples-child-family-review>.

Additionally, student work can be submitted to Project of Heart: <http://projectofheart.ca/>.

## Appendix B.1: TRC 94 Calls to action (for Found Poem)

### TRC's 94 Calls to Action

The Calls to Action listed below all have to do with keeping families together and education which ties into the important work of the First Nations Caring Society.

"In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action.

### Child welfare

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
  - » Monitoring and assessing neglect investigations.
  - » Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
  - » Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
  - » Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
  - » Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.
3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
  - » Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
  - » Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
  - » Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

### Education for reconciliation

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
  - » Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
  - » Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
  - » Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.



# The Legacy of the Residential School System in Canada

- » Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

**63.** We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

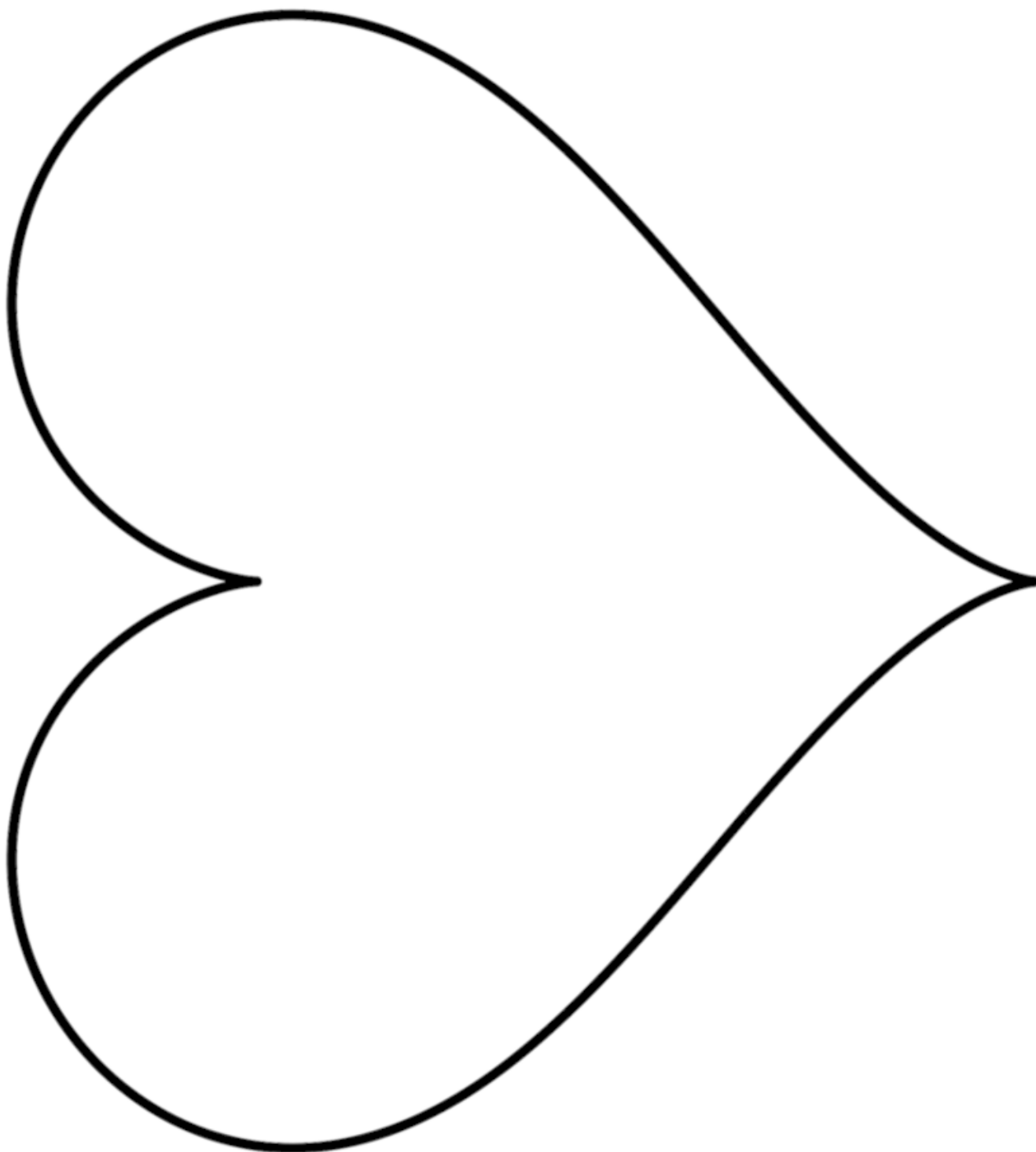
- » Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- » Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- » Building student capacity for intercultural understanding, empathy, and mutual respect.
- » Identifying teacher-training needs relating to the above.

## Appendix B.2: Heart Shape for Found Poem and Heart Garden

Grade 6

Grade 8

Grade 10



# The Legacy of the Residential School System in Canada

## LESSON 7: Culminating Task

60 mins

### Learning Intentions

#### Students will:

- » Learn about their culminating task.
- » Learn about cultural appropriation and how to avoid it.
- » Do some preliminary research for their culminating task.

#### Success Criteria

By the end of the lessons, students can:

- » Understand cultural appropriation by explaining how to avoid it.
- » Understand the directions for the culminating task.
- » Work on step 1 of the culminating task.

### Curriculum Links

- » A1.2: Assess the impact that limitations with respect to legal status, rights, and privileges had on First Nations, Métis, and Inuit individuals and/or communities in Canada between 1850 and 1890.
- » A1.4: Analyse some of the actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1850 and 1890 to improve their lives.
- » A3.3: Identify some key factors that contributed to the establishment of the Residential School System.
- » B1.1: Analyse key similarities and differences in the experiences of various groups and communities, including First Nations, Métis, and Inuit communities, in present-day Canada and the same groups/communities in Canada between 1890 and 1914.
- » B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System and how some of these challenges continue to affect Indigenous peoples today.
- » B1.4 Analyse actions taken by various individuals, groups, and/or communities, including First Nations, Metis, and Inuit individuals and/or communities, in Canada between 1890 and 1914 to improve their lives (e.g., different Indigenous, and ethnic/racial communities, religious groups, immigrants from different parts of the world, people in different regions on Canada, francophones, women, workers), and compare these actions to those taken by similar groups today.
- » B2.1: Formulate questions to guide investigations into perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada between 1890 and 1914.
- » B2.3: Assess the credibility of sources and information relevant to their investigations.
- » A2.2/B2.2: Gather and organize information and evidence about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period, using a variety of primary sources.
- » A2.5/B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.
- » B2.6: Evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period.
- » B2.7: Communicate the results of their inquiries using appropriate vocabulary and formats appropriate for specific audiences.
- » B3.1: Identify factors contributing to some key issues, events, and/or developments that specifically affected First Nations, Métis, and Inuit in Canada between 1890 and 1914 and explain the historical significance of some of these issues, events, and/or developments for different individuals and/or communities.
- » B3.3: Identify key political and legal changes that occurred in and/or affected Canada during this period and explain the impact of some of these changes on various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities.

# The Legacy of the Residential School System in Canada

**Historical Thinking Skills:** Continuity & Change; Cause and Consequence; Historical Perspective; Historical Significance; Ethical Dilemma

## Resources

- » Documents to be distributed to students (appendix B.1, B.2)
- » Teacher's Notes (appendix A.1)

10 mins

## Introduction / Hook

### CT Presentation (5 mins)

- » Introduce culminating task to students (appendix B.1).

### Cultural Appropriation (5 mins)

- » Brief presentation on cultural appropriation (appendix A.1).
- » Refer to lesson notes appendix A.1 for more information.

40 mins

## Lesson Activities

### Work period for CT

- » Students will work independently on step 1 of CT.

*\*\*Note that Dr. Cindy Blackstock is looking for audiovisual submissions for the The First Peoples Child & Family Review. If students are interested, or perhaps as a class, you could share their work by making a submission to :*

*<https://fncaringsociety.com/first-peoples-child-family-review>.*

*Additionally, student work can be submitted to Project of Heart: <http://projectofheart.ca/>.*

5 mins

## Reflect & Connect

### Goal sheet

- » Students will briefly write down what they accomplished in the lesson and write down their goals for tomorrow using the goal sheet (appendix B.2).

## References

First Nations Child and Family Caring Society. (2018). "First Peoples Child and Family Review". Retrieved: <https://fncaringsociety.com/first-peoples-child-family-review>

Vowel, C. (2016). *Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada*. Winnipeg, MB: Highwater Press.

## Appendix

### Appendix A: Lesson Notes

- » A.1: Teacher notes

### Appendix B: Student handouts

- » B.1: Culminating Task Directions
- » B.2: Goal sheet

## Appendix A.1: Teacher notes

### Lesson 7: Culminating Task Teacher Notes

#### Cultural Appropriation

Cultural appropriation is adopting elements of a culture (often minority culture). So, for the culminating task, although students can create a narrative in any form they choose, it's important to note that cultural appropriation is not welcome.

##### *Restricted vs. Unrestricted symbols*

- » Ask students to Imagine wearing a turban if you are not a Sikh. Or imagine wearing a medal of a veteran if you were not one. How do they feel?
- » There are certain symbols that are restricted within a culture, and some which are unrestricted. For instance, a Victoria Cross (the highest award given to members of the armed forces) would be a restricted symbol. Only those who earn it, and to whom it is given to by the appropriate authority can be seen wearing one. The Canadian flag, on the other hand, is unrestricted. Anyone can be seen wearing a Canadian flag. In many Indigenous cultures, an eagle feather is a restricted symbol. Like the Victoria Cross, it is only given to individuals who have earned it. So it would be inappropriate for anyone, Indigenous or non-Indigenous to display a feather they haven't earned for an achievement. The same goes for headdresses. Headdresses have lots of eagle feathers on them, meaning the person who is wearing it has had many achievements, or has been given permission to wear one. So, it would be inappropriate for someone to wear it just because they think it looks nice. That would be cultural appropriation. Moccasins, on the other hand, don't have any sacred cultural meaning. They are instead, just beautiful examples of Indigenous craftsmanship. Anyone can wear those. *How to know if a symbol is restricted or unrestricted?: Ask someone who is a part of that culture, or do your best to find the answer by researching it.*
- » Ask students if there are restricted items in their own cultures.

To read more on this subject consult Chelsea Vowel's text *Indigenous Writes* (2016).

## Appendix B.1: Culminating Task Instructions

### Culminating Task

Researching Narratives of the Past and Present, and Constructing Narratives of the Future

#### Objective:

Over the course of this unit, you have learned about legislation that affected First Nations, Inuit and Métis children, the legacy of the Residential School System in Canada, impacts today and ways that everyone can help. To demonstrate your understanding of these topics as they relate to First Nations, Métis and Inuit communities you will create a multimedia narrative on one of the following topics:

- » How your story aligns with the stories of past and present peoples living in Canada.
- » One or more of the TRC Calls to Action.
- » Your commitment to reconciliation.

#### What is a multimedia narrative?

A multimedia narrative is a story that is constructed using multiple kinds of media. Thus, your narrative can incorporate a combination of any of the following modes of media: visual elements like pictures, art or comic books, audio such as voiceover, or music, audio-visual like videos and physical objects such as artifacts, newspaper clippings, etc. These forms of media can be constructed by you and/or gathered from primary or secondary sources.

An example of a multimedia narrative could be a video you created which includes a voiceover and photos. Another example of a multimedia narrative could be an interactive timeline with photos and artifacts. It is up to you!

#### Directions:

##### Step 1: Choosing your topic

Choose one of the following topics:

- » 1. How your story aligns with the stories of past and present peoples living in Canada.
- » 2. One or more of the TRC Calls to Action.
- » 3. Your commitment to reconciliation.

##### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should give meaning to, show visual elements of, and further your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

##### Step 3: Construct

Create your narrative. This step will look different for everyone, depending on what multimodal components they include in their narrative. For some, this might be creating a video by editing in pictures and voice recordings, and for others it may be creating a comic book strip to present their narrative. The approach you take depends on you and how you want to create your narrative. It is very important to complete step two before moving on to this step.

##### Step 4: Present and Reflect

On the due date, you will present your narrative in whichever form is most appropriate (i.e: viewing a video, showing your finished art pieces, demonstrating your photo gallery, etc.). You will then submit a reflection about the project by answering the following question: "how did this task change the way you think?"

Note: It is important to ensure that you do not utilize stereotypical graphics or disrespectful design in your video, art piece or photo gallery. Racism must not be allowed to continue via these projects.

# The Legacy of the Residential School System in Canada

Categories	Level 1	Level 2	Level 3	Level 4
Knowledge & Understanding – Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding)				
	The student:			
Knowledge of content	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	Demonstrates thorough knowledge of content
Understanding of content	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking – The use of critical and creative thinking skills and/or processes				
Use of planning skills	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with high degree of effectiveness
Use of processing skills	uses processing skills with limited effectiveness	uses processing skills with some effectiveness	uses processing skills with considerable effectiveness	uses processing skills with high degree of effectiveness
Use of critical/creative thinking processes	uses critical/ creative thinking processes with limited effectiveness	uses critical/ creative thinking processes with some effectiveness	uses critical/ creative thinking processes with considerable effectiveness	uses critical/ creative thinking processes with a high degree of effectiveness
Communication – The conveying of meaning through various forms				
Expression and organization of ideas and information in oral, visual, and written forms	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with high degree of effectiveness
Communication for different audiences and purposes in oral, visual, and written forms	communicates for different audiences and purposes with limited effectiveness	communicates for different audiences and purposes with some effectiveness	communicates for different audiences and purposes with considerable effectiveness	communicates for different audiences and purposes with a high degree of effectiveness
Use of conventions vocabulary, and terminology of the discipline in oral, visual, and written forms	uses conventions, vocabulary, and terminology of the discipline with limited effectiveness	uses conventions, vocabulary, and terminology of the discipline with some effectiveness	uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness	uses conventions, vocabulary, and terminology of the discipline with a high degree of effectiveness
Application – The use of knowledge and skills to make connections within and between various contexts				
Application of knowledge and skills in familiar contexts	applies knowledge and skills in familiar contexts with limited effectiveness	applies knowledge and skills in familiar contexts with some effectiveness	applies knowledge and skills in familiar contexts with considerable effectiveness	applies knowledge and skills in familiar contexts with a high degree of effectiveness
Transfer of knowledge and skills to new contexts	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections within and between various contexts	makes connections within and between various contexts with limited effectiveness	makes connections within and between various contexts with some effectiveness	makes connections within and between various contexts with considerable effectiveness	makes connections within and between various contexts with a high degree of effectiveness



## Culminating Task : Graphic Organizer

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Step 1: Choose your topic

Circle the topic you have chosen:

1. How your story aligns with the stories of past and present peoples living in Canada.
2. One or more of the TRC Calls to Action.
3. Your commitment to reconciliation.

### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should compliment (give meaning to, show visual elements of, further explain...) your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

But first, brainstorm what you'd like your narrative to look and sound like:

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Now, plan out your narrative with the help of this graphic organizer. You can write things down in jot note form, draw pictures, cut and paste images, etc.

Scene / sequence of narrative	Element (picture, song, dance move, story... what can you audience see or hear?)	Effect (what does the element do? How does it help tell your story?)
1 Introduction		
2		
3		
4		
5		
6		
7		
8		
9		

## Step 4: Reflection

Answer the following question: "How did this task change the way you think?"

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Grade 6

Grade 8

Grade 10

## Appendix B.2: Goal Sheet

Today I accomplished:

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Tomorrow I will accomplish:

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Grade 6

Grade 8

Grade 10

## LESSON 8: Culminating Task

60 mins

### Learning Intentions

**Students will:**

- » Finish their research and answering questions (step 1)
- » Decide what my narrative will be and plan how I will organize their narrative (step 2).

**Success Criteria**

By the end of the lessons, students can:

- » Finish step 1 of the culminating task.
- » Finish step 2 of the culminating task.

### Curriculum Links

- » A1.2: Assess the impact that limitations with respect to legal status, rights, and privileges had on First Nations, Métis, and Inuit individuals and/or communities in Canada between 1850 and 1890.
- » A1.4: Analyse some of the actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1850 and 1890 to improve their lives.
- » A3.3: Identify some key factors that contributed to the establishment of the Residential School System.
- » B1.1: Analyse key similarities and differences in the experiences of various groups and communities, including First Nations, Métis, and Inuit communities, in present-day Canada and the same groups/communities in Canada between 1890 and 1914.
- » B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System and how some of these challenges continue to affect Indigenous peoples today.
- » B1.4 Analyse actions taken by various individuals, groups, and/or communities, including First Nations, Metis, and Inuit individuals and/or communities, in Canada between 1890 and 1914 to improve their lives (e.g., different Indigenous, and ethnic/racial communities, religious groups, immigrants from different parts of the world, people in different regions on Canada, francophones, women, workers), and compare these actions to those taken by similar groups today.
- » B2.1: Formulate questions to guide investigations into perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada between 1890 and 1914.
- » B2.3: Assess the credibility of sources and information relevant to their investigations.
- » A2.2/B2.2: Gather and organize information and evidence about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period, using a variety of primary sources.
- » A2.5/B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.
- » B2.6: Evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period.
- » B2.7: Communicate the results of their inquiries using appropriate vocabulary and formats appropriate for specific audiences.
- » B3.1: Identify factors contributing to some key issues, events, and/or developments that specifically affected First Nations, Métis, and Inuit in Canada between 1890 and 1914 and explain the historical significance of some of these issues, events, and/or developments for different individuals and/or communities.
- » B3.3: Identify key political and legal changes that occurred in and/or affected Canada during this period and explain the impact of some of these changes on various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities.

**Historical Thinking Skills:** Continuity & Change; Cause and Consequence; Historical Perspective; Historical Significance; Ethical Dilemma

# The Legacy of the Residential School System in Canada

## Ressources

- » Documents à distribuer aux élèves (annexes B.1, B.2)

Notes de l'enseignant (Annexe A.1)

## Work period for CT

- » Students will work independently and finish step 1 and 2 of the CT.

*\*\*Note that Dr. Cindy Blackstock is looking for audiovisual submissions for the The First Peoples Child & Family Review. If students are interested, or perhaps as a class, you could share their work by making a submission to :*

*<https://fncaringsociety.com/first-peoples-child-family-review>.*

*Additionally, student work can be submitted to Project of Heart: <http://projectofheart.ca/>.*

## Reflect & Connect

5 mins

### Goal sheet

- » Students will briefly write down what they accomplished in the lesson and write down their goals for tomorrow using the goal sheet (appendix B.2).

## References

First Nations Child and Family Caring Society. (2018). "First Peoples Child and Family Review". Retrieved: <https://fncaringsociety.com/first-peoples-child-family-review>.

Vowel, C. (2016). *Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada*. Winnipeg, MB: Highwater Press.

## Appendix

### Appendix A: Lesson Notes

- » A.1: Teacher notes

### Appendix B: Student handouts

- » B.1: Culminating Task Directions
- » B.2: Goal sheet

## Appendix A.1: Teacher notes

### Lesson 8: Culminating Task Teacher Notes

#### Cultural Appropriation

Cultural appropriation is adopting elements of a culture (often minority culture). So, for the culminating task, although students can create a narrative in any form they choose, it's important to note that cultural appropriation is not welcome.

##### *Restricted vs. Unrestricted symbols*

- » Ask students to Imagine wearing a turban if you are not a Sikh. Or imagine wearing a medal of a veteran if you were not one. How do they feel?
- » There are certain symbols that are restricted within a culture, and some which are unrestricted. For instance, a Victoria Cross (the highest award given to members of the armed forces) would be a restricted symbol. Only those who earn it, and to whom it is given to by the appropriate authority can be seen wearing one. The Canadian flag, on the other hand, is unrestricted. Anyone can be seen wearing a Canadian flag. In many Indigenous cultures, an eagle feather is a restricted symbol. Like the Victoria Cross, it is only given to individuals who have earned it. So it would be inappropriate for anyone, Indigenous or non-Indigenous to display a feather they haven't earned for an achievement. The same goes for headdresses. Headdresses have lots of eagle feathers on them, meaning the person who is wearing it has had many achievements, or has been given permission to wear one. So, it would be inappropriate for someone to wear it just because they think it looks nice. That would be cultural appropriation. Moccasins, on the other hand, don't have any sacred cultural meaning. They are instead, just beautiful examples of Indigenous craftsmanship. Anyone can wear those. How to know if a symbol is restricted or unrestricted?: Ask someone who is a part of that culture, or do your best to find the answer by researching it.
- » Ask students if there are restricted items in their own cultures.

To read more on this subject consult Chelsea Vowel's text *Indigenous Writes* (2016).

## Appendix B.1: Culminating Task Instructions

### Culminating Task

Researching Narratives of the Past and Present, and Constructing Narratives of the Future

#### Objective:

Over the course of this unit, you have learned about legislation that affected First Nations, Inuit and Métis children, the legacy of the Residential School System in Canada, impacts today and ways that everyone can help. To demonstrate your understanding of these topics as they relate to First Nations, Métis and Inuit communities you will create a multimedia narrative on one of the following topics:

- » How your story aligns with the stories of past and present peoples living in Canada.
- » One or more of the TRC Calls to Action.
- » Your commitment to reconciliation.

#### What is a multimedia narrative?

A multimedia narrative is a story that is constructed using multiple kinds of media. Thus, your narrative can incorporate a combination of any of the following modes of media: visual elements like pictures, art or comic books, audio such as voiceover, or music, audio-visual like videos and physical objects such as artifacts, newspaper clippings, etc. These forms of media can be constructed by you and/or gathered from primary or secondary sources.

An example of a multimedia narrative could be a video you created which includes a voiceover and photos. Another example of a multimedia narrative could be an interactive timeline with photos and artifacts. It is up to you!

### Directions:

#### Step 1: Choosing your topic

Choose one of the following topics:

- » *1.How* your story aligns with the stories of past and present peoples living in Canada.
- » *2.One* or more of the TRC Calls to Action.
- » *3.Your* commitment to reconciliation.

#### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should give meaning to, show visual elements of, and further your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

#### Step 3: Construct

Create your narrative. This step will look different for everyone, depending on what multimodal components they include in their narrative. For some, this might be creating a video by editing in pictures and voice recordings, and for others it may be creating a comic book strip to present their narrative. The approach you take depends on you and how you want to create your narrative. It is very important to complete step two before moving on to this step.

#### Step 4: Present and Reflect

On the due date, you will present your narrative in whichever form is most appropriate (i.e: viewing a video, showing your finished art pieces, demonstrating your photo gallery, etc.). You will then submit a reflection about the project by answering the following question: "how did this task change the way you think?"

Note: It is important to ensure that you do not utilize stereotypical graphics or disrespectful design in your video, art piece or photo gallery. Racism must not be allowed to continue via these projects.



# The Legacy of the Residential School System in Canada

Categories	Level 1	Level 2	Level 3	Level 4
Knowledge & Understanding – Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding)				
	The student:			
Knowledge of content	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	Demonstrates thorough knowledge of content
Understanding of content	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking – The use of critical and creative thinking skills and/or processes				
Use of planning skills	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with high degree of effectiveness
Use of processing skills	uses processing skills with limited effectiveness	uses processing skills with some effectiveness	uses processing skills with considerable effectiveness	uses processing skills with high degree of effectiveness
Use of critical/creative thinking processes	uses critical/ creative thinking processes with limited effectiveness	uses critical/ creative thinking processes with some effectiveness	uses critical/ creative thinking processes with considerable effectiveness	uses critical/ creative thinking processes with a high degree of effectiveness
Communication – The conveying of meaning through various forms				
Expression and organization of ideas and information in oral, visual, and written forms	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with high degree of effectiveness
Communication for different audiences and purposes in oral, visual, and written forms	communicates for different audiences and purposes with limited effectiveness	communicates for different audiences and purposes with some effectiveness	communicates for different audiences and purposes with considerable effectiveness	communicates for different audiences and purposes with a high degree of effectiveness
Use of conventions, vocabulary, and terminology of the discipline in oral, visual, and written forms	uses conventions, vocabulary, and terminology of the discipline with limited effectiveness	uses conventions, vocabulary, and terminology of the discipline with some effectiveness	uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness	uses conventions, vocabulary, and terminology of the discipline with a high degree of effectiveness
Application – The use of knowledge and skills to make connections within and between various contexts				
Application of knowledge and skills in familiar contexts	applies knowledge and skills in familiar contexts with limited effectiveness	applies knowledge and skills in familiar contexts with some effectiveness	applies knowledge and skills in familiar contexts with considerable effectiveness	applies knowledge and skills in familiar contexts with a high degree of effectiveness
Transfer of knowledge and skills to new contexts	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections within and between various contexts	makes connections within and between various contexts with limited effectiveness	makes connections within and between various contexts with some effectiveness	makes connections within and between various contexts with considerable effectiveness	makes connections within and between various contexts with a high degree of effectiveness

Grade 6

Grade 8

Grade 10

## Culminating Task : Graphic Organizer

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Step 1: Choose your topic

Circle the topic you have chosen:

1. How your story aligns with the stories of past and present peoples living in Canada.
2. One or more of the TRC Calls to Action.
3. Your commitment to reconciliation.

### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should compliment (give meaning to, show visual elements of, further explain...) your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

But first, brainstorm what you'd like your narrative to look and sound like:

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Now, plan out your narrative with the help of this graphic organizer. You can write things down in jot note form, draw pictures, cut and paste images, etc.

Scene / sequence of narrative	Element (picture, song, dance move, story... what can you audience see or hear?)	Effect (what does the element do? How does it help tell your story?)
1 Introduction		
2		
3		
4		
5		
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7		
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## Step 4: Reflection

Answer the following question: "How did this task change the way you think?"

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Grade 6

Grade 8

Grade 10

## Appendix B.2: Goal Sheet

Today I accomplished:

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Tomorrow I will accomplish:

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Grade 6

Grade 8

Grade 10

## LESSON 9 : Culminating Task

60 mins

## Learning Intentions

## Students will:

- » Construct their narrative (step 3).

## Success Criteria

By the end of the lessons, students can:

Lesson 9:

- » Begin and finish step 3 of the culminating task

## Curriculum Links

A1.2: Assess the impact that limitations with respect to legal status, rights, and privileges had on First Nations, Métis, and Inuit individuals and/or communities in Canada between 1850 and 1890.

A1.4: Analyse some of the actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1850 and 1890 to improve their lives.

A3.3: Identify some key factors that contributed to the establishment of the Residential School System.

B1.1: Analyse key similarities and differences in the experiences of various groups and communities, including First Nations, Métis, and Inuit communities, in present-day Canada and the same groups/communities in Canada between 1890 and 1914.

B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System and how some of these challenges continue to affect Indigenous peoples today.

B1.4 Analyse actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1890 and 1914 to improve their lives (e.g., different Indigenous, and ethnic/racial communities, religious groups, immigrants from different parts of the world, people in different regions on Canada, francophones, women, workers), and compare these actions to those taken by similar groups today.

B2.1: Formulate questions to guide investigations into perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada between 1890 and 1914.

B2.3: Assess the credibility of sources and information relevant to their investigations.

A2.2/B2.2: Gather and organize information and evidence about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period, using a variety of primary sources.

A2.5/B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.

B2.6: Evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period.

# The Legacy of the Residential School System in Canada

B2.7: Communicate the results of their inquiries using appropriate vocabulary and formats appropriate for specific audiences.

B3.1: Identify factors contributing to some key issues, events, and/or developments that specifically affected First Nations, Métis, and Inuit in Canada between 1890 and 1914 and explain the historical significance of some of these issues, events, and/or developments for different individuals and/or communities.

B3.3: Identify key political and legal changes that occurred in and/or affected Canada during this period and explain the impact of some of these changes on various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities.

**Historical Thinking Skills:** Continuity & Change; Cause and Consequence; Historical Perspective; Historical Significance; Ethical Dilemma

## The Legacy of the Residential School System in Canada

50 mins

## Lesson Activities

## Work period for CT

- » Lesson 7: Students will work independently on step 1 of CT.
- » Lesson 8: Students will work independently and finish step 1 and 2 of the CT.
- » Lesson 9: Students will work independently and finish step 3 of the CT.
- » Lesson 10: Students will finish step 4 of the CT by presenting their narrative.

*\*\*Note that Dr. Cindy Blackstock is looking for audiovisual submissions for the The First Peoples Child & Family Review. If students are interested, or perhaps as a class, you could share their work by making a submission to : <https://fncaringsociety.com/first-peoples-child-family-review>.*

*Additionally, student work can be submitted to Project of Heart: <http://projectofheart.ca/>.*

## Reflect &amp; Connect

5 mins

## Goal sheet

- » Students will briefly write down what they accomplished in the lesson and write down their goals for tomorrow using the goal sheet (appendix B.2).

## References

First Nations Child and Family Caring Society. (2018). "First Peoples Child and Family Review". Retrieved: <https://fncaringsociety.com/first-peoples-child-family-review>.

Vowel, C. (2016). *Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada*. Winnipeg, MB: Highwater Press.

## Appendix

## Appendix A: Lesson Notes

- » A.1: Teacher notes

## Appendix B: Student handouts

- » B.1: Culminating Task Directions
- » B.2: Goal sheet



## Appendix A.1: Teacher notes

### Lesson 9: Culminating Task Teacher Notes

#### Cultural Appropriation

Cultural appropriation is adopting elements of a culture (often minority culture). So, for the culminating task, although students can create a narrative in any form they choose, it's important to note that cultural appropriation is not welcome.

##### *Restricted vs. Unrestricted symbols*

- » Ask students to Imagine wearing a turban if you are not a Sikh. Or imagine wearing a medal of a veteran if you were not one. How do they feel?
- » There are certain symbols that are restricted within a culture, and some which are unrestricted. For instance, a Victoria Cross (the highest award given to members of the armed forces) would be a restricted symbol. Only those who earn it, and to whom it is given to by the appropriate authority can be seen wearing one. The Canadian flag, on the other hand, is unrestricted. Anyone can be seen wearing a Canadian flag. In many Indigenous cultures, an eagle feather is a restricted symbol. Like the Victoria Cross, it is only given to individuals who have earned it. So it would be inappropriate for anyone, Indigenous or non-Indigenous to display a feather they haven't earned for an achievement. The same goes for headdresses. Headdresses have lots of eagle feathers on them, meaning the person who is wearing it has had many achievements, or has been given permission to wear one. So, it would be inappropriate for someone to wear it just because they think it looks nice. That would be cultural appropriation. Moccasins, on the other hand, don't have any sacred cultural meaning. They are instead, just beautiful examples of Indigenous craftsmanship. Anyone can wear those. How to know if a symbol is restricted or unrestricted?: Ask someone who is a part of that culture, or do your best to find the answer by researching it.
- » Ask students if there are restricted items in their own cultures.

To read more on this subject consult Chelsea Vowel's text *Indigenous Writes* (2016).

## Appendix B.1: Culminating Task Instructions

### Culminating Task

Researching Narratives of the Past and Present, and Constructing Narratives of the Future

#### Objective:

Over the course of this unit, you have learned about legislation that affected First Nations, Inuit and Métis children, the legacy of the Residential School System in Canada, impacts today and ways that everyone can help. To demonstrate your understanding of these topics as they relate to First Nations, Métis and Inuit communities you will create a multimedia narrative on one of the following topics:

- » How your story aligns with the stories of past and present peoples living in Canada.
- » One or more of the TRC Calls to Action.
- » Your commitment to reconciliation.

#### What is a multimedia narrative?

A multimedia narrative is a story that is constructed using multiple kinds of media. Thus, your narrative can incorporate a combination of any of the following modes of media: visual elements like pictures, art or comic books, audio such as voiceover, or music, audio-visual like videos and physical objects such as artifacts, newspaper clippings, etc. These forms of media can be constructed by you and/or gathered from primary or secondary sources.

An example of a multimedia narrative could be a video you created which includes a voiceover and photos. Another example of a multimedia narrative could be an interactive timeline with photos and artifacts. It is up to you!

### Directions:

#### Step 1: Choosing your topic

Choose one of the following topics:

- » 1. How your story aligns with the stories of past and present peoples living in Canada.
- » 2. One or more of the TRC Calls to Action.
- » 3. Your commitment to reconciliation.

#### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should give meaning to, show visual elements of, and further your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

#### Step 3: Construct

Create your narrative. This step will look different for everyone, depending on what multimodal components they include in their narrative. For some, this might be creating a video by editing in pictures and voice recordings, and for others it may be creating a comic book strip to present their narrative. The approach you take depends on you and how you want to create your narrative. It is very important to complete step two before moving on to this step.

#### Step 4: Present and Reflect

On the due date, you will present your narrative in whichever form is most appropriate (i.e: viewing a video, showing your finished art pieces, demonstrating your photo gallery, etc.). You will then submit a reflection about the project by answering the following question: "how did this task change the way you think?"

Note: It is important to ensure that you do not utilize stereotypical graphics or disrespectful design in your video, art piece or photo gallery. Racism must not be allowed to continue via these projects.

# The Legacy of the Residential School System in Canada

Categories	Level 1	Level 2	Level 3	Level 4
Knowledge & Understanding – Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding)				
	The student:			
Knowledge of content	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	Demonstrates thorough knowledge of content
Understanding of content	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking – The use of critical and creative thinking skills and/or processes				
Use of planning skills	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with high degree of effectiveness
Use of processing skills	uses processing skills with limited effectiveness	uses processing skills with some effectiveness	uses processing skills with considerable effectiveness	uses processing skills with high degree of effectiveness
Use of critical/creative thinking processes	uses critical/ creative thinking processes with limited effectiveness	uses critical/ creative thinking processes with some effectiveness	uses critical/ creative thinking processes with considerable effectiveness	uses critical/ creative thinking processes with a high degree of effectiveness
Communication – The conveying of meaning through various forms				
Expression and organization of ideas and information in oral, visual, and written forms	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with high degree of effectiveness
Communication for different audiences and purposes in oral, visual, and written forms	communicates for different audiences and purposes with limited effectiveness	communicates for different audiences and purposes with some effectiveness	communicates for different audiences and purposes with considerable effectiveness	communicates for different audiences and purposes with a high degree of effectiveness
Use of conventions, vocabulary, and terminology of the discipline in oral, visual, and written forms	uses conventions, vocabulary, and terminology of the discipline with limited effectiveness	uses conventions, vocabulary, and terminology of the discipline with some effectiveness	uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness	uses conventions, vocabulary, and terminology of the discipline with a high degree of effectiveness
Application – The use of knowledge and skills to make connections within and between various contexts				
Application of knowledge and skills in familiar contexts	applies knowledge and skills in familiar contexts with limited effectiveness	applies knowledge and skills in familiar contexts with some effectiveness	applies knowledge and skills in familiar contexts with considerable effectiveness	applies knowledge and skills in familiar contexts with a high degree of effectiveness
Transfer of knowledge and skills to new contexts	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections within and between various contexts	makes connections within and between various contexts with limited effectiveness	makes connections within and between various contexts with some effectiveness	makes connections within and between various contexts with considerable effectiveness	makes connections within and between various contexts with a high degree of effectiveness

Grade 6

Grade 8

Grade 10

## Culminating Task : Graphic Organizer

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Step 1: Choose your topic

Circle the topic you have chosen:

1. How your story aligns with the stories of past and present peoples living in Canada.
2. One or more of the TRC Calls to Action.
3. Your commitment to reconciliation.

### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should compliment (give meaning to, show visual elements of, further explain...) your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

But first, brainstorm what you'd like your narrative to look and sound like:

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Now, plan out your narrative with the help of this graphic organizer. You can write things down in jot note form, draw pictures, cut and paste images, etc.

Scene / sequence of narrative	Element (picture, song, dance move, story... what can you audience see or hear?)	Effect (what does the element do? How does it help tell your story?)
1 Introduction		
2		
3		
4		
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## Step 4: Reflection

Answer the following question: "How did this task change the way you think?"

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Grade 6

Grade 8

Grade 10

## Appendix B.2: Goal Sheet

Today I accomplished:

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Tomorrow I will accomplish:

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Grade 6

Grade 8

Grade 10

## LESSON 10: Culminating Task

### Learning Intentions

60 mins

#### Students will:

- » Present their narrative.
- » Reflect on their learning.

#### Success Criteria

By the end of the lessons, students can:

- » Begin and finish step 4.
- » Answer the question “how did this task change the way you think?”

### Curriculum Links

A1.2: Assess the impact that limitations with respect to legal status, rights, and privileges had on First Nations, Métis, and Inuit individuals and/or communities in Canada between 1850 and 1890.

A1.4: Analyse some of the actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1850 and 1890 to improve their lives.

A3.3: Identify some key factors that contributed to the establishment of the Residential School System.

B1.1: Analyse key similarities and differences in the experiences of various groups and communities, including First Nations, Métis, and Inuit communities, in present-day Canada and the same groups/communities in Canada between 1890 and 1914.

B1.2: Analyse some ways in which challenges affected First Nations, Métis, and Inuit individuals, families, and communities during this period, with specific reference to treaties, the Indian Act, the reserve system, and the Residential School System and how some of these challenges continue to affect Indigenous peoples today.

B1.4 Analyse actions taken by various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities, in Canada between 1890 and 1914 to improve their lives (e.g., different Indigenous, and ethnic/racial communities, religious groups, immigrants from different parts of the world, people in different regions on Canada, francophones, women, workers), and compare these actions to those taken by similar groups today.

B2.1: Formulate questions to guide investigations into perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada between 1890 and 1914.

B2.3: Assess the credibility of sources and information relevant to their investigations.

A2.2/B2.2: Gather and organize information and evidence about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period, using a variety of primary sources.

A2.5/B2.5: Interpret and analyse information and evidence relevant to their investigations, using a variety of tools.

B2.6: Evaluate evidence and draw conclusions about perspectives of different groups and communities, including First Nations, Métis, and/or Inuit communities, on some significant events, developments, and/or issues that affected Canada and/or people in Canada during this period.

# The Legacy of the Residential School System in Canada

B2.7: Communicate the results of their inquiries using appropriate vocabulary and formats appropriate for specific audiences.

B3.1: Identify factors contributing to some key issues, events, and/or developments that specifically affected First Nations, Métis, and Inuit in Canada between 1890 and 1914 and explain the historical significance of some of these issues, events, and/or developments for different individuals and/or communities.

B3.3: Identify key political and legal changes that occurred in and/or affected Canada during this period and explain the impact of some of these changes on various individuals, groups, and/or communities, including First Nations, Métis, and Inuit individuals and/or communities.

**Historical Thinking Skills:** Continuity & Change; Cause and Consequence; Historical Perspective; Historical Significance; Ethical Dilemma

## Materials

- » Student handouts (appendix B.1, B.2)
- » Teacher notes (appendix A.1)



# The Legacy of the Residential School System in Canada

50 mins

**Work period for CT**

» Students will finish step 4 of the CT by presenting their narrative.

*\*\*Note that Dr. Cindy Blackstock is looking for audiovisual submissions for the The First Peoples Child & Family Review. If students are interested, or perhaps as a class, you could share their work by making a submission to :*

<https://fncaringsociety.com/first-peoples-child-family-review>

Additionally, student work can be submitted to Project of Heart: <http://projectofheart.ca/>.

Grade 6

Grade 8

Grade 10

## Appendix A.1: Teacher notes

### Lesson 10: Culminating Task Teacher Notes

#### Cultural Appropriation

Cultural appropriation is adopting elements of a culture (often minority culture). So, for the culminating task, although students can create a narrative in any form they choose, it's important to note that cultural appropriation is not welcome.

##### *Restricted vs. Unrestricted symbols*

- » Ask students to Imagine wearing a turban if you are not a Sikh. Or imagine wearing a medal of a veteran if you were not one. How do they feel?
- » There are certain symbols that are restricted within a culture, and some which are unrestricted. For instance, a Victoria Cross (the highest award given to members of the armed forces) would be a restricted symbol. Only those who earn it, and to whom it is given to by the appropriate authority can be seen wearing one. The Canadian flag, on the other hand, is unrestricted. Anyone can be seen wearing a Canadian flag. In many Indigenous cultures, an eagle feather is a restricted symbol. Like the Victoria Cross, it is only given to individuals who have earned it. So it would be inappropriate for anyone, Indigenous or non-Indigenous to display a feather they haven't earned for an achievement. The same goes for headdresses. Headdresses have lots of eagle feathers on them, meaning the person who is wearing it has had many achievements, or has been given permission to wear one. So, it would be inappropriate for someone to wear it just because they think it looks nice. That would be cultural appropriation. Moccasins, on the other hand, don't have any sacred cultural meaning. They are instead, just beautiful examples of Indigenous craftsmanship. Anyone can wear those. How to know if a symbol is restricted or unrestricted?: Ask someone who is a part of that culture, or do your best to find the answer by researching it.
- » Ask students if there are restricted items in their own cultures.

To read more on this subject consult Chelsea Vowel's text *Indigenous Writes* (2016).

## Appendix B.1: Culminating Task Instructions

### Culminating Task

Researching Narratives of the Past and Present, and Constructing Narratives of the Future

#### Objective:

Over the course of this unit, you have learned about legislation that affected First Nations, Inuit and Métis children, the legacy of the Residential School System in Canada, impacts today and ways that everyone can help. To demonstrate your understanding of these topics as they relate to First Nations, Métis and Inuit communities you will create a multimedia narrative on one of the following topics:

- » How your story aligns with the stories of past and present peoples living in Canada.
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#### What is a multimedia narrative?

A multimedia narrative is a story that is constructed using multiple kinds of media. Thus, your narrative can incorporate a combination of any of the following modes of media: visual elements like pictures, art or comic books, audio such as voiceover, or music, audio-visual like videos and physical objects such as artifacts, newspaper clippings, etc.. These forms of media can be constructed by you and/or gathered from primary or secondary sources.

An example of a multimedia narrative could be a video you created which includes a voiceover and photos. Another example of a multimedia narrative could be an interactive timeline with photos and artifacts. It is up to you!

#### Directions:

##### Step 1: Choosing your topic

Choose one of the following topics:

- » 1. How your story aligns with the stories of past and present peoples living in Canada.
- » 2. One or more of the TRC Calls to Action.
- » 3. Your commitment to reconciliation.

##### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should give meaning to, show visual elements of, and further your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

##### Step 3: Construct

Create your narrative. This step will look different for everyone, depending on what multimodal components they include in their narrative. For some, this might be creating a video by editing in pictures and voice recordings, and for others it may be creating a comic book strip to present their narrative. The approach you take depends on you and how you want to create your narrative. It is very important to complete step two before moving on to this step.

##### Step 4: Present and Reflect

On the due date, you will present your narrative in whichever form is most appropriate (i.e: viewing a video, showing your finished art pieces, demonstrating your photo gallery, etc.). You will then submit a reflection about the project by answering the following question: "how did this task change the way you think?"

Note: It is important to ensure that you do not utilize stereotypical graphics or disrespectful design in your video, art piece or photo gallery. Racism must not be allowed to continue via these projects.

## The Legacy of the Residential School System in Canada

Categories	Level 1	Level 2	Level 3	Level 4
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## Culminating Task : Graphic Organizer

Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Step 1: Choose your topic

Circle the topic you have chosen:

1. How your story aligns with the stories of past and present peoples living in Canada.
2. One or more of the TRC Calls to Action.
3. Your commitment to reconciliation.

### Step 2: Plan & Collect

With the help of the graphic organizer plan out and collect the elements of your multimodal narrative. The elements that you select should compliment (give meaning to, show visual elements of, further explain...) your answers to the questions. This graphic organizer will help you stay organized as you determine the elements needed and the order of your narrative.

But first, brainstorm what you'd like your narrative to look and sound like:

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Now, plan out your narrative with the help of this graphic organizer. You can write things down in jot note form, draw pictures, cut and paste images, etc.

Scene / sequence of narrative	Element (picture, song, dance move, story... what can you audience see or hear?)	Effect (what does the element do? How does it help tell your story?)
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5		
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## Step 4: Reflection

Answer the following question: "How did this task change the way you think?"

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## Appendix B.2: Goal Sheet

### Lesson 10:

Today I accomplished:

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Tomorrow I will accomplish:

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# Resistance & Reconciliation: St. Anne's Residential School

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# Resistance & Reconciliation: St. Anne's Residential School

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# Resistance & Reconciliation: St. Anne's Residential School

## St. Anne's Residential School: 1902 -1976 Treaty #9 Territory. Fort Albany, ON

### Historical Overview

St. Anne's Residential School was run by French-speaking Catholic Church priests and nuns (the Catholic Orders of Oblates and the Grey Sisters of the Cross) from 1902 until 1976 (Barrera, March 29, 2018). The federal government began funding the school in 1906, as per Treaty #9 which covers this area. Developed and signed in 1905, Treaty #9 designated that "His Majesty agrees to pay such salaries of teachers to instruct the children of said Indians, and also to provide such school buildings and educational equipment" (The Shingwauk Project, 2009, p. 6).

The school was located in Fort Albany (now the Fort Albany First Nation), on the west side of James Bay in northeastern Ontario. It served the communities of Fort Albany, Winisk, Openagow, Attawapiskat, and Fort Hope. The Indigenous populations in these areas are primarily Mushkegowuk (Swampy Cree), with smaller populations of Ojibwe, who speak Swampy Cree and Ojibwe dialects, respectively.

St. Anne's Residential School was isolated, as Fort Albany is on the northern mouth of the Albany River. "The post at Fort Albany had no phone and few outsiders ever visited the school. The roads in Ontario ended at the town of Cochrane. From there it was a 150-mile train ride to the port of Moosonee. From Moosonee the only way north was by barge in summer along James Bay or by dog team in winter" (Angus, 2015). Today, the community is still a fly-in community in the summer, but can be accessed by an ice road in the winter.

The mistreatment of students at St. Anne's was some of the worst in Canada's residential school history, and it is also some of the most well-documented (Metatawabin & Shimo, 2014). The documentation of abuses began when letters and complaints were sent to Jean Chrétien at the Department of Indian Affairs starting in 1968. The first letter came from a teacher upon resigning, outlining the mistreatment of students and staff by the Catholic administration. Later reports to the ministry in the early 1970s revealed that students were being kicked and beaten (Barrera, 2016).

Further documentation of abuses came when the community of Fort Albany held a healing conference in 1992, in order to discuss the abuses suffered in the school, and to address the intergenerational trauma that came as a result of these abuses (Platiel, August 19, 1992). This gathering, with over 300 people in attendance, heard testimonies of over 30 former students and prompted an investigation by the Ontario Provincial Police (OPP) into past wrongdoings. The investigation by the OPP lasted over five years, interviewed more than 900 people from across Canada, and documented the range of abuses suffered by children at the school. In 1997, seven sexual assault and assault charges were laid against former St. Anne's employees (Appleby, 1997). When the Truth and Reconciliation Commission (TRC) was launched in 2008, access to the OPP investigation documents was originally denied by the federal government. However, many survivors from the community launched court cases requesting the documents be included in the TRC hearings. Led by survivor Edwin Metatawabin, this process lasted years and was fraught with continued colonial attitudes in court (Scholey, 2018), but eventually some of the documents were released (Galloway, December 14, 2017). Despite the final recommendations of the TRC having been released, the Catholic Church has still refused to apologize for its role in the abuse of the students at St. Anne's (Galloway, March 29, 2018).

### Day-to-Day Experiences of Students

Students at St. Anne's Residential School were on a half-day system, similar to other residential schools - attendance was mandatory. In the mornings, children attended classes, and in the afternoons, they were divided by gender to carry out manual labour at the schools. The boys often did chores relating to the livestock and the farm, and the girls would do domestic chores, such as washing and cleaning (The Shingwauk Project, 2009, p. 113). One survivor recalls that they were forced to do housework all day long (Korkmaz, 2018).

# Resistance & Reconciliation: St. Anne's Residential School

Despite the schools' students being fluent in Swampy Cree, the children were not allowed to speak their language, in classes or to one another. "They told me not to speak my language ... so I always pretended to be asleep at my desk so they wouldn't ask me anything" (TRC, 2015, p. 85). In addition, students were often punished for trying to retain their language. "Peter Nakogee recalled being punished for writing in his notebook in Cree syllabics at the Fort Albany, Ontario, school" (TRC, 2015, p. 85).

The food at St. Anne's was also inadequate. "Ellen Okimaw, who attended the Fort Albany, Ontario, school, had vivid memories of poorly cooked fish served at the schools. The school cook had simply 'dumped the whole thing, and boiled them like that, just like that without cleaning them'" (TRC, 2015, p. 91). Students who rejected the food or got sick from eating it were also punished. "Bernard Sutherland recalled students at the Fort Albany school being forced to eat food that they had vomited. 'I saw in person how the children [ate] their vomit. When they happened to be sick. And they threw up while eating'" (TRC, 2015, p. 91).

Due to the overcrowding of the dormitories, children would often get sick, especially with lice and tuberculosis (Korkmaz, 2018). The poor living conditions and abuse at the school also prompted children to try to run away or escape back to their home communities. During one such attempt, three boys went missing from the school, whose bodies were never found, and deaths were never investigated (Angus, 2015). In addition, between the years of 1932-1945, 19 children died of unknown causes or illness (The Shingwauk Project, 2009, pp. 117-118). One student recalls two students who likely tried to run away freezing to death during their attempt, and being brought back to the school on toboggans (Barrera, September 23, 2018)

## Punishment and Abuse

St. Anne's Residential School is notorious for the the depth and severity of abuses suffered by the students (Metatawabin & Shimo, 2014). "Nuns, priests and lay brothers would hit students with large straps, small whips, beaver snare wire, boards, books, rulers, yardsticks, fists and open hands, survivors told investigators. Sometimes students were locked away in the dark basement for hours at a time. They also told investigators about being force-fed porridge, spoiled fish, cod liver oil and rancid horse meat that made students sick to the point of vomiting on their plates. They said they were often forced to then eat their vomit. There were numerous allegations of sexual abuse involving nuns, priests, lay brothers and other staff, ranging from fondling and forced kissing to violent attacks and nighttime molestation" (Barrera, March 29, 2018).

Some of the worst forms of abuse also included an electric chair in the school's basement. "The electric chair ... [was] used between the mid-to-late-1950s and the mid-1960s, according to OPP transcripts and reports. Some said it was metal while others said it was made of dark green wood, like a wheelchair without wheels. They all said it had straps on the armrests and wires attached to a battery" (Barrera, March 29, 2018).

Due to the abuses suffered at the hands of the school's priests, nuns, and employees, students also began to act abusively towards one another. As Edmund Metatawabin recalls, "In the residential schools, the secrecy began at dawn: we were beaten from the time we first awoke. Speaking out against the injustice in letters home was also cause for punishment. We coped in whatever way we could, often by imitating our oppressors. At St. Anne's, the stronger boys beat the weaker boys either with their fists or tamarack branches. Sexual abuse was rampant too, with the staff forcing themselves on the girls and boys, and the students forcing themselves on each other" (Angus, 2015).

## Legacy

The legacy of St. Anne's is one of notorious abuse, but also one of community resistance. The impacts of the abuse perpetrated against the students has had long-term effects. "The legacy of St. Anne's is still felt from Moosonee to Fort Albany First Nation to Attawapiskat and to Peawanuck ... surrounded by deaths and disappearances, constant fear and violence, the survivors interviewed by the OPP spoke about attempted suicides, struggles with addictions and broken lives" (Barrera, March 29, 2018). The report of the 1992 healing conference held in the community stated that "the effects of the abuse caused them to lose their spirit; they were unable to love ... their marriages broke down, they physically abused their own children, they had low self-esteem, they hated themselves, they thought they were dirty, they sought refuge in alcohol or drugs, they attempted suicide while some of their former classmates committed suicide" (Platiel, September 8, 1992).

# Resistance & Reconciliation: St. Anne's Residential School

In spite of all the abuse suffered, the community is also committed to healing and dealing with the effects of intergenerational trauma. The healing conference was the first step in a generations-long healing process. This process has enabled community members and former students to talk publicly about their abuse, leading to convictions of former staff of St. Anne's. Edmund Metatawabin, former chief and president of Peetabek Keway Keywaywin (St. Anne's Residential School Survivors Association), said the charges give recognition to the complaints of former students. "We're finally getting some acknowledgment for those things we brought to the surface" (Moon, 1997).

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# Resistance & Reconciliation: St. Anne's Residential School

## Resistance & Reconciliation: St. Anne's Residential School

In this unit looking at the Residential School System and St. Anne's Residential School, students refine their critical and historical thinking skills. Lesson one engages students in a station-based learning strategy that seeks to deepen their understanding of each historical thinking skill, including examinations of evidence, historical significance, historical perspectives, cause and consequence, continuity and change, and the ethical dimension. As the unit progresses, students then practice these ways of thinking and analyzing. In lesson two of the unit, students engage with various government legislation and policies in order to cultivate a robust understanding of the historical significance of residential schools. In lesson four, they then create a detailed timeline of the causes and consequences of the Truth and Reconciliation Commission (TRC), examining how issues such as the Royal Commission on Aboriginal Peoples, missing and murdered Indigenous women and girls, and children in care all affect – and are affected by – the TRC. Finally, this unit engages heavily with historical perspectives and the ethical dimension, as students are guided to grapple with their own role in reconciliation efforts across the country.

### Overall Expectations *(Grade 10 starting on page 103)*

#### A: Historical Inquiry & Skill Development

- » A1. Historical Inquiry: use the historical inquiry process and the concepts of historical thinking when investigating aspects of Canadian history since 1914.

#### B: Canada, 1914-1929

- » B2. Communities, Conflict, and Cooperation: analyse some key interactions within and between different communities in Canada, including First Nations, Métis, and Inuit communities, and between Canada and the international community, from 1914 to 1929, and how these interactions affected Canadian society and politics.

#### C: Canada, 1929-1945

- » C1. Social, Economic, and Political Context: describe some key social, economic, and political events, trends, and developments between 1929 and 1945, and assess their impact on different groups and communities in Canada, including First Nations Métis, and Inuit communities.

#### D: Canada, 1945-1982

- » D3. Identity, Citizenship, and Heritage: analyse how significant events, individuals, and groups, including Indigenous peoples, Québécois, and immigrants, contributed to the development of identities, citizenship, and heritage in Canada between 1945 and 1982.

#### E: Canada, 1982 to the Present

- » E1. Social, Economic, and Political Context: describe some key social, economic, and political events, trends, and developments in Canada from 1982 to the present, and assess their significance for different groups and communities in Canada, including First Nations, Métis, and Inuit communities.
- » E3. Identity, Citizenship, and Heritage: analyse how various significant individuals, groups, organizations, and events, both national and international, have contributed to the development of identities, citizenship, and heritage in Canada from 1982 to the present.

### Specific Expectations *(Grade 10 starting on page 103)*

#### Historical Thinking Skills: Historical Significance; Cause and Consequence; Ethical Dimension

- » B2.5 Describe how the Residential School System and other government policies and legislation, as well as the attitudes that underpinned them, affected First Nations, Métis, and Inuit individuals and communities during this period (e.g., with reference to mandatory attendance at Residential Schools; provincial day schools, training schools; amendments to the Indian Act to prohibit First Nations from hiring legal counsel to pursue land claims; limitations on voting rights; the pass system; racist attitudes underlying government policies), and explain some of their long-term consequences.

# Resistance & Reconciliation: St. Anne's Residential School

## Cause and Consequence: Historical Perspective; Continuity and Change

- » C1.4 Describe the main causes of some key political developments and/or government policies that affected Indigenous peoples in Canada during this period (e.g., amendments to the Indian Act; the continuing operation of Residential Schools; the Dominion Franchise Act, 1934; the Ewing Commission, 1934–36; provincial Sexual Sterilization Acts; the creation of the Newfoundland Rangers; the Métis Population Betterment Act, 1938; the beginning of the federal government's use of "Eskimo" identification tags), and assess their impact on First Nations, Métis, and Inuit communities.

## Historical Significance: Cause and Consequence; Ethical Dimension; Historical Perspectives

- » D3.3 Analyse key causes of some significant events, developments, and/or issues that affected First Nations, Métis, and Inuit communities in Canada during this period (e.g., the forced relocation of a number of First Nations, Métis, and Inuit communities; the continuing operation of Residential Schools; the formation of the National Indian Brotherhood/Assembly of First Nations; the Berger Commission; the Calder case; the recognition in the constitution of existing Aboriginal and treaty rights; the James Bay Project and the resulting protests; the efforts of Mary Two-Axe Early and others to secure equality for First Nations women; the creation of the Inuit Circumpolar Council; the inquest into the death of Chanie ("Charlie") Wenjack), and assess the impact of these events, developments, and/or issues on identities, citizenship, and/or heritage in Canada.

## Historical Significance: Cause and Consequence; Continuity and Change

- » E1.4 Describe some key political developments and/or government policies that have affected Indigenous peoples in Canada since 1982 (e.g. the creation of Nunavut; Bill C-31 amending the Indian Act; the Royal Commission on Aboriginal Peoples; the Truth and Reconciliation Commission's Calls to Action; the 2016 Canadian Human Rights Tribunal decision regarding inequalities in funding for child welfare for First Nations children; the National Inquiry into Missing and Murdered Indigenous Women and Girls; the United Nations Declaration on the Rights of Indigenous People), and assess their significance for First Nations, Métis, and Inuit individuals and communities.

## Historical Significance: Cause and Consequence; Ethical Dimension

- » E3.3 Assess the significance of public acknowledgements and/or commemoration in Canada of past human tragedies and human rights violations, both domestic and international (e.g., the Holocaust; the Holodomor; the Armenian, Rwandan, and Srebrenican genocides; the Chinese head tax; the Komagata Maru incident; Ukrainian and Japanese-Canadian internment; residential schools; the arrest of Viola Desmond; the demolition of Africville; forced relocation of Inuit families; suicide rates among Indigenous youth).

## Essential Question:

**What could reconciliation for residential schools look like? How do Indigenous visions for reconciliation differ from those of the Canadian Government? How does the past live on in the present for Indigenous and non-Indigenous people, and what does this call for in terms of action around truth and reconciliation?**

- » A history course at the senior level engages students in inquiry-based discovery around historical issues, and provides opportunities for students to draw their own conclusions about these issues, and engage in meaningful reconciliation. Learning about residential schools is imperative for all people residing in Canada. Since the release of the Truth and Reconciliation Commission's Calls to Action, learning about specific historical accounts should also be coupled with efforts by non-Indigenous people to amplify the voices of Indigenous peoples who are calling for reconciliatory actions in different areas, and to engage in actions together that promote Indigenous-led reconciliation.

# Resistance & Reconciliation: St. Anne's Residential School

Link to Achievement Chart and Unit Understanding Goals:	Knowledge and Understanding	<ul style="list-style-type: none"> <li>» Students demonstrate knowledge of the context and effects of the St. Anne's Residential School, can describe how the Residential School System and other government policies and legislation, as well as the attitudes that underpinned them, affected First Nations, Métis, and Inuit individuals and communities, and understand the significance of public acknowledgements in Canada of past human rights violations, including how students are implicated in the truth and reconciliation process.</li> <li>» Students demonstrate understanding of the current context of Residential School survivors' continued fight for justice.</li> </ul>
	Thinking	<ul style="list-style-type: none"> <li>» Students use the historical inquiry process and the concepts of historical thinking when investigating aspects of Canadian history since 1914, including assessing the significance of key social, economic, and political events, trends for different groups and communities in Canada, including First Nations, Métis, and Inuit communities.</li> </ul>
	Communication	<ul style="list-style-type: none"> <li>» Students develop the ability to critically communicate information relating to the Residential School System and St. Anne's Residential School through a variety of mediums.</li> <li>» Students develop the ability to communicate the ethical implications that Residential Schools have on present-day lack of equity for Indigenous children.</li> </ul>
	Application	<ul style="list-style-type: none"> <li>» Students can apply their knowledge of St. Anne's Residential School and other government policies and legislation, as well as the attitudes that underpinned them, to ongoing social, economic, and political trends in Canada, including truth and reconciliation efforts that make concrete differences in Indigenous peoples' lives.</li> </ul>

## Culminating Task:

This assignment will ask you to design a "heritage minute" about a specific residential school, keeping in mind the historical thinking concepts and their critiques (For example, Historical Significance: is there an issue or person that should be profiled but never has been?; Evidence: has new evidence arisen that changes the way the schools or their survivors' histories are viewed?; Historical Perspectives: have perspectives on a particular school been historically excluded? Ethical Dimension: how has the dominant narrative of a particular school informed certain groups of people or policies differently?).

## Evaluation Tool for Culminating Task

Rubric (in lesson appendices)

## Materials Needed:

- » Projector, screen, computer, internet connection
- » Access to a computer lab or digital devices with video editing software (Quicktime, iMovie, etc.)
- » Students' smartphones OR video cameras with uploading cables
- » Large green sheet and other video props (as needed)
- » Sticky notes, cue cards, flip chart paper, markers, chalk, tape, open wall access

## Materials Provided (in lesson appendices):

- » Station folder materials
- » Graphic organizers
- » Articles for all lessons
- » Storyboard
- » Heritage Minute Rubric



# Resistance & Reconciliation: St. Anne's Residential School

## Unit Overview

**APROX. 14 x 75 MINUTE CLASSES**

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
1. Residential Schools in Canada	[A1] [B2.5]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about how the Residential School System (RSS) and other government policies and legislation, as well as the attitudes that underpinned them, affected First Nations, Métis, and Inuit individuals and communities.</li> <li>» learn about the long-term consequences of the RSS and government policies for First Nations, Métis, and Inuit individuals and communities.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» describe the development of the Residential School System and the educational experiences of First Nations, Métis, and Inuit children.</li> <li>» describe intergenerational trauma, colonial attitudes, and cultural genocide.</li> <li>» understand how the Royal Commission on Aboriginal Peoples and other government legislation affected Indigenous and non-Indigenous peoples.</li> </ul>	<ul style="list-style-type: none"> <li>» KWLS charting</li> <li>» Stations: Six stations on Residential Schools, each based on a historical thinking skill.</li> </ul>	<ul style="list-style-type: none"> <li>» KWLS charts</li> <li>» Station activity sheets</li> </ul>

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# Resistance & Reconciliation: St. Anne's Residential School

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
2. Canadian Government Legislation & Policies	[A1] [C1.4]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about key political developments and/or government policies that affected Indigenous peoples in Canada.</li> <li>» learn about their impact on First Nations, Métis, and Inuit communities.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» describe how key political developments and/or government policies that affected Indigenous peoples in Canada during this period.</li> <li>» assess what these policies revealed about government attitudes and beliefs about First Nations, Métis, and Inuit.</li> </ul>	<ul style="list-style-type: none"> <li>» Group graphic organizer activity</li> <li>» Exit cards adding to the previous KWLS charts</li> </ul>	<ul style="list-style-type: none"> <li>» Graphic organizers</li> <li>» Exit cards</li> </ul>
3. Resistance at St. Anne's	[A1] [D3.3]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about the continuing operation of Residential Schools during this period and assess the impact these schools had on First Nations, Métis, and Inuit communities and identities in Canada.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» analyse key causes and impacts of the continuing operation of Residential Schools.</li> <li>» describe different perspectives of survivors of the St. Anne's Residential School.</li> </ul>	<ul style="list-style-type: none"> <li>» Jigsaw: Media analysis activity with news articles containing first-hand accounts</li> <li>» Poster creation and gallery walk</li> </ul>	<ul style="list-style-type: none"> <li>» Group posters</li> <li>» Exit cards</li> </ul>
3.1. Survivor Visit	[A1 ] [B2.5] [C1.4] [D3.3] [E1.4 ] [E3.3]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about the continuing operation of Residential Schools during this period and assess the impact these schools had on First Nations, Métis, and Inuit communities and identities in Canada.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» analyse key causes and impacts of the continuing operation of Residential Schools.</li> <li>» understand different perspectives of survivors of the St. Anne's Residential School.</li> </ul>	<ul style="list-style-type: none"> <li>» Guest speaker</li> </ul>	

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# Resistance & Reconciliation: St. Anne's Residential School

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
4. The Truth & Reconciliation Commission	[A1] [E1.4]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about government policies that have affected Indigenous peoples in Canada since 1982.</li> <li>» learn about the significance of these policies for First Nations, Métis, and Inuit individuals and communities.</li> <li>» learn about how unresolved issues arising from past systemic oppression and historical policies (including Residential Schools, the 60s scoop, child welfare, and education funding) continue to affect First Nations, Métis, and Inuit individuals and communities.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» describe how key political developments and government policies that have affected First Nations, Metis, and Inuit in Canada since 1982 continue to reflect colonial attitudes and perspectives.</li> <li>» understand and assess the success of the Truth and Reconciliation Commission compared to the Royal Commission on Aboriginal Peoples.</li> <li>» describe how unresolved issues arising from past systemic oppression and historical policies (including Residential Schools, the 60s scoop, child welfare, and education funding) continue to affect First Nations, Métis, and Inuit individuals and communities.</li> </ul>	<ul style="list-style-type: none"> <li>» Individual research on Oka, RCAP, TRC, MMIWG, and First Nations Child Welfare Services</li> <li>» Class 'Cause &amp; Consequence' timeline creation</li> <li>» Talking circle</li> </ul>	<ul style="list-style-type: none"> <li>» Research guides (to hand in)</li> <li>» Talking circle</li> </ul>
5. What Does Reconciliation Look Like?	[A1] [E3.3]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about public acknowledgements and/or commemoration in Canada of past human and treaty rights violations.</li> <li>» learn about reconciliatory activities that are government-led and Indigenous-led, and what the differences between these may be.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» assess the significance of apologies for past human rights abuses.</li> <li>» understand and describe the social, economic, and/or political factors that contributed to Stephen Harper's statement of apology to former students of Indian Residential Schools in 2008.</li> <li>» assess how this apology compares to other international truth and reconciliation processes, and why this apology may not be seen by some as valid.</li> </ul>	<p>Discussion</p> <ul style="list-style-type: none"> <li>» Document and article vocabulary definition research</li> <li>» Article excerpt précis creation</li> <li>» Group research on reconciliation activities</li> </ul>	<ul style="list-style-type: none"> <li>» Writing definitions on board</li> <li>» Question sheets</li> <li>» Top three reconciliation activities</li> </ul>

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# Resistance & Reconciliation: St. Anne's Residential School

	Specific Expectations	Learning Intention	Success Criteria	Instructional / Learning Strategies	Assessment Tool & Purpose
6. Reconciliation in Action	[A1,] [B2.5] [D3.3] [E1.4]	<p>Today I will:</p> <ul style="list-style-type: none"> <li>» learn about how I can contribute to reconciliatory activities.</li> <li>» learn about how to create videos as acts of reconciliation and to spread awareness about residential schools and the process of reconciliation.</li> </ul>	<p>I can:</p> <ul style="list-style-type: none"> <li>» represent what systemic oppression looked like at my chosen Residential School, and how this oppression was resisted.</li> <li>» represent and amplify Indigenous accounts of reconciliation through a video.</li> </ul>	<ul style="list-style-type: none"> <li>» Video critique</li> <li>» Storyboarding</li> <li>» Script and video creation</li> </ul>	<ul style="list-style-type: none"> <li>» Storyboard (to hand in)</li> <li>» Heritage Minute Rubric</li> </ul>

Grade 6

Grade 8

Grade 10

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## Appendix List

- » Lesson 1: Station folder materials
- » Lesson 2: The Canadian Government Legislation & Policies graphic organizer
- » Lesson 3: n/a
- » Lesson 4: Research questions guide
- » Lesson 5: Official Apology, article excerpt and question sheet
- » Lesson 6: Storyboard handout, reconciliation video ru LESSON 1: Residential Schools in Canada

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## Lesson 1: Residential Schools in Canada

### Learning Intentions

2 X 75 minutes

#### Students will:

- » Learn about how the Residential School System (RSS) and other government policies and legislation, as well as the attitudes that underpinned them, affected First Nations, Métis, and Inuit individuals and communities.
- » Learn about the long-term consequences of the RSS and government policies for First Nations, Métis, and Inuit individuals and communities.

#### Success Criteria

At the end of the lesson, students can:

- » Describe the development of the Residential School System and the educational experiences of First Nations, Métis, and Inuit children.
- » Describe intergenerational trauma, colonial attitudes, and cultural genocide.
- » Understand how the Royal Commission on Aboriginal Peoples and other government legislation affected Indigenous and non-Indigenous peoples.

### Curriculum Links

- » B2.5 Describe how the Residential School System and other government policies and legislation, as well as the attitudes that underpinned them, affected First Nations, Métis, and Inuit individuals and communities during this period (e.g., with reference to mandatory attendance at Residential Schools; provincial day schools, training schools; amendments to the Indian Act to prohibit First Nations from hiring legal counsel to pursue land claims; limitations on voting rights; the pass system; racist attitudes underlying government policies), and explain some of their long-term consequences.

**Historical Thinking Skills:** Historical Significance, Evidence, Cause & Consequence, Continuity & Change, Ethical Dimension, Historical Perspectives

### Materials

- » KWLS Flip Charts, sticky notes, writing utensils

Stations will need the following resources:

- » **Station 1:** Historical Significance - One laptop per student (3 or 4 total), Historica Canada timeline sheets (in appendices), station instructions (in appendices).
- » **Station 2:** Evidence - Station instructions and photographs (both in appendices).
- » **Station 3:** Cause & Consequence - Station instruction, cards (both in appendices), piece of posterboard.
- » **Station 4:** Continuity & Change - Station instruction and articles (both in appendices).
- » **Station 5:** Ethical Dimension - Station instructions and article (both in appendices).
- » **Station 6:** Historical Perspectives - Station instructions and articles (both in appendices), flipchart paper, markers.

## Introduction / Hook

20 minutes

### KWL Charting

- » Post four pieces of flip chart paper around the room on the wall, labelled with "Know", "Want to Know", "Learned", and "Still Want to Know" - ideally in places where they can be left up for the whole unit.
- » Distribute 3-5 sticky notes to each student and have them write down what they "Know" about the statement "Residential Schools in Canada" (can be posted or written on the board) - one fact or idea per note (it is okay if they can't fill them all out).
- » Once students have completed their sticky notes, prompt everyone to sit in a circle. Go around the circle and, using sharing circle guidelines (see the Guide Overview for a more detailed description of sharing circles and helpful resources such as <https://firstnationspedagogy.ca/circletalks.html>), have students read out and explain what they already know about Residential Schools. After everyone has shared, thank the students for their knowledge, and affirm that the learning that will take place in this unit will be done as a class.
- » Have students post their sticky notes under the "Know" heading on the wall. If possible, have them arrange the stickies in categories if two or more are alike.
- » Next, distribute another 3-5 sticky notes to each student and have them write down what they "Want to Know" - one idea per sticky note. Repeat the same process, having students group the stickies by similar "Want to Know" topics, and once done, read aloud what the class is curious to learn.
- » Note that many of the topics they are curious about will likely be covered in the upcoming unit, and that the "Learned" and "Still Want to Know" sections will be populated as the unit progresses.
- » Next, distribute another 3-5 sticky notes to each student and have them write down what they "Want to Know" - one idea per sticky note. Repeat the same process, having students group the stickies by similar "Want to Know" topics, and once done, read aloud what the class is curious to learn.
- » Note that many of the topics they are curious about will likely be covered in the upcoming unit, and that the "Learned" and "Still Want to Know" sections will be populated as the unit progresses.

## Lesson Activities

110 minutes

### Historical Thinking Stations:

- » Arrange classroom into six tables (or desk groupings) that can seat three to five people, and place a historical thinking station at each grouping (six total).
  - » In groups of three to five, students will be given 20 minutes to complete each station activity (see appendices for station materials), and 5-10 minutes to transition from station to station (depending on class size).
- \*ELL and identified students may need more time than 20 minutes to read the articles and complete the activity.
- » Each station has instructions about how to complete the activity, including prompting students to, as a group, compile what they have learned and post it on the wall under the "Learned" heading.
  - » The first class, students should be able to complete approximately two stations. At the end of the first class, prompt students to complete the station they are on, as next class they will be doing another four stations.
  - » End the first class with another sharing circle, asking students to respond to the prompt, "What struck you the most about these stations?"
  - » At the beginning of the second class, review with students the "Want to Know" portion of the wall, and have students pick up where they left off in the station rotation.

## Reflect & Connect

20 minutes

*Sticky note take-aways (20 minutes)*

At the end of the second class, provide students each 2-3 sticky notes (or small cue cards and tape) to complete an answer to the following questions:

- » What struck you the most about these stations?
- » What do you still have questions about?

In their stations groups, invite students to post their answers under the “Learned” and “Still Want to Know” headings on display in the classroom, explaining their answers to the class as they go. Again, group any sticky notes that are similar in content.

After all the groups have presented, thank the students for their engagement in the stations, and take note of the “Still Want to Know” categories, as some of this material will likely be covered in subsequent lessons.

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## Appendices

### Appendix A: Station Materials

- » A.1. Historical Significance: Assessing timelines
- » A.2. Evidence: Contextualizing primary sources
- » A.3. Cause & Consequence: Understanding intergenerational trauma
- » A.4. Continuity & Change: Understanding the Royal Commission on Aboriginal Peoples
- » A.5. Ethical Dimension: Dissecting colonial attitudes
- » A.6. Historical Perspectives: Defining cultural genocide



## Appendix A.1. Historical Significance: Assessing timelines

### Activity instructions: Assessing timelines

1. In your group, review:
  - » The Historica Canada Residential Schools Timeline (paper copy); and
  - » The Canadian Encyclopedia Indigenous Peoples Timeline (online): <https://www.thecanadianencyclopedia.ca/en/timeline/first-nations>.
2. Together, discuss the answers to the following questions, and write down your group's answers:
  - » What do you notice that is the same about these timelines?
  - » What is different? What might explain these differences?
  - » If the creators of these timelines looked at the same facts, will they tell the same stories? Why or why not?
  - » When the Residential Schools were in operation, did any Canadians or Canadian organizations speak out against the Residential Schools?
  - » After the last Residential School closed, why do you think it took so long for this part of our history to come to light in the Canadian public?
  - » What can you conclude from this comparison about the nature of historical significance? Can historical significance change over time? Who decides if something is historically significant?
  - » What other questions could be posed about these timelines? At the beginning of the second class, review with students the 1. Historical Significance.

## Appendix A.2. Historical Canada Residential Schools Timeline

## TIMELINE

1831

The Mohawk Institute becomes Canada's first residential school in Brantford, Ontario. At first, the school only admits boys. In 1834, girls are admitted.

1800

1844

The Bagot Commission proposes that separating Indigenous children from their parents is the best way to achieve assimilation. It also recommends that the Mohawk Institute be considered a model for other industrial schools.

▲ Mohawk Institute, Brantford, Ontario, c. 1888 (courtesy of Library and Archives Canada/PA-051882)

1857

The *Gradual Civilization Act* requires male "Indians" and Métis over the age of 21 to read, write and speak either English or French, and to choose a government-approved surname. The Act awards 50 acres of land to any "sufficiently advanced" Indigenous male, and in return removes any tribal affiliation or treaty rights.

1867

## CONFEDERATION OF CANADA

Under the *Constitution Act (British North America Act)*, "Indians" and land reserved for "Indians" are made a federal responsibility, as is education.

▲ "The Fathers of Confederation" by Rex Woods. The original painting by Robert Harris was installed in the Parliament Buildings in 1883 and was destroyed during the 1916 fire. This image is a reproduction by Woods, commissioned to mark Canada's centennial (courtesy of Library and Archives Canada, Acc. No. 1967-49-71).

1883

Sir John A. Macdonald authorizes the creation of residential schools in the West based on the recommendations of the 1879 *Davies Report*.

◀ Canada's first prime minister, Sir John A. Macdonald (courtesy of Library and Archives Canada/W.L.J. Moore/C-026395)

1884

Amendments to the *Indian Act* of 1876 provide for the creation of Indian residential schools, funded and operated by the Government of Canada and Roman Catholic, Anglican, Methodist, Presbyterian and United churches. The Canadian government also bans traditional Indigenous ceremonies.

1896

45 residential schools are in operation across Canada. Each school is provided with an allowance per student, which leads to overcrowding and an increase in diseases within the institutions.

Students at Alert Bay Mission School, British Columbia, c. 1885 (courtesy of Library and Archives Canada/George M. Dawson/PA-031934)

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## TIMELINE (CONTINUED)

1907

After visiting 35 residential schools, Dr. P.H. Bryce, chief medical officer for Canada's Department of the Interior and Indian Affairs (1904–1921), reveals that Indigenous children are dying at alarming rates. Bryce suggests the mortality rate could be as high as 42%.

1900



◀ Dr. P.H. Bryce, c. 1920 (courtesy Library and Archives Canada/Topley Studio/PA-042966).

▼ Dr. P.H. Bryce's 1922 report on the conditions in residential schools (courtesy Library and Archives Canada/James Hope and Sons Ltd).



1920

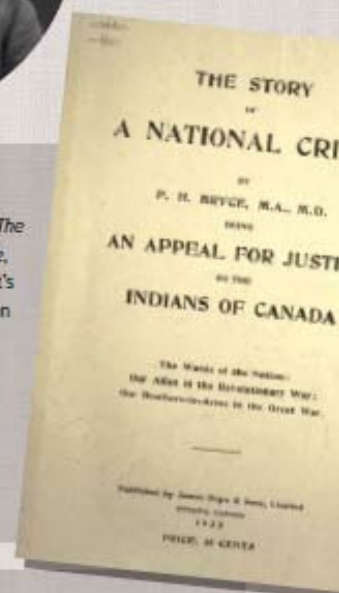
Deputy Superintendent General of Indian Affairs, Duncan Campbell Scott, makes attendance at residential school mandatory for every 'Indian' child between 7 and 16 years of age.

◀ Duncan Campbell Scott, c. 1915 (courtesy Library and Archives Canada/Dupras & Coles/VC-002887).

Boys planting in the fields outside the school, Portage la Prairie Indian Residential School, Manitoba, c. 1930 (courtesy of the United Church of Canada Archives / #93.049/1752).

1922

Dr. P.H. Bryce publishes *The Story of a National Crime*, exposing the government's suppression of information on the health of Indigenous peoples. Bryce argues that Scott neglects Indigenous health needs, and notes a "criminal disregard for the treaty pledges."



1930s

Indian residential school system has a network of 80 to 90 schools with an enrolment of over 17,000.



Boys watching television at Portage la Prairie Indian Residential School, c. 1960 (courtesy of the United Church of Canada Archives / #86.758/153).



1955

The federal government expands the system of residential schools and hostels to the Inuit in the far north.

Personal family photo of Charlie "Charlie" Wenjack (courtesy Pearl Achmagweskut).

NOVEMBER 17, 1966

Coroner's jury delivers its verdict for the inquest into the death of Charlie "Charlie" Wenjack (see page 9). Among the recommendations is that "[a] study be made of the present Indian education and philosophy. Is it right?"



1960-1980 THE SIXTIES SCOOP

As residential schools close, thousands of Indigenous children are taken from their families by provincial and federal social workers and placed in foster or adoption homes. Often these homes are non-Indigenous. Some children are even placed outside of Canada.



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1969

The agreement between the churches and the Canadian government comes to an end, with the Department of Indian Affairs assuming responsibility for the remaining schools. The transfer of a few schools to local bands begins.

1979

12 residential schools are still operating in Canada, with 1,200 children attending. The Department of Indian Affairs evaluates the schools and creates a series of initiatives. Among them is a plan to make the school administration more culturally aware of the needs of Indigenous students.

1900

1991

Prime Minister Brian Mulroney initiates the Royal Commission on Aboriginal Peoples, with seven commissioners. The report is completed in 1996.

1991

Grand Chief of the Assembly of Manitoba Chiefs, Phil Fontaine, speaks of the abuse he suffered at residential school.

1996

The Final Report of the Royal Commission on Aboriginal Peoples recommends a public inquiry into the effects residential schools have had on subsequent generations. The 4,000-page document makes 440 recommendations calling for changes in the relationship between Indigenous peoples, non-Indigenous peoples, and governments in Canada.

2000

1996

The last federally-run facility, Gordon Residential School, closes in Punichy, Saskatchewan.

JUNE 1, 2008

The Canadian government authorizes the Truth and Reconciliation Commission of Canada (TRC) to document the truth and inform all Canadians about what happened in residential schools.

JUNE 11, 2008

Prime Minister Stephen Harper issues a statement of apology on behalf of the Government of Canada to former students of Indian residential schools.

2007-2012

The Indian Residential Schools Settlement Agreement provides compensation to Survivors of residential schools. All Survivors receive the Common Experience payment, based on the number of years they attended residential school. Claims of sexual and physical abuse are assessed on a case-by-case basis.

Assembly of First Nations Chief Phil Fontaine (right) watches as Prime Minister Stephen Harper officially apologizes for more than a century of abuse and cultural loss involving Indian residential schools at a ceremony in the House of Commons on Parliament Hill in Ottawa, June 11, 2008 (courtesy of The Canadian Press/ Tom Hanson).

2015

The TRC issues its final report, *Honoring the Truth, Reconciling for the Future*, documenting the tragic experiences of approximately 150,000 residential school students. The report also includes 94 Calls to Action.



Gordon Indian Residential School, Punichy, Saskatchewan, c. 1930 (Anglican Church of Canada Archives / PPS-103-07-151)



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## Appendix A.3. Evidence: Contextualizing primary sources

In your group, look at the photograph provided.

What is your interpretation? Discuss and write down your group's first impressions of the photo.



Read the description below and answer the following two questions.

La Tuque Indian Residential School is about 170 km north of Trois Rivières in Québec, in the town of La Tuque, which has a population of about 12,000 people. The school was run by the Anglican Church until 1969, and then by the federal government, with many of the Anglican teachers remaining. Students who attended the Residential School were predominantly Cree from small surrounding villages. Since many of them spoke their Indigenous language (and possibly English), they would have been forced to learn French while attending La Tuque.

Between 1883 and 1996, many Indian Residential Schools like La Tuque operated in Canada, receiving funding from the federal government, but being run by various churches. Many schools were underfunded, food lacked nutrients and was sometimes in short supply. Clothing was inadequate in winter. Many of the teachers were untrained. Indigenous languages were forbidden, cultural practices were discouraged, and the Euro-Canadian culture was praised as superior. Some students may have graduated with useful skills; however, most had negative memories, and many suffered physical, sexual, and mental abuse.

- » What context is provided by this brief history?
- » How does this additional context confirm, extend, or challenge your earlier interpretation of the photograph?

Now, read a second excerpt, a news story from former student Matthew Coon Come



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I choose to forgive.  
The federal government wanted to take the Indian out of me. It did not succeed.

Matthew Coon Come  
The Ottawa Citizen

Wednesday, June 11, 2008

OTTAWA - I was taken away from my parents at a young age to attend La Tuque Indian Residential School, situated in central Quebec, approximately 300 hundred miles away from my home community of Mistissini, Quebec.

I was at the IRS for 10 of the most vulnerable years of my life.

The residential school I attended was officially opened by then minister of Indian affairs, the Honourable Jean Chrétien, and was operated by the Anglican Church.

The federal government wanted to take the Indian out of me. It did not succeed. I know that I know who I am. I am eeyou, a human being, son of a great hunter, and member of the Cree Nation.

The federal government wanted to assimilate me into the Canadian body politic. It did not succeed. I love my country, my land and my people.

The federal government wanted our peoples to disappear, because of our title to our lands and resources. It did not succeed. Our peoples are still here to assert our rights. We are still in the way. We are not going away.

Church officials slapped me for speaking my language and wanted me to lose my language and traditional ways. They did not succeed. I speak my mother tongue fluently and I and my family are Cree.

They told me that my culture, and my people's ways of life would never sustain me. They lied. I am a son of a hunter, fisherman, and a trapper. My father taught me how to walk the land, and to love and respect the animals and all of creation. I have not lost my culture. Our way of life is thriving.

They tried to force their religion on me. I hate religion. I hate the traditions. Religion kills. But I have found peace, love, and faith in a personal relationship with Christ.

The staff at the residential school physically and sexually abused me. At this they succeeded for I was only a child. I am still on a healing journey.

An apology was read today by the prime minister on behalf of the government and on behalf of the people of Canada. His sincerity and that of the Canadians he represents will be determined by others.

As a former residential school survivor, I have waited a long time for this day. And I accept the apology. Each survivor must make his or her own decision. I decided a long time ago that I would move forward. I want broad change, but that change must start with me.

I choose to forgive those who took me away from my parents, my grandparents, my community and our traditional lands and resources.

I choose to forgive Mr. Chrétien for opening and allowing the residential schools to operate.

I choose to forgive the church officials who tried to kill my language and my culture, and who wanted me to be ashamed of who and what I am.

I choose to forgive those who physically and sexually abused me.

It is time for me to move on. And to continue being Cree, in defiance of everything the federal government intended for me and my people. And to continue asserting our peoples' human rights to self-determination, to our cultures and to our resources and lands.

*Matthew Coon Come is an Indian residential schools survivor. He is former national chief of the Assembly of First Nations, and former grand chief of the Grand Council of the Crees of Quebec.*

© The Ottawa Citizen 2008



CREDIT: Juda Ngwenya, Reuters  
Matthew Coon Come is an Indian residential schools survivor. He is former national chief of the Assembly of First Nations, and former grand chief of the Grand Council of the Crees of Quebec.

### In your group, answer the following questions:

Matthew Coon Come, a former Residential School student, is also now a former national chief of the Assembly of First Nations. Although he is not one of the boys in the photograph, his experience would have been similar to those of the boys pictured. What context does he provide? How does this new context affect your understanding of the photograph?

- » How does this excerpt, extend, or challenge your interpretation of the photograph?
- » What are the various ways that the photograph of the La Tuque Indian Residential School hockey team might have been used by the Canadian Government?
- » Without further context, how could the Canadian public understand Residential Schools from the photograph?
- » Do you think all Residential School survivors "choose to forgive," as Matthew Coon Come did?

Evidence lesson content adapted from activity in: Seixas, P. & Morton, T. (2012). *The Bix Six Historical Thinking Concepts*. Toronto: Nelson Education.

## Appendix A.4. Cause & Consequence

### Activity: Understanding intergenerational trauma

- » In your group, cut out the following cards (if they have not been cut out already).
- » On your piece of poster paper, write "Intergenerational Trauma" in the middle (if it is not already there).
- » With your group, discuss each card.
  - » Place it closer to the centre of the paper if you think it is a "cause" of intergenerational trauma.
  - » If you think it is a "consequence" of intergenerational trauma, place it further away from the centre.
- » Once you have completed all of the cards, you should have a paper full of cards in various positions.
- » Were there any cards that you were unsure about the placement of? Can some cards be both a cause and a consequence?
- » Once you have completed your Cause & Consequence representation, discuss the following with your group:
  - » Which groups in Canada faced intergenerational trauma as a result of the education system in place?
  - » How did the churches contribute to intergenerational trauma in First Nations, Metis, and Inuit (FNMI) communities?
  - » How can Canadian organizations today help to heal the intergenerational trauma?
  - » Do you think that FNMI languages and cultures help in healing?

**Card information adapted from:** Legacy of Hope Foundation. (2015). 100 years of loss. Retrieved July 2, 2018: [http://legacyofhope.ca/wp-content/uploads/2016/05/100-years-print\\_web.pdf](http://legacyofhope.ca/wp-content/uploads/2016/05/100-years-print_web.pdf)

First Nations, Inuit, and Métis children were often separated from their parents for long periods of time, living in an institutional rather than a family home environment.	The transfer of valuable parenting skills was impeded.
The isolation of children from their families and communities thwarted the transmission of language and culture, resulting in significant cultural loss.	Adaptation of abusive behaviors learned while attending residential school has also resulted in intergenerational trauma—the cycle of abuse and trauma that passes from one generation to the next.
The system of forced assimilation has consequences that persist among Indigenous peoples and communities today.	The need for healing does not stop with the Survivors—intergenerational effects of trauma are real and pervasive and must also be addressed.
Individuals who have suffered traumatic stress generate vulnerability in their children who in turn experience their own trauma.	Many Indigenous children were taken from their homes, often forcibly removed, and separated from their families by long distances.
In 1930, only 3 of 100 Indigenous students managed to advance past grade six, and few found themselves prepared for life after school—on the reserve or off.	Broad occurrences of disease, hunger, and overcrowding were noted by government officials as early as 1897. In 1907, Indian Affairs' chief medical officer, Dr. P.H. Bryce, reported a death toll among the schools' children ranging from 15%-24%.
As late as 1950, according to an Indian Affairs study, over 40% of the teaching staff had no professional training.	In the early 1990s, Survivors came forward with disclosures that included sexual abuse; beatings; punishments for speaking Indigenous languages; forced eating of rotten food; widespread hunger and thirst; bondage and confinement; and forced labor.
Students were forbidden to speak their language or practice their traditional culture and were often punished for doing so.	Other experiences reported from Survivors of residential schools include mental abuse, severe punishments, overcrowding, use of students in medical experiments, and illness.

## Appendix A.5. Continuity & Change

### Activity: Understanding the Royal Commission on Aboriginal Peoples (RCAP)

1. In your group, read through the news story provided.
2. As you read, individually highlight words or phrases concerning education, governance, suggested changes the government could make, and reasons why the government may not want to make these changes.
3. Draft answers to the following questions. Try to come up with at least two or three answers for each.
  - » Why do you think the report stressed Indigenous self-governance?
  - » How would education be different if it was carried out by the community instead of by the government?
  - » Why do you think the Government of Canada is resistant to constitutional changes? Why might the Federal Government not act on or follow through with the RCAP report?

### Royal Commission on Aboriginal Peoples

The Royal Commission on Aboriginal Peoples was a Royal Commission established in 1991 in the wake of the Oka Crisis. The Commission's Report, the product of extensive research and community consultation, was a broad survey of historical and contemporary relations between Aboriginal and non-Aboriginal peoples in Canada. The Report made several recommendations, the majority of which were not fully implemented. However, it is significant for the scope and depth of research, and remains an important document in the study of Aboriginal peoples in Canada.

#### Mandate and Consultations

The broad mandate of the Commission was translated into a large and complex research agenda. Consultations were held with Aboriginal groups on the development of the research plan. The integrated research plan, which was published in 1993, had four theme areas: governance; land and economy; social and cultural issues; and the North. In addition, these themes were addressed from four perspectives: historical, women, youth and urban. In its public hearings process, the Commission visited Aboriginal communities across Canada and heard briefs from over 2,000 people. More than 350 research studies were commissioned.

#### The Report and Its Recommendations

The main conclusion of the report was the need for a complete restructuring of the relationship between Aboriginal and non-Aboriginal peoples in Canada. Implementing many of the recommendations in the Royal Commission would have required constitutional change.

#### Aboriginal Governance

With respect to the theme of Aboriginal governance, the Commission reviewed a variety of models of self-determination and self-government, and related issues of jurisdiction for each of the three Aboriginal groups (First Nations, Inuit, and Métis) including those living in urban centres. It recommended that the further development of Aboriginal governments should focus on Aboriginal nations rather than single communities. It was estimated that there were potentially 60 to 80 Aboriginal nations which might be candidates for self-government throughout Canada. It also called for the establishment of an Aboriginal parliament which would be comprised of Aboriginal representatives and advise Parliament on matters affecting Aboriginal peoples.



# Resistance & Reconciliation: St. Anne's Residential School

## Land and Economy

Its recommendations on land and economy emphasized the importance of adequate land and resources, and the need to significantly increase land holdings for First Nations in southern Canada. There was a recommendation for an independent lands and treaties tribunal to oversee negotiations among federal, provincial and Aboriginal governments on land issues. Aboriginal governments were encouraged to establish economic institutions that reflected cultural values, were accountable and yet were protected from political interference.

## Social and Cultural Issues

The scope of recommendations on social and cultural issues included the proposed adoption of Aboriginal health and healing strategies, an Aboriginal peoples international university, educational programs to support Aboriginal self-government and public education initiatives to promote cultural sensitivity and understanding among non-Aboriginal people.

Conclusions and recommendations respecting "the North" focused on the need for ensuring full opportunity for Aboriginal peoples to participate in the political and economic development which was already under way.

## Response and Legacy

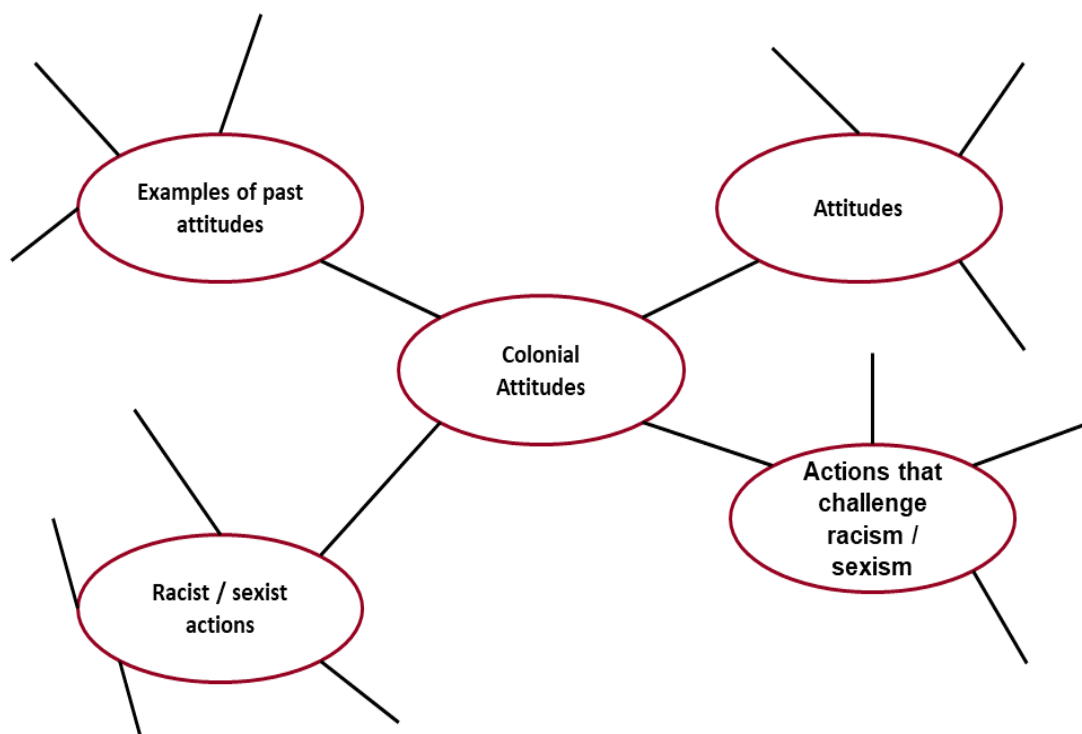
When the Report was released the federal government made a commitment to study it and its recommendations. However, the federal government did not call a First Ministers' Conference within six months of the Report's release, as recommended by the Commission. Rather, it issued a lengthy information document outlining government achievements from 1993. When the federal government made a formal response on January 7, 1998, its proposals emphasized non-constitutional approaches to selected issues raised by the Report. The four objectives of the federal response were renewing partnerships; strengthening Aboriginal governance; developing a new fiscal relationship; and supporting strong communities, people and economies. The federal government issued a Statement of Reconciliation in which it expressed profound regret for errors of the past and a commitment to learn from those errors. This was accompanied by a commitment of \$350 million to be used to support community-based healing, especially to deal with the legacy of abuse in the residential schools system. Very little response was given by provincial governments, which viewed the report as a federal initiative.

**Source:** Doerr, A. D. (2015). *Royal Commission on Aboriginal Peoples. The Canadian Encyclopedia*. Retrieved September 22, 2018: <https://www.thecanadianencyclopedia.ca/en/article/royal-commission-on-aboriginal-peoples>.

## Appendix A.6. Ethical Dimension

### Activity: Dissecting settler colonial attitudes

1. In your group, read through the article provided.
2. Once complete, create a mind map with your group (an example is shown below):
  - » Write Colonial Attitudes in the middle. This is the main focus of this historical thinking station.
  - » Next, using the mind-map example below write down the sub-category of **Examples of past attitudes**. Write any examples from the article that did people had/have about Indigenous people at this time?
  - » What are some examples that you could find? Write down as many as you can find.
  - » Write down the sub-category of **Attitudes still present today**. Do you think any of these attitudes still exist today?
  - » Are Canadians aware of these attitudes? Write down as many examples as you can think of.
  - » Next, write down the sub-category of **racist/sexist actions** that Canadians exhibit today that demonstrate racism and/or sexism.
  - » Finally, can you think of a current organization, community or movement(s) in Canada that demonstrates support and advocacy for Indigenous people?
  - » Write down the sub-category of **Actions that challenge racism and/or sexism**, write down as many examples you can think of.



# Resistance & Reconciliation: St. Anne's Residential School

## 100 years of loss

The Residential School System as defined by the federal government is limited to 139 schools that operated across Canada between 1831 and 1996. Residential schools existed in almost all provinces and territories, and in the North also took the form of hostels and tent camps. The earliest recognized and longest-running Indian Residential School was the Mohawk Institute, in Brantford, Ontario, which operated from 1831 to 1962. The last federally-run Indian Residential School, Gordon's School in Punnichy, Saskatchewan, closed in 1996, and was subsequently demolished, marking the end of the residential school era.

For over 300 years, European settlers and Indigenous peoples co-existed in a harmonious, if sometimes precarious, relationship. In war, colonists and First Nations formed alliances, and in trade each enjoyed the economic benefits of cooperation. By the mid-19th century, however, expansionist policies increased westward settlement, and alliances of the early colonial era gave way to direct competition for land and resources. In the face of ensuing conflicts, the confederation government of Sir John A. Macdonald came to view First Nations and Métis as serious impediments to nation-building. Even as treaties to make large tracts of land available for settlement were being negotiated with First Nations, a national policy was being developed "to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion, as speedily as they are fit for the change." The Residential School System was to become a key feature of this endeavour.

In 1844, the Bagot Commission proposed implementing a system of farm-based boarding schools situated far from parental influence - the separation of children from their parents being touted as the best means by which to sustain their 'civilizing' effects. The Nicholas Flood Davin Report of 1879 recommended the establishment of a residential industrial school system as the means by which to "aggressively civilize" First Nations children. Davin's recommendations reflected the widely-held opinion that "Indian culture" was a contradiction in terms, Indians were uncivilized, and the aim of education must be to destroy the Indian in the child.

At its peak in the early 1930s, 80 residential schools operated across Canada with an enrollment of over 17,000 students. Children as young as four and five years of age attended the schools and parents were often discouraged from visiting or bringing their children home for vacation. Many students did not return home for long periods of time (some for many years) and found themselves strangers to their communities upon their eventual reunion.

Very gradually, beginning in the 1940s, the residential schools were shut down and Aboriginal students began to attend mainstream day schools. Day schools had existed for Aboriginal children in tandem with residential schools, but policy shifts favoured the integration of Aboriginal children with their non-Aboriginal peers. Despite this, residential schools continued to be established in the North during this period. Throughout the 1970s, at the request of the National Indian Brotherhood, the federal government undertook a process that saw the eventual transfer of education management to Aboriginal peoples.

**Source:** *Legacy of Hope Foundation. (2015). 100 years of loss. Retrieved July 2, 2018 from: [http://legacyofhope.ca/wp-content/uploads/2016/05/100-years-print\\_web.pdf](http://legacyofhope.ca/wp-content/uploads/2016/05/100-years-print_web.pdf).*

## Appendix A.7. Historical Perspectives: Defining cultural genocide

### Activity: Defining cultural genocide

1. In your group, read through the United Nations definition of genocide below.
2. Using the chart paper and markers provided, create a large chart like the one below, leaving room to provide examples on the right.

Definition	Examples
(a) killing members of the group	
(b) causing serious bodily or mental harm	
(c) creating conditions to bring about the group's physical destruction	
(d) trying to prevent births within the group	
(e) forcibly transferring children of the group to another group	

3. As a group, read through the Introduction to the Truth and Reconciliation Commission's final report provided.
4. As you read, stop to write down examples in your chart next to the appropriate definition.
5. Once you have read the whole article and completed your chart, discuss amongst your group:
  - a. Why is the history of Residential Schools in Canada considered "Cultural Genocide", and how might this definition differ from the United Nations definition?
  - b. Why might it be controversial for Canadians to consider Residential Schools as a form of genocide?

#### United Nations definition of genocide:

"Rafael Lemkin, who coined the word genocide and was responsible for drafting the Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), explained in 1945 that "the term does not necessarily signify mass killings ... more often it refers to a co-ordinated plan aimed at destruction of the essential foundations of the life of national groups so that these groups wither and die like plants that have suffered a blight. The end may be accomplished by the forced disintegration of political and social institutions, of the culture of the people, of their language, their national feelings and their religion" (Loiselle, 2006).

Genocide is defined in Article 2 of the Convention on the Prevention and Punishment of the Crime of Genocide (1948) as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- » killing members of the group;
- » causing serious bodily or mental harm to members of the group;
- » deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- » imposing measures intended to prevent births within the group; and
- » forcibly transferring children of the group to another group.

**Source:** Loiselle, P. (October 12, 2006). *Like weeds in a garden: Genocide, International Law & Canada's "Indian Problem". The Dominion*. Retrieved September 22, 2018: [http://www.dominionpaper.ca/original\\_peoples/2006/10/12/like\\_weeds.html](http://www.dominionpaper.ca/original_peoples/2006/10/12/like_weeds.html).

## Appendix A.8. Honouring the Truth, Reconciling for the Future

### Summary of the Final Report of the Truth and Reconciliation Commission of Canada

#### Introduction

For over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy, which can best be described as "cultural genocide."

Physical genocide is the mass killing of the members of a targeted group, and biological genocide is the destruction of the group's reproductive capacity. Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group. States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identity from one generation to the next.

In its dealing with Aboriginal people, Canada did all these things.

Canada asserted control over Aboriginal land. In some locations, Canada negotiated Treaties with First Nations; in others, the land was simply occupied or seized. The negotiation of Treaties, while seemingly honourable and legal, was often marked by fraud and coercion, and Canada was, and remains, slow to implement their provisions and intent.

On occasion, Canada forced First Nations to relocate their reserves from agriculturally valuable or resource-rich land onto remote and economically marginal reserves.

Without legal authority or foundation, in the 1880s Canada instituted a "pass system" that was intended to confine First Nations people to their reserves.

Canada replaced existing forms of Aboriginal government with relatively powerless band councils whose decisions it could override and whose leaders it could depose.<sup>4</sup> In the process, it disempowered Aboriginal women, who had held significant influence and powerful roles in many First Nations, including the Mohawks, the Carrier, and Tlingit.

Canada denied the right to participate fully in Canadian political, economic, and social life to those Aboriginal people who refused to abandon their Aboriginal identity.

Canada outlawed Aboriginal spiritual practices, jailed Aboriginal spiritual leaders, and confiscated sacred objects.

And, Canada separated children from their parents, sending them to residential schools. This was done not to educate them, but primarily to break their link to their culture and identity. In justifying the government's residential school policy, Canada's first prime minister, Sir John A. Macdonald, told the House of Commons in 1883:

When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages, and though he may learn to read and write his habits, and training and mode of thought are Indian. He is simply a savage who can read and write. It has been strongly pressed on myself, as the head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.

These measures were part of a coherent policy to eliminate Aboriginal people as distinct peoples and to assimilate them into the Canadian mainstream against their will. Deputy Minister of Indian Affairs Duncan Campbell Scott outlined the goals of that policy in 1920, when he told a parliamentary committee that "our object is to continue until there is not a single Indian in Canada that

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has not been absorbed into the body politic.”

These goals were reiterated in 1969 in the federal government's Statement on Indian Policy (more often referred to as the “White Paper”), which sought to end Indian status and terminate the Treaties that the federal government had negotiated with First Nations.

The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources. If every Aboriginal person had been “absorbed into the body politic,” there would be no reserves, no Treaties, and no Aboriginal rights.

**Source:** *The Truth and Reconciliation Commission of Canada. (2015). Introduction (pp. 1-3). Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada. The Truth and Reconciliation Commission of Canada.*

## Lesson 2: Canadian Government Legislation & Policies

### Learning Intentions

75 minutes

#### Students will:

- » Learn about key political developments and/or government policies that affected Indigenous peoples in Canada.
- » Learn about their impact on First Nations, Métis, and Inuit communities.

#### Success Criteria

At the end of the lesson, students can:

- » Describe how key political developments and/or government policies that affected Indigenous peoples in Canada during this period.
- » Assess what these policies revealed about government attitudes and beliefs about First Nations, Métis, and Inuit.

### Curriculum Links

- » C1.4 Describe the main causes of some key political developments and/or government policies that affected Indigenous peoples in Canada during this period (e.g., amendments to the Indian Act; the continuing operation of Residential Schools; the Dominion Franchise Act, 1934; the Ewing Commission, 1934–36; provincial Sexual Sterilization Acts; the creation of the Newfoundland Rangers; the Métis Population Betterment Act, 1938; the beginning of the federal government's use of "Eskimo" identification tags), and assess their impact on First Nations, Métis, and Inuit communities.

**Historical Thinking Skills:** Historical Perspectives, Cause & Consequence.

### Materials

- » Computer, projector, screen, internet access
- » Computer lab or access to technology, or paper copies of the articles.
- » Sticky notes or cue cards and tape.
- » Graphic organizer for each student (in appendices).

### Introduction / Hook

20 minutes

- » Bring up <https://native-land.ca> on the projector and enter the postal code for your school. Navigate the toggles on the map to see whose traditional territory the school sits on, which languages are spoken by Indigenous peoples in the area, if the land is part of any treaties.
- » Try a few different postal codes or addresses (could be from students in the class) so that you demonstrate how the map works and explore different areas of Canada. Explain that this map will be used in the latter part of the unit, after students have read about reconciliation activities.
- » As a class, watch the video, The Indian Act: <https://vimeo.com/216932057>.
- » Ask students to consider the content of the video as they explore the legislation preceding and following the Indian Act, and to consider the question, "What is reconciliation?"

### Lesson Activities

50 minutes

#### Group graphic organizer activity

Split students into groups of four, and assign each student in the group a different piece of government legislation or policy. Links to all documents and further information can be found here: <http://projectofheart.ca/historical-documents/>

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- » 1847 - Report on Native Education
- » 1876 - The Indian Act
- » 1879 - Report on Industrial Schools for Indians and Half Breeds (The Davin Report)
- » 1907 - The Story of a National Crime (The P. H. Bryce Report)

Explain the concept of the graphic organizer, if students have not encountered it before. Each student will be responsible for completing their section of the organizer, and then explaining this section to the rest of their group so that the entire group will be able to complete their model.

- » Ensure students have access to laptops and reliable internet in order to complete their research.
- » Provide students with online access to their documents: <http://projectofheart.ca/historical-documents/>, and access to the full legal documents if desired: <http://laws-lois.justice.gc.ca/eng/acts/i-5/>.

\*Some students may have difficulty with some of the vocabulary in these documents. Building in time for language development is critical for this unit. See the *Canadian History Dictionary* for a great extra resource for this lesson.

- » Allow students 15-20 minutes to complete their section, summarizing the particular policy or legislation aims in their own words.
- » Once students have completed their sections, allow another 20-30 minutes for students to explain their sections to the rest of their small group.
- » As a class, go over each section, inviting students to speak to the sections they filled out until all of the details of that section have been spoken to.

\*This activity may also lead to the creation of a shared class timeline for this unit with each date, document and key information highlighted.

## Reflect & Connect

15 minutes

- » Provide students each 2-3 sticky notes (or small cue cards and tape) to complete an answer to the following questions:
  - » What struck you the most about these government policies?
  - » What present day realities do you think are consequences of these policies for Indigenous peoples? For Indigenous women?
  - » What do you still have questions about?
- » Invite students to post their answers under the "Learned" and "Still Want to Know" headings on display in the classroom, again, grouping them if there are similar answers. Read out students' answers to the class.

## References

Collingwood Neighbourhood House. (2017). The Indian Act. Retrieved July 4, 2018: <https://vimeo.com/216932057>.

Henderson, W. B. (2017). Indian Act. Historical Canada. Retrieved July 2, 2018: <https://www.thecanadianencyclopedia.ca/en/article/indian-act/>.

Ministry of Justice, Government of Canada. (2018). The Indian Act. Retrieved July 1, 2018: <http://laws-lois.justice.gc.ca/eng/acts/i-5/>.

Project of Heart. Historical Documents. Retrieved September 24, 2018: <http://projectofheart.ca/historical-documents/>.

## Appendices

- » Appendix A: Canadian Government Legislation & Policies
- » Appendix B: Canadian History Dictionary Extra Resource



## Canadian Government Legislation & Policies

<b>Report on Native Education - 1847</b>	<b>1876 - The Indian Act</b>
<b>The Davin Report - 1879</b>	<b>1907 - The P. H. Bryce Report</b>

Grade 6

Grade 8

Grade 10

<p><b>Report on Native Education - 1847</b></p>	<p><b>1876 - The Indian Act</b></p>
<p><b>The Davin Report - 1879</b></p>	<p><b>1907 - The P. H. Bryce Report</b></p>

Grade 6

Grade 8

Grade 10

## Canadian History Dictionary

**Word / Concept: Residential School**

<b>Describe:</b>  <hr/> <hr/> <hr/> <hr/> <hr/>	<b>Draw :</b>  
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**Word / Concept: Colonization**

<b>Describe:</b>  <hr/> <hr/> <hr/> <hr/> <hr/>	<b>Draw:</b>  
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**Word / Concept: Trauma**

<b>Describe:</b>  <hr/> <hr/> <hr/> <hr/> <hr/>	<b>Draw:</b>  
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**Word / Concept: Inter-generation**

<b>Describe:</b>  <hr/> <hr/> <hr/> <hr/> <hr/>	<b>Draw:</b>  
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Grade 6

Grade 8

Grade 10

## Word / Concept: Assimilation

<b>Describe:</b> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<b>Draw :</b> 
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## Word / Concept: Dehumanization

<b>Describe:</b> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<b>Draw:</b> 
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## Word / Concept: Apology

<b>Describe:</b> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<b>Draw:</b> 
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## Word / Concept: Cultural Genocide

<b>Describe</b> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<b>Draw :</b> 
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## Lesson 3: Resistance at St. Anne's

### Learning Intentions

2 X 75 minutes

#### Students will:

- » Learn about the continuing operation of Residential Schools during this period and assess the impact these schools had on First Nations, Métis, and Inuit communities and identities in Canada.

#### Success Criteria

At the end of the lesson, students can:

- » Analyse key causes and impacts of the continuing operation of Residential Schools.
- » Describe different perspectives of survivors of the St. Anne's Residential School.

### Curriculum Links

- » D3.3 Analyse key causes of some significant events, developments, and/or issues that affected First Nations, Métis, and Inuit communities in Canada during this period (e.g., the forced relocation of a number of First Nations, Métis, and Inuit communities; the continuing operation of Residential Schools; the formation of the National Indian Brotherhood/Assembly of First Nations; the Berger Commission; the Calder case; the recognition in the constitution of existing Aboriginal and treaty rights; the James Bay Project and the resulting protests; the efforts of Mary Two-Axe Early and others to secure equality for First Nations women; the creation of the Inuit Circumpolar Council; the inquest into the death of Chanie ("Charlie") Wenjack), and assess the impact of these events, developments, and/or issues on identities, citizenship, and/or heritage in Canada.

**Historical Thinking Skills:** Historical Significance, Cause & Consequence

### Materials

- » Computer, projector, screen, internet access
- » Class set of computers, or paper copies of the articles (links in lesson).
- » Poster board or flip chart paper, markers, tape

### Introduction / Hook

40 minutes

#### Jigsaw Media Analysis

- » Explain that in the next two periods, the class will be doing a case study on St. Anne's Residential School. The school is used as a case study because of the notorious abuse suffered, but also the due to the depth of resistance from the community.
- » The class will view the video, APTN Investigates: Reckoning at St. Anne's: <http://aptnnews.ca/2018/04/13/reckoning-at-st-annes/>. The video relays stories of survivors of the St. Anne's Residential School, and contains photos, video clips, and other primary sources of the school. This video deals with sensitive material and should be prefaced with a conversation about abuse and trauma.
- » After the video, have students participate in a Think-Pair-Share, responding to the questions, "What did you think about this video?" and "How did this video make you feel?" Students are first given a few minutes to think about their answer, then share with a partner. After pair sharing is complete, invite students who are comfortable to share their thoughts and/or feelings with the class.

### Lesson Activities

90 minutes

#### Uncovering Survivor's Perspectives

- » Explain that this particular activity may be tough for some students; the articles contain true but gut-wrenching accounts of survivors. Remind students that they are in a safe learning community, and are free to express any emotions that they need to

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while completing the activity - be these anger, sadness, or grief. Knowing hard truths is part of the learning process.

- » Split students into groups of six to eight (depending on class size). Each group will be given a news article to read individually first, and then to discuss as a group:
- » The horrors of St. Anne's: <https://newsinteractives.cbc.ca/longform/st-anne-residential-school-app-documents>.
- » St. Anne's residential school survivors lose what could be final battle with Ottawa over documents: <https://www.cbc.ca/news/indigenous/st-annes-residential-school-appeal-decision-documents-1.4652573>.
- » The missing boys of St. Anne's Residential School: [https://www.huffingtonpost.ca/charlie-angus/missing-boys-of-st-annes\\_b\\_8819026.html](https://www.huffingtonpost.ca/charlie-angus/missing-boys-of-st-annes_b_8819026.html).

Students may only begin their discussions in the first class, if so, allow them time at the beginning of the next class to begin their discussions again. You may also need to provide students with time at the beginning of the second class to re-read sections of their articles.

Groups who read the same article should consider the following questions in their discussion. Students should write down their responses individually:

- » What does your article reveal about the reality of life at the St. Anne's Residential School?
- » How did the community and students resist the policies of the residential school (both initially, and currently)?
- » What do you think are some of the past and present-day effects of the things described in your article?

Once students have completed their discussions, divide students into groups of three, each group member having read a different article. Give each group of three a flip chart paper, markers, and tape.

Students should then teach their other two group members about their articles. While doing so, task students with creating a mind map of what happened at St. Anne's Residential School, considering some of the following questions in their representation:

- » What is similar in the accounts you read about? What was different?
- » What do these articles reveal about the societal and governmental attitudes towards Indigenous peoples at the time? And currently?
- » What types of resistance occurred?
- » How have survivors of St. Anne's been impacted, and how do they continue to be impacted?
- » What responsibility does society and the government have to address these wrongs?

As students are working, circulate around the groups in order to ensure all of the aspects of their articles are being covered. Refer to the St. Anne's Overview provided with this unit for more information.

Once students have completed their posters, have them hang them up around the room.

## Reflect & Connect

**20 minutes**

### Gallery Walk

Give students time to do a "gallery walk" (to walk around the room and see one another's posters).

Provide students each 2-3 sticky notes (or small cue cards and tape) to complete an answer to the following questions:

- » What affected you the most about these stories?
- » What are you still wondering about? What are you feeling?

Invite students to post their answers under the "Learned" and "Still Want to Know" headings on display in the classroom, again, grouping them if there are similar answers. Read out students' answers to the class.

Explain that in the next set of lessons, students will be learning more about how governments and societies can take account for the human rights abuses like those seen at St. Anne's.

## References

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## Lesson 3.1. Survivor Visit

### Learning Intentions

75 minutes

#### Students will:

- » Learn about the continuing operation of Residential Schools during this period and assess the impact these schools had on First Nations, Métis, and Inuit communities and identities in Canada.

#### Success Criteria

At the end of the lesson, students can:

- » Analyse key causes and impacts of the continuing operation of Residential Schools.
- » Understand different perspectives of survivors of the St. Anne's Residential School.

### Curriculum Links

A1, B2.5, C1.4, D3.3, E1.4, E3.3

- » Note: Teachers should do everything within their power to invite an Indigenous Residential School Survivor/Cultural Worker/Intergenerational Survivor/Elder to speak to their students. Research has indicated that these guest speakers are the most impactful, both for students and their teachers. They often "felt" what the Survivor was trying to impart. A school board's FNMI liaison can often aid teachers in finding and inviting an appropriate FNMI person.

**Historical Thinking Skills:** Historical Significance, Cause & Consequence, Ethical Dimension

### Materials

- » Mandatory thank you gift for guest speaker (inquire as to the appropriate thank you gesture for your speaker - typically this will involve a gift of tobacco/ other gift of cultural significance and an honorarium for their time, travel, etc.).

### Introduction / Hook

10 minutes

#### Circle

- » Engage the students in setting up the room to the guest speaker's specifications (chairs in a circle, small groups, etc.)
- » Emphasize that this class is an absolutely NO CELL PHONE class.
- » Introduce the guest speaker with an appropriate bio, or information they would like shared with the students.

### Lesson Activities

#### Guest Speaker

45 minutes

Guest speakers may have various formats for their presentations. These can include talking circles, PowerPoint presentations and lectures, or facilitating discussions amongst students. Some may have homework that they would like your students to complete prior to their talk. Ensure that you have liaised with your guest speaker about the expectations ahead of time.

### Reflect & Connect

20 minutes

#### Question time

Allowing students to ask questions or talk to one another about what they have learned from the guest speaker is ideal. Again, talk with your speaker beforehand about what the reflection portion of the talk will look like.

## Lesson 4: The Truth & Reconciliation Commission

### Learning Intentions

3 X 75 minutes

#### Students will:

- » Learn about government policies that have affected Indigenous peoples in Canada since 1982.
- » Learn about the significance of these policies for First Nations, Métis, and Inuit individuals and communities.
- » Learn about how unresolved issues arising from past systemic oppression and historical policies (including Residential Schools, the 60s scoop, child welfare, and education funding) continue to affect First Nations, Métis, and Inuit individuals and communities.

#### Success Criteria

At the end of the lesson, students can:

- » Describe how key political developments and government policies that have affected First Nations, Metis, and Inuit in Canada since 1982 continue to reflect colonial attitudes and perspectives.
- » Understand and assess the success of the Truth and Reconciliation Commission compared to the Royal Commission on Aboriginal Peoples.
- » Describe how unresolved issues arising from past systemic oppression and historical policies (including Residential Schools, the 60s scoop, child welfare, and education funding) continue to affect First Nations, Métis, and Inuit individuals and communities.

### Curriculum Links

- » E1.4 Describe some key political developments and/or government policies that have affected Indigenous peoples in Canada since 1982 (e.g. the creation of Nunavut; Bill C-31 amending the Indian Act; the Royal Commission on Aboriginal Peoples; the Truth and Reconciliation Commission's Calls to Action; the 2016 Canadian Human Rights Tribunal decision regarding inequalities in funding for child welfare for First Nations children; the National Inquiry into Missing and Murdered Indigenous Women and Girls; the United Nations Declaration on the Rights of Indigenous People), and assess their significance for First Nations, Métis, and Inuit individuals and communities.

**Historical Thinking Skills:** Historical Significance, Cause & Consequence, Continuity & Change

### Materials

- » Computer, projector, screen, internet access
- » Class set of computers, or access to a computer lab for research.
- » Timeline materials: Poster board, cue cards, markers, tape

### Introduction / Hook

15 minutes

#### Film viewing

- » As a class, watch the video, Residential Schools, 60s Scoop, Legacy of Kids in Care: <https://vimeo.com/214890786/f47d15b259>.
- » Explain that the class will be exploring the issues discussed in the video by creating a timeline of causes and consequences of the Truth and Reconciliation Commission.

## Lesson Activities

180 minutes

### Cause and Consequence Timeline Creation

Assign each student one of the following events:

1. The Oka Confrontation / Resistance
2. The Royal Commission on Aboriginal Peoples
3. The Truth and Reconciliation Commission (including calls to action)
4. The National Inquiry into Missing and Murdered Aboriginal Women
5. The Canadian Human Rights Tribunal on First Nations Child Welfare Services (including education funding)

Each student will have one to two classes to research their given topic and complete the Research Questions sheet (in appendices). If there are official sites for any of the topics, encourage students to look at these, but also to find new stories about their topic. If they do not complete the answers to their questions by the end of the second class, assign it for homework, as they will need them for the next class' activities (and to hand in them at the end of the third class).

As the set for the third class, draw a timeline on the board (or post on a wall). Group students by the topic they researched.

Assign each group the task of synthesizing their research onto five cue cards, each describing the answer to one aspect of their topic (on the research guide sheet).

Once groups are done their synthesis cue cards, have each group present their topic to the class, describing their cards, and placing them on the timeline in the appropriate places.

## Reflect & Connect

45 minutes

### Circle Work

Prompt students to sit in a circle, and explain the process of a Talking Circle or Sharing Circle (<https://firstnationspedagogy.ca/circletalks.html>) if the students are unfamiliar with them. Using this format as a guide, have students share their answers to the following questions:

- » What impacted you the most about the timeline activity?
- » How did this activity make you feel?
- » What present day realities of Indigenous peoples can be traced through the timeline?
- » What do you still have questions about?

Close the sharing circle by affirming and thanking students for their honesty and learning thus far.

## References

Collingwood Neighbourhood House. (2017). Residential Schools, 60s Scoop, Legacy of Kids in Care. Retrieved September 24, 2018: <https://vimeo.com/214890786/f47d15b259>.  
First Nations Pedagogy Online. Talking Circles. Retrieved September 24, 2018: <https://firstnationspedagogy.ca/circletalks.html>.

## Appendices

- » Appendix A: Research Question Guide

## Appendix A: Research Question Guide

Your research topic:

1. What were the causes of your topic? What is its duration? Why is it historically significant?
2. How has the Canadian Government described your topic? What attitudes do these descriptions reveal?
3. How has your topic been described by Indigenous peoples?
4. What are the unresolved issues arising from your topic?
5. How might these issues affect First Nations, Métis, and Inuit individuals and communities today?

## Lesson 5: What Does Reconciliation Look Like?

### Learning Intentions

2 X 75 minutes

#### Students will:

- » Learn about public acknowledgements and/or commemoration in Canada of past human and treaty rights violations.
- » Learn about reconciliatory activities that are government-led and Indigenous-led, and what the differences between these may be.

#### Success Criteria

At the end of the lesson, students can:

- » Assess the significance of apologies for past human rights abuses.
- » Understand and describe the social, economic, and/or political factors that contributed to Stephen Harper's statement of apology to former students of Indian Residential Schools in 2008.
- » Assess how the validity of this apology compares to other international truth and reconciliation processes?

### Curriculum Links

- » E3.3 Assess the significance of public acknowledgements and/or commemoration in Canada of past human tragedies and human rights violations, both domestic and international (e.g., the Holocaust; the Holodomor; the Armenian, Rwandan, and Srebrenican genocides; the Chinese head tax; the Komagata Maru incident; Ukrainian and Japanese-Canadian internment; residential schools; the arrest of Viola Desmond; the demolition of Africville; forced relocation of Inuit families; suicide rates among Indigenous youth).

**Historical Thinking Skills:** Historical Significance, Cause & Consequence, Ethical Dimension

### Materials

- » Computer, projector, screen, internet access
- » Class set of computers, or access to a computer lab for research
- » Paper copies of the article excerpt and question sheet (in appendices)
- » Highlighters, chalk or whiteboard markers

### Introduction / Hook

15 minutes

#### Reflecting on the prompt

- » Write "What is reconciliation?" up on the board.
- » As a class, watch the video A Long Awaited Apology for Residential Schools (5:30-18:40 is the apology from Prime Minister Stephen Harper): <https://www.cbc.ca/archives/entry/a-long-awaited-apology-for-residential-schools>.
- » After the viewing, ask students about their impression of the apology. What did they notice?

### Lesson Activities

115 minutes

#### Terminology Research

- » Hand out copies of the official apology and article excerpt / question sheet (in appendices). Direct students to follow the instructions on the sheet.
- » Allow students the majority of the first class to complete their terminology research and to answer the subsequent questions.

# Resistance & Reconciliation: St. Anne's Residential School

- » At the end of the first class, have students go to the board and, around the title "What is reconciliation?", and write terms they needed to define or wanted more information about.

## Group Research on Reconciliation Initiatives

- » At the beginning of the second class, go through the terms that students needed more information on, and have them report back what they researched. Write these definitional answers on the board around the terms.
- » Next, explain that students will be trying to answer the question, "What is reconciliation?" in the rest of the class. Go through some examples of reconciliation:

1. Shannen's Dream: <https://fncaringsociety.com/shannens-dream>
2. Jordan's Principle: <https://fncaringsociety.com/jordans-principle>
3. I am a Witness: <https://fncaringsociety.com/i-am-witness>
4. Orange Shirt Day: <http://www.orangeshirtday.org>
5. Project of Heart: <http://projectofheart.ca>
6. Land Repatriation: <https://www.cbc.ca/radio/asithappens/as-it-happens-friday-edition-1.4112585/reconciliation-in-its-best-form-b-c-rancher-gives-land-back-to-his-first-nation-neighbours-1.4112589>

Split the students into small groups and give them the link to the article "150 Acts of Reconciliation": <http://activehistory.ca/2017/08/150-acts-of-reconciliation-for-the-last-150-days-of-canadas-150/>

Task the students with going through the list in groups and identifying which reconciliatory actions seem to be called for by Indigenous peoples or are Indigenous-led. Also, have students check off what activities they think that they have access to and the capacity to undertake.

Next, direct the students to return to the <https://native-land.ca> map, and to complete a few of the reconciliation activities on the list with the local Indigenous peoples in mind (researching land acknowledgements for the area, looking up local Indigenous art, musicians, authors, researching local Indigenous organizations, etc.).

Tell groups that they will should select their top three reconciliatory actions to write on the board.

## Reflect & Connect

20 minutes

- » Allow groups to come up and write down their top three reconciliatory activities on the board around the definitions that were previously written.
- » Prompt students to think about the question, "What will the class do now that you have learned about reconciliation?"
- » Go through the activities and tell students that in the next three classes, they will get a chance to highlight one of these activities in a multimedia project.
- » After all the groups have presented, thank the students for their engagement in the stations, and take note of the "Still Want to Know" categories, as some of this material will likely be covered in subsequent lessons.

## References

- » CBC. (June 11, 2008). A Long Awaited Apology for Residential Schools. Retrieved September 23, 2018: <https://www.cbc.ca/archives/entry/a-long-awaited-apology-for-residential-schools>.
- » Corntassel, J. & Holder, C. (2008). "Who's sorry now? Government apologies, truth commissions, and Indigenous self-determination in Australia, Canada, Guatemala, and Peru." *Human Rights Review*, 9(4), 465-489.
- » Government of Canada. (June 11, 2008). Statement of Apology - to former students of Indian Residential Schools. Ottawa: Government of Canada.



## Resistance &amp; Reconciliation: St. Anne's Residential School

Grade 6

Grade 8

Grade 10

## Appendix A: Official Apology

*Statement of Apology – to former students of Indian Residential Schools*

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick, and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

June 11, 2008

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever again prevail. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission.

This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

On behalf of the Government of Canada,  
The Right Honourable Stephen Harper,  
Prime Minister of Canada



## Appendix B: Perspectives on Reconciliation

1. Individually, read through the official apology. Highlight any words or phrases that you would like more information about or need a definition for.
2. Below is an excerpt from "Who's sorry now? Government apologies, truth commissions, and Indigenous self-determination in Australia, Canada, Guatemala, and Peru." by Jeff Corntassel and Cindy Holder (2008, pp 469-471). Read through the excerpt individually and highlight words or phrases that you would like more information about or need a definition for.
3. Once you have completed your highlighting, get together with a partner to research the words and phrases that you want more information about. Write down what you discover.
4. Next, with your partner, complete the answers to the questions on the following page about the excerpt.

At the core of any reconciliation process is a '...preparedness of people to anticipate a shared future,' which entails not only a forgiveness of the past but shared strategies for moving forward collectively to decolonize existing relationships. Scholars have noted that regardless of which truth-seeking strategy is chosen, one must come to terms with 'the unavoidable tensions, the lack of tidiness involved in any response to large scale evil.' When that 'large-scale evil' involves the perpetration of and complicity with violence against indigenous peoples, these tensions are distinctive. For example, one important element noted by Paulette Regan is 'unsettling the settler within.' For Regan, in a genuine process of reconciliation '...a truth and reconciliation commission may be one small window of opportunity for Settlers and indigenous peoples to begin using our moral imaginations to begin the long process of transcending cycles of violence— restoring our shared history in decolonizing, transformative ways.' What, then, makes a reconciliation process genuine as well as transformative?

Kanien'-kehaka (Mohawk) scholar Taiaiake Alfred contends that there is a hidden agenda present in state reconciliation frameworks that previous discussions of truth commissions mask: 'The logic of reconciliation as justice is clear: without massive restitution, including land, financial transfers and other forms of assistance to compensate for past harms and continuing injustices committed against our peoples, reconciliation would permanently enshrine colonial injustices and is itself a further injustice.'

... 'the chief aspect of the demands for the restitution of land is the economic viability of Aboriginal communities and their right to control their own resources.' The importance of restitution is that it establishes a foundation for long term and lasting self-determination strategies for indigenous nations. Such a strategy runs counter to Barkan's findings, who contends that official apologies often lead to a broader consciousness of the issue and establish a semi-official acknowledgment of guilt that may lay the groundwork for more substantive remedies and gestures, symbolic, rights-oriented framing, etc. from which such further actions develop. The return of homeland and permanent sovereignty over natural resources are critical to any discussion of indigenous restitution and, by extension, reconciliation. In her comprehensive United Nations' report entitled Indigenous Peoples' Permanent Sovereignty over Natural Resources, Special Rapporteur Erica-Irene Daes states that 'the right of permanent self-determination over natural resources was recognized because it was understood early on that, without it, the right of self-determination would be meaningless.' Yet the cultural and physical homeland claims of indigenous peoples are rarely addressed by state restitution schemes, which tend to favor solutions that minimize settler-colonial territorial and material sacrifice while maximizing political/legal expediency.

## Perspectives on Reconciliation

1. What words or phrases from the excerpt did you need more information on? What did you learn?
2. What are the main arguments of the article excerpt? Summarize the article excerpt in two to three sentences (a 'précis format' - like a tweet!).
3. What are the authors saying about truth and reconciliation processes?
4. What are the authors arguing should be a main component of reconciliation activities? Are these activities mentioned in the official apology?

## Lesson 6: Reconciliation Videos

### Learning Intentions

3 X 75 minutes

#### Students will:

- » Learn about how they can contribute to reconciliatory activities.
- » Learn about how to create videos as acts of reconciliation and to spread awareness about residential schools and the process of reconciliation.

#### Success Criteria

At the end of the lesson, students can:

- » Represent what systemic oppression looked like at their chosen Residential School, and how this oppression was resisted.
- » Represent and amplify Indigenous accounts of reconciliation through a video.

### Curriculum Links

- » A1, B2.5, D3.3, E1.4

**Historical Thinking Skills:** Historical Significance, Evidence, Cause & Consequence, Continuity & Change, Ethical Dimension, Historical Perspectives

### Materials

- » Computer, projector, screen, internet access
- » Class set of computers, or access to a computer lab for research
- » Video cameras or smartphones with upload capabilities to class' computers

### Introduction / Hook

30 minutes

#### Video Critique

- » Watch the Naskumituwin (Treaty) official heritage minute together as a class. This minute is the story of the making of Treaty 9 from the perspective of historical witness George Spence, an 18-year-old Cree hunter from Fort Albany, James Bay (where St. Anne's Residential School was located): <https://www.historicacanada.ca/content/heritage-minutes/naskumituwin-treaty>.
- » Tell the students that they will get to create their own reconciliation videos on a Residential School (or other topic) that they research.

### Lesson Activities

165 minutes

#### Unpacking the Culminating Task: Video Critique and Storyboarding

- » Watch two student created reconciliation videos (done in the heritage minute style):
  - » Banff National Park and the Stoney-Nakoda Indigenous Peoples
  - » Indigenous Voting Rights

After each student created video, ask the students to consider the following:

- » What makes this a good video?
- » How did the narration contribute to the overall story of the video?
- » What did you notice about the footage and photos (are they primary sources)?
- » What would you change about this video?

- » How does this video advance reconciliation in Canada? What issues does it tackle?

Reconciliation, Responsibility and Residential Schools (Case study of the Mohawk Institute

# Resistance & Reconciliation: St. Anne's Residential School

Hand out the Video Rubric (in appendices). Tell the students that this assignment will ask them to design a one-minute video about a specific residential school (or other reconciliation topic), keeping in mind the historical thinking concepts and their critiques (for example, Historical Significance: is there an issue or person that should be profiled but never has been?; Evidence: has new evidence arisen that changes the way the schools or their Survivors' narratives are viewed?; Historical Perspectives: have perspectives on a particular school been historically excluded? Ethical Dimension: how has the dominant narrative of a particular school informed certain groups of people or policies differently?).

Tell the students that individually or in pairs, they should choose a residential school or reconciliation topic that resonates with them.

- » Direct them to the Google Earth Voyager Story to find different residential schools:

<https://www.canadiangeographic.ca/article/mapping-canadas-history-residential-schools-google-earth>

Next, tell them to research how their chosen residential school or reconciliation topic has historically been represented, and what the gaps (in evidence, perspectives, representation, etc.) might be, in order to create a critical, one-minute video that tells (or possibly re-tells) a story about their school. Advise them that they will be receiving feedback on their ideas from an Elder, FNMI contact, or perhaps their previous guest speaker.

Once students have completed their research, hand out the storyboard sheet (in appendices), so that they can start to brainstorm for their video. The script for their video (whether it be narration or acted) will need to be detailed but succinct, in order to convey a lot of information in a short amount of time. Video imagery should use primary sources (documents, photos, interviews), contemporary images, maps, acting, captions, interviews, illustrations, etc. – whatever is most appropriate to convey their story. The following websites can be used for free photo and video resources:

- » Library & Archives Canada: <http://www.collectionscanada.gc.ca/lac-bac/search/all>
- » National Film Board Archives for photos: <http://images.nfb.ca/images/pages/en/index.html>
- » POND5 Historical Footage: <https://www.pond5.com/archival>

Once students have drafted their storyboards, the next step is to request feedback from the appropriate person. Ideally, arrange so that feedback can be given by a survivor, Elder, school FNMI contact, etc. Meeting with these contacts to discuss feedback would be ideal, however, even electronic feedback from them would suffice. During this phase, be sure to have students ask the feedback contact how they envision the students using their videos.

After students have received and incorporated their feedback, they can proceed to video creation. This phase can also begin while students are waiting on feedback, provided they incorporate any feedback they received into work they have already completed.

If the school has access to video cameras, rent a set so that each group has access to one. Ensure the class set of computers has a video editing program on it. If not, students may use smartphones to create and edit their videos.

The way their video is shot, cut, and edited should contribute to the overall story of their chosen school. Allow at least two classes for students to shoot and edit their videos.

## Reflect & Connect

30 minutes

- » Have students upload their video to YouTube or to a shared class page, and to the Project of Heart website. Watch the student created videos as a class.
- » Ask the students to brainstorm how they plan to use their videos to contribute to reconciliation in Canada, keeping in mind the feedback they received from their Elder, FNMI contact, or former guest speaker.
- » Guide the students to create an action plan in order to disseminate or utilize their videos.

## References

Google Earth Voyager Story to find different residential schools: <https://www.canadiangeographic.ca/article/mapping-canadas-history-residential-schools-google-earth>

Green Screen iMovie Tutorial: [https://www.youtube.com/watch?v=\\_eUay0sA2Ps](https://www.youtube.com/watch?v=_eUay0sA2Ps).

Historical Canada. Naskumituwin (Treaty) Heritage Minute. Retrieved on August 4, 2018 from: <https://www.historicacanada.ca/content/heritage-minutes/naskumituwin-treaty>

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National Film Board Archives for photos: <http://images.nfb.ca/images/pages/en/index.html>.

POND5 Historical Footage: <https://www.pond5.com/archival>.

## Appendices

- » Appendix A: TRC Video Minute Student Instructions and Research Notes
- » Appendix B: Reconciliation Video Presentation Rubric
- » Appendix C: Reconciliation Video Storyboard

## Appendix A. TRC Video Minute Student Instructions and Research Notes

Create a ONE MINUTE Reconciliation or Residential School Commemoration Video

GETTING STARTED:

1. Keep in mind the **6 Historical Thinking Concepts** when you create your video
2. Choose a concept and a critique (think critically of the past). For example:
  - » **Historical Significance:** is there an issue or person that **should be profiled but never has been?**
  - » **Evidence:** has **new evidence arisen** that changes the way the schools or their Survivors' narratives are viewed?
  - » **Historical Perspectives:** have **perspectives on a particular school** been historically excluded?
  - » **Ethical Dimension:** how has the **dominant narrative** of a particular school **informed** certain groups of people or policies **differently?**
3. Choose a residential school or reconciliation topic that you feel is important.
  - » Find a Residential school on Google Earth Voyager Story <https://www.canadiangeographic.ca/article/mapping-canadas-history-residential-schools-google-earth>.
4. RESEARCH your chosen residential school or reconciliation topic.

**Guiding Questions:**

**How has your school or topic historically been represented?**

**What are the gaps (in evidence, perspectives, representation, etc.)**

5. Storyboard
6. Create and edit video

Group Member: \_\_\_\_\_

My Topic/School	
<b>Historical Concept</b>  (see the colored paper posted on the wall)  Briefly explain the Historical Concept	
<b>What is my Critique</b>  (analysis and assessment )	

**Reaserch Notes****Think Guiding Questions:**

- » How has your school or topic historically been represented?
- » What are the gaps (in evidence, perspectives, representation, etc.)

## Appendix B: Reconciliation Video Presentation Rubric

Reconciliation Video Title: Student(s):				
Criteria	Level 1	Level 2	Level 3	Level 4
<b>A1. Knowledge &amp; Understanding</b> Effective use of symbols and imagery	Beginning to develop effective use of symbols and imagery to support the theme/message	Demonstrates satisfactory effectiveness in the use of symbols and imagery to support the theme/message	Demonstrates effective use of symbols and imagery to support the theme/message	Demonstrates exemplary effectiveness in the use of symbols and imagery to support the theme/message
<b>Thinking</b> Presenting point of view	Developing ability to present point of view	Acceptable presentation of point of view	Credible presentation of point of view	Excellent presentation of point of view
Evidence of research	Developing awareness of using primary sources as evidence of research	Acceptable evidence of research identified in use of primary sources and content	Competent evidence of research identified in use of primary sources and content	Excellent evidence of research identified in insightful and effective use of primary sources and content
<b>A2. Communication</b> Clear expression of ideas through visual products	Beginning to develop the ability to communicate information visually	Demonstrates satisfactory ability to communicate important information visually	Demonstrates polished ability to communicate important information about the main idea, theme, or point of view visually	Demonstrates masterful ability to communicate important information about the main idea, theme, or point of view visually
Use of narration, text/ captions to support the visual message/theme	Demonstrates developing ability to write appropriate narration or text/ captions that support the theme/ message for some visuals	Demonstrates acceptable ability to write appropriate narration and text/ captions that support the theme/ message for most visuals	Demonstrates accomplished ability to write appropriate narration and text/ captions that support the theme/ message for all visuals	Demonstrates outstanding ability to write appropriate narration and text/ captions that are highly effective in supporting the theme/message in all visuals
<b>Application</b> Overall impact, creativity, and visual appeal	Awareness of the use editing, angles, and flow to create a visual presentation that contributes to the "telling" of the story of the video	Acceptable use of editing, angles, and flow to create a visual presentation that somewhat contributes to the "telling" of the story of the video	Accomplished use of editing, angles, and flow to create a visual presentation that contributes to the "telling" of the story of the video	Professional use of editing, angles, and flow to create a visual presentation that excellently contributes to the "telling" of the story of the video

Rubric adapted from: Haskings-Winner, J., Ballantyne, D., & Zander, T. (2008). Introduction. In Canadian sources: Investigated, 1914 to the present: Teacher's resource (pp. 17-21). Toronto: Edmond Montgomery Publications Limited. ISBN: 978-1-55239-270-6



## Appendix C. Reconciliation Video Storyboard

[illegible]