

The Residential School System in Canada:

Understanding the Past – Seeking Reconciliation
– Building Hope for Tomorrow

Second Edition





Second Edition

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Cover Images

1. Stephen Kakfwi shares the story of the Dene Nation logo to students Walter Black, Shania Richter-Beaulieu, and Leona François-Simpson of K'alemi Dene School in N'dilo, NWT. Photo by Tessa Macintosh.
2. Kate Inuktalik teaches her great-granddaughter, Darla Evyagotailak, how to make a fishnet and other string games during an overland and ocean journey from their home in Kugluktuk, NU to Ulukhaktok, NWT. Photo by Tessa Macintosh.
3. Piita Irniq (then known as Peter Ermerk) and classmates at Sir Joseph Bernier Federal Day School in 1958. Piita is on the right, leaning on his left hand. Photo provided of Piita Irniq.

Message from the Ministers of Education in the Northwest Territories and Nunavut



Eva Aariak, Minister of Education
Government of Nunavut



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Innuaqutliqiyikkut
Department of Education
Ministère de l'Éducation

We want to extend our thanks to you, the teachers of *Residential Schools in Canada: Understanding the Past, Seeking Reconciliation, Building Hope for the Future*. You are doing work that brings an important, and often difficult, part of our past into the classroom.

We hope this helps all Northern people gain a deeper understanding of the impacts of residential schools, and help our young people move forward into a healthier and more positive future. It is fitting that Nunavut and the NWT worked together to develop these teaching resources. These are issues that began when we were one jurisdiction and continue to affect us all.

The residential school system has had an enormous impact on the North. These schools often operated as part of an effort to break and change the culture and language of children who attended them. Students were often subjected to neglect, violence and abuse. Unfortunately, many young people have carried the effects of their experiences in school forward into their lives as adults and parents. Addressing these intergenerational effects is part of the hugely important discussions that you will undertake as you explore the activities in this module.

Many people in the North also acknowledge positive outcomes of residential schooling. Lifelong friendships and networks were established during students' years at school. There were caring and dedicated teachers who did their best for students. Gaining an education was important for accessing employment opportunities and advocating for self-determination.

This module exemplifies the approaches to teaching and learning we believe are essential to engaging students: relevance to the North, incorporating a variety of media and focusing on nurturing critical and creative thinking.

You are not alone as you explore these issues with your students. School administrators, community counsellors, as well as local, regional and national health networks are all part of the community of people available to help you. The teaching, learning, and sharing of stories supported through this module is an essential part of the larger process of healing across the North and across Canada.

Thank you for your dedication to this very important work.

Eva Aariak, Minister of Education, Government of Nunavut

Jackson Lafferty, Minister of Education, Culture and Employment, Government of the Northwest Territories



Jackson Lafferty, Minister of Education,
Culture and Employment
Government of the Northwest
Territories



Northwest Territories Education, Culture and Employment

Message from the President of the Legacy of Hope Foundation



As a consequence of the residential school system, cultural and spiritual loss have been experienced by successive generations of Aboriginal Peoples in Canada – without action, these losses will continue to affect generations to come.

Following decades of advocacy and healing efforts by Aboriginal peoples, formal apologies from churches and the federal government were made to residential school survivors, a settlement agreement was signed, and a truth and reconciliation commission was established. Although these and other efforts have increased awareness of the history of the residential school system among Canadians, their intergenerational impacts are understood by too few. Education is necessary for Canadians to move forward on the path towards understanding and reconciliation, and it is our youth who will lead us there.

Healing is a gradual process – the legacy of residential schools is still very much alive in our cities and communities and affects Aboriginal and non-Aboriginal Canadians alike. We hope you share our belief that as people learn the historical context that forms the roots for contemporary social issues faced by many First Nations, Inuit, and Métis, they can foster an environment that allows reconciliation to take place.

On behalf of the Legacy of Hope Foundation, I would like to thank you for using this Teacher's Guide, for bringing the issue of residential schools to your students, and for joining us on the healing journey.

Richard Kistabish
President, Legacy of Hope Foundation



Message from Commissioner Wilson of the Truth and Reconciliation Commission



On behalf of the Truth and Reconciliation Commission of Canada, I want to tell you how much I admire and respect your professional humility, your courage, and your devotion in agreeing to be some of the first teachers to use the important and powerful new curriculum on residential schools, developed for students in the Northwest Territories and Nunavut.

I refer to your humility, because I know that many of you are being asked to teach about something you may have known very little, before now. I say courage, because the content of this material is not easy. This little known history speaks of hard and uncomfortable truths for those of us who did not know such things had happened to little indigenous children in our own country, during the tens of decades of residential schools. And I speak of your devotion, because it is the schools, through the dedication of teachers such as yourselves, that can make all the difference, over time, in ensuring we graduate a well-informed population, so that never again will we have a generation such as the one we have today, so widely unaware of this long and unhappy chapter of our Canadian history.

I had a chance for a brief review of the materials you have been given to work with. I was impressed by the honesty and care put into developing materials that would be relevant to the northern residential schools experience, authentic to the voices of the survivors who attended them, and considerate of the emotional needs and readiness of students and teachers alike. As you work with these materials, I am confident that you will enrich them further with the benefit of your own relationships with your students and communities

As a TRC Commissioner, and fellow northerner living in Yellowknife, I am so very proud that it is our northern elected leadership and our northern schools who are taking steps to make this residential school content become mandatory learning for all high school students. We can all be hopeful that the rest of the country will be inspired to do the same. Through your efforts to work with, evaluate, and improve the curriculum materials, you are contributing very importantly to this bold example.

To the teachers, the content developers, the former student survivors, and the elected and administrative leadership of the Nunavut and NWT Departments of Education, thank you to all of you for your respective contributions to a healthier future for all our children in the North.

Respectfully,
Commissioner Marie Wilson
Truth and Reconciliation Commission of Canada





Acknowledgements

The writing team wishes to acknowledge the contributions of former residential school students to this learning resource. As you work through the activities, listen to the audio files, watch the videos, and read through the histories and testimonies, you will recognize that their words are gifts of courage from people who have allowed us to share their stories.

Residential Schools in Canada: Understanding the Past, Seeking Reconciliation, Building Hope for the Future was developed by the Government of Nunavut, the Government of the Northwest Territories, and the Legacy of Hope Foundation (LHF). This is the first major curriculum project that Nunavut and the Northwest Territories have undertaken together since the division of our territories in 1999. We wish to acknowledge the foresight of those who saw the value in working together and those who will take on the task of using this document to help us fulfill the vision of this resource to *understand the past, seek reconciliation, and build hope for tomorrow*.

We are grateful to the following Northern wise people who graciously gave of their time to share stories, and who provided guidance on the content and delivery of the activities: Eva Qamaniq Aariak, John Amagoalik, Paul Andrew, Muriel Betsina, Nellie Cournoyea, Edna Ekhiyalak Elias, Piita Irniq, Sarah Jerome, Stephen Kakfwi, Maxine Lacorne, Millie Kuliktana, Rosemarie Meyok, François Paulette, Bob Sanderson, Jean Sanderson, Marius Tungilik, and John B Zoe.

We are thankful to the dedicated teachers who piloted the first draft of this resource and contributed significantly to improving this document: Michelle Gordon, George Hill, Frank Isherwood, Laura MacKinnon, Jay McKechnie, Joanne McHugh, Charlene Patterson, and Scott Willoughby.

We are also grateful to the many teachers from across Nunavut and the NWT who attended the first inservice and who participated in the research component. We especially want to acknowledge Sarah Daitch for completing the research and giving us the valuable information which informed and shaped this second edition.

We acknowledge the contributions of the Legacy of Hope Foundation staff and associates in particular Trina Bolam, Tania Budgell, Jane Hubbard, and Katherine Laing.

We recognize the following for having provided permission to reproduce photographs from their collections: Archives Deschâtelets, Archives of Manitoba, Archives of the Saint-Boniface Historical Society, Canadian Museum of Civilization, Edmonton Journal, General Synod Archives, Anglican Church of Canada, Glenbow Archives, Hudson's Bay Company Archives, Archives of Manitoba, Library and Archives Canada, Piita Irniq, Prince of Wales Northern Heritage Centre, Tessa Macintosh Photography, and Yukon Archives.

We are grateful to Marie Wilson and the Truth and Reconciliation Commission staff and associates for their shared wisdom and contributions to the reference materials in this guide. We would also like to thank the many others who helped along the way including: Jackie MacLaran and Health Canada, Rassie Nashalik and Damian Panayi for audio voiceovers, as well as Jeff Hipfner and Susan Caitlin. If we have missed anyone else, we are truly sorry.

From the writing team: Ken Beardsall, Liz Fowler, Cathy McGregor, Heather McGregor, John Stewart, and Mindy Willett.



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The 'Arc' or 'Power Curve'

Dear Teachers,

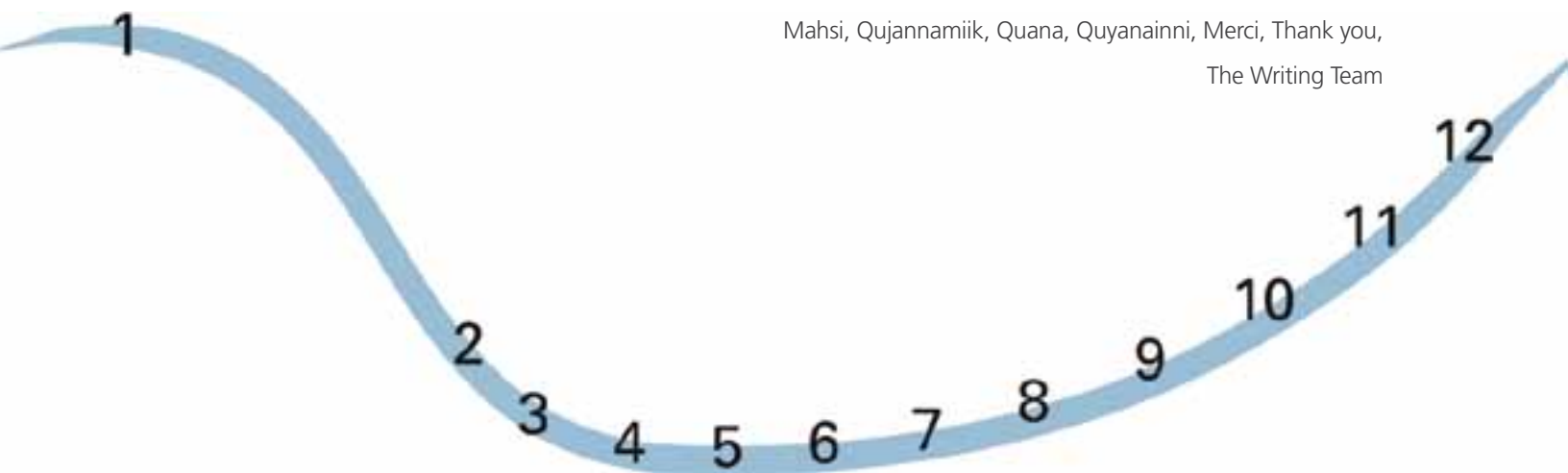
Many Northern leaders – in politics, culture, language, and other areas – provided guidance on what should be in this module and how it should be taught. One of the questions they responded to was: "what do you want your children or grandchildren to know, think, and feel, about residential schools when they have completed this module?" Since the world was new, Aboriginal peoples have educated their children to be contributing members of their societies. The leaders we spoke to wanted others to know what their lives were like before residential school, so that what had been taken away could be fully known and understood.

Overwhelmingly, these leaders responded that they wanted their own children to understand the past as a means to provide hope for tomorrow. They wanted their children to be proud of their family members who had been at residential school and who were resilient in the face of the assimilative policies and practices of the schools. They wanted their grandchildren to remember those who didn't come home, to know the many facets of life in a residential school, and to understand that this is a complex story where happiness was found in unexpected places, and where tragedy occurred in places where those most vulnerable should have been safe.

However, these leaders also said that they didn't want their children to feel that the heavy burden of the past was also theirs to carry into their own futures. Instead, they recommended that the module include ideas on what we should do now, how we all can move forward together, and how Canada can become a healthy nation where we can all be proud of where we came from and who we are.

The module was designed with this guidance in mind, which is why it follows an 'arc.' It begins by exploring how young children demonstrated independence and strength before the introduction of, or attendance at residential schools. The activities in the middle sections of the module move into the time of darkness, when many colonial policies and practices at the residential schools attempted to destroy people's sense of who they were. In the final activities, the 'arc' moves towards a place where, together, we are trying to heal our relationships, with the ultimate goal of returning to that original place of independence and strength. While we are not yet there as a nation, the goals of this module – that by understanding the past and seeking reconciliation in the present, there can be greater hope for tomorrow – are setting the course for today and for generations to come.

Mahsi, Qujannamiik, Quana, Quyanainni, Merci, Thank you,
The Writing Team





How to Use This Guide

Welcome to the Canadian residential schools module developed for use in Nunavut, the NWT, and beyond. It is our hope that the information and activities in this module will give teachers and students the resources they need to examine the histories, memories, and impacts of the Canadian residential school system. Generations of Aboriginal peoples have been impacted by this system, and all Canadians have a part to play in learning about the past and in continuing to build more respectful relationships in the present and future.

The first section of this Teacher's Guide includes background and overview information intended for teachers only. This section was developed to help teachers familiarize themselves with the Canadian and northern contexts for residential schools, which in some cases are similar and in other cases, somewhat different. Students will access this background information through the activities themselves.

The activities in this book were prepared and reviewed by educators, subject specialists, former residential school students, and leaders from both the NWT and Nunavut to ensure that they meet the needs of both students and teachers of grade 10. The teachers who participated in the pilot and those who used the first edition made many recommendations about how to prepare to deliver this module. **Please read through the entire document to help you prepare.**

This resource consists of twelve activities, each of which helps students examine and develop an understanding of aspects of the history and legacy of the residential school system. It also helps students participate in the journey towards reconciliation.

It is important that the module is taught in its entirety. Leaving out activities at the end may mean students miss out on content that reflects resiliency, hope, and the importance of their role in improving the future.

The framework for each activity includes teacher preparation instructions, suggested time in which to deliver the activity, a variety of audio and multi-media resource clips, student handouts, resource sheets for both teachers and students, and extension activities for those who want to learn more.

Many of the activities in this module deal with subject matter that may be difficult for teachers, students, and the community. Safety and well-being are of primary importance. Discussions about sexual abuse or racism, for example, may trigger emotional responses, especially in communities where impacts may feel very 'close to home.' It is vital to create a supportive environment when presenting these materials – one in which everyone can express their feelings and thoughts openly, if they choose. Refer to the *Dealing with Tough Stuff* section of this book for suggestions and resources. Support people are also available in your community, and when this module is taught they need to be aware and available to help students, families, and the community as they participate in this journey in their own ways.

Getting Ready

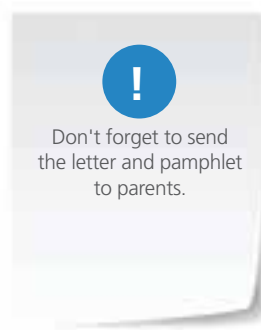
It is important that the school principal, parents, community, and support personnel (such as counsellors) know when students will be participating in this module. Each year that it is taught, verbal or written notices must be sent out in advance to maintain open communication between the school and community. This open communication facilitates relationship-building and may also help individuals, families, or communities access and share supports for healing.

Several steps, listed below, have been developed to assist teachers in building community awareness. The needs and expectations in each community will be different, and teachers should follow the recommendations of local knowledge holders and experienced school staff.

Engaging parents and the community is not solely the teacher's responsibility. Teachers are encouraged to ask for assistance from their principal and other staff within the school.

Suggested Steps for Community Awareness:

- Notify the district education authority or district education council that this module is going to be taught.
- Notify the school community counsellor and/or student support staff.
- Notify social services/mental health workers in the community.
- Notify the Health Canada Support workers.
- Personalize the sample "Letter to Parents" (template provided on DVD) for your community and send it out prior to beginning the module.



- Along with the letter, send the pamphlet, which has the timeline of residential schools on one side and the message to parents on the other.
- Consider holding an information event for parents at the school.
- If any parents or adults from the community appear to be in distress or are upset by discussions about residential schools, recommend that they access support through Health Canada's Northern Region toll free #: 1-800-464-8106.
- If you are going to invite any special guests, such as former residential school students, let them know well in advance so you can plan and prepare together.

Bill Erasmus, Dene National Chief

"When the school and parents are committed to working together there are positive results."

Pg. 5 (Aboriginal Student Achievement Status report – GNWT ECE)

Kathy Okpik, Deputy Minister, Government of Nunavut, Department of Education

"Learning starts at home with the family. It is very important that family and community continue to be involved."



This Truth and Reconciliation Commission (TRC) bentwood box is a tribute to all residential school survivors. Individuals and organizations have made statements of reconciliation and put items representing their commitments into the box at each of the TRC's National events. Photo: Mindy Willett

"I think one of the richest parts of this curriculum and this module is that we hear testimony from the survivors themselves and they shared stories that left us emotional. I think the students were able to grasp the concepts and grasp the enormity of what happened. This is not a Northern issue. This is a Canadian issue and all of us need to understand what happened."

Pilot Teacher

If/when you invite a former residential school student to discuss their experiences with students, it is important to give careful consideration to whom is being invited and to what experience they have sharing in their stories. Some former residential school students may not be ready to share, or be interested in sharing. Similar to what could happen with a war veteran or holocaust survivor, the issues that may be opened up during class discussions may trigger memories that are difficult to deal with for the presenter. Teachers need to:

- solicit advice from school and community resource people to ensure that the environment is safe for all concerned;
- ensure that the former student is a good match for the kinds of activities conducted in the school;
- ensure that the former student has experience talking about the issues; and
- ensure that they have access to support people following their discussions with the students, if necessary or helpful.



Important Considerations: How is teaching this material different?

Significance and Goals of this Module

This is a unique and important module that is distinct from most other schoolwork, and should be approached with some special considerations in mind.

Many former residential school students, survivors of abuse, healing/support organizations, individuals suffering from intergenerational impacts, and the Nunavut and the Northwest Territories governments, have acknowledged that it is important to educate all Canadians about residential schools histories, memories and legacies. Facilitating this work through schools ensures that it is sustainable and well-supported.

Recognizing that the federal residential school system attempted to assimilate Aboriginal students, and caused a great deal of harm in the process, the contemporary territorial school systems are attempting to acknowledge what happened in the past, nurture critical thinking about the role of schools in society, and move into the future with greater respect and understanding of the relationships between the First Peoples of Canada and everyone else who calls this land home.

In very simple terms, the goals of this module are to help students understand:

- what former students went through;
- that the government had assimilation policies in schools;
- that very difficult experiences have been endured and overcome;
- the Canadian stories/context as well as the Northern stories/context of this history;
- that processes of reconciliation have been initiated and are still underway; and,
- that reconciliation is an ongoing process that relies on investment from all Canadians: Aboriginal and non-Aboriginal peoples.

The goal *is not* to leave any student depressed and overwhelmed by guilt, shame, pain, hopelessness, or other negative feelings. **It is essential to include and complete all the activities within this module**, as it was designed, to ensure this outcome is less likely.

What is reconciliation?

Reconciliation means different things to different people and in different situations. In some cultures and languages, there is no equivalent concept. It can mean truth-telling, listening, forgiveness, acceptance, and understanding. It can exist between individuals, within a family, a community, and at a national level. It usually means restoring good will, respect, and cooperation in relations that have been disrupted.

Some would say Canada is not ready for reconciliation and what is needed instead, is the work of conciliation – which means, to bring agreement or respectful relations between two parties. Some speculate that reconciliation was politically or economically motivated, resulting from the *Indian Residential Schools Settlement Agreement*. Some question if what motivated it matters. Others point out that there is a long history and many examples of harmonious, mutually-beneficial relationships between Aboriginal and non-Aboriginal peoples.

The purpose here is for students to discuss reconciliation, to understand the importance of identifying ways to reconcile at different levels (if possible), to think critically about these processes, and to consider their own role in them.

Jackson Lafferty, Minister of Education, Culture and Employment, Government of the Northwest Territories

*"We are here for a common goal.
To work together to make a better
life for our children."*

Pg. 2 (Aboriginal Student Achievement Status report
–GNWT ECE)



Framing

The histories, memories, and impacts of the residential school system are complex. There are many details, policies, different perspectives, and unique features of the experiences that would be challenging to grasp fully, even after years of study. This module represents a first step, for many of us, in exploring these stories.

Here are some important things for teachers to think about as they prepare to deliver this module. It may be a good idea to revisit these considerations throughout the module.

1. No one can know everything that happened at residential schools. As the teacher, try not to position yourself as an 'expert.' Even if you have a connection to the content, try to remain open to the possibility that students or community members may have more knowledge or experience than you. **By stating to the students that you are not an expert, rather that you are the facilitator, you can learn along with them, and potentially from them. This can create a dramatically different atmosphere with which to begin this module.**
2. It is not essential for students to know many specific facts, or demonstrate mastery of a great deal of detail in order to meet the learning objectives of this module. It is more important that students engage with examples, listen respectfully to a range of ideas about residential schools, grasp the major concepts, and demonstrate critical thinking and personal responses to the issues raised. For example, don't spend too much time on the difficult vocabulary in the Prime Minister's apology. **Try not to allow students to get lost or overwhelmed with too much detail** (especially with regard to traumatic experiences).
3. **Residential schools were/are not inherently 'bad' simply because students live(d) there.**
If a student chooses to go to hockey school or college and lives in a residence, it can be a wonderful experience. Residential schools were harmful to students because of the assimilation policies, lack of oversight that allowed abuse to occur, separation of students from families, and restrictions on developing language and cultural skills, among many other reasons. One of the most harmful aspects of these schools was the lack of choice or control on the part of the parents and students involved. Some residential schools did not have negative effects on students or parents, conversely some day schools created a great deal of harm.
4. **There are few generalizations that can automatically apply to all residential schools.**
Each school, in its particular location, under its particular administration, and at a particular time, had unique features. It is important to listen for, recognize, and discuss differences. This can, and should, be made clear to students.
5. **In some parts of the North, residential schools have not been around as long as in other regions of Canada.** This means that in some places fewer generations attended residential schools and the overall impact occurred in a shorter period of time. For example, a greater number of Inuit students were able to maintain their language skills despite attendance at schools.
6. **Residential schools are one tool/process/system in a greater, long-term process of colonization.** Several activities try to situate residential schools within the greater context of the 'civilizing mission.' Understanding the larger colonial context and the many ideas that guided assimilation policies, involves a great deal of complexity. Teachers will need to gauge how much time to spend on it, relative to the levels of understanding of their students.
7. It is easy to put emphasis on the negative experiences of former students of residential schools without giving due attention to the difficult realities of teachers and parents involved. It is important to note that some students had positive experiences. Another layer of complexity is that in some instances students were hurting each other in residential schools. **Individual stories and experiences are so diverse that we cannot label one group of people 'victims' and others 'perpetrators.'**

Teacher as Facilitator

Teachers are encouraged to take steps to de-centre themselves from classroom instruction. This is intended to allow more space for the voices of former students and those who were involved in residential schools to do the teaching, while also encouraging your students to use their voices in engaging with the material.

This module provides an important opportunity for students to experience ways of learning less frequently used in schools. This may help students understand the validity of ways of learning in Aboriginal cultures before residential schools were introduced. By using these approaches, or adaptations of them, teachers can signal to students that Aboriginal teaching methods can be used in schools.

Grade 10 student, Shelinda Eyakfwo, helps her grandfather, Philip Zoe from Gameti, feed the fire with support from the Tlicho drummers. Photo: Tessa Macintosh

Creating a Positive Learning Environment

- Set the tone for the module by starting with a special event that incorporates music, food, an art project and/or ceremony, such as: feeding the fire, *qulliq* lighting, burning sweetgrass, honouring the land, or involving a special speaker (if you don't know what will work well in your community, ask a local knowledge holder).
- Remind students about what it means in your school/community to listen respectfully, and that even when listening to a video or audio clip, the story being shared is a gift from which all can learn.
- Discuss how stories and memories that belong to individuals are considered important sources of evidence for history, and how they are the same or different from other sources like archives, photos, and newspaper reports (for example, that it may not be appropriate to push former students to share more details than they are ready to share).
- Hold learning sharing/talking circles, where only the student holding the talking stick may speak, and where each student has a chance to speak or pass as they choose.



- Assess the energy level in the class when students arrive and leave, and try to incorporate energizers or 'check-in' activities (e.g., ask them to write how they are feeling in one word) to help students transition in and out of this class/module.
- Give students time to think before speaking and try to be comfortable with the silences that may occur, particularly after a difficult video or audio clip.
- Create and support opportunities for student discussion, decision-making, critical and creative thinking and problem-solving.
- Maintain openness for students to speak honestly, express their emotions, and see themselves and each other as potential teachers.

Many of these ideas are not new to teachers. However, in the context of this module, they are reminders of how to work toward teaching and learning while empowering students.

Assessment

As stated, this is a unique and important module that is distinct from most other coursework in school, and assessment should be approached with some unique considerations in mind. That being said, it is important to maintain standards and expectations.

Research continues to demonstrate that ongoing formative assessment contributes more significantly to learning than a focus on summative assessment, which is often referred to as assessment *of* learning. It is highly recommended that the focus NOT be on tests, which require memorization of facts and dates. Rather the focus of assessment used in this module, should be on overall understanding of the issues. Formative assessment, often described as assessment *for* learning and assessment *as* learning, is most effective when it involves both the student and the teacher, and takes place throughout the learning process. Assessment must also be *authentic*. This type of assessment requires students to demonstrate skills and competencies that realistically represent problems and situations likely to be encountered in daily life to audiences that are meaningful to them. Throughout this module, suggestions are provided where these kinds of assessments may prove useful.

Ensure you've read through the entire document and provide options for students to select where and how they can be assessed. A summary of the time and suggested assessments is provided on page 10 to assist with your planning.



Geography lesson at All Saints School. Aklavik, N.W.T. George Hunter / National Film Board of Canada. Phototheque / Library and Archives Canada / PA-180737



Assessment Tools and Strategies

There are three types of learning outcomes in Social Studies and Northern Studies – knowledge, values, and skills – and assessment needs to be congruent with each type of learning.

Assessing Knowledge: Social Studies and Northern Studies place an emphasis on the acquisition of knowledge. However, true understanding and appreciation of issues do not occur if students simply memorize and recall information. Rather, students are encouraged to use the knowledge they acquire to synthesize and apply new understandings, and to demonstrate evidence of their learning. There are several opportunities to assess **Knowledge Acquisition** including the assignments in;

- Activity 2: *Book Review*
- Activity 5: *Power of Words*
- Activity 6: *History of Colonization*
- Activity 7: *Going to School*
- Activity 10: *Compensation*
- Final Project: Summative Assessment

Assessing Skills: The assessment of social studies skills and processes requires different strategies than the assessment of knowledge. Skills are best assessed by observing students in action, by discussing their learning strategies during conferences and interviews, and by gathering data from student reflections, their presentations of learning, and self-assessments. There are several opportunities to assess **Skill Acquisition** including;

- Coming to consensus.
- Summarizing information from oral stories, visual images, and text.
- Vote with your feet – expressing, analyzing, and defending a position.
- Critical thinking based on reasoned judgment (i.e.: "brave and influential" in Activity 9).
- Setting goals and completing tasks in a timely manner (book review, creative response project).

Assessing Values and Attitudes: Values and attitudes are implicit in what students say and do, and are not always measurable in the same way that knowledge outcomes may be. They are, however, some of the key learning indicators that this module, in particular, is intended to explore. Similar to skills, values are best assessed by observing students in action, looking for behavioral indicators as expressions of student values, and engaging students in critical dialogue. There are several opportunities to assess **Values** including:

- Listening respectfully.
- Being open to other ways of knowing, doing, seeing.
- Changing views on issues once new knowledge is gained.
- Initiating and completing creative expressions of learning with reflective responses.
- Pursuing personal and community initiatives in response to their learning.

A significant aspect of Social Studies is the development of values related to active democratic citizenship. The values related to citizenship do not apply solely within the confines of the classroom. A number of Social Studies learning outcomes refer to student attitudes and behaviours in groups and communities beyond the school. In those cases, assessment will include not only student self-assessment, but also self-reporting. The final summative assessment project encourages students to take action and see their role in the reconciliation process.

The most important aspect of each of these strategies is regular dialogue with students about their learning – asking them questions about their observations and conclusions as they learn, and stimulating and prompting them to higher levels of thinking and learning.

Activity	Learning Objective	Time	Suggested Assessment
1	Students will understand and describe education for children in Northern Canada before the introduction of schools.	60 min	Students will demonstrate understanding by orally summarizing what they viewed and heard.
2	Students will understand the impacts on children of being taken away to attend residential school, and on the parents and families left behind.	60 min	On-line Book Review – Skills assessed should include; task completion, time management, summarization of learning, editing, and use of technology.
3	Students will begin to understand the scope and magnitude of residential school issues within the Canadian context.	90 min	Written Assignment (<i>Power of Apology</i>) – Students will demonstrate comprehension and practice group consensus and decision-making skills.
4	Students will gain a deeper understanding of the history of residential schools, and analyze how some of the challenges faced by some Northern families and communities today may come as a consequence.	90 min	Reflective Response – Students should select and use appropriate tools to demonstrate personal understanding of material (journal, music, painting, drama, photography).
5	Students will examine policies upon which the residential school system was built.	120 min	Written Assignment (<i>Power of Words</i>) – Students will apply critical thinking skills to analyze and deconstruct these policies from a historical perspective.
6	Students will identify and evaluate key policies and perspectives that established the framework for residential schools.	90 min	Written Assignment (<i>History of Colonization</i>) – Students will demonstrate an understanding of historical context which shaped these policies and perspectives.
7	Students will explore and analyze techniques used in some of the residential schools to colonize Aboriginal students.	60 min	Visual Literacy – Students will apply critical and historical thinking skills to demonstrate an ability to 'read' photographs and to understand the messages they convey.
8	Students will explore a variety of stories from residential school survivors (audio, visual, and written first-hand accounts).	120 min	Reflective Response – Students will evaluate their personal assumptions and deepen their understanding. Students will respond creatively to what they have learned.
9	Students will understand that the history of residential schools is complex through listening to, and reading about, a diversity of people who were brave and influential in different times and contexts in relation to residential schools.	90 min	Students will develop criteria to help them make a reasoned judgment based on evidence. Students will defend their position both orally and in writing using the criteria they have developed.
10	Students will examine the <i>Indian Residential Schools Settlement Agreement</i> and the Federal Apology as contemporary outcomes of the residential school system in Canada.	90 min	Vote with Your Feet – Students will evaluate the effectiveness of the Federal Governments response to compensate former students. Students will defend a position orally based on evidence. Written assignment – (<i>Compensation</i>)
11	Students will use a variety of sources to develop and express new understandings of what reconciliation means in the context of the history and legacy of Canadian residential schools.	90 min	Written Assignment – (<i>Reconciliation</i>) Students will summarize their understanding of reconciliation and present their own position on what remains to be done in relation to these issues.
12	Students will develop an understanding of how people are striving to reclaim their culture and identity and how they can participate in the process of reconciliation.	60 min	Students will demonstrate understanding by orally summarizing the meaning of decolonization. Written assignment (<i>I accept or Hope for Tomorrow</i>).
Final Activity	Students will demonstrate their understanding of the connections between the past and the present in relation to impacts of residential school and the efforts of people to build hope for tomorrow.	8 hrs	Project – Students will select appropriate tools to communicate their learning to an authentic audience to answer the question, "How should society respond to the history and legacy of residential schools?"
Total		25 hrs	



Dealing with Tough Stuff

Discussing the history of residential schools frequently involves students being confronted by stories of traumatic experiences, such as separation from family, mistreatment and neglect, abuse of many kinds, and children who did not survive. This kind of content can be referred to as 'difficult knowledge' or 'tough stuff.' While these experiences may seem to come from the distant and far away past, the emotions that arise in response can trigger strong feelings and feel close to home. Sometimes, strong feelings well up unexpectedly or seemingly without explanation. Strong feelings may connect to experiences individuals have had themselves, or manifest as 'vicarious trauma' (the transfer of trauma from the actual victim/survivor onto the 'witness,' or person who is hearing their story).

The impacts of residential schools continue into the present and can be seen in some Northern families and communities, and can manifest in a variety of ways including a lack of parenting skills, domestic abuse, substance abuse/addictions, disconnection with family, lack of language and/or cultural skills, and suicide, among others. It may be difficult to raise these issues in the classroom when there are students who are, or may be, directly affected. However, naming and talking about these issues openly is part of breaking the cycle of trauma and may help students, families, and communities understand what is happening, as well as encourage them to access healing supports.

Many former students have shown courage in speaking out, resiliency in their healing journeys, and willingness to participate in the reconciliation process. They have given us – all Canadians – their memories and stories as gifts, so that we can be better informed in the present, and contribute to constructing a better future. While it is sometimes difficult to make sense of what happened, simply listening is an important gesture of respect and support. The activities in this module are intended to help students recognize the strength that individuals have shown in the process of seeking truth and reconciliation, and to connect to their own strength.

Teacher Self-care

It is important that teachers practice self-care because they are responsible for facilitating this material and supporting students through it. As an adult, and possibly as a parent, you may perceive the significance and difficult realities of these stories differently than your students. You may worry about bringing these stories and intergenerational impacts to the surface, particularly when your students know the individuals involved or feel directly involved themselves. It is not uncommon to have emotional, physical, behavioural or spiritual reactions, so it is helpful to have a plan for taking care of yourself.

Consider the following steps for self-care, even if you have taught this kind of material before:

- View the videos about vicarious trauma found on the DVD in the *Before you Begin* section.
- Regularly check in with yourself or with someone you trust and tell them how you are feeling.
- Make a plan for how to take a break or ask for support from another staff member if it is needed.
- Preview the material – audio, video and written – to help you be prepared for handling your emotions in class.
- If any reactions persist and become difficult, access supports through health services in your community, through Health Canada or through Employee Assistance. Health Support Workers (HSWs) are local resource people who have been trained to offer support in regards to residential school healing. Many HSWs are former students of residential schools.
- Be kind to yourself and be comfortable with showing emotion to your students. Your own emotional honesty may be part of helping students work through some of the issues that are raised.



Student Supports

It is important that students are given the opportunity, and a safe environment, to speak openly about how they feel during this module. Such opportunities need to be balanced with trying not to put individual students on the spot before they are ready to speak. In some cases, such as during a talking circle (where students share one at a time without interruption) open discussions can be a positive learning experience for the whole class. In others cases, individual students may need one-on-one attention.

Consider the following steps for student support, in addition to the usual student support measures/protocols taken in your school.

- Don't avoid or hide the possibility that emotions may arise during this module.
- Open the module by talking about how this material may be difficult and requires special consideration in terms of the way the class learns together. Remind students periodically that they need to support each other and listen respectfully.
- Make a plan/agreement with your students about what to do if they need to take a break from class.
- Be prepared to listen to your students as long as they need to talk and try to be flexible and responsive to their needs.
- Ensure other staff members are aware that supports may be needed.
- Remember that learning how to cope with difficult feelings is part of helping students learn resiliency and strength, an important objective for this module.
- Give students a variety of ways to express themselves, including writing and art.
- Ensure students know how to access help if strong feelings arise when they are not at school, such as from local health services, using Health Canada's help line – 1-866-925-4419. Health Canada's Northern Region # is 1-800-464-8106. This office

is in Whitehorse and if former students or family are seeking counseling, let them know that it is coordinated through this location.

- If you suspect a student may hurt themselves or others, do not leave them alone. Follow the protocol in your school/community for dealing with such issues.

Teachers may find this role to be emotionally difficult or burdensome. Please keep in mind that this module can be an important part of a learning, reconciliation and healing process, and by asking for support and assistance from colleagues and other community members, this learning experience can be a safe and a powerful one for everyone.

Family Supports

Some of the questions and materials that students bring home during this module of study may provoke strong emotions and concerns from among their family members. Supports and information are available. Health Canada's Northern Region toll-free # is 1-800-464-8106.

"Not only has this been a tremendous healing and learning experience for my students but for me as well. I now understand something monumental about the community I teach in. I am learning to look past symptoms and see both past experiences and possible future outlooks. I am learning that healing IS possible and within reach for many. Not only am I taking something significant from this module as a teacher, but as another human as well."

Pilot Teacher

Materials

Instructions for using the DVD

Included with the Teacher's Guide are two DVDs, for Windows and Mac operating systems, containing the multimedia elements necessary to deliver this module. They are attached to the inside back cover. Please copy the appropriate DVD to your computer and restore it to its place on the inside back cover of the Teacher's Guide.

To copy the DVD:

1. Create a folder on your hard drive and name it RS Digital Assets.
2. Load the DVD and open the DVD folder.
3. Select all files and drag or copy them to your newly created RS Digital Assets folder.
4. Click on the Start file to launch the application.

Individual files may be copied on multiple workstations for student use. They can be accessed or copied from the Resource folder contained in the RS Digital Assets folder. Copying any of the DVD contents for other uses is strictly prohibited.

If the DVDs are missing, they may be reordered from:

Department of Education, Culture and Employment
Government of Northwest Territories
(867) 669-2399
www.ece.gov.nt.ca

Department of Education
Government of Nunavut
(867) 975-5600
www.gov.nu.ca

Materials List

- Teacher's Guide
- 2-disks (for Mac and PC)
- Class-set of books
- Timeline banner
- Parent package (timeline)



Photo by: Kirsten Sangris

Background Information for Teachers

The Canadian Context of Residential Schools

Before Residential Schools

Aboriginal peoples have always had their own languages, histories, cultures, spirituality, technologies, and values. A mixture of teachings, ceremonies, and daily activities facilitated learning for Aboriginal children and youth. Children were taught how to live correctly. From an early age, children contributed to the life and survival of the family and community. In the Aboriginal education system, both spiritual beliefs and daily life were inextricably linked.



Richard Finnie, Dogrib papoose and sister [at Fort Rae], 1939. Hudson's Bay Company Archives, Archives of Manitoba, HBCA-1987-363-1-43-43/23.

Treaties and Colonization

In the period preceding the development of residential schools in Canada, Aboriginal peoples made up the vast majority of residents in the lands of the North-West Territories (including northern Quebec and Ontario, all of Manitoba, most of Saskatchewan, southern Alberta, and a portion of the current Northwest Territories and Nunavut). From the beginning of the 19th century onward, these lands were attractive to Canadian settlers and federal policymakers, who were looking to create a large domestic market for eastern Canadian



Family presenting credentials at treaty - Lac La Martre - ND. NWT Archives / Busse / N-1979-052-1796.

industry, raise grain for export, and provide a route for a railway to the Pacific. However, there was a legal requirement that the Crown first deal with the Aboriginal title to the land. First Nations leaders entered into the treaty-making process for the purpose of establishing a relationship of respect that included an ongoing set of mutual obligations including land-sharing, based on kinship and cooperation, and education. The government's policies and practices focused increasingly on assimilation, which sought to remove any First Nations legal interest in the land, while frequently reducing and ignoring the government's own treaty obligations.

The Rise of the Residential School System

In 1844, the Bagot Commission produced one of the earliest official documents to recommend education as a means of assimilating the Indian population. The Commission proposed implementing a system of farm-based boarding schools situated far from parental influence.

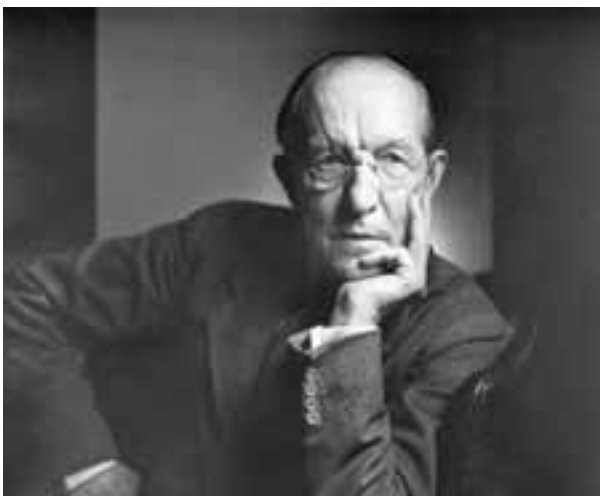
The *Nicholas Flood Davin Report* of 1879, noted that "the industrial school is the principal feature of the policy known as 'aggressive civilization'." A product of his time, Davin disclosed in his report the assumptions of his era, that 'Indian culture' was a contradiction in terms, Indians were uncivilized, and the aim of education must be to destroy the Indian in the child.



Davin, Nicholas Flood (N21385), Archives of Manitoba

In 1883, Sir John A. Macdonald, who was both Canada's Prime Minister and Minister of Indian Affairs, moved a measure through his cabinet authorizing the creation of three residential schools for Aboriginal children in the Canadian West. In announcing the plan, Public Works Minister Hector Langevin told the House of Commons, "In order to educate the children properly we must separate them

from their families. Some people may say that this is hard, but if we want to civilize them we must do that." Prior to 1883, only a few church-led school initiatives for which the federal government provided grants existed. Macdonald's plan marked a break from this practice and the beginning of Canada's official residential school system, then called 'industrial schools.' These schools were expected to prepare older students for assimilation into Euro-Canadian society by training them in a range of trades. In addition to these schools, the federal government and the churches also operated day schools on reserves across Canada. None of the schools offered high-school education.



Dr. Duncan Campbell Scott. 16 Sept. 1933. Yousuf Karsh / Library and Archives Canada / PA-165842

The Growing 'Problem'

Over the next fifty years, the residential school system grew dramatically. By 1931 the government was funding eighty schools with a total enrolment of about 17,000 students.

In 1920, Duncan Campbell Scott, the bureaucrat in charge of Canada's Indian Policy, revised the *Indian Act* to make attendance at residential school mandatory for all Aboriginal children from age 7-15. Scott summed up the government's position when he said, "I want to get rid of the Indian problem. [...] 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."

Controlling costs became a primary concern for the federal government. By 1892, Ottawa was so concerned about expenditures that it switched to a per-capita funding system under which churches were paid a set amount per student. With that money, school administrators were expected to pay for maintenance, salaries, and expenses. This system also provided churches with an incentive to compete with one another in recruitment campaigns, and to enroll the maximum allowable number of students, even if they were in poor health or suffering from infectious diseases. The churches came to rely increasingly on student labour through what was known as the "half-day system," where older students spent half the school day working. The lack of time spent on formal instruction guaranteed that most of them would receive an inferior education.

To 'Civilize' and Christianize

Government and church officials often said the role of the residential school was to civilize and Christianize Aboriginal children. When put into practice these ambitions translated into an assault on Aboriginal culture, language, spiritual beliefs, and practices. Residential schools were seen as preferable to on-reserve day schools because they separated children from their parents, who were certain to oppose and resist such a radical cultural transformation.



Kelora, a young Eskimo [Inuit] boy, during confession to Father Joseph Choque, Oblate Fathers' Mission, Mar. 1946. Geroge Hunter / National Film Board of Canada. Photothèque / Library and Archives Canada / PA-141738

From 1883 onward, the Canadian government was a major partner in the residential school system, with the churches maintaining responsibility for the day-to-day operation of the schools. Most 19th-century missionaries believed their efforts to convert Aboriginal people to Christianity were part of a worldwide struggle for the salvation of souls.

The two most prominent missionary organizations involved with residential schools in Canada in the 19th century were the Roman Catholic Oblates of Mary Immaculate and the Church Missionary Society of the Church of England (the Anglican Church). The number of schools rose and fell throughout the system's history, but the Roman Catholic Church operated most of the schools, up to 60% of them at any one time. The Anglican Church operated approximately 25% of the schools, the United Church operated approximately 15%, and the Presbyterian Church ran approximately 2 to 3% of the schools.

Mistreatment and Intergenerational Impacts

Failure to send children to residential school could result in the punishment of the parents, including imprisonment. Many Aboriginal children were taken or forcibly removed from their homes, and separated from their families by long distances. Others, who attended residential schools near their communities, were often prohibited from seeing their families outside of occasional visits.

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% and rising to 42% in Aboriginal homes where sick children were sometimes sent to die. In some individual institutions, Bryce recorded death rates that were significantly higher.

Although some students have spoken of their positive experiences of residential schools and of receiving an adequate education, the quality of education in many of these schools was low in comparison to non-Aboriginal schools. In 1930, for example, only 3 of 100 Aboriginal students managed to advance past grade six, and few found themselves prepared for life after school, whether on the reserve or off.

As late as 1950, according to an Indian Affairs study, over 40% of the teaching staff had no professional training. This is not to say that experiences were all negative, or that the staff were all bad. Many good and dedicated people worked within the system.

Because Aboriginal children were separated from their parents for long periods of time, they were prevented from discovering and learning parenting skills. The removal of children from their homes also prevented the transmission of language and culture.

Adoption by some former residential school students of many of the abusive behaviours they learned during their time at school also occurred and has caused

intergenerational trauma – the cycle of abuse and trauma that spreads from one generation to the next. Research on intergenerational transmission of trauma makes it clear that individuals who have suffered the effects of traumatic stress pass it on to those close to them and generate vulnerability in their children. Their children in turn experience their own trauma.

Métis Experiences

Prior to the 1800s, few opportunities for formal European-based education were available for Métis children. Treaty provisions for education did not include these children, who were considered 'halfbreeds.' It wasn't until the Northwest Half-breed Claims Royal Commission of 1885 that the federal government addressed the issue of Métis education. The Catholic Church, already a strong presence in Métis society, began instructing Métis children in the Red River area of Manitoba in the 1800s. Attendance at residential school, where the use of Aboriginal languages was prohibited, resulted in the erosion of an integral part of Métis culture. Residential schools profoundly affected Métis communities, a fact often overlooked in the telling of the history of residential schools in Canada.

Closing the System

The residential school system, as currently defined by the federal government, reached a maximum of 132 schools that operated across Canada between 1831 and 1996. This definition is disputed and does not represent former students who attended provincially administered schools, as well as hostels and day schools. By the 1940s, the failure of the residential school system was apparent.

The federal government decided to phase out residential schooling, and transfer First Nations education to the provinces. Church involvement in the system was reduced dramatically in 1969, when the federal government took over the operation of most of the residential schools in the South. Over the next decade, the government closed most of the schools.



Métis family, Fort Chipewyan, Alberta. 1899. Glenbow Museum, NA-949-118

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. The last federally administered residential school closed in 1996.

The Northern Context of Residential Schools

Later Introduction of Residential Schools

The Canadian government's policy of assimilating Aboriginal peoples was not applied in a uniform manner. In the North, as long as there was no demand for Aboriginal land, the federal policy was to delay taking on the financial obligations that came with treaties. The expectation was that Aboriginal peoples would continue to trap, trade, and live off the land. The residential schooling experience in the North can be divided into two periods: the *missionary period*, which ended in the mid-1950s, and the *modern period*, which was initiated by the federal government, also in the 1950s.

Missionary Period

During the missionary period, residential schooling was limited to the Yukon and the Mackenzie Valley in the Northwest Territories, the shore of James Bay in Quebec, and Labrador. Catholic missionary schools opened in Fort Providence in 1867, in Fort Resolution in 1903, Fort Smith in 1915, and Fort Simpson in 1918. No residential schools were established in the eastern regions of present-day Nunavut during this period. Education was central to the ongoing contest between the Anglican and Roman Catholic missionaries for Aboriginal converts in the Northwest Territories. Curriculum was left largely in the hands of the churches, and typically limited to religious instruction, coupled with an introduction to reading and arithmetic.

In 1913, federal inspector H. B. Bury worried that students left the schools poorly equipped for life either in white society or in their home communities. Parents and grandparents complained they had little control over students who had received little training in how to live on the land. Many of the students became ashamed of their home communities.

At this time, enrolment was low. In a region with 2,000 school-aged children, there were only 59 students at Sacred Heart School in Fort Providence in 1918. For most students, schooling lasted only four or five years.



Students at Coppermine school making paper-mache. Coppermine, N.W.T., [Kugluktuk (formerly Coppermine), Nunavut]. Library and Archives Canada / copy negative number - e004923639

Modern Period

In 1948, most Aboriginal children in the North were not attending school regularly. In the NWT, 200 of the 300 students in residential schools were in the first or second grade. The creation of the department of Northern Affairs and National Resources in 1953 marked the beginning of the end of the period of direct missionary control over education in the North. Educational service could be described as a very uneven patchwork at that time. The federal government's goal was to provide every school-aged child in the North with the opportunity to go to school by 1968. The decision by Northern Affairs to expand the residential school system in the North so dramatically was taken a decade after Indian Affairs officials had begun to wind down the system in Southern Canada. Residential school expansion in the North went hand-in-hand with intensified resource development and speculation, and an enhanced military presence.

The expansion of residential schooling in the North was undertaken with virtually no consultation with Aboriginal peoples. Government officials had not

initially intended to replicate the church-run residential school system in the North. Church opposition, however, coupled with the belief that residential schools would be cheaper, led them to abandon plans to rely solely on government-run community schools.

From 1954 to 1964, the federal government opened several large day schools, with residential facilities, in the Northwest Territories:

- Chesterfield Inlet – Sir Joseph Bernier school with Turquetil Hall (Catholic) opened in 1954.
- Yellowknife – Sir John Franklin school with Akaitcho Hall (non-denominational) opened in 1958.
- Inuvik – Samuel Herne secondary school with Grollier Hall (Catholic) and Stringer Hall (Anglican) opened in 1959.
- Fort Simpson – Thomas Simpson secular school with Lapointe Hall (Catholic) and Bompas Hall (Anglican) opened in 1960.
- In addition, the federal government opened Churchill Vocational Centre (non-denominational), a training school for Inuit in Churchill, Manitoba, in 1964.

Most of the students who attended these schools were housed in new government-built residences. These residences were usually managed by the Anglican and Catholic churches. There were often two residences, or two wings within one residence – one Anglican and one Catholic – in each community.

Other Hostels

Following a brief period of experimentation with tent hostels in 1951, the Coppermine Tent Hostel opened in 1955 in what is now Kugluktuk, Nunavut. The students lived in wood-framed field tents, and attended a federally funded day school in Coppermine. The hostel operated five months a year, and housed twenty to thirty students. In 1959 the hostel closed, and most students were transferred to Inuvik.

A series of smaller residences, usually referred to as 'hostels,' were established near settlements in the Northwest Territories and northern Quebec. At the hostels, the children lived with Inuit adults, who were often family members. Not all these hostels operated every year, and most were closed by the end of the 1960s.



[School girls] The [S.S.] Distributor at the dock.
Fleming / NWT Archives / N-1979-050: 0093



Impacts on families and communities

From 1956 to 1963, there was a major increase in the number of students attending both residential and day schools. In many communities, the arrival of a government-chartered airplane or boat was the prelude to a traumatic scene in which parents bid farewell to their children, who were then taken away to school.

Unlike the missionaries, many of whom had learned to speak Aboriginal languages, most of the new teachers came from the South, spoke no Aboriginal languages, and usually had no more than one or two days of orientation for living in the North. Few stayed for more than two years. Like the teachers, the curriculum came from the South, with most schools using the Alberta, Manitoba, or Ontario curricula. For many students, the resulting education was difficult, irrelevant, and frustrating.

The students often attended schools that were thousands of kilometres from their homes. It was not uncommon for Inuit children from northern Quebec to travel for over a week by train and plane to get to school in Yellowknife in the Northwest Territories. Often, neither the parents, nor the children, knew where they were going.

Former Students Disclose Abuse

By the 1990s, former students had begun to speak out about the abuse they had experienced at a number of the residential schools and/or their associated residences. Former employees of Coudert Hall in the Yukon, Lower Post in northern British Columbia, and Grollier Hall in the Northwest Territories were convicted of a variety of offences, including indecent assault. A 1994 territorial government report concluded that students living at Turquetil Hall in Chesterfield Inlet had been subjected to serious sexual and physical abuse. Due in large measure to the passage of time, no charges were ever laid.

Outcomes of Federal Residential Schools

Overall, the federal system never met its goals. As late as 1967, 20% of the Aboriginal population was without educational opportunity. Students were being educated and trained for jobs that often did not exist

when they returned home. In the later 1960s, the federal government transferred most of the schools, the residences, and responsibility for their operation to the territorial governments. As Northern peoples gained control over their governments, support for residential schooling declined, and support for local schooling increased.

In the eastern Arctic (now Nunavut), most of the hostels had closed by the end of the 1960s. The exceptions were in Cambridge Bay, Rankin Inlet, Kugluktuk, and Frobisher Bay (now called Iqaluit). The Gordon Robertson Education Centre (now Inuksuk High School) opened in 1971 and had a capacity of 200 students. Ukkivik Hostel remained in operation, housing students from smaller communities where grades 10, 11, or 12 were not offered, until 1996.

Despite a number of successful schools, particularly Grandin College in Fort Smith, the federal government's record in running residential schools in Northern Canada overall suggests it had learned little from its failures in the South.

While the system was late in coming to the North, its impact was significant, and continues in the present. A far higher percentage of the Aboriginal population in northern Canada attended residential schools than was the case in the rest of Canada. According to the 2001 Statistics Canada Aboriginal Peoples Survey, over 50% of Aboriginal peoples 45 years of age and older in the Yukon and the Northwest Territories attended a residential school. In Nunavut 40% of those 55 and older attended residential school, as did over 50% of those aged 45 to 54.

Seeking Reconciliation

Speaking Out

Public awareness and understanding of the legacy of the residential school system has increased significantly since the early 1990s, when former students began to speak out about the abuses – emotional, physical, and sexual – they endured in the schools or associated residences. Throughout the 1990s, reports of



Visitors reading a panel from *100 Years of Loss: The Residential School System in Canada* – an exhibition produced by the Legacy of Hope Foundation. Truth and Reconciliation Commission National Event, Saskatoon, SK, 2012.
Photo: Mindy Willett

abuse increased, resulting in criminal charges against representatives of the churches, as well as legal action against the federal government. Many Aboriginal and non-Aboriginal communities in Canada began to recognize and acknowledge the link between the residential schools and their legacy, and ongoing social crises in some Aboriginal communities. The 1996 Royal Commission on Aboriginal Peoples formally confirmed this link.

Aboriginal Healing Foundation

On January 7, 1998, the Federal Government of Canada issued a Statement of Reconciliation and announced a new initiative called *Gathering Strength – Canada's Aboriginal Action Plan*. This plan featured a fund to support healing initiatives and on March 31, 1998, the Aboriginal Healing Foundation (AHF) was created to administer it. It was given ten years to disburse this \$350-million fund beginning March 31, 1999 and ending March 31, 2009. The AHF received an additional \$125 million in 2007 to extend its mandate until September 2012. To date, the Aboriginal Healing Foundation has funded 1,345 projects in all parts of the country, with an investment totaling \$523 million. These projects include the funding of centres where former students

can obtain support and counseling, the provision of suicide intervention services, and the establishment and promotion of traditional healing activities. The emphasis of all of the projects is on healing, on recovering a positive sense of self, and a sense of reconnection to family, culture, and community.

Indian Residential Schools Settlement Agreement

Facing the largest class-action lawsuit in Canadian history from former students seeking redress for themselves and their families, the Government of Canada negotiated the *Indian Residential Schools Settlement Agreement* (IRSSA). Implemented in 2007, the Settlement Agreement included:


- The Common Experience Payment (CEP) to all surviving former students of federally administered residential schools.
- The Independent Assessment Process (IAP) to address compensation for physical and sexual abuse.
- The establishment of the Truth and Reconciliation Commission (TRC).
- Healing initiatives.
- A fund for commemoration projects.

The Government Apology

In June 2008, the Government of Canada apologized for its role in establishing and supporting the residential school system. By saying "we are sorry," Prime Minister Stephen Harper acknowledged the Canadian government's role in isolating Aboriginal children from their homes, families, and cultures. Harper called residential schools a sad chapter in Canadian history and declared that the policies that supported and protected the system were harmful and wrong.

The apology signaled to all Canadians that this history could no longer be denied or ignored, but rather needed to become part of a new dialogue on seeking reconciliation with Aboriginal peoples in Canada.

For the thousands of former students watching from across Canada, the government's apology was an historic



occasion, though responses were mixed. The Aboriginal leaders who heard the apology from the floor of the House of Commons considered it a positive step forward.

Most believe there is still much to be done. "The full story of the residential school system's impact on our people has yet to be told," said Grand Chief Edward John of the First Nations Summit, an umbrella group of BC First Nations.

Abuse survivor Charlie Thompson watched the apology from the House gallery and said he felt relieved to hear the Prime Minister acknowledge the horrible legacy. "Today I feel relief. I feel good. For me, this is a historical day."

Truth and Reconciliation Commission

As part of the IRSSA, the Truth and Reconciliation Commission of Canada (TRC) was established in 2008 and given a mandate to:

- Tell Canadians about the history of Indian residential schools and the impacts they had on Aboriginal children who were sent to the schools by the Canadian government; and
- Guide a process of reconciliation between and within Aboriginal families, communities, churches, governments, and non-Aboriginal Canadians.

The Commission is tasked with examining records held by those who operated and funded the schools, testimony from officials of the institutions who operated the schools, and experiences reported by Survivors, their families, communities, and anyone personally affected by the residential school experience and its subsequent impacts.

The Commission views reconciliation as an ongoing individual and collective process to renew relationships based on mutual understanding and respect. Before the end of its mandate on July 1, 2014, the TRC is expected to:

- Prepare a complete historical record on the policies and operations of residential schools;

- Record to the fullest extent possible, the experiences of the children who attended residential schools, and what former employees and anyone else impacted by the schools can recall from their experiences;
- Complete a public report including recommendations to the parties of the *Indian Residential Schools Settlement Agreement*;
- Host national events in regions across Canada to facilitate truth gathering, and to promote awareness and public education about the residential schools legacy and its impacts;
- Support a commemoration initiative that will fund initiatives that pay tribute to Survivors;
- Support community events designed by communities to meet their unique needs;
- Establish a national research centre that will be a lasting resource about the Indian residential schools legacy;
- Foster a process of truth-sharing and healing between Aboriginal peoples and non-Aboriginal Canadians that will encourage reconciliation and renewed relationships based on mutual understanding and respect.

Church Apologies

By 2008, most of the church denominations responsible for operating the residential schools in Canada had publicly apologized for their role in the neglect, abuse, and suffering experienced by the children placed in their care.

Most of these organizations apologized through their national offices (the date of the formal apology is in parentheses), except for the Catholic Church who left it up to individual dioceses to make apologies:

- United Church of Canada (1986)
- Oblate Missionaries of Mary Immaculate (Roman Catholic) (1991)
- Anglican Church of Canada (1993)
- Presbyterian Church in Canada (1994)
- Government of Canada (2008)

- Pope Benedict XVI expresses "sorrow" for the treatment experienced by students at residential schools operated by the Roman Catholic Church (2009)

Recognizing the Positive Experiences

While recognizing that the residential school system caused enormous damage to individuals and communities, it is important to acknowledge and honor the positive experiences that some former students have shared. Throughout this document, positive stories are included so that today's students can have a more complete picture of the residential school system.

Healing Movement

Much progress has been made in the healing movement. This progress is the result of the hard work, dedication, and commitment of thousands of individuals in hundreds of communities. Many Aboriginal people have sought out knowledge holders to revive traditional spirituality and to reintroduce traditional healing and cultural practices. Holistic approaches to healthy lifestyles, relationships, and communities – together with personal and community-based healing programs, have contributed to healing from the legacy of residential schools. Although it will be many years before the

healing is complete, it is important that all Canadians know what happened. For non-Aboriginal Canadians, acts of reconciliation – acknowledging the history of colonization in Canada and its impacts on Aboriginal Peoples, learning and sharing information about the residential school system, supporting and advocating for rights with Aboriginal Peoples – will go a long way towards building a new, more equitable relationship in the future.

The Importance of Awareness

By promoting awareness about the ongoing impacts of residential schools and working to ensure that all Canadians are made aware of this history, the conditions for healing and reconciliation are put in place.

In 2000, the Aboriginal Healing Foundation established the Legacy of Hope Foundation (LHF), a national charity whose mandate is to educate and raise awareness about residential schools and their legacy, and to support the ongoing healing of former students. The LHF fulfills this mandate by working in partnership with First Nations, Inuit, and Métis peoples, communities and organizations across Canada, and by undertaking communications, research, and policy activities that support the development and implementation of their educational programming. All of these activities are informed by the experiences and stories of former residential school students, their families, and communities.

In 2012, the Nunavut and the NWT Departments of Education worked in close collaboration with the Legacy of Hope Foundation to produce this teacher's guide. Through such education initiatives, Canadians are learning this history and understanding the impact that it had, and continues to have, on our nation.

This summary of the history and legacy of residential schools in Canada is an adaptation and abridgment of material found in the 100 Years of Loss Teacher's Guide published by the Legacy of Hope Foundation, as well as material found in They Came For the Children by the Truth and Reconciliation Commission of Canada, and from the Prince of Wales Northern Heritage Centre.



Former Assembly of First Nations National Chief Phil Fontaine in front of St. Peter's Basilica, Vatican City, 2009. Courtesy of Fred Cattroll.

Marius Tungilik

Marius Tungilik, one of the leaders interviewed for this guide, passed away in 2013. People in Nunavut, NWT and across Canada grieve his passing. He left behind many memories that reveal his wisdom and his hope for tomorrow.

We would like to share some of the experiences that Marius talked about during his interview. This quote highlights the effects residential schools had on many Aboriginal peoples:

"... it scars you for life. We talk about healing, we talk about moving on, we talk about forgiveness, we talk about love, leading a better life, but in order to do that, you have to first recognize where it all came from, why it happened, and that it was not your fault in any way, shape or form, and you have to direct your anger to the right place, and not to the people that you love. Because it is so easy to misdirect all that anger toward someone who is close to you and that is a mistake that many of us make and that is one of the things that turned us to escapism, escape to alcohol, escape to drugs, escape to violence, escape reality. People need to know there is a high price to pay when you do not understand what happened to you and to begin to understand the history behind some of the reasons why some of the people did things the way they did and how you react to it."

Marius also talked about what he learned from his family:

"We have a value system that is so well engrained that it allowed us to survive throughout the centuries. We relied only on the resources that were available to us. We took good care of the land, we took good care of the animals that fed us, we took good care of our children, we took good care of our Elders, we had a life that was very fulfilling. One of the ways to do that is to understand where Inuit came from, that we were once a strong, powerful and proud people, and we did not rely on anyone except our own. We will have to rediscover our resourcefulness, we will have to rediscover the values, the beliefs, the strengths that

our ancestors had prior to outside influence, including materialism and Christianity."

Marius shared his vision for the residential schools teachers' guide:

"... I would not worry so much as to how it should be delivered. We will make mistakes along the way, we will learn from those mistakes, people will need to understand that there is something terribly wrong, we cannot remain silent about it any longer, we will take every precaution to be sensitive about how we deliver it, but the message has to go to the schools, it has to reach our young people."

We know Marius' words and vision will be honoured and remembered by the teachers who deliver this resource. You are greatly missed, Marius. Thank you for sharing your knowledge with us.



Photo by Jeff Thomas

Coming Together to Learn



I had initially thought that I had no right to teach the module (being non-Aboriginal from the south) but the presenters at the in-service, Liz Fowler and Piita Irniq especially, showed me that I was the right person.

I have a much better understanding of the depth of the impacts of residential schools on Aboriginal people throughout this country.

There is a lot more to the impact of residential schools that I had first expected.

This is a phenomenal module to teach and I was honoured to teach it. It provided me with some of the first debates and deep discussions I have ever managed to get out of my students. They came out of it with a strong understanding of the material I believe.

I am very proud to have been able to be involved in this module, and I value the sense of community we created throughout the lessons.

Quotes From Pilot Teachers



Paul Andrew explains what it means to 'Feed the Fire' to teachers from all over the NWT and Nunavut, 2012. Photo by Tessa Macintosh.

Time remaining: 25 hrs

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1	2	3	4	5	6	7	8	9	10	11	12	Final Activity												

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Activity 1 Education Before Schools — Life with our Family



Activity 1: Education Before Schools – Life with Our Family

Learning Objective

Students will understand and describe education for children in Northern Canada before the introduction of schools.

Time Allotment

60 minutes

Note: It is highly recommended that at the beginning or end of Activity 1, a supplemental discussion and activity be carried out with students to set the tone for the whole module. Refer to the section *Getting Ready*, found in the front matter on page 3 for more details.



Teacher Preparation

- Prepare audio-visual equipment.
- Preview the video, *Tuktu and the Ten Thousand Fishes* (14:00 min). Watch without sound.
- Listen to the audio file, *Life with our Family*, which shares stories by Sarah Jerome, Piita Irniq, and Muriel Betsina about their childhoods (approx. 12:00 min).

Note: Many interviews were done over the phone. Sometimes you'll hear "hmmm" to acknowledge that the interviewer was listening. Share this with your students so they are not surprised when they hear it and remind them to listen respectfully.



The youth drummers: Calvin Pederson, Andrew Atatahak and Myles Pederson. Photo: Tessa Macintosh



Background Information for Teachers

To set the stage for the entire module, it is important that students appreciate what life was like for many young Aboriginal children and their families before the residential school system began. The purpose of this activity is to show students that prior to the introduction of schools, Aboriginal peoples had ways of educating their children that had been evolving over thousands of years. We are not trying to romanticize the past. Life was not easy and sometimes people struggled or even starved. However, families educated their children on how to be successful and contributing adults. Teaching and learning happened during the course of day-to-day, family life. A child was never asked, "What are you going to be when you grow up?" The answer was obvious and the training program was well-established. As you view the video of *Tuktu* (without sound) you can see the pedagogy and the program in action. Both *Inuuqatigiit* and *Dene Kede* make references to traditional education:

The whole camp or community took part in rearing a child. Parents had clear expectations for the child, preparing them for their future responsibilities and everyone knew these responsibilities. ¹

Traditionally, education was not schooling. Learning for survival happened during all the waking hours, each and every day, and all life-long. Learning occurred through life experience – not in abstraction or set apart from on-going life activities. ²

Steps

1. Hand out a blank piece of paper to each student.
2. View *Tuktu and the Ten Thousand Fishes* with your students but with the sound muted. This film was made in 1967 from the perspective of a non-Aboriginal viewer. Students will be able to answer the questions and think more about who Tuktu is learning from and how without sound. Time permitting, view a segment with sound and discuss how the narration changes the point of view.
3. Ask students to provide words or sentences about Tuktu's education and to record these on paper. You may need to prompt them with questions such as:
 - a. How is Tuktu learning?
 - b. Who is Tuktu learning from?
4. Tell your students that they are going to listen to an audio clip of Sarah Jerome from Fort McPherson (NWT), Piita Irniq from Nauyasat/Repulse Bay (Nunavut), and Muriel Betsina who was originally from Great Bear Lake but now lives in Ndilo (NWT). To help students learn more about the geography of the North, locate each of these areas on a map. Discuss with students what is similar and what is different about each location (e.g., tundra, ocean, trees which impact the way of life).
5. Each person heard in the audio clip has shared some memories of their childhood and how they were educated. A transcript of the audio file is provided on the DVD for teacher or student use. We recommend giving your students the opportunity to focus on listening to the file without having to read along. Listening skills will be important throughout the module.
6. While listening, ask students to think about how these three individuals were being educated (e.g., learned by watching and doing).

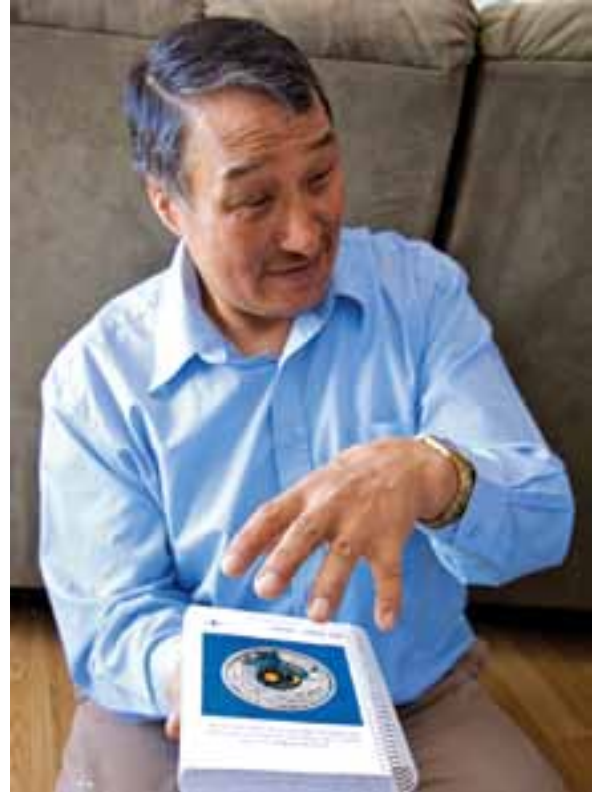
1. Government of the Northwest Territories, *Inuuqatigiit: The Curriculum from an Inuit Perspective*.

2. Government of the Northwest Territories, Education Culture and Employment. *Dene Kede: Education: A Dene Perspective*. 1993

7. Ask students to write down some of the adjectives Sarah, Piita, and Muriel used to describe their lives (e.g., proud, safe, happy, independent, hardworking, got their own food).
8. After the video and audio activities are complete, ask students to share what they have learned. Make one large chart combining all of the contributions from the class with the specific words used by Tuktu, Muriel, Sarah, and Piita in describing how they were educated. Keep it posted throughout the rest of the module.

Extension

Invite a community member to come into class to share stories of what life was like for them as a child, before they went to school or before the introduction of residential schools in the region. (This is not intended to be an exploration of residential school-related experiences, yet).



Joe Evyagotailak explains the concept of 'tunnngavik' to students. Tunnngavik means "having a strong foundation" and Joe explains how important a strong family and community foundation are for having a healthy population. The term is also used in Nunavut Tunngavik Incorporation (NTI). NTI is responsible for ensuring that the commitments made in the Nunavut Land Claim Agreement are carried out. Photo: Tessa Macintosh



Muriel Betsina shares stories with her grandson, Frank Betsina, about what life was like before she was taken away to residential school. Photo: Tessa Macintosh

Time remaining: 24 hrs

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1	2	3	4	5	6	7	8	9	10	11	12	Final Activity												

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Activity 2 Being Taken Away



Activity 2: Being Taken Away

Learning Objective

Students will understand the impacts on children of being taken away to attend residential school as well as on the parents and families left behind. Students will compose and edit a personal response to a book they have chosen and will present their review to an authentic audience.

Time Allotment

60 minutes + time outside the classroom to read



Teacher Preparation

- Read the short picture book called, *Shi-shi-etko*¹ and have it ready to share with students.
- Prepare a flipchart for brainstorm activity.
- Prepare to project the image of the carving, *The Last Goodbye*.
- Provide a selection of the books about residential schools for students to choose from (see Annotated Bibliography at the end of this activity for the list of books).
- Photocopy a class set of the student handout called *Book Review*. Book Review assignment can be found on the DVD in Microsoft Word format and may be modified as needed.



The Last Goodbye, 2001, Abraham Anghik Ruben
Image courtesy of Abraham Ruben

Background Information for Teachers

All of the books selected for this activity were written by Aboriginal authors, many of whom attended residential schools. Collectively, they provide vivid and personal descriptions of what life was like for young people before, during, and after attending the schools. Our experience suggests that these kinds of stories can often be the most powerful way for students to connect with the realities this module explores. Engaging with the books is also important for supporting literacy development. Throughout this module, students will be asked to share with the rest of the class what they've learned from the books they chose in this activity. Options should be discussed for how reading time can be provided and how reading will be assigned as homework with a clear expectation of when they should have the book read and review completed.



This icon is used throughout the module to remind you to give time to your students to read and work on their book review.

Note: Before you read the first story, discuss options with students for what they can do or should do if they experience difficult emotions during any activity. Refer to *Dealing with Tough Stuff* on page 11. For example, you may want to establish that students will be allowed to leave the room and visit a counsellor or the office at any time during a lesson. Follow-up is important.

1 Campbell, Nicola I., with illustrations by Kim LaFave. *Shi-Shi-Etko*. Toronto, ON: Groundwood / House of Anansi, 2005.

Steps

1. Have the combined work from Activity 1, *Education Before Schools*, visible in the class.
2. If appropriate for your teaching style and students, invite your students to close their eyes and rest their heads. Ask them to think back to what they heard about the lives of Tuktu, Sarah, Piita, and Muriel in Activity 1. Read the words they had recorded from their combined *Education Before Schools* work (e.g., independent, hard-working, proud, happy). Say these words out slowly and ask your students to visualize the children laughing and playing along the riverbeds, in the forests, and on the tundra. Ask students to picture these families and communities living and working together. Mention that life was not easy and sometimes people starved and had a difficult time, but that people knew if they did survive and thrive it was because of their own skills and working together.
3. Without telling students the name of the carving, project the image of *The Last Goodbye*. Ask students what is happening in the carving, and what feelings are being communicated between the figures. Now give the students the title of the carving, *The Last Goodbye*. Does the title change how they view/respond to the carving? Ask them to imagine themselves or their own brother or sister (or best friend) being taken away from home – and how they would feel as a sibling or as a parent being left behind.
4. Ask your students to close their eyes and rest their heads again, while you read a short 'children's book.' You may want to turn out the lights as the book may stir up emotions that may surprise the students. Be watchful for students' reactions.
5. Read *Shi-shi-etko* by Nicola Campbell out loud to your students. Although it is a children's book, it is appropriate for older students and will get them thinking about what it must have been like to be taken away from your family. This book was specifically chosen because it describes the topic of the module, but from a place in Canada far away from the North. This introduction will provide the distance needed to introduce the topic safely, prior to examining it closer to home.
6. Survey student responses and allow quiet time for students to digest what they've heard if needed.
7. Ask students to respond to the book in whatever means is appropriate for your class: orally or in a journal.



Pause: Should the class need more time to process what they've listened to, do not rush into the next activity. Pay attention to the emotions of the students. If they are ready to proceed, continue with the next part of the activity.

8. Write the words, *Residential School*, on flipchart paper. Pose the question, what do these words mean to you? Use the following to prompt student responses:

- Who went to residential schools?
- What was the purpose of residential schools?
- Where were the schools?
- When did the schools first open? When did they close?
- What are the results of residential schools that we see in our communities today?

Write down the students' answers and record for later use (this is intended as an assessment of the groups' prior knowledge). Do not be concerned if they did not come up with many answers. Let them know that for the remainder of the module they will be learning about the residential schools and some of their impacts of these schools that are being felt today in Canada. When they look back to this list in a few weeks they will be able to add much more.



Pupils of All Saints School. Aklavik, N.W.T., 1953. Credit: George Hunter / National Film Board of Canada. Photothèque / Library and Archives Canada / PA-180736

Book Review

One of the tasks in this module is a book review. In order to provide students with a model of a successful book review, complete the following together:

1. Based on an online book review format, review *Shi-shi-etko*:
 - Rate the book (1-5 stars).
 - Make a title for the review.
 - Write a review with references to content from the book (about 75-100 words).
 - Go to www.amazon.ca (you'll need an account) or www.goodreads.com. Find the book in the inventory using either title or author name. Click on *Customer Reviews* and enter the group review.
2. Give students time to look at all of the books.
3. Ask students to choose a book, and check in with each student individually to ensure it matches their reading ability.
4. After students have selected and signed out their books, let them know that they will be expected to read the books on their own time and will be sharing what they've read at a later date in the module. They should also bring their books to class, as they may be given silent reading time.
5. Distribute and review the student handout called *Book Review*. Discuss the due date for the book review as a class and come to an agreement.

Annotated Bibliography

André, Julie-Ann, and Mindy Willett. *We Feel Good Out Here*. Markham, ON: Fifth House Ltd., 2008.

Julie-Ann was born at Khaii luk in the NWT. She was picked up in an airplane and taken to residential school at age seven. As she says "life at the residential school townized me." In her book, she takes the readers through the ways in which she is trying to get her



cultural understanding back. She has spent many years, now as a mother of young children, re-learning and sharing many of the skills and traditions that she lost at school. It's a story of resilience. *Appropriate for lower reading levels.*

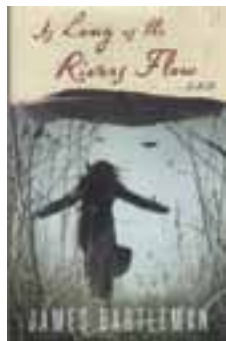
Blondin-Perrin, Alice. *My Heart Shook Like a Drum*. Nepean, ON: Borealis Press, 2009.

My Heart Shook Like a Drum was written by Alice Blondin-Perrin, originally from near Great Bear Lake in the NWT. Alice was taken to residential school at a very young age. Her book describes what happened to her in the school and how the impacts have been felt throughout her life. *This book is one of the most challenging of those suggested and should only be given to the students with a higher reading and maturity level.*



Bartleman, James, *As Long as the Rivers Flow*, Toronto, ON: Knopf Canada, 2011.

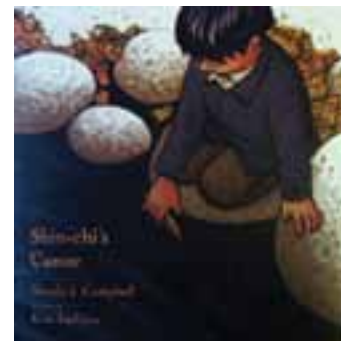
James Bartleman, former Lieutenant-Governor of Ontario has written a novel that follows one girl, Martha, from the Cat Lake First Nation in Northern Ontario who is 'stolen' from her family at the age of six and flown far away to residential school. There, she is punished for



speaking her Native language and 'fed' to the attendant priest with an attraction to little girls. Ten years later, Martha returns home with anger in her eyes. Much of this anger she reserves for her mother. Soon Martha becomes a mother herself, but with little experience of good parenting she stumbles along her journey to establish a loving family and achieve some peace. *Appropriate for higher reading levels.*

Campbell, Nicola I. Illustrated by Kim LaFave. *Shin-chi's Canoe*. Toronto, ON: Groundwood/House of Anansi, 2008.

Shin-chi's Canoe is the sequel to Shi-shi-etko and is about the young girl's return to residential school, but this time her six-year-old brother is going with her. The book is a record of their journey to school in the back of a cattle truck as she tells her little brother about all the things that he must remember. She also instructs her brother on the rules he will be required to follow. *Appropriate for lower reading levels.*



Canadien, Albert. *From Lishamie*. Penticton, BC: Theytus Books, 2010.

From Lishamie tells the story of the author who grew up in a small community in the Deh Cho region of the NWT until, at the age of seven, he was taken away to the Sacred Heart Residential School in Fort Providence. His experiences both at that school, and at home on the land and with his family during the summertime, are described as his story unfolds. *Appropriate for higher reading levels.*



warned her of what might happen. Through Margaret's young voice the reader can picture day-to-day life at the school as well as the emotional struggles. The book is illustrated with paintings and complemented by archival photos from Margaret's own life, to give the reader a rich and authentic experience. *Appropriate for lower reading levels, somewhat longer than the other picture books.*

Jordan-Fenton, Christy and Margaret Pokiak-Fenton. *A Stranger at Home*. Toronto, ON: Annick Press, 2011.

A Stranger at Home is the sequel to *Fatty Legs*, although it can be read and understood on its own. This second book by Margaret shares her experiences upon returning home from residential school and finding a challenge in reintegrating into her own family. *Appropriate for lower reading levels, somewhat longer than picture books.*



DeGagné, M., Dewar, J., Rogers, S. *Speaking My Truth*. Aboriginal Healing Foundation, 2012.

Speaking My Truth comprises selections from the Aboriginal Healing Foundation's Truth and Reconciliation Series. The fourteen selected readings from Aboriginal people across the country provide many different reflections on reconciliation and residential school. *Appropriate for average reading levels, longer than picture books.*



Loyie, Larry. *Goodbye Buffalo Bay*. Illustrated by Constance Brissenden. Penticton, BC: Theytus Books, 2009.

Goodbye Buffalo Bay is written by Larry Loyie. It is similar to *As Long as the Rivers* by the same author but is appropriate for a slightly higher reading level. Although it starts during his last year of residential school, the book focusses more on what life was like after residential school. *Appropriate for lower reading levels, longer than picture books.*



Jordan-Fenton, Christy and Margaret Pokiak-Fenton. *Fatty Legs*. Toronto, ON: Annick Press, 2010.

Fatty Legs is the story of Margaret Pokiak's experiences at residential school. She is from the Inuvialuit Settlement Region of the NWT and was eight years old when she asked her father to let her go to residential school. She was excited about learning to read. Although her father allowed her to go, he



Loyie, Larry. *As Long As The Rivers Flow*. Illustrated by Constance Brissenden. Toronto, ON: Groundwood Books, 2002.

As Long as the Rivers Flow is a beautifully illustrated autobiography that tells the story of Larrie Loyie, from Slave Lake, Alberta. He was forced to attend residential school at age 10. Larry shares what life was like before going to school, which gives the reader a real sense of what he loses when he is taken away. He returns home at age 14 but "feels like a stranger" and his life is never the same. Through Larry's voice the reader gets a real sense of life before, during, and after residential school. *Appropriate for lower reading levels.*



***We Were So Far Away: The Inuit Experience of Residential Schools*. Ottawa, ON: Legacy of Hope Foundation, 2010.**

We Were So Far Away: The Inuit Experience of Residential Schools is a compilation of testimonies from eight courageous residential school survivors, two from each of the Inuit geographic regions – Nunavik, Nunavut, Nunatsiavut, and the Inuvialuit Settlement

Region. They shared their stories with the Legacy of Hope Foundation, who created a book with personal photographs and historical images from archives across Canada. *This is a large volume and could be assigned in chapters to different students or as a whole for fast-paced readers.*



Remy-Sawyer, Therese. *Living in Two Worlds. A Gwich'i'n Woman Tells her True Story*. Trafford Publishing, 2009.

In *Living in Two Worlds*, Therese shares the story of her life, which includes the early days on the land with her parents, never lacking for anything including fresh air, food, and a healthy lifestyle. She also shares her sadness and the losses she experienced in residential school. *Appropriate for higher reading levels.*



Wagamese, Richard. *Indian Horse*. Vancouver, BC: Douglas & McIntyre Publishers, 2012.

Saul, the central character in *Indian Horse*, explores his own story from growing up on the land in Northern Ontario before being forcibly taken to residential school. His love of hockey allows him to succeed for a time, but the racism and prejudice of the society he lives in gradually erodes his sense of self. His re-discovery of his culture is explored in this book. *This is a beautifully-written novel appropriate for higher reading levels.*



"The book I read was an eye opener for me. We learned all about residential schools in class but I never really understood it until I read the book. I always thought people overdid the whole story. This book really described the pain and suffering that these people went through. It showed the start, middle and the end, it showed all sides, as well as the after effects that it had."



Grade 10 Student

Other Recommended Resources

Alexie, Robert, *Porcupine Quills and China Dolls*, Theytus Books, 2009.

In *Porcupine Quills and China Dolls* Robert Alexis shares the story of James Nathan and Jake Noland who are hiding a secret from their residential school days that will tear their lives apart. It is the story of pain and healing, appropriate for high reading levels. **This book contains coarse language and parental permission should be sought before giving this book to students.**

French, Alice, *My Name is Masak*, Winnipeg MB, Puguish Publishers Limited, 1977.

Alice French was born in 1930 on Baillie Island in the Beaufort Sea. Her Inuk name was Masak. At the age of seven she was sent to All Saints' Anglican Residential School in Aklavik. She was one of the first to write about residential schools in 1977. *Appropriate for average reading level.*

Hayden Taylor, Drew, *Toronto at Dreamers Rock*, Tandem Library, 2003.

Toronto at Dreamers Rock is a book of two plays and the second play, "Education is Our Right" borrows from the familiar story of Charles Dickens' *A Christmas Carol*, but in this version the spirits of Education Past, Present and Future attempt to show the Minister of Indian Affairs the error of his ways. *Appropriate for average reading level.*

Jordan-Fenton, Christy & Pokiak-Fenton, Margaret, *When I Was Eight*, Toronto-New York- Vancouver, Annick Press, 2013.

When I Was Eight is by the same authors as *Fatty Legs* and *Stranger at Home* but allows Margaret's story to be accessible to students at a *lower reading level*.

Mercredi, Joseph Germain, *Adventures of a Young Métis Boy*, (Self-published), 2010.

In response to the negative stories being shared on residential schools, Joseph Mercredi self-published a book. He states that, "there was a lot of good that was done and we should not throw out the good with the bad. We must remember the good." He shares what daily life was like and describes the love and education he received from the sisters and brothers. *Appropriate for average reading level.*

Sellers, Bev, *They Called Me Number One: Secrets and Survival at an Indian Residential School*, Talonbooks, 2013.

In this frank and poignant memoir of her years at St. Joseph's Mission, Sellers breaks her silence about the residential school's lasting effects on her and her family—from substance abuse to suicide attempts – and eloquently articulates her own path to healing. *Number One* comes at a time of recognition – by governments and society at large – that only through knowing the truth about these past injustices can we begin to redress them. *Appropriate for average reading level.*

Sterling, Shirley, *My Name Is Seepeetza*, Toronto ON, Greenwood Books, 1992.

Her name was Seepeetza when she was at home with her family. But now that she's living at the Indian residential school her name is Martha Stone, and everything else about her life has changed as well. Based on her own experiences, Shirley Sterling's powerful first novel reveals the impact of a racist school policy on the life of one indomitable young spirit and her family. *Appropriate for average reading level.*

Thrasher, Anthony, *Skid Row Eskimo*, Griffin House, 1976.

Anthony Thrasher wrote his book from prison. He was convicted of manslaughter and his book tells the story of his childhood both on the land before going to school and in residential school. His life became very painful as he tried to deal with his time in residential school. He wrote the book in 1976 and in hopes of starting a conversation, "We need help if we are not to lose everything. We can't let the white man destroy everything we had before he came. We lived in silence too long." *Appropriate for average reading levels.*

Van Camp, Richard, *Lesser Blessed*, Vancouver BC, Douglas & McIntyre, 1996.

The Lesser Blessed is Richards Van Camp's first powerful novel about a 16 year old Dogrib boy named Larry from a northern town called Fort Simmer. Although not directly describing residential school, the lessons left shares the intergeneration impacts. *Appropriate for higher reading levels.*

Book Review

Name of Student:

Name of book selected:

1. Explain the significance of the title. Why do you think the author picked that title?

2. Choose one sentence, short passage/quote, situation or example from the book and explain why this represents the central issue of the story.

3. Choose 3 to 5 adjectives that describe the emotions of the main character at different points in the story.

4. Write a brief review of your book on an online site.

NOTE: Before you post your review, have at least one person in your class and your teacher edit it.

In your review you will need to provide:

- a. Your general review including a rating out of 5 stars.
- b. Main points or summary of what happens in the story (75-300 words).
- c. A recommendation if other people should read the book.
- d. Read through the other reviews to see what others think about the same book.

On June 11, 2008, Prime Minister Stephen Harper apologizes to First Nations, Inuit, and Métis for the residential school system. Tom Hanson / Canadian Press

Time remaining: 23 hrs

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
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Activity 3

Canada's Residential School System – Through the Lens of the Federal Apology



Activity 3: Canada's Residential School System Through the Lens of the Federal Apology

Learning Objective

Students will begin to understand the scope and magnitude of residential school issues within the Canadian context and will practice consensus-based decision-making skills.

Time Allotment

90 minutes



Teacher Preparation

- Watch the video, *Statement of Apology from Prime Minister Stephen Harper* (approximately 13 min.).
- Watch the CBC video clip *National News* (3:00 min.).
- Prepare a monitor for playing the DVD to your class.
- Prepare the audio, *Piita's Story*, and listen to Piita Irniq's experiences contributing to the wording of the apology (3:00 min.).
- Photocopy student handouts: *The Power of the Apology* and *Text of Prime Minister Harper's Apology on behalf of Canadians for the Indian Residential School System*.
- Review the *Power of the Apology* discussion guide.

Background Information for Teachers

In this activity, students will be introduced to the residential school system in Canada through the lens of the federal government's apology. The text of Prime Minister Stephen Harper's apology, made on June 11, 2008, provides the road map for examining the history and the impacts of residential schools on Aboriginal peoples. Students will also be given insight into how the Prime Minister developed the wording for his speech with the help of Aboriginal leaders including Piita Irniq from Nunavut, who shares his story. Through media clips the students will begin to think about the importance of this issue within the full Canadian context. The apology will be revisited in Activity 10, when the students will have the knowledge necessary to better analyze its substance and significance.


Steps

1. Revisit student responses to the question "What do the words 'residential school' mean to you?" posed in Activity 2 with your class.



If time has been given for them to read their selected novels, ask them to share something about their books in pairs or with the rest of the class.

2. Ask your class: "What does it mean to apologize or to be apologized to?" Ask students about a time they were wronged. For example, when someone has stolen their *iPod* or when they might have been bullied. What determines the worth of an apology? Does the individual who committed the act need to make up for it, and if so, how?

- 
3. Ask students if they are aware of any other apologies the federal government has made. (If they don't know of any, mention the apology for the Japanese internment during WWII, or for the Chinese head tax). You might discuss other types of apologies, such as those issued by companies following a workplace accident that has caused injury or death, or illness caused by tainted or hazardous products.
 4. Show the video, *Federal Apology*, and stop after Prime Minister Harper's statement. Hand out the full text of the Prime Minister's apology.
 5. Discuss the apology with the class, including any challenging vocabulary or specific historical content. Use *The Power of the Apology* discussion guide for assistance.
 6. Distribute a copy of *The Power of Apology* (student worksheet) to each student.
 7. Have students fill in their answers to the first two questions. When they are finished, have them meet with a partner and share their answers. They should discuss their answers until they come to a consensus on which aspect of the Prime Minister's apology they felt was the most significant for him to acknowledge publicly.
- Note:** It is not imperative that they understand all of the vocabulary. The point is that the Prime Minister did apologize. Be mindful of your time.



8. Show the video, *National News*, which presents television coverage from the evening of the apology. Ask students to fill in their answer to question 3 on their worksheets.
9. Ask your students to think about the apology itself. If they were the Prime Minister, who would they have spoken with to help write the apology, and what would they have needed to learn? Play the audio file, *Pitta's Story*, and have students write their answers to the final two questions.

Extension

Watch the remainder of the apology DVD. Ask students what the other federal party leaders apologized for and how the Aboriginal Leaders responded. You can extend this activity further by asking students to research what the government has done (or not done) since the apology to make good on its promise to work toward healing, reconciliation, and resolution. Ask students to consider other things the government could do to make the apology more meaningful. Bring in news clippings of relevant stories such as one about the Idle No More movement to make the topics current for students. Ask students to bring in news items on their own throughout the module.



Local supporters of the Idle No More movement took to the Bay Centre in Victoria BC with drums and dance to demonstrate their support for better communication and action between Canada's First Nations and the Federal Government. Photo by Lyle Stafford, *Times Colonist*

The Power of Apology

Student name: _____

1. In your own words, list five or more things for which the Prime Minister apologized.
2. From the list above, which is the one that you think mattered the most and why do you think this?
3. After watching the news coverage from the evening of the apology, what evidence is there that this was a significant event for Canada?
4. What is significant about the Prime Minister asking Aboriginal leaders to help him write his apology?
5. What is our government doing today for which they might have to apologize in 50 years?



The Power of Apology Discussion Guide

Below are excerpts from Prime Minister Harper's apology acknowledging the key impacts of the residential school system.

"the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes"

From the early 1830s to 1996, thousands of First Nations, Inuit, and Métis children were forced to attend residential schools in an attempt to assimilate them into the dominant culture. Over 150,000 children, some as young as four years old, attended the government-funded and church-run residential schools. It is estimated that there are 80,000 residential school survivors alive today.

"it was wrong to separate children from rich and vibrant cultures and traditions"

At almost all of the schools, children were not allowed to speak their Native languages. The schools were designed to destroy Aboriginal identity in the children. Sharing circles, healing circles, smudging, Sun dances, the Potlatch, powwows, and many other ceremonies were prohibited and virtually extinguished. They have been revived in the last few decades.

"it created a void in many lives and communities"

Many Aboriginal children were taken from their homes, often forcibly removed, and separated from their families by long distances. When many children returned home, their connection to their families and communities was often difficult or impossible to re-establish.

"separating children from their families, we undermined the ability of many to adequately parent their own children"

First Nations, Inuit, and Métis children were often away from their parents for long periods of time and missed the experience of being parented. This prevented them from learning valuable parenting skills.

"sowed the seeds for generations to follow"


Adaptation of abusive behaviours learned from residential schools has also occurred and caused intergenerational trauma – the cycle of abuse and trauma from one generation to the next. Research on intergenerational transmission of trauma makes it clear that individuals who have suffered the effects of traumatic stress pass it on to those close to them and generate vulnerability in their children. Their children in turn experience their own trauma.

"these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you"

The government neglected their duty of care to provide for the basic needs of the students. There was little oversight from government and this allowed for abuses to continue unchecked. The children that attended the schools suffered abuses of the mind, body, emotions, and spirit that can be almost unimaginable.

"as you became parents, you were powerless to protect your own children"

Attendance at residential schools was mandatory for Aboriginal children across Canada, and failure to send children to residential school often resulted in the punishment of parents, including imprisonment.



Text of Prime Minister Harper's apology on behalf of Canadians for the Indian Residential School System

June 11, 2008—Ottawa, Ontario

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.

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 prevail again. 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.

Nous le regrettons

We are sorry

Nimitataynan

Niminchinowesamin

Mamiattugut

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.

Retrieved from <http://pm.gc.ca/eng/media.asp?id=2149>

Time remaining: 21.5 hrs

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
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Activity 4 Apologizing for What?



Activity 4: Apologizing for What?

Learning Objective

Students will understand the history of residential schools in more detail, and will analyze how some of the challenges faced by Northern families and communities may be a consequence of residential school. Students will use appropriate presentation tools and creative media to demonstrate personal understanding.

Time Allotment

90 minutes
(may take longer depending on discussion – be flexible)



Teacher Preparation

- Watch the video, *Where are the Children? Healing the Legacy of the Residential Schools* in its entirety (approximately 27 minutes).
- Photocopy a class set of the student handout, *Where are the Children?*
- There are two options for activities after you watch the video: 1) answer the questions on the student handout as a class and have a discussion, and/or 2) conduct a brainstorming session and discussion on the impacts of residential schools using a chart format. Read through the instructions below to decide which approach will work best for your students.
- Prepare computer to share, *Images: Artistic Expressions of Stories*.
- Read through the reflective response suggestions and adapt as needed for your class.



Inuit children sitting on a komatik or sled. [Pond Inlet (Mittimatalik / Tununig), Nunavut]. William Harold Grant / Library and Archives Canada / PA-170151

Reminder: This activity may result in discussion about social issues that may be experienced by students and their families today. Particularly if you, as the teacher, are not from the community or have not taught in the community for very long, it may be challenging to discuss these topics with students. Regardless of your experience or role in the school/community, you are not being asked to act as the 'expert' on 'problems' you see in the community. Instead, try to ask questions and act as the facilitator of discussion between students as they consider the legacies of the residential schools. Try not to put individual students on the spot, but rather use this opportunity to listen to the voices of students who are ready to participate. Refer back to the section entitled *Dealing with Tough Stuff*.

Background Information for Teachers

In Activity 3, students learned how the Prime Minister of Canada, Stephen Harper, apologized on behalf of the Canadian government for its role in the residential school system in Canada. The apology, and the range of responses from people across Canada, illustrates how residential school history has become an issue of national significance in contemporary Canada. What happened to warrant this kind of apology from the federal government? In this activity, students will learn in more detail about the intended and unintended consequences and impacts of the residential school system for Aboriginal peoples, families, communities and the whole country. The handout, *Where are the Children?*, is not meant to be an assessment tool to test student knowledge and should not be used for that purpose with students. The handout is meant to encourage that close attention be paid to the video as well as to prompt discussion and thought.

Steps

1. Ask students to complete a personal response to the following statements:

- Residential schools have impacted me personally.
- Residential schools have impacted every Canadian, Aboriginal or not.
- Add others....

They will be asked these same questions at the end of the module. It is important to keep their responses for comparison.

2. Show the video, *Where are the Children?* There is a potential for students to have emotional responses to this video. Remind students of options immediately available to them – seeking out a counsellor or visiting the school office. Some sections of the video progress quite quickly so you may need to pause the video and review the section with your students or discuss what was said.
3. Hand out a copy of the *Where are the Children?* student handout. This is not meant to be a test. Make it clear to students that their handout will not be marked. Instead, the questions offer a way to reflect on the video (while they watch or after, depending on your students).
4. (Option 1) Discuss answers to each question as a class using the discussion guide for assistance. It may be difficult for the students to think about these issues. Give students the time they need. Do not ask students to speak if they do not want to.
5. (Option 2) Recreate the Outcomes of Residential Schools chart (below) on the board, leaving enough space for student answers. Use this as a guide for discussion.
6. Ask students to think about their books. What could they add to the list of impacts from what they've learned in their chosen book?



Outcomes of Residential Schools

	Individual	Family	Community	General
Positive				
Negative				
Short-term				
Long-term				

Reflective Response

Throughout the module, students should be given quiet reflection time where they have the opportunity to reflect on and respond to what they are learning. One of the suggested summative assessment tasks in this module is this 'reflective response.'

1. Project *Images: Artistic Expressions of Stories* for the students to see. Ask students questions such as:
 - What messages are the artists trying to convey through their art?
 - Which medium did you feel was most effective?
 - In your opinion, which artist's work was most thought provoking and why?



This icon is used throughout the module to remind you to give time to your students to work on their reflective response.

2. Give students a range of options from which they can choose, or encourage them to make their own suggestions. Options include:

- Journal
- Poem
- Song
- Painting
- Carving
- Cartoon
- Photography

3. The goal is that students will have produced something that shows they have been thinking about the issues, using the medium of their choice. Students may choose to share their artistic responses to a larger audience (school, at a community event, etc.) at the end of the module as their summative assessment for the module.



"North American Indian Prison Camp"
by George Littlechild.



Example of Student Assignment

This photo, which I have named "Robbed of Their Culture", is the focal point of the film photography series, "The Stereotypical Indian". The photo explains why and where the stereotypes originated. The church had a major effect on Aboriginal peoples, which is why I have myself in the church in the photo. I am translucent to show the loss of culture amongst the Aboriginal youth at residential schools and I am doubled to represent the church's efforts to clone all of these youth and make them the same. Done with double exposure.
Photo by Métis youth Kelly Duquette

Where are the Children?

1. How long were residential schools in existence?
2. What did Duncan Campbell Scott say was the "object" of the schools?
3. On what did the National Indian Brotherhood insist?
4. What were some of the ways the residential school system affected families as described in the video?
5. What do you think are some of the long-term effects of having been in a residential school for the survivors themselves?

6. Paul Andrew, a former residential school student from Tulita currently living in Yellowknife, said: *"We can look at all the negatives and talk about all the negatives, but there are also lots of positives."* What do you think were some of the positive aspects of residential school?

7. Paul went on to say: *"There were some really good people that were part of residential schools... And its important that we acknowledged that. On the balance, certainly the negatives will win, but we cannot forget the positive that has been brought around. I think if you acknowledge those both then I think you are on a much better road because as soon as somebody starts challenging you on the positives, if you're not quite healthy enough then you will get angry and bring out all those negative things again."*

To what extent do you think the positive parts of residential school need to be part of what people learn about? Defend your answer.

8. Think about the communities in the North today. What social challenges do you see around you that may be a result of so many people having attended residential school?

Where are the Children? Teacher's Discussion Guide

1. How long were residential schools in existence?

This question is asked to give students an understanding of how long schools have been impacting some communities. The video explains that the earliest school was founded in 1831, in Brantford, Ontario, for Mohawk children. That means in some communities five or six generations of families have been impacted.

Note: Each region of Canada, and in some cases each community, has a slightly different history of residential schools. Depending on where you are, and the local history, it may be important to discuss with your students that not all residential schools have been around since the 1800s. What is important for them to understand is that the length of time and the number of generations who attended varied, and may contribute to how the legacies are experienced by people today.



Ben and Sam brought out by A.L.F. [Bp. Fleming] to Lakefield School for one year as a tryout. The experiment was not repeated.
The General Synod Archives / Anglican Church of Canada / P8495-101

2. What did Duncan Campbell Scott say was the "object" of the schools?

Duncan Campbell Scott made attendance mandatory in 1920 for all children between the ages of 5 and 15. At the time he said, "Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic."

3. On what did the National Indian Brotherhood insist?

The National Indian Brotherhood wanted Aboriginal peoples to be in control of their own education. Throughout the 1970s a process began that saw the eventual transfer of education to Aboriginal peoples.

4. What were some of the negative ways the residential school system affected families as described in the video?

- Bonds between parents and children were damaged.
- Connections to the family unit and the community were damaged.
- Years of abuse over many generations damaged and distorted self-esteem and parenting skills.
- Knowledge, traditions, language, and customs were often not transferred from one generation to the next.
- Some parents lost their ability to show affection.

5. What do you think are some of the long-term negative effects of having been in a residential school for the former students?

Answers will vary, but you might want to probe student responses (especially if there are few ideas brought forward) to suggest some of the following:

As a result of institutional abuses suffered in the past, many Aboriginal peoples today suffer from the effects of unresolved trauma, including but not limited to:

- Lack of success at school (poor instruction, spending half the day working, no high school courses offered).
- Fewer opportunities for employment leading to poverty.
- Illness, malnutrition, and lack of care leading to chronic physical illness.
- Loss of cultural identity and language.
- Feeling ashamed of culture.
- Loss of relationships with parents and lack of parenting skills.
- Loss of survival skills.
- Low self-esteem, mental health issues, and a sense of powerlessness.
- Depression.
- Physical and sexual abuse (pervasive in some communities).
- Psychological and emotional abuse.
- Lateral violence (when people, who have been abused by outsiders, transfer that abuse into their own families and communities).
- Alcoholism and other substance abuse, along with a high occurrence of fetal alcohol spectrum disorder.
- Lack of capacity to build and sustain healthy families and communities.
- Suicide.



Eskimo Point, NWT – Children in school.
Photographer: Donald B. Marsh. The General
Synod Archives / Anglican Church of Canada /
P75-103-S1-179



6. Paul Andrew, a former residential school student from Tulita currently living in Yellowknife said:

"We can look at all the negatives and talk about all the negatives, but there are also lots of positives."

What do you think were some of the positive aspects of residential school?

Answers will vary but could include some of the following:

- Only chance for formal, western style education – some students from small communities (for example, in the North) did not have any other way to go to school.
- Becoming proficient in reading and writing English.
- Gaining skills that helped them access employment.
- Gaining skills and confidence to become leaders in their communities – some former students went on to challenge the treaties, work towards land claims, and represent their people.
- Opportunities to learn about Canada and many other things – some former students, in some schools, enjoyed positive learning experiences.
- Opportunities to play different sports and participate in a range of activities not always provided in their home community.
- Being with other kids – some former students wanted to go to school to be with their peers or siblings.
- Supportive or inspiring teachers – some former students talk about a kind teacher who challenged them and encouraged them to follow their dreams.
- Lasting friendships, networks, or relationships (marriages) with students from other places.
- For some students, residential schools may have provided a better environment than where they came from (orphans/students whose parents were abusive).

7. Paul went on to say:

"There were some really good people that were part of residential schools... And its important that we acknowledged that. On the balance, certainly the negatives will win, but we cannot forget the positive that has been brought around. I think if you acknowledge those both then I think you are on a much better road because as soon as somebody starts challenging you on the positives, if you're not quite healthy enough then you will get angry and bring out all those negative things again."

To what extent do you think the positive parts of residential school need to be explored? Defend your answer.

Answers will vary.

8. Think about your community. What social challenges do you see around you that may be a result of so many people having attended residential school?

Answers will vary.

Time remaining: 20 hrs

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
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Activity 5 Colonial Policies and the Creation of the Residential School System

FREE FARMS FOR THE MILLION

DOMINION OF CANADA

CLIMATE THE HEALTHIEST IN THE WORLD.

FREE FARMS OF 160 ACRES

MANITOBA, CANADIAN NORTH WEST AND BRITISH COLUMBIA

DOMINION LINE
Royal Mail Steamships

FRANK, AARON & SONS

Activity 5: Colonial Policies and the Creation of the Residential School System

Learning Objective

Students will examine policies upon which the residential school system was built. They will apply critical thinking skills to analyze and deconstruct these policies from a historical perspective.

Time Allotment

120 minutes



Teacher Preparation

- Assemble a sufficient number of 'stickies' so that each student has two (or use small strips of paper with tape).
- Set up the wall-mounted timeline and familiarize yourself with it.
- Review the *Timeline Resource Sheet*.
- Photocopy a class set of the handout, *The Power of Words*.
- Photocopy a class set of the *Historical Excerpt: An Act to Encourage the Gradual Civilization of the Indian Tribes, 1857*.
- Photocopy a class set of the handout, *Policy Vocabulary*.
- Photocopy the *More Historical Excerpts* sheet. Cut it into six strips so that each historical excerpt is separate. You will need one excerpt for each student so divide your class number by six to know how many copies you will need.

Note: Language level is difficult. Adapt as needed, for example: pick only one historical excerpt and complete activity as a class.

Background Information for Teachers

This activity is designed to help students discover and make connections between the residential school system and the larger process of colonization in Canada. Depending on what students have studied earlier in the year or in previous years, teachers may need to spend different amounts of time on vocabulary and concepts associated with colonization. It is important for students to understand that educating Aboriginal children was part of a larger plan of European expansion into North America, and specifically into western Canada beginning, in earnest, in the early 19th century. Land was wanted to build the railway, to clear the way for European settlement, and to protect British-held lands in the face of American expansion. The Americans thought that it was their 'manifest destiny' to claim all of North America, but the Canadians disagreed. They hastened the building of the railway and the establishment of settlements in an effort to stop the Americans from coming north. To gain access to more land, the new Canadian government negotiated the Numbered Treaties – which cover most of what is today Northwestern Ontario, the prairies, and most of the NWT. The government believed they had gained control over vast tracts of ancestral lands in



Canadian Pacific Railway Viaduct (length is one mile and 47 feet) 1910 / Lethbridge, Alta A. Rafton / Library and Archives Canada / PA-029691

exchange for providing various entitlements including education for Aboriginal children. Aboriginal peoples did not interpret the treaties in the same way, thus creating a complex legacy of challenges, difficulties, and disappointments. The Canadian government later became interested in the North, both for land and resource extraction (oil and minerals). This led to further numbered treaty negotiations, such as Treaty 11. Inuit and the federal government did not enter into treaties, but rather negotiated land claims, beginning in the 1970s.

Ask students to consider the cultural and political contexts from which these laws and policies emerged. The 19th century was a period of rapid European colonization on many continents. The beliefs underpinning colonization were that the colonizers – those who had power – were superior and that they were entitled to take the valuable resources they 'found.' It was believed that the colonized (usually indigenous peoples) had no culture, or that their cultures were primitive, and they weren't using the resources of their land. Ask students to think about how people today view the world and its different cultures, in comparison to attitudes held in earlier times. For example, during this time period women were not considered people and only men who owned land could vote.

Through the examination of historical texts, students will explore the power of words to shape peoples' perceptions. They will examine the policies and laws that governed Canada's treatment of Aboriginal peoples. By examining the different roles of key players in Canada's residential school system, students will discover that individuals do have the potential to affect politics, institutions, and systems – this connects to the importance of speaking out in order to make positive change (a focus of future activities in this module).


Steps

1. Ask students to read through the wall-mounted timeline. Give each student two 'stickies.' Ask them to:
 - a. Write down a word or a phrase that they don't understand on one sticky.
 - b. Write down one thing that surprised them on a separate sticky.

Have students post these 'stickies' in a designated place somewhere in the classroom.



2. Read through the 'stickies' as a whole group, explaining the words and phrases identified by the students. Tell the students that for the next couple of classes they will be looking at the policies in the timeline. Explain that you don't expect them to fully understand all of it now, but that over the next few classes they will begin to understand how such policies shaped Canada as we know it today. Use the *Timeline Resource Sheet* to help you. Explain to your students that the language is difficult because it is from a different era, assuring them that you will work through it together.
3. At a minimum, students should have a general understanding of:
 - The *Royal Proclamation of 1763*;
 - The *Gradual Civilization Act of 1857*; and,
 - The *Indian Act of 1876*.
4. Ask students to consider the cultural and political contexts from which these laws and policies emerged.

- 
5. Hand out a copy of the *Policy Vocabulary* sheet and go through the words including;
 - Paternalism
 - Stereotype
 - Colonization
 - Assimilation
 - Racism
 - Civilize
 - Enfranchisement
 - Genocide
 - Eurocentric
 6. Discuss the vocabulary with your students as needed. Ask students to think of examples of each of these terms without drawing on residential schools history.
 7. Provide each student with a copy of *The Power of Words* student handout.
 8. Hand out a copy of the student resource sheet, *Historical Excerpt: An Act to Encourage the Gradual Civilization of the Indian Tribes, 1857*. Read through the text as a class. The vocabulary and 'old' language make it difficult, so work through it together.
There is no need to read through the entire paragraph – the main points are clear in the first few sentences.
 9. Discuss what it meant to be 'civilized' and to 'civilize' another culture, in the time and place this document was written.
 10. Model how students will do their own historical excerpt analysis (next) by referring to the first three questions on the *Power of Words* handout. Discuss the answers orally based on *Historical Excerpt: An Act to Encourage the Gradual Civilization of the Indian Tribes, 1857*. Students should not write on their answer sheets yet.
 11. Hand out one historical excerpt strip to each group of students. Ask groups to carefully read their strip then fill out *The Power of Words* student handout together to the best of their ability.
 12. Discuss their answers, as a class, on the *Power of Words* sheet for each excerpt.
 13. Ask students to find examples of how words have been used to influence people's (and their own) perceptions today. These could be examples from the media, the web, television, and other sources. For example, the word 'terrorist' may be used by one group, while another may use the term 'freedom fighter.'
 14. Provide time for students to revisit the wall-mounted timeline, noting again the particular policy and law enactments that contributed to the development of the residential school system. These laws and policies should now make more sense.

Timeline Resource Sheet for Teacher Use¹

1763—The Royal Proclamation

The *Royal Proclamation* is a document that set out guidelines for European settlement of Aboriginal territories in what is now North America. In the *Royal Proclamation*, ownership over North America is issued to King George. However, the *Royal Proclamation* states that Aboriginal title has existed and continues to exist, and that all land would be considered Aboriginal land until ceded by treaty. The Proclamation forbade settlers from claiming land from the Aboriginal occupants, unless it has been first bought by the Crown and then sold to the settlers. The *Royal Proclamation* states that only the Crown can buy land from First Nations.

The *Royal Proclamation* is important as it gives recognition of existing Aboriginal rights and title, including the right to self-determination. The *Royal Proclamation* set a foundation for the process of establishing treaties. For example, treaty-making typically involved presence of both parties – the First Nation and the government, for there to be some form of consent between the two, and for the First Nation to be compensated for any lands or resources taken. However, the *Royal Proclamation* was designed and written by British colonists without Aboriginal input, and clearly establishes a monopoly over Aboriginal lands by the British Crown.

With the *Royal Proclamation* of 1763 and agreements made in treaties, the British Crown and later the Canadian government were required to provide an education for First Nations. By the mid-19th century, momentum was building within government for an education program that would 'civilize' Aboriginal children and aggressively assimilate them into Canadian Christian mainstream.

1844—The Bagot Commission recommends agriculture-based boarding schools, located far from parental influence

The Bagot Commission (1842-1844), led by then Governor-General of the Province of Canada Sir Robert Bagot, proposed that the separation of children from their parents would be the best way to achieve assimilation. In his *Report on Native Education* (1847), Egerton Ryerson, superintendent for education, reiterated this idea, and also recommended that Aboriginal education focus on religious instruction and on agricultural training.



Egerton Ryerson (1803-1882).
Photograph courtesy of the Ryerson University Library and Archives.

1857—The Gradual Civilization Act is passed

The *Gradual Civilization Act* was a bill passed by the 5th Parliament of the Province of Canada. The Act required male Indians and Métis over the age of 21 to read, write, and speak either English or French and to choose an approved surname by which they would be legally recognized. By the application of the Act, Indian and Métis males would lose all of their legal rights, as well as any land claims and would become British subjects, though with far fewer rights. It was called '**enfranchisement**,' and was one of the many policies that would be passed to aggressively assimilate Aboriginal populations.

1850s-1860s—Assimilation of Aboriginal peoples through education becomes official policy

When children were taken into the residential school they were separated from their families and communities. They were forbidden to speak their language or to practice their own traditions.

¹ This text is adapted from *100 Years of Loss - The Residential School System in Canada* (© Legacy of Hope Foundation, 2012) and <http://indigenousfoundations.arts.ubc.ca/home/government-policy/royal-proclamation-1763.html>

1869 – The Gradual Enfranchisement Act

By 1869, the federal government had created the *Gradual Enfranchisement Act* which established the elective band council system that remains in the Indian Act to this day. The *Gradual Enfranchisement Act* also granted the Superintendent General of Indian Affairs extreme control over status Indians. For example, 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. It also marks the beginning of gender-based restrictions to status.

1867—The Constitution Act (also known as the British North America Act) creates the Dominion of Canada

Legislative power is transferred from the British Crown to the Government of Canada.

1876—Negotiating the Number Treaties

Initially, the lands to the west of the Great Lakes were considered valuable largely because of their importance to the fur trade. The *Royal Proclamation* of 1763, in recognition of the role of the Aboriginal peoples as the key suppliers of furs, protected their right to exclusive use of these lands as 'hunting grounds.' With the American War of Independence, settling these lands gained importance as a means through which American expansion could be limited and British presence maintained. However, the lands were inhabited by tens of thousands of Aboriginal peoples who had lived there for millennia. To facilitate settlement by Euro-Canadians, the Canadian government negotiated treaties with many First Nations. These treaties gave the government title to ancestral lands and, in turn, established the reserve system.


1876—The Indian Act is passed

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

The *Indian Act* is a Canadian federal law that governs in matters pertaining to Indian status, bands, and Indian reserves. Historically, it has been highly invasive and paternalistic, as it authorizes the Canadian federal government to regulate and administer in the affairs and day-to-day lives of registered Indians and reserve communities. This authority has ranged from overarching political control, such as imposing governing structures on Aboriginal communities in the form of band councils, to control over the rights of Indians to practice their culture and traditions. The *Indian Act* has also enabled the government to determine to define who qualifies as Indian in the form of Indian status.



Graduating class, Regina Industrial School, Regina, Saskatchewan. 1897. Glenbow Archives NA-2459-2.



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 Aboriginal peoples by absorbing them into mainstream Canadian life and values. The *Indian Act* also allowed the government to realize its ambition to assimilate Aboriginal peoples through the creation of residential schools.

Amendments to the Indian Act

Through later amendments to the *Indian Act*, the federal government assumed the authority to do the following:

- 1885:** Prohibit several traditional Indian ceremonies, such as the Potlatch.
- 1894:** Remove band control over non-Indians living on reserves.
- 1905:** Remove Indian peoples from reserves near towns with more than 8,000 people.
- 1911:** Expropriate portions of reserves for roads, railways, and other public works as well as move an entire reserve away from a municipality.
- 1914:** Prevent Indians from appearing in Aboriginal 'costume' in any public dance, show, exhibition, stampede, or pageant without permission.
- 1918:** Lease uncultivated reserve lands to non-Indians if the new leaseholder would use it for farming or pasture.
- 1920:** Ban hereditary leadership of bands.
- 1927:** Prohibit anyone from soliciting funds for Indian legal claims without special license from the Superintendent General.
- 1939:** Make Inuit subject to the *Indian Act*.

1879—The Nicholas Flood Davin Report is submitted to Sir John A. Macdonald

Prime Minister Sir John A. Macdonald was interested in the American policy of 'aggressive civilization' and, in 1879, sent Regina politician and reporter Nicholas Flood Davin to meet with officials from the U.S. Department of Indian Affairs and with Native American leaders from Oklahoma.

Davin submitted his findings in the *Report on Industrial Schools for Indians and Half-breeds*, also known as the *Davin Report*, which included a number of recommendations on how the American policy on Aboriginal education could be replicated in Canada.

Davin had also been persuaded by the American government's argument that "the day-school did not work, because the influence of the wigwam was stronger than the influence of the school," even though day schools had been operating in Canada since the 1840s.

By the time the *Davin Report* was released, the idea of separating children from their parents as an effective education – and assimilation – strategy had already taken root. The persuasive example of what could be achieved through a 'boarding school' model like the Carlisle Industrial Boarding School in Pennsylvania generated a fervour to implement a similar system in Canada. The Regina Industrial School was the Canadian prototype for the system.

1892—The federal government and churches enter into a formal partnership to operate Indian Residential Schools

1907—Indian Affairs Chief Medical Inspector Dr. P.H. Bryce reports numerous deficiencies in the schools

Controversy emerged in the early 20th century as large numbers of Aboriginal children were dying in the schools. The government finally intervened in 1907 by sending the Medical Inspector of Indian Affairs, Dr. P.H. Bryce, to assess the health conditions in the schools.

In his official report, Bryce called the tuberculosis epidemic at the schools a "national crime... the consequence of inadequate government funding, poorly constructed schools, sanitary and ventilation problems, inadequate diet, clothing and medical care." He reported that 24% of all pupils who had been at the schools were known to be dead. At the File Hills reserve in Saskatchewan, 75% of the students had died in the first 16 years of the school's operation.



Old Sun Indian Residential School, Gleichen, Alberta, 1945. General Synod Archives, Anglican Church of Canada, P75-103 S7-184.

Did you know?

The Carlisle Industrial Boarding School in Pennsylvania, the prototype after which early Canadian industrial schools were modeled, was designed by Captain Richard Henry Pratt. He based the design on a school he had developed for Indian inmates of St. Augustine prison in Florida.

1920—Deputy Superintendent General of Indian Affairs Duncan Campbell Scott makes attendance at residential schools compulsory

Scott negotiated a joint agreement between the federal government and the Roman Catholic, Anglican, Presbyterian, and Methodist churches. This agreement established the structure and mandate of Indian residential schools and set out the contractual obligations of the churches responsible for running them. As of 1920, all Indian children between the ages of 7 and 15 were required to attend residential schools.

Indian agents and RCMP officers were given the authority to forcibly remove the children from their homes if their parents resisted sending their children to the schools. Parents who did resist faced imprisonment for their actions. As information about abuse and neglect at the schools spread in Aboriginal communities, some parents concealed births from the Indian agents so that their children would not be 'registered.' Others took their children onto the land to hide them from both the agents and the RCMP.

The Power of Words

Student name: _____

Historical Excerpt: _____

1. Read the historical excerpt strip assigned. What is the overall meaning and message of the text?
2. Identify the words or short phrases from your historical excerpt strip that represent the colonizing attitudes of the time.
3. What justification do the authors of the documents give for the action?
4. Find a partner to discuss each other's excerpt and write a reflective response on the power of these words.

Historical Excerpt: An Act to Encourage the Gradual Civilization of the Indian Tribes, 1857

C A P . X X V I .

An Act to encourage the gradual Civilization of the Indian Tribes in this Province, and to amend the Laws respecting Indians.

[Assented to 10th June, 1857.]

Preamble

WHEREAS it is desirable to encourage the progress of Civilization among the Indian Tribes in this Province, and the gradual removal of all legal distinctions between them and Her Majesty's other Canadian Subjects, and to facilitate the acquisition of property and of the rights accompanying it, by such Individual Members of the said Tribes as shall be found to desire such encouragement and to have deserved it: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

To what persons only section 3 of 13, 14 V. c. 71, shall apply.

I. The third section of the Act passed in the Session held in the thirteenth and fourteenth years of Her Majesty's Reign, chaptered seventy-four and intituled, *An Act for the protection of the Indians in Upper Canada from imposition and the property occupied or enjoyed by them, from trespass and injury*, shall apply only to Indians or persons of Indian blood or intermarried with Indians, who shall be acknowledged as members of Indian Tribes or Bands residing upon lands which have never been surrendered to the Crown (or which having been so surrendered have been set apart or shall then be reserved for the use of any Tribe or Band of Indians in common) and who shall themselves reside upon such lands, and shall not have been exempted from the operation of the said section, under the provisions of this Act; and such persons and such persons only shall be deemed Indians within the meaning of any provision of the said Act or of any other Act or Law in force in any part of this Province by which any legal distinction is made between the rights and liabilities of Indians and those of Her Majesty's other Canadian Subjects.

Such persons only to be deemed Indians for certain purposes.

II.

Policy Vocabulary

Assimilation

The process through which one cultural group is absorbed into another, typically dominant, culture.

Civilize

To be 'civilized' is to be a part of a highly developed society and culture where there is evidence of moral and intellectual advancement. When Europeans came to North America they felt their culture was more 'civilized' than those that were already here.

Colonization

Colonization may simply be defined as the establishment of a settlement on a foreign land, generally by force. It is also often used to describe the act of cultural domination.

Enfranchisement

Enfranchisement can be a means of gaining the vote and is viewed by some as a right of citizenship. Under the *Indian Act*, enfranchisement meant the loss of Indian status. Indians were compelled to give up their Indian status and, accordingly, lose their treaty rights to become enfranchised as Canadian citizens.

Eurocentric

A focus on Europe or its people, institutions, and cultures, assumed to mean 'white' culture, which is often meant to be arrogantly dismissive of other cultures.

Genocide

Article 2 of the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide:

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.

Paternalism

A style of government or management or an approach to personal relationships in which the desire to help, advise, and protect may negate individual choice, freedoms, and personal responsibility.

Racism

Prejudice or animosity against people who belong to other races. The belief that people of different races have differing qualities and abilities and that some races are inherently superior or inferior.

Stereotype

An oversimplified image or perception of a person or group. A stereotype can also be an image or perception of a person or group which is based exclusively on well-known cultural markers – such as all Inuit live in iglus.

More Historical Excerpts

Duncan Campbell Scott, Deputy Superintendent of Indian Affairs –

Duncan Campbell Scott was determined to find a solution to the "Indian Problem."¹ He explained:

"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...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."

¹ Duncan Campbell Scott: deputy superintendent of the Department of Indian Affairs, Special Committee of the House of Commons, 30 March 1920. Library and Archives Canada, RG10, volume 6810, file 470-2-3, part 7.

Dominion of Canada. Annual Report of the Department of Indian Affairs for the Year ended 31st December, 1886. p. 146. Alex McGibbon, Inspector of Indian Agencies and Reserves

The chief advantage of such schools is the removal of the children from home influences, and consequently the more speedy and thorough inculcation of the habits, customs and modes of thought of the white man, but to have all that exists in common between them destroyed, and to have them return to the reserve out of sympathy with their environment, seems to the Indian parent a distinct disadvantage. It is, therefore, only as they can be brought to recognize the greater material advantage to their children in other directions and the necessity of education to enable them to hold their own in the struggle for existence, that their prejudices against education can be overcome and a desire for its benefits aroused.

Dominion of Canada. Annual Report of the Department of Indian Affairs for the Year Ended 31st December, 1885. p. 138. J. Hugonnard, Principal Qu'Appelle Industrial School

I am confident that the Industrial School now about to be established will be a principal feature in the civilization of the Indian mind. The utility of Industrial Schools has long been acknowledged by our neighbours across the line [in the United States], who have had much to do with the Indian.

In that country, as in this, it is found difficult to make day schools on reserves a success, because the influence of home associations is stronger than that of the schools, and so long as such a state of things exists I fear that the inherited aversion to labour can never be successfully met. By the children being separated from their parents and properly and regularly instructed not only in the rudiments of the English language, but also in trades and agriculture, so that what is taught may not be readily forgotten, I can but assure myself that a great end will be attained for the permanent and lasting benefit of the Indian.

Dominion of Canada. Annual Report of the Department of Indian Affairs for the Year Ended 31st December, 1897. p. xxvi. JAS. A. Smart, Deputy Superintendent of Indian Affairs

This branch of the Indian service has ever been recognized as one of the most, if not perhaps the most, important feature of the extensive system which is operating towards the civilization of our native races, having its beginning in small things-the first step being the establishment of reserve day-schools of limited scope and influence, the first forward step was the founding of boarding-schools both on and off the reserves. The beneficent effect of these becoming at once apparent, an impetus was thus given to the movement in the direction of industrial training, which was at once entered upon the establishment of our earlier industrial institutions... until today the Dominion has had at its command a system which provides for its Indian wards a practical course of industrial training, fitting for useful citizenship the youth of a people who one generation past were practically unrestrained savages.

Dominion of Canada. Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1883. p. 104. E. Dewdney, Indian Commissioner

The girls are being taught housework, sewing, knitting, and some of them are especially clever at fancy work. The Rev. Father would like a building put up expressly for girls, and also that he be permitted to take in a few white boys. The introduction of the latter has been allowed by the Department; and the erection of a building for girls, is under consideration. I noticed that when the Indian boys were playing, they generally spoke in the Cree language; and, no doubt, the introduction of some white boys, say one to every ten, would help greatly to make them speak in English, and thus become familiar with the language.

With reference to the school for girls, I think this a necessity. The success with the few girls already under instruction is a guarantee of the success of the undertaking; and it is plain that to educate boys only, they would soon go back to old habits, if the girls are not taught to co-operate in house work. I do not think it possible that the girls I saw at the school, with their neat dresses, and tidy way of doing house work, could ever go back to the old habits of the Indian. These will be the future mothers; and it is most important to have them properly trained and educated.

Dominion of Canada. Annual Report of the Department of Indian Affairs for the Year Ended 31st December, 1896. p. 291. A.E. Forget, Indian Commissioner

I feel certain that this school will be a great success, and that it will be a chief means of civilizing the Indian; but to obtain this result, accommodation must be made to take in more pupils, as now we can only take in but one out of each reserve. A school for Indian girls would be of great importance, and I may say, would be absolutely necessary to effect the civilization of the next generation of Indians[;] if the women were educated it would almost be a guarantee that their children would be educated also and brought up Christians, with no danger of their following the awful existence that many of them ignorantly live now. It will be nearly futile to educate the boys and leave the girls uneducated.

Activity 6 DVD Credits

Kakfwi, Stephen. "Yakehogotine – A Dene Prayer Song." Spirit of Yamogha-Songs of the Dene. 2008. CD.

Macintosh, Tessa. Premier Stephen Kakfwi, Fort Good Hope -Winter Houses, Mackenzie Ramparts-1989, Stephen Kakfwi with youth, Backpacks, Dene Drummers, Cemetery in Deline, NWT., Susie Evyagotailak of Kugluktuk tells two of her daughters, Darla and Shelly about her W-tag, W-Tag, Stephen Kakfwi, Feeding the Fire, Treaty Medal, Sundog Phenomena, Marie Wilson, TRC Commissioner, NWT Minister of Education, Culture and Employment, the honorable Jackson Lafferty, Nunavut Minister of Education, the honorable Eva Aarik, 2012, Kakfwi Family, Baby Moccasins, Anke's Embrace.

Fort Good Hope, Dene National Assembly, Stephen Kakfwi. NWT Archives/Rene Fumoleau fonds/N-1995-002: 6532.

An Act to encourage the gradual Civilization of the Indian Tribes in this Province, and to amend the Laws respecting Indians. 1857.

British North America Act. 1867.

Remington, Frederic. Crossing Ice Great Slave Lake. Etching. Glenbow Museum Archives #na-1185-13. 1895.

Back, George. Franklin Expedition Crossing Great Slave Lake by Dog in Winter. Etching. Glenbow Museum Archives #na-1344-5. 1823.

Finnie, Richard. Jim Darwish, wearing locally made caribou parka, inspects furs on the porch of his Fort Rae Northern Traders store. He was one of several Syrian-born traders active in the Mackenzie district in the 1920s and 1930s. NWT Archives/N-1979-063-0039. 1939.

Smith, Lorne K. The Meeting of Brock and Tecumseh. Library and Archives Canada, Acc. No. 1997-229-1.

Fox Radulovich, Steven. M'Chigeeng First Nation.

Attewell, G., Artist. "It's Mine!" CANADA: The Right Land for the Right Man: Canadian National Railways - The Right Way! Library and Archives Canada, Acc. No. 1991-230-1.

Rafton, A. Canadian Pacific Railway viaduct Lethbridge, AB. Library and Archives Canada / PA-029691. 1910.

Free Farms for the Millions, Poster. Library and Archives Canada/C-095320. 1893.

Archives of Manitoba, Nicolas Flood Davin, #1, N21385.

Thomas Moore before and after entering the Regina Industrial School. Dominion of Canada annual report of the Department of Indian Affairs for the year ended 30th June 1896.

Karsh, Yousuf. Dr. Duncan Campbell Scott / Library and Archives Canada / PA-165842/ e010752290.

Baby George was an orphan who was brought to the Carcross Indian Residential School by Bishop Bompas, Yukon Archives, Anglican Church, Diocese of Yukon Fonds, 86/61, #590.

Aboriginal students and staff assembled outside the Kamloops Indian Residential School, Kamloops, BC, 1934. Archives Deschatelets.

Kelora, a young Eskimo (Inuit) boy during confession to Father Joseph Choque, Oblate Fathers' Mission Mar. 1946. George Hunter/

National Film Board of Canada. Phototheque/ Library and Archives Canada/PA-141738.

Ben and Sam brought out by A.L.F. [Bp. Fleming] to Lakefield School for one year as a tryout. The experiment was not repeated. The General Synod Archives / Anglican Church of Canada / P8495-101.

Fort Providence [R.C.] Residential School, children, and staff. 1921 Sacred Heart Parish/ NWT Archives/ N-1992-255-0404.

Front cover of The Story of a National Crime by Dr. Peter Henderson Bryce. Library and Archives Canada.

Nurse Mildred Rundle, All Saints Hospital, Aklavik. After 1936. [Patients in bed]. Fleming/NWT Archives/n-1979-050-0053. tn_n-1979-050-0053.

Frontpiece from Statutes of the Province of Canada. Toronto S. Derbishire & G. Desbarats, 1857.

Sister and children-Ft.Resolution-1913-Henry Jones – HBCArchives.

Sir John A MacDonald. Library and Archives Canada.

(World War II - 1939 - 1945) General Gamelin takes the salute during the march past of the 1st and 2nd Regiments, Aldershot, England, 28 March, 1940. Library and Archives Canada/PA-034155.

Relocation of Japanese-Canadians to internment camps in the interior of British Columbia. Tak Toyota / Library and Archives Canada / C-046350

Old Sun Indian Residential School, Gleichen, Alberta, 1945. General Synod Archives, Anglican Church of Canada, P75-103 S7-184.

Coward, Samuel Herbert. Inuit man in qayaq, Port Harrison Quebec, about 1920. McCord Museum. MP-1976.25.135.

Cattroll, Fred. Former Assembly of First Nations National Chief Phil Fontaine in front of St. Peter's Basilica, Vatican City, 2009.

Harrison, Tom, Canadian Press. On June 11, 2008, Prime Minister Stephen Harper apologizes to First Nations, Inuit and Metis for the residential school system.

Edwards, Bruce, Postmedia News. Residential School survivor, Nancy Scanie, from Cold Lake First Nation weeps as she watches Prime Minister Stephen Harper officially apologize on behalf of the government for abuses suffered by former residents of residential schools.

Willett, Mindy. Bentwood box, TRC Commissioners: the Honourable Justice Murray Sinclair, Chief Wilton Littlechild, Dr. Marie Wilson.

At the Truth and Reconciliation Commission's National Event in Inuvik, NWT, June 28 to July 1, 2011. Photo courtesy of the TRC.

Chief Murphy- Monfwi-Treaty Rae -1935-G.R. Reid - Glenbow Museum Archives.

Sisters holding Aboriginal babies, ca. 1960 Photographer: Sister Liliane Library and Archives Canada, PA-195122.

Children in class with teacher Hugh Baker (left) and Reverend J.W. Tims (right) at the North Camp School on the Blackfoot Reserve, Gleichen, Alberta, August 24, 1892. Glenbow Archives, NA-1934-1.

Francois Paulette on Colonization. Music used: Kakfwi, Stephen. "A Stick Gambling Song." In the Walls of His Mind. 2005. CD.

Leather ID tags distributed in the 1940s by the Canadian government to Inuit people for identification purposes.
Photo: Tessa Macintosh

Time remaining: 18 hrs

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1	2	3	4	5	6	7	8	9	10	11	12	Final Activity												

↑ You are here

Activity 6 Perspectives on the History of Colonization



Activity 6: Perspectives on the History of Colonization

Learning Objective

Students will identify and evaluate key policies and perspectives that established the framework for residential schools in Canada. They will develop an understanding of the historical context which shaped these policies and perspectives, and will make reasoned judgments about these policies.

Time Allotment

90 minutes



Teacher Preparation

- Preview and read ahead of time each of the following;
 - Video, *Stephen Kakfwi on Colonization* (12:00 min)
 - Audio, *François Paulette on Colonization* (14:30)
 - Written article, *Residential Schools as part of the History of Colonization*
- Photocopy a class set of the student handout called, *The History of Colonization*
- Keep the wall mounted timeline visible in the classroom
- Note: The transcripts of both Stephen Kakfwi and François Paulette are provided on the DVD should you feel the students need to follow along as they listen.

Background Information for Teachers

As a follow up to the colonial policies studied in Activity 5, students will learn more about the history of colonization from the perspective of three Northern leaders. They will be listening to and reading specific information and will be expected to summarize what they've learned as well as to share it with their peers.

Steps

1. Hand out a copy of student handout called, *The History of Colonization*. Depending on your class, you may want to expect the completion of this handout as a summative assignment. Alternatively, you may want to work through the answers as a class as you progress through each of the media files.
 2. The handout is provided in MSWord on the DVD should you want to adapt the questions to suit your students.
 3. Prepare the video, *Stephen Kakfwi on Colonization* (12:00 min).
 4. Watch this video as a full class. Discuss the concepts and colonial policies mentioned as needed.
 5. Provide access to each of the following:
 - Audio, *François Paulette on Colonization* (14:30)
 - Written article, *Residential Schools as part of the History of Colonization*
- Note:** To allow students to work at their own pace. Copy the audio file to school laptops or to students' own devices. Ensure that each student is provided with a copy of the article.
6. Students may need to pause the audio file at several intervals to be able to answer the questions.
 7. Provide sufficient class time for students to complete their handout. Students may need access to resources, such as the internet, to look up specific policies mentioned in the files in order to answer the questions. Ensure they have the necessary resources. For example, they may need to look up 'manifest destiny' and/or the *Indian Act*.
 8. Discuss their answers as a class.

9. Briefly review the wall-mounted timeline with students, noting the particular policies and laws that contributed to the development of the residential school system. This should be a reinforcement of material learned in Activity 5. Refer back to the *Timeline Resource Sheet* for help in providing details.

10. Remind students to consider the cultural and political context from which these laws and policies emerged.

11. Encourage students to discuss the history of colonization with their families using the smaller version of the timeline that was sent home at the beginning of the module.



Once their work has been completed, students should be given quiet time to read silently or work on their art.



During the Berger Inquiry Aboriginal people began to re-assert control over their rights to the land. Jim Antoine, Dene leader from Fort Simpson, (left) speaks with Justice Berger in Trout Lake, CP Wire Service.

History of Colonization

Student names: _____

1. What is important for all children to know from Stephen Kakfwi's, John Amagoalik's, and/or François Paulette's perspective?

2. Name three specific policies the government put in place to meet their goals.

For each of the policies you name, summarize the goal of the policy in your own words.

a.

b.

c.

3. What impact does François think the sicknesses had on Aboriginal people?

4. Define each of the following in your own words.

a. Assimilation:

b. Colonization:

c. Manifest Destiny:

d. Papal Bull:

e. *Indian Act*:

f. Decolonization:

6. What suggestions were considered important to help former students?

7. From everything you watched, read and listened to, what are the top three things you think all Canadians should be aware of?

a.

b.

c.

Defend your reasoning.

Residential Schools as Part of the History of Colonization

By: John Amagoalik

November 2011

John was born in Inukjuaq in Northern Quebec but his family was relocated to Resolute Bay. John is sometimes referred to as "the father of Nunavut," due to his many, many years of working towards the Nunavut Land Claims Agreement.

Residential schools must be seen as an element, although a very important element, of the colonial era which began in the Inuit homeland in the early 1900s. This was a time when Inuit were classified as "wards of the government." This was a time when the Government of Canada had an official policy of assimilation of aboriginal peoples into mainstream society. They introduced an education system which was designed to separate the children from their parents, teach them a new language, and to forget their cultures and traditions. It was their intention to "kill the native in the child." This colonial era included forced settlement of families into communities organized by the government, the relocation of families and even entire communities to places hundreds and sometimes even thousands of kilometres away from their original homes, the killing of thousands of husky dogs, and the introduction of colonial rule to the Inuit.

Every Inuk child who attended residential schools probably has a unique story of their own. I will tell of my personal experience.

I attended the first two years of the Churchill Vocational Centre after it opened in 1964. The Churchill school came at the tail end of the residential school era and was not typical of the residential schools of earlier decades. For me, the experience was double-edged. On the one hand, it provided us with a pretty good basic education which was important in a new world we found ourselves in. But, it was still detrimental to our culture, identity, and language.

By the time we got home, many of us had lost our hunting skills. We had lost fluency in our language. For some, it took years to relearn their mother tongue. We had become alienated from our parents and the older generation. One of the most painful memories was when someone would say to you, "you are not a real Inuk anymore." It was as if a huge chunk of our identity had been ripped from our being. Because we were away from our parents for so long, they did not pass on parenting skills to us.

I personally did not experience or hear of sexual or physical abuse in the Churchill school, although some may have been subject to it because hundreds of students went through the school over the years. Survivors of earlier schools like the one in Chesterfield Inlet have told stories of horrific sexual and physical abuse by government and church officials who ran those schools. The damage from this abuse has resulted in dysfunctional families, alcohol and drug abuse, violence and crime, drop outs, suicides. Consequences of this era have been intergenerational.

In the summer of 2008, after years of hard work, Aboriginal leaders of Canada finally persuaded the Government of Canada to apologize for the legacy of residential schools in Canada. Survivors are now going through a process of truth and reconciliation. Recovery from this experience will take some time.

In the meantime, our children must learn of this dark period in Canada's history. It must be part of our national school curriculum. They should also learn of our recent history of constitutional and land claims negotiations with our governments, and the agreements we have signed that future generations can use as our people recover from the colonial past.

Activity 7 DVD Credits

The Residential School System in Canada Teacher's Guide 2012. "Going to School."

Macintosh, Tessa. Piita Irniq drumming, Paul Andrew, Muriel Betsina.

Charles A. Keefer, After the treaty dance. Library and Archives Canada / PA-073735.

Inuit children sitting on a komatik or sled. William Harold Grant / Library and Archives Canada / PA-170151.

Wilkinson, Douglas. Father Trinell with Inuit children in front of the Roman Catholic Mission, Cape Dorset, N.W.T., October 1951. Library and Archives Canada, PA-146509

Photograph of Monsignor Martin Lajeunesse o.m.i. and of Honoré, a young Inuit, son of Sammetak and first to be baptised by Father Honoré Pigeon. August 1937. Archives of the Saint-Boniface Historical Society, Diocese of Keewatin-The Pas fonds, N1808.

Peterson, Len. Ikaluit school children, Frobisher Bay [Iqaluit], 1958. Hudson's Bay Company Archives, Archives of Manitoba. HBCA 1987/363-E-210/68.

Aboriginal children in class at the Fort George Catholic Indian Residential School, Fort George, Quebec, 1939. Archives Deschâtelets.

Canada. Dept. of Indian and Northern Affairs / Library and Archives Canada / e004665313.

An Aboriginal boy having his hair cut, 1960. Photographer: Sister Liliane. Library and Archives Canada, PA-195124.

Sisters outside the Pukatawagan day school with a group of boys wearing Plains Indian-style headdresses made from paper, ca. 1960s. Library and Archives Canada, PA-195120.

Piita Irniq (then known as Peter Ernerk) and classmates at Sir Joseph Bernier Federal Day School in 1958. Photograph provided of Piita Irniq.

Richard Finnie, Dogrib Papoose and sister at Fort Rae, 1939. Hudson's Bay Archives, Archives of Manitoba HBCA 1987/363-I-43/23.

Blood children and women at Sun dance, 1888. Photographer/ Illustrator: Anderton, T. G. N., Medicine Hat, Alberta. Glenbow Archives NA-1388-3.

Aboriginal students and staff assembled outside the Kamloops Indian Residential School, Kamloops, British Columbia, 1934. Archives Deschâtelets.

View of Fort Qu'Appelle Indian Industrial School, showing Aboriginal tipis outside the school fence, Lebret, Saskatchewan, 1895 Library and Archives Canada, PA-182246.

Indian children holding letters that spell "Goodbye" at Fort Simpson Indian Residential School. J.F. Moran / Library and Archives Canada / PA-102575.

Thomas, Jeff. Marius Tungilik.

Toogoolagar and his wife standing in front of a plane, 1950. Library and Archives Canada/Credit: Gavin White/Gavin White fonds/ e004665229.

Children brushing their teeth at an Aklavik school, October 1939. Photographer: Richard Finnie. Hudson's Bay Company Archives, Archives of Manitoba. HBCA 1987/363-E-110/31.

Where have the children gone? A group of nuns with Aboriginal students, ca. 1890. Library and Archives Canada, PA-123707.

Scene from Spanish Residential School. Shingwauk Archives.

Portrait of Native students at St. Paul's Indian Industrial School in Middlechurch, MB. Library and Archives/PA-182251.

Aboriginal boys saying their nightly prayers in the dormitory, date unknown Yukon Archives, Anglican Church, Diocese of Yukon fonds, 86/61, #678.

R.C. Indian Residential School Study Time, [Fort] Resolution, N.W.T. Library and Archives Canada / PA-042133.

Glunz, Bud. "Thou Shalt Not Tell Lies." Cree students attending the Anglican-run Lac la Ronge Mission School in La Ronge, Saskatchewan, 1949. Library and Archives Canada, PA-134110.

Sisters Thibert and McQuillan, Aklavik, 1930. Missionary Oblates of the R.C. Diocese of Mackenzie-Fort Smith. Photo #571.

Aboriginal students in front of a shrine, ca. 1960. Library and Archives Canada, PA-213333.

Aboriginal children by a garden at the Anglican-run Lac la Ronge Mission School in La Ronge, Saskatchewan, August 1909. Library and Archives Canada, PA-045174.

Métis family at Fort Chipewyan, Alberta, 1899. Photographer unknown. Glenbow Archives, NA-949-118.

Lowe, Don. Courtesy of Legacy of Hope Foundation.

Girl in the girl's dormitory of the Anglican Indian Missionary School at Lac la Ronge, Saskatchewan. National Film Board of Canada. Still Photography Division [graphic material] (R1196-14-7-E).

Laundry Room, Indian Industrial School, Brandon, MB. National Film Board / Library and Archives Canada / PA-048572.

"Looking Unto Jesus." A class in penmanship at the Red Deer Indian Industrial School, Red Deer, Alberta, ca. 1914 or 1919. United Church of Canada, Archives, 93.049P/850N.

[School girls] The [S.S.] Distributor at the dock. Fleming / NWT Archives / N-1979-050: 0093.

Aboriginal girls in sewing class, 1960. Photographer: Sister Liliane. Library and Archives Canada, PA-195125.

Sisters Mary Lou and Bessie Fox of Wikwemikong. From the Shingwauk Archives.

Mollie was a Métis girl at the Carcross Indian Residential School who became ill when cholera struck the school in 1907. Mollie died and was buried near Bishop Bompas. Yukon Archives, Anglican Church, Diocese of Yukon fonds, 86/61, #591.

Time remaining: 16.5 hrs

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1	2	3	4	5	6	7	8	9	10	11	12	Final Activity												

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Activity 7 Tools of 'Civilization'



Activity 7: Tools of 'Civilization'

Learning Objective

Students will explore and analyze techniques used in residential schools to colonize Aboriginal students. Students will use critical and historical thinking skills to explore images and the messages they convey.

Time Allotment

60 minutes



Teacher Preparation

- Prepare video file, *Going to School* (11:21 min)
- Photocopy a class set of the handout, *Going to School*
- Transcripts of the text in the audio file are provided on the DVD, use as needed
- Read through the *Tools of 'Civilization'* discussion guide
- Read through the *Power of Images* discussion guide

What's in a name?

The term 'Aboriginal peoples' was first used in the *Constitution Act* of 1982 to describe people of First Nations, Inuit, and Métis ethnicity. Throughout history, there have been other terms used to describe Aboriginal peoples including Indian (status, non-status and treaty), eskimos, indigenous, halfbreed, native, and First Peoples. All of these terms are words to describe a group or groups of people in English, however, each individual group has its own name and way of defining itself. In this document, when historical documents are used or referenced, the terminology of the time has been kept.

Background Information for Teacher

In Activities 5 and 6, students learned about the history of colonization and the colonial policies that shaped the residential school system. In this activity, students will look at specific tools or techniques used in residential schools as part of the effort to assimilate or 'civilize' children. Students will examine two photos of the same child – this is intended to help students practice critical thinking when interpreting visual media such as photos. The purpose of comparing these pictures is to understand that at residential schools, children had little control over their lives and seldom could make their own decisions or choices. However, in the time and place in which this photo was used, it conveyed a message of 'success' achieved in the residential schools to its intended audience. In conversations with your students, be careful not to assume that a person dressed in a suit and tie is no longer 'Aboriginal.' Help students recognize that photos offer an outward image (representation) that does not always convey the feelings of the people being represented. The word 'civilization' is used in the title of this activity because it was the term commonly used at the time. Now, we could call these tools and techniques 'assimilation.'

One of the goals of education for Aboriginal students was to 'civilize' the children. At that time, the colonizers believed that their way of life was better and it was their job to 'help' students enter western 'civilization.' This was attempted by:

- Removing traditional clothing and personal belongings, which were never seen again.
- Requiring children to wear a uniform.
- Shaving or close-cropping hair of both boys and girls.
- Assigning new Christian names or numbers.
- Separating siblings.
- Prohibiting the use of Aboriginal languages, even when children did not also speak English or French.



Still image from a video vignette on hair-cutting in residential schools.
Photo: Don Lowe, 2011.

'Reading' photographs

When discussing photographs with students, particularly those that represent people, it is important to look beneath the surface and to try to identify the devices and intentions imposed on the image by the photographer. It is not often that a photographer will be a completely neutral observer. The demands of the client, the purpose for which the image is being made, and the artistic interests of the photographer all contribute to creating a 'narrative' or story that may or may not reflect the truth of the subject's life. Examples of photographers being in the right place at the right time and capturing the 'decisive moment' are rare. In most instances, the image is planned and staged to obtain a particular effect.

Existing archival photographs do not record the complete residential school experience. They often only record the boasted 'successes' of the administrators and officials. For obvious reasons, no one chronicled the hunger and abuse. What we have therefore is a record of the policy of assimilation in action.

Over the course of their education, some students appeared to adapt to the new cultural norms imposed by the residential school system. In one of the photographs provided of Thomas Moore, the child's Aboriginal heritage is no longer visible, which was considered at the time to be proof of the success of the system.

In the late 19th and early 20th centuries, 'before' and 'after' pictures were often used to illustrate the civilizing effects the schools were having.

Steps

1. Discuss some of the tools of civilization using the material in the *Background Information for Teachers* for this activity. Time permitting, review *Tools of Civilization* with students, to give them more information about the steps the government took to eradicate Aboriginal cultures in Canada. Refer back to the video for evidence.
2. Use the glossary found in the back of this guide for different terminology used to describe Aboriginal peoples throughout history. Ask them to consider 'what's in a name?' and who has the right to choose how an individual or group is identified. Ask them to think about the terminology in relation to assimilation. The important thing to remember is that people have the right to determine for themselves how they will be identified.
3. Provide each student with the handout, *Going to School*. Gauge how familiar your students are with analyzing visual media such as historical photographs, and discuss ways they can interpret what they are going to see. Draw on the information provided in the *'Reading' Photographs* section.

4. Ask students to work through questions 1 to 3 on the *Going to School* handout. Review answers. Call attention to specific attributes of the photographs if these are not identified by the students. Refer to the *Power of Images* discussion guide for possible answers.
5. Have students watch the video file called, *Going to School*. Ask students to work through questions 4 to 6 on the *Going to School* handout.

Note: Images are from all across Canada and are not specific to each speaker's life.

6. Transcripts of the text in the video file are provided on the DVD. Have a class discussion on the words colonization and assimilation. These words were also discussed in Activity 5 and 6, but their understanding should be deepening with each new Activity. Expect students to be able to use their own words to give an in depth understanding of their meaning. What evidence is there from the stories told that there was an attempt to assimilate the children?

Take up their answers to the *Going to School* handout as a class.



Once their work has been completed, students should be given quiet time to read silently or work on their art.



Indian children holding letters that spell "Goodbye" at Fort Simpson Indian Residential School. Fort Simpson, N.W.T., 1922.
Credit: J.F. Moran / Library and Archives Canada / PA-102575

Going to School

Student names: _____

Before and after photographs were used to 'sell' the residential school system to politicians and the Canadian public. The photographs were staged to demonstrate the 'civilizing' benefits of the schools upon the children. Consider what the students would have had to give up to become 'civilized.'



Left Image: Before
Thomas Moore, as he appeared when admitted to the Regina Industrial School. Department of Indian Affairs Annual Report, 1897. Library and Archives Canada, C-022474.

Right Image: After
Thomas Moore, after tuition at the Regina Industrial School. Department of Indian Affairs Annual Report, 1897. Library and Archives Canada, C-022474.

1. What words would you use to describe the child in the 'before' image and the child in the 'after' image?

Before	After

2. Is this the same child or two different children?

3. After looking at both photographs, list five things that have been taken away from Thomas in the attempt to assimilate him into white culture.

4. Think about the video called *Going to School*. What part of their story is similar to the experience of Thomas Moore?

5. Answer each of the following questions in the space provided:

What did Piita Irniq mean when he said, " <i>We left Naujaat in the morning as Inuit and by the afternoon, we were Qallunaat.</i> "	What does Paul mean when he says, " <i>The Wigwam was too strong?</i> "
What does Marius mean when he says, " <i>We were completely at their mercy.</i> "	How does Muriel feel when the nun says, " <i>You're indian, you're no good for nothing?</i> "

6. What effect do you think these assimilative processes had on Aboriginal cultures over the long term?

Tools of 'Civilization'

For over 300 years, European settlers and the original inhabitants of what is now known as Canada regarded one another as distinct nations. In war, they formed alliances and each enjoyed the economic benefits of co-operation. By the mid-19th century, however, European hunger for land had expanded dramatically, and the economic base of the colonies shifted from the fur trade to agriculture. Alliances of the early colonial era gave way to direct competition for land and resources. Settlers and the government began to view the first peoples as a 'problem.'

With the creation of the *Indian Act* in 1876, the Government of Canada gave itself exclusive right to create legislation regarding Indians and Indian lands. The Act identified who was an Indian and established related legal rights. The Act was the mechanism through which the government controlled the daily lives of Aboriginal peoples and attempted to destroy their cultures and identities. A series of amendments added more restrictions:

- 1881:** Indian agents are given the authority to act as justices of the peace on the reserves for which they are responsible.
- 1885:** Traditional ceremonies, such as the drum dance and shamanism, are prohibited.
- 1905:** Indian peoples can be removed from reserves located near a town with more than 8,000 white inhabitants.
- 1911:** Reserve lands can be expropriated for roads, railways, and other public works.
- 1914:** Indian peoples must seek official 'permission' before appearing in 'costume' in any public dance, show, exhibition, or pageant.
- 1920:** Hereditary leadership of bands is prohibited.
- 1927:** Soliciting funds for Indian legal claims without prior permission is made illegal.
- 1936:** Indian agents are given the authority to direct band council meetings.
- 1939:** The Supreme Court of Canada determines that Inuit are to be 'classified' as Indians and governed by the *Indian Act*.



The goal of these crushing prohibitions and paternalistic controls, operating in tandem with the residential school system, was to shame Aboriginal peoples, destroy their culture, and limit their ability to act with any form of autonomy in their lives. The impact this had on identity was devastating. Students were told that their culture was repulsive, their Elders were savage, and their parents uneducated. Adults were treated as if they were children, incapable of running their own affairs and making their own decisions. Some First Nations, Inuit, and Métis communities found their cultural identities in tatters, and they were unwelcome in 'white' society. Many of the roots of alienation, violence, and misery experienced by some Aboriginal peoples today are found in the *Indian Act* and the residential school system.



Susie Evyagotailak of Kugluktuk tells two of her daughters, Darla and Shelly about her 'W' tag. For some the tags were upsetting and represented a loss of identity. For Susie, it didn't bother her. She said it was just a disk with a number on it.
Photo: Tessa Macintosh

Did you know?

In the 1940s, the federal government decided that, in order to facilitate record keeping, they would introduce the disc numbering system to identify individual Inuit people who, at the time, did not use family or surnames. The discs were small, round, made of leather, and were meant to be worn around the neck on a string. Each disc had an identifying number stamped on its face. 'E' numbers were assigned if you lived east of Gjoa Haven and 'W' numbers were assigned if you lived west of Gjoa Haven. This number was needed to get government services.



The Government of the Northwest Territories decided to replace the disc number system with surnames and hired Abe Okpik to undertake Project Surname. Okpik toured the Northwest Territories (including what is now Nunavut) and Northern Quebec (Nunavik) from 1968 to 1971, assisting people with their choice of surname and recording their new names for government records. Project Surname had varied consequences. It had a large impact on the kinship system. Many Inuit used their Inuktitut name as a last name.

ID tag. photo: Tessa Macintosh

The Power of Images Discussion Guide

The before and after pictures of Thomas Moore on the *Going to School* student worksheet illustrate how photographic images are not always what they seem. Thomas Moore attended the Regina Indian Industrial School in the late 1890s. The image on the left shows Thomas when he entered the school, the image on the right shows him after several months or years of 'tuition.' These images were commissioned by the Department of Indian Affairs for use in their Annual Report for the year 1897.

In the 'before' picture on the left, the photographer has added devices that enhance the sense of Thomas as 'wild' or possibly even as threatening. He wears traditional clothing, has long hair, is leaning on an animal hide, and holds a small pistol.

In the 'after' image on the right, we see what was thought to be the ideal assimilated Indian with short hair, a proper Western uniform, and positioned next to symbols of civilization – a potted plant, a hat, and a stone balustrade.

These pictures speak very clearly to the ethic of the time where the destruction of Aboriginal culture was considered justified and right. What these pictures don't reveal is much of the truth about Thomas. Was this his own traditional clothing or was it a constructed costume provided to him by the school for the purposes of this photograph? Would he really have carried a small gun if he was in his own community? Was he actually the dapper, seemingly confident young man shown in the 'after' image, or was he alienated and uncertain, fitting into neither his parents' world nor the world of his teachers?

Thomas Moore Kusick was his full name. His mother's name was Hanna Moore Kusick and his father Paul Desjarlais. According to the Regina Industrial School register, where Thomas was a student, he was Protestant and had previously attended Lakes End (Muscowpetung, later known as 'Lakesend') residential school, Saskatchewan. His state of education upon admission consisted of knowing the alphabet. He was eight years old, 3' 11", and weighed 54.5 lbs. He was from the Saulteaux Tribe from the Muscowpetung Band.



Thomas Moore, after tuition at the Regina Industrial School. Department of Indian Affairs Annual Report, 1897. Library and Archives Canada, C-022474.

*"Thou Shalt Not Tell Lies." Cree students attending the Anglican-run
Lac la Ronge Mission School in La Ronge. Mar. 1945. Bud Glunz /
National Film Board of Canada. Photothèque / PA-134110*

Time remaining: 15.5 hrs

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1	2	3	4	5	6	7	8	9	10	11	12	Final Activity												

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Activity 8 Survivor Stories



Activity 8: Survivor Stories

Learning Objective

Students will listen respectfully to the stories of several people who attended residential schools. They will evaluate their personal assumptions and opinions. They will deepen their understanding of what happened in residential schools and of the different perspectives that individuals may have on their experiences. Students will also be given an opportunity to respond creatively to what they have learned through the use of a variety of media.

Time Allotment

120 minutes



Aboriginal children in class at the Roman Catholic Indian Residential School, Fort George, Quebec, 1939. Archives Deschâtelets.



Teacher Preparation

- Photocopy a class set of student handout, *Survivor Stories*
- Photocopy enough of the written story transcripts so that each student gets one (there are nine)
- Preview the following videos to ensure they are appropriate for your class. Prepare to play the video(s) best suited to your class:
 - *Our Stories, Our Strength* (7:00 min)
 - *We Were So Far Away* (26:00 min)
 - *Northern Hearings* (11:30 min)
- Listen to the audio files in advance to ensure they are appropriate for your class. Choose the file(s) that best suit your class:
 - *Stephen Kakfwi* (27:00 min)
 - *Rosemarie Meyok* (15:30 min)
- Prepare to project Images, *Artistic Impressions of Stories* (only if not done in Activity 4)
- Select one of following options:
 - Option 1: Divide the class into two groups and assign each group one video and one audio. When they are done, they will need to find a partner from the other group to share what they've learned.
 - Option 2: Select one video and one audio file and play both as a class.
- (Optional) – Invite a former student to share their stories with your students (see section at the end of this activity for details).

Note: You do not have time to have students watch all videos *and* listen to both audio files. Select what works for your class and be mindful of time. It is important to complete all Activities.

Background Information for Teachers

This activity is called *Survivor Stories*. The people who went to residential schools are often called, or choose to call themselves, 'survivors.' When survivors tell their stories in particular contexts (such as in court, at a reconciliation event, or at a healing circle) the stories are often called 'testimonies.' The purpose of testimonies is usually to put a story 'on the record' or make it known in a more public and official sense (compared to telling a friend or family member). Testimonies often, but not always, involve negative experiences and impacts, and sometimes are told in the presence of people who are responsible for the harm caused. It can be healing for people to give testimonies and it can help others understand the *many different ways* people were affected by residential schools, ensuring that we don't assume everything was the same. On the other hand, it can be difficult to give testimony if the person sharing has to revisit a difficult memory, feels under pressure, or does not feel safe. Not all individuals who attended residential school like the term 'survivor' or identify with it. Also, sometimes when people share their experiences, they are just telling a story or sharing a memory rather than testimony. At the end of the lesson, discuss these terms and ask students what they think of them.

The personal stories are shared through different media including audio files, videos, written transcripts, and art. Decide how many to share based on the amount of time left for this activity.

Note: Some parents, families or community members may feel upset about the possibility of blaming the church for abuse and the loss of Aboriginal language and culture. This may affect family dynamics. Be aware of the circumstances in your community and ask for assistance from school or community leaders if necessary.



Sisters & children unloading the barges. Missionary Oblates of the R.C. Diocese of Mackenzie-Fort Smith. Photo #476.

The information presented in this activity is emotional and may be difficult for you and your students. Ensure you read and preview all materials before showing them to your students.

Spend some time with the students in a 'check-in' or 'debriefing' about what they've heard, how they feel, and if there is anything they want to share or discuss further. This may be one of the occasions you draw upon outside supports for yourself or students. In addition to helping students understand how people (some of whom they may know, or be related to) were affected by attending the residential schools, students are encouraged to recognize the impact on the families left behind.

Steps



Ask students to share something about what is happening in their chosen books. What are they learning about the people who attended residential school and what they experienced? Did their book discuss impacts on the family left behind? If some students are finished their book, they could select a different book to read.

1. Discuss with students the complexity of the word 'survivor' and inform them that in this activity they will be hearing personal stories from individuals for whom sharing them may have been a very difficult experience.
2. Show the *Our Stories... Our Strength* video on the DVD in its entirety. Let the students know that they may have emotional responses to what they are about to hear. The students will be witnessing difficult material. During and after watching the DVD, determine if discussion about the testimonies is appropriate, or if quiet time for reflection would be more useful.
3. Stop the DVD after the first testimony (Richard Hall) and assess if discussion is appropriate at this time.
 - a) If appropriate, ask who was Richard talking about when he said he had to go back and get the boy?;
 - b) Resume the DVD and listen to the second testimony (Verna Grozier), assess if a discussion is appropriate at this time; and
 - c) Ask the students to respond to the following questions either verbally or in a journal:
 - If Verna was in the room with us right now, what would you say to her?
 - If you had met Verna as a child, what would you have said to her?
 - How do you think our society would be different if what you said to her was what she experienced?
4. Distribute a copy of the *Survivor Stories* handout and go through it to ensure they know what is expected.
5. Hand out **one** of the nine *Survivor Story* transcripts to each student. Try to have all transcripts read. Give them time to read their transcript and to fill in their handout.
6. Give students time to go and find someone who read a different transcript and share what they've learned. Repeat until they have filled out the information from all nine transcripts, or as many as you have time for.
7. Ask students to discuss why two of the stories are not called a survivor story, but rather a former student transcript? (Edna Elias' transcript is titled, *Residential School Former Student Transcript* because she does not consider herself a 'survivor').
8. Next have students watch either, *We Were So Far Away*, or *Northern Hearings*. Have students complete the appropriate section of the *Survivor Stories* handout.
9. Go through the Images: *Artistic Impressions of Stories* found on the DVD. Have students think about an art project they might like to work on. If you had already done so in Activity 4 go on to next step.
10. Provide the space and time for students to work on their art projects while listening to either one or both of the audio files:
 - Stephen Kakfwi (27:00 min)
 - Rosemarie Meyok (15:30 min)



11. After the audio files are finished, give students time to fill in the rest of their *Survivor Stories* handout.
12. Take up their learning as a class by discussing what stood out for them in all that they've heard.
13. If you chose not to do an art project, students may need journaling time or some other opportunity for a reflective response with which to process all of these stories.



T-shirt distributed at national Truth and Reconciliation Commission events. Photo: Tessa Macintosh

Extension Options

1. Participate in Project of Heart

If you didn't give time for your students to do an individual art project, arrange for your class to participate in *Project of Heart*, a hands-on collaborative endeavour that commemorates the thousands of children who died as a result of the residential school experience. Through art, research, and action, *Project of Heart* connects students to the realities of residential schools, and encourages understanding and meaningful reconciliation. www.projectofheart.ca



The Red Deer Museum has created this powerful memorial to the children lost to the Red Deer Industrial School by combining Project of Heart tiles with a grave marker from a child buried in a farmer's field near the former site of this school. Photo by Danielle Powder



2. Invite a Former Student to Speak to Your Class

Providing the opportunity for students to hear from, and interact with, former students creates the potential for understanding that cannot be replaced by recorded histories. Ask your school administration and, if appropriate, community support people, for support with this activity including suggestions regarding who might be suitable to have in class. Please plan ahead by thinking about where the presentation/discussion will be held. Is the location accessible? Will special travel or mobility arrangements be necessary? Does the former student have any health issues you need to be aware of? Let speakers know they can bring a supporter with them.

Discuss with the former student what experiences he or she would like to share. Ensure that it is age appropriate and that the students are prepared ahead of time should difficult topics come up. Some former students suffered extreme abuses and, while it is important for students to fully understand the impact of those experiences, care should be taken not to put them at risk for vicarious trauma. It may be helpful to tell the speaker what you have been talking about in class and what questions the students might have.

Prepare former students for the type of presentation/discussion you are planning. Will it be part of a larger event? How many students will attend? Will teaching staff, principals, and board members also attend? Will counsellors or health support workers be present? Smaller groups work best. Be aware that you are asking survivors to share personal and often difficult experiences.

Take the former students's emotional needs into consideration. He or she may become upset or emotional during the presentation/discussion. Arrange for a quiet space where he or she can take a break and call the 24-Hour National Survivors Crisis Line at 1-866-925-4419 for emotional support, if needed.

Prepare your students. Depending on your students and discussions you have had earlier, it may be helpful to open this activity by speaking about what it means to listen respectfully. Here are some things you might say:

- Listening to someone who is willing to talk about their experience in residential school is important for all of us to do, so that we can show those affected that we are trying to understand.
- Those who share their stories want people to learn about residential schools. In a way they are giving us a gift of knowledge and we should try to receive it thoughtfully and thankfully (even when it is through a recording).
- It often takes courage to share difficult stories and those of us who are listening should do our best to pay attention, keep an open mind, and think about what it was like for that person. Some Elders say we should practice listening with three ears: two on the sides of our head and one in our heart.
- Sometimes people remember certain parts of their experience very vividly and other memories fade. Listen to what a person decides or feels comfortable sharing, without expecting them to share or remember everything.
- When we listen to stories like this, we need to be careful about the way we ask questions or think critically about the person sharing their story and what they say. Usually we do not want to question whether they are telling the 'truth' but rather listen to it as that person's perspective on what happened.
- Sometimes we don't know what to say after we hear a difficult story. This is ok. You may need some time to think before you say anything, or it may be enough for us just to listen without saying anything.

Survivor Stories – Written Transcripts

<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>	
<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>	<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>
<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>	<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>
<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>	<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>
<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>	<p>Name:</p> <p>School Attended:</p> <p>Summary of Experience (what stood out for you?):</p>

Survivor Stories – Audio/Video Transcripts

VIDEO 1

Name:

Summary of Experience (what stood out for you?):

VIDEO 2

Name:

Summary of Experience (what stood out for you?):

AUDIO 1

Name:

Summary of Experience (what stood out for you?):

AUDIO 2

Name:

Summary of Experience (what stood out for you?):

Survivor Story – Ingrid Arnault

MacKay Indian Residential School, Dauphin, MB

What about your first day of school? Do you remember that?

My first day, I remember getting off the bus and I remember leaving here. I remember leaving here and all lining up at the Indian Agent's Office, because we weren't allowed off the Reserve yet. Right. That didn't happen until 1961. We weren't allowed off the Reserve but we were all taken across the river and were lined up outside the Indian Agent's Office. I remember the little white picket fence and the sterile environment of the Indian Agent's home and all of that. I'll never forget it.

And then travelling to Dauphin and my first day there getting off the bus I could see how institutional everything was, this massive four-storey building and there were already people there, people who had gone there before me. But when our bus pulled up I think some people from The Pas were there. I think they might have tried to make us comfortable. I don't know. I don't have any recollection of that other than seeing how big the institution was.

Then I remember crying constantly. The bed rails back then on the little tiny army cots were thin, but my hands were small, eh. I hung onto both of them. [Speaker overcome with emotion.] I wouldn't leave that bed. I didn't want to go anywhere for about a month. I just about starved to death. They couldn't pull me off the bed to go and eat or do anything. I hated that place from that day. I ran away from boarding school. I stole the Minister's car to get away from there. I hated the food. I hated starving.

That's the worst part, besides the second thing of being there was not having your family, not having anybody to hug you and tell you they loved you. You come from a loving family to a sterile environment. [Speaker overcome with emotion.]

I guess they finally took me off the bed somehow. I don't know how they did that. I think I was really, really, really sick because I wouldn't eat. I didn't want to be there. I didn't want to go to school. I didn't want to do anything. I just died on that bed.

And the food. The food, eating macaroni every day and they put maybe one or two tomatoes in there to feed four hundred or five hundred kids. We learned how to steal. We didn't know how to steal before but the government taught us how to steal.

So you could have food?

To eat. They taught us how to lie. They taught us how to steal and they taught us how to be bad people. Thanks to that I have to pray for forgiveness now because I did that as a child, and to be a part of life, I guess. I don't know. To survive. I don't know. But I did. I stole. I stole from people to be full, to have food in my stomach. [Speaker overcome with emotion.]

It's not who I am. It's what they turned us into be. Now the jails are full of our people because the government taught us how to do all this stuff.

Residential School Former Student – Edna Elias

A respected educator and language specialist, Edna Elias' years of service to her territory have made her an ideal choice to serve as Commissioner of Nunavut.

Ms. Elias' home community is Kugluktuk, Nunavut, where she has served as both a councillor and the mayor.

I'll let you know right off the bat that when I appeared before the TRC in Qurluqtuq, I told them that I've never called myself a survivor, because I didn't think I survived anything, because I did not view my residential [school experience] as a negative, bad experience.

We never hear enough from people who view it in that way.

When I was young, even before school age, I lived with my parents, but for half the year I would spend with my grandparents, because I was so attached to them. I was with my grandparents in Byron Bay, and a plane came in. I was all excited, we ran to the beach. A float plane came in. I thought mom and dad were coming to spend time with us, but when they opened the plane, there were lots of little kids sitting on the floor in the airplane. Some were crying, and lots of unhappy faces. So I was really curious, I was listening in to people talking to my grandparents, and saying that they had come to pick me up because I [was] going to go to school with all these other kids. My parents had told them to go to Byron Bay to come and pick me up. I don't recall anybody else going. Anyway, I didn't know where I was going to go, so I ran away. I used to have a place up the river at Bryon Bay. Along the river bank, there was a nice big den, so I ran up there and hid in my den, not wanting to go. I crouched in my little hole, and I knew they were looking for me. I could hear them calling me and I stayed there until eventually I was found. I don't know how long that took. Anyway, I had no choice but to board plane.

I went to Inuvik three different times. I didn't go consecutively year after year because as my parents moved from DEW line to DEW line, if there was no

community, then I was in residential school. And my dad, having been in residential school as well knew what it was like. He knew the conditions were a lot better than when he went through school. He went to Aklavik.

I think the big difference that made it a much more positive experience is because I was in the Anglican system. We hear so much of the horror stories happened in the Catholic system. You know, all the abuse, sexual abuse and those type of stories, although I witnessed and heard stories of mistreatment and punishment in the Anglican system by supervisors and stuff like that.

I never felt that I was in a scary place, I think because when I lived on the DEW line site, there were maybe two to four families on the site and very few children, maybe four or five children with me being one of the older ones. My parents would go to one of the units, that's what we called them, where all the Qallunaat lived. We'd go there for dinners and whatever and all the military men that worked there had no children, no families, so we were kind of spoiled. So, I didn't think Stringer Hall was any different.



Nunavut Commissioner Edna Elias gives her first commissioner's address. Photo: Chris Windeyer

That made a big difference for me because it was a familiar setting. Everybody ate in this one big dining room and stuff like that and I knew the military had shared rooms and we had one big dormitory for everybody to sleep in, so it was kind of familiar.

So I was much more prepared than kids that were plucked out of their parent's traditional homelands from a very traditional life, and parents that didn't work for any DEW line.

That's why I don't view the experiences as detrimental and there's some of us that took it positively even when we witnessed negative things and behaviours and attitudes and influences. I've used it to carry on forward in life and not to hold me back, because a lot of the routines in the hostel I learned routines and the discipline that I learned then, waking up early, sticking to a routine, going through your daily life, learning to be punctual, to work hard to get your household chores done, learn to look after kids. I think the second or third time when I went back to Inuvik to Stringer Hall, I only went to Stringer Hall, being an older girl, we were given the responsibility of looking after four to six younger girls, like they were our own siblings. So, we had to look after them. All that stuff I learned then, I think I still use it in my life today. A lot of discipline, work ethics, and attitudes, that prepared me for the work I've done in the past and the work I'm doing today.

My dad was the one that made sure we were going to get through schooling as much as we could and I think we followed his wishes. Where mom was the nurturer of the home, and made sure we learned what we had to learn at home, the sewing, the cooking, making bannock, how to skin seals, and make *mipku* and *piffi*. So, still today, I feel, despite the few years that I went to residential school, because I spent more schooling in the communities wherever mom and dad lived, that I took the best of both worlds. I still have my dignity, my Inukness, I still have my language, my respect and knowledge of my past. I think that's what kept me grounded.

I think we need to make sure that the stories the students learn are well-balanced and from all perspectives, like, the church's perspective, the government's perspective, parents perspective, parents that went and parents that didn't send, or refused to send their kids to school, from students themselves, children that had parents that went to residential school.

In the closure, we want the students to come away from the course of study with an understanding, "That's why grandpa was like this," or, "My Dad was like this" or "He had that attitude," stuff like that, for things to just open up to them that they can analyze. To start opening the stories to be shared even within their own household or their home. To move forward with it in life.

Life is too short to dwell on the negative. If I'm going to do wonderful things in society, if I'm going to contribute to society, I can't dwell on the past.

Survivor Story – Carole Dawson

St. Michael's Indian Residential School, Alert Bay, BC

How old were you when you first went in?

I was 13, I think, going on 14.

What was your first day like? Do you remember?

It was horrible. My late sister, my late cousin, and some other girls from Tlingit Inlet, which is where I'm from, were up for hours. We couldn't sleep. It was very traumatic for us. It was a really stressful day to be coming from Tlingit Inlet, which is a really beautiful remote isolated area, surrounded by mountains. When we say it's God's country, we really believe it and we mean it. When we are there we are protected and we feel protected. We are protected and we were protected. Taking us out of there was just like taking fish out of water. It was a horrible experience. That's the best I can describe it.

I tried to be protective of my younger sister and my cousin and to not cry for their sakes, and to try to find things for them to do that might make them feel a little better, but there's no way you can disguise residential school. There's a silly old expression which I don't like but it always sticks in my mind. "You can't put lipstick on a pig." Residential school is really a nightmare institution.

So tell me about an experience that kind of sticks out more in your mind than other things you can remember.

Probably the abuse that happened there. It's not only my own abuse. I saw the abuse of other students. That was very compelling for me to see young girls getting taken out of their dorms at odd hours, eleven in the evening and midnight, and to hear them whimpering and crying and then find them in the bathroom later. I didn't understand then about sexual abuse. It wasn't explained to us by our parents or our Elders, or these people that operated the schools. But I knew there was something wrong.

One of the things that stands out for me is I was constantly being punished. I was being either whipped or made to wash toilets because I physically attacked supervisors who beat the children, for instance, with radiator brushes. My cousin, [...], who is one of the residential school guys in BC, his wife is my cousin, her and I were always getting punished because we were always trying to defend the little children. That was just inherent in us to be protective. That's one of the things I really resented about residential school was violence beget violence, so I can see the pattern of where sex abuse comes from, but also violence. We felt we were protecting children and we would physically attack a supervisor.

And we were being beaten up by older girls because the supervisors would say to someone from Bella Bella or whatever, "here's these bad girls from Tlingit Inlet, you can do whatever you like to them," and stuff like that.

So after a period of time getting sick of the whole thing, the abuse of these children who were wetting their beds and being sexually abused and my own abuse by the staff and by the other girls in the school, my late sister, my cousin, and her sister and I ran away. Little did we realize that you can't escape from an island. That's how stupid we were. Alert Bay is an island. We were gone for several hours and we foolishly went to the fish docks because my father was a fish packer and my cousins' dad was a fisherman so he used to have a boat, a little gill netter. So we went down there hoping to find someone that would take us up on a boat and get us away from the residential school. This was just within weeks of being there.

So the guy who operated the school happened to be a Minister by the name of Reverend [...]. He immediately got the RCMP to start looking for us. There was a search for us. My sister and my cousin, the younger ones. My older cousin and I, she was fifteen and I was fourteen, made sure that my sister and the other girl got away. Then her and I split up and I was the one that the RCMP Officer caught.

Survivor Story – Arthur Fourstar – Part 1

Birtle Indian Residential School, Birtle, MB, and also the Prince Albert Indian Residence, Lac La Ronge, SK

How old were you when you first went to Birtle?

I was five years and ten months old.

Do you remember what your first day was like?

It's a bad memory. I was taken to residential school on October 20th, 1944 and I've gotten that date from my school records.

What do you remember about that day?

What I remember is I was at home with my mother and she was making bannock. I was playing on the floor. My father was in the Second World War so there was just my mom and me. And on that day that I mentioned, all of a sudden the door opened and an RCMP Officer and a man whom I came to know as [...] came in. The RCMP Officer went over to my mother and held her from behind and Mr. [...]—it could be Mr. [...]—came to me and just grabbed me and took me out to the car and threw me in the car.

I remember screaming. I remember my mom doing the same thing. But the police officer held onto her. When Mr. [...] threw me in the car, I went out the other door and I ran. But he ran after me and caught me. I like to think of the word 'abducted.' After he caught me he threw me into the back seat again and they tied me with my hands like this [indicating]. And we drove away. [...] That's when the darkness began. They kept me over there for five years without coming home for the summer, year round, because they couldn't find my mother. I understand that today. [...] I remember one time during the summer holidays, the summer holidays started, they used to load the students from Saskatchewan onto a big truck with canvas over it. When they loaded that truck with Saskatchewan students to

go home I wanted to get on that truck, too. I was about eight then. But they wouldn't let me. When the truck drove off I chased that truck but I couldn't catch up. Those students, they had their hands out at the back. They were going to try to pull me up onto the truck, I guess, if I could have caught up, but I couldn't. Walking back to the residential school, a goose crossed my path with little goslings behind it and I was so angry I kicked that one gosling and I killed it. [Speaker overcome with emotion.] As a result of that Mr. [...] took me upstairs and he filled a bathtub with cold water and he put me in it. He left me there. I don't know what my skin looked like. He would come in and let me get out of the water for a little while and then would shove me back in there again.

[...] As a result of my residential school I had a lot of anger. A lot of that stuff those guys are talking about, a lot of anger, revenge, hatred. I was charged with non-capital murder and convicted of manslaughter. I spent time in the penitentiary. That's a shameful part of my life. But I think it's all a part of my residential school.

Survivor Story – Arthur Fourstar – Part 2

Birtle Indian Residential School, Birtle, MB, and also the Prince Albert Indian Residence, Lac La Ronge, SK

It's almost like your entire story is still inside of you and it's trying to come out. And you want to keep it there. You've got to let it come out. This has happened before with some of the other survivors. You have to find a way to let it come out because you can't carry it any more. Number one, you don't have to carry it.

Yeah. I guess one of the things that I learned over there in Birtle is how to withdraw and have no feelings, because sometimes when I used to get a strap it was like I was dead. No feeling. Sometimes I withdraw into a nothing world.

Zoned out?

Yeah, I guess so. One of the things that was broken over there was family bonds. Those were severed. When my mom and my dad passed on it was like no feeling. I heard people around me say "you're so strong, you stood there and you were like a warrior, man." But no, I wasn't. It's not that. It's something else. And it's still over there. Whatever it is, it's still over there.

My brothers and sisters, I've got two sisters left. You know, I don't even know where they are and it seems like I don't care. My brother, he drinks in Saskatoon on 20th Street and it's like it doesn't matter. I try and pretend sometimes that it matters when there's other people. But it's like I'm dead sometimes.

[...] I've been through a number of relationships. I don't know a thing about relationships. I have four children; three daughters and one son. They are all from different women. I'm not proud of that but I'm proud of my children. I have grandchildren. It feels so good to hear that word "Mosho" [phonetic]. That's a powerful gift. I would like to leave it there for now.

Do you mind if we wrap up? I would like to know what your hope is, your hope for yourself.

My hope for myself is to be able to make peace with myself. Right now, like I was telling my friend, we hear a lot about that word 'survivor.' Inside the walls, when I go to work with my friend, we can't always stay survivors. We have to move past that and become what we call it, anyway, 'seekers.'

When you talked about your son going out and seeking a vision, he was a seeker, and I think you've got so much to be proud of there.

When we're seekers we're seeking information, and as we gather this, in my experience, too, as I'm gathering this information I begin to have the tools to make peace with myself. Even today I've touched something that has remained untouched for sixty-some years, and I know where to go. I think in seeking we get direction. Because when I say that I know where to go, I'm talking about that shaking tent, and when the spirits come, Art needs to make peace with himself and step into the world of Eldership and become a peacemaker.

So my hope is that I'll be a good one, a good peacemaker because I've been through so much. That stuff that I've been through I think is what is going to make me strong, once I get through it. And I'm going to get through it because I think it's important to the Creator. I believe in God. I want to work for God in a good way.

My Indian name is Neawatsakos [phonetic], Four Spirits. I have a Dakota name. I'm a Dakota Indian. And I have a Dakota name: *Tatayopokwana* [phonetic]: He Who Opens the Door. And my hope is to live up to those names the best I can. And I need to do some more work, but I know where to go.

Survivor Story – Jim Sheldon

Lower Post Residential School, Lower Post, BC, and Yukon Hall, Whitehorse, YK

Do you know what years you were in residential school?

Yeah. I found out later when I had to make a statement to the RCMP in 1995. I found out then I went to school in 1956 at the age of eight. I didn't even know that until then either. It was cool, to find out later, I mean.

How long did you stay in residential school?

I stayed there for four years in Lower Post, and four years at Codert, and part-time at Yukon Hall.

[...] I could always remember when I first came home and not able to understand, I didn't want to listen to them because I was told not to speak. So my grandmother used to ask me, "What's the matter with me," you know. She knew, my grandmother knew. She didn't speak good English but she used to say 'government' with an incorrect pronunciation. She used to say "gummerment is not good." She would say it in Tlingit. I know what it meant.

[...] There was a while I thought one day in my mind when I got away from there, from the school, that maybe the government—I don't know. I never ever thought this would come to the surface and get corrected. But I remember in Teslin in grade five, and then from the reports in 1995, reading at a grade five level, I was maybe a grade two level. So the teacher, she was the most inspirational lady in my life. Her name was [...]. Her maiden name was [...], from Saskatchewan. Today I speak quite well of her because she was my greatest lady educator in my life. She turned my life around a lot, from grade five, ever, to keep my boots shiny, as such. She taught me that. She was a great lady and she helped me a lot.

I can remember living at home and having a great discrepancy in languages and culture and everything. I definitely remember sitting in grade five thinking I know I will never speak my language again so I'm going to study English and learn the English as much as I can, and learn to fight people that hurt me, with their English. I'm going to understand their words and understand their world from their language. So a lot, I studied. Still today I read a lot, like everybody else does.

I somehow developed a different kind of accent. A lot of times I would get bugged about my last name because it's not a First Nations name, so I would get bugged about that. How I retained that name I found out years later again that my father was adopted by a white prospector, hence the Sheldon. Then I became proud of having the name.

Speaking of my father, he was a great guy, a great man in my life. When they took me away from home I was completely lost. I went almost everywhere with him, you know. But he understood a lot. He could say so many words with just his facial expression to understand what happened. My mom is not the same.

I don't think I was that little guy he had when I came back from school. It took me many years to tell my mother and dad what happened to me, you know. It took me a lot to get there. But I knew if I did, I would rather tell them when they're here, because it would never leave my mind and soul if I had never told them before they went to heaven.

Even today, the short time of my life I spent with them, they hurt more, they probably hurt more than I did. They did. I know that. I have a child. I know what it is now because I have children of my own and grandchildren.

Métis Survivor Story – Terry Lusty

St. Joseph's School, Cross Lake, MB

So St. Joseph's. How old were you when you first went in?

Three. Three years old.

Every morning we went to church service. Every evening was Benediction. Everyday. And with me it got to a point where I was just saturated with religion. I turned my back on it later because it was just overwhelming. You virtually lived, ate, and breathed religion.

In school you had catechism. You had the Bible and the prayers and all the Latin, learning the Latin words. I can still spiel them off today, even though I haven't used it for so many years. But don't ask me what they mean. But as if that wasn't enough, on top of that because I had a singing voice, I had to be part of the choir. I had to be an altar boy. I had to be a server, eh. So I had all this going on.

Just to put a little icing on the cake, one of my duties every day apart from other things like working in the kitchen or the fields or laundry room or whatever, I was the one who had to dust and sweep and clean up and mop the chapel every day. I never got away from that religious element in the system.

One other thing that I always remember so much too is whenever I was in there, it was like I was in there forever because I never got to go out of there, except for the odd time when we were allowed off the grounds supervised, or if we snuck out on our own. We would do that also on Halloween night. We would sneak out of there and challenge other kids to go to the cemetery next door. It was one of our rare enjoyments to see other kids get the heebie-geebies having to visit a cemetery in the middle of the night.

I've got to backtrack now. Where was I going with this? I was going to talk about...

Just before I started talking about going to the cemetery. Oh, the grounds. Confinement. I was talking about that. Especially for kids like myself, children like myself who had nobody out there for us, as a consequence of that we never had no visitors. By the same token we never got to get out of there. Kids could go out maybe at Christmas or at Easter and the summer holidays and spend time with their families outside of the residential school. But not kids like myself. We were always in there. Once a month the children were allowed a visitor; a relative or guardian, whatever. They were allowed a visitor. The front of the building where they would drive up, it had a circular driveway like this [indicating], and they would come in and stop there and pick up the kids and drive out. They would come back and it was the same routine. That would be on a Sunday. It was always on a Sunday. It would be the only day of the month when they would allow that.

I used to stand at the front of the playground right parallel with the front of the building and I used to hang on that mesh fence where it was spiked at the top. I remember one time I tried to jump out of the grounds and I jumped up but I ripped one of my fingers open on those stupid spikes.

I used to cling to that fence with my fingers curled around the wire and watch these people come and pick up other kids and wonder when is someone going to come for me. Nobody ever did, of course. That was kind of tough.

I was very much a loner. I became a loner. When I was growing up during my first few years there, because my mother was non-Native and my dad was actually Métis, French, and Cree, I never grew up with our language. My dad apparently had understood French, Cree and English. But nothing other than English was used in those first years when I was born, so I never grew up with a Native language or the culture because I was just a baby when they threw me into the rez school. So I never had any

of that. And because I had nobody, none of my relatives to visit me or anything, I never had any of that either. That's why later on when I got on my own at 16 and began wondering about myself, who I was and where I came from and da, da, da, da, da, I couldn't answer my questions.

I had nobody to answer them for me. I guess I just didn't have the presence of mind in those days...

First of all, what happened was I had become a ward of the Childrens' Aid Society. And they were bound by policy to not divulge any information to you. That's why I couldn't know who my mom was or where she was or how to contact her or anything like that. So none of this stuff was shared. I eventually had to investigate on my own and find these things out. They wouldn't even open up to us, Childrens' Aid, they wouldn't let us see our own files, you know, which to me was criminal.

Survivor Story – Abraham Ruben

Sir Alexander Mackenzie School, Inuvik, NWT

I would like to start with the memories that I have of my childhood. Up until the age of eight, my childhood memories are very distinct. I have full clarity. I remember a lot of things from my childhood. But from the start of residential school in 1959 through the seventies, through 1970, in that eleven-year period there are many consecutive years that I find over the last couple of years with my involvement with the lawsuit of the federal government and trying to recap the events that took place, I have great difficulty in trying to bring back memories where I can link from one month or one year to the other. I think it's common to a lot of people who have gone through or who have had severe experiences within the residential school system. A lot of the bad memories have been kind of tuned out.

... That first night at the residential school I had nightmares. In the nightmares I saw the face of this nun and I had nightmares all through the night. I woke up in the morning and I had wet my bed from just being disoriented, scared, and all the other elements. She came out and all the other kids had already gone out and gotten dressed. She came out and saw me still sleeping and realized I had wet my bed. She dragged me out and laid her first beating on me. At that point is when I...

My parents had brought me up basically to not take [abuse] from anyone. I started fighting back. She [the nun] first started with slapping me in the face and dragging me out of bed and calling me "*espèce de cochon*" which means dirty pig. And she had never seen such a lowlife. So this was my first introduction to this woman. I fought back and the harder I fought the harder she hit. Then she started using her fists on me, so I just backed off and we called it even.

That was the first of many. I realized then that this would be stock and trade for the next few years. I could see well into the future what my relationship with her would

be like. And it didn't stop. I would get the [...] kicked out of me and I would just fight back.

... When we were brought back to our home settlements it was just enough time to get reacquainted. We knew. We had memories of being on the land, berry picking and hunting, caribou hunting, ptarmigan hunting and fishing and sealing and all those things we had spent the whole year just thinking about. Finally we would get out and it would be like sending off a bunch of kids on an adrenalin rush and they've only got two months to get back, to catch up, to find out who your parents were, you know, just to get back. As soon as you get home you know time is running out. You are wanting to soak in as much as you can because that's all that you're going to have for the rest of the year.



*The Last Goodbye, 2001,
Abraham Anghik Ruben
Image courtesy of Abraham Ruben*

The first year my mother would tell us that we were having difficulty being able to speak our language. So she would speak to us in Inuktitut. She could barely speak English so Inuktitut was her first language. We would get on the land hunting, fishing and helping our parents. When you're out on the land day in and day out you have to be doing something, either getting water or they would send us off fetching firewood or helping to get the fish out of the nets or cleaning up. We would be like a bunch of prisoners set free. We would just be running and hollering and screaming and fighting and just laughing our guts out just for that brief period of freedom.

... They had an incredible amount of control on you as an individual and more so on the kids who were from several hundred miles away from the town of Inuvik whose parents couldn't fly in, or come by boat. They couldn't come in by boat or travel by road or fly in because there was no regular service in the late 50s and early 60s.

There were kids who were brought in from as far as eight hundred miles away to attend school in Inuvik. The uses of the institutions, the residential schools, were not the first time it had been used in the Western Arctic. They had been...

The residential schools were in operation during my parents' time in the 30s and 40s in Aklavik. I guess they were church-run institutions. The Catholic Church and the Anglican Church had started early residential schools. They may have had federal funding but they were primarily operated by the churches. My mother had gone to the one in Aklavik when she was a young girl, to the age of 15, and [later] my brother. My sculpture *The Last Goodbye* that was my brother and my older sister. My brother had attended school there. He started at the age of five. I didn't see him until he turned eight when we were sent off to Inuvik for school.



Abraham's grandfather and family. Photograph provided by Abraham Ruben.

Portions of this transcript were omitted and are identified with ellipsis marks (...).

Residential School Student – Joseph Germaine Mercredi

Note: Joe passed away February 23, 2007. The interview was done with his wife Amy, who published Joe's stories that he had written in a book called *Adventures of a Young Métis Boy*.

Where did he grow up?

He was born in Fon du Lac, Saskatchewan and raised in Fort Fitzgerald, AB and Fort Smith, NT.

What was life like before he went to school?

He was one of 17 children. He was in the middle of the group. When it came time to go to school, his Dad, who was a trapper, asked the bishop if he would take some of his children to residential school because there were too many to look after.

What School did he attend?

Joe went to school in Fort Resolution Mission School for three years and finished his high school in Fort Smith, NT.

How old was he when he went to school?

He went for three years, from age 12-14.

What memories did he share with you?

He talked a lot about residential school being an adventure. He was excited to go because he got to meet new friends and new people. He got to go out on the land with the brothers and nuns. He learned how to work in the garden and he made quite a few friends. He talked about the physical ability of the brothers and all the games they played and of the kindness of the nuns who did their best to make the school feel like home.

He talked about how the three weeks leading up to Christmas were very busy. There were plays to be rehearsed and mass to get ready for. He talked about how the choir was so good that he would swear they were born angels. The whole town would come to listen. The night before Christmas they would be marched into the hall, they would select presents and their names would be marked on them. He recalled selecting a wooden airplane. He couldn't wait for Christmas Day. They also selected one gift to share with a friend. He

guessed the mission must have received a bargain because it seemed that every second boy received one of those airplanes. As the days grew closer to Christmas, some children were missing home as it was their first time away. It was an important time of year in his home, lots of visiting and people coming in off the trap lines. He talked about how the sisters made every effort to make it feel like home and that they knew these boys and girls were born and raised in the bush so it was hard on them to be away. He also described how, through the sisters teachings, they got to understand the meaning of Christmas as we know it today. Practicing for the pageant was fun and it took their mind off missing their families. The songs were sung in four languages including French, English, Latin and Chipewyan.

If he could give students today one take home message, what would it be?

He often talked about how education is so important and if it wasn't for the mission schools many of his friends and he would not have been able to make it in the world today. His father said, "we can't all be trappers, there were so many of us, some of you have to go and get an education."

Edward Weyallon sits with Father Pochat in St. Michael's Church in Behchoko, NWT, in 2007. Photo: Tessa Macintosh

Time remaining: 13.5 hrs

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1	2	3	4	5	6	7	8	9	10	11	12	Final Activity												

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Activity 9 Brave and Influential Voices



Activity 9: Brave and Influential Voices

Learning Objective

Students will practice critical thinking skills including developing criteria to make reasoned judgments based on evidence. Students will recognize that the history of residential schools is complex and that people have a range of experiences of, and perspectives on, many aspects of the history and legacy of these schools. As they listen to and read about people who were brave in different times and contexts, they will further develop their abilities to understand how some things change, and how others remain the same over time.

Time Allotment

90 minutes




Map of the Residential Concentration Schools by Lindon Linklater Jr.
Painted hide. Photo: Mindy Willett



Teacher Preparation

- Photocopy a class set of the assignment, *Brave and Influential Voices*.
- Prepare six stations in the room by posting the following titles at each station:
 - Former Students (Survivors)
 - The Federal Government (Stephen Harper)
 - Father Pochat
 - Artists
 - Dr. P. H. Bryce
 - Eva Aariak and Richard Wagamese
- Prepare the necessary audio equipment.
- Queue up audio, Stephen Kakfwi's song, *In the Walls of His Mind*.
- Prepare audio, *The Late Show* (27:35 min) – if short on time, listen to segments from 0:55 – 6:00 min, then skip to 10:00 – 13:30.
- Photocopy a class set of handout, *The Story of Dr. Bryce*.
- Photocopy a class set of handout, *From the Heart*.
- Photocopy a class set of handout, *The Good Side of the Residential School Story Is Valid, Too*.
- Photocopy a class set of handout, *Letter to Students – Eva Aariak*.
- Change the rubric provided on the DVD to meet your class needs
- Photocopy a class set of the rubric.



Note: In this activity, students will be judging who is brave and influential based on criteria they develop. It may be helpful to explain to students that this activity is not intended to categorize some individuals as brave and others not – all of these individuals were brave and influential in some way, or to some people. Rather, it is intended as an exercise in practicing or exploring how we make decisions, and also in understanding some of the pressures and realities that people face when they decide to speak out about difficult issues. There is no 'right' answer that everyone should come to, but rather answers that can be defended more or less effectively, depending on how you use evidence, which is part of the point of the exercise.

Background Information for Teachers

An increasing number of Canadians are becoming aware of the legacy of residential schools in our society today. This is partly because of courageous individuals who have spoken out and shared their experiences at residential schools with others. It is also because significant people have advocated for understanding and openness about this history, instead of burying it or leaving it behind. This activity is intended to help students move beyond simply engaging with the content of this activity in terms of expressing opinions or feelings, to developing criteria for reasoned judgments that they can defend with evidence. This is an important Social Studies, Northern Studies, and citizenship skill. Students may change their position on some of the questions raised in the module, as they consider them more deeply.

Within this activity, students are also asked to think about the complexity of the issues related to residential schools. It is important that students don't go away assuming that all schools where students lived were inherently

bad, or that they were bad just because students had to live there. For example, students will read an account of the experience of the Premier of Nunavut, Eva Aariak. The students will be asked to think about why Eva had good experiences and how they differ from others (she had Inuit educators, and was encouraged to speak her language, she attended school more recently). They will also learn about a Catholic priest who was loved and who fought against his own church hierarchy to give students the best education possible. These complexities show that having only one view of a situation or making a generalization can oversimplify and silence some perspectives.

Steps

1. Have a conversation with students about what it means to be *brave*. Can they think of examples of bravery? They might give examples of rescuing someone from a bear attack or from a burning building, or standing up to a bully, or speaking in front of a large audience. There may be different ideas of what is considered brave depending on where you live, your life experience, and other factors, whereas some ideas about bravery may be universal. Explain that part of what they will be doing in this activity is to consider what it means to be brave.
2. Ask students what it means to be *influential*. Again, get them to give examples of a person by whom they might be influenced.
3. Tell students that they are going to learn about six different individuals, or groups of individuals, who have acted bravely and have had an influence on others in connection with residential schools.
4. Hand out a copy of *Brave and Influential Voices*. Point out each of the six stations in the room that you have labelled to match each of the boxes on the handout. Each station represents one of the people or

groups that have spoken out in relation to residential school issues.

5. Go through the handout and tell students they will judge, based on criteria, who is the bravest and the most influential. Fill in the criteria section with your class. (If this is your first time developing criteria with your students read the 'developing criteria' section).
6. Once they have developed the criteria, have them listen to or read the information for each station found on the DVD. See *Station Descriptions* on page 146 for each station.
7. For each different individual or group that the students listen to or read about, have them fill in the appropriate section of the student handout, *Brave and Influential Voices*. They should give examples of how the person/group acted bravely and how they influenced others.
8. Once all students are familiar with the examples of bravery presented at each station, tell them that you are going to read out different questions. They need to listen to each question and then select one station to go to based on their answer to the question. Their decisions should be based on the criteria that has been established as a class.
9. Ask one question, then have students respond to that question by selecting a station prior to going to the next question. The questions include:
 - a. Who/which group has had the greatest influence on our understanding of residential schools at the national level?
 - b. Who/which group has had the greatest influence on our understanding of residential schools at the local level?
 - c. Who/which group has had the greatest influence on your personal understanding of residential schools?
 - d. Who is the bravest person/group in making their statement/taking their stance?



Fort Providence [R.C.] Residential School, children, and staff.
1921 Sacred Heart Parish / NWT Archives / N-1992-255-0404

10. When they have gone to the station that they feel represents the person or group that most reflects *bravery* or *influence*, depending on the question, ask them to share why they made that decision with any other person at their station.

11. Next, ask them to find someone who selected a different station. Have them discuss why they chose that station with a partner. See if anyone would like to move to a different station.

12. Ask students to share what criteria they used to make their judgement in their small group discussions.

13. Hand out a copy of the rubric and go through it with your students so they know how they will be assessed.

14. Their final task is to summarize who they think has been the bravest and most influential in a short statement. Ensure they use evidence and discuss the criteria they used in their written piece. This should be handed in as an assignment.

Developing Criteria for Reasoned Judgment

1. If this is the first time you are asking students to think about criteria for evaluating among a range of alternatives, start by ensuring students understand the meaning of the word. Relate it to something familiar to them (e.g., what are the things that make a hockey team 'good?') and make a list of those qualities (e.g., working together as a team, fast, scoring goals, being fit...) and then introduce the word *criteria*. The purpose of developing criteria is to help us arrive at reasoned judgments about issues rather than just strongly held opinions that can never be justified – or challenged for that matter. ("I like the Leafs," for example.)

2. Next, ask what the criteria (qualities) for *bravery* and for being *influential* could be. In the context of the stories in this activity, bravery involves doing something that presents a risk to the person sharing the story. Write the key criteria on a piece of chart paper or on the whiteboard. Try to keep the list fairly short (3 or 4 items).

Some possible criteria that students might develop for actions that reflect *bravery* are:

- Took a risk – could result in being punished, loss of a job, or being physically attacked.
- Stood up to power – the less powerful challenging the powerful.
- Stood out – doing what they did was not 'normal' at the time.
- Spoke from a minority position – age, gender, race, unpopular position.

Some possible criteria that students might develop for *having an influence* could be:

- Had an effect on many people.
- Changed opinions in a lasting and substantial way.
- Resulted in change in law, policies or practices.
- Shifted what was considered 'normal' or acceptable.

3. After the class agrees on what some of the key qualities of both bravery and being influential are, have students fill in the criteria descriptors at the top of the handout, *Brave and Influential Voices*.



Station Descriptions

1. Federal Government – refer back to Stephen Harper’s apology on behalf of the federal government (viewed in Activity 3). If needed, watch the apology again, or take this time to watch the response from one or more of the Aboriginal leaders, or one of the opposition leaders. Have students think about how it might have been brave of Prime Minister Harper to make this apology to Aboriginal peoples in front of all Canadians. What influence did his apology have on Canadians’ understanding of the issues?
2. Survivors/Former Students – have students think back to all of the survivor testimonies and stories they have heard (in videos, their books, and in written transcripts). Have them think about how hard it may be to share something so personal, and sometimes painful. To help them understand this, read through *From the Heart*, an interview with Marius Tungilik in News North.
3. Artists – discuss how former students and survivors have expressed themselves or represented their experiences through books, songs, and visual arts such as carvings or paintings. Have students listen to Stephen Kakfwi’s song called, *In the Halls of My Mind*. Ask students to think about all the books they’ve been reading and the other art they’ve seen. Ask them to think about what it might be like for these artists to ‘put their story out there’ in those ways, and to think about what influence these artists have on our general understanding or on their personal understanding.
4. Father Pochat – Remind students that many schools were run by the churches and many teachers in these schools were affiliated with the church or were actually priests and nuns. Father Pochat is an individual who stood up to his superiors within the Catholic Church. Listen to Father Pochat’s story on *The Late Show* on the DVD. Ask students to consider what they know about how the Catholic Church is organized, and how difficult it might have been to stand up against the church hierarchy. What did the Aboriginal peoples he worked with think of him?
5. Dr. Bryce – Remind students that many Aboriginal children suffered from a variety of medical conditions while they attended residential schools – often caused by a lack of food or adequate clothing, or from mistreatment. Dr. Bryce is an individual who wrote a report on the health of children in residential schools and spoke out against conditions in the schools to the government, in the early years before almost anyone else did (1907). Share the story of Dr. Bryce and his report, which includes a statement from his superior, Duncan Campbell Scott, to give students an idea of who Dr. Bryce’s boss was and what Bryce himself was up against.
6. Eva Aariak and Richard Wagamese – Eva and Richard both speak about positive stories from residential schools. Eva is now the Premier of Nunavut and wrote a letter regarding her positive experiences. Richard Wagamese is a writer for the Calgary Herald. He wrote an editorial for the Vancouver Sun called, *The Good Side of Residential School*. Richard has also written many pieces where he shares much of the negative too. Ask students to think about why it might be brave to share a positive story. Do they think this part of the story is important? Why? Why not?

Extension

Complex Issue

To reinforce the complexity of the issue, compare and contrast different kinds of residential school experiences. This will help students understand that we cannot assume all children who went away from their homes to attend school, like Eva, were affected in the same way. Many circumstances played a part in determining students' experiences, such as: the school and its location, the years they attended, the staff and administrators and what they were like, whether or not siblings or peers were present and able to support them, etc. It isn't because a school is residential that makes it inherently bad (technically, any school that students lived at is called a 'residential' school), but rather the assimilative approach to education, the fact that students and their parents often didn't have a choice, the underfunding of the system, and the role of individuals who took advantage of a lack of oversight to harm children (perpetrators of abuse). Have students think about a young person today going to school in the south to pursue a hockey career. In this case, the student may live in a residence, but it may not be a bad thing (even if they miss home once in a while!) because now they have a choice to be there and they are doing something rewarding.

Participate in Shannen's Dream

Shannen Koostachin, a member of the Attawapiskat First Nation, was a young activist who campaigned to improve the quality of education for First Nations children and youth. She believed that every child has a right to a safe and comfortable school experience. In 2010, Shannen was killed at the age of 15 in a car accident, but her voice has not been silenced. Visit www.fncfcs.com/shannensdream. Click on 'What You Can Do' and choose an activity in which your entire school can participate.



Four Inuit Children playing in front of a building. Health and Welfare Canada Collection / Library and Archives Canada

Brave and Influential Voices

1. Criteria for an act of bravery:

a)

b)

c)

2. Criteria for having an influence:

a)

b)

c)

3. For each group or individual list how they were brave or influential in each box.

Name of Group/Individual	Bravery	Influence
Former Students (Survivors) e.g. From the Heart		
The Federal Government (Stephen Harper)		
Father Pochat		
Artists		
Dr. P. H. Bryce		
Eva Aariak and Richard Wagamese		

4. Based on the criteria you have developed, who was the most brave or influential? Be prepared to defend your answer with evidence.

Chesterfield Inlet Offers Advice for Healing to Grollier Hall Residents

Kerry McCluskey
Northern News Services

NNSL (Dec 21/98) - In 1966, when Marius Tungilik was just five years old, he left his loving home in Repulse Bay and started school in Chesterfield Inlet.

For the next three years, Tungilik was the victim of serious abuse at the Roman Catholic residential school.

Nearly 30 years later, he still deals with the pain and has spoken out and offered survivors of Grollier Hall some advice on how to cope with their sorrow and find closure to the legacy of abuse.

News/North: You've survived and started to heal from the years of abuse you received at the residential school in Chesterfield Inlet. Do you have any words of advice to offer people who were abused while attending Grollier Hall in Inuvik?

Marius Tungilik: There's a number of things. I don't profess to have all the answers but I think it's something that comes from within. As long as you act straight from the heart, I don't think you can go wrong. I know it can be very, very scary. I know how scary it is to come out and talk about the abuse.

News/North: How did you go through that process yourself?

Marius Tungilik: I had gone to see a number of therapists before I went public. It just didn't do it for me and no one could truly seem to appreciate what was happening.

I knew it wouldn't be easy but I had no idea just how difficult it would become to have to act publicly. I know how difficult it is to take that first step because you're paranoid... you wonder what people will think of you, how people will receive you, how your life will change.

News/North: How did your life change?

Marius Tungilik: I don't know how my life has changed. Perhaps if anything, people maybe associate me with residential schools more than I would like. But then again, I see that as a positive thing.

It's something that lingers on, many people have not brought closure to that section of their lives. People are still wondering what they can do. We tried to demonstrate to people that we don't have

to wait for people out there to make the first move – we can make the first move.

News/North: When and how did you go public with your abuse?

Marius Tungilik: I made a submission to the Royal Commission on Aboriginal Peoples in November of 1992.

News/North: Was that when Tasuiqtit, the Chesterfield Inlet survivor's group, was formed?

Marius Tungilik: No. We had an ad hoc community struck shortly after the reunion in Chesterfield Inlet in July of 1993. It was formed shortly after Roman Catholic Bishop Rouleau made a statement in Igloolik that everything we said happened, did happen.

News/North: Was there any one time when things started to get better for you?

Marius Tungilik: There were a number of situations. It didn't come all at once. Just before I made the statement in Rankin Inlet to the Royal Commission, when I became convinced that nothing can stop me now, that I was going to go ahead, that was calming.

I didn't think I'd feel anything when the Bishop issued his apology because we had been working on that for a number of months. But it wasn't until after the apology that it struck me that yes, it's done now, it can't be taken away, it's there. For me, it brought a lot of peace

because our pain, our grief and our sorrow was finally acknowledged in a heart-felt way.

It comes in small steps.

News/North: Are you still taking those steps?

Marius Tungilik: Every now and then I do. I can't say I've brought this to a close. It hasn't happened for me yet. Personally I know I'm much happier that I ever was and healthier but there's always a few things. You know you've come so far and then something happens and you realize that's still dysfunctional behaviour. Every time you peel another layer off, although it's not as big, it's still there and you still need to work on it but it's never quite as painful as it was initially because it was so much to deal with all at once.

I had to quit drinking. It was not helping and I had to break some of my friendships because clearly I was not happy.

For me, the saving grace was that I had a really good, loving relationship with my family before I went to school. I had a good solid base. I knew I was someone special and when that was taken away from me at the residential school, I knew I was stripped of a lot of things but I was extremely lucky to have that solid base. It's not just the child sexual abuse. Yes, that did have a lot of impact on the way we saw life, the way we saw ourselves. I don't think we would have enough time today to describe all the effects but it wasn't just that. They almost robbed us of our

identity as a people, saying that we can't live in the past and forget that you are an Inuk and live like a white little boy.

For about 20 years, we never spoke about it. We'd remember it but that was about the extent of the conversation. I had so many horrible memories. Once you start dealing with it, it converts you from a victim to a survivor.

News/North: Do you have any final helping words of advice for survivors of Grollier Hall?

Marius Tungilik: The answer is to think about who you are, who you might become, your true self. Life is such a precious gift.

All I can say is if you follow your heart, you can't go wrong. No one can knock you down. I know that if I didn't follow my heart, the first or second time that people challenged me, I would have regressed and said "I'm sorry, I shouldn't have done that, I don't know what I was thinking, it was never like that." Once I resolved within myself that this was it, I decided that this would be done regardless of what happened.

A lot of horrible, horrible stuff happened and it does take a while to re-absorb it. You took everything in as a child because you didn't have a choice. As an adult, in order to deal with it, you have to absorb it all again. It's part of the process. There's so much festering inside you and brings out all kinds of emotions, all kinds of flashbacks. You can't help but cry at times, but with that comes clarity.

It was very courageous of Bishop Rouleau to do whatever he could to bring about peace of mind even though he was never personally involved in any of the things that happened at Chesterfield Inlet. I commend him very much and I think it took a lot of courage and foresight and he acted as a true human being.

News/North: Do you think the Roman Catholic Church should apologize to Grollier Hall survivors?

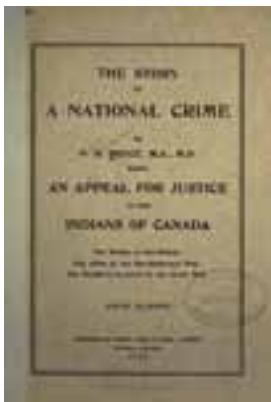
Marius Tungilik: I think so. I think so. It's very hard to forgive anyone anything when they keep denying or trying to deny the impact it has on people. How we deal with those mistakes gets us into a lot of problems. A lot of those who were doing the abusing were probably abused and they built their whole lives on it. That's how big problems can get if you don't deal with it.

It's a strange, confusing situation. It's basically war-time tactics in peace time. There's a lot to deal with. It's a sad legacy. It shouldn't have happened but it did. For me, I hid for a very long time and after a while, I ran out of places to hide.

The Story of Dr. Bryce

Dr. P. H. Bryce, Medical Inspector of Indian Affairs – A National Crime

Controversy emerged in the early 20th century when large numbers of Aboriginal children were dying in the schools. In 1907, the government sent Medical Inspector of Indian Affairs, Dr. P. H. Bryce, to assess the health conditions at the schools.



In his official report, Bryce called the tuberculosis epidemic at the schools a "national crime... the consequence of inadequate government funding, poorly constructed schools, sanitary and ventilation problems, inadequate diet, clothing and medical care." He reported that 24% of all pupils who had been at the schools were known to be dead. At the File Hills reserve in Saskatchewan, 75% of the students had died in the first 16 years of the school's operation.

Many of Bryce's recommendations for change were in direct opposition to government policy, and his report was published without them. The report provoked criticism, and Bryce's role within the Department of Indian Affairs was subsequently made marginal by Deputy Superintendent of Indian Affairs, Duncan Campbell Scott, who referred to the high death rate of children in residential schools when he said "this alone does not justify a change in the policy of this Department, which is geared towards the final solution of our Indian Problem." Bryce's recommendations for change, originally submitted with his report in 1907, were not published until 1922 when he released the complete report, which was some years after his retirement from the federal civil service.

Duncan Campbell Scott, Deputy Superintendent of Indian Affairs – The Indian Problem

Duncan Campbell Scott, Deputy Superintendent of Indian Affairs, suppressed Dr. Bryce's incriminating recommendations and terminated the position of Medical Inspector.

Instead, Duncan Campbell Scott negotiated a joint agreement between the federal government and the Roman Catholic, Anglican, Presbyterian, and Methodist churches. This agreement established the structure and mandate for what would now be termed "Indian Residential Schools" and the contractual obligations of the churches responsible for running them.

The new 'residential' schools would focus on primary education in an effort to forcefully 'civilize' and Christianize Indian children. The change in name did not help the Aboriginal children, however, and the abusive treatment and poor conditions that were killing them did not improve.

Duncan Campbell Scott was determined to find a solution to the "Indian Problem."¹ He explained:

"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... 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."

¹ Duncan Campbell Scott: deputy superintendent of the Department of Indian Affairs, Special Committee of the House of Commons, 30 March 1920. Library and Archives Canada, RG10, volume 6810, file 470-2-3, part 7.

The Good Side of the Residential School Story Is Valid, Too

By the Vancouver Sun – May 12, 2008
Richard Wagamese writes regularly for the Calgary Herald.

Residential schools are Canada's shame. For roughly 100 years, their aim was to break the back of family, community, history and spirituality. Their aim was to end Canada's "Indian problem," to invoke the might of the right of the white to eradicate a people's sense of themselves and their rightful place in the history of the country.

Some call it genocide. Others call it a holocaust. More refined thinkers label it mere assimilation. Whatever the label, the grievous hurt that was inflicted on Canadian consciousness festers even now, long after the last of the schools was closed.

Now a touring commission will allow the survivors of that system to tell their stories. When the federal government's Truth and Reconciliation Commission begins its nationwide trek, Canadians will brace themselves for an onslaught of woe and terror, neglect and secret invasions of mind, body and spirit unparalleled in this country. They are prepared for bleak disclosure. But there are other stories that need to be told as well. Stories like my mother's.

My mother is 75 and attended the Cecilia Jeffery School outside Kenora, Ontario. In the 60-some years that have passed since her experience, she has become a mother, grandmother and great-grandmother. She lives in a small house on a reserve outside Kenora. When you enter my mother's house, there's one thing more than anything that strikes you. It's incredibly neat. She cleans fastidiously. Every surface in her home gleams and everything is organized and arranged to make the most out of the living area.

There is a cross on the wall, a Bible by her bed and a picture of Jesus in the living room. It's a home not unlike the home of any grandmother anywhere in Canada.

She credits the residential school experience with teaching her domestic skills. While she was at the school, she learned how to cook, sew, clean, launder and take care of a home. Her house on the reserve is known as the neatest and cleanest and even though she's an elder, she takes care to maintain it. Her lawn is the only cultured lawn on the whole reserve, shorn, immaculate, stunning.

My mother has never spoken to me of abuse or any catastrophic experience at the school. She only speaks of learning valuable things that she went on to use in her everyday life, things that made her life more efficient, effective and empowered.

Why is this important? Well, because the Truth and Reconciliation Commission needs to hear those kinds of stories too. As a journalist since 1979, I've heard people credit residential schools with the foundation for learning that allowed them to pursue successful academic careers.

Others tell of being introduced to skills that became lifelong careers, and still others, like my mother, talk of being introduced to a faith that guided the rest of their lives.

Certainly, there are horrendous experiences. Certainly, the truth of those soul-killing incursions needs to see the light of day. Certainly, too, it is a necessary

step in a nationwide healing. But if the focus of the commission is truth and the goal is reconciliation, then someone needs to begin by being conciliatory. The opportunity for native people to lead and to show Canada their heart is now.

Because if, say, 150,000 people attended a residential school, not every single one of them was sexually or physically abused. To try to claim that would be outlandish and no one would buy it. Instead, let the commission hear from those for whom the residential school experience might have been a godsend, or at the least, a steppingstone to a more empowered future.

Because those kinds of stories happened too. They happened to my mother and others like her. To be brave and go against the flow and tell Canada that for some native people, the residential school experience was not exclusively a horror show is to tell Canada that we have grown as nations of people, that we recognize that truth means a whole vision and not just a selective memory.

If native people use this opportunity to show that they are capable of seeing beyond hurts and invasions and rampant disregard for our lives and future, we show our neighbours that the heart of us was never broken, that we were never conquered, that we have not and will never be assimilated, and that we have retained our dignity despite everything that might have happened to us.

Tell all of the stories. The good along with the bad. Lead by example and use this opportunity to create harmony, to create a more balanced future for all of us. Such is honesty. Such is truth. Such is the foundation of forgiveness and such are the bones of reconciliation.

Letter to Students – Eva Aariak

This letter was translated from a conversation Eva had in Inuktitut with Liz Fowler.

My baptismal name is Eva. While I was growing up and before I went away to school, I was called Qamaniq. I was born outside of Arctic Bay at Qikiqtaukkani.

We stayed at my grandfather's house. Since he worked for the Bay, he had a wooden house. There were no bedrooms, but we had beds, and a coal stove. None of our family members ever stopped working on something; my mother and father were always doing something, they never stopped, and no wonder, everything had to be done by hand; what we wore, what we ate, everything. We had to help. Those of us that were younger hauled water for drinking with a pail as our chore. In the winter and fall time, we went and got ice, and fetched water in the summer time. For our stove, I hauled a five-gallon can of oil with my miniature qamutik. I did this every day or every second day. I hauled the oil to our house on my qamutik. That was my responsibility. Looking back and when I think about it, our parents gave us real things to do depending on

our age and what we were capable of doing as we were growing up. They didn't ask us to do something that we weren't able to do. They were teaching and training us; teaching us responsibilities. Doing what needed to be done was an excellent way of learning.

I remember when children started going to school. There weren't many of us living in Arctic Bay. There was the store manager and his clerk, and one teacher. They were the only *Qallunaat* that lived there that I remember.

One time after lunch, when they started going to school, and probably because I was envious of them, I wanted to go to school. Nataaq's older sister told me, "Yes, but of course, go to school." My two cousins encouraged me to come with them, and without telling my mother, I followed them to school. I was five at the time and the teacher said I could come back when I was six. I thought it was a perfect time for me to be in school. So, I was told to come back next year.



There were many families that lived out on the land. When they came into town to buy groceries, and if they were going to stay for a while, the children went to school. Sometimes there were many of us in the school. We only spoke Inuktitut since we didn't know how to speak English. I don't know how the teacher was able to understand us.

I remember another time when we had a different school, a bigger school, there were more students by this time, a time when most of the families had moved from the land to Arctic Bay. Our teacher was Lorne Smith, a very dedicated teacher. During the week he would teach at the school, then at the end of the week, he would go to Qikiqtaukkani by dog team to teach, then the following week-end, he would go to Qakkiq, and then to Arvaaqtuq the week-end after. He would visit each camp to teach.

The school went only to a certain grade. It came to a point when we finished the grades offered in Arctic Bay. 14, 15, and 16 year olds had to go away to school when they finished their schooling. The ones that had gone to school before me when I was 5 now had to leave to go to school. I was once again envious of them going away to school. So off they went to go to school, and I couldn't go. The following year, I was able to go.

I went to Kuugjuaaaluk, Fort Churchill. A Twin Otter came to pick us up, a plane that would land in Arctic Bay from Resolute Bay. When we first started flying, it was a lot of fun, because I knew there had been others that had gone to school before me. I was happy to be going, but at the same time, I was also scared because I had never had this experience before. There were a lot of young people on the plane. When we landed in Churchill in the evening, they gave us a shower, and then they put this stinky lotion in our hair to de-lice us. We hadn't had lice for a long time, so I was very upset about this. They did this to all of us.

When we first arrived there, there were many people that were strangers to me. We felt very shy, as I'm sure the others before me had felt. We eventually all became friends.

We slowly adjusted. We couldn't call home because there were no phones in Arctic Bay, only CB radios. I received letters from my mother, but I really didn't write her back. I could write in Inuktitut when I left, because in Arctic Bay, we went to church every Sunday.

We didn't go home for Christmas during my first year in Fort Churchill, but it was fun with my classmates. The girls in my dormitory, F5, upper level, became like family to me; we were good friends. We had a very different type of education. We had math, English Language Arts, Science, and Social Studies, all the core subjects. As well, we were taught life skills, geared towards our lives. When we arrived, we had brought money with us, so we learned to open a bank account. The store had a bank, but our dorm also had one that was like a bank. We deposited our money in there.

Fort Churchill was a vocational school, so we also learned through real life experiences. At an office, we learned to type, how to answer a telephone, and file papers. After the school day was over, we played sports. It was a lot of fun. We played volleyball, basketball, badminton, and curling. It was amazing. The teachers had wives, husbands, and children. Looking back, I feel sorry that their families spent so much time without them. The teachers were very dedicated and worked very hard. Our supervisors also coached us. Everyone worked well together.

They tried to give us a whole education. It focused on life skills. We didn't just learn inside the classroom, we also learned outside the classroom. It was a good education. Every year they became progressively harder.

Because our education was like that, I can only speak for myself, even when I was no longer in school, I was able to use what I learned in my jobs. I wouldn't have been able to do any of the jobs if I hadn't learned them in Kuugjuaaaluk. I went there for three years.

In the third year, we took Inuktitut classes. Jose Kusugak was our instructor. He was an amazing teacher, one who knew how to teach. He taught with humour and laughter. He must have realized we would learn more

in this way. When we went into his classroom and sat down, he didn't begin teaching right away. He would tell a story, write something, or do an activity, such as encouraging us to write the longest word in Inuktitut. He always enjoyed doing fun things with Inuktitut, so I enjoyed his class.

The school in Fort Churchill was unlike any other school, especially for those of us that came to the school later than others. We closed the school. We were the last students. We were allowed to speak Inuktitut, and the teachers believed that learning in Inuktitut was important enough for them to hire Jose Kusugak as an instructor. This was quite different from other residential schools.

When the school closed after my third year, I was asked if I wanted to go to the new school in Iqaluit or Ottawa. Most of us wanted to go to Ottawa. It was such a new experience and was a very different environment. It was so big and the culture was so different. We had to go everywhere by bus, and it seemed so easy to get lost if you didn't know where you were going and everything was so far from each other.

Another factor that was different was that we boarded with a family. I was with this family with two other students. We did everything with the family. This was a great opportunity to learn more about the *Qallunaaq* culture, being in a home. They included us with everything they did.

We learned a great deal outside of the school, such as how to take care of our money. We learned to budget since we were given an allowance to purchase items such as toothpaste, shampoo, soaps, clothes, and other things. This was a great opportunity to learn to live in a large population. I have no regrets that I decided to go to Ottawa from Fort Churchill. I can say for a fact that if I hadn't had those school experiences, if those opportunities hadn't been there for me, I wouldn't be where I am today. It helped me a great deal.

I would also like to say that I really enjoyed the education I received in Fort Churchill.

It seems to me that life skills are now necessary to include in the schools. There are many different things that are now showing up in our communities. Some of them we do not agree with, or do not want included in our lives. Some of them are very good, such as sports, film productions, book publishing, as well as other things. We need to be well informed as parents what is being taught in the schools. Our children have to learn what is available for them, both positive and negative. It has to be holistic in the schools and in the communities, and as parents we need to be informed on what can have an impact on our children. We have to help our children with what they are learning in Inuktitut at the schools and in their homes.

Thank you,

Eva Aariak
Premier of Nunavut

Time remaining: 12 hrs

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Activity 10 Trying to Make Things Right



Activity 10: Trying to Make Things Right

Learning Objective

Students will examine the *Indian Residential Schools Settlement Agreement* as a contemporary outcome of the residential school system in Canada. They will also explore a range of perspectives on the federal apology and evaluate the effectiveness of efforts by the federal government to compensate the former students of residential schools. Students will have opportunities to evaluate and modify personal assumptions, opinions and positions as they acquire new information and interact with individuals who have different perspectives on these issues.

Time Allotment

90 minutes



Teacher Preparation

- Photocopy a class set of the handout, *Compensation Timeline* and a question and answer sheet.
- Listen to the audio file, *Was He Sincere?* The voices on the file are Paul Andrew, Stephen Kakfwi, François Paulette, and Marius Tungilik.
- Prepare equipment for playing the audio, *Was He Sincere?* (6:42 min)
- Photocopy a class set of the student handout, *Was He Sincere? You be the Judge*

Background Information for Teachers

In the 1990s, some students who had attended residential schools began to disclose their experiences and demand that the churches responsible for operating the schools, and federal government that had funded them, acknowledge the damage that these schools had done to the generations of Aboriginal students who attended them. Phil Fontaine, then Grand Chief of the Assembly of Manitoba Chiefs, and former students of a notorious school in Chesterfield Inlet, stepped forward to share some of their own stories. Gradually, these individual stories began to paint a picture of widespread abuse as well as of the personal and cultural damage that residential schools had had on many former students.

A series of lawsuits were eventually amalgamated into a massive class action suit. It became apparent that the plaintiffs (the residential school survivors) would win their case. The evidence that substantiated their claims was overwhelming. Individual churches would have been unable to withstand the financial penalties of these lawsuits, and would likely have been forced into bankruptcy. The federal government responded by negotiating on behalf of the churches and on its own behalf, the *Indian Residential Schools Settlement Agreement* (IRSSA). This became the largest class action settlement in Canadian history.

On May 10, 2006, the government announced the approval of the IRSSA by all parties (the residential schools survivors, the Assembly of First Nations, Inuit representatives, the United, Presbyterian, Anglican, and Catholic churches of Canada, and the federal government). The IRSSA was approved by the courts and came into effect on September 19, 2007. In this agreement, the IRSSA signatories agreed that a range of financial and other forms of compensation, healing initiatives, and acts of reconciliation would be pursued.

The Settlement Agreement has five key components:

Common Experience Payment (CEP)

- For those still alive as of May 30, 2005 (the day the negotiations were initiated) and upon application, a Common Experience Payment was paid to every eligible former student who resided at a recognized Indian residential school.
- \$1.9 billion was set aside for the direct benefit of former Indian residential school students. Subject to verification, each eligible former student who applied received \$10,000 for the first school year or portion thereof and \$3,000 for each subsequent year.

Truth and Reconciliation

- The Truth and Reconciliation Commission (TRC) was established with a budget of \$60 million over five years. It was mandated to promote public education and awareness about the Indian Residential School System and its legacy as well as to provide former students, their families, and communities with an opportunity to share their Indian residential school experiences in a safe and culturally-appropriate environment.
- To date, the Truth and Reconciliation Commission has undertaken 85 national, regional, and community events as well as many sharing circles across the country. It has selected the University of Manitoba and its partners as the site for a research centre for ongoing access to the records collected throughout the work of the Commission.

Independent Assessment Process (IAP)

- The Independent Assessment Process (IAP) assisted former students to settle their claims for abuses suffered at Indian residential schools.

- The IAP compensated former students for sexual abuse, serious physical abuse, and certain other wrongful acts that caused serious psychological consequences for the individual. This compensation was available in addition to the Common Experience Payment.



At the Truth and Reconciliation Commission's National Event in Inuvik, NWT, June 28 to July 1, 2011. Photo courtesy of the TRC.

Commemoration

- A \$20 million fund was established to commemorate the legacy of Indian residential schools. Commemoration is about honouring,

educating, remembering, memorializing, and paying tribute to former students of Indian residential schools, their families, and the larger Aboriginal community. It also acknowledges their experiences and the systemic impacts of the Indian Residential School System.

- The government provides funding to facilitate regional and national commemoration initiatives that address the residential school experience and supports opportunities to share the initiative with family and community.

- In 2007, a further \$125 million was allocated for the Aboriginal Healing Foundation to continue supporting healing programs and initiatives for an additional five years.
- The church entities involved in the administration of Indian residential schools contributed up to a total of \$100 million in money and services toward healing initiatives.

In September 2007, while the *Indian Residential Schools Settlement Agreement* (IRSSA) was being put into action, the Liberal government made a motion to issue a formal apology, which was given on June 11, 2008 by leader of the Conservative Party and Prime Minister, Stephen Harper. In Activity 3, students learned details about what was in the apology. In this activity, students are asked to think critically about the apology and about what else has been done and needs to be done in terms of compensation and reconciliation.

Steps

1. Summarize the information from the teacher backgrounder to the class.
2. Hand out a copy of *Compensation Timeline* and accompanying assignment. Ask the students to read through the timeline and fill in the worksheet as individuals or in groups. If appropriate with your students and your community, ask students to take this worksheet home to discuss the questions with their families.
3. Go through the answers with your students together.
4. Next, ask your students to think back to the federal apology from Prime Minister Stephen Harper. Have a class discussion about what they think about the apology. Was it enough? Was he sincere? Ask if what they have learned through this module has resulted in them changing their minds in any way about the apology, and what should happen now.



One of the many commemoration activities that has taken place across Canada

Raising of the Sacred Totem on November 3, 2012.

This totem was carved by a crew of young carvers in the Northern Cultural Expressions Society program, mentored by Master Carver Wayne Price to commemorate, honour, and tell the story of residential school Survivors and their families. The project took six months and included partnerships and collaborations with multiple community, government and Yukon First Nations partners. Photograph courtesy of the Northern Cultural Expressions Society.

Healing

In 1998, the Aboriginal Healing Foundation was established with a ten-year mandate to manage a \$350 million fund that would support community-led healing initiatives addressing the legacy of abuse in the residential school system.

5. If you have time, play some of the opposition leaders' statements and/or the Aboriginal leaders' responses to the apology. These are found in Activity 3.
6. Tell students they are going to be listening to some Northern leaders and their opinions on the apology. Hand out copies of *Was He Sincere? You Be the Judge*.
7. Play the audio file, *Was He Sincere?* (6:42 min), which summarizes some Northern leaders' responses to the apology.
8. Ask students to answer the following questions:
 - a. Which of the Northern leaders thought Stephen Harper was sincere, not sincere?
 - b. What were their reasons for thinking this way?
 - c. What has been done so far?
 - d. What do they say needs to be done now?
9. Prepare a 'Vote with your Feet' activity with your students. Place a piece of masking tape on the floor along the length of the classroom. On one end, write 'totally agree,' and on the other, 'totally disagree' (use marker to write on the tape or simply tell the students).



10. Ask students to stand up. Prepare them by telling them that you are going to read a series of statements. Instruct them to stand at the place on the line of masking tape that corresponds with their level of agreement or disagreement with the statements.

Read the following statements:

- Stephen Harper was sincere when he apologized to Aboriginal peoples in the House of Commons on June 11th, 2008.
- Even if he wasn't sincere, the apology had an impact in Canada.
- All Canadian students should have to study residential school history.
- There is no racism in our communities today.
- Residential schools have impacted me personally.
- Residential schools have impacted every Canadian, Aboriginal or not.
- Add others....

11. Ask students to pull out their personal responses to these statements from Activity 4. Has anything changed?
12. If appropriate for your class, assign an essay where students select one of the statements from the "vote with your feet" activity and write a reflective response based on what they've learned.



Reminder to check in with students about the books they are reading. What have they learned? Have they done their book reviews?

Compensation

Student name: _____

1. Using the timeline handout, list three different items the government did to compensate former students of residential school. Which do you think is the most effective and why?
2. What do you think can be achieved for the individual former students and their communities through financial compensation?
3. What kinds of things can never be compensated for with money?
4. What other types of compensation should be considered?
5. In your opinion, has Canada done enough to seek justice, compensation, and reconciliation for former students of the residential school system? Defend your answer.

Timeline of Apologies, Compensation and Reconciliation

After many years of resistance, protest, and activism on the part of many Aboriginal peoples and others, the first major steps towards healing begins.

Beginning in the 1980s, churches start to apologize for their role in the residential school system

- 1986:** United Church apologizes for its role in the residential school system.
- 1991:** Oblates of Mary Immaculate apologizes.
- 1993:** Anglican Church apologizes.
- 1994:** Presbyterian Church apologizes.
- 1997:** Canadian Conference of Catholic Bishops issues a statement of regret about the residential school system.
- 2000:** Pope John Paul II expresses regret about the residential school system.
- 2009:** Pope Benedict XVI offers an expression of regret to a delegation from the Assembly of First Nations.

Starting in the early 1990s, the impacts of residential schools became a topic of study and scrutiny

- 1991:** Cariboo Tribal Council Williams Lake, BC, publishes *Impact of the Residential School*.
- 1991:** Phil Fontaine, then Grand Chief of the Assembly of Manitoba Chiefs, speaks publicly about the abuse he suffered at the residential schools. Fontaine becomes National Chief of the Assembly of First Nations in 1997.
- 1993:** A reunion of former students is held in Chesterfield Inlet. Many students started

sharing their stories. Bishop Rouleau made an apology that many students rejected.

- 1995:** Arthur Henry Plint, former supervisor of the Alberni Indian Residential School (1948-1953 and 1963-1968), pleads guilty to 16 counts of indecent assault and is sentenced to 11 years in prison.
- 1996:** The Royal Commission on Aboriginal peoples (RCAP) *Final Report* confirms the link between social crisis in Aboriginal communities, intergenerational trauma, and the residential school system. The commission held 178 days of public hearings, visited 96 communities, consulted countless experts, and found that the main policy direction that had been pursued by the colonial, and now Canadian, government for the last 150 years, was wrong. It called for a public inquiry into the effects upon Aboriginal peoples and for a public repository of records related to residential schools.
- 1996:** Bishop Rouleau apologizes again to former students in Chesterfield Inlet. This time the apology was written with help from former students and was accepted by many.
- 1996:** The last federally-run residential school, on the Gordon Reserve in Saskatchewan, closes its doors and is subsequently torn down.
- 1998:** In response to the RCAP report, the federal government establishes the Aboriginal Healing Foundation (AHF) with a ten year mandate to manage a \$350 million healing fund for community-led initiatives that address the intergenerational legacy of physical and sexual abuses in residential schools.

2000: The Legacy of Hope Foundation is established to educate and create awareness about residential schools and to support healing for survivors, their families, and communities.

2002: The government announces an Alternative Dispute Resolution Framework to provide compensation for residential school abuse.

2004: A motion from the House of Commons Standing Committee on Aboriginal Affairs and Northern Development calls for a comprehensive response to the residential schools issue. The response should incorporate the new approach and process detailed by the Assembly of First Nations (AFN) in its *Report on Canada's Alternative Dispute Resolution Plan to Compensate for Abuses in Indian Residential Schools*.

2005: After a series of consultations with Aboriginal governments and communities, The Kelowna Accord commits the federal government to spend five billion dollars over ten years to

improve the education, employment, and living conditions of Aboriginal peoples.

2005: The government announces the appointment of the Honourable Frank Iacobucci as the government's Representative to lead discussions about the resolution of the legacy of the Indian residential schools.

2005: AFN National Chief Phil Fontaine announces that he and the AFN are launching a class action lawsuit against the Government of Canada for the "irreparable harm and damage [...to First Nations] culture, language, way of life, family, community and social structures" caused by the residential school system.

Later in 2005, the Government of Canada announces an Agreement in Principle "toward a fair and lasting resolution of the legacy of Indian Residential Schools."



Shingle Point IRS. Bessie Quirt with group of girls from the school, Fall 1929. (Lucy, Toki, Dlorac, Agnes, Ruth, Millie, Madeline, Emily, Mary and Mabel). Shingle Point, NWT. The General Synod Archives / Anglican Church of Canada / P9314-470

2006: The Liberal government that signed The Kelowna Accord fell, and the new Conservative government cancels the Accord, they argue that there was no accord since funds had not been budgeted for implementation.

2006: The federal government, legal representatives for survivors, the Assembly of First Nations, Inuit representatives, and church entities sign the *Indian Residential Schools Settlement Agreement*. Initiated by former students, this represents the largest class action settlement in Canada to date. The agreement includes:

- Common Experience Payment (CEP) that offered direct payments to all former students of federally run Indian residential schools.
- Independent Assessment Process (IAP) is designed to resolve and compensate claims of sexual abuse, serious physical abuse, or other wrongful acts that caused serious psychological consequences.
- An additional healing fund of \$125 million for the AHF to continue its funding to healing projects that address the impacts of abuse experienced in residential schools.

2008: The Government of Canada offers an apology on behalf of all Canadians for the Indian residential school system. The House of Commons as well as the grounds of Parliament were open to former students and their families to witness this historic event. Thousands of people watched the apology at community gatherings across Canada.

2008: The Truth and Reconciliation Commission of Canada (TRC) is appointed. The goals of the TRC are to:

- Gather testimony from former students with which to create an historical record that acknowledges their experiences of residential school and to make these records accessible to the public.
- Promote awareness and public education of Canadians about the residential school system and its impacts.
- Produce a report including recommendations concerning the residential school system and its ongoing legacy and submit it to the Government of Canada and the other parties of the Indian Residential School Settlement Agreement.
- Support commemoration of former Indian residential school students and their families.

2010: The Truth and Reconciliation Commission hosts its first national event in Winnipeg, MB and continues to host national events across Canada so that everyone who wants to make a statement can be heard.

2012 The Government of the Northwest Territories, Government of Nunavut and the Legacy of Hope Foundation work together to produce resources about residential schools to help students understand the past and have hope for tomorrow.

Visit www.trc.ca for information on the various regional and national TRC statement-taking gatherings.

Was He Sincere? You Be the Judge



Photo: Tessa Macintosh

Paul Andrew, Mountain Dene from Tulita

I've always said that when I apologize for something I agree not to do it again. I agree to do something differently. So, my job is to do something differently. My concept of an apology is that, so with the government we haven't seen that. That's why it's going to take a little while. As we become more comfortable and talk more about it, I think it will happen.



Photo: Tessa Macintosh

Stephen Kakfwi, Kashogot'ine from Fort Goodhope

I think it was sincere. I heard it, I listened and I looked at him and from my view he was sincere at the moment but I don't think he has a clue as to what to do. Just saying you're sorry doesn't do it. You know, you knock somebody down and you break his legs and you say, "geesh I'm sorry" and that doesn't do it, you have to help the individual heal, mend, deal with his pain, get him back on his feet. That is where Canada has to own up to it, and Stephen Harper, and we need a lot more help than that. We don't have any clean water on our reserves, in our communities we don't have drug and alcohol counselling. We just don't have even the basic things and that has to be addressed.



Photo: Mindy Willett

François Paulette, Dene Suline from Salt River

I think it was superficial, very superficial... just talk. Yeah. I think he was forced to say those words. Somebody wrote that speech for him. I was there and I was watching on television and he was not real about it. Those other opposition parties were real. But him, no.

And the other thing, while I was sitting there, I was thinking about my father. I was thinking, you're the guy who should apologize to my father. Not me. Yeah. He stole me away from my parents, eh. Yeah, he stole me away from my parents. And I remember, going to read the bible, 'cuz these guys, you had to read the bible and the 10 commandments. When I arrived at the, I think it's the 6th or the 7th commandment it says, Thou Shall Not Steal. I was wondering, these sons of a bitches, they have stolen our land. And they want to steal my spirit, my heart. They stole me away from my family. Is this real, Thou Shall Not Steal?



Photo: Jeff Thomas

Marius Tungilik, Inuk from Repulse Bay

I was actually at the House of Commons when the Prime Minister delivered his apology to the students that were affected by it. I felt validated, it was something that we had been calling for for a number of years, so we welcomed it.

I wished, however, that my parents were around to hear it, because I think, they were affected by the system, as well. However, I think far more people have now come to believe what we had been trying to say for a long time. So, when it was delivered and when the opposition parties spoke about it, it brought me close to tears. It was such a moving experience. I no longer felt alone in my struggle. I'm grateful to the government for what they did that day and the apology is now an official part of Canadian history and record, regardless of whether or not it was sincere.

Minister of Education, Culture and Employment, The Honourable Jackson Lafferty, of the Government of the Northwest Territories, makes an offering of baby slippers to the Truth and Reconciliation Commission, 2012. Photo: Mindy Willett

Time remaining: 10.5 hrs

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Activity 11 Moving Towards Reconciliation



Activity 11: Moving Towards Reconciliation

Learning Objective

Students will use a variety of oral, written, and visual sources to develop new understandings of what reconciliation means in the context of the history and legacy of Canadian residential schools, and the role individuals, communities, and governments are playing in the reconciliation process. As they explore intergenerational stories of healing and reconciliation, they will be given opportunities to present their own position on what remains to be done in relation to these issues.

Time Allotment

90 minute classes



Teacher Preparation

- Photocopy a class set of the handout, *Reconciliation*
- Listen to and prepare the audio file, *This is a Canadian Problem* (5:13 min.)
- Prepare the video, *Youth Voices* (5:47 min)
- Prepare audio file, *Healing our Wounds – Intergenerational Impacts* (12:15 min.)
- Prepare video, *Our Truth, the Youth Perspective on Residential School* (12:00 min.)
- Prepare the PowerPoint, *Project of Heart*
- Optional Extension: Video: *8th Fire, It's Time* (45:00 min)

Background Information for Teachers

Reconciliation involves truth telling, listening, forgiveness, acceptance, and understanding – and these can be pursued at many levels: between individuals, within a family, within a community, or at a national level. Our purpose in this activity is to understand the importance of reconciliation and to identify ways in which reconciliation can be pursued at each of these different levels. The activity also explores ways in which non-Aboriginal and Aboriginal Canadians can work together to heal, build, and support a more respectful and reciprocal relationship in the future.

Reconciliation – restoring good will in relations that have been disrupted – is the second component of the Truth and Reconciliation Commission's mandate. Up to this point in the module, emphasis has been placed on the first component of the TRC's mandate, that of "seeking and telling the 'truth'," a process that actually integrates many truths. Some would say that the work of conciliation (bringing to agreement parties who have differing interests) has never occurred – they might use examples such as differing understandings of treaties, assimilative laws, or conflicts during colonization to illustrate that there have not been respectful, equal relations between Aboriginal and non-Aboriginal Canadians in the past. Others point out that there are countless examples, historically and in the present, of harmonious, mutually beneficial relationships between

Note: This activity may require the presence or availability of support people, particularly if parents or other community members are invited to participate. Keep in mind that many communities are grappling with these issues and that the potential for being triggered is high. *Healing Our Wounds – Intergenerational Impacts* is a tough audio file to listen to. As you listen to the audio file in preparation for sharing it with your students, try to anticipate how they may be affected by what they hear and ensure that you make adequate supports available to them.



Marie Wilson, TRC Commissioner, NWT Minister of Education, Culture and Employment, The Honourable Jackson Lafferty, Nunavut Minister of Education, The Honourable Eva Aariak, 2012. Photo by Tessa Macintosh.

Aboriginal and non-Aboriginal individuals – and that it is to this kind of relationship that we are now striving to return.

It is important to recognize that some cultures, including some Aboriginal cultures in Canada, do not have the word for, or concept of, reconciliation. They may have other ways and other values that guide resolution of conflict. It is also important to note that some people and groups feel that reconciliation involves too much compromise, they may not feel ready to forgive, and/or that they have been coerced into reconciliation to 'clean up the mess' or 'close the book on history.' Depending on your students, you might discuss some of these differing notions of reconciliation. This module is premised on the belief that, in Canada, reconciliation is an important goal to strive toward. We should not assume however, that everyone agrees.

Steps

1. Ask students to think about the word 'reconciliation.' Have they heard it before? Where? What do they think it means?
2. Read the poem, *I Lost my talk*, by Rita Joe, a well-known Mi'kmaq poet, writer, and activist. Ask the students, what is Ms. Joe saying in this poem when she writes, "I lost my talk?" Next ask, what lines offer a way of starting reconciliation?

I Lost my Talk by Rita Joe

I lost my talk
The talk you took away.
When I was a little girl
At Shubenacadie school.

You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad, about my world.

Two ways I talk
Both ways I say,
Your way is more powerful.
So gently I offer my hand and ask,

Let me find my talk
So I can teach you about me.

3. Hand out the worksheet, *Reconciliation*. Give students time to read the sheet and answer the questions individually, up to and including question 3.
4. When students have answered questions 1 to 3, share the audio interview of Paul Andrew, *This is a Canadian Problem*. When they have finished listening, have them answer question 4 a) and b).

5. Next play the audio, *Healing our Wounds – Intergenerational Impacts*. Have students answer questions 5 a), b), and c).

6. Have students watch the videos, *Our Truth, The Youth Perspective on Residential School* (12:00 min) and *Youth Voices* (5:47 min).

7. Share the PowerPoint: *Project of Heart*. Focus on the examples of commemoration projects that have been created across Canada. Discuss with your students if and how commemoration projects are part of the reconciliation process.

8. Ask them to answer the rest of the questions.

9. Discuss the answers as a class including what your class could do to contribute to the process of reconciliation today.

10. Once you've discussed the videos as a class, allow students to review their answers for questions 1, 2, and 3, and add anything new based on what they have heard, seen, or discussed.

11. Share the concrete example of reconciliation described below.

Extension

1. Play the CBC video, *8th Fire – It's Time*. It is 45 minutes in length and, in this video, Wab Kinew summarizes many of the issues discussed in this course while also looking at the reconciliation process and what needs to be done.



Police Chief, Clive Weighill presents an RCMP cap as his gesture of reconciliation in Saskatoon in 2012. Photo by Mindy Willett

At each Truth and Reconciliation Commission national event, organizations and individuals made gestures of reconciliation. For example, in Saskatoon in 2012 the Police Chief, Clive Weighill, described the changes his police force has brought to improve relations with the Aboriginal community. Some of the changes include:

- increasing the number of Aboriginal members on the police force;
- developing a public complaints commission so people who have complaints against an officer can take them to this commission instead of to the police force itself;
- training all police officers in cultural awareness and Aboriginal history; and,
- increasing attention and staff time for the missing Aboriginal women cases.

After Chief Weighill summarized the policy changes made as the RCMP's gesture of reconciliation, he placed an RCMP cap into the bentwood box. Many members of his force stood at attention while he read his statement. It was a powerful moment.

Reconciliation

Student name: _____

1. What does the word 'reconciliation' mean to you?

2. What conditions have to be in place in order for reconciliation to occur?

3. Who needs to be involved in reconciliation?

4. After listening to the audio recording from Paul Andrew called, *This is a Canadian Problem*, answer the following:

a) Do you agree with Paul when he says, "This a Canadian problem?" Why or why not?

b) List two ways Paul suggests can be used to move forward on a healing journey.

5. After listening to the audio, *Healing Our Wounds – Intergenerational Impacts*, answer the following:

a) What has Maxine done to help heal from her childhood traumas?

b) How are personal healing and reconciliation connected?

c) One role of the Truth and Reconciliation Commission is to provide former students, their families, and communities with an opportunity to share their school experiences. After listening to Maxine, why do you think this is important?

6. After watching the video, *Our Truth, the Youth Perspective on Residential School* and/or, *Youth Voices*, list three solutions youth offer to promote reconciliation.

7. What role can you play in the reconciliation process?

Angela Hovok Johnston, an Inuk woman from Umingmaktuk, NU, wears traditional Inuit tattoos.
Photo: Tessa Macintosh

Time remaining: 9 hrs

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Activity 12 Hope for Tomorrow



Activity 12: Hope for Tomorrow

Learning Objective

Students will develop an understanding of the initiatives and efforts that are being made by Aboriginal people striving to reclaim their culture and identity, and how every Canadian can participate in the process of reconciliation.



Time Allotment

60 minutes

Teacher Preparation

- Preview and have ready the video, *Reclaiming Dene Names* (9:00 min.).
- Preview and have ready the video, *In Pursuit of the Lost Tradition of Inuit Tattooing* (17:00 min.).
- Photocopy a class set of handout, *I accept*.
- Photocopy a class set of handout, *Our Hope for Tomorrow*.
- Listen to and prepare audio file, *I am Canadian and Proud of it* (2:00 min.).

Several speakers were selected to share their experiences multiple times throughout the module. Their life experiences follow the arc of the overall module, including life before residential school, their dark experiences, and then their healing journey. As students listen to the speakers' voices, have them think back to what they know about their lives and accomplishments.

Background Information for Teachers

This activity is intended to help students move beyond the difficult knowledge of the history and legacy of residential schools and engage with how the past can inform present and future changes in our society. Just as former students and survivors of residential schools have shown resiliency and strength, and have participated in a variety of processes towards healing, so too can students transfer what they've learned into something positive. It is important that students are not left with only negative impressions, hopelessness, or feeling a lack of agency. Rather, the whole 'arc' of this module is designed to ensure students are given an opportunity to take action, to celebrate the resilience of survivors and the cultural revival that Aboriginal peoples are pursuing now, to continue learning about and addressing the needs of Aboriginal families and communities, and to recognize the important role of non-Aboriginal peoples in supporting reconciliation and coming to terms with their 'settler' responsibilities.



Pete Enzoe shares his hunting knowledge with his nephew Dillon, Lutsel'ke, NWT. March 2008. Photo: Tessa Macintosh

Steps

1. Watch the videos, *Reclaiming Dene Names* and/ or *In Pursuit of the Lost Tradition of Inuit Tattooing*. Have the class watch both videos or play one video to half of the class, and the other to the other half, followed by discussion in pairs wherein students describe their video to their partners.
2. As a class, refer back to Activity 7 *Tools of 'Civilization'* and compare what Deneze and Alethea talk about in their films. Ask for specific examples of attempts at assimilating students in residential schools (changing their names, cutting their hair) and the impact of the church on how Inuit viewed their world. How does Deneze taking his name back demonstrate reclaiming? How is revitalizing the art of facial tattooing part of reclaiming?
3. Ask students to recall their understanding of the word 'colonization.' Using the definition in the blue box on the following page, discuss the word, decolonization. How is reclaiming part of decolonization?
4. Distribute a copy of Stephen Kakfwi's letter to the editor called, *I accept*, which appeared in the Globe and Mail newspaper after the federal apology, to half the class and a copy of Marius Tungalik's interview transcript called, *Our Hope for Tomorrow*, to the other half of the class (these articles provide differentiated reading options).
5. Ask members from each group to share the main ideas of their assigned readings with the rest of the class, and discuss how each has 'hope for tomorrow.'
6. Each reading has questions. As an assessment option have the students answer these questions.
7. Share the following from John B Zoe:
"We are not defined by residential school history. When you take into account our long-long history it is a bump on the road. It is not who we are as a people. Our children must know the dark part of Canada's history but we don't want to take the rocks we've been carrying in our backpacks and simply put them into theirs and make it their burden to carry into the future. We need to help them understand our *gonawo* – knowledge – so they can be strong and know who they are."

Ask your students to refer back to Activity 1 where they learned about life before residential schools. How can the learning of *gonawo*, to which John refers, help with reclamation?

8. As a class, listen to the audio file, *I am Canadian and Proud of It*. Discuss the following questions:
 - a. How does this statement show that Stephen Kakfwi has been on a healing journey?
 - b. How does this statement exemplify the title of this activity, *Hope for Tomorrow*?
 - c. His final statement is, "*I think we can do better. We will do better.*" Think about these words as you do your final summative assessment assignment.



John B Zoe. Photo: Tessa Macintosh



Students should be finished their book review and art projects.

What is decolonization?

Just like the word colonization, decolonization means different things to different people in different places and times. Usually, it refers to the following:

- Thinking critically about how colonization and those with the most power have shaped society on an individual and collective level.
- Identifying and resisting the underlying assumptions, motivations, and values that have come from the history of colonization and continue to create injustice (e.g., policies around language rights, whose history is taught in schools, land claim negotiations, etc.).
- Working together to advance values, goals, and interests as decided by Aboriginal peoples by transforming what is important in society.
- Making changes to formal political power, as well as to all structures in society (e.g., education, economy, culture, place names).

For decolonization to happen, there needs to be acknowledgement that the legacies of colonization are not just an Aboriginal 'problem' or concern, it takes the support of a majority of Canadians to ensure different ways of thinking about the world are supported and embraced within our society.

"I think the biggest thing the students took away from the module was being able to acknowledge what happened in residential schools, both good and bad. Some students had difficulty hearing about traumatic survivor stories since they thought of their family members, while others found it difficult to listen to the positive aspects since their family and community had been so negatively impacted. Having a safe and open forum to discuss all aspects really helped students gain more of a full picture. Students also learned how to gauge their own place on the healing spectrum, as they grew aware of their own emotional limits depending on the activity. Students learned how to recognize that even if they didn't go to the schools themselves, we are all still impacted and that they can't control the past but they have a role in the future.

To me, that's powerful stuff."

Pilot Teacher



The Medicine Wheel is a holistic symbol of ourselves. It encompasses every part of us, including our physical, mental, spiritual, and emotional well-being. When part of us is broken, we still have the framework to build upon. By looking at our own wheel, we can see where we are unbalanced and will need to focus our attention for healing.

By Kristy Cameron, a Métis artist from Atikokan, ON

I Accept

GLOBE AND MAIL – June 12, 2008

'I accept the Prime Minister's apology' - STEPHEN KAKFWI, Former Premier of the North West Territories and Residential School Survivor

"A century and a half ago, an imported government declared itself "Canada" – a strong aboriginal word. Almost immediately, it began the torturous process of destroying all other aspects of aboriginal culture and identity it did not value. The policy of assimilation through Indian residential schools is the most destructive example.

Finally, Canada admits this shameful history. On Wednesday, the Prime Minister said sorry for the devastation caused to aboriginal children and families. He also asked for forgiveness. That message was no small mouthful. It took personal courage and political will to utter it. I know, because in 2002, as premier of the Northwest Territories, I offered my own apology to our residential school survivors.

I did it despite resistance from the bureaucracy and my own ministers and colleagues. It was difficult and humiliating to face the survivors and their parents and children. I know what Stephen Harper and the other national party leaders must have been feeling on Wednesday. As a residential school survivor myself, I also understand the

importance of the apology offered, and the strength and courage it will take survivors to consider and accept it.

At 9, I was sent to residential school. A nun shaved my head and stripped me bare in front of all the other boys, followed by months of repeated beatings, whippings, sexual abuse and solitary confinement in a dark, locked closet. Why? Because I was bad and deserved it. That's what they said.

But this is not just about me. It is about my father, brothers and sisters ... and my 87-year-old mother. We always wondered why she never told stories of her family. Recently, she finally told us she was taken away at 6 and never returned home until she was 14. She left with baby teeth, and returned a young woman. Her family all died within five years. She has no childhood or family memory, no stories to tell.

So many aboriginal brothers and sisters across the country have their own versions of this same sickening story. Twenty-five per cent of us did not survive residential schools. What a crippling loss to our peoples. Even in times of active warfare, Canada has never faced such a high death toll. Generations have been ruptured from each other. Lives have been shattered. Spirits have been broken. Our communities are haunted by so many of the living dead. I was lucky. I survived.

Many survivors learned to fight, we had to. Over the past 30 years, every single gain for aboriginal peoples has been hard-fought.

In school, we learned nothing about our histories and ourselves. We were told we had no rights. We were the last Canadians to get the vote, in 1960. Before then, to vote we had to give up our treaty rights. In the 1970s, it took a Supreme Court judge to say we had aboriginal rights for governments to listen! In the 1980s, during constitutional talks, governments begrudgingly referred to aboriginal rights as an "empty box" that could be filled with specific rights only if they agreed. Over and over in our history, the recognition, negotiation and implementation of our rights has consistently been met only with great reluctance.

Is this the dramatic turning point we have all been fighting and praying for? The Prime Minister has said sorry to the First Peoples of this country. I don't know exactly what motivated him. I imagine that political and legal factors were carefully weighed. Or is it because he understands what it is to be a father? Surely all parents can imagine the horror of having your children forcibly stolen as little more than babies, to return as young adults – strangers, who no longer speak your language. You completely missed their childhood ... they did, too.

Whatever the PM's reasons, I hope the Canada he represents will now work with us to restore strong, healthy and vibrant families, communities and nations, not begrudgingly, but because it is the right thing to do. You offer an apology, which I accept. But that restoration work will deliver the forgiveness, which you also seek. This apology marks us all. It is the end of national denial, the beginning of truth. It opens us to the promise of new relationships. Making amends takes longer; it requires sustained commitment over time to heal wounds and return spirit and dignity to survivors and their families. Reconciliation, with action, can take us there. Together, we can work to make this the best place in the world for all who call Canada home.

I am proud of this moment in Canada's history. I accept the Prime Minister's apology. It is what my father and grandfather would have done. We are about to write a new chapter of Canada's history. Twenty-five years from now, may children across the land be proud of it, and proud also of all their grandparents, who today began a journey together to make things right.

Think about the answers to the following questions as you prepare to share this article with the rest of the class.

1. Briefly summarize why Stephen Kakfwi accepted the Prime Minister's apology.
2. What does Stephen Kakfwi expect now?
3. Stephen's final words are, "Twenty five years from now, may children across the land be proud of it, and proud also of all their grandparents, who today began a journey today to make things right." From all you've learned in this module, what are the main things that could be done today to make things right so his hope for twenty five years can come true?

Our Hope for Tomorrow

Marius Tungilik

"These have to be talked about: residential schools, colonization, and assimilation of our culture. All those things have a direct impact and will continue to have a very strong impact on the way that we live, how well we live, how long we live, and how well we get along with one another.

South Africa immediately comes to mind. One may be surprised that South Africans came to Canada to learn how to control their populations, to learn more about assimilation, to learn more about colonization, to learn more about how to subdue and oppress the majority of the South Africans, and to bring about apartheid. And yet, now we are learning from them as to how we can rebuild some of the bridges that were burned, some of the scars that were left, and to learn about truth and reconciliation. We turn to them now to help guide us into the future.

There are many examples as to how indigenous peoples around the world are beginning to say: we want to reclaim our rightful place, what we once had. We did well enough on our own, we no longer want to be told how we should feel, how we should govern ourselves, how we should dictate ourselves, or have others dictate us. We want to learn from our own mistakes, make our own mistakes, and make our own decisions. Self-governance, self-determination. If we take a look at Greenland, what they're going through: they went through self-rule, now they're looking at independence, so though we may never become independent, we can become self-reliant."

Think about the answers to the following questions as you prepare your presentation to the rest of the class.

1. Briefly explain how Marius can compare Canada's residential school policies to those of apartheid in South Africa?
2. What can Canadians learn from South Africans about building hope for tomorrow?
3. Marius' final words are "*...though we may never become independent, we can become self-reliant.*" What does being self-reliant mean to you, and why is it such a worthy goal to achieve?

A Grade 10 student reflecting on his creative project says, "I did a painting. It's like a bunch of colours in the background and that's the cultures colliding together, and there's a cross in the middle representing the residential school and the Catholic Church. The little white bird represents that the Aboriginal students want to be free and the black hand is keeping them in. It represents that they can't do what they want to do, so they can't be free like a bird."

Time remaining: 8 hrs

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Final Activity: Project





Final Activity: Project

Learning Objective

Students will be expected to:

- Demonstrate their understanding of the connections between the impacts of residential schools and the efforts of people to re-claim culture and identity.
- Demonstrate awareness of the causal relationship between the past, present, and future of relations between Aboriginal and non-Aboriginal Canadians.
- Identify ways that they can contribute to the processes of awareness and reconciliation, based on what they identify as necessary.
- Integrate and synthesize information and evidence to express their own position on some of the issues they have explored in this module.
- Choose appropriate tools to communicate their learning to an authentic audience.

Time Allotment

8 hours

Teacher Preparation

- Preview the student/peer rubric provided. Make changes to meet your class needs and print for class.
- Preview the teacher rubric provided. Make changes to meet your class needs and print for class.
- Preview the student exemplars provided.
- Be prepared to project or photocopy the student exemplars to share with class.

Background Information for Teachers

One of the learning objectives of this module is to create an opportunity for students to recognize the significance of what they have been learning, not only for themselves but for those in their community, and beyond, who are profoundly impacted by the history and legacy of residential schools.

The final project is intended to create an opportunity for sharing their learning. It should be shaped by the interests of the student, and targeted at an authentic audience. The final project should demonstrate a deep understanding of the issues and perspectives that this module has explored, as well as a degree of personal engagement – the taking of a position, or the suggestion for what should happen next in relation to the legacy of residential schools in their community, Nunavut, NWT, and in Canada. The final project should be aimed at an audience that is meaningful to the student and that is appropriate to the product itself (e.g., a letter to the editor that seeks to inform or encourage the public to action, or a multi-media presentation for the community that seeks to effect changes of attitudes within their community, or an art piece that is displayed where others can appreciate their work). Options are provided, but be open to students suggesting other ways to demonstrate their learning.

Steps

1. Hand out a copy of the assessment rubrics and be clear about your expectations and timeline. Word version of the rubrics are provided on the DVD to allow for manipulation to meet your needs. It's important students know what they are being evaluated on and how.
2. Share the six options for the final project with your students.
3. When describing each of the six options, share some of the student exemplars on the DVD.
4. The sample student work provided on the DVD are not all at a high level. Go through some of the student work using the rubric and assess the work with your students. Ask them what the students did well, and what they could have done better. This will help them understand how to achieve success.
5. No matter which medium students choose for their project, they should answer the question: *How should society respond to the history and legacy of residential schools?*
6. Ensure students are aware that their final products will be shared with a wider audience. Discuss the possible options with the class and together select an appropriate audience and setting, such as a community feast, a presentation to council or, at the Elder's centre.
7. Consider making a presentation yourself, as the teacher. Be prepared to share your own learning with your students and the community to show that you have been part of this process and journey along with your students.



Hailey Taniton, grade 10 student doing primary research by interviewing her grandfather, Alfred Taniton near Deline, NWT. Photo: Tessa Macintosh

Class Presentations to Larger Audience

The presentation component is intended to motivate students to do their very best. The presentation may also help build healthy relationships between the community and the school. Have students make the invitations and hand-deliver them. Ensure former students of residential school from the community are invited. The class can even prepare food or serve tea.

While public speaking is almost always scary, with practice and support this can actually be a very empowering experience for students. It is important for them to practice, so if they have not had much experience presenting, ensure they first present to another group of students, then to the entire class, perhaps another class, and then the larger audience.

Perhaps arrange to make presentations to community government with suggestions from students on what needs to be done.

Final Project Options

Option 1: Multi-media Presentation

Students can create their own video (similar to *Our Truth, The Youth Perspective on Residential School* or *Youth Voices*) and or PowerPoint, or other type of presentation. This project is adaptable so that all students can find success.

- a. In the presentation, students need to use words and/or pictures to describe what reconciliation is, what it would look like from a personal, community, territorial and national point of view.
- b. If they need guidance you can provide topics for them to discuss slide by slide in a PowerPoint. For example, give them a template that says:
 - Slide 1 – Introduction to project
 - Slide 2 – Short history of residential schools
 - Slide 3 – Reconciliation is...
 - Slide 4 – One example of reconciliation in action is...
 - Slide 5 – Our community needs this because...
 - Slide 6 – The Canadian Government should...
 - Slide 7 – Our Territorial Government should...
 - Slide 8 – My community should...
 - Slide 9 – I'm prepared to...
 - Slide 10 – Conclusion
- c. Students don't have to follow the template. They may have their own ideas of what they want to include, but the template may be necessary to get them started.

Option 2: Expressions Through Art

Throughout the module students have had opportunities to reflect on the difficult truths they have learned. For students wishing to use the art project as part of their final assessment, ensure they have included a component where they have described what their art means and what they've learned throughout the module.

Four students shared their artwork and these examples are provided on the DVD. None of the artwork provided was done as a final project, however, so the reflections are limited.

Option 3: Persuasive Letter

Ask your students to write a persuasive letter about an issue that came up during this module that has personal resonance, or that they found most compelling. This letter could be addressed to your local Member of Parliament, the Premier, the editor of your local paper, or someone else in power. You could consider, with students' permission, submitting letters to News North, Nunatsiaq News, or southern newspapers (or use a fictitious newspaper).

Use Richard Wagamese's letter, *Aboriginal reconciliation: An open letter to Stephen Harper*, and the *Dear Mayor* letter from an anonymous student as examples (provided on DVD).

In this letter, students should:

- a. Introduce themselves, including where they are from.
- b. Show an understanding of the topic by summarizing in the first few sentences what they are writing about, make reference to the history of the issue, and how they view the issue in society today.
- c. Describe what they think needs to be done in the present, to ensure there is hope for the future. This could be something the federal, territorial, or local government could do, or something everyone could participate in.
- d. Summarize and consider including what they are willing to do themselves.

Provide an opportunity for students to submit their letters beyond the classroom.

Option 4: Visual Representation of Audio Files

Students could develop a visual presentation to accompany any of the audio files. For example, in Activity 6, a video was provided to go along with Stephen Kakfwi's recording on the history of colonization. Students could do the same with François Paulette's audio file or one for John Amagoalik's written summary. Students could also make a visual presentation of what education was like before schools by putting pictures with the audio file in Activity 1. Remind students that they need to acknowledge and identify the source of any photographs or quotes that are taken.

Option 5: Primary Research

Students may wish to access local resources by interviewing a former student from their community. Ensure students get permission forms signed from anyone they interview so that the material they've gathered, or any recordings or photographs they've taken can be shared with future classes. Also ensure the person they are interviewing is aware that the material may be shared with a wider audience. Note that students need to go over the final project goals. The purpose is not only to record a story, but their project must demonstrate through presentation, how they've met the learning objectives.

Option 6: Expressions of Reconciliation

As an expression of reconciliation, students may wish to act or research what others have done or are doing. For any action, the student needs to communicate their learning and how the action contributed to reconciliation (orally or in print). Possible actions could include:

- One student (or group) could lead the organization of the class event where others share their art, letters of persuasion, or multi-media presentations. This student could be the EMCEE of the event and write a welcome speech explaining what the class is trying to do as their gesture of hope for tomorrow for their community.
- Students could collect a rock and paint it however they want to. Give the rocks to former students of residential school from your community along with a letter written from the students stating what they have learned about their experiences and appreciate their resiliency.
- Students could engage in community service such as cooking a meal (caribou stew), and sharing it with those in need. In this way, they are demonstrating their care for those in their community, have hope and are a part of a caring community.



Peter Enzoe and his nephew Kohlman listen to Pierre Catholique (left) sharing stories on the shore near Great Slave Lake, Lutsel'ke, NWT. Photo: Tessa Macintosh

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Other Resources





Biographies of Northern Leaders

Biographies of Northern leaders who gave advice and guidance to the development of this module.

Eva Qamaniq Aariak

Eva is from Arctic Bay and now lives in Iqaluit. She is the mother of four children and a proud grandmother. She has had a distinguished career including a teacher, adult educator, producer of children's books, councillor on the Arctic Bay Education Council, the Iqaluit Education Council and the Pond Inlet Hamlet Council as well as serving as Nunavut's Languages Commissioner. She has always worked hard to promote language and culture. She owned a successful business and was Chair of the Baffin Regional Chamber of Commerce. In 2008, she became Nunavut's second Premier. Under her leadership, work has begun on implementing Nunavut's first government laws, including the Education Act, the Inuit Language Protection Act, and the Official Languages Act.

John Amagoalik

John Amagoalik was born north of Inukjuaq, Quebec. He grew up in Resolute Bay, Nunavut. He is now living in Iqaluit and is married with four grown children and seven grandchildren. John was educated at Churchill and Iqaluit. John has had many roles including as Regional Information Officer for the Government of the N.W.T., Executive Director, Inuit Claims Commission of Inuit Tapirisat of Canada, Vice President of Inuit Tapirisat of Canada, President of Inuit Tapirisat of Canada, Co-Chair of Inuit Committee on National Issues, Chair, Nunavut Constitutional Forum, Member of Executive Committee, Inuit Circumpolar Conference, and Chief Commissioner, Nunavut Implementation Commission. He wrote a weekly column (*My Little Corner of Canada*) for a local paper for more than ten years. He has received many awards including the National Aboriginal Achievement Award, Award for Excellence (PSCC), an Honorary Ph.D. from St. Mary's University, and Chevalier de la Legion d'Honneur. John has been a Toronto Maple Leaf fan since 1961.

Paul Andrew

Paul Andrew was born in the Mackenzie Mountains near Tulita. He went to residential school in Inuvik. He was involved in politics and was the Chief in Tulita at a young age and also the Vice President of the Dene Nation. For many years, he worked as a CBC radio and television journalist. Paul is a strong advocate for language and culture and had many followers of his radio and television programs. Paul lives in Yellowknife.

Muriel Betsina

Muriel was born among the black spruce of Great Bear Lake. She was taken away from her loving family at age 7 to attend residential school in Fort Resolution and did not see her family for many years. Muriel has spent a lifetime trying to heal from her experience and to fight for healing programs for others. She lives in Ndilo and is a member of the Yellowknives Dene where she has served as a band councillor. She is a very active member of her community and a fierce advocate for culture and language retention.

Nellie Cournoyea

Ms. Cournoyea was born in Aklavik, Northwest Territories. She was a founding member of the Committee for Original Peoples' Entitlement (COPE), was a station manager and announcer for the CBC, worked for ITC (now ITK or Inuit Tapirisat of Canada) and served as Premier of the Northwest Territories (1991-1995). She continues to play a strong leadership role as the CEO of the Inuvialuit Regional Corporation and has participated in the National Inuit Education strategy. Among many honours, in 2008, she was made an Officer of the Order of Canada and was inducted into the Aboriginal Business Hall of Fame.



Edna Ekhiyalak Elias

Edna was born in Kugluktuk, is the mother of three children and is an Inuinnaqtun speaker. She has had a long and distinguished career. She started as an elementary school teacher and eventually principal of the school in Kugluktuk. Among many other jobs, she has served as Co-Chair of the NWT Aboriginal Language Task Force as well as the Director of the Language Bureau of the Department of Culture and Employment. She has been an ardent supporter of language and culture throughout her career. In 2010, she became the 4th Commissioner of Nunavut.

Piita Irniq

Piita was born in Naujaarjuat. He represented the Kivalliq (then Keewatin) region in the Council of the Northwest Territories from 1975 to 1979, served as speaker of the Keewatin Council and was President of the Keewatin Inuit Association. He was the Member of the Legislative Assembly of the Northwest Territories for the constituency of Aivilik from 1987 to 1991 and was the second Commissioner of Nunavut ending in 2005. Irniq has distinguished himself for his active commitment to and advocacy for Inuit culture in general and, in particular, for promoting Inuktitut and the inclusion of Inuit Qaujimagatuqangit – Inuit traditional knowledge – in institutions serving the Inuit.

Sarah Jerome

Sarah Jerome is currently the Language Commissioner for the NWT. She is of Gwich'in ancestry and was born and raised on the land. She attended residential school in Aklavik and Inuvik. She has a Bachelor of Education from the University of Saskatchewan and was the Assistant Superintendent at the Beaufort Delta Education Council. She is fluent in Gwich'in and English and is a strong advocate for culture and language.

Stephen Kakfwi

Stephen Kakfwi is from Fort Good Hope, NWT. He was a member of the Indian Brotherhood, now the Dene Nation, and represented the Sahtu in Territorial politics. As Minister of Education, he started the Northern Studies mandatory curriculum and was Premier of the NWT from 2000 to 2003. He attended residential school in Inuvik and Fort Smith and has been an outspoken leader in confronting the realities of residential school impacts. He has written and sung songs about residential school. Mr. Kakfwi was the lead in organizing the visit by Pope John Paul to the NWT, where the Pontiff apologized for the Catholic Church's role in the treatment of Aboriginal peoples in Canada.

Maxine Lacorne

Maxine is the daughter of residential school survivors. Maxine addressed the Truth and Reconciliation Commission hearings in Fort Providence. Her testimony was played on the CBC Radio 1 program, *As it Happens*, so that all Canadians could hear about the intergenerational impacts. Maxine works for the Aboriginal Healing Drum Foundation and with youth to educate them on the history and legacy of residential schools.

Millie Kuliktana

Millie is the daughter of Elva and Tommy Pigalak and is a proud mother and grandmother. She is from Kugluktuk and is an Inuinnaqtun speaker. She is an incredible volunteer and plays an active role in her community and within her family to strive for the health and well-being of all. She has worked in education for her entire adult life as teacher, consultant, and most recently as Executive Director of the Kitikmeot School Operations. Her goals in education are to enhance the level of Inuit culture and bilingualism through language offered in the schools, and also to develop partnerships with family and schools to better support children in their efforts to widen the doors to lifelong learning.



Rosemarie Meyok

Rosemarie Avrana Meyok was born on Read Island, Nunavut. She grew up in Qurlugtuq, Nunavut. She has four children, 22 grandchildren and five great-grandchildren. Rosemarie attended the Teacher Education Program in Fort Smith, Northwest Territories. She has taught in Kugluktuk, worked as the Inuinnaqtun Language Consultant and was Principal of the Teaching and Learning Centre for the Department of Education, and developed Inuinnaqtun/Inuktitut teaching materials for the schools in the Kitikmeot region. She has studied linguistics and is currently enrolled at University of Victoria to obtain a Language Revitalization Certificate. She is working as the Inuinnaqtun Language Researcher for the Department of Culture, Language, Elders, and Youth. She believes Inuinnaqtun is a gift from her ancestors that needs to be passed on so the language is functional in the everyday lives of the Inuinnaqtut.

François Paulette

François Paulette is a Dene Suline and a member of the Smith's Landing Treaty 8 First Nation. He was the youngest Chief in the NWT. He was a non-elected Chief and was selected traditionally by the Elders. Along with other Chiefs, he filed a caveat to challenge the Crown to recognize treaty and aboriginal rights. He has played an advisory role to many. François speaks around the world about the history and legacy of colonialism, Dene history, and about his spiritual relationship with the land.

Bob and Jean Sanderson

Both Bob and Jean Sanderson attended residential school. Jean went to day school in Fort Chip and then to Fort Smith and Akaitcho Hall while Bob attended Fort Smith and Akaitcho Hall. They both worked at Breynt Hall as supervisors as well as in the Western Arctic leadership program.

Marius Tungilik

Marius Tungilik was born in Repulse Bay, Nunavut. Marius was taken to Chesterfield Inlet at the age of five to attend residential school. As an adult, Marius took the Computer Systems Technician Diploma Course at Arctic College, in Iqaluit, NU. He also took Political Science and Business Administration at Bishop's University, Lennoxville, QC. He worked at the Canadian Arctic Co-op Federation, the Housing Corporation, the GNWT, Nunavut Tunngavik Inc., and had his own consulting business. He worked at CBC as a radio and television reporter/editor. Marius received the Governor General's Award, was a Certified Advanced Open Water SCUBA diver, published works, and spoke Inuktitut and English. Marius passed away in 2013.

John B Zoe

John B Zoe is a member of the Tłı̄ch̄o First Nation. Until recently, he served as the Tłı̄ch̄o Executive Officer for the recognized Tłı̄ch̄o Government, where his main work was to manage the development of the governance and corporate structures. Mr. Zoe was born and raised in Behchoko in the Northwest Territories, and he still resides in this community. He participated in the negotiations with the governments of Canada and the Northwest Territories to help settle the land claim and obtain self-government, completed in 2005. He is a strong advocate for language and cultural preservation and works hard to ensure the stories are passed on to youth.



Recommended Resources

The following reading list is a selection of the growing number of books, websites, and articles that document the history and legacy of residential schools. It is by no means complete and is a work in progress.

For Younger Readers

Ages 4-8

Campbell, Nicola I. *Shin-chi's Canoe*. Illustrated by Kim LaFave. Toronto, ON: Groundwood Books/House of Anansi Press, 2008.

Campbell, Nicola I. *Shi-shi-etko*. Illustrated by Kim LaFave. Toronto, ON: Groundwood Books/House of Anansi Press, 2008.

Kusugak, Michael Arvaarluk. *Arctic Stories*. Illustrated by Vadyana Langer Krykorka. Toronto, ON: Annick Press Ltd., 1998.

Ages 9-12

Jordan-Fenton, Christy and Margaret Pokiak-Fenton. *A Stranger at Home*. Toronto, ON: Annick Press Ltd., 2011.

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Loyie, Larry. *As Long As The Rivers Flow*. Illustrated by Constance Brissenden. Toronto, ON: Groundwood Books/House of Anansi Press, 2002.

Olsen, Sylvia, Rita Morris, and Ann Sam. *No Time to Say Goodbye: Children's Stories of Kuper Island Residential School*. Winlaw, BC: Sono Nis Press, 2001.

Sterling, Shirley. *My Name is Seepeetza*. Vancouver, BC: Douglas & McIntyre Publishers, 1993.

Ages 12-14

Hill, Gord. *The 500 Years of Resistance Comic Book*. Toronto, ON: University of Toronto Press, 2010.

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Barman, Jean and Jan Hare. *Good Intentions Gone Awry: Emma Crosby and the Methodist Mission on the Northwest Coast*. Vancouver, BC: University of British Columbia Press, 2007.

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Huel, Raymond J.A. *Proclaiming the Gospel to the Indians and Métis*. Edmonton, AB: University of Alberta Press, 1996.

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Lascelles, Thomas A, OMI. *Roman Catholic Indian Residential Schools in British Columbia*. Vancouver: Order of OMI in BC, 1990.

Métis Nation of Alberta. *Métis Memories of Residential Schools: A Testament to the Strength of the Métis*. Edmonton, AB: Métis Nation of Alberta, 2004.

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_____. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. Toronto, ON: University of Toronto Press, 1989.

_____, ed. *Sweet Promises: A Reader on Indian-White Relations in Canada*. Toronto, ON: University of Toronto Press, 1991.

Milloy, John S. *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986*. Winnipeg, MB: University of Manitoba Press, 1999.

Nuu-Chah-Nulth Tribal Council. *Indian Residential Schools: The Nuu-chah-nulth Experience*. Port Alberni, BC: Nuu-chah-nulth Tribal Council, 1996.

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Van Kirk, Sylvia. *Many Tender Ties: Women In Fur-Trade Society, 1670-1870*. Norman, OK: University of Oklahoma Press, 1980.

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Apakark Thrasher, Anthony. *Skid Row Eskimo*. Toronto, ON: Griffin House, 1976.

Blondin-Perrin, Alice. *My Heart Shook Like a Drum*. Nepean, ON: Borealis Press, 2009.


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Canadien, Albert. *From Lishamie*. Penticton, BC: Theytus Books, 2010.

Campbell, Maria. *Halfbreed*. Halifax, NS: Formac Publishing Company Limited, 1973.

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Ennamorato, Judith. *Sing the Brave Song*. New York, NY: Raven Press, 1999.



Fontaine, Theodore. *Broken Circle: The Dark Legacy of Indian Residential Schools: A Memoir*. Victoria, BC: Heritage House Publishing Co. Ltd., 2010.

French, Alice. *My Name is Masak*. Winnipeg, MB: Peguis Publishers (now Portage & Main Press), 1976.

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Lawrence, Mary. *My People, Myself*. Halfmoon Bay, BC: Caitlin Press, 1996.

Moran, Bridget. *Stoney Creek Woman: The Story of Mary John*. Vancouver, BC: Arsenal Pulp Press, 1997.


Willis, Jane. *Geniesh: An Indian Girlhood*. Toronto, ON: New Press, 1973.

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Assembly of First Nations. *Breaking the Silence: An Interpretive Study of Residential School Impact and Healing, as Illustrated by the Stories of First Nation Individuals*. Ottawa, ON: Assembly of First Nations, 1994.

Battiste, Marie and Jean Barman, eds. *First Nations Education in Canada: The Circle Unfolds*. Vancouver, BC: University of British Columbia Press, 1995.



Burnaby, Barbara. *Languages and Their Role in Educating Native Children*. Toronto, ON: Ontario Institute for Studies in Education Press, 1980.

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Plays

Highway, Tomson. *Dry Lips Oughta Move To Kapuskasing*. Saskatoon, SK: Fifth House Publishing, 1989.

_____. *Kiss of the Fur Queen*. Toronto, ON: Doubleday, 1998.

_____. *The Rez Sisters*. Saskatoon, SK: Fifth House Publishing, 1988.

Lakevold, Dale and Darrell Racine. *Misty Lake: A Play*. Winnipeg, MB: Loon Books, 2006.

Loring, Kevin. *Where the Blood Mixes: A Play*. Vancouver, BC: Talonbooks, 2009.

Loyie, Larry and Vera Manuel. *Two Plays About Residential School*. Vancouver, BC: Living Traditions, 1998.

Moses, Daniel David. *Brebeuf's Ghost*. Toronto, ON: Exile Editions, 2000.

Simon, Lorne Joseph. *Stones and Switches*. Penticton, BC: Theytus Books, 1994.

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International Experiences

Adams, David Wallace. *Education for Extinction: American Indians and the Boarding School Experience 1875-1928*. Lawrence, KS: University Press of Kansas, 1997.

Bartels, Dennis A. and Alice L. Bartels. *When the North Was Red: Aboriginal Education in Soviet Siberia*. Montreal, QC: McGill-Queen's University Press, 1995.

Child, Brenda J. *Boarding School Seasons: American Indian Families 1900-1940*. Lincoln, NE: University of Nebraska Press, 2000.


Ellis, Clyde. *To Change Them Forever: Indian Education at the Rainy Mountain Boarding School, 1893-1920*. Norman, OK: University of Oklahoma Press, 1996.

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Websites

Legacy of Hope Foundation
www.legacyofhope.ca

Aboriginal Healing Foundation
www.ahf.ca

Amnesty International Indigenous Rights Issues
www.amnesty.ca/themes/indigenous_overview.php

Assembly of First Nations
www.afn.ca

Inuit Tapiriit Kanatami
www.itk.ca

Métis National Council
www.metisnation.ca

Native Women's Association of Canada
www.nwac.ca/act-now

Shannen's Dream
www.fncfcs.com/shannensdream

Truth and Reconciliation Commission
www.trc.ca

Where are the Children?
www.wherethechildren.ca



Glossary

Aboriginal peoples

In the *Constitution Act*, 1982, three peoples are recognized as 'Aboriginal' – Indians, Inuit, and Métis.

Assimilation

The process in which one cultural group is absorbed into another, typically dominant, culture.

Colonization

Colonization may generally be defined as the establishment of a settlement on a foreign land, typically by force. It also describes the ongoing acts and processes of political, social, cultural, and economic domination of Indigenous peoples.

Decolonization

Decolonization generally refers to the critique and dismantling of acts and processes associated with colonial or formerly colonial states. Decolonization is usually intended to support Indigenous or First Peoples in reclaiming, protecting and promoting the political, social, cultural and economic ways of life that they value.

Elder

Generally means someone who is considered exceptionally wise in the ways of their culture and spiritual teachings. They are recognized for their wisdom and their ability to know what is appropriate in a particular situation. The community looks to them for guidance and sound judgment. They are known to share their knowledge and experience with others in the community.

Enfranchisement

Enfranchisement can be a means of gaining the vote and is viewed by some as a right of citizenship. Under the *Indian Act*, enfranchisement meant the loss of Indian status. Indians were compelled to give up their Indian status and, accordingly, lose their treaty rights to become enfranchised as Canadian citizens.

Eurocentric

A focus on Europe or its people, institutions, and cultures; assumed to mean 'white' culture; and is often meant to be arrogantly dismissive of other cultures.

First Nation(s)

This term replaces 'band' and 'Indian', which are considered by some to be outdated, and signifies the earliest cultures in Canada.

Genocide

Article II of the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide state:

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.

Healing journey

The participation of survivors or people affected intergenerationally by trauma in any number of healing approaches.

Historic trauma

Trauma that occurred in the past and manifests in subsequent generations as intergenerational impacts. A similar concept is 'blood memory.'

Indian

The term 'Indian' collectively describes all the Indigenous peoples in Canada who are not Inuit or Métis. Three categories apply to Indians in Canada: Non-Status Indians, Status Indians, and Treaty Indians.



Innu

Innu are the Naskapi and Montagnais First Nations peoples who live primarily in Quebec and Labrador.

Intergenerational impacts

The unresolved trauma of survivors of abuse that is passed on from generation to generation in the form of various abuses, such as: family violence, drug abuse, alcohol abuse, substance abuse, physical abuse, sexual abuse, loss of parenting skills, and self-destructive behaviour.

Inuit

Inuit means, 'people'. It is the plural of 'Inuk,' which means one person. In Canada, Inuit are the culturally distinct Aboriginal peoples who live primarily in the northern part of the Northwest Territories, Nunavut, northern parts of Quebec (Nunavik), and throughout most of Labrador (Nunatsiavut).

Land

The air, water, land, and all the parts of the natural world that combine to make up where one comes from. The 'land' is another way of saying 'home.'

Lateral violence

This includes bullying, gossiping, shaming and blaming others, and breaking confidences. Lateral violence hurts others within families, organizations, and communities. It occurs in homes, schools, churches, community organizations, and workplaces.

Legacy of residential schools

Refers to the ongoing direct and indirect effects of the abuses at the residential schools. This includes the effects on survivors and their families, descendants, and communities. These effects may include family violence, drug abuse, alcohol abuse, substance abuse, physical abuse, sexual abuse, loss of parenting skills, loss of culture and language, and self-destructive behaviour.

Métis

Historically, the term 'Métis' applied to the children of Cree women in the Prairies and French fur traders; and Dené women in the North and English and Scottish traders. Today, the term is sometimes broadly used to describe people with mixed First Nations and European ancestry.

Non-Status Indians

Non-Status Indians are people who consider themselves Indians or members of a First Nation but who are not recognized by the federal government as Indians under the *Indian Act*. Non-Status Indians are not entitled to the same rights and benefits available to Status Indians.

Paternalism

A style of government or management or an approach to personal relationships in which the desire to help, advise, and protect may negate individual choice, freedoms, and personal responsibility.

Racism


Prejudice or animosity against people who belong to other races. The belief that people of different races have differing qualities and abilities and that some races are inherently superior or inferior.

Reconciliation

Reconciliation is the process by which individuals or communities attempt to arrive at a place of mutual understanding and acceptance. There is no one approach to achieving reconciliation but building trust by examining painful shared histories, acknowledging each other's truths, and a common vision are essential to the process.

Reserve

The *Indian Act* of 1876 states: "The term 'reserve' means any tract or tracts of land set apart by treaty or otherwise for the use or benefit of or granted to a particular band of Indians, of which the legal title is in the Crown, but which is unsundered, and includes all the trees, wood, timber, soil stone, minerals, metals, or other valuables



thereon or therein." Occasionally, the American term 'reservation' is used but 'reserve' or 'Indian Reserve' is the usual terminology in Canada. There are no reserves in Nunavut and two in the NWT; the Hay River Reserve and the Salt River Reserve.

Residential schools

These federally-funded, church-run institutions were born out of a government policy of assimilation. Children were removed from their families and sent to these schools so that they would lose their culture and language in order to facilitate assimilation into mainstream Canadian society. These may include industrial schools, boarding schools, homes for students, hostels, billets, residential schools, residential schools with a majority of day students, or a combination of any of the above. At the request of former students, this definition has evolved to include convents, day schools, mission schools, sanatoriums, and settlement camps. They were attended by First Nations, Inuit, and Métis students.

Resilience

The capacity to spring back from adversity and have a good life despite emotional, mental, or physical distress.

Resistance

Defiance or opposition that may be expressed in overt or covert acts. One of the most frequently cited acts of resistance by residential school students was the stealing of fruit, bread, and meat from kitchens or pantries. One of the most dangerous and difficult acts of resistance was running away.

Status Indian

Status Indians are people who are entitled to have their names included on the Indian Register, an official list maintained by the federal government. Only Status Indians are recognized as Indians under the *Indian Act* and are entitled to certain rights and benefits under the law.

Stereotype

An oversimplified image or perception of a person or group. A stereotype can also be an image or perception of a person or group which is based exclusively on well-known cultural markers – such as all Inuit live in iglus.

Survivor

An Aboriginal person who attended and survived the residential school system in Canada. Not all survivors like the use of this term.

Traditional healing

Approaches to healing that incorporate culturally-based strategies, including but not limited to sharing circles, healing circles, talking circles, sweats, ceremonies, fasts, feasts, celebrations, vision quests, traditional medicines, and many other spiritual exercises. Traditional approaches also incorporate cultural activities such as quilting, beading, drum making, and so on. Others include on-the-land activities such as hunting, fishing, and gathering medicines.

Treaty Indian

A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

List of Residential Schools¹

Residential School	Location	Church
Alberta		
Assumption (Hay Lakes)	Assumption	C
Blue Quills (Saddle Lake, Sacred Heart, Lac la Biche)	Lac la Biche, 1891-98 Lake, 1898-1931, St. Paul, 1931	C
Crowfoot (Blackfoot, St. Joseph's, St. Trinité)	Cluny	C
Desmarais (St. Martins, Wabiscaw Lake, Wabasca)	Desmarais-Wabasca	C
Edmonton (Red Deer Industrial, St. Albert)	St. Albert	U
Ermineskin	Hobbema	C
Fort Vermilion (St. Henry's)	Fort Vermillion	C
Grouard (St. Bernard's, Lesser Slave Lake Roman Catholic)	Grouard	C
Holy Angels (Fort Chipewyan, École des Saints-Anges)	Fort Chipewyan	C
Joussard (St. Bruno's)	Joussard	C
Lac la Biche (Notre Dame des Victoires, Blue Quills)	Lac La Biche	C
Lesser Slave Lake (St. Peter's)	Lesser Slave Lake	A
Morley (Stony/Stoney)	Morley	U
Old Sun (Blackfoot)	Gleichen	A
Sacred Heart (Peigan, Brocket)	Brocket	C
St. Albert (Youville)	Youville	C
St. Augustine (Smoky River)	Peace River	C
St. Cyprian's (Victoria Home, Peigan)	Brocket	A
St. Joseph's (High River, Dunbow)	High River	C
St. Mary's (Blood, Immaculate Conception)	Cardston	C
St. Paul's (Blood)	Cardston	A
Sarcee (St. Barnabas)	Sarcee Junction, T'suu Tina	A
Sturgeon Lake (Calais, St. Francis Xavier)	Calais	C
Wabasca (St. John's)	Wabasca Lake	A
Whitefish Lake (St. Andrew's)	Whitefish Lake, Atikameg, (St. Andrew's Mission)	A
British Columbia		
Ahousat	Ahousat	U
Alberni	Port Alberni	U
Anahim (Anahim Lake)	Anahim Lake	N
Cariboo (St. Joseph's, William's Lake)	Williams Lake	C
Christie (Clayquot, Kakawis)	Tofino	C
Coqualeetza	Chilliwack	U
Cranbrook (St. Eugene's, Kootenay)	Cranbrook	C
Kamloops	Kamloops	C
Kitimaat	Kitimaat	U
Kuper Island	Kuper Island	C
Lejac (Fraser Lake)	Fraser Lake	C

¹ Courtesy of the Truth and Reconciliation Commission of Canada

Residential School

Lower Post
Port Simpson (Crosby Home for Girls)
St. George's (Lytton)
St. Mary's (Mission)
St. Michael's (Alert Bay Girls' Home, Alert Bay Boys' Home)
St. Paul's (Squamish, North Vancouver)
Sechelt

Location

Lower Post
Port Simpson
Lytton
Mission
Alert Bay
North Vancouver
Sechelt

Church

C
U
A
C
A
C
C

Manitoba

Assiniboia (Winnipeg)
Birtle
Brandon
Churchill Vocational Centre
Cross Lake (St. Joseph's, Norway House, Jack River Annex, Notre Dame Hostel)
Elkhorn (Washakada)
Fort Alexander (Pine Falls)
Guy Hill (Clearwater, The Pas, Sturgeon Landing (SK))
Mackay – Dauphin
Mackay – The Pas
Norway House
Pine Creek (Camperville)
Portage la Prairie
Sandy Bay

Winnipeg
Birtle
Brandon
Churchill
Cross Lake

Elkhorn
Pine Falls
Clearwater Lake
Dauphin
The Pas
Norway House
Camperville
Portage la Prairie
Sandy Bay Reserve

C
P
U/C
N
C

A
C
C
A
A
U
C
U
C

Northwest Territories

Akaitcho Hall (Yellowknife)
Aklavik – Immaculate Conception
Aklavik (All Saints)
Federal Hostel Fort Franklin
Fort McPherson (Fleming Hall)
Fort Providence (Sacred Heart)
Fort Resolution (St. Joseph's)
Fort Simpson – Bompas Hall (Koe Go Cho)
Fort Simpson – Lapointe Hall (Deh Cho Hall, Koe Go Cho)
Fort Smith – Breynat Hall
Fort Smith – Grandin College
Hay River (St. Peter's)
Inuvik – Grollier Hall
Inuvik – Stringer Hall

Yellowknife
Aklavik
Aklavik
Deline
Fort McPherson
Fort Providence
Fort Resolution
Fort Simpson
Fort Simpson
Fort Smith
Fort Smith
Hay River
Inuvik
Inuvik

N
C
A
N
A
C
C
A
C
C
C
A
C
A

Nova Scotia

Shubenacadie

Shubenacadie

C

Residential School

Nunavut

Chesterfield Inlet (Joseph Bernier, Turquetil Hall)
Coppermine (Tent Hostel)
Federal Hostel – Baker Lake/Qamani'tuaq
Federal Hostel – Belcher Islands
Federal Hostel – Broughton Island/Qikiqtarjuaq
Federal Hostel – Cambridge Bay
Federal Hostel – Cape Dorset/Kinngait
Federal Hostel – Eskimo Point/Arviat
Federal Hostel – Frobisher Bay (Ukkivik)
Federal Hostel – Igloolik/Iglulik
Federal Hostel – Lake Harbour
Federal Hostel – Pangnirtung (Pangnirtang)
Federal Hostel – Pond Inlet/Mittimatalik

Location

Chesterfield Inlet
Coppermine
Qamanittuaq
South Camp, Flaherty Island
Qikiqtarjuaq
Cambridge Bay N
Kinngait
Arviat
Iqaluit
Igloolik/Iglulik
Kimmirut
Pangnirtung/Panniqtuuq
Mittimatalik

Church

C
A
N
N
N
N
N
N
N
N
N
N
N
N

Ontario

Bishop Horden Hall (Moose Fort, Moose Factory)
Cecilia Jeffrey (Kenora, Shoal Lake)
Chapleau (St. Joseph's, St. John's)
Cristal Lake
Fort Frances (St. Margaret's)
Fort William (St. Joseph's)
McIntosh (Kenora)
Mohawk Institute
Mount Elgin (Muncey, St. Thomas)
Pelican Lake (Pelican Falls)
Poplar Hill
St. Anne's (Fort Albany)
St. Mary's (Kenora, St. Anthony's)
Shingwauk
Spanish Boys' School (Charles Garnier,
St. Joseph's, Wikwemikong Industrial)
Spanish Girls' School (St. Joseph's, St. Peter's,
St. Anne's, Wikwemikong Industrial)
Stirland
Wawanosh Home

Moose Factory Island
Kenora
Chapleau

Fort Frances
Fort William
McIntosh
Brantford
Muncey
Sioux Lookout
Poplar Hill
Fort Albany
Kenora
Sault Ste. Marie
Spanish

Spanish

Stirland
Sault Ste. Marie

A
P
A
M
C
C
C
A
U
A
M
C
C
A
C
C
C
A

Québec

Amos (St. Marc-de-Figuery)
Fort George (St. Phillip's)
Fort George (St. Joseph's Mission, Residence
Couture, Sainte-Thérèse-de-l'Enfant- Jésus)
Fort George Hostels
Federal Hostel – George River

Amos
Fort George
Fort George

Fort George
Kangirsualujjuaq

C
A
C

A
N

Residential School	Location	Church
Federal Hostel – Great Whale River (Poste-de-la-Baleine, Kuujjaraapik)	Kuujjaraapik/Whapmaguustui	N
Federal Hostel – Payne Bay (Bellin)	Kangirsuk	N
Federal Hostel – Port Harrison (Inoucdjouac, Innoucdouac)	Inukjuak	N
La Tuque	La Tuque	A
Point Bleue	Pointe-Bleue	C
Sept-Îles (Seven Islands, Notre Dame, Maliotenam)	Sept-Îles	C

Saskatchewan

Battleford	Battleford	A
Beauval (Lac la Plonge)	Beauval	C
Cote Improved Federal Day School	Kamsack	U
Crowstand	Kamsack	P
File Hills	Balcarres	U
Fort Pelly	Fort Pelly	C
Gordon's	Gordon's Reserve, Punnichy	A
Lac La Ronge (see Prince Albert)	Lac La Ronge	A
Lebret (Qu'Appelle, Whitecalf, St. Paul's High School)	Lebret	C
Marieval (Cowesess, Crooked Lake)	Cowesess Reserve	C
Muscowequan (Lestock, Touchwood)	Lestock	C
Onion Lake (see Prince Albert)	Onion Lake	A
Prince Albert (Onion Lake, St. Alban's, All Saints, St. Barnabas, Lac La Ronge)	Prince Albert	A
Regina	Regina	P
Round Lake	Broadview	U
St. Anthony's (Onion Lake, Sacred Heart)	Onion Lake	C
St. Michael's (Duck Lake)	Duck Lake	C
St. Phillip's	Kamsack	C
Sturgeon Landing (Guy Hill, Manitoba)	Sturgeon Landing	C
Thunderchild (Delmas, St. Henri)	Delmas	C

Yukon

Carcross (Chooulta)	Carcross	A
Coudert Hall (Whitehorse Hostel/Student Residence, Yukon Hall)	Whitehorse	C
St. Paul's Hostel (Dawson City)	Dawson	A
Shingle Point (St. John's)	Shingle Point	A
Whitehorse Baptist (Lee Mission)	Whitehorse	B
Yukon Hall (Whitehorse/Protestant Hostel)	Whitehorse	N

Church

A = Anglican	N = Non-denominational
B = Baptist	P = Presbyterian
C = Catholic	U = United
M = Mennonite	

DVD Credits

Before You Begin

Introduction to Wellness by Jackie MacLaren.
Vicarious Trauma by Jackie MacLaren.
Vicarious Trauma Prevention Strategies by Jackie MacLaren.
Emotional Freedom Technique by Jackie MacLaren.

Activity 1

Kakfwi, Stephen. "1st Sign of Spring." *In the Walls of His Mind*. 2005. CD.

Hyde, Laurence. *Tuktu and the Ten Thousand Fishes*. National Film Board of Canada. 1967. Digital File.

Activity 2

Ruben, Abraham Anghik. *The Last Goodbye*. Brazilian Soapstone. 2001.

Activity 3

The Federal Apology to Former students of Indian Residential Schools. *House of Commons Proceedings June 11, 2008*. CPAC. DVD.

The National. CBC Television. June 11, 2008. Digital file.

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Activity 4

Where are the Children? Healing the Legacy of the Residential Schools. Legacy of Hope Foundation. 2004. DVD

Activity 6 - Complete Credit List on Page 84

Kakfwi, Stephen. "Yakehgotine – A Dene Prayer Song." *Spirit of Yamogha-Songs of the Dene*. 2008. CD.

Activity 7 - Complete Credit List on Page 94

The Residential School System in Canada Teacher's Guide 2012. "*Going to School*."

Activity 8

Our Stories... Our Strength. Legacy of Hope Foundation. 2006. DVD

"*We were so far away...: The Inuit Experience of Residential Schools*". Legacy of Hope Foundation. 2008. DVD

Stephen Kakfwi interview. Music used: Kakfwi, Stephen. "In the Walls of His Mind." *In the Walls of His Mind*. 2005. CD.

Rosemarie Meyok interview. Music used: Pissuk, Rosalie. "Ayaya." Used with permission from a private recording.

TRC Northern Hearings. Courtesy of TRC.

Activity 9

The Federal Apology to Former students of Indian Residential Schools. *House of Commons Proceedings June 11, 2008*. CPAC. DVD.

Kakfwi, Stephen. "In the Walls of His Mind." *In the Walls of His Mind*. 2005. CD.

Kyle, Kate. "Father Jean Pochat." *The Late Show*. CBC Radio. August 9 & 12, 2011. Digital file.

Activity 10

The Residential School System in Canada Teacher's Guide 2012. "*Apology Revisited*."

"Apology Revisited." Music used: Kakfwi, Stephen. "Michael Grandgambe's Love Song (for Rosie)." *Spirit of Yamogha-Songs of the Dene*. 2008. CD.

Activity 11

The Residential School System in Canada Teacher's Guide 2012. "*This is a Canadian Problem*."

"Healing our Wounds-Intergenerational Impacts." Music used: Landry, Johnny. "*Love Song*." Used with Johnny Landry's permission.

Brown, Marliisa and Molly Tilden. *Our Truth- The Youth Perspective*. Used with permission.

Canadian Roots. *Youth Voices*. Used with permission.

Kinew, Wab. "It's Time." *8th Fire Dispatches*. CBC Television. January 19, 2011. Digital file.

Activity 12

Nakehk'o, Dëneze. "Reclaiming Dene Names." *8th Fire Dispatches*. CBC Television. December 8, 2011. Digital file.

Arnaquq-Baril, Alethea. "In Pursuit of the Lost Tradition of Inuit Tattooing." *8th Fire Dispatches*. CBC Television. December 7, 2011. Digital file.

The Residential School System in Canada Teacher's Guide 2012. "I am Canadian and Proud of it."

