

100 Years of Loss

The Residential School System in Canada

Second Edition



Second Edition

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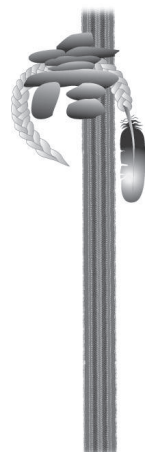
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Cover Image:

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

Welcome



One hundred years is an arbitrary number with respect to the history and legacy of the Indian Residential School System in Canada. More accurately, over 100 years of cultural and spiritual loss have been experienced by successive generations of Aboriginal peoples as a consequence of residential schools—without action, these losses will continue to affect generations to come in addition to the estimated 80,000 Survivors alive today.

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. Some may feel that enough has been done to provide support for the Survivors and to bring this issue to the fore, but further discussion and learning will allow Canadians to move forward on the path towards understanding and reconciliation together.

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.

A handwritten signature in dark ink, appearing to read 'Richard Kistabish'. The signature is fluid and cursive, with a large initial 'R' and a stylized 'K'.

Richard Kistabish
President

Acknowledgements

We wish to acknowledge the contribution that Survivors have made to this Teacher's Guide. As you work through the lessons and read the histories and testimonies, never lose sight of the fact that these are real stories about real people. The courage and strength of the Survivors who have allowed us to use their stories continue to inspire us.

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How to Use This Guide

Thank you for choosing to use *100 Years of Loss: The Residential School System in Canada* in your classroom. It is our hope that the information and activities contained herein will give teachers and students the resources they need to examine the history of the Residential School System and to recognize the impact it has had, and continues to have, on generations of Aboriginal peoples in Canada.

The activities in this book were prepared and reviewed by educators, subject specialists, and interpreters to ensure that they meet the needs of both students and teachers in intermediate and senior grades.

This Teacher's Guide can be used as a stand-alone resource or in conjunction with the *100 Years of Loss: The Residential School System in Canada* exhibition, developed in 2010–2011 by the Legacy of Hope Foundation. This bilingual mobile exhibition was made to raise awareness of the history and legacy of residential schools.

This resource consists of six lesson plans, each of which examines an aspect of the history or legacy of the Residential School System.

1. An Introduction to Canada's Residential School System through the Lens of the Federal Apology
2. Creating the Residential School System
3. Identity
4. Life at Residential School
5. Impacts: The Legacy of the Residential School System
6. Making Healing and Reconciliation Happen

The lesson plans are prefaced with documents that offer background information on various aspects of the System.

Each lesson plan is a complete package for teachers and students. The framework for each activity includes teacher preparation instructions, activity sheets, student worksheets, resource sheets for both teachers and students, and extension activities for those who want

to learn more. Key learnings and competencies are identified for each lesson plan. A DVD containing video resources required for Lesson Plans 1 and 3 is provided and a timeline is also included for use with Lesson Plan 2.

Also included are supplementary resources for teachers that explore the lesson plan subject matter in greater detail. This material is meant to complement the teacher resources and is not considered mandatory reading. The duration given for each activity is the minimum time given for completion. The *minimum* classroom time required to complete the activities in this guide – excluding the extension activities – is 10 hours.

Many of these activities deal with difficult subject matter, including sexual abuse and racism, and emotional responses may be triggered in the students as a result. It is vital to create a supportive environment when presenting these materials—one in which students can express their feelings and thoughts openly.

Many of the activities in this teacher's guide 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 may be available in your community, and when these lessons are 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.*

* *The Residential School System in Canada: Understanding the Past – Seeking Reconciliation – Building Hope for Tomorrow*, Second Edition. Government of Northwest Territories, Government of Nunavut, and the Legacy of Hope Foundation, 2013.

Pages 2-4 are adapted from: *The Residential School System in Canada: Understanding the Past – Seeking Reconciliation – Building Hope for Tomorrow*, Second Edition. Government of Northwest Territories, Government of Nunavut, and the Legacy of Hope Foundation, 2013.

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 are challenging to grasp fully, even after years of study. These lessons represent 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 these lessons. It may be a good idea to revisit these considerations throughout the lessons.

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.
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 these lessons.** 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.
3. **Residential schools were/are not inherently 'bad' simply because students live(d) there.** 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 were not 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 residential 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.'*

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 Indigenous 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 teacher's guide 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:

- 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 these lessons. 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 these lessons.
- Begin 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 these lessons.
- 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).
- 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 these lessons 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 these lessons of study may provoke strong emotions and concerns from among their family members. Supports and information are available. Health Canada's toll-free number is 1-866-925-4419.

Instructions for using the DVD

Included with the Teacher's Guide is a DVD which contains the multimedia elements necessary to deliver these lessons. Please copy the DVD contents to your computer.

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 DVD is missing, it may be reordered from:

Legacy of Hope Foundation
275 Slater Street, Suite 900
Ottawa, ON K1P 5H9
T: 613-237-4806
www.legacyofhope.ca

The Residential School System in Canada: A Backgrounder

For over 300 years, European settlers and Aboriginal peoples regarded one another as distinct nations. In war, colonists and First Nations* formed alliances, and in trade each enjoyed the economic benefits of co-operation. By the mid-19th century, however, European hunger for land increased dramatically and the economic base of the colonies shifted from fur to agriculture. Alliances of the early colonial era gave way to direct competition for land and resources. Settlers and the government began to view Aboriginal peoples as a “problem.”

The so-called “Indian problem” was the mere fact that Indians existed. They were seen as an obstacle to the spread of “civilization”—that is to say, the spread of European, and later Canadian, economic, social, and political interests. Duncan Campbell Scott, Deputy Superintendent of Indian Affairs from 1913 to 1932, summed up the government’s position when he said in 1920, “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.”

Although policies to manage “Indian Affairs” were being devised in Ottawa as the numbered treaties were signed across the Prairies in the 1870s, it was not until 1924 that Inuit were affected by the *Indian Act*, and not until the mid-1950s that residential schools began to operate in the North. For Inuit, the Residential School System was but one facet of a massive and rapid sweep of cultural change that included the introduction of Christianity; forced relocation and settlement; the slaughter of hundreds of sled dogs eliminating the only means of travel for many Inuit; the spread of tuberculosis and smallpox and the corresponding mandatory Southward medical transport; the introduction of RCMP throughout the Arctic; and other disruptions to the centuries-old Inuit way of life.

*See glossary for definition of First Nations.

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 separation of children from their parents being touted as the best means by which to sustain their civilizing effects. The document was followed in successive decades by others of similar intent such as the *Gradual Civilization Act* (1857), *Act for the Gradual Enfranchisement of Indians* (1869), and the Nicholas Flood Davin Report of 1879, which noted “the industrial school is the principal feature of the policy known as that of ‘aggressive civilization’.” This policy dictated that

the Indians should, as far as practicable, be consolidated on few reservations, and provided with permanent individual homes; that the tribal relation should be abolished; that lands should be allotted in severalty and not in common; that the Indian should speedily become a citizen [...] enjoy the protection of the law, and be made amenable thereto; that, finally, it was the duty of the Government to afford the Indians all reasonable aid in their preparation for citizenship by educating them in industry and in the arts of civilization.

A product of the times, Davin disclosed in this 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. In 1879 he returned from his tour of the United States’ Industrial Boarding Schools with a recommendation to Canada’s Minister of the Interior, John A. Macdonald, to implement a system of industrial boarding schools in Canada.

Before long, the government began to hear many serious and legitimate complaints from parents and native leaders—the teachers were under-qualified and displayed religious zeal, religious instruction was divisive, and there were allegations of physical and sexual abuse. These concerns, however, were of no legal consequence because under the *Indian Act*, all Aboriginal people were wards of the state. School administrators were assigned

guardianship, which meant they had full parental rights over the students. The complaints continued, and school administrators, teachers, Indian agents, and even some government bureaucrats also started to express their concerns—all of them called for major reforms to the system.

Establishment and Eventual Closure

The intent of the Residential School System was to educate, assimilate, and integrate Aboriginal peoples into European-Canadian society. Effectively, it was a system designed to kill the Indian in the child.

The earliest was the Mohawk Indian Residential School, which opened in 1831 at Brantford, Ontario. The schools existed in almost all provinces and territories. In the North, the Residential School System also took the form of hostels and tent camps. At its peak in the early 1930s, 80 residential schools operated across Canada with an enrollment of over 17,000 students.

The Residential School System, as defined by the federal government, is limited to 139 schools that operated across Canada between 1831 and 1996. This definition is disputed and does not represent Survivors who

attended provincially administered schools, as well as hostels and day schools.

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 children up to age 15.

Very gradually, the Residential School System was discarded in favour of a policy of integration. Aboriginal students began to attend mainstream schools in the 1940s.

The Department of Indian Affairs and Northern Development assumed full management of the Residential School System on April 1, 1969.

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.

In 1970, Blue Quills Residential School became the first to be managed by Aboriginal peoples. The last federally administered residential school closed in 1996.



H.J. Woodside, *A Group of Nuns with Aboriginal students*, ca. 1890. Library and Archives Canada, PA-123707.

Conditions and Mistreatment

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. Many Aboriginal children were taken from their homes, often forcibly removed, 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 permitted 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, for example the Old Sun school on the Blackfoot reserve, Bryce found death rates significantly higher.

Though some students have spoken of the positive experiences of residential schools and of receiving an adequate education, the quality of education was low in comparison to non-Aboriginal schools. In 1930, for instance, only 3 of 100 Aboriginal students managed to advance past grade six, and few found themselves prepared for life after school—on the reservation 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 was all bad. Such is not the case. Many good and dedicated people worked within the System. Indeed, their willingness to work long hours in an atmosphere of stress and for meager wages was exploited by an administration determined to minimize costs. The staff not only taught, they also

supervised the children's work, play, and personal care. Their hours were long, the pay was below that of other educational institutions, and the working conditions were exasperating.

In the early 1990s, beginning with Phil Fontaine (then Grand Chief of the Assembly of Manitoba Chiefs), Survivors began speaking publicly about abuse experienced in residential schools including:

- sexual abuse;
- beatings;
- punishments for speaking Aboriginal languages;
- forced eating of rotten food;
- widespread hunger and thirst;
- bondage and confinement; and
- forced labour.

Students were forbidden to speak their language or practice their culture and were often punished for doing so. Other experiences reported from Survivors of residential schools include mental abuse, severe punishments, overcrowding, use of students in medical experiments, illness and disease, and, in some cases, death. Generations of Aboriginal peoples today have memories of trauma, neglect, shame, and poverty. Those traumatized by their experiences in the residential schools suffered pervasive loss: loss of identity, loss of family, loss of language, and loss of culture.

Intergenerational Impacts

First Nations, Inuit, and Métis children were often separated from their parents for long periods of time, which prevented the discovering and learning of valuable parenting skills. The removal of children from their homes also prevented the transmission of language and culture, resulting in many Aboriginal people that do not speak their traditional language and/or are not familiar with their culture.

Adaptation of abusive behaviours learned from residential school 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. The children in turn experience their own trauma.

The system of forced assimilation had consequences that are with Aboriginal peoples today. The need for healing does not stop with the Survivors—intergenerational effects of trauma are real and pervasive and must also be addressed.



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. General Synod Archives, Anglican Church of Canada, P8495-101.

Healing and Reconciliation

In the early 1990s, Survivors came forward with disclosures about physical and sexual abuse at residential schools. Throughout the 1990s, these reports escalated, and more Aboriginal victims from across the country courageously came forward with their stories. The Royal Commission on Aboriginal Peoples (RCAP) confirmed a link between social crisis in Aboriginal communities, residential schools, and the legacy of intergenerational trauma.

Aboriginal peoples have begun to heal the wounds of the past. On January 7, 1998, the Government of Canada issued a Statement of Reconciliation and unveiled a new initiative called *Gathering Strength—Canada's Aboriginal Action Plan*. A strategy to begin the process of reconciliation, *Gathering Strength* featured the announcement of a healing fund. On March 31, 1998, the Aboriginal Healing Foundation (AHF) was created and was given a mandate to encourage and support, through research and funding contributions, community-based Aboriginal directed healing initiatives which address the legacy of physical and sexual abuse suffered in Canada's Indian Residential School System, including intergenerational impacts. The AHF's vision is one in which those affected by the legacy of physical abuse and

sexual abuse experienced in the Indian Residential School System have addressed the effects of unresolved trauma in meaningful terms, have broken the cycle of abuse, and have enhanced their capacity as individuals, families, communities, and nations to sustain their well-being and that of future generations. The AHF will cease operations in September 2014.

In 2000, the Aboriginal Healing Foundation established the Legacy of Hope Foundation, a national charity whose mandate is to educate and raise awareness about residential schools and to continue to support the ongoing healing of Survivors. The Legacy of Hope Foundation is committed to a candid exploration of Canada's real history. By promoting awareness about the ongoing impacts of residential schools and by working to ensure that all Canadians are made aware of this missing history, the conditions for healing and reconciliation for Aboriginal and non-Aboriginal people are put in place.

Through initiatives by groups such as the Aboriginal Healing Foundation and the Legacy of Hope Foundation, Canadians are learning this history and understanding the impact that it had and continues to have on their communities.

What does resistance look like today? In late 2012, the Idle No More movement was started in Saskatoon, SK by Nina Wilson, Sheelah Mclean, Sylvia McAdam, and Jessica Gordon. This was largely in response to the Harper government's attempt to push through omnibus Bill C-45 which included numerous legislative changes, many of which weakened environmental protection laws and threatened Indigenous treaty rights. Across Canada, the Idle No More movement gave rise to many flash mob round dances, teach-ins and protests over the federal government's general disregard for the environment and Aboriginal rights. Many settlers joined in solidarity. On December 11, 2012, on Victoria Island (a traditional Algonquin gathering place located in the Ottawa River), Chief Theresa Spence of Attawapiskat began a hunger strike to protest the erosion of the Crown's relationship with Canada's Aboriginal Peoples. She vowed to continue her hunger strike until the Prime Minister, the Queen or a representative, sat down with First Nations leaders to rebuild the broken and unbalanced relationship between the Crown and First Nations. A meeting between a delegation of First Nation leaders, Prime Minister Harper, and Minister of Aboriginal Affairs and Northern Development Canada, John Duncan, took place on January 11, 2013. Initially Chief Spence accepted the invitation to attend the meeting, but later declined as Governor General David Johnston, the Queen's representative, would not be in attendance. She ended her hunger strike on January 24, 2013.

Indian Residential Schools Settlement Agreement

After many years of resistance, protest, and activism on the part of many Aboriginal peoples and others, the first major steps towards healing began. These efforts to redress the harm done to Aboriginal peoples through the Residential School System have contributed to healing for some Survivors, their families, and communities. While these strides are extensive, it must be remembered that healing does not stand as the only action being taken. Compensation for the suffering is also a component of the attempts at redress being made to Survivors and their families.

In 2007, the *Indian Residential Schools Settlement Agreement* (IRSSA) was signed by First Nations and Inuit representatives, the government, and churches. Initiated by Survivors, it represents the largest out-of-court settlement in Canada to date. The IRSSA provides programs for financial restitution, funding to continue community-based healing initiatives, and a fund for commemoration projects. Components of the settlement agreement include the: Common Experience Payment (CEP) to compensate all surviving former students of federally administered residential schools; Independent Assessment Process (IAP) to address compensation for physical and sexual abuse; establishment of the Truth and Reconciliation Commission (TRC)**; establishment of healing initiatives; and, creation of a fund for commemoration projects. These programs were established to address the long-standing and destructive legacy of the Indian Residential School System, which includes lateral violence, suicide, poverty, alcoholism, lack of parenting skills, weakening or destruction of cultures and languages, and lack of capacity to build and sustain healthy families and communities.

** The TRC was established with a mandate to learn the truth about what happened in the residential school, and to inform all Canadians. The TRC hopes to guide and inspire First Nations, Inuit, Métis, and all Canadians in a process of truth and healing leading toward reconciliation and renewed relationships based on mutual understanding and respect.

Church and Government of Canada Apologies

By 2008, most of the church denominations responsible for the operation of the residential schools in Canada had publicly apologized for their role in the neglect, abuse, and suffering of the children placed in their care. Most of these organizations apologized through their national offices, except for the Catholic Church who left it up to individual dioceses to make apologies (Pope Benedict XVI offered an expression of regret to a delegation from the Assembly of First Nations in 2009). Apologies were issued as follows:

- United Church of Canada (1986);
- Oblate Missionaries of Mary Immaculate (Roman Catholic) (1991);
- Anglican Church (1993); and
- Presbyterian Church (1994)

In June 2008, the Government of Canada also apologized for their historical role in the Residential School System. By saying “we are sorry,” Prime Minister Stephen Harper acknowledged the Canadian government’s role in over a century of isolating Aboriginal children from their homes, families, and cultures. Harper called residential schools a sad chapter in Canadian history and indicated that the policies that supported and protected the System were harmful and wrong.

For the thousands of Survivors 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 called it a “positive step forward,” “even though the pain and scars are still there.”

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."

Healing Movement and Cultural Revitalization

Much progress has been made as a result of the healing movement. It is the result of hard work, dedication, and commitment of thousands of individuals in hundreds of communities. Many Aboriginal people sought out knowledge holders to revive traditional spirituality and to reintroduce healing practices like smudging, the sweat lodge, the use of the sacred pipe, traditional medicines, fasting, feasting, vision quests, and activities on the land. At times these practices conflicted with

Christian teachings that had become a part of some Aboriginal communities, but efforts were made to find common ground.

Mainstream perspectives on health and healing began to change, and this led to a movement that centered on health promotion and healthy communities. In 1978, the World Health Organization defined health as "not only the absence of disease," but also as sharing control over those things that lead to health, a view in harmony with traditional Aboriginal concepts of healing. Holistic approaches to health—which emphasize healthy lifestyles, relationships, and communities—together with personal growth programs, traditional spirituality, and healing practices have all contributed to the efforts of healing.



Residential School Survivor, Nancy Scanie, from Cold Lake First Nation weeps as she watches Prime Minister Stephen Harper officially apologize for abuses suffered by former residents of native residential schools. Bruce Edwards/Edmonton Journal

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" and not Indians. 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. Despite these efforts, many Métis parents struggled to find schools that would accept their children and would often have to pay tuition for their education.

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.

* See glossary for definition of Métis.

Glossary

Not all Survivors will feel that these descriptions reflect their personal experience as each Survivor's experience was unique.

Aboriginal Peoples

In *Constitution Act, 1982*, three peoples are recognized as "Aboriginal"—Indians, Inuit, and Métis.

Alternative healing approaches

Approaches to healing that incorporate strategies including, but not limited, to homeopathy, naturopathy, aromatherapy, reflexology, massage therapy, acupuncture, acupressure, Reiki, neurolinguistic programming, and bioenergy work.

Assimilation

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

Colonization

The establishment of a settlement on a foreign land, generally by force. It is also often used to describe the act of cultural domination.

Elder

Generally means someone who is considered exceptionally wise in the ways of their culture and spiritual teachings. They are recognized for their wisdom, their stability, their humour, and their ability to know what is appropriate in a particular situation. The community looks to them for guidance and sound judgment. They are caring and are known to share the fruits of their labours 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* until 1960, 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. It wasn't until 1960 that First Nations people were granted the right to vote without having to surrender their treaty rights and Indian status.

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 the legacy of residential schools in any number of healing approaches.

Historic trauma

The historical experiences of First Nations, Inuit, and Métis during centuries of colonial subjugation that disrupted Aboriginal cultural identity.

Indian

The term "Indian" collectively describes all the Indigenous peoples in Canada who are not Inuit or Métis. Three groups of Indians in Canada: Non-Status Indians, Status Indians, and Treaty Indians.

Indian Act

The *Indian Act* is the shortened title for *An Act respecting Indians*. It first came into law in 1876 as a statute that concerned registered Indians, their bands, and the system of Indian reserves. The *Indian Act* was an extension of earlier acts passed by the Colonial government which provided Canada's federal government exclusive authority to govern in relation to "Indian and Lands Reserved for Indians." It was an attempt to codify rights promised by George III in the *Royal Proclamation* of 1763. The Department of Aboriginal Affairs and Northern Development is responsible for the act.

Innu

Innu are the Naskapi and Montagnais First Nations peoples who live primarily in Quebec and Labrador.

Intergenerational impacts

The unresolved trauma of Survivors who experienced or witnessed physical or sexual abuse in the Residential School System that is passed on from generation to generation through family violence, drug abuse, alcohol abuse, substance abuse, physical abuse, sexual abuse, loss of parenting skills, and self-destructive behaviour.

Inuit

In Canada, Inuit are the culturally distinct Aboriginal peoples who live primarily in the Northwest Territories, Nunavut, northern parts of Quebec, and throughout most of Labrador.

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."

André, Julie-Ann and Mindy Willett, We Feel Good Out Here, (2008).

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 Métis are the descendants of First Nations women, largely (but not exclusively) from the Cree, Saulteaux, Ojibwa, Dene, and Assiniboine nations, and fur traders, largely (but not exclusively) of French, Scottish, and English ancestry. The Métis developed distinct communities based on their economic role and it was their sense of distinctiveness that led them to create political institutions and sentiment by the early 19th century. The Métis nation today is comprised of people that descend from the early Métis.

Today, although they may or may not share a connection with the historic Métis nation, a growing number of Canadians of mixed Aboriginal and non-Aboriginal ancestry self-identify as Métis.

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.

Post-traumatic stress disorder (PTSD)

A severe anxiety disorder that can develop after exposure to any event resulting in psychological trauma. This event may involve the threat of death to oneself, to someone else, or to one's own or someone else's physical, sexual, or psychological integrity.

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.

Residential schools

These federally funded, church-run institutions were born out of a government policy of assimilation. Aboriginal 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 Survivors, 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 that is based exclusively on well-known cultural markers—such as all Inuit live in igloos.

Survivor

An Aboriginal person who attended and survived the Residential School System in Canada.

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 any 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.

Western healing

Health care approaches that incorporate strategies where the practitioner follows a more institutional approach to healing including but not limited to psychologists, psychiatrists, educators, medical doctors, and social workers.

An Introduction to Canada's Residential School System through the Lens of the Federal Apology

Contains

Teacher Preparation–The History and Impacts of Residential Schools in Canada

Teacher Preparation–Who Are Canada's Aboriginal Peoples?

Activity 1

Student Worksheet–The Power of Apology

Teacher Resource–The Power of Apology Discussion Guide

Teacher Resource–The Text of the Federal Apology

Activity 2

Student Worksheet–The Residential School System and Its Impacts

Teacher Resource–The Residential School System and Its Impacts Discussion Guide

Extension Activities

Thomas Moore, as he appeared when admitted to the Regina Industrial School. Department of Indian Affairs Annual Report, for the year ended 30th June 1896. Library and Archives Canada, C-022474.



An Introduction to Canada's Residential School System through the Lens of the Federal Apology

Focus

In Lesson Plan 1, students will examine their assumptions about the Residential School System in Canada. The text of Prime Minister Steven 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.

After watching the *Where are the Children? Healing the Legacy of the Residential Schools* video on the DVD, students will work in pairs to explore and discuss the impacts that residential schools have on individuals, families, and communities.

Duration

Two 45-minute sessions (minimum)

Grade Level

Intermediate, Senior

Building Competencies

The activities in this Lesson Plan are designed to build upon these competencies. It is hoped that the following competencies can be met by completing all of the Lesson Plans in this guide:

- Knowledge and understanding: facts, terms, definitions, writing strategies, concepts, theories, ideas, opinions, and relationships among facts.
- Thinking: gathering information, analyzing, evaluating, inferring, interpreting, forming conclusions, reflecting, asking questions, discussing, detecting point of view and bias, generating solutions, and reaching consensus.
- Communication: expression and organization of ideas and information in written and oral forms.
- Application: making connections among various concepts, and between personal experience and the world outside school in past, present, future, social, cultural, historical, and religious contexts.
- Establishing historical significance using primary source evidence, identifying continuity and change, analyzing cause and consequence, taking historical perspectives, and understanding ethical dimensions of history.



Key Learning

1. Students will acquire a basic knowledge of the Residential School System and learn why the apology was necessary.
2. Students will gain an understanding of what Survivors experienced while at residential school.

Curriculum Areas

- History
- English
- Native Studies
- Civics
- Geography

Teacher Preparation

Read The History and Impacts of Residential Schools in Canada and the Who Are Canada's Aboriginal Peoples? supplied in this lesson. Visit www.wherethechildren.ca for additional information.

1. Watch the federal apology video on the DVD in its entirety (approximately 13 minutes).
2. Watch the *Where are the Children? Healing the Legacy of the Residential Schools* video on the DVD in its entirety (approximately 25 minutes).
3. Review the Apology Overview on page 23.
4. Prepare a flip chart or whiteboard.
5. Prepare a monitor for playing the DVD to your class.
6. Photocopy Student Worksheets for Activities 1 and 2 for distribution.
7. Review the Discussion Guides for Activities 1 and 2.

Teacher Preparation

The History and Impacts of Residential Schools in Canada



This backgrounder offers a synopsis of key events and outcomes in the history of the Residential School System in Canada.

Traditionally, Aboriginal children were educated by parents and Elders who passed down the traditions, skills, knowledge, and wisdom accumulated over many generations. By the early 19th century, however, it was becoming clear to some Aboriginal leaders that aspects of a European-style education would be needed for their children to adapt to the rapidly changing social demographic of the continent as more and more Europeans arrived to participate in trade and to settle. The Reverend Peter Jones (1802–1856) and Chief Shingwauk (1773–1854) were two Aboriginal leaders who actively tried to merge a European education with traditional teaching. The “teaching wigwams” established by Chief Shingwauk continued to operate until the early 20th century.

Westward expansion and the desire to confirm the territory of Canada for Britain required the acquisition of land and the settling of this land with Europeans. Through a series of treaties, Aboriginal land was acquired for the Crown. The *Royal Proclamation* of 1763 and the treaties gave the Crown, and subsequently the Canadian government, responsibility for educating Aboriginal children. This set the scene for an education system structured to eradicate the Indian in the child, rather than to educate the Indian child.

By the mid-19th century, momentum was building for an education system that would not only “educate,” but would also “civilize” Aboriginal children and assimilate them into the mainstream. The first school—the Mohawk Institute—opened in Brantford, Ontario, in 1831. In 1844, the Bagot Commission recommended removing children to manual labour schools and away from the influence of their parents as the best way to achieve assimilation. The *Gradual Civilization Act* of 1857 required all male Indians over the age of 21 who were able to

read, write, and speak either English or French to become British subjects and to be “enfranchised”—meaning that they were no longer recognized as Indian and lost all legal and land rights established in the treaties.

With the creation of the Dominion of Canada in 1867, the aggressive assimilation of Aboriginal children gained force. The *Indian Act* of 1876 secured government control over Indian lives and lands. Crushing prohibitions, designed to extinguish what were considered by many Euro-Canadians to be uncivilized and savage cultural practices, were introduced.

In the interest of ridding themselves of the “Indian problem,” the Canadian government began to implement policies and spread propaganda intended to disparage and isolate Aboriginal peoples. This attitude is reflected in the propagation of stereotypes of Aboriginal peoples as loose-moralled, idle, unkempt, backwards, or dangerous. By casting Aboriginal peoples in an unfavourable light, there was less likely to be any sympathy shown towards the entire Aboriginal community. Besides, disparaging Indigenous peoples is tactic, used by many colonial powers and reinvented by the Canadian government for use against Aboriginal peoples.

The building of a nation-wide system of residential schools where Aboriginal children were intentionally separated from their families and communities began in 1879. Nicholas Flood Davin, a Regina-based politician and journalist, was sent to Washington, DC, by Sir John A. Macdonald to learn about the American policy of “aggressive civilization”—a policy he would later modify to become “aggressive assimilation.” Davin’s *Report on Industrial Schools for Indians and Half-breeds* concluded that “the day-school did not work, because the influence of the wigwam was stronger than the influence of the school.” His report is credited with laying the foundation for the Canadian Residential School System.

The earliest known reports of the physical and sexual abuse of Aboriginal children surfaced in 1889 from the Rupert's Land School in Selkirk, Manitoba. Undaunted, the federal government continued to expand the System and, in 1892, entered into a formal agreement with several churches to operate the Indian Residential Schools. By 1896, 45 schools were operating in Canada. A mere 11 years later, in 1907, Dr. P.H. Bryce, Medical Inspector of Indian Affairs, reported that the health conditions within the schools were a "national crime." He wrote in his report (*The Story of a National Crime: Being an Appeal for Justice to the Indians of Canada; The Wards of the Nation, Our Allies in the Revolutionary War, Our Brothers-in-Arms in the Great War*) that 24% of all pupils who had been in the schools were known to be dead. At the File Hills reserve in Saskatchewan alone, 75% of the students had died in the first 16 years of the school's operation. Many of the recommendations in Bryce's report ran counter to official government policy, and so his report was issued without those recommendations by Deputy Superintendent of Indian Affairs, Duncan Campbell Scott. Bryce himself published the full document, with recommendations intact, in 1922. The report had broad public distribution and was the first opportunity many Canadians had to learn about the Residential School System.

In 1920, residential school attendance became compulsory for all Indian children aged 7 to 15. A parent who refused to send their child to residential school, or concealed the whereabouts of their child from the Indian agents or RCMP officers sent to retrieve them, could face imprisonment. This legislation, built upon centuries of racism and cultural denigration, gave school administrators extraordinary powers over vulnerable children and distraught parents. Some administrators and teachers abused the children physically, psychologically, and sexually. Virtually all of the children were abused culturally by being told that their culture was abhorrent and savage and by being forbidden to practice their own traditions or to speak their own language, even with their siblings. Many students attempted to run away. Others took their own lives out of

despair and grief. Few students left the schools with skills and knowledge useful for a productive adult life. Virtually all of these children returned to their communities alienated from their culture, no longer able to speak the same language as their parents, and were unwelcome in "white" Canadian society.

In the 1940s and 1950s, the failure of the schools to educate and to assimilate was abundantly clear, and residential schools were slowly replaced with day schools. More effort was made to integrate Aboriginal children into mainstream schools. Ironically, with the winding down of the System in Southern Canada, the federal government began to focus more on educating Inuit children in the North, using a system of residential schools and hostels. The outcomes and consequences for Inuit children were very similar to those experienced by First Nations and Métis children—separation from family, loss of culture, and loss of identity.

In 1969, the partnership between the churches and the federal government ended. The government took over the Residential School System and began a process of transferring control of the schools to individual bands. The last federally run residential school—the Gordon Residential School in Saskatchewan—closed in 1996.

The negative impacts that the Residential School System had and continues to have on Aboriginal peoples are far-reaching and have wrought much more damage than previously imagined. Removing generations of children from their families and communities and placing them in environments of abuse and despair is now recognized as a method of assimilation. The prevalence of social and economic problems such as homelessness, addictions, poverty, violence, chronic illness, and disease among Aboriginal communities can be directly attributed to the residential school experience. Given the disproportionate occurrence of these afflictions among Aboriginal populations, it is not surprising that negative stereotypes have become accepted as reality.

Teacher Preparation

Who Are Canada's Aboriginal Peoples?



Many people do not distinguish differences among the three Aboriginal groups in Canada and make assumptions that what applies to one group applies to everyone. The term “Aboriginal peoples” was used in the *Constitution Act* of 1982 to describe people of First Nations, Inuit, and Métis ethnicity.

“First Nations” is a contemporary term used to describe both people and nations formerly labelled as Indian. Nationhood is an important element of identity in that many independent nations pre-date Canada and still exist today. “Nation” can describe an ethnic group, as in the Anishinabek Nation, or a specific community, as in the Kitigan Zibi Anishinabeg First Nation.

“Indian” is historically used by European settlers to describe Indigenous people of North America. From the perspective of the *Indian Act**, there are three categories of Indians.

Status Indian: a person who is registered as an Indian under the *Indian Act*.

Non-Status Indian: a First Nations person who is not registered as an Indian under the *Indian Act*.

Treaty Indian: a Status Indian who belongs to a First Nation that signed a treaty with the Crown.

Inuit, historically “Eskimo” by European settlers, is a distinct Indigenous population primarily residing in the Northwest Territories, Nunavut, Northern Quebec, and Labrador. The word means “people” in the Inuit language—Inuktitut. The singular of Inuit is Inuk.

Distinct from First Nations, the Métis are the descendants of First Nations women, largely (but not exclusively) from the Cree, Saukteaux, Ojibwa, Dene, and Assiniboine nations, and fur traders, largely (but not exclusively) of French, Scottish, and English ancestry. Métis culture draws on combined Ojibway, Cree, Scottish, and French origins. Today, although they may or may not share a connection with the historic Métis nation, a growing number of Canadians of mixed Aboriginal and non-Aboriginal ancestry self-identify as Métis.

DID YOU KNOW?

It has been alleged that the reason so many Inuit students were enrolled in residential schools was because the government was withholding Family Allowances and other federal services from Inuit families who did not want to send their children to residential school.

*The *Indian Act*, Canadian legislation first passed in 1876, defines federal government obligations and regulates the management of Indian reserve lands, Indian moneys, and other resources.

Activity 1



Key Learning: Students will acquire a basic knowledge of the Residential School System and learn why the apology was necessary.

Activate

Assess what the students already know.

Write the words “residential school” on the flip chart or whiteboard. Pose the question: What do these words mean to you? Write down students’ answers and record for later use.

Hand out the Student Worksheet–The Power of Apology to each student. Instruct students to complete the worksheet while they watch the video.



Show the video of the federal apology and stop after Prime Minister Harper’s statement. The full text of the Prime Minister’s apology is also provided on pages 28-29.

Read the Apology Overview (below) to the class.

Apology Overview

On June 11, 2008, Prime Minister Stephen Harper rose in the House of Commons and delivered an apology to Canada’s Aboriginal peoples. His statement was followed by apologies from other political party leaders.

After the apologies, the representatives of Aboriginal organizations gave their responses.

This was the first time a Canadian Prime Minister formally apologized for the government policies that created the Residential School System and for the abuses that occurred within the schools. This event was broadcast across Canada, and screens were set up on the front lawn of Parliament Hill so gathered crowds could watch the apology in real time. When watching the video, think about what the Prime Minister is apologizing for and why this apology matters to all Canadians.

Explore

After viewing the video, students should discuss their answers in pairs.

Discuss

Use the Teacher Resource–The Power of Apology Discussion Guide on page 27 to discuss the key points with the class.



Detail: Sister Liliame (attr.), Sisters holding Aboriginal babies, ca. 1960. Library and Archives Canada, PA-195122.

Student Worksheet

The Power of Apology



Student names: _____

1. In your own words, list five or more things the Prime Minister apologized for.

2. State in a fully developed paragraph how the apology made you both feel.

DID YOU KNOW?

The *Canadian Human Rights Act* (1976) did not apply to everyone in Canada and specifically excluded people living under the *Indian Act*. Only in 2008 was this section of the act amended to extend protections to First Nations living under the *Indian Act*.

Teacher Resource

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 Aboriginal 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 were denied the experience of being parented. This

prevented them from discovering and 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. The 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 basic needs for the students. There was little oversight from government and this allowed for abuses to continue unchecked. 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.

Teacher Resource



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 1870's, 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>

Activity 2



Key Learning: Students will gain an understanding of what Survivors experienced while at residential school.

Review

Review key learnings from Activity 1 with students and ask them to keep these ideas in mind as they watch the *Where Are the Children? Healing the Legacy of the Residential Schools* video.

Activate

Hand out the Student Worksheet–Residential School System and Its Impacts. Instruct students to complete the worksheet while they watch the video.



Show the *Where are the Children? Healing the Legacy of the Residential Schools* video in its entirety.

Read Update (below) to the class. Supplementary information on recent developments is provided in Lesson Plan 5: Supplementary Teacher Resource–Colonization Then and Now (page 158).

Update

Over the last decade, efforts to redress the harm done to Aboriginal peoples through the Residential School System have contributed to healing for some Survivors, their families, and communities. In 2007, the Indian Residential Schools Settlement Agreement was signed by First Nations and Inuit representatives, the government, and the churches. Led by Survivors, it represents the largest out-of-court settlement in Canada to date. The agreement provides programs for financial restitution, funding to continue community-based healing initiatives, and a fund for commemoration projects. The Truth and Reconciliation Commission was also created to learn the truth about what happened in residential schools and to inform Canadians.

On June 11, 2008, the federal government apologized for its role in the Residential School System. By 2008, most of the churches involved also gave their apologies. For some Survivors, the various statements of regret have brought closure; for others, healing hasn't even begun.

Explore

After viewing the video, have students discuss their answers from the worksheet in pairs.

Discuss

When students have finished discussing their answers, ask them to share with the class. Write these answers on the flip chart or whiteboard. Discuss these answers. The key points that should be emphasized in question #2 are included in the Teacher Resource–The Residential School System and Its Impacts Discussion Guide (page 35). The impacts of the Residential School System are addressed in greater detail in Lesson Plan 5.

Student Worksheet

The Residential School System and Its Impacts



Student names: _____

1. How does the Residential School System affect families?

2. What do you think are some of the long-term effects of having been in a residential school?

3. Given what you now know about the Residential School System, how does it make you feel?

Teacher Resource

The Residential School System and Its Impacts Discussion Guide



1. How does the Residential School System impact families?

- The bond between parents and children is damaged or altered.
- The connection to the family unit and the community is broken.
- Years of abuse over many generations damage and distort parenting skills.
- Knowledge, traditions, and customs are not transferred from one generation to the next.
- Loss of affection and the ability to show affection.

2. What do you think are some of the long-term effects of having been in a residential school?

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

- lateral violence (when an oppressed group turns on itself and begins to violate each other);
- suicide;
- depression;
- poverty;
- alcoholism and other substance abuse, along with a high occurrence of fetal alcohol spectrum disorder;
- lack of parenting skills;
- lack of capacity to build and sustain healthy families and communities;
- loss of cultural identity and language;
- feeling ashamed of culture;
- poor educational outcomes;
- physical and sexual abuse (pervasive in some communities);
- psychological and emotional abuse;

- low self-esteem and sense of powerlessness;
- dysfunctional families and interpersonal relationships;
- teen pregnancy;
- chronic widespread depression, rage, and anger;
- eating and sleeping disorders; and
- chronic physical illness and mental health issues.

3. 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 for Mohawk children in Brantford, Ontario. 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 were 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.

4*.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.

5. 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.

6. What do you think are some of the long-term negative effects for 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; and
- suicide.

* Questions 4 - 7 excerpted from: *The Residential School System in Canada: Understanding the Past – Seeking Reconciliation – Building Hope for Tomorrow*, Second Edition. Government of Northwest Territories, Government of Nunavut, and the Legacy of Hope Foundation, 2013.

Extension Activities

1. Video sound-off

Speaking out about injustices is important, particularly when the legacy of those injustices is still felt today. If possible, use a Smartphone or camera to make a video statement in which you share your feelings about the history and legacy of residential schools in Canada. This can be a simple spoken statement or can include poetry, music, dance—whatever tools you want to use to express yourself. Post your statement on www.missinghistory.ca and read what others have shared. All of the contributions will be delivered to the Truth and Reconciliation Commission (TRC) as a record of how Canadian students feel about our shared residential school history and of the changes that we expect to see today and in the future. The permanent record of those experiences will be housed at the National Research Centre to be established by the TRC as a lasting resource about the Indian Residential School legacy.

2. Watch the remainder of the apology on the DVD

What did the other federal leaders apologize for?
How did the Aboriginal leaders each respond?
Research what the government has done since the apology to make good on its promise to work towards healing, reconciliation, and resolution. What ideas do you have for what the government should do?

3. Watch *Reel Injun*, the documentary by Cree filmmaker Neil Diamond

“Reel Injun is an entertaining and insightful look at the Hollywood Indian, exploring the portrayal of North American Natives through a century of cinema. Travelling through the heartland of America and into the Canadian North, Cree filmmaker Neil Diamond looks at how the myth of ‘the Injun’ has influenced the world’s understanding—and misunderstanding—of Natives” <http://www.reelinjunthemovie.com/site/>

Creating the Residential School System

Contains

Teacher Preparation–Timeline Resource Sheet
Timeline Resource Sheet
Timeline Banner Set (optional)

Activity 1

Student Worksheet–The Power of Words
Student Resource Sheet–Policies and Action Vocabulary
Student Resource Sheet–Historical Excerpt: Sessional Reports and Papers
Student Resource Sheet–Historical Excerpt: An Act to Encourage the Gradual Civilization of Indian Tribes 1857
Student Resource Sheet–Historical Excerpt: Report on Industrial Schools for Indians and Half-breeds

Activity 2

Student Worksheet–Speaking Out
Student Resource Sheet–Speaking Out
Student Resource Sheet–Historical Excerpt: The Story of a National Crime

Extension Activities

A large group of Aboriginal students and staff are posed in front of the Kamloops Indian Residential School building. The students are arranged in many rows, some sitting on the ground and others standing. They are wearing a mix of traditional Indigenous clothing and Western-style clothing. The building is a large, multi-story brick structure with many windows. The background shows a hillside with some trees.

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

Creating the Residential School System

Focus

Through the examination of historical texts, students will explore the power of words to shape people's perceptions. They will examine the language of the policies and laws that governed Canada's treatment of Aboriginal peoples. By examining the different roles of two key players in Canada's Residential School System, students will discover the power of speaking out.

Duration

Two 45-minute sessions (minimum)

Grade Level

Intermediate, Senior

Building Competencies

The activities in this Lesson Plan are designed to build upon these competencies. It is hoped that the following competencies can be met by completing all of the Lesson Plans in this guide:

- Knowledge and understanding: facts, terms, definitions, reading, writing strategies, concepts, theories, ideas, opinions, and relationships among facts.
- Thinking: focusing research, gathering information, analyzing, evaluating, inferring, interpreting, reflecting, asking questions, discussing, detecting point of view and bias, and forming conclusions.
- Communication: expression and organization of ideas and information in written and oral forms; use of conventions, vocabulary, and terminology; and expression of critical responses in written and oral forms.
- Application: making connections among various concepts and between personal experience and the world outside school in past, present, future, social, cultural, historical, global, personal, religious, and socio-economic contexts.
- Establishing historical significance, using primary source evidence, identifying continuity and change, analyzing cause and consequence, taking historical perspectives, and understanding ethical dimensions of history.



Key Learning

1. Students will discover why the Residential School System was devised.
2. Students will explore the genocidal impacts of the Residential School System.

Curriculum Areas

- History
- English
- Native Studies
- Civics
- Geography

Teacher Preparation

1. Set up the timeline banner or accordion fold timeline (this can also be downloaded from www.legacyofhope.ca).
2. Photocopy a class set of:
 - Student Worksheet–The Power of Words;
 - Student Worksheet–Speaking Out;
 - Student Resource Sheet–Policies and Action Vocabulary;
 - Student Resource Sheet–Speaking Out; and
 - Student Resource Sheet–Historical Excerpts (there are three documents that each student should receive).
3. Review Teacher Preparation–Timeline Resource Sheet.

Review

It is recommended that teachers introduce the topic of residential schools with Lesson Plan 1: An Introduction to Canada's Residential School System through the Lens of the Federal Apology. If the students already possess knowledge about this topic (because they have already done Lesson Plan 1, for example), assess what students already know or have retained. If they have little or no knowledge of residential schools, show the *Where Are the Children? Healing the Legacy of the Residential Schools* video.

Teacher Preparation

Timeline Resource Sheet



This resource provides additional information for events up to 1920.

1763—*Royal Proclamation*—Defined the relationship between First Nations people and the 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 the 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.

1857—The *Gradual Civilization Act* is passed

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

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—The *Indian Act* is passed

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.

The *Indian Act* of 1876 secured government control over Indian rights, status, and lands. A series of amendments increased the government’s control over Indian lives and lands. Crushing prohibitions, designed to extinguish what were considered by many Euro-Canadians to be uncivilized and savage cultural practices, were introduced. 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

The *Indian Act* gives the government exclusive right to create legislation regarding Indians and Indian lands. This act identifies who is an Indian and establishes related legal rights.

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; and
- 1939**– Classify Inuit as Indians and make them 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.

DID YOU KNOW?

The Carlisle Industrial Boarding School in Pennsylvania, the prototype after which Canadian industrial and residential schools were modelled, 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.

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.

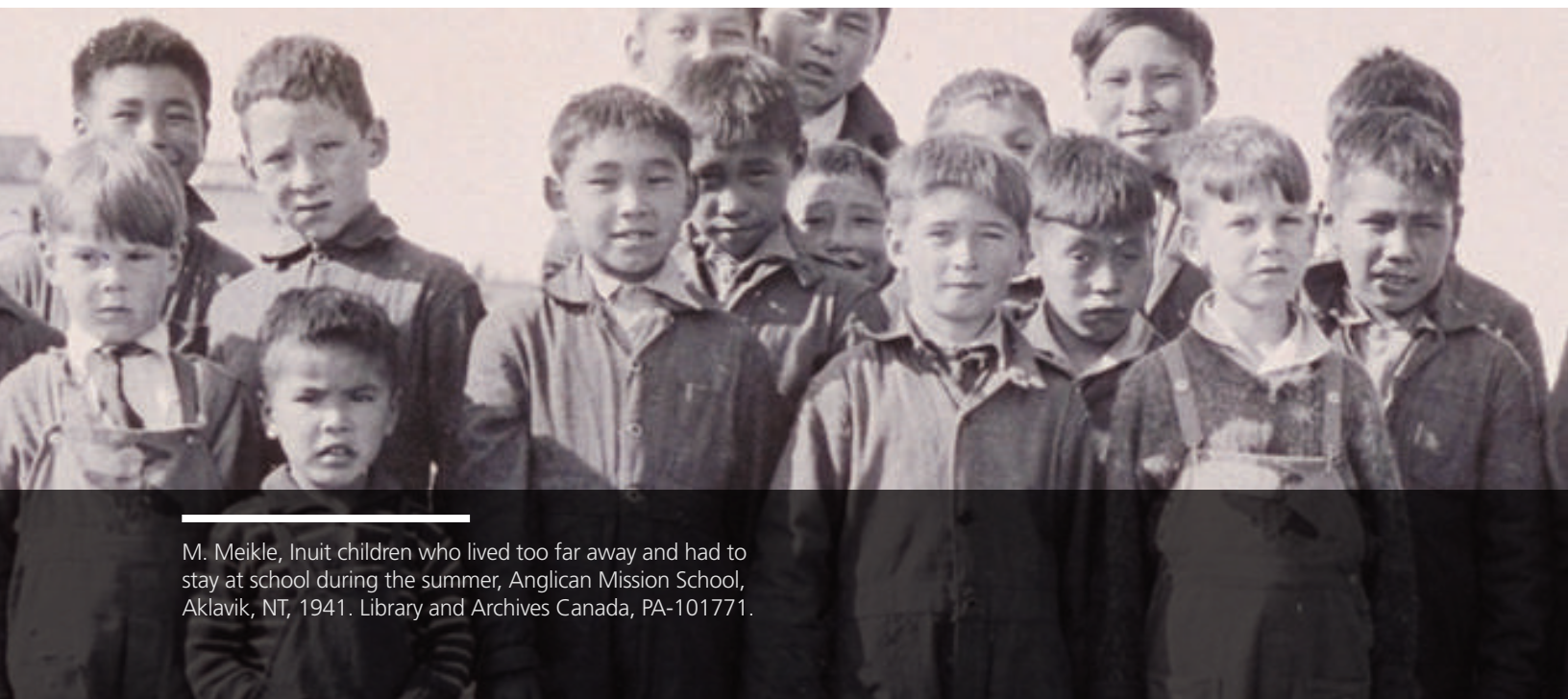
In his 1922 self-published report, Bryce called the tuberculosis epidemic at the schools a “national crime... the consequence of inadequate government funding, poorly constructed schools, sanitary and ventilation problems, inadequate diet, clothing and medical care.”* He reported that 24% of all pupils 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.

**A National Crime: The Canadian Government and The Residential School System, 1879 to 1986, p. 75)*

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, though younger students also attended.

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.



M. Meikle, Inuit children who lived too far away and had to stay at school during the summer, Anglican Mission School, Aklavik, NT, 1941. Library and Archives Canada, PA-101771.

Activity 1



Key Learning: Students will discover why the Residential School System was devised.

Activate

Present and briefly explore the timeline banner and/or accordion fold timeline, noting the particular policy and law enactments that contributed to the development of the Residential School System. Refer to the Timeline Resource Sheet in the Teacher Preparation section of this Lesson Plan for the specific policies and laws to be discussed with students.

Consider the cultural and political contexts from which these laws and policies emerged. The 19th century was a period of rapid colonization on many continents. The beliefs underpinning colonization were that the colonizers were superior, the colonized had no culture, or their cultures were primitive and the resources of the colonized were valuable and strategic.

Settling the West—Land was needed to build the railway, to clear the way for European settlement, and to protect British-held lands in the face of American expansion. The government negotiated treaties with Indian bands in which they gained control over vast tracts of ancestral lands in exchange for various entitlements including the provision of education for Aboriginal children.

The North West Rebellion of 1885—Louis Riel, Big Bear, Poundmaker, and others fought for political rights in what became an armed conflict. As a result, the government, which would brook no opposition, viewed Aboriginal peoples as “a dangerous element” and attempted to control and subdue them by “breaking the back of the tribal system,” using, among other means, a Residential School System that educated children “far from parental influence.”

Civilizing the Indian—Efforts at social engineering dominated 19th century Canada, and continues to a lesser extent today. Based on Victorian standards of the day, an ideal Canadian society was “white”, Christian, and middle class with a place for “civilized,” Christian Indians in its bottom ranks. Traditional

Indigenous cultures and ways of life had no place in the Canada that was being constructed. Assimilation was foremost on the minds of policy makers, while conversion preoccupied the churches. The Canadian public, more comfortable with a non-threatening, civilized Indian, was eager to support programs to effect this transformation quickly. It was also thought that, as Indians intermarried, their numbers would naturally diminish to eventual extinction.

Explore

Write the following words on the board:

- paternalism;
- stereotype;
- colonize;
- assimilation; and
- racism

Ask students to define the words as they understand them on their worksheet. Provide each student with copies of Student Worksheet—The Power of Words, and Student Resource Sheet—Policies and Action Vocabulary. Provide one of the three Historical Excerpts—*Sessional Reports and Papers, An Act to Encourage the Gradual Civilization of Indian Tribes 1857*, or *Report on Industrial Schools for Indians and Half-breeds*—to each student.

Ask students to carefully read their sheets, then to fill out Student Worksheet—The Power of Words individually.

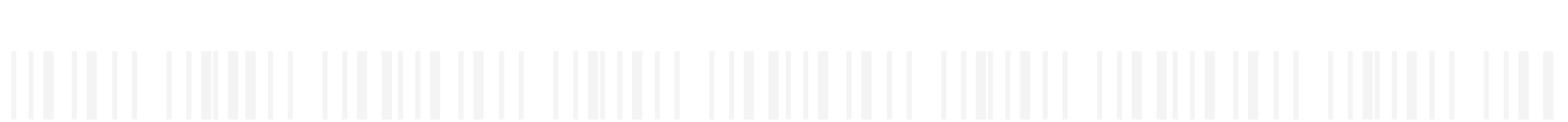
Discuss

Divide the class into groups according to the Historical Excerpt sheet they received.

Discuss questions 3, 4, and 5 on the student worksheets as a class.

Use this question as a guide:

- What influence did these words have on student perceptions of Aboriginal peoples? Students can use their own words to describe this.

- 
- Give groups time to summarize their own impressions of the words and texts. Encourage students to be honest about this—the texts might have influenced them also. Have each group present their ideas to the class.
 - Can students 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 Internet, television, and other sources.

Student Worksheet

The Power of Words



Student name: _____

Historical Excerpt assigned: _____

1. After reading the Historical Excerpt sheet, identify the overall meaning and message of the text(s). What main idea(s) are the speakers or writers trying to convey?

2. Why do you think this document was written? What purpose did it serve?

3. Identify words or short phrases from your Historical Excerpt sheet that might fit with the following words (use your vocabulary sheet to guide you). Write them below or underline them on the excerpt sheet.

Paternalism: _____ Assimilation: _____

Stereotype: _____ Racism: _____

Colonize: _____

4. What might be the effect of these texts on words on the non-Aboriginal people reading them at the time? What would be their impressions of Aboriginal peoples? Of the government?

5. What is your impression of these texts? How do they make you feel?

Student Resource Sheet

Policies and Action Vocabulary



Assimilation

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

Colonization

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* until 1960, 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. It wasn't until 1960 that First Nations people were granted the right to vote without having to surrender their treaty rights and Indian status.

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.

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.

Residential Schools

These federally funded, church-run institutions were born out of a government policy of assimilation. Aboriginal 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 Survivors, 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.

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 that is based exclusively on well-known cultural markers—such as all Inuit live in igloos.

DID YOU KNOW?

Louis Riel was executed for treason but is now considered to be a founding father of the province of Manitoba.

Student Resource Sheet



Historical Excerpt: Sessional Reports and Papers

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 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, 1885. p. 138. J. Hugonnard, Principal Qu'Appelle Industrial School.

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.

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.

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 1883. p. 104. E. Dewdney, Indian Commissioner

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, 1896. p. 291. A.E. Forget, Indian Commissioner.

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.

Excerpt: Sessional Papers, Report by Hayter Reed, Deputy Superintendent General of Indian Affairs, Emancipation from Superstitions, vol. XXXI, No. 1, 1896, p. xxxii

The year just passed has shown the department that the Sun dance has become an Indian ceremony almost, if not quite, of the past. For a long time the department's policy has been in the direction of suppressing it by moral suasion, and step-by-step, it has been robbed of its most revolting ceremonies, so that in the end it has afforded little attraction to a great proportion of the Indian population. So long as it remained a prominent performance, so long did it keep burning those superstitions that it was sought to eradicate.

Student Resource Sheet



Historical Excerpt: An Act to Encourage the Gradual Civilization of 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. 74, shall apply.

Such persons only to be deemed Indians for certain purposes.

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.

II.

1857.

Indian Tribes—Amendment.

Cap. 26.

85

II. The term "Indian" in the following enactments shall mean any person to whom under the foregoing provisions, the third section of the Act therein cited shall continue to apply; and the term "enfranchised Indian" shall mean any person to whom the said section would have been applicable, but for the operation of the provisions hereinafter made in that behalf: and the term "Tribe," shall include any Band or other recognized community of Indians.

Interpretation of certain terms in this Act.

III. The Visiting Superintendent of each Tribe of Indians, for the time being, the Missionary to such Tribe for the time being, and such other person as the Governor shall appoint from time to time for that purpose, shall be Commissioners for examining Indians, being members of such Tribe, who may desire to avail themselves of this Act, and for making due inquiries concerning them: and such Commissioners shall meet for the said purposes at such places and times as the Superintendent General of Indian affairs shall from time to time direct, and shall have full power to make such examination and inquiry: and if such Commissioners shall report in writing to the Governor that any such Indian of the male sex, and not under twenty-one years of age, is able to speak, read and write either the English or the French language readily and well, and is sufficiently advanced in the elementary branches of education and is of good moral character and free from debt, then it shall be competent to the Governor to cause notice to be given in the Official Gazette of this Province, that such Indian is enfranchised under this Act; and the provisions of the third section of the Act aforesaid, and all other enactments making any distinction between the legal rights and liabilities of Indians and those of Her Majesty's other subjects, shall cease to apply to any Indian so declared to be enfranchised, who shall no longer be deemed an Indian within the meaning thereof.

Certain Functionaries to be Commissioners for examining Indians for the purposes of this Act.

Names of Indians favorably reported to be published, and the said third section of 13, 14 V. c. 74, not to apply to them.

IV. The said Commissioners may also examine and inquire concerning any male Indian over twenty-one and not over forty years of age, desirous of availing himself of this Act, although he be not able to read and write or instructed in the usual branches of school education; and if they shall find him able to speak readily either the English or the French language, of sober and industrious habits, free from debt and sufficiently intelligent to be capable of managing his own affairs, they shall report accordingly in writing to the Governor; and if such report be approved by the Governor as to any Indian, he shall by virtue of such approval be in a state of probation during three years from the date of the report, and if at the end of that term the Commissioners shall again report in writing to the Governor that such Indian has during such term conducted himself to their satisfaction, then it shall be competent to the Governor to cause notice to be given in the Official Gazette that such Indian is enfranchised under this Act, and he shall thereupon be so enfranchised.

Indians may be reported in a state of probation.

And after probation may be declared not within the said third section.

V.

Student Resource Sheet

Historical Excerpt: Report on Industrial Schools for Indians and Half-breeds



(CONFIDENTIAL)

REPORT ON INDUSTRIAL SCHOOLS FOR INDIANS AND HALF-BREEDS.

OTTAWA, 14th March, 1879.

To the Right Honourable

The Minister of the Interior.

SIR,—I have the honour to submit the following report on the working of Industrial Schools for the education of Indians and mixed-bloods in the United States, and on the advisability of establishing similar institutions in the North-West Territories of the Dominion.

In accordance with your directions of the twenty-eighth of January, I went to Washington. His Excellency Sir Edward Thornton, the Honourable Carl Schurtz, Secretary of the Interior, and the Honourable E. A. Hayt, the Commissioner of Indian Affairs, secured for me every facility for becoming acquainted with the establishment, cost and practical value of industrial schools among the Indian populations of the United States.

The industrial school is the principal feature of the policy known as that of "aggressive civilization." This policy was inaugurated by President Grant in 1869. But, as will be seen, the utility of industrial schools had long ere that time been amply tested. Acting on the suggestion of the President, Congress passed a law early in 1869, providing for the appointment of the Peace Commission. This Commission recommended that the Indians should, as far as practicable, be consolidated on few reservations, and provided with "permanent individual homes"; that the tribal relation should be abolished; that lands should be allotted in severalty and not in common; that the Indian should speedily become a citizen of the United States, enjoy the protection of the law, and be made amenable thereto; that, finally, it was the duty of the Government to afford the Indians all reasonable aid in their preparation for citizenship by educating them in industry and in the arts of civilization. After eight years' experience of the partial

carrying out of these recommendations, the Board pressed for a still more thorough policy; they urged, among other things, that titles to land should be inalienable from the family of the holder for at least three generations. From 1869 vigorous efforts in an educational direction were put forward. But it was found that the day-school did not work, because the influence of the wigwam was stronger than the influence of the school. Industrial Boarding Schools were therefore established, and these are now numerous and will soon be universal. The cry from the Agencies where no boarding industrial schools have been established is persistent and earnest to have the want supplied.

42089

2

The experience of the United States is the same as our own as far as the adult Indian is concerned. Little can be done with him. He can be taught to do a little at farming, and at stock-raising, and to dress in a more civilized manner, but that is all. The child, again, who goes to a day school learns little, and what little he learns is soon forgotten, while his tastes are fashioned at home, and his inherited aversion to toil is in no way combated.

There are two ways of conducting the industrial boarding schools. In the one, the Government carries on the school through the Agency; in the other, by contract. A contract is made, for instance, with the Episcopal Church authorities, or the Roman Catholic Church authorities, or with the authorities of any other body of Christians, to carry on an industrial boarding school among the Indians. One hundred and twenty-five dollars a year is paid for each pupil boarder, when the attendance at the school does not exceed thirty; in larger schools, one hundred dollars; and even less when the school is of considerable size. The Honourable the Commissioner of Indian Affairs is not in favour of the contract system, because the children at schools under contract do not, as a rule, get a sufficient quantity of food. The contractor, in addition to supplying the food, prepares the clothing, the raw material of which is found by the Government. The Commissioner was emphatic in his testimony as to the happy results which had attended the industrial schools wherever established. Experience has demonstrated that it is better to have the dormitory separated from the school. The school is now, therefore, always erected about ten rods from the dormitory. Thus the children are kept from spoiling the building.

The accompanying plan (Appendix A, Nos. 1 & 2), is a design for one of the schools of the cheapest kind. The cost of erecting such a structure does not exceed \$1,000. In Canada, where, as a rule, we have plenty of timber, a building of the same class could be erected for eight hundred dollars or thereabouts. At the industrial school, in addition to the elements of an English education, the boys are instructed in cattle-raising and agriculture; the girls in sewing, breadmaking, and other employments suitable for a farmer's wife. In the case of the boys, agriculture is principally aimed at, cattle-raising requiring but few hands. Very many of the schools raise herds of cattle. Thus, at the Cheyenne and Arapaho Agency there is a large herd belonging to the school. The stock, which is constantly increasing in number and value, is as follows:—

	<i>Value.</i>
On hand in 1877, 211 head of all kinds.	\$1,882 00
On hand in 1878, 359 head.....	3,332 00
Increase of 148 head.....	\$1,450 00
Derived as follows:—	
By increase in value by growth.....	\$500 00
“ “ stock, 100 calves.....	500 00

Activity 2



Key Learning: Students will explore the genocidal impacts of the Residential School System.

Review

Review the key learnings from Activity 1 with students to reinforce how words can be used to influence perceptions.

Activate

Introduce students to two people who played an important but different role in the Residential School System—Dr. P.H. Bryce and Duncan Campbell Scott.

Provide each student with copies of the Student Resource Sheet—Speaking Out and the Student Resource Sheet—Historical Excerpt: The Story of a National Crime.

Explore

Distribute the Student Worksheet—Speaking Out and have the students complete it individually. They will be required to identify three key points in the Bryce report and to provide a short synopsis of health conditions at the schools.

Discuss

Discuss the following with your students.

1. Dr. Bryce risked his position in the federal civil service by speaking out against the Residential School System by calling the conditions in the school “a national crime.”
2. Using the example of telling people about the history of health conditions in residential schools, ask students to come up with ways to inform the public and speak out about injustice. Some ideas might be to write a blog, start a wiki and put together a report on residential schools and health issues, write articles for journals, attend community events, and give presentations.
3. What can be gained by speaking out? What kind of change can happen?
4. Talk about students’ commitments to various contemporary issues and ask what they might be willing to give up to defend them.

DID YOU KNOW?

The *Indian Act* of 1876 did not apply to Inuit and Métis.

After 100 years of struggle for distinct status, the Métis were recognized as one of three Aboriginal peoples of Canada in *The Constitution Act* of 1982. Although subsequent Métis-led court cases made small gains, Métis rights remain limited.

In 1939, a Supreme Court ruling classified Inuit as Indians in Canada. Through this decision the federal government became responsible for Inuit education and health care.

Student Worksheet

Speaking Out



Student name: _____

1. After reading the Student Resource Sheet–Speaking Out and the excerpt from the Bryce report, identify three of the main points made by Dr. Bryce.

2. What were the health conditions of students in residential schools?

3. What factors did Dr. Bryce blame for the poor health and fatalities of students?

4. In your opinion, what was the position of the government at the time in terms of fulfilling its obligation to provide basic care for residential school students and being confronted with the evidence of the abysmal conditions at the schools and the alarming rates of sickness and death?

Student Resource Sheet

Speaking Out



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.

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.

19

and Discharged Pupils of Indian Industrial and Boarding Schools.

Present Condition of all Pupils.						Present Condition of Ex-Pupils.					
Good.		Sick.		Dead.		Good.		Sick.		Dead.	
Number of pupils.	p.c.	Number of pupils.	p.c.	Number of pupils.	p.c.	Number of pupils.	p.c.	Number of pupils.	p.c.	Number of pupils.	p.c.
112	60	58	9	67	30	9	29	1	3	21	69
99	65	20	15	32	20						
		8	9	26	30						

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

This excerpt, taken from Bryce’s 1907 report, shows the number of healthy, sick, and dead students at the Birtle Indian Residential School in Manitoba. Note that 112 pupils are considered “good,” while 115 are either sick or dead.

The original 1907 report, as presented to the government, is available at <http://peel.library.ualberta.ca/bibliography/3024.html> The 1922 report is entitled *The Story of a National Crime: Being a Record of the Health Conditions of the Indians of Canada from 1904 to 1921*, and it is available in English at <http://peel.library.ualberta.ca/bibliography/4734.html>

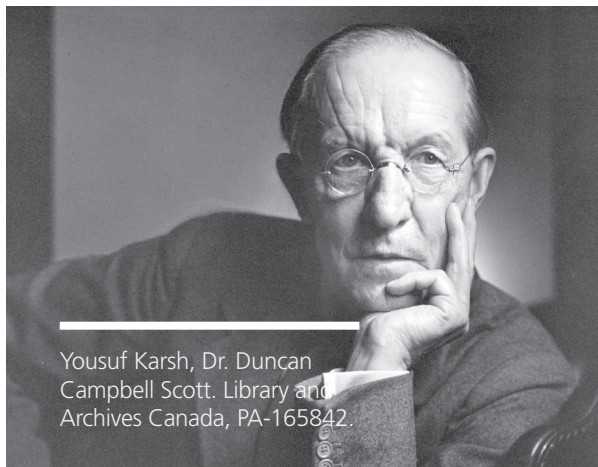
Duncan Campbell Scott, Deputy Superintendent of Indian Affairs—The Indian Problem

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

In a letter to an Indian agent, Scott reveals his knowledge of the deaths at the schools:

It is readily acknowledged that Indian children lose their natural resistance to illness by habitating so closely in these schools, and that they die at a much higher rate than in their villages. But this alone does not justify a change in the policy of this Department, which is geared towards the final solution of our Indian Problem.

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.



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

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 "final solution to the Indian Problem." 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.

DID YOU KNOW?

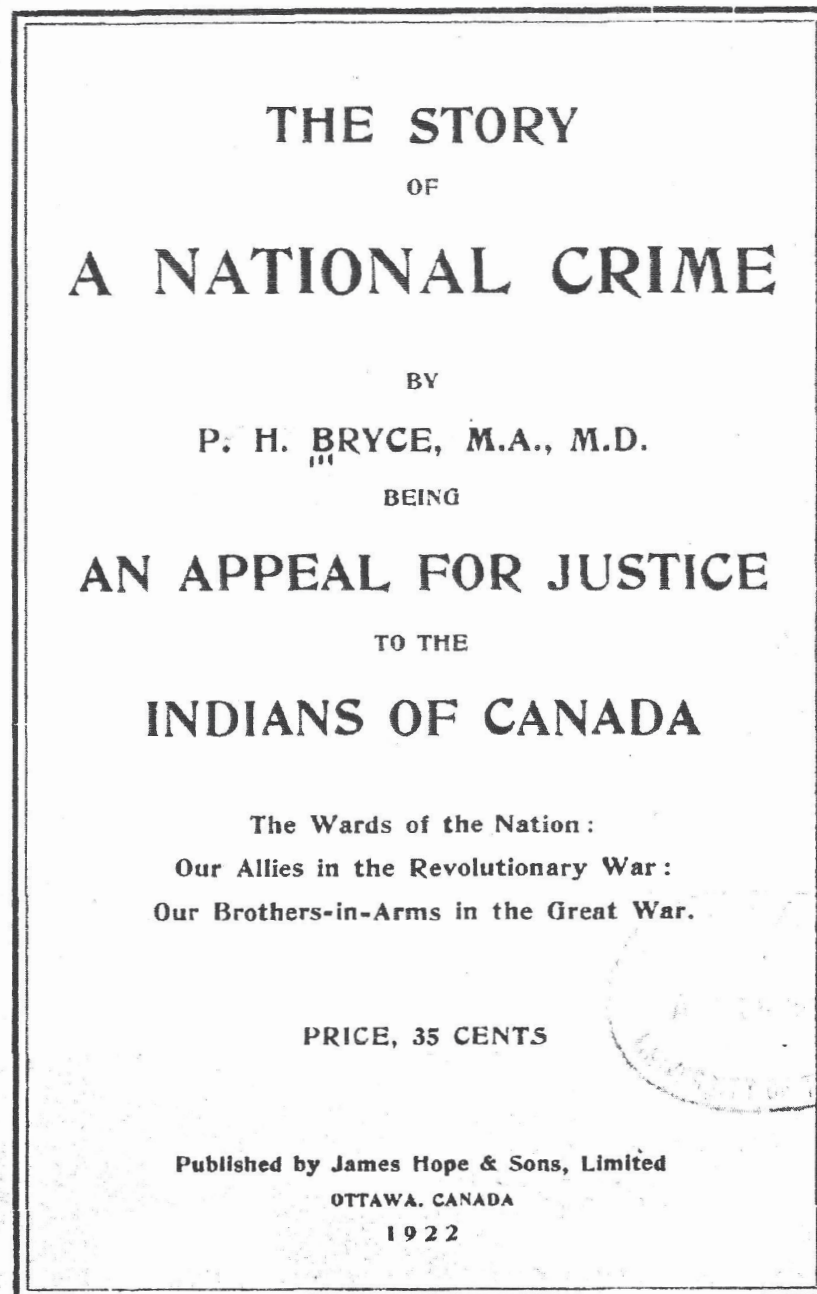
The term "final solution" was also used to describe the systematic genocide of European Jews during World War II. Heinrich Himmler was the chief architect of the plan, and Adolf Hitler termed it "the final solution of the Jewish question."

Duncan Campbell Scott is better known as a prominent literary figure and as one of the Confederation poets along with Charles G.D. Roberts, Bliss Carman, and Archibald Lampman.

Student Resource Sheet



Historical Excerpt: The Story of a National Crime



THE STORY OF A NATIONAL CRIME

BEING A

Record of the Health Conditions of the Indians of Canada from 1904 to 1921

—BY—

DR. P. H. BRYCE, M. A., M. D.

Chief Medical Officer of the Indian Department.

I. By Order in Council dated Jan. 22nd, 1904, the writer was appointed Medical Inspector to the Department of the Interior and of Indian Affairs, and was entrusted with the health interests of the Indians of Canada. The Order in Council recites : —

“The undersigned has the honour to report that there is urgent necessity for the appointment of a medical inspector to represent the Department of the Interior and Department of Indian Affairs. The undersigned believes that the qualifications for the position above mentioned are possessed in an eminent degree by Mr. Peter Henderson Bryce, M. D., at present and for a number of years past Secretary for the Provincial Board of Health of Ontario, and who has had large experience in connection with the public health of the province.”

(Signed)

CLIFFORD SIFTON,

Minister of the Interior and
Superintendent General of Indian Affairs.

For the first months after the writer's appointment he was much engaged in organizing the medical inspection of immigrants at the sea ports ; but he early began the systematic collection of health statistics of the several hundred Indian Bands scattered over Canada. For each year up to 1914 he wrote an annual report on the health of the Indians, published in the Departmental report, and on instructions from the minister made in 1907 a special inspection of thirty-five Indian schools in the three prairie provinces. This report was published separately ; but the recom-

mendations contained in the report were never published and the public knows nothing of them. It contained a brief history of the origin of the Indian Schools, of the sanitary condition of the schools and statistics of the health of the pupils, during the 15 years of their existence. Regarding the health of the pupils, the report states that 24 per cent. of all the pupils which had been in the schools were known to be dead, while of one school on the File Hills reserve, which gave a complete return to date, 75 per cent. were dead at the end of the 16 years since the school opened.

Briefly the recommendations urged, (1) Greater school facilities, since only 30 per cent. of the children of school age were in attendance; (2) That boarding schools with farms attached be established near the home reserves of the pupils; (3) That the government undertake the complete maintenance and control of the schools, since it had promised by treaty to insure such; and further it was recommended that as the Indians grow in wealth and intelligence they should pay at least part of the cost from their own funds; (4) That the school studies be those of the curricula of the several Provinces in which the schools are situated, since it was assumed that as the bands would soon become enfranchised and become citizens of the Province they would enter into the common life and duties of a Canadian community; (5) That in view of the historical and sentimental relations between the Indian schools and the Christian churches the report recommended that the Department provide for the management of the schools, through a Board of Trustees, one appointed from each church and approved by the minister of the Department. Such a board would have its secretary in the Department but would hold regular meetings, establish qualifications for teachers, and oversee the appointments as well as the control of the schools; (6) That Continuation schools be arranged for on the school farms and that instruction methods similar to those on the File Hills farm colony be developed; (7) That the health interests of the pupils be guarded by a proper medical inspection and that the local physicians be encouraged through the provision at each school of fresh air methods in the care and treatment of cases of tuberculosis.

Recommendations of school report 1907.

II. The annual medical reports from year to year made re-

ference to the unsatisfactory health of the pupils, while different local medical officers urged greater action in view of the results of their experience from year to year. As the result of one such report the Minister instructed the writer in 1909 to investigate the health of the children in the schools of the Calgary district in a letter containing the following :—

"As it is necessary that these residential schools should be filled with a healthy class of pupils in order that the expenditure on Indian education may not be rendered entirely nugatory, it seems desirable that you should go over the same ground as Dr. Lafferty and check his inspection."

These instructions were encouraging and the writer gladly undertook the work of examining with Dr. J. D. Lafferty the 243 children of 8 schools in Alberta, with the following results :—

Recommendations based upon examination of 243 school children.

(a) Tuberculosis was present equally in children at every age ; (b) In no instance was a child awaiting admission to school found free from tuberculosis ; hence it was plain that infection was got in the home primarily ; (c) The disease showed an excessive mortality in the pupils between five and ten years of age ; (d) The 10,000 children of school age demanded the same attention as the thousand children coming up each year and entering the schools annually.

Recommendations, made in this report, on much the same lines as those made in the report of 1907, followed the examination of the 243 children ; but owing to the active opposition of Mr. D. C. Scott, and his advice to the then Deputy Minister, no action was taken by the Department to give effect to the recommendations made. This too was in spite of the opinion of Prof. George Adami, Pathologist of McGill University, in reply to a letter of the Deputy Minister asking his opinion regarding the management and conduct of the Indian schools. Prof. Adami had with the writer examined the children in one of the largest schools and was fully informed as to the actual situation. He stated that it was only after the earnest solicitation of Mr. D. C. Scott that the whole matter of Dr. Bryce's report was prevented from becoming a matter of critical discussion at the annual meeting of the National Tuberculosis Association in 1910, of which he was then president,

and this was only due to Mr. Scott's distinct promise that the Department would take adequate action along the lines of the report. Prof. Adami stated in his letter to the Deputy Minister :—

"It was a revelation to me to find tuberculosis prevailing to such an extent amongst these children, and as many of them were only suffering from the early incipient form of the disease, though practically everyone was affected, when under care it may be arrested, I was greatly impressed with the responsibility of the government in dealing with these children I can assure you my only motive is a great sympathy for these children, who are the wards of the government and cannot protect themselves from the ravages of this disease."

III. In reviewing his correspondence the writer finds a personal letter, written by him to the Minister dated March 16th, 1911, following an official letter regarding the inaction of the Department with regard to the recommendations of the report. This letter refers to the most positive promises of Mr. D. C. Scott that the Department would at once take steps to put the suggestions contained in the report into effect. The letter further says :—

"It is now over 9 months since these occurrences and I have not received a single communication with reference to carrying out the suggestions of our report. Am I wrong in assuming that the vanity of Mr. D. C. Scott, growing out of his success at manipulating the mental activities of Mr. Pedley, has led him to the fatal deception of supposing that his cleverness will be equal to that of Prospero in calming any storm that may blow up from a Tuberculosis Association or any where else, since he knows that should he fail he has through memoranda on file placed the responsibility on Mr. Pedley and yourself. In this particular matter, he is counting upon the ignorance and indifference of the public to the fate of the Indians, but with the awakening of the health conscience of the people, we are now seeing on every hand, I feel certain that serious trouble will come out of departmental inertia, and I am not personally disposed to have any blame fall upon me."

It will then be understood with what pleasure the writer hailed the appointment of Dr. W. A. Roche as Superintendent General of Indian Affairs after the year's term of the Hon. R. Rogers, whose chief activity was the investigation of the Deputy Minister, which led up to his retirement. Now at last he said, "A medical minister exists who would understand the situation as relates to the health of the Indians." So an early opportunity was taken to set forth in a memorandum to Dr. Roche, dated Dec. 9th, 1912, data and statistics relating to the several hundred scat-

Extension Activities

1. 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.fncaringociety.com/shannens-dream to choose an activity in which your entire school can participate.

Your goals are to:

- make all of the students in your school aware of issues affecting the welfare of Aboriginal children in Canada; and
- make your school an activist school—raise your voices, be heard, make a difference.

2. Vote with Your Feet

Place a piece of masking tape on the floor along one length of the room. On one end write "Totally Agree," in the middle write "Undecided," and on the other end write "Totally Disagree."



Totally Agree

Undecided

Totally Disagree

Tell the students that you are going to read a series of statements. They are to place themselves anywhere along the masking tape according to their opinion of each of the statements.

Read the following statements:

- Stephen Harper was sincere when he apologized to Aboriginal peoples in the House of Commons on June 11, 2008.
- Even if he wasn't sincere, the apology had an impact in Canada.
- All Canadians 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.

After students have "voted" for each statement, encourage them to consider why they placed themselves where they did. If they want to discuss their choices with other students, this should also be encouraged. Consider having the people who "Totally Agree" or "Totally Disagree" with a statement explain their position to the group. Offer students the opportunity to change their position as a result of the explanation(s).

To conclude, ask students to share their thoughts about the activity and what they have learned/experienced.

DID YOU KNOW?

Hayter Reed, the federal government's deputy superintendent for Indian Affairs in the late 19th century, was called "Iron Heart" by the Cree. This name derived from his ruthlessness, an example being his deliberate restriction and withholding of food supplies to force Cree communities into submission.

3. Organize a tribunal to present in class or in front of the entire school

Increasingly, violations of human rights on a mass scale are being brought to an international forum of judges—or tribunal—for examination and trial. Recent examples include the International Criminal Tribunal for Rwanda (www.unictt.org) and the International Criminal Tribunal for the former Yugoslavia (www.icty.org). These tribunals bring much-needed attention and, hopefully, some form of justice to the victims of violence and oppression who might otherwise go unnoticed.

In your class or school, establish a tribunal to examine the treatment of students at a particular school or in a province. Students can be divided into groups to complete tasks such as:

- conducting research;
- presenting witness accounts;
- presenting testimony as “victims” of the System;
- presenting legal arguments;
- acting as judges; and
- reporting on the proceedings.

To organize a tribunal:

- Identify three students to act as judges.
- Assign three students to argue in favour of the statement and another three students to argue against it.
- The groups arguing in favour or against should each prepare a summary of their case and will then elect one member of the group to make the presentation to the judges. The summaries should present what each group thinks is the most compelling argument for its side.
- After both sides have presented their summaries, the judges should give their reactions and discuss how they would vote based on the presentations.

Prepare a summary of findings that includes recommendations on steps that need to be taken to encourage reconciliation and to ensure that such a system is never again instituted in this country, or anywhere.

Argue the question:

By establishing and operating the Residential School System, was the Government of Canada guilty of committing acts of genocide as defined by Article II of the United Nations Convention on the Prevention and Punishment of the Crime of Genocide?

Article II of the Convention states:

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such:

- a) Killing members of the group;
- b) Causing serious bodily or mental harm to members of the group;
- c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d) Imposing measures intended to prevent births within the group;
- e) Forcibly transferring children of the group to another group.

The Convention was adopted by the General Assembly of the United Nations on December 9, 1948, and Canada became a signatory on September 3, 1952.

Contains

Teacher Preparation—The Power of Images

Activity 1

Student Worksheet—Going to School

Teacher Resource—The Power of Images Discussion Guide

Activity 2

DVD Discussion Points

Extension Activities



Staff and students outside the Red Deer Indian Industrial School, Red Deer, AB, ca. 1910. United Church of Canada Archives, 93.049P/846N.

Identity

Focus

Students will examine historic photographs to determine the effects of residential schools on Aboriginal identities. Students will listen to oral histories to make an emotional connection with the personal experiences of actual Survivors.

Duration

Two 45-minute sessions (minimum)

Grade Level

Intermediate, Senior

Building Competencies

The activities in this Lesson Plan are designed to build upon these competencies. It is hoped that the following competencies can be met by completing all of the Lesson Plans in this guide:

- Knowledge and understanding: facts, terms, definitions, writing strategies, concepts, theories, ideas, opinions, and relationships among facts.
- Thinking: focusing research, gathering information, analyzing, evaluating, inferring, interpreting, reflecting, asking questions, discussing, detecting point of view and bias, and forming conclusions.
- Communication: expression and organization of ideas and information in written and oral forms; use of conventions, vocabulary, and terminology; and expression of critical responses in written and oral forms.
- Application: making connections among various concepts and between personal experience and the world outside school in past, present, future, social, cultural, historical, global, personal, religious, and socio-economic contexts.
- Establishing historical significance, using primary source evidence, identifying continuity and change, analyzing cause and consequence, taking historical perspective, and understanding ethical dimensions of history.

DID YOU KNOW?

The people in many archival photos, like those in this guide, are anonymous and their cultures unnamed. Library and Archives Canada (LAC), in collaboration with Nunavut Sivuniksavut, is trying to identify Inuit portrayed in some of the LAC photographic collection. Visit www.collectionscanada.gc.ca/inuit/index-e.html to learn more about Project Naming.



Key Learning

1. Students will explore identity and how the Residential School System sought to assimilate children.
2. Students will further witness how residential schools affected Survivors.

Curriculum Areas

- History
- English
- Native Studies
- Civics
- Geography

Teacher Preparation

1. Review Teacher Preparation–The Power of Images.
2. Review Teacher Resource–The Power of Images Discussion Guide.
3. Prepare a monitor to play the DVD.
4. Photocopy a class set of the Student Worksheet–Going to School.

Review

It is recommended that teachers introduce the topic of residential schools with Lesson Plan 1: An Introduction to Canada's Residential School System through the Lens of the Federal Apology. If the students already possess knowledge about the history and legacy of the Residential School System in Canada (because they have already done Lesson Plan 1, for example), assess what they already know or have retained. If they have little or no knowledge of residential schools, show the *Where Are the Children? Healing the Legacy of the Residential Schools* video.

Teacher Preparation

The Power of Images



This teacher resource will provide background information which can be used during the class to prompt discussion or to more fully develop ideas. Two topics are dealt with here.

1. "Reading" photographs
2. The destruction of Aboriginal identities

1. "Reading" photographs

When discussing photographs with students, particularly those that present 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.

Whenever we view photographs—no matter what the subject matter—it is always important to recognize that the narrative of the photograph may not have been defined by the sitter. Other influences—the client, the end use, the photographer—may well be creating the image to suit their own needs and purposes. Existing archival photographs do not record the complete residential school experience. They 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.

2. The destruction of Aboriginal identities

For over 300 years, European settlers and Aboriginal peoples regarded one another as distinct nations. In war, colonists formed alliances with Indians and Inuit, and in trade 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 Aboriginal 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. The following 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 Potlatch and the Sun dance, are prohibited.
- 1905**— Aboriginal 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**— Aboriginal peoples must seek official permission before appearing in Aboriginal "costume" in any public dance, show, exhibition, or pageant.

- 1920**– Hereditary leadership of bands is prohibited.
- 1927**– Soliciting funds for Aboriginal 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 Aboriginal identities was devastating. Children 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. Aboriginal communities found their cultural identities in tatters, and Aboriginal people were unwelcome in “white” society. Many of the roots of alienation, violence, and poverty experienced by some Aboriginal peoples today are found in the *Indian Act* and the Residential School System.

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, and 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.

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 and Northern Quebec (Nunavik) from 1968 to 1971, assisting people with their choice of surname and recording their new names for government records.

Activity 1



Key Learning: Students will explore identity and how the Residential School System sought to assimilate children.

Activate

Read the Identity Overview (below) to the class. If desired, review *The destruction of Aboriginal identities* section of the Teacher Preparation with the class to give them more information about the steps the government was taking to eradicate Aboriginal cultures in Canada.

Explore

Talk with students about how to interpret the historical photographs they are going to see—the teacher can draw on the information provided in the “*Reading*” *photographs* section of the Teacher Preparation.

Divide the students into groups of four.

Distribute and complete the Student Worksheet—Going to School.

Identity Overview

Students were stripped of their identities within minutes of entering the schools. This was accomplished by:

- *removing traditional clothing and personal belongings and issuing uniforms;*
- *shaving or close-cropping hair of both boys and girls;*
- *assigning new “Christian” names or numbers;*
- *separating siblings; and*
- *prohibiting the use of Aboriginal languages, even when children did not speak English or French.*

Over the course of their education, some students appeared to adapt to the new cultural norms imposed by the Residential School System. In the photographs that the students are about to see, the child’s Aboriginal heritage is no longer apparent, which was considered at the time as proof of the success of the System.

At the onset of the System, in the late 19th and early 20th centuries, before and after pictures were taken to illustrate the civilizing effects of the schools. The reality was very different, as we now know.

Discuss

When students are finished the worksheet, discuss question #1 with the students and write their responses on a board or flip chart. Review answers to the remaining questions and then revisit question #1 again to see if any of the perceptions have changed. Call attention to specific attributes of the photographs if these are not identified by the students—refer to the Teacher Resource for this information.



Harlan I. Smith, Alexie Family, Ulkatcho First Nation,
Mud Bay, BC, 1922. Canadian Museum of Civilization, 56918.

Student Worksheet

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 for the year ended 30th June 1896. Library and Archives Canada, C-022474.

Right Image: After

Thomas Moore, after tuition at the Regina Industrial School. Department of Indian Affairs Annual Report for the year ended 30th June 1896. 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?



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

3. After looking at both photographs, list five things that the children would have lost in the process of being assimilated into "white" culture.

<hr/>	<hr/>
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4. How do you think they would have felt about losing their Aboriginal identity?

5. What effect do you think this process had on Aboriginal culture over the long term?

Teacher Resource

The Power of Images Discussion Guide



The before and after pictures of Thomas Moore on the Student Worksheet—Going to School illustrates how photographic images are not always what they seem. The child renamed 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, 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, we see what was thought to be the ideal assimilated Indian with short hair, a Western uniform, 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. What was the name given to him by his parents? 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 Moore 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.

Activity 2



Key Learning: Students will further witness how residential schools affected Survivors.

Activate

Read the Witnessing Overview (below) to the class.

Witnessing Overview

The Survivors of the Residential School System were not just students; they were also witnesses to the pervasive injustices and abuse in the schools. Looking at historical photographs is one way to understand what happened. Listening to Survivor testimonies can bring to life the Residential School System in a very intimate way. Hearing the voices of individual Survivors telling their stories makes these testimonies personal and real. We begin to understand that this was not something that was experienced by anonymous children but by real people right here in Canada not so long ago.

Students will watch the *Our Stories...Our Strength* video (14 minutes in duration), and will reflect upon and share their reactions to the experiences of actual Survivors. This activity emphasizes the importance of oral history. Students will, therefore, share their responses verbally, rather than in writing.

Explore

Show the *Our Stories...Our Strength* video in its entirety. The students will be witnessing difficult material. Discussion following the testimonies may be appropriate. Alternatively, quiet time for reflection may be more useful for the students. Let the students know that they may have emotional responses to what they are about to hear.

Stop the DVD after the first testimony (Richard Hall) and assess if discussion is appropriate at this time.

Discuss

Who was Richard talking about when he said he had to go back and get the boy?

Resume the DVD and listen to the second testimony (Verna Grozier) and ask the students to respond to the following questions:

- 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?

Extension Activities

Invite a Survivor to Speak to Your Class

Oral history has been used to transmit cultural knowledge among generations of Aboriginal peoples for centuries. Providing the opportunity for students to hear from and interact with Survivors creates the potential for understanding and connection that cannot be replaced by recorded histories. For many Canadians, the subject of residential schools appears to be historical rather than contemporary. It is not well known, for example, that approximately 80,000 Survivors are still living. Inviting a Survivor into the classroom can be a rewarding experience for everyone involved. Please review the following considerations and contact your local Native Friendship Centre or the National Association of Friendship Centres (www.nafc.ca) for referrals to Survivor speakers.

Where will the presentation/discussion be held? Is the location accessible? Will special travel or mobility arrangements be necessary? Keep in mind that most Survivors are seniors and may have special needs. Does the speaker have any health issues you need to be aware of? Are they diabetic? Will they require drinks and snacks? Do they have any dietary restrictions? Many Survivors prefer to travel with a companion for mobility or health support. Let Survivors know they can bring someone with them.

Find out from the Native Friendship Centre or other referral source what cultural protocols should be followed. It may be customary in your area to make an offering to a Survivor prior to the event. Usually, tobacco or tea is presented. An honorarium should also be provided. Ask your local Native Friendship Centre what amount is appropriate.

Discuss with the Survivor 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 Survivors 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.

Prepare Survivors for the type of presentation/discussion you are planning.

Will it be part of a larger event? How many students will attend? What grade/age are they? Will teaching staff, principals, and board members also attend? Will counsellors or health support workers be present? Smaller groups work best (no more than 35 students). Be aware that you are asking Survivors to share personal and often difficult experiences. Ensure that the setting is comfortable and non-intimidating.

Prepare your students. Students should have some rudimentary knowledge of the history and legacy of the Residential School System in Canada before a Survivor is brought into the classroom. Let them know that the information they will hear may be difficult. Most importantly, ensure that Survivors are treated with respect by your students.

In some cases, Survivors are also Elders, holders of Indigenous cultural and spiritual knowledge who perform and practice cultural ceremonies and traditions. They may offer to perform a smudging ceremony or to say a prayer.

Take the Survivor'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 desired.

Survivors should be treated with respect.

Remember that they were children when they experienced the trauma of residential school, some from as young as four years of age. They were brave children and are now, as Survivors, honouring you with their stories. With some planning and preparation, bringing a Survivor into the classroom can be a transformative experience for your students and can greatly advance their understanding and perception of residential schools and of Aboriginal peoples living with this legacy.

Life at Residential School

Contains

Teacher Preparation–Life at Residential School

Activity 1

Student Resource Sheets–Survivor Story Transcripts

Activity 2

Extension Activities



Edmonton Indian Residential School, Edmonton, AB, 1924.
Photographer/Illustrator: McDermid Studio, Edmonton, AB.
Glenbow Archives.

Life at Residential School

Focus

Students will learn about some of the common experiences of children in residential schools by exploring Survivor testimonies and recognize the important role of Canadians as allies for positive social change.

Duration

Three 45-minute sessions (minimum)—one session for Activity 1 and two sessions for Activity 2.

Grade Level

Intermediate, Senior

Building Competencies

The activities in this Lesson Plan are designed to build upon these competencies. It is hoped that the following competencies can be met by completing all of the Lesson Plans in this guide:

- Knowledge and understanding: facts, terms, definitions, writing strategies, concepts, theories, ideas, opinions, and relationships among facts.
- Thinking: focusing research, gathering information, analyzing, evaluating, inferring, interpreting, reflecting, asking questions, discussing, detecting point of view and bias, and forming conclusions.
- Communication: expression and organization of ideas and information in written and oral forms; use of conventions, vocabulary, and terminology; and expression of critical responses in written and oral forms.
- Application: making connections among various concepts and between personal experience and the world outside school in past, present, future, social, cultural, historical, global, personal, religious, and socio-economic contexts.
- Establishing historical significance, using primary source evidence, identifying continuity and change, analyzing cause and consequence, taking historical perspectives, and understanding ethical dimensions of history.



Key Learning

1. Students will gain in-depth knowledge about the daily life of students at residential school.
2. Students will exercise personal power as an ally of Survivors and as an advocate for positive social change.

Curriculum Areas

- History
- English
- Native Studies
- Civics
- Geography

Teacher Preparation

1. Read Teacher Preparation–Life at Residential Schools.
2. Photocopy a class set of all seven Student Resource Sheets.
3. Go to www.projectofheart.ca and explore Steps 3, 4, and 5.
4. Prepare the materials that the students will need to create the Survivor cards, witness pieces, and commemoration exhibit.

Review

It is recommended that teachers introduce the topic of residential schools with Lesson Plan 1: An Introduction to Canada's Residential School System through the Lens of the Federal Apology. If the students already possess knowledge about the history and legacy of the Residential School System in Canada (or because they have already done Lesson Plan 1, for example), assess what students already know or have retained. If they have little or no knowledge of residential schools, show the *Where Are the Children? Healing the Legacy of the Residential Schools* video.

Teacher Preparation

Life at Residential School



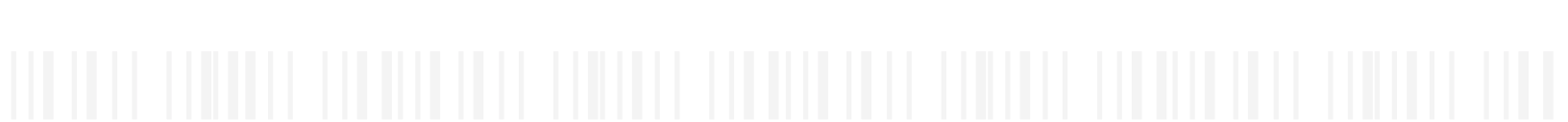
The journey to residential schools was often a long one—some Aboriginal children travelled from communities that were thousands of miles away. Some could walk to the schools, but many others arrived by wagon, plane, train, boat, or bus. When they remember that long journey, many Survivors recall feeling like they were arriving at a prison. When they entered the schools, they were robbed of their identities: their hair was cut and de-loused, they were stripped of their garments and possessions and clothed in uniforms, and they were called by Christian names or by numbers instead of their own names. For the few students who had been prepared by their parents, the schools may have initially appeared less ominous, but for those who were taken to the schools by force, the experience was all the more traumatic.

The type of school that Aboriginal children attended depended on the time and place in which they lived. Prior to the Residential School System, industrial schools existed both on- and off-reserve, and were, for the most part, attended by children in residence. Few first-hand accounts from Survivors of this period exist, but evidence suggests that some had a positive school experience and afterwards led successful working lives in their trades. These schools emphasized religious instruction and taught farming and skilled trades to the male students and homemaking skills to the female students so that their graduates could be productive in mainstream Canadian society to the extent possible, given the racism of the day. Male students initially learned carpentry, blacksmithing, printing, animal husbandry, and other trades. However, instruction eventually degenerated to ensure that Aboriginal peoples, no longer competitive in these trades, would remain in the lowest socio-economic class of farmhands (instead of farmers), general labourers (instead of skilled trades people), and, for young women, domestic workers. The Industrial school era came with a high cost to Survivors: the surrender of cultural identity and, later off-reserve, the loss of Indian status.

Decades later, a modified school system was established. These schools were situated off-reserve where children lived for the school year or, in some cases, all year-round. This was not an improvement to the industrial school model, and the early years of the residential school era were plagued by abuse and neglect.

Once again, underfunding was the source of many problems in the schools. The government had devised a per capita funding formula in 1892 to try and control operating costs—payments were based on the needs of each individual school. But the rapid development of new schools, combined with competition among church groups for funding, soon made it impossible for the formula to work properly. School administrators competed for more students regardless of the poor condition of the school buildings. As the funding continued to dwindle, virtually everyone within the schools suffered. It became difficult to hire qualified teachers. The appalling poverty of the schools also produced impossible working conditions. Staff worked long hours for meager wages in unsanitary and overcrowded environments. Many of them took their frustrations out on the children.

The children themselves were extremely vulnerable. Physically and psychologically compromised by inadequate food, clothing, and shelter provided by the schools, students were susceptible to the constant outbreaks of influenza and tuberculosis. They were also subjected to corporal punishment that was sometimes so severe that they were hospitalized. In addition, many children were sexually abused. Indeed, the lack of oversight combined with the low level of qualifications required to work at the schools often attracted persons unsuited to work with children and, sadly, sexual predators.



Many Aboriginal children separated from parents, grandparents, and extended family—including siblings, who may have been at the same school—suffered from feelings of acute loneliness, spiritual emptiness, and a sense of abandonment by their families, a situation made worse as they struggled to learn a new language and experienced the stress of living in an unsafe environment.

The effects of abuse were profound. Some children died from severe beatings. Out of despair, others took their own lives. Such were the “good living conditions” that officials claimed existed at the schools.

This was the environment that became home for generations of Aboriginal children. Many would arrive as young as four years old, and there they would remain for years, sometimes never returning to their families and communities for visits or vacations. Children weighed the risk of running away against the cost of staying at the schools. Many decided the risk was worth it. While some were successful, most were caught by the police and returned to the schools. Others died in the attempt.

Activity 1



Key Learning: Students will gain in-depth knowledge about the daily life of students at residential school.

Activate

Read the Life at the Residential School Overview (below) to the class.

Life at the Residential School Overview

While circumstances varied by era and region, it can be said that life at residential schools was hard. The original program combined religious instruction and manual labour with very basic education. The schools were based on a half-day system—half of the day was spent on lessons, while the remainder of the day students laboured in gardens and small workshops to generate additional income for the school. Few students graduated with the skills needed to obtain jobs and prosper.

Explain to your students that the people who went to residential schools are now called Survivors. At the end of the lesson, ask the students if they feel this term is appropriate.

Read the following to the class:

A Typical Day in a Residential School*

- boys get up at 5:30 a.m. for chores (milking cows, feedings animals, etc.)
- girls get up at 6:00 a.m.
- morning Mass
- breakfast is a sticky porridge
- morning cleaning duties
- lessons:
 - one hour of religious studies
 - two hours of academic studies
- lunch is a mush of potatoes, carrots, turnips, cabbage, and chunks of meat
 - on Fridays, lunch is mushed-up fish

*Derived from: Haig-Brown, Celia (1988). *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver, BC: Tillacum Library: 54–69.

- afternoon manual labour, cleaning, and other chores
- study hour
- supper
- clean-up
- recreation time
- prayers and bedtime

Explore

Divide your students into seven groups.

Distribute one Student Resource Sheet–Survivor Story Transcript to each group.

After they have sufficient time to review and discuss the testimonies as a group, ask your students to elect a member or members to present the experience as described in the testimony to the full class. Ask students to give some basic background information about the Survivor, such as his or her name and what school they attended. Students will then summarize the experience and identify those issues that had particular meaning for their group.

Discuss

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 further they want to share or discuss. 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.

The information presented in this Lesson Plan is emotional and difficult. Draw upon outside supports for yourself or students if needed.

Student Resource Sheet

Survivor Story Transcript 1



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.

Student Resource Sheet

Survivor Story Transcript 2



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.

Student Resource Sheet

Survivor Story Transcript 3



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.

Student Resource Sheet

Survivor Story Transcript 4



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.

Student Resource Sheet

Survivor Story Transcript 5



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.

Student Resource Sheet

Survivor Story Transcript 6



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, was 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 Children's 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, Children's Aid, they wouldn't let us see our own files, you know, which to me was criminal.

Student Resource Sheet

Survivor Story Transcript 7



Abraham Ruben

Sir Alexander Mackenzie School, Inuvik, NT

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 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.

Activity 2



Key Learning: Students will exercise personal power as an ally of Survivors and as an advocate for positive social change.

Activate

Invite your students, in small groups, to reflect on the following questions:

- How has what you have learned by reading the Survivor testimonies impacted you?
- What would you like to say to a Survivor if you had the opportunity to speak with them?
- What would you tell Canadians who don't know about, or who don't find important, the history and legacy of Indian Residential Schools?

Read Project of Heart (below) to the class OR show Project of Heart Tiles Animation found here:

<http://poh.jungle.ca/expression-through-the-arts>

Project of Heart (POH)

Project of Heart is an inquiry based, hands-on, artistic journey of seeking truth about the history of Aboriginal people in Canada. Its purposes are to:

Examine the history and legacy of Indian Residential Schools in Canada and to seek the truth about that history, leading to the acknowledgement of the extent of loss to former students, their families and communities

Commemorate the lives of the thousands of Indigenous children who died as a result of the residential school experience

Call Canadians to action, through social justice endeavors, to change our present and future history collectively

Project of Heart acknowledges the families and communities to whom those children belonged and aims to educate all Canadians about the history and legacy of this crime and tragedy.

Project of Heart seeks to:

Expand the opportunities available for the wisdom of Aboriginal Elders to be heard, recognized and honoured

Change attitudes and behaviors—hearts and minds—as Elders give voice to language, values, traditions and teachings that were suppressed by residential schools

Inspire the building of relationships between Aboriginal and non-Aboriginal people in Canada based on mutual understanding, respect and collective action to create a different future

Explore

Write the following words on the board:

- gesture;
- reconciliation; and
- ally.

Ask the students to break in to pairs or small groups to define and discuss each of these terms. Have the groups discuss their definitions with the class to create a comprehensive understanding of these terms. Invite students to create:

- cards with a personal message to be given to a Survivor;
- Project of Heart witness piece to be worn by the student or given to a Survivor. If worn by the student, they must understand the responsibility of acting as a witness (talking about the history and impacts of Indian Residential Schools to those who comment on, or question, the piece); and
- commemoration exhibits (with an artist statement explaining the project) to be installed in the school or other appropriate location.

Discuss

Learning about the experiences of Survivors during their time in residential schools, and about the impacts that these experiences have on them and their families, is very difficult. Discuss with students that this learning is not to bring further emotional harm to the Survivors or others, but to bring understanding that will ensure that this never happens again. Discuss the importance of social justice as the path out of the darkness of denial and ignorance.

Discuss how students can respect the learning that Elders and teachers have given by turning it into action. Discuss how students can advocate for positive change by engaging in social justice activities to make things better in their school, community, and society. Visit www.projectofheart.ca for examples of social justice actions (listed under Step 5 – Social Justice Action).

DID YOU KNOW?

In addition to encouraging social justice action, other Project of Heart student activities involve research of individual residential schools, creation of gestures of reconciliation (decorating memorial tiles and creating group commemorative exhibits), and inviting Survivors to visit classrooms. Go to www.projectofheart.ca to learn more and to see student's work.

Extension Activity

Research

Survivor Carole Dawson talked about her homeland in her testimony:

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.

Research Tlingit culture and history and prepare a presentation for the class.

DID YOU KNOW?

Female students, like their male counterparts, were rarely provided with enough education to find reasonable employment in their adult lives. For the girls, their education emphasized domestic labour such as ironing, sewing, and washing. They were forced into stereotypical female roles that would not have been common in their home communities. This resulted in a loss of traditional positions of leadership for women within their own communities.

Impacts: The Legacy of the Residential School System

Contains

Teacher Preparation–Vocabulary

Teacher Preparation–Impacts

Activity 1

Student Resource Sheet–An Unacknowledged
Legacy: Impacts of the Residential
School System

Student Worksheet–Impacts

Teacher Resource–Impacts Discussion Guide

Activity 2

Student Worksheet–Justice and Compensation

Student Resource Sheet–Timeline

Supplementary Teacher Resource–Update Backgrounder

Supplementary Teacher Resource–Colonization Then and Now

Extension Activities

Student Resource Sheet 1 and 2

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.

Impacts: The Legacy of the Residential School System

Focus

Students will build upon their knowledge of the experiences and impacts of residential schools explored in Lesson Plans 1 to 4. In this Lesson Plan, students will learn how the abuse specifically impacted families and communities and what steps government and churches have taken towards redress.

Duration

Two 45-minute sessions (minimum)

Grade Level

Intermediate, Senior

Building Competencies

The activities in this Lesson Plan are designed to build upon these competencies. It is hoped that the following competencies can be met by completing all of the Lesson Plans in this guide:

- Knowledge and understanding: facts, terms, definitions, writing strategies, concepts, theories, ideas, opinions, and relationships among facts.
- Thinking: focusing research, gathering information, analyzing, evaluating, inferring, interpreting, reflecting, asking questions, discussing, detecting point of view and bias, and forming conclusions.
- Communication: expression and organization of ideas and information in written and oral forms; use of conventions, vocabulary, and terminology; and expression of critical responses in written and oral forms.
- Application: making connections among various concepts and between personal experience and the world outside school in past, present, future, social, cultural, historical, global, personal, religious, and socio-economic contexts.
- Establishing historical significance, using primary source evidence, identifying continuity and change, analyzing cause and consequence, taking historical perspectives, and understanding ethical dimensions of history.



Key Learning

1. Students will discover how abuses experienced in the Residential School System still affect individuals, families, and communities today.
2. Students will explore the issues of justice and compensation.

Curriculum Areas

- History
- English
- Native Studies
- Civics
- Geography

Teacher Preparation

- Review Teacher Preparation–Vocabulary and Teacher Preparation–Impacts.
- Review and photocopy a class set of Student Resource Sheet–An Unacknowledged Legacy: Impacts of the Residential School System.
- Photocopy a class set of Student Worksheet–Impacts.
- Photocopy a class set of Student Worksheet–Justice and Compensation and Student Resource Sheet–Timeline.
- If completing the Extension Activities, photocopy a class set of Extension Activities–Student Resource Sheet 1 and Extension Activities–Student Resource Sheet 2.
- Prepare a flip chart or whiteboard.

Review

It is recommended that teachers introduce the topic of residential schools with Lesson Plan 1: An Introduction to Canada's Residential School System through the Lens of the Federal Apology. If the students already possess knowledge about the history and legacy of the Residential School System in Canada (because they have already done Lesson Plan 1, for example), assess what students already know or have retained. If they have little or no knowledge of residential schools, show the *Where Are the Children? Healing the Legacy of the Residential Schools* video.

DID YOU KNOW?

Many Métis Survivors have not been able to prove their attendance at Indian Residential Schools because their school records do not exist, are missing, or are incomplete. Consequently, these Survivors do not qualify for the Common Experience Payment (CEP) or for the Independent Assessment Process (IAP) under the Indian Residential Schools Settlement Agreement (IRSSA). Effectively, when it comes to compensation, Métis Survivors are still invisible.

Teacher Preparation

Vocabulary



Historic trauma

The historical experiences of First Nations, Inuit, and Métis during centuries of colonial subjugation that disrupted Aboriginal cultural identity.

Intergenerational impacts

The unresolved trauma of Survivors who experienced or witnessed physical or sexual abuse in the Residential School System that is passed on from generation to generation through family violence, drug abuse, alcohol abuse, substance abuse, physical abuse, sexual abuse, loss of parenting skills, and self-destructive behaviour.

Intergenerational Survivors

The children, grandchildren, or great grandchildren of Survivors. While they may not have attended residential schools themselves, many suffered similarly at the hands of their parents, grandparents, and/or guardians who passed on the abuses they suffered in the Residential School System.

Lateral violence

This includes bullying, gossiping, shaming and blaming others, and broken 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 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.

Post-traumatic stress disorder (PTSD)

A severe anxiety disorder that can develop after exposure to an event resulting in psychological trauma. The traumatic event may involve the threat of death to oneself, a risk to someone else, or to one's own or someone else's physical, sexual, or psychological integrity.

Survivor

An Aboriginal person who attended and survived the Residential School System.

DID YOU KNOW?

The "60s Scoop" came out of the Children's Welfare League's attempts to address the lack of Aboriginal parental skills by forcibly removing thousands of Aboriginal children from their parents. During the 1960s, these children, most of whom were placed into non-Aboriginal foster homes, became wards of a poorly monitored child welfare system.

Teacher Preparation

Impacts



Statistics

- In 2010, Canada ranked 8th on the Human Development Index (HDI) out of 169 countries, but when Aboriginal communities are added Canada dropped to 63rd.
United Nations 2010 Human Development Report, The Real Wealth of Nations: Pathways to Human Development.
<http://hdr.undp.org/en/statistics/>
- Youth suicide is an urgent issue for First Nations and Inuit youth in Canada. While there is much variation among communities, overall rates are high.
 - Suicide rates are five to seven times higher for First Nations youth than for non-Aboriginal youth.
 - Suicide rates among Inuit youth are among the highest in the world, at 11 times the national average.
<http://www.hc-sc.gc.ca/fniah-spnia/promotion/suicide/index-eng.php>
- Young Aboriginal women living in Canada are five times more likely than young non-Aboriginal women to die as the result of violence.
www.amnesty.ca/our-work/issues/indigenous-peoples/no-more-stolen-sisters
- In 2007, an estimated 27,000 Aboriginal children, both on- and off-reserve, were in the care of child welfare agencies.
Assembly of First Nations Press Release (2007).
<http://media.knet.ca/node/2530>
- Aboriginal adults, sentenced and admitted to provincial and territorial custody, grew steadily from 13% to 18%. While the number of admissions to sentenced custody has decreased over time for both Aboriginal and non-Aboriginal adults, there is a greater decline for non-Aboriginal adults.
<http://www.statcan.gc.ca/pub/85-002-x/2009003/article/10903-eng.htm#a5>
- In 2006, only 66% of Aboriginal people aged 25 to 64 had completed high school, compared to 85% of the non-Aboriginal population.
<http://www4.hrsdc.gc.ca/.3ndic.1t.4r@-eng.jsp?iid=29>
- As of 2001 and 2002, 53.5% of Aboriginal mothers were under 25 years of age, compared to 25.8% of non-Aboriginal mothers.
21.6% of Aboriginal mothers are between 15-19 years of age, compared to 6.2% of non-Aboriginal mothers.
<http://www.hc-sc.gc.ca/fniah-spnia/pubs/aborig-autoch/stats-profil-atlant/index-php#a623>
- 70% of Aboriginal mothers live in poverty.
Health Canada 2000. "Facts and issues: The health of Aboriginal women."

Activity 1



Key Learning: Students will discover how abuses experienced in the Residential School System still affect individuals, families, and communities today.

Activate

Read Introduction Overview (below) to the class.

Present statistics from Teacher Preparation–Impacts to the class. It may be helpful to write the statistics out on a flip chart or whiteboard.

Distribute and present Student Resource Sheet–An Unacknowledged Legacy: Impacts of the Residential School System to your students.

Explain that the diagram found on the Resource Sheet is a model that illustrates how abuse originating at residential schools is transferred to, and permeates, a community, leaving long-term negative consequences.

Explore

Divide the class into pairs, providing each a copy of Student Worksheet–Impacts.

Discuss

When students have finished their worksheets, ask them to share their answers. Write these answers on the flip chart or whiteboard.

Introduction Overview

For the past 500 years, Aboriginal peoples have suffered historic trauma from the effects of colonization and from government and church policies aimed at aggressive assimilation and conversion.

Today, we are beginning to understand that many of the current social problems in some Aboriginal communities are deeply rooted in the trauma caused by abuse experienced at residential schools. This unresolved historic trauma continues to affect Aboriginal peoples and communities psychologically, emotionally, physically, and spiritually.

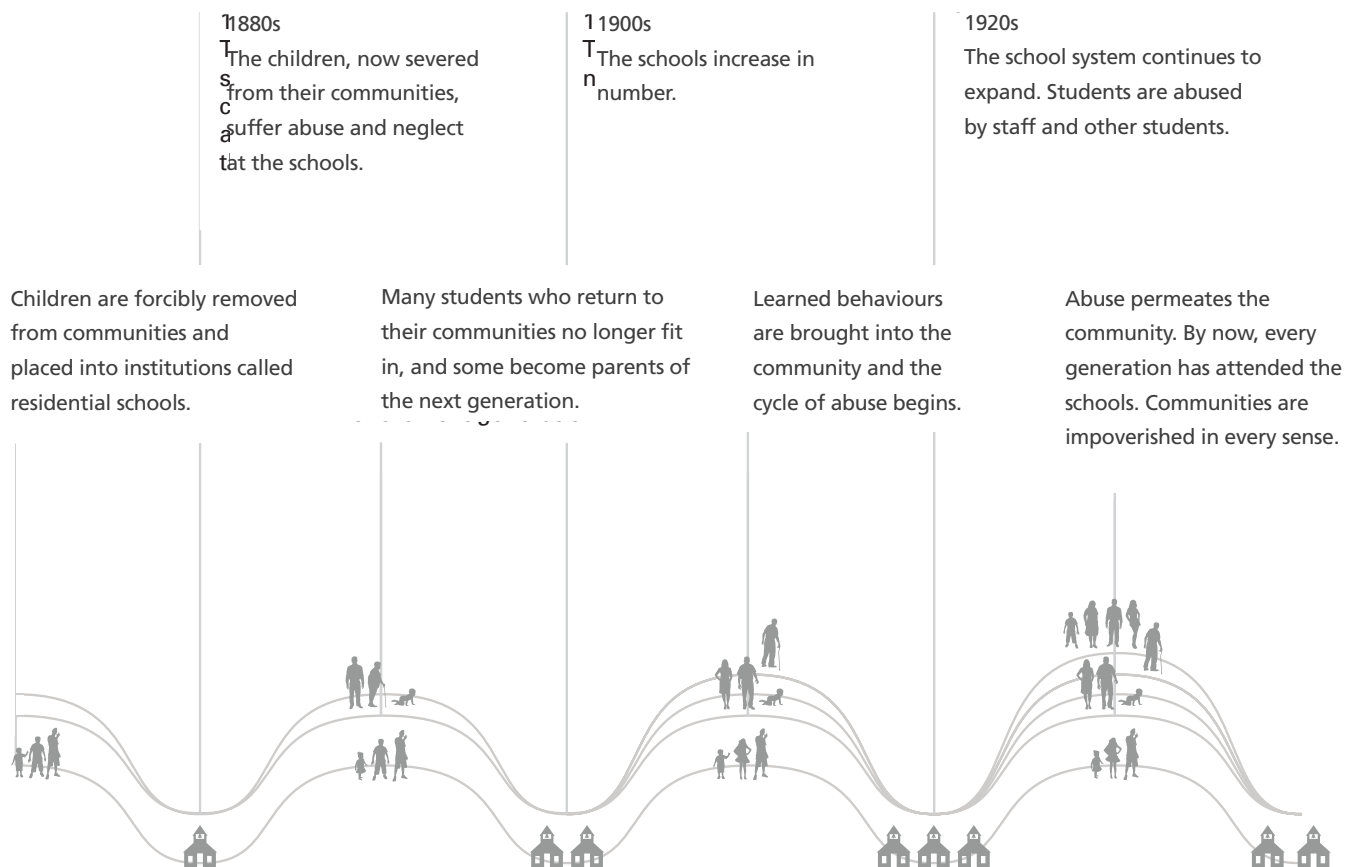
Student Resource Sheet

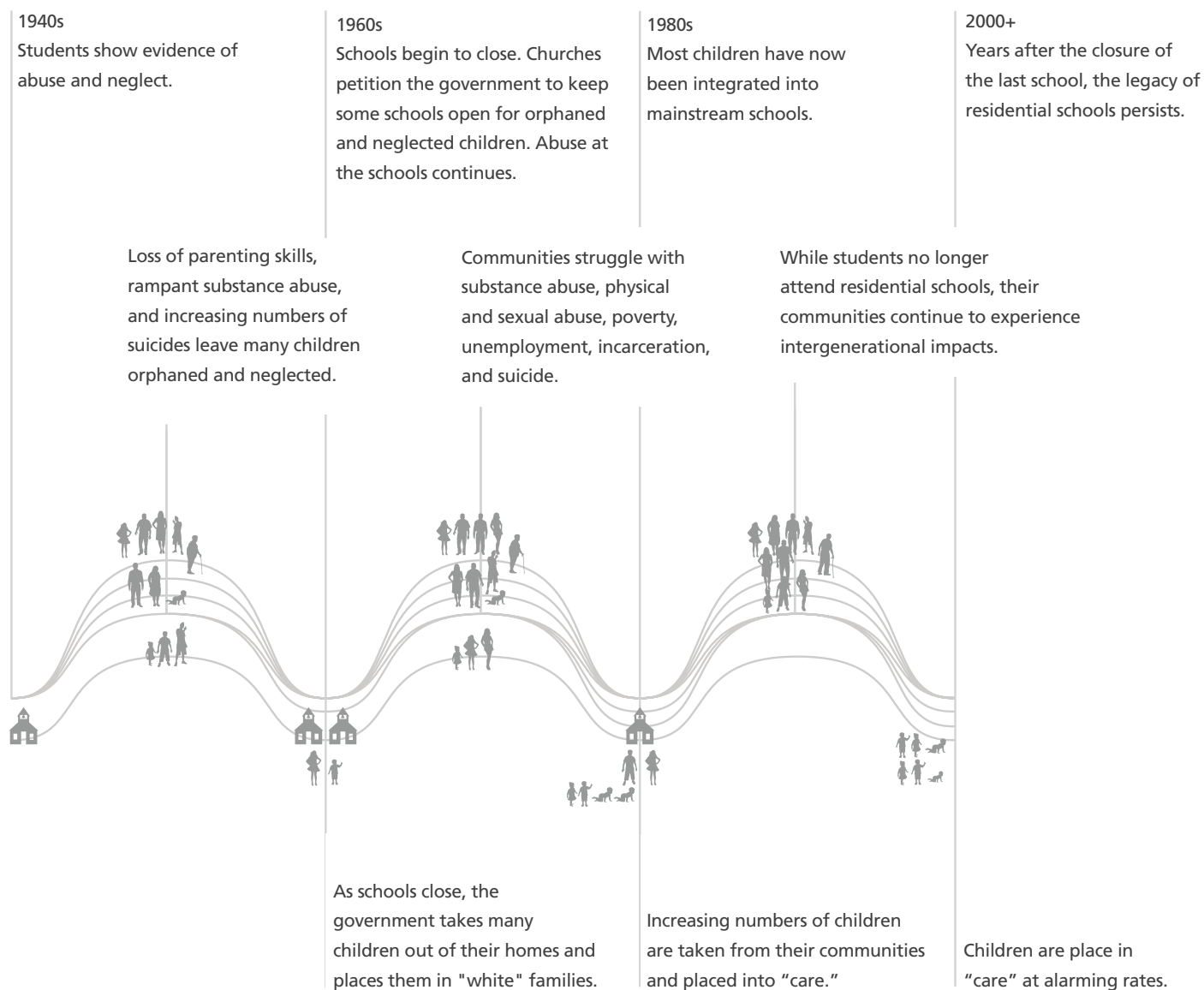


An Unacknowledged Legacy: Impacts of the Residential School System

While some Survivors did not experience abuse at the residential schools and, indeed, some report having benefitted from the experience, the Residential School System, on the whole, had devastating impacts that continue to affect Aboriginal peoples and their

communities psychologically, emotionally, physically, and spiritually. This is a model that illustrates how abuse originating from residential schools is transferred to, and permeates, a community, leaving long-term negative consequences.





Student Worksheet

Impacts



Student names: _____

1. Explain how the poor conditions and abuses endured in the Residential School System resulted in the negative outcomes below.

Inability to parent:

Poverty:

Substance abuse:

Suicide:

Physical and sexual abuse:

Incarceration:

Children in "care":

Mental health issues:

Chronic disease and illness:

Poor educational outcomes:

Teacher Resource

Impacts Discussion Guide



Explain how the poor conditions and abuses endured in the Residential School System resulted in the negative outcomes below.

Inability to parent

Students grew up in institutions so were not parented and, therefore, did not learn parenting skills.

Poverty

Few students left the schools with the skills needed for gainful employment. The traditional agriculture and hunting practices, which children would have learned had they stayed in their communities, were lost.

Substance abuse

The violence, abuse, and degradation experienced in the schools, combined with the absence of supports, led many students to substance abuse as a way of dealing with the pain they carried.

Suicide

Students who suffered terrible physical and/or sexual abuses, combined with emotional battering, were left with few supports to help them deal with their pain. Many felt that suicide was their only means of escaping.

Physical and sexual abuse

The abused often turn into abusers. Some students turned their own experiences of violence into acts of violence against others in their own families and communities.

Incarceration

With histories of abuse, no real education, and having experienced a concerted effort to destroy their culture, some First Nations, Inuit, and Métis students ended up in jail. Many former students belonged nowhere—they lost their connections to their families and communities, and were also shunned by "white" society.

Children in "care"

Good parenting will, generally, result in children becoming good parents. With the experience of good parenting disrupted when they were sent off to school, the students who eventually became parents themselves knew little about how to raise their own children. Combined with this was the legacy of physical, sexual, and emotional abuses with which the Survivors were living—a legacy that was hidden—and for which few therapeutic supports were provided.

Mental health issues

The attempted destruction of Aboriginal identity also destroyed the individual identities of the children. Their parents, culture, heritage, and traditions were considered vile and filthy by "white" society. Many children were physically and sexually abused. Others were young witnesses to this abuse. Few therapeutic supports were provided to help the survivors of these abuses. Imagine survivors of Auschwitz Concentration Camp being released into the general community without any supports or care.

Chronic disease and illness

Poverty, poor nutrition, and lack of access to services all contribute to chronic diseases, such as diabetes, which are common in Aboriginal communities. Poverty and poor nutrition are direct outcomes of the Residential School System. Lack of access to services is a reflection of funding issues.

Poor educational outcomes

Traditional methods of learning and knowledge were rejected and reviled at the schools. Concurrently, students generally spent, at most, half of their school day learning a Euro-Canadian education. The other half of their day was spent in manual labour. Many of the teachers sent to the schools were untrained and ineffective. The result was that few students left the schools with skills needed to obtain jobs and earn a decent wage to live on.



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

Activity 2



Key Learning: Students will explore the issues of justice and compensation.

Activate

Read Getting to the Truth Overview (below) to the class.

Getting to the Truth Overview

In the early 1990s, Phil Fontaine (then Grand Chief of the Assembly of Manitoba Chiefs) was one of the first Survivors who came forward with disclosures about physical and sexual abuses at residential schools. The Royal Commission on Aboriginal Peoples confirmed a link among social crisis in Aboriginal communities, residential schools, and the legacy of intergenerational trauma. The Aboriginal Healing Foundation was subsequently established with a 10-year mandate to fund community-led healing initiatives that address the legacy of abuse in the Residential School System.

In 2007, the Indian Residential Schools Settlement Agreement was signed by First Nations and Inuit representatives, the government, and the churches. Led by Survivors, it represents the largest out-of-court settlement in Canada to date. The agreement provides programs for financial restitution, funding to continue community-based healing initiatives, as well as a fund for commemoration projects. The Truth and Reconciliation Commission was also created to learn the truth about what happened in residential schools and to inform Canadians.

On June 11, 2008, the Government of Canada offered 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 Survivors and their families to witness this historic event. Thousands of people watched the apology at community gatherings across Canada.

Explore

Distribute Student Worksheet–Justice and Compensation and Student Resource Sheet–Timeline. Ask students to read the timeline and fill in the worksheet as individual work.

Discuss

When students have finished their worksheets, ask them to share their answers. Write these answers on a flip chart or whiteboard. Discuss.

Student Worksheet

Justice and Compensation



Student name: _____

The Royal Commission on Aboriginal Peoples (RCAP) recommended in 1996 that a public inquiry be established to investigate abuses at the residential schools. This inquiry would have full powers to prosecute the perpetrators of crimes at the schools. As part of the Indian Residential Schools Settlement Agreement (IRSSA) of 2007, the Truth and Reconciliation Commission was established; however, it did not have any powers to prosecute those found guilty of abusing the students.

1. Given what you know about the experience of Aboriginal peoples in the Residential School System, what should the Canadian government do for justice to be served for Residential School Survivors?

2. Do you feel it is possible to assign a monetary value to the suffering of another person? What do you think can be achieved for the individual Survivors and their communities through financial compensation?

3. What cannot be accomplished through financial compensation?

4. What other types of compensation should be considered?

5. In your opinion, has Canada done enough to seek justice for Survivors of the Residential School System?

Student Resource Sheet

Timeline



After many years of resistance, protest, and activism on the part of many Aboriginal peoples and others, the first major steps towards healing began.

Beginning in the 1980s, churches begin to apologize for their role in the Residential School System.

1986– United Church apologizes.

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*.

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.

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 among 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 of the residential schools upon Aboriginal peoples and for the creation of a public repository of records related to residential schools.

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 10-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 their 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 \$5 billion over ten years to improve the education, employment, and living conditions of Aboriginal peoples.

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.

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."

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.

Legal representatives for Survivors, the Assembly of First Nations, Inuit representatives, the federal government, and church entities sign the *Indian Residential Schools Settlement Agreement*. Initiated by Survivors, this represents the largest class action settlement in Canada to date. The agreement includes:

- Common Experience Payment (CEP) that offers direct payments to all former students of federally run Indian Residential Schools. Originally Survivors had to apply for this

payment by 2011. The deadline was extended to September 19, 2012.

- 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. The deadline for submitting an IAP application was September 2, 2013.
- An additional healing fund of \$125 million for the AHF to continue its funding to healing projects that address the effects caused by harms suffered.

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 Survivors and their families to witness this historic event. Thousands of people watched the apology at community gatherings across Canada.

The Truth and Reconciliation Commission of Canada (TRC) is appointed. The goals of the TRC are to:

- gather testimony from Survivors 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; and
- 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.

Supplementary Teacher Resource



Update Backgrounder

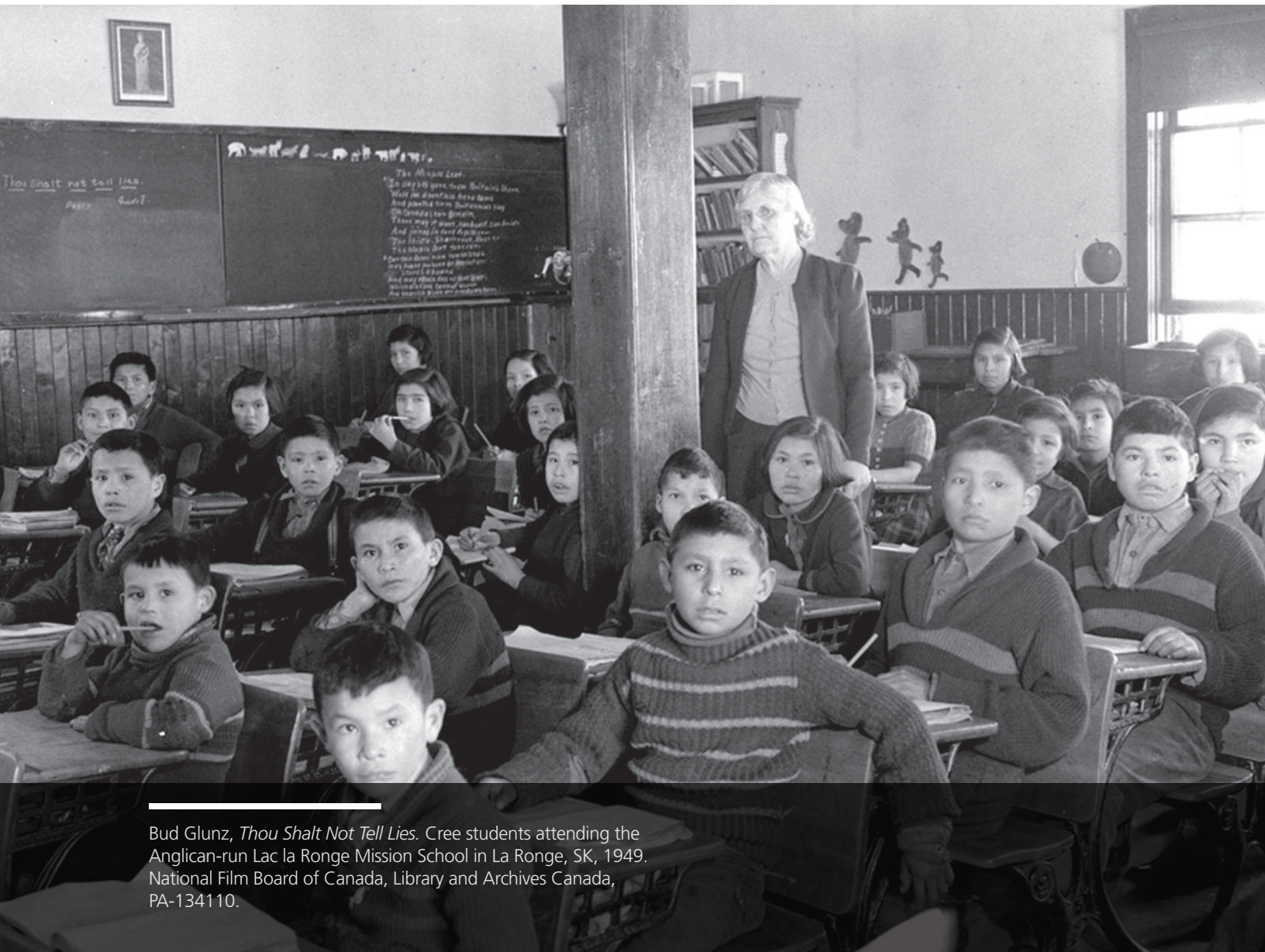
The Indian Residential Schools Settlement Agreement (IRSSA)

The Indian Residential Schools Settlement Agreement (IRSSA) is the largest class action settlement in Canadian history.

On May 10, 2006, the government announced the approval by all parties of IRSSA. The IRSSA was finalized with legal representatives of Indian Residential School Survivors, Assembly of First Nations, Inuit groups, and

the Anglican, Roman Catholic, United, and Presbyterian churches.

The IRSSA was approved by the courts and came into effect on September 19, 2007.



Bud Glunz, *Thou Shalt Not Tell Lies*. Cree students attending the Anglican-run Lac la Ronge Mission School in La Ronge, SK, 1949. National Film Board of Canada, Library and Archives Canada, PA-134110.

The Settlement Agreement has five key components:

Common Experience Payment

- For those living on May 30, 2005 (the day the negotiations were initiated) and upon application, a Common Experience Payment will be paid to every eligible former student who resided at a recognized Indian Residential School.
- IRSSA stipulates that \$1.9 billion be set aside for the direct benefit of former Indian Residential School students. Subject to verification, each eligible former student who applies would receive \$10,000 for the first school year or portion thereof and \$3,000 for each subsequent year.

is available in addition to the Common Experience Payment.

Commemoration

- IRSSA provides \$20 million in funding 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 broad, systemic impacts of the Indian Residential School System.
- The government will provide funding to facilitate regional and national commemoration initiatives that address the residential school experience and provide the opportunity to share the initiative with family and community.

Truth and Reconciliation

- The Truth and Reconciliation Commission was established in 2008 with a budget of \$60 million over five years. In late 2013, their mandate was extended to 2015. It is mandated to promote public education and awareness about the Indian Residential School System and its legacy as well as provide former students, their families, and communities an opportunity to share their Indian Residential School experiences in a safe and culturally appropriate environment.
- The Truth and Reconciliation Commission will undertake a series of national and community events and will establish a research centre for ongoing access to the records collected throughout the work of the commission.

Healing

- In 2006, IRSSA provides an additional endowment of \$125 million for the Aboriginal Healing Foundation to continue supporting healing programs and initiatives for a further five years following the implementation date.
- The church entities involved in the administration of Indian Residential Schools will contribute up to a total of \$100 million in cash and services towards healing initiatives.

Independent Assessment Process

- The Independent Assessment Process (IAP) was intended to assist former students settle their claims for abuse they suffered at Indian Residential Schools.
- The IAP compensates former students for sexual abuse, serious physical abuse, and certain other wrongful acts that caused serious psychological consequences for the individual. This compensation

Supplementary Teacher Resource

Colonization Then and Now



By Wayne Spear, Director of Communications, Aboriginal Healing Foundation

With very few exceptions, the men and women who created and sustained Canada's Indian Residential School System believed that the policy of "aggressive assimilation" was benevolent and forward-looking. The absorption of the Indian into Canadian society, necessary to possess land and resources and to build a nation-state, was the desired outcome of policies and the final solution of the "Indian Problem" envisioned by Deputy Superintendent General of Indian Affairs Duncan Campbell Scott. The policy of assimilation neither began nor ended with the Indian Residential School System. It continues to this day for the simple reason that nation building, from sea to shining sea, continues.

Archival photographs of residential schools and students, some of which are included in this document, capture the policy of assimilation in action. In the late 19th and early 20th centuries, the taking of one's photograph was a rare and special occasion. The administrators of the schools put considerable effort into crafting the best possible image of their institutions on film. In many archival photographs, the students pose in laboured formations, well manicured and dressed in formal clothing they would have worn only on such occasions. The photos were taken for many purposes in a great many instances to impress the distant Ottawa bureaucrats and the missionary societies whose continued financial contributions the administrators greatly desired. Another way of putting the matter is to observe that the historical record preserves the propaganda of the government and churches.

We see reflected in the photographs and documents the flattering self-image of these institutions. Most of the individuals who worked in the hostels, schools, orphanages, and boarding houses were kind and

well-meaning. Many sacrificed to undertake this work. They were proud of their accomplishments, and it is the accomplishments and not the personal experiences of Aboriginal peoples that the photographs were meant to capture.

The Indian Residential School System provokes these questions: Is forcible assimilation a good policy? Was it morally right in the past, and is it morally right in the present? It is one thing for a member of a culture to choose assimilation into another culture. It is quite another matter when a dominant culture systematically forces assimilation upon another group, whether by overt force (as in the past) or by subtle coercion (as in the present). This process goes by many names, for example: colonization, imperialism, and cultural genocide. In Canada, residential schools were one instrument of advancing assimilation of Indigenous peoples. Others have been the Pass and Permit System**, the mass adoption of Indigenous children into non-Indigenous homes (a policy known today as the "60s Scoop"), and the displacement of traditional leaders in favour of a "Chief and Band Council" System of colonial governance. These and other policies have been features of the *Indian Act*, which remains to this day the state instrument governing the lives of Aboriginal peoples in Canada. The *Indian Act* not only determines the rights of Indians but defines who and who is not an Indian in Canada. In short, the very act from which the Indian Residential School System derived its force and legitimacy remains in place today. Specific policies have come and gone, but the underlying goal of assimilation and the overriding *Indian Act* continue.

**The pass system was originally instituted in the aftermath of the Northwest Resistance to restrict the movement of "Rebel Indians," but soon was applied to all First Nations people. In order to leave their reserves, First Nations people had to obtain a pass signed by the local Indian agent—the pass detailed where they were going and when they were to return. This system was never formally law but continued to be enforced well into the 1930s.

*This phrase occurs in Nicholas Flood Davin, *Report on Industrial Schools For Indians and Half-Breeds* (March 14, 1879).

Extension Activities

Debate

An organized debate activity can help participants to break out of predictable thinking patterns. By assigning groups, students will have to defend a viewpoint that they might not ordinarily support.

Divide the class into three groups as follows:

- three students to present the “agree” argument;
- three students to present the “disagree” argument; and
- the remaining group will be the audience who will question and challenge the presenters.

On September 25, 2009, Prime Minister Stephen Harper addressed delegates at the G20 Conference in Pittsburgh, Pennsylvania. During his speech, he stated:

We [Canada] also have no history of colonialism. So we have all of the things that many people admire about the Great Powers, but none of things that threaten or bother them.

Agree or disagree.

Refer to the news report (found on page 161) of Prime Minister Harper's remarks and to the response of the Assembly of First Nations National Chief, Shawn Atleo, on the Student Resource Sheets (found on page 163).

DID YOU KNOW?

Canada and the United States are not the only countries to have instituted boarding school programs with the goal of assimilating Aboriginal youth. Numerous colonized countries in Central and South America, Africa, Asia, Australia, and New Zealand created Westernized education systems for Aboriginal peoples. While some regional variations existed, the patterns were generally similar: traditional languages and cultural practices were prohibited, Christianity was promoted, and manual labour was emphasized over learning. Abuse was common, and children, some of whom were taken from their parents at the age of two years, lived in deplorable conditions.

Extension Activities

Student Resource Sheet 1



Every G20 nation wants to be Canada, insists PM

By David Ljunggren
September 25, 2009

PITTSBURGH (Reuters) - Canadian Prime Minister Stephen Harper, appearing to forget that his countrymen are generally known for their modesty, declared on Friday that his nation was the envy of the world.

Harper, usually a fairly wooden performer, seized on a routine question at a news conference and used it to deliver an impassioned defense of his 33-million strong nation and how well it has coped with the global economic crisis.

"Canada remains in a very special place in the world. ... We are the one major developed country that no one thinks has any responsibility for this crisis," he said to laughter.

"In fact, on the contrary, they look at our policies as a solution to the crisis. We're the one country in the room everybody would like to be," he said at the end of the summit of the Group of 20 advanced and developing nations in Pittsburgh.

Canada, which was running a budget surplus before the recession and avoided major banking problems, has been less affected by the crisis than many of its partners.

Harper said the other G20 nations "would like to be an advanced developed economy with all the benefits that conveys to its citizens and at the same time not have been the source, or have any of the domestic problems, that created this crisis."

By this stage of his comments, the initial premise of the question had long since vanished and Harper -- who leads the right-leaning Conservative Party -- was focusing on several other factors that in his mind make Canada so irresistible.

"We're so self-effacing as Canadians that we sometimes forget the assets we do have that other people see," he said, speaking with a rare passion.

"We are one of the most stable regimes in history. ... We are unique in that regard," he added, noting Canada had enjoyed more than 150 years of untroubled Parliamentary democracy.

Just in case that was not enough to persuade doubters, Harper threw in some more facts about the geographically second-largest nation in the world.

"We also have no history of colonialism. So we have all of the things that many people admire about the great powers but none of the things that threaten or bother them," he said.

And his final verdict?

"Canada is big enough to make a difference but not big enough to threaten anybody. And that is a huge asset if it's properly used."

Reprinted from Reuters

Extension Activities

Student Resource Sheet 2



OTTAWA, Oct. 1, 2009 /CNW Telbec/ - First Nation leaders and a chorus of Canadians find the Prime Minister's comments that there is "no history of colonialism" in Canada shocking, confounding and wrong

AFN National Chief Atleo today stated:

The Prime Minister must be held to the highest standard especially when speaking to the international community. There is no room for error. The current line of response from federal officials that the Prime Minister's remarks were taken 'out of context' is simply not good enough for someone in his position.

I have spoken with the Minister of Indian Affairs and urged him and the Prime Minister to meet with First Nations in good faith to address this matter and, equally important, begin the work of reconciliation that lies ahead. The Prime Minister stated in his apology to students of residential schools that, 'There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again.' The Prime Minister must ensure that such commitments inform every statement and action.

The effects of colonialism remain today. It is the attitude that fueled the residential schools; the colonial Indian Act that displaces traditional forms of First Nations governance; the theft of Indian lands and forced relocations of First Nations communities; the criminalization and suppression of First Nations languages and cultural practices; the chronic under-funding of First Nations communities and programs; and the denial of Treaty and Aboriginal rights, even though they are recognized in Canada's Constitution.

Internationally, Canada has been scrutinized and harshly criticized for its treatment of Indigenous peoples and failure to respect Aboriginal and Treaty rights. Canada is increasingly isolated as one of only three nations in the world that has refused to sign the United Nations Declaration on the Rights of Indigenous peoples, a document that rejects the doctrine of colonialism.

The Prime Minister's statement speaks to the need for greater public education about First Nations and Canadian history. It may be possible to use this moment to begin bridging this gulf of misunderstanding. The future cannot be built without due regard to the past, without reconciling the incredible harm and injustice with a genuine commitment to move forward in truth and respect.

First Nations leaders and Canadians call on the Prime Minister to honour the apology and to make clear the path to reconciliation.

National Chief Shawn Atleo, Assembly of First Nations

The Assembly of First Nations is the national organization representing First Nations citizens in Canada.

Reprinted from <http://media.knet.ca/node/7336>

DID YOU KNOW?

The Government of Canada supported the United Nations Declaration on the Rights of Indigenous Peoples on November 12, 2010.

Making Healing and Reconciliation Happen

Contains

Activity 1

Student Resource Sheet–Healing

Activity 2

Student Worksheet–Reconciliation

Supplementary Teacher Resource–Reconciliation

Extension Activities

Making Healing and Reconciliation Happen

Focus

Students should now understand how colonization and the Residential School System have contributed to dysfunction in many Aboriginal communities today. Here, they will explore ways in which these communities are taking charge of their own wellness and, by so doing, are creating healing and reconciliation among individuals, within communities, and across the nation.

The activities in this final lesson plan will emphasize individual reflection and group discussion.

Duration

Two 45-minute sessions

Grade Level

Intermediate, Senior

Building Competencies

The activities in this Lesson Plan are designed to build upon these competencies. It is hoped that the following competencies can be met by completing all of the Lesson Plans in this guide:

- Knowledge and understanding: facts, terms, definitions, writing strategies, concepts, theories, ideas, opinions, and relationships among facts.
- Thinking: focusing research, gathering information, analyzing, evaluating, inferring, interpreting, reflecting, asking questions, discussing, detecting point of view and bias, and forming conclusions.
- Communication: expression and organization of ideas and information in written and oral forms; use of conventions, vocabulary, and terminology; and expression of critical responses in written and oral forms.
- Application: making connections among various concepts and between personal experience and the world outside school in past, present, future, social, cultural, historical, global, personal, religious, and socio-economic contexts.
- Establishing historical significance, using primary source evidence, identifying continuity and change, analyzing cause and consequence, taking historical perspectives, and understanding ethical dimensions of history.



Key Learning

1. Students will explore what types of programs, activities, and initiatives Aboriginal communities will need to heal.
2. Students will consider what reconciliation means to them and what role they can play in the reconciliation process.

Curriculum Areas

- History
- English
- Native Studies
- Civics
- Geography

Teacher Preparation

- Review and photocopy a class set of Student Resource Sheet–Healing.
- Prepare a flip chart or whiteboard.

Review

It is recommended that teachers introduce the topic of residential schools with Lesson Plan 1: An Introduction to Canada's Residential School System through the Lens of the Federal Apology. If the students already possess knowledge about the history and legacy of the Residential School System in Canada (because or they have already done Lesson Plan 1, for example), assess what students already know or have retained. If they have little or no knowledge of residential schools, show the *Where Are the Children? Healing the Legacy of the Residential Schools* video.

Activity 1



Key Learning: Students will explore what types of programs, activities, and initiatives Aboriginal communities will need to heal.

Activate

Ask your students what the word “healing” means to them, and have them identify methods of healing that relate to their own personal experience or context.

Write their answers on the flip chart or whiteboard. Healing should be understood as an emotional/psychological process, not necessarily as healing from a physical wound. In addition to using traditional and modern medicines, therapy, or exercise, Aboriginal healing can also include spiritual and cultural components.

Read the Introduction on Healing Overview (below).

Introduction on Healing Overview

Many Survivors of the Residential School System have experienced immense trauma—emotional, spiritual, psychological, and physical. Childhoods were largely destroyed, their families and communities were fragmented, and their adult lives were permanently devastated by the experience.

In order to heal, many individual Survivors need to revisit painful memories. Remembering the past can dredge up many feelings: anger, shame, grief, and sometimes self-loathing. For many, these emotions are difficult to process.

Many Survivors have turned to a combination of traditional practices and Western therapies to heal. Talking circles, sweats, storytelling, ceremonies, fasts, feasts, and vision quests reconnect Survivors to their cultures and to themselves. On-the-land activities such as trapping, hunting, fishing, and gathering medicinal plants and wild foods also renew the spirit. All of these practices assist in re-enforcing and celebrating Aboriginal identities.

Healing is a long-term process that occurs in stages, starting with the individual Survivor and expanding to include the whole community. The intergenerational impacts of the Residential School System—the legacy of poverty, ineffective parenting, abuse, grief, and health issues—can appear throughout the entire community, not just in the lives of the Survivors. Healing in Aboriginal communities is affected by a community’s level of understanding and awareness about the impact of the Residential School System, by the number of community members who are involved in healing, and by the availability of programs and services.

Explore

Students will examine a healing program developed at the Hollow Water First Nation in Manitoba. Ask the students to gather in a circle, either at their desks or seated on the floor. Distribute the Student Resource Sheet—Healing and give the students approximately ten minutes to read and absorb the document’s contents.

Discuss

The key goal in this section is for students to engage in a process of reflection and consideration, and then to share their ideas and insights with their classmates.

Ask the students the questions below, one at a time. The key points of their responses can be recorded, alternatively, this can be an activity that is based only on discussion and sharing.

1. If you had been wronged, what outcome would you want: punishment or change? How would the person who wronged you have to change? What sort of punishment would feel fair?

2. If you were a perpetrator, what process would be harder for you: to be sent to jail for a specified period, or to have to face your victim, your family, and the community? Why?
3. Are there situations where Community Holistic Circle Healing would be useful? In your school? Your community? The nation?

Student Resource Sheet

Healing



Excerpt from: Aboriginal Correction Policy Unit. *The Four Circles of Hollow Water*. Aboriginal Peoples Collection. Aboriginal Corrections Unit. Ottawa, ON: Solicitor General Canada, 1997.

Hollow Water and the three surrounding Metis communities comprise a total of about a thousand people located on Lake Winnipeg a few hours drive north-east of Winnipeg. The community reflects its history of colonization and the resultant trail of demoralization and despair. Even comprehending the enormity of the healing task within Hollow Water is difficult. Consider the following:

- Sexual abuse in the Hollow Water communities has been a common occurrence over several generations and intensified in the 1960s.
- It is estimated that three out of every four people are victims of childhood sexual abuse.
- One in every three individuals in the community is a victimizer.
- Virtually no community member has been untouched by victimization.
- Many of today's offenders were yesterday's victims.
- All victims were acquainted with or were related to their abusers.
- In contrast to the patterns of sexual abuse observed elsewhere, Hollow Water has a relatively high percentage of female victimizers.

Over ten years ago, when most Canadian communities still denied both the prevalence and the cost of sexual abuse, Hollow Water began its search for healing which evolved into Community Holistic Circle Healing (CHCH). CHCH is an innovative healing approach which is very different from treatment models within the mainstream justice system. The process holds offenders accountable to their communities, and fosters healing for all — those victimized, their victimizers, and the community.

The CHCH approach is founded on different principles — principles which come from an Ojibwa world view and the traditions of *pimadaziwin*.

Euro-Canadian ordering is hierarchical and one-directional. It reflects European worldview. The Anishnabe spirituality and way of seeing the world is best understood within the analogy of the *circle* and an image of the community as a web of meaningful interconnections among kin, the land, and the non-physical world.

"The central value of Ojibwa culture was expressed by the term *pimadaziwin*, life in the fullest sense, life in the sense of health, longevity, and well being, not only for oneself but for one's family. The goal of living was a good life and the Good Life involved *pimadaziwin*." People's commonality was based in a common seeking for the 'Good Life' — characterized by balance within all aspects of the physical and spiritual worlds.

Colonization over the centuries, however has acted upon the circle and *pimadziwin*[sic]. Part of what CHCH calls decolonization therapy, therefore, is the restoration of balance through the healing of sexual abuse. In Ojibwa cultural tradition, becoming more whole is connected with becoming more fully integrated in your community. It follows then, that precepts which reflect essential aspects of how *community* is defined form the underpinnings of the healing way. CHCH stems from an Ojibwa view of healing and of community.

Both western therapists and CHCH think of healing as a process and often liken it to a journey. Men and women speak of their healing path or healing way. There are similarities but the CHCH concept differs significantly in several important ways from western traditions. In particular, CHCH conceives of healing as a return to balance. Consider the following:

[For the Anishnabeg, the number four has special significance. We see it in the four cardinal directions: north, south, east and west; we see it in the four principle elements: fire, water, air and earth.] We see it in relation to people: the physical, the mental, emotional and spiritual. We know that in healing we must consider all dimensions. As well, this return to balance involves all that person's relationships — past and present. Further, an individual's healing journey is not complete until family, community, and the whole nation in all of their dimensions are back in balance.

Healing is a letting go — physically, mentally, emotionally and spiritually — of our hurt — the hurt that has been inflicted upon each of us, the hurt that we have inflicted on others. Each of us is a victim, each of us has become a victimizer of others. Healing is breaking the cycles of abuse and violence. Healing is replacing, in our day to day living, our anger, our guilt, our shame, our vulnerability, with the seven teachings: honesty, love, courage, truth, wisdom, humility, and respect

Healing is a search, a search for who we are, who we have been, and who we can become. Healing is coming to feel good about ourselves as individuals, as families as communities and as a Nation. Healing is reclaiming responsibility for who we are and where we are going. The healing journey for each individual, each family, each community is different. The paths twist and turn, go up and down. Steps are often retraced several times before a teaching is learned.

Healing is coming to understand, trust, accept the guidance of Creator and His helpers in the four directions. Healing is coming to believe in ourselves, our families, our community, our Nation. Healing is reclaiming the Medicine Wheel. Healing is reclaiming the Circle.

Source: CHCH files, "Healing," CHCH, Hollow Water, Manitoba

The CHCH Process

1. A trained team meets with the victim to ensure that he or she is safe. Ongoing supports are provided to the victim.
2. Another team immediately confronts the offender, whatever the time of day or night.
3. If the offender admits guilt, criminal charges are laid, but are stayed until the CHCH process is complete, which could take as long as five years. If the offender refuses to admit guilt, they are turned over to the police.
4. The offender is brought into the first circle where they are encouraged to talk in detail about what they have done. They also have weekly sessions with an abuse worker, therapist, and counselor throughout the process.
5. The second circle starts four months later, when the offender is required to tell his partner and children what he has done.
6. In the third circle, the offender must face his extended family.
7. In the fourth and final circle, the offender must tell the entire community. A judge is invited to attend the fourth circle to determine the sentence which, itself, is based on the recommendations of the community.
8. At the end of the healing circle process, there is a feast to celebrate reconciliation between the offender and the victim, and among the wider circle of the community.

Activity 2



Key Learning: Students will consider what reconciliation means to them and what role they can play in the reconciliation process.

Activate

Read Reconciliation: What does this mean to you? Overview (below) to the class.

Explore

Distribute the Student Worksheet–Reconciliation. Give students time to read the sheet and to answer the questions individually.

Reconciliation: What Does This Mean to You? Overview

Reconciliation—which involves truth telling, listening, forgiveness, acceptance, and understanding—exists at many levels: between individuals, within a community, and at a national level. Our purpose here is to understand the importance of reconciliation and to identify ways in which non-Aboriginal Canadians can take responsibility for reconciliation with Aboriginal peoples in Canada.

As individual Canadians, we have a role in the process of reconciliation with Aboriginal people in Canada. It begins with recognizing the devastating impacts, which are felt over many generations, of the Residential School System. It involves recognizing that, barely 500 years ago, Europeans moved onto and colonized land that had been occupied by Aboriginal peoples for at least 10,000 years. This may all seem like ancient history, but its impacts are as real today as they were in the 16th century. We must look carefully at our own contexts—some of us are of European descent. Some of us are descendants of the colonizers, not the colonized. This gives a very different view of the world and of the people in our communities.

Discuss

When students have finished their worksheets, ask them to share their ideas and impressions. Write these on the flip chart or whiteboard. Discuss.

Consider who needs to be involved in reconciliation:

- between family members;
- within communities;
- between perpetrators and victims;
- between the federal government and Aboriginal peoples;
- between Aboriginal peoples and Non-Aboriginal Canadians; and
- between the churches and Aboriginal peoples.

Student Worksheet

Reconciliation



Student name: _____

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.

DID YOU KNOW?

Traditionally, Aboriginal children began their education at a young age, when they were taught how to be active members of their communities. Traditions and ceremonies played a significant role in developing the physical, mental, emotional, and spiritual aspects of their identities.

The three “Ls” of Looking, Listening, and Learning emphasized experiential learning. Storytelling conveyed ethics and morals, while cautionary tales were meant to regulate bad behaviour.

1. This poem was written by Rita Joe, a well-known Mi'kmaq poet, writer, and activist. What is Ms. Joe saying in this poem when she says, “I lost my talk”? Does this poem say anything about reconciliation?

2. What does the word “reconciliation” mean to you?

3. What does reconciliation have to do with the Residential School System?

4. What conditions have to be in place in order for reconciliation to occur?

5. Who needs to be involved in reconciliation?

6. List some gestures you can make to encourage reconciliation.

Supplementary Teacher Resource

Reconciliation



Excerpt from: "Introduction" in From Truth to Reconciliation: Transforming the Legacy of Residential Schools, Marlene Brant Castellano, Linda Archibald, and Mike DeGagné, Aboriginal Healing Foundation, 2008.

Aboriginal Truths in the Narrative of Canada

Truth and reconciliation are new words in the vocabulary of Canadians when speaking about our history and our future in this land. The standard history, which resonates especially with those of European ancestry, is a grand narrative of pioneers and waves of immigrants birthing a peaceable nation from a vast, untamed landscape. The Aboriginal Peoples of Canada—First Nations, Inuit, and Métis—tell different stories, of ancient origins preserved in legends, of migrations that spanned the continent, of trading networks and treaty-making, and sporadic conflicts to establish boundaries between nations, of prophecies that foretold how their lives would be changed by newcomers to their lands.

Different experiences generate different perspectives on truth. Parallel histories and the world views they support can live comfortably side-by-side until they intrude on one another and require negotiation of a common understanding. Thomas Berger's 1977 book *Northern Frontier, Northern Homeland* vividly conveyed the modern necessity of communicating and negotiating different perspectives on the land. Tense relations and confrontations between original peoples and newcomers have periodically erupted over land since early contact and have led to the issuing and signing of historic documents seeking conciliation of differences. Among these are the *Royal Proclamation* of 1763, which is now imbedded in the *Constitution Act* of 1982, and numerous treaties of peace and friendship, which have been given modern force and effect by Supreme Court decisions. "The land question" continues to be the focus of challenge, litigation, and demonstrations across Canada.

Assertion of Aboriginal title is about occupancy of traditional territories and benefit from the resources that support life, but it also refutes the doctrine of *terra nullius*, the claim that North America on discovery by Europeans was empty land, open to occupation and cultivation by civilized peoples without regard to the people already there. Aboriginal Peoples were seen to be in a state of nature, possessing neither government nor property. The philosophies that underlay colonization of lands and colonial authority over peoples rationalized the belief that the lands would be better used, that is, more productive, under a system of private property, and the Native people would be better off brought into the circle of civilized conditions.

Aggressive civilization to accomplish colonial goals was thought to be futile in the case of adults. Residential schooling was the policy of choice to reshape the identity and consciousness of First Nations, Inuit, and Métis children. The persistence of colonial notions of superiority is evidenced in the fact that residential schooling punished the expression of Aboriginal languages, spirituality, and life ways, and attempted to instill a Euro-Canadian identity in Aboriginal children, continued from 1831 into the 1970s.

The devastating effects of this program of social engineering were brought into public view in the hearings, research, and Report of the Royal Commission on Aboriginal Peoples (RCAP). In calling for a more extensive public inquiry into residential schools the commission wrote:

No segment of our research aroused more outrage and shame than the story of the residential schools. Certainly there were hundreds of children who survived and scores who benefitted from the education they received. There were teachers and administrators who gave years of their lives to what they believed was a noble experiment. But the incredible damage – loss of life, denigration of

culture, destruction of self-respect and self-esteem, rupture of families, impact of these traumas on succeeding generations, and the enormity of the cultural triumphalism that lay behind the enterprise – will deeply disturb anyone who allows this story to seep into their consciousness and recognizes that these policies and deeds were perpetrated by Canadians no better or worse intentioned, no better or worse educated than we are today. This episode reveals what has been demonstrated repeatedly in the subsequent events of this century: the capacity of powerful but grievously false premises to take over public institutions and render them powerless to mount effective resistance. It is also evidence of the capacity of democratic populations to tolerate moral enormities in their midst.

The RCAP recommendation in 1996 for a public inquiry to examine the origins, purposes, and effects of residential school policies, to identify abuses, to recommend remedial measures, and to begin the process of healing has taken over a decade to come to realization. A start was made with the federal government's Statement of Reconciliation in 1998 including an apology for physical and sexual abuse in the schools and the establishment of a fund to support community healing. In the interim, the tide of litigation alleging emotional and cultural as well as physical and sexual abuse swelled to include 13,000 residential School Survivors. Court processes and decisions were proving costly to Survivors, churches, and government; the human and financial costs foreseen if litigation were to run its course were insupportable. Several of the churches involved in operating the schools were put under duress financially as a result of compensation orders, but nevertheless made frank and full apologies. The Assembly of First Nations pursued diligent advocacy and mounted international research to bolster the argument that redress for Survivors as a whole, including compensation, was just and practicable.

The Indian Residential Schools Settlement Agreement is a court-ordered settlement endorsed by Survivors' legal

representatives, churches, and the federal government made in 2006 and implemented as of September 2007. The Settlement Agreement provided for a cash payment to Survivors living in 2005 or their estates if deceased, as well as providing an individual assessment process for adjudication of cases of more serious abuse, the creation of memorials, a five-year extension of funding for the Aboriginal Healing Foundation to support community healing initiatives, and the establishment of a Truth and Reconciliation Commission with a five-year mandate consistent with many of the recommendations of RCAP.

The truth-seeking component of the Truth and Reconciliation Commission mandate acknowledges the wrong that was done in suppressing the history, culture, and identity of First Nations, Inuit, and Métis Peoples through the enforced removal and re-socialization of their children. The healing that is envisaged through a public process of truth-telling touches families, communities, and nations as well as individuals. For Aboriginal Peoples, the promise of the Truth and Reconciliation Commission is that their truths, as they relate to this tragic chapter of history, will now have a place in the official story of Canada that is accessible to successive generations of Canadians.

Perspectives on Reconciliation

Reconciliation—restoring good will in relations that have been disrupted—is the second component of the Truth and Reconciliation Commission's mandate. Some would say that the original work of conciliation (bringing to agreement parties who have differing interests) has never occurred. Others point out that there are countless examples, historically and in the present, of harmonious, mutually beneficial relationships between Aboriginal and non-Aboriginal individuals and local communities. The breakdown of trust and respect is most grievous when group interests are at stake, around treaty obligations or harvesting rights, for example, or when institutions exercise power over Aboriginal lives, such as in residential school policy or application of the *Indian Act*.

Extension Activities

Be the Change You Want To See

As young people, students are in a unique position to effect positive change. Brainstorm some ways in which they can actively work to change attitudes in their communities. Some ideas include:

- plan an Aboriginal Awareness Week at the school;
- write letters to the Ministry of Education in your province or territory and demand that the history and legacy of residential schools be made a permanent, and prominent, part of the school curriculum; and
- visit the website, www.1000conversations.ca
Discuss with your students the idea of hosting a conversation about reconciliation.

Explore First Nations Poetry

Encourage students to read the work of First Nations poets at www.youngpoets.ca/native_poetry_1960_2000

Ask them to organize an in-class reading of some of the poems, along with poems contributed by the students.

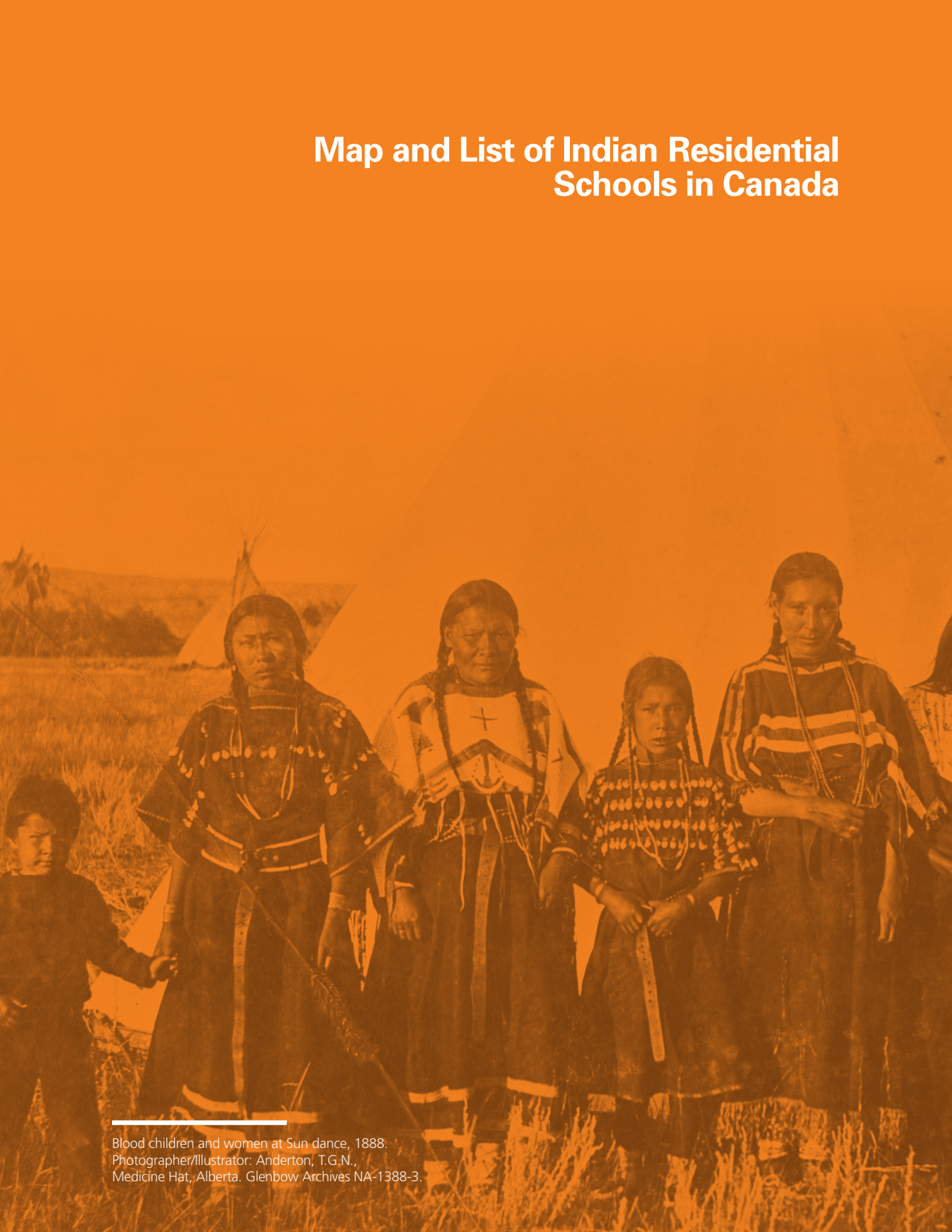
Watch and Discuss

Have students watch and discuss the story *Alkali Lake – The Honour of All*. Visit <http://www.film-west.com/catalogue/itemdetail/3307/>

Participate in the TRC

Participate in Truth and Reconciliation Commission of Canada events. Visit www.trc.ca to learn more.

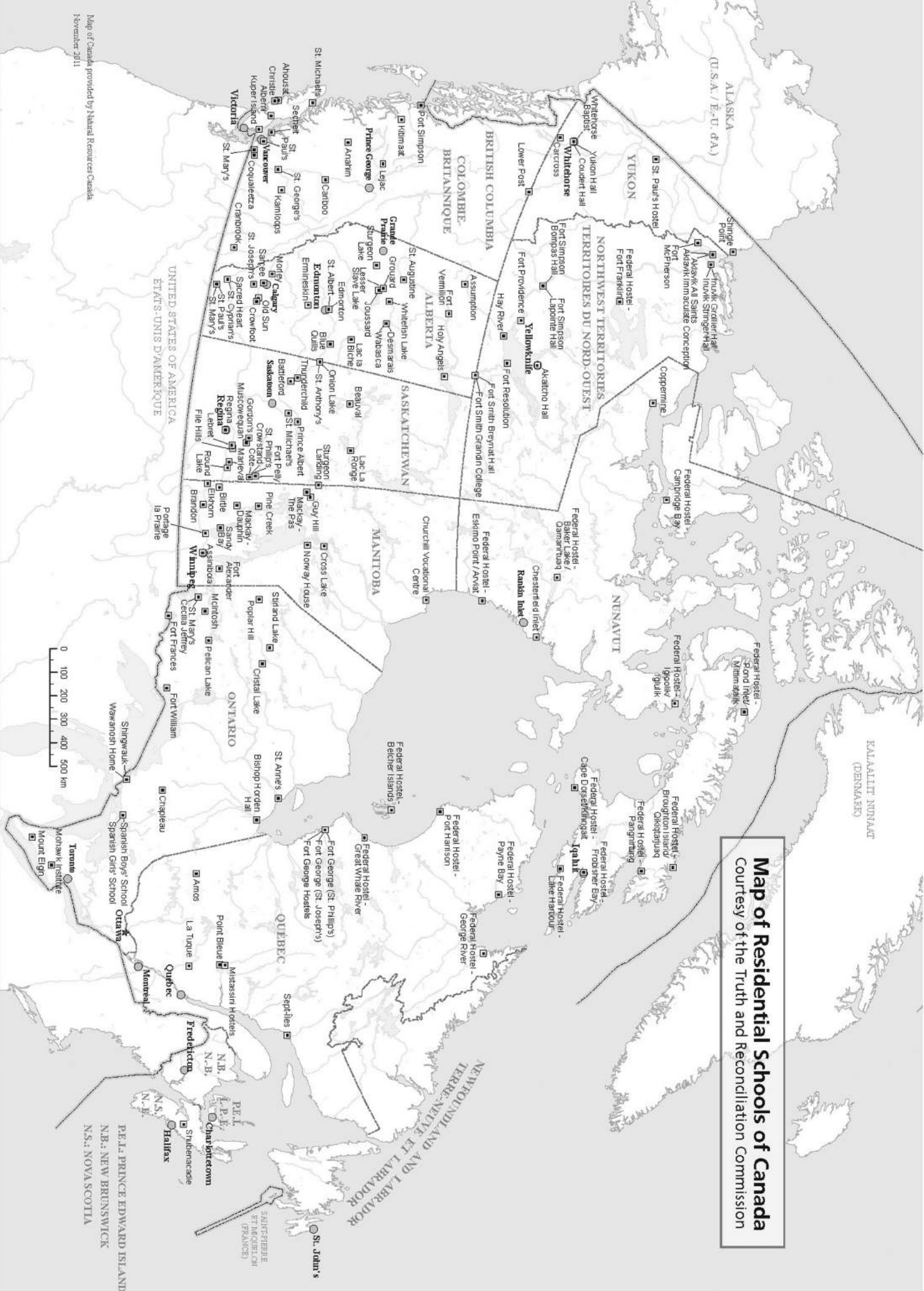
Map and List of Indian Residential Schools in Canada



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

Map of Residential Schools of Canada

Courtesy of the Truth and Reconciliation Commission



Residential School**Location****Church****Alberta**

Assumption (Hay Lakes)	Assumption	C
Blue Quills (Saddle Lake, Sacred Heart, Lac la Biche)	Lac la Biche, 1891-98	C
	Lake, 1898-1931, St. Paul, 1931	
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 Vermillion (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
Lower Post	Lower Post	C
Port Simpson (Crosby Home for Girls)	Port Simpson	U
St. George's (Lytton)	Lytton	A
St. Mary's (Mission)	Mission	C

Residential School

St. Michael's (Alert Bay Girls' Home, Alert Bay Boys' Home)
 St. Paul's (Squamish, North Vancouver)
 Sechelt

Location

Alert Bay
 North Vancouver
 Sechelt

Church

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
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 A
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Northwest Territories

Akaiicho 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
 Déline
 Fort McPherson
 Fort Providence
 Fort Resolution
 Fort Simpson
 Fort Simpson
 Fort Smith
 Fort Smith
 Hay River
 Inuvik
 Inuvik

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Nova Scotia

Shubenacadie

Shubenacadie

C

Nunavut

Chesterfield Inlet (Joseph Bernier, Turquetil Hall)
 Coppermine (Tent Hostel)
 Federal Hostel - Baker Lake/Qamani'tuaq
 Federal Hostel - Belcher Islands

Chesterfield Inlet
 Coppermine
 Qamanittuaq
 South Camp, Flaherty Island

C
 A
 N
 N

Residential School

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 - Igloodik/Iglulik
 Federal Hostel - Lake Harbour
 Federal Hostel - Pangnirtung (Pangnirtang)
 Federal Hostel - Pond Inlet/Mittimatalik

Location

Qikiqtarjuaq
 Cambridge Bay N
 Kinngait
 Arviat
 Iqaluit
 Igloodik/Iglulik
 Kimmirut
 Pangnirtung/Panniqtuuq
 Mittimatalik

Church

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 High School
 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 Lake High School (Wahbon Bay Academy)
 Wawanosh Home

Moose Factory Island
 Kenora
 Chapleau
 Cristal Lake
 Fort Frances
 Fort William
 McIntosh
 Brantford
 Muncey
 Sioux Lookout
 Poplar Hill
 Fort Albany
 Kenora
 Sault Ste. Marie
 Spanish

A
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 A
 C

Spanish

C

Stirland Lake
 Sault Ste. Marie

M
 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
 Federal Hostel - Great Whale River (Poste-de-la-
 Baleine, Kuujjaraapik)
 Federal Hostel - Payne Bay (Bellin)
 Federal Hostel - Port Harrison (Inoucdjouac, Innoucdouac)
 La Tuque

Amos
 Fort George
 Fort George
 Fort George
 Kangirsualujjuaq
 Kuujjaraapik / Whapmaguustui
 Kangirsuk
 Inukjuak
 La Tuque

C
 A
 C
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 N
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Residential School

Mistassini Hostels
Point Bleue
Sept-Îles (Seven Islands, Notre Dame, Maliotenam)

Location

Mistassini
Pointe-Bleue
Sept-Îles

Church

N
C
C

Saskatchewan

Battleford
Beauval (Lac la Plonge)
Cote Improved Federal Day School
Crowstand
File Hills
Fort Pelly
Gordon's
Lac La Ronge (see/voir Prince Albert)
Lebret (Qu'Appelle, Whitecalf, St. Paul's High School)
Marieval (Cowesess, Crooked Lake)
Muscowequan (Lestock, Touchwood)
Onion Lake (see Prince Albert)
Prince Albert (Onion Lake, St. Alban's, All Saints,
St. Barnabas, Lac La Ronge)
Round Lake
St. Anthony's (Onion Lake, Sacred Heart)
St. Michael's (Duck Lake)
St. Phillip's
Sturgeon Landing (Guy Hill, Manitoba)
Thunderchild (Delmas, St. Henri)

Battleford
Beauval
Kamsack
Kamsack
Balcarres
Fort Pelly
Gordon's Reserve, Punnichy
Lac La Ronge
Lebret
Cowesess Reserve
Lestock
Onion Lake
Prince Albert
Regina Regina
Broadview
Onion Lake
Duck Lake
Kamsack
Sturgeon Landing
Delmas

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P
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A
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C
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C

Yukon

Carcross (Chooulta)
Coudert Hall (Whitehorse Hostel/Student Residence, Yukon Hall)
St. Paul's Hostel (Dawson City)
Shingle Point (St. John's)
Whitehorse Baptist (Lee Mission)
Yukon Hall (Whitehorse/Protestant Hostel)

Carcross
Whitehorse
Dawson
Shingle Point
Whitehorse
Whitehorse

A
C
A
A
B
N

Church

A = Anglican
B = Baptist
C = Catholic
M = Mennonite
N = Non-denominational
P = Presbyterian
U = United

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.

For Younger Readers

Ages 4–8

Bouchard, David. *The Secret of Your Name*. Markham, ON: Red Deer Press, 2010.

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

Campbell, Nicola I., with illustrations by Kim LeFave. *Shi-shi-etko*. Toronto, ON: Groundwood/House of Anansi, 2005.

Jordan-Fenton, Christy and Margaret Poliak-Fenton. *When I Was Eight*. Toronto, ON: Annick Press Ltd., 2013.

Kusugak, Michael Arvaarluk. *Arctic Stories*. Illustrated by Vladyna 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, 2011.

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

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

Olsen, Sylvia, Rita Morris, and Ann Sam. *No Time to Say Goodbye: Children's Stories of Kuper Island Residential School*. Winlow, BC: Sono Nis Press, 2001.

Sterling, Shirley. *My Name is Seepeetza*. Vancouver, BC: Douglas & McIntyre, 1993.

Ages 12–14

Hill, Gord. *500 Years of Resistance Comic Book*. Toronto, ON: University of Toronto Press, 2010.

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

Adult

History

Adams, Howard. *Prisons of Grass*. Saskatoon, SK: Fifth House Publishers, Revised Edition, 1989.

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.

Berger, Thomas. *Northern Frontier, Northern Homeland: the Report of the Mckenzie Valley Pipeline Inquiry*. Ottawa, ON: Minister of Supply and Services Canada, 1977.

Cariboo Tribal Council. *Impact of the Residential School*. Williams Lake, BC, 1991.

Chartrand, Larry N., Tricia E. Logan, and Judy D. Daniels. *Métis History and Experience and Residential Schools in Canada/Histoire et expériences des Métis et les pensionnats au Canada*. Ottawa, ON: Aboriginal Healing Foundation, 2006.

Deiter, Constance. *From Our Mothers' Arms: The Intergenerational Impact of Residential Schools in Saskatchewan*. Toronto, ON: United Church Publishing House, 1999.

Dickason, Olive Patricia. *Canada's First Nations: A History of Founding Peoples From Earliest Times*. Toronto, ON: McClelland and Stewart, 1992.

Grant, Agnes. *No End of Grief: Indian Residential Schools in Canada*. Winnipeg, MB: Pemmican, 1996.

Huel, Raymond J.A. *Proclaiming the Gospel to the Indians and Métis*. Edmonton, AB: University of Alberta Press, 1996.

Jaine, Linda. *Residential Schools: The Stolen Years*. Saskatoon, SK: University of Saskatchewan, University Extension Press, 1993.

King, David. *A Brief Report of the Federal Government of Canada's Residential School System for Inuit/Bref compte-rendu du Régime du pensionnats pour les Inuit du gouvernement fédéral du Canada*. Ottawa, ON: Aboriginal Healing Foundation, 2006.

Lascelles, Thomas A. *Roman Catholic Indian Residential Schools in British Columbia*. 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.

Miller, J.R. *Shingwauk's Vision: A History of Native Residential Schools*. Toronto, ON: University of Toronto Press, 1996.

_____. *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, Buffalo, NY, London, 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.

Royal Commission on Aboriginal Peoples (RCAP). *Report of the Royal Commission on Aboriginal Peoples, Volume 1, Chapter 10: "Residential Schools"*. Ottawa, ON: Minister of Supply and Services Canada, 1996.

Titley, E. Brian. *A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada*. Vancouver, BC: University of British Columbia Press, 1986.

Van Kirk, Sylvia. *Many Tender Ties: Women In Fur-Trade Society, 1670–1870*. Norman, OK: University of Oklahoma Press, 1980.

Younging, Gregory, Jonathan Dewar, and Mike DeGagné, eds. *Response, Responsibility, and Renewal: Canada's Truth and Reconciliation Journey/Réponse, responsabilité et renouveau. Cheminement du Canada vers la vérité et la réconciliation*. Ottawa, ON: Aboriginal Healing Foundation, 2009.

Memoirs

Abley, Mask. *Conversations with a Dead Man: The Legacy of Duncan Campbell Scott*. Vancouver, BC: Douglas & McIntyre, 2013.

Ahenakew, Edward. *Voices of the Plains Cree*. Toronto, ON: McClelland & Stewart, 1973.

Apakark Thrasher, Anthony. *Skid Row Eskimo*. Toronto, ON: Griffin House, 1976.

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

Brass, Eleanor. *I Walk in Two Worlds*. Calgary, AB: Glenbow Museum, 1987.

Campbell, Maria. *Halfbreed*. Halifax, NS: Formac Publishing Company Limited, 1973.

Dandurand, Joseph A. *Looking into the Eyes of My Forgotten Dreams*. Wiarton, ON: Kecedonce Press, 1998.

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, 2010.

French, Alice. *My Name is Masak*. Winnipeg, MB: Peguis, 1976.

Goodwill, Jean and Norma Sluman, eds. *John Tootoosis*. Winnipeg, MB: Pemmican, 1990.

Residential Schools

Dyck, Noel. *Differing Visions: Administering Indian Residential Schooling in Prince Albert, 1867–1967*. Hubbards: Fernwood Publishing, 1997.

Furniss, Elizabeth. *Victims of Benevolence: The Dark Legacy of the Williams Lake Residential School*. Vancouver, BC: Arsenal Pulp Press, 1995.

Glavin, Terry and former students of St. Mary's. *Amongst God's Own: The Enduring Legacy of St. Mary's Mission*. Mission, BC: Longhouse Publishing, 2002.

Graham, Elizabeth. *The Mush Hole: Life at Two Indian Residential Schools*. Waterloo, ON: Heffle Publishing, 1997.

Grant, Agnes. *Finding My Talk: How Fourteen Canadian Native Women Reclaimed their Lives after Residential School*. Markham, ON: Fifth House Books, 2004.

Haig-Brown. *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver, BC: Arsenal Pulp Press, 1988.

Jack, Agnes. *Behind Closed Doors: Stories from the Kamloops Indian Residential School*. Penticton, BC: Theytus Books, 2006.

Joe, Rita with Lynn Henry. *Song of Rita Joe: Autobiography of a Mi'kmaq Poet*. Charlottetown, PE: Ragweed Press, 1996.

Johnston, Basil H. *Indian School Days*. Toronto, ON: Key Porter Books, 1988.

Kennedy, Dan. *Recollections of an Assiniboine Chief*. Toronto, ON: McClelland & Stewart, 1972.

Knockwood, Isabelle. *Out of the Depths: The Experiences of Mi'kmaq Children at the Indian Residential School at Shubenacadie, N.S.* Hubbards, NS: Roseway Publishing, 1994.

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.

Legacy and Reconciliation

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.

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