Hurt, Help, Healing, Hope:
Rethinking Canada’s Residential School History

Primary Resource Teaching Guide

The Ontario Curriculum, 2013
Grade 8 History

Created: November 2013

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A special thank you to departmental specialists Paul Carl and Lindsay Morcom and the Aboriginal Teachers Education Program for their assistance during the development of this educational package. Your guidance and insight is greatly appreciated and has allowed for a truly meaningful experience during this pedagogical journey. Your assistance has inspired us to seek a deeper understanding of Aboriginal perspectives of Canadian history and to incorporate Aboriginal traditions and pedagogy in our classrooms.
### LESSON 1  First Nations people and European contact

**TIME** 1 class x 45 minutes

#### OVERVIEW
This introductory lesson will be used as a hook to engage students in the lives of First Nations people. Students will be able to connect with the early First Nations people through a set of activities and learn how sophisticated the lives of First Nations people were. Students will also have the opportunity to engage in historical evidence that illuminates aboriginal history pre-contact. This lesson serves as a refresher of what students might have learned in Grades 6-7 and acts as a precursor into learning about residential schools.

#### Desired Results

**Ontario Curricular Overall Expectation**
B1. analyse key similarities and differences between Canada in 1890–1914 and in the present day, with reference to the experiences of and major challenges facing different groups and/or individuals, and to some of the actions Canadians have taken to improve their lives

**Curriculum Expectations of Previous Knowledge:**
A2.1 formulate questions to guide investigations into perspectives of different groups on some significant events, developments and/or issues that affected Canada and/or Canadians between 1850 and 1890.
A2.5 evaluate evidence and draw conclusions about perspectives of different groups on some significant events, developments, and/or issues in Canada during this period.

**Historical Thinking Concept**
Students will learn how to contextualize and interpret evidence to form understandings of people who lived in the past.

#### Learning Goals
- Students will gain an understanding of who the First Nations people were and how they survived before European contact
- Students will gain knowledge about the sophisticated aboriginal culture pre-contact

#### Materials
- Primary Sources (Appendices 1.1, 1.2, 1.3, 1.4, 1.5, 1.6)
- Prompts for Students/BLMs (Appendix 1.7)
- Prompts for Teacher
  - chalkboard or smart board
  - chart paper and markers
  - overhead projector or digital projector
  - computer and internet access
- Hand out of Blackout activity for each student (Appendix 1.7)

#### Learning experience and instruction

**Motivational Hook (5 MINS)**
- Turn off all the lights and shade the windows so the classroom is as dark as possible for this discussion. If you would like, light and use a candle to illuminate your face.
- This activity is a hook for the introduction of Canada’s first nations people. In this activity students will take the resource of electricity, which they see as a common necessity, and imagine their lives without it. This will give students an insight and appreciation for how Aboriginal peoples lived before European contact. You can then explain that this is only one small thing Aboriginal people lived without.
- Question Prompts: How would you go about constructing a house if you had nothing but the resources your land provided? What would you brush your teeth with? How would you get fresh food and water in the winter? Would you be able to kill an animal for its meat and fur? What would you do in your spare time? How would I create light before candles and matches?
- After this brief discussion turn the lights on and have students complete the following activity.
  - Activity: Blackout! (Appendix 1.7)

**Open (5 MINS)**
**Discussion/Activate background knowledge:**
- Give historical background on Canada's first nations people. Introduce their estimated time of existence in Canada, their survival techniques, their self-government and their split into six tribes. This government link below will offer plenty of background information that you can use.
  http://www.aadnc-aandc.gc.ca/eng/1307460755710/1307460872523
- Explain that there are three people groups in Canada. The First Nations (6 tribes) were the original inhabitants of Canada, the Inuit who have lived in Canada for 5,000 years, and the Métis who are a people group that originated from the inter-marriage of First Nations peoples and European immigrants.

**Body (30 MINS)**

**Introduce new information (5 MINS):**
- The link to picture below can serve as a backdrop to this discussion. This watercolour painting is a representation of first nations community in Jasper (1800's). Jasper was one of the original outposts for First Nations fur trade. This picture ties into the Blackout activity as students will be able to visualize the conditions in which first nations people lived. Explain how the First Nations people survived only off resources of their land. Note: Once on this site click on the picture again to make it full screen http://en.wikipedia.org/wiki/File:Kane_Jasper_House.jpg
- Inform students that the evidence of First Nations people from thousands of years ago tells us about the sophistication of Aboriginal society and that they were able to live off the land and survive for many years before European interaction and the modern conveniences that we are used to today.

**Modeling Action/Thinking Pattern (10 MINS):**
- Introduction into First Nations and European interaction (first contact):
- Students are most often taught that Christopher Columbus had first contact with our native people or that Europeans in general did, but this is a false history. It is also false to assume that First Nations people did not have a sophisticated society before European contact. Put the following list on the board:

<table>
<thead>
<tr>
<th>Contact:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Vikings</td>
</tr>
<tr>
<td>2) Basques</td>
</tr>
<tr>
<td>3) Columbus - (this was not a part of Canadian history)</td>
</tr>
<tr>
<td>4) English: Cabot 1497</td>
</tr>
<tr>
<td>5) French: Cartier, Champlain 1534</td>
</tr>
<tr>
<td>6) Dutch</td>
</tr>
</tbody>
</table>

- Inform students that this list demonstrates that European contact was apparent before what we term as “first contact”. Aboriginal people had contact with many other people and had their own sophisticated culture before Europeans arrived.
- Ingenuity: Project Appendix 1.1 in order to discuss with students the inventions Aboriginal people already had and how it demonstrates their knowledge and sophistication without European influence.
  - Asphalt was being used to paved roads, material resources came from tar pits
  - Sunblock was used as protection, it was red which is where the term "red” comes from when referring to Indians
  - Snowshoes/ toboggans as a sophisticated form of transportation in the winters
  - Chewing of bark where you find the active ingredient in Aspirin
- Project Appendix 1.2 and 1.3 and discuss maps:
  - Aboriginal people had already developed a mapping system prior to European contact
  - Without this mapping system Europeans would not have been able to navigate this new terrain
- Project Appendix 1.4 and discuss the multitude of First Nations languages before contact
- Project Appendix 1.5 and discuss the accuracy of native calendars that were used prior to European contact
- Inform students that these primary resources provide evidence for the argument of sophisticated
Aboriginal society without European influence. This is something not often addressed and it needs to be recognized that we have preconceived notions about what aboriginal culture was like pre-contact.

**Guided Practice (5 MINS):**
- Show students the primary source (Appendix 1.6) and ask the following discussion questions to help student begin learning how to use evidence:
  1) Looking at this carving, what inferences can you make?
  2) What do you think was used to create this and what do the tools suggest about the culture?
  3) How does this help us Aboriginal culture pre-contact?
- This petroglyph, or rock carving, was cut with stone tools, probably pre-dating the introduction of European-made metal tools, beginning about 1500. Hence it includes the earliest surviving human or humanoid figure of or by a Mi'kmaq. The eight-pointed star occurs in Mi'kmaq hieroglyphic writing as a symbol for the sun. The knobbled crosses occur elsewhere as part of the hieroglyph for 'star'.

**Independent Practice (10 MINS):**
- Have students write and answer the following questions in a journal (you will collect these):
  1) How are the lives of early First Nations people different from our lives today?
  2) What pieces of evidence suggest that aboriginal people had a sophisticated society before European contact?
  3) How important do you think aboriginal people are to the making of the nation we are today?
  4) What was the most interesting thing you learned today?

**Close (5 MINS)**
Ask students to share their answers to Question 4 and explain why they found this aspect the most interesting. This encourages co-learning and will be a way for you to gage how much your students have taken away from this lesson.

**Assessment**
Collecting and reviewing the students answers in their journal will allow for formative assessment. You will be able to see if students have been able to achieve the learning goals set for this lesson.

**LESSON 2  The Indian Act  **

**TIME**  1 class x 45 minutes

**OVERVIEW**
Students will learn look at how treaties and the Indian Act were precursors to the development of residential schools. Primary resources will be used to demonstrate how the Indian act made Native people wards of the government. Students will also look at the way language is used in regards to aboriginal people and the Indian act, and how this depicts our understanding of them due to government influence/control. By the end of this lesson students should be able to define elements of a primary resource and these resources can help shape our understanding of history.

**Desired Results**

**Ontario Curricular Overall Expectation**
B1. analyse key similarities and differences between Canada in 1890–1914 and in the present day, with reference to the experiences of and major challenges facing different groups and/or individuals, and to some of the actions Canadians have taken to improve their lives

**Ontario Specific Expectations**
B1.1 analyse key similarities and differences in the experiences of various groups and communities in present-day Canada and the same groups in Canada between 1890 and 1914
B1.2 analyse some of the challenges facing different individual, groups, and/or communities in Canada between 1890 and 1914

**Historical Thinking Concept**
Students will demonstrate understanding of Canada’s residential school history through the historical thinking concept of *historical perspectives*. 
**Learning Goals**

- The students will gain awareness about the Indian Act and how it was used to colonize and assimilate First Nations peoples.
- The students will identify components of the Indian Act that were introduced to gain control of the daily lives of First Nations peoples.

**Materials**

- Primary Sources (Appendices 2.1, 2.2, 2.3, 2.4, 2.5)
- Prompts for Students/BLMs
- Prompts for Teacher
  - chalkboard or smart board
  - chart paper and markers
  - overhead projector or digital projector
  - computer and internet access
  - Talking stick for talking circle

**Learning experience and instruction**

**Motivational Hook (5 MINS)**

Project appendices 2.1 and 2.2: The two pictures are of Notice government signs. One sign is for a penitentiary and the other is for an Indian reserve. Not how remarkably similar the language and formatting of the signs are and how this is a notice that of government control. You can compare Indian reserves to prisons and elaborate on their similarities.

Have students discuss the following two pictures in a talking circle. How are the different? How are they common? What are they trying to say?

Teacher Prompt:
A talking circle is a practice of aboriginal pedagogy, which involves the passing of a talking stick around a circle. It encourages dialogue, respect and co-learning between the students in a safe and open environment. You can have students make a talking stick or object together to create unity with this activity and it can be practiced in every lesson. Further information can be found at [http://firstnationspedagogy.ca/circletalks.html](http://firstnationspedagogy.ca/circletalks.html)

**Open (10 MINS)**

**Discussion/Activate background knowledge:**

To pick up where the last lesson left off teacher must have a discussion on how Aboriginal peoples and Europeans (eventually Canadians), kept peace through treaties and how they are the longest standing peace treaties in Canadian history. Explain how treaties were meant to follow the criteria outlined in the Royal Proclamation of 1763, which recognized the nationhood of First Nations in Canada. Treaties allowed aboriginal people rights and protection of their land and peoples.

Introduce the Indian Act as follows:
The federal government’s Indian Act of 1876 was implemented to assimilate and civilize First Nations peoples. Canada is the only country in the world that has an act that is specifically made for a race of people. The Indian Act took complete control over First Nations peoples’ lives and incrementally proceeded to suppress and oppress the languages and cultures of the Cree, Dene, Saulteaux, and Dakota, Lakota and Nakota First Nations in Saskatchewan. First Nations peoples maintain that the Indian Act was and continues to be a federal government initiative used to colonize and assimilate First Nations peoples into the dominant Canadian society. First Nations peoples were not consulted nor did they participate in the development of the Indian Act.

Walk through the treaty chart (Appendix 2.3), which explains treaties and their importance in First Nations history.

**Body (20 MINS)**

**Modeling (15 MINS):**
The Indian Act- *Inform your class of the following information:*
Since the first pieces of legislation were passed, Aboriginal peoples have resisted oppression and sought active participation in defining and establishing their rights. Early on, Aboriginal leaders petitioned colonial leadership, including the Prime Minister and the British monarchy, against oppressive legislation and systemic denial of their rights. The legislation against Aboriginal peoples did not stop Aboriginal practices but in most cases drove them underground, or caused Aboriginal peoples to create new ways of continuing them without facing persecution.

Since Canada was created in 1867, the federal government has been in charge of aboriginal affairs. The Indian Act, which was enacted in 1876 and has since been amended, allows the government to control most aspects of aboriginal life: Indian status, land, resources, wills, education, band administration and so on.

In its previous versions, the Indian Act clearly aimed to assimilate First Nations. People who earned a university degree would automatically lose their Indian status, as would status women who married non-status men. Some traditional practices were prohibited.

Between 1879 and 1996, tens of thousands of First Nations children attended residential schools designed to make them forget their language and culture, where many suffered abuse.

An amendment to the Indian Act in 1884 made attendance at a day, industrial or residential school compulsory for First Nations children and, in some parts of the country, residential schools were the only option.

This act allowed for residential schools and was encouraged because the government believed that they needed to “civilize” the uncivilized Indian. The act read that all status-Indians were now wards of the federal government.


Below is an excerpt from the Indian Act and an example of the type of power that was taken away from aboriginals and given to government officials. (Read this quote to the class) Have a discussion of the language used in this passage below and how they feel about it. What does this piece of evidence tell us about the Indian Act? Reflect back to the Notice signs from the beginning of the class, what does it tell us about the way the government viewed and still views aboriginal peoples?

“A truant officer may take into custody a child whom he believes on reasonable grounds to be absent from school contrary to this Act and may convey the child to school, using as much force as the circumstances require.”

R.S., 1985, c. I-5, s. 119; R.S., 1985, c. 32 (1st Supp.), s. 21.

Looking at evidence
Ask students what is evidence? What does it look like?

- Evidence is important because it is a trace (a raw material) of history. Having primary sources (evidence) allows us to gain a better understanding of history.
- When looking at evidence students need to identify who created it, when was it created, what is the creator's purpose/values/worldview, and what is the context of the historical setting.
- Explain to students that by being able to identify this information you are able to gain the perspective of that evidence which allows you to evaluate it in the larger context of history.
- Explain to students that evidence is what creates history and have them consider the following questions. What if evidence found has no context and is interpreted wrong? Does all evidence accurately portray history? Why not? What sort of cautions should we take when looking at evidence based on what we have learned?
- Now have your students look back on the Indian Act document as a piece of evidence and consider why it is important and identify who/what they need to take into consideration because it is evidence. Do the same for the notice signs.
- Have a group discussion on why these documents serve as an important evidence of nation’s history.

**Step 5: Independent Activity (5 MINS)**
- Have students look at the following piece of evidence (Appendix 2.4)
- What does it show about the impact of the Indian Act? Reflect back to how the Indian Act caused status-Indians to become wards of the government.
- This kind of resource indicated the loss of power. Like in a prison aboriginal people had to acquire a pass to do many activities such as leaving the reserve or selling a product like wood (which was technically their own resource so they shouldn’t need permission).

**Close (10 MINS)**
- Use a think, pair and share activity for your closing activity. Introduce students to Duncan Campbell Scott the Superintendent of Indian Education (1913-1932) and have them look over the following quote (Appendix 2.5).
- How does this information impact our thinking of Scott?

Ask students to choose one of the pieces of evidence looked at in class and answer the following questions in their journals:
- Identify who created it, when was it created, what is the creator’s purpose/values/worldview, and what is the context of the historical setting?
- How is this piece of evidence useful in our understanding of history?
- How does this piece of evidence affect our understanding of history?

**Assessment**
Formative assessment can be drawn from student’s journal writing and class discussion during this lesson. As homework you could potentially have students find a piece of evidence that relates to the Indian Act or something of their choice and have them bring it in to discuss in the next class.

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**LESSON 3  What is your Perspective?  TIME  2 classes x 45 minutes**

**OVERVIEW**
Students will be introduced to the Canadian Residential schools that grew throughout Canada over a period of 100 years. Students will discuss their current understanding of Residential schools and compare their knowledge with historical events that have been discussed in the past two lessons. In order for students to be able to grasp the Big Six of historical significance, a group discussion will be held about historical significance. Students will then test the idea of how historical significance is not permanent by watching a video that advertised Residential Schools in the 1800’s. Students will then critically observe other primary sources in order to build critical thinking skills in regards to the portal of history.

**Desired Results**

**Ontario Curricular Overall Expectation**
B1. analyse key similarities and differences between Canada in 1890–1914 and in the present day, with reference to the experiences of and major challenges facing different groups and/or individuals, and to some of the actions Canadians have taken to improve their lives

**Ontario Specific Expectations**
B1.1 analyse key similarities and differences in the experiences of various groups and communities in present-day Canada and the same groups in Canada between 1890 and 1914
B1.2 analyse some of the challenges facing different individual, groups, and/or communities in Canada between 1890 and 1914

**Historical Thinking Concept**
Students will demonstrate understanding of Canada’s residential school history through the historical
thinking concept of historical significance.

Learning Goals

• Students will be able to conceptualize how the use of Residential schools brought about a change with deep consequences and therefore, maintain historical significance.
• Students will be able to explain the historical significance of events, people and developments by showing what they reveal about history or contemporary life.
• Students will also be given the opportunity to demonstrate their understanding of criteria for determining historical significance.

Materials

• Primary Sources (Appendices 3.1, 3.2)
• Prompts for Students/BLMs
• Prompts for Teacher
  - Survivor in a Hot-Air Balloon activity instructions and a list of important events that you wish to use for this activity
  - Adobe Flash software for Virtual Tour activity
  - Brightlinks or Smart board for displaying videos and documents

Learning experience and instruction

Motivational Hook (5 MINS)
Activity: Leave the room for a few seconds and then come back in speaking a made up language of your choice. Walking around and loudly talk in your language. If students talk or speak out at you raise your voice at them and point (as though you're telling them they cannot speak that language). Do this until the class has become quite due to your aggressive attitude/language or until you are satisfied. Leave the room again and come back speaking normally.

Ask students the following:
1) How did you feel when I was speaking a language you did not know?
2) How did you feel when I yelled at you when you spoke your own language?
3) Was it fair for me to yell at you for no reason?

Explain to students that this is what they first encountered when sent to a residential school. They were forced to speak a language that was not theirs and when they did speak their own language they were scolded and many times punished.

Open (5 MINS)
Discussion/Activate background knowledge:
Activate prior knowledge; ask students what a residential school is. Construct a T-Chart as a class that describes what a residential school looks like and what it sounds like. This will allow you and the students to understand how they perceive the knowledge that the come into the class with.

Body

Introduce new information (10 min):
Inform students that for about 100 years, the government removed Aboriginal children from their homes and placed them in residential schools in an attempt to make them "Canadian." In very strict and often violent environments, our children were denied regular contact with their families, were given poor educations and few life skills, and were taught that their culture and traditions were inferior.

Aboriginal children in residential schools grew up without knowing the languages and customs of their own parents. When they left the schools as young adults, many had low self-esteem, and were confused and ashamed by their identities. They were unprepared for both life outside of the schools and life inside their Native communities. Communities and families, robbed of their natural structure and roles, began to fall apart.

It is important that students understand how devastating it would be to have your basic right ripped
away from you. Children who went to Residential schools were not only stripped of a culture but also stripped of a family for the majority of their years spent in this school system. Most of our students don’t appreciate what they have and therefore cannot acknowledge what it would feel like to not have what is easily accessible anymore.

Inform students that it was not only a language that was taken away from aboriginal children it was also things like their clothing. A large part of aboriginal culture is to wear colourful clothing; an example of this is the sash. Explain the significance of clothing while looking at Appendix 3.1 (although this photo is from a different First Nations group it provides students with the ability to visual symbolic clothing being taken away)

Sash:

- The Métis or L’Assomption Sash became the most recognizable part of Métis dress and a symbol of their people.
- Originally, the sashes were made in a small Québeccois town called L’Assomption, hence their name. They were also called a ‘ceinture flechée’.
- The sashes were used by voyageurs of the fur trade, but they became a popular trade item for the HBC, NWC, and the western Métis. Eventually the Métis started producing their own sashes in the Red River area.
- The first sashes were used as back supports for the voyageurs in their canoes.
- The hand-woven sashes were made of brightly coloured wool, mainly red and blue. Certain colours and patterns represented different families.
- The fringed ends of the sashes were decorative, but were also used as an emergency sewing kit.
- The fringes could be used as extra thread for sewing, if they needed to mend anything while traveling.
- The 3 meter long sash was usually wrapped around the midsection of the body, either to keep the coat closed, or to hold belongings, like a hunting knife or fire bag.
- The colourful Sash had many uses, including:
  • Carrying items (knife, fire bag)
  • Coat tie (tied around the waist to keep coat closed)
  • Emergency sewing kit (fringed ends)
  • Makeshift tumpline
  • Markers left on buffalo (after killed- to mark buffalo as their property)
  • Tourniquet for injuries
  • Rope
  • Saddle blanket
  • Towel
  • Washcloth

<http://firstpeoplesofcanada.com/fp_metis

Inform students that when children were removed from their culture they also had to remove all their traditional clothing and were forced to wear uniforms that were black and white. This stripped them of identity and forced them to conform. Recalling the Notice signs in the previous lessons we can see how here the black and white uniforms are also similar to the black and white striped uniforms that used to be worn in prison.

Aboriginal people were treated as though they were savages the government was doing them a favor by converting them to European ways. However, we can see from the previous lessons that aboriginal people were sophisticated people who were having their culture ripped away from them by people and a government who took over their land.

Close this discussion by telling students that they are now going to take a step back and observe why the events we have been discussing in the previous lessons are historically significant (the fact
that we are studying these events today). They will use their judgment to decide what events are the most important and why.

**Modeling Action/Thinking Pattern (10 MINS):**
Discuss the significant events that students have learned about so far, and include their preconceived ideas about Residential schools as one of the events. Make sure there are 3-4 significant events listed (these are of the teachers choice and listed on the board for the class, Pre-contact, European contact, Treaties, Indian Act, Residential Schools). Divide students into groups based on the 3-4 events you have selected.

**Survivor in a Hot-Air Balloon Activity:**

1) Your debate will begin when you make this announcement “You are in a hot-air balloon that is losing height rapidly and will soon crash because it is overweight! Your task is to choose three (or more) passengers to get rid of so the others can survive! Who will you choose?” and then list the events (which are the passengers) that you have selected

2) Tell each group their assignment is to work together to find reasons why their assigned passenger (You can use names like Mr. Residential to make this more reasonable) is historically significant enough to deserve to stay in the sinking balloon.

3) One representative from each group presents the groups arguments to the class. The class then votes to decide which of the passengers are more significant than the others.

4) Debrief, focusing on the reasons why students chose to save some passengers but not others.

Discuss what historical significance is and how it is established. You can use the previous activity to discuss how ideas of what is consider significant are developed and explain that having an event or person result in change is a huge factor.

**Independent Activity (15 MIN)**

- Ask students: Why do we view these events as significant now and not back when they were taking place?
- What has changed that we are now so aware of mistreatment of aboriginal people that we can spends weeks discussing it?
- Tell students to be aware of historical significance as we continue learning about residential schools. Why is it historically significant now? Why does the significance of history impact our historical thinking?
- Historical significance has changed over time because as we advance in human rights movements we continually recognize how wrong things we did in the past were; the significance of history is not fixed but is continually changing.

Show students the following short video:
This movie was constructed during the time of residential schools, how does it portray the schools? Whose perspective is it? Can you see how language, culture and clothing do not reflect Aboriginal culture because the government is trying to assimilate them? Has the historical significance of residential schools and aboriginal culture changed since the time of this video? Have students write a reflection in their journals about how this video can be seen as having historical significance.

**Assessment**
This lesson consists of formative assessment that is conducted through journal writing. Teacher need to make notes as to what students understood and what students might need review on in order to address this appropriately in the next class.
# LESSON 4  Walking a mile in someone else’s shoes

**TIME** 2 classes x 45 minutes

## OVERVIEW

This lesson aims to provide students with an understanding of the various perspectives of Canada’s residential school system. Students will consider the Paternal perspective of a teacher at a residential school to understand why many people believed they were doing a good thing by helping first nations children have the same educational experience as Canadian children who lived in cities. Students will also consider the perspective of Aboriginal peoples – parents who were not able to live with their children and children who were removed from their families and communities.

## Desired Results

**Ontario Curricular Overall Expectation**

B1. analyse key similarities and differences between Canada in 1890–1914 and in the present day, with reference to the experiences of and major challenges facing different groups and/or individuals, and to some of the actions Canadians have taken to improve their lives.

**Ontario Specific Expectations**

B1.1 analyse key similarities and differences in the experiences of various groups and communities in present-day Canada and the same groups in Canada between 1890 and 1914

B1.2 analyse some of the challenges facing different individual, groups, and/or communities in Canada between 1890 and 1914

**Historical Thinking Concept**

Students will demonstrate understanding of Canada’s residential school history through the historical thinking concept of *historical perspectives*.

## Learning Goals

- understand the vast difference between worldviews of the past and present-day
- understanding historical actions/actors in their context
- learn how to infer how people in the past might have felt by make inferences based on evidence
- identify a variety of perspectives
- learn about Paternalism, moral education, and assimilation as worldviews of the time

## Materials

- Primary Sources (Appendices 4.1, 4.2, 4.5, 4.6)
- Prompts for Students/BLMs (Appendices 4.3, 4.4, 4.7, 4.8)
- Prompts for Teacher
  - chalkboard or smart board
  - chart paper and markers
  - overhead projector or digital projector
  - computer and internet access
  - masking tape (at the beginning of class put a line of tape to divide the space at the front of the classroom into two sides.)

## Learning experience and instruction

**Motivational Hook (5 MINS)**

- Ask students if they have ever heard the saying "don't judge a person until you have walked a mile in their shoes.” Ask students to think of a time when they might have formed an opinion of someone without considering that person’s point of view. It can be easy to assume that our perspective is the ‘right’ perspective.
- Inform students that in today’s lesson they will learn to consider multiple historical perspectives and to understand the motivations (whether they are good or bad) behind church and government involvement in residential schools
- Inform students that they will look at the vast differences between Aboriginal perspectives and non-Aboriginal perspectives

**Open**
Discussion/Activate background knowledge:
• In last class students were introduced to the residential school system and what the schools looked and sounded like. Ask the students to keep what they learned in mind as they begin the next activity.

Body (MINS)
Introduce new information (15 min):
• Distribute handout - Locating Perspectives 4.3
• Students watch the first video. [link]
• It has been shown in the previous lesson so students will be familiar with the content. Students answer questions for Video 1 in handout-Locating Perspectives 4.3
• Students watch video 2 until the end of Shirley Adams’ testimony [link]
• Students answer the questions for Video 2 on the Locating Perspectives handout 4.3.
• Show BLM 4.4 to the class (projector/smart board)
• Explain to the students that when we are thinking historically about perspectives, we must look at all sides of the dice before forming a conclusion. We even have to consider ideas that seem absurd to us today, because when we are looking back on history we can see the impact of certain actions, that the people who were involved in the incident could not have known about.
• In the handout (4.3) students were asked to form an opinion about whether the first video was telling the truth. Ask students if they think it is possible that the people who made the video thought they were telling the truth?

Modeling Action/Thinking Pattern (15 MINS):
• Stand on one side of the masking tape line as you discuss the following ideas:
  - Consider what we know so far about the social context of Canada at the time of this report: Paternalism
  - Moral education [link]
  - Religious influence in Canadian society and education.
  - Ask students why priests, nuns, reverends, and church members have felt a responsibility to support residential schools.
• Show students William Hind’s painting Appendix 4.5 and discuss the worldview that is represented and can be inferred from the title Civilization and Barbarism. Ask the following questions:
  - Do you think non-Aboriginal Canadians shared William Hind’s perspective?
  - Could this worldview have influenced people in Canadian society, the church, and the government to believe they were doing the right thing?
• Stand on the other side of the masking tape line as you discuss the Aboriginal and Inuit perspective.
  - Ask students to recall Shirley Adams’ perspective. Her experience of residential school was very different from the ideas that were shown in the first video. Ask students: Why do you think it took until 1980 before stories of the abuse in Residential schools became widely acknowledged?
  - Provide students with knowledge of the social and cultural reasons for this:
    - It was illegal for First Nations children to not attend a residential school until the 1950s.
    - In that time period it was more difficult for the voices of children to be heard, and people did not openly discuss issues of abuse. Our society is very different now. We have resources such as the Kid’s Help phone and Children’s Aid Society that make it easy to report abuse and to get help.
  - Ask students: Is it possible, looking at William Hind’s painting, that Aboriginal children in residential schools began to cross the line (teacher walks across to the non-Aboriginal side of the room) and adopt the opinion that their culture was inferior to non-Aboriginal Canadian culture?
Show Percy Ballantyne’s statement (Appendix 4.6) to the class. Ask a student to join you at the front of the class, standing on the side of the room that represents the Aboriginal perspective. Ask the student to read the statement by Percy Ballantyne. Ask the class based on this statement where the student (who is representing Percy) would end up standing. The statement tells students that many Aboriginal children changed their perspective of their own culture through the influence of residential school’s teaching them that they should become like the rest of Canadians.

**Independent Practice (45 MINS):**
In the following class, students will take the perspective of a schoolteacher at a residential school and a student at a residential school. Students will make inferences about the beliefs, motivations, and feelings of each individual based on the evidence we have discussed in class, their understanding of historical perspectives of the residential school system, and the stories they saw in the videos. Distribute Handout (Appendix 4.7).

**Close (10 MINS)**
Distribute exit slips (Appendix 4.8) and inform students that these are their tickets out of the room. Provide them with time to answer the questions.

**Assessment**
Use responses and ideas generated through discussion of the primary sources in class to gain an understanding of student learning, and areas in need of more clarification. Use exit slips to understand which aspect of historical perspectives most impacted students in today’s class and which areas they felt they did not understand or would like to learn more about.

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**LESSON 5  Causes and Consequences of the Residential School System (class 1)**

**TIME** 4 classes x 45 minutes

**OVERVIEW**
Students will be introduced the historical thinking concept of cause and consequence by looking at the factors that contributed to the creation of the residential school system. Students will also look at the consequences (intended and unintended) of the residential school system on First Nations and Inuit communities. Students will look at testimonies of residential school survivors and government documents to understand the factors involved in cause and consequence.

- **Class 1:** Students will identify the relationship between historical events and conditions at the time.
- **Class 2 & 3:** Students will look at the short-term and long-term causes of the residential school system.
- **Class 4:** Students will look at the consequences (intended and unintended) of the residential school system on First Nations and Inuit communities.

**Desired Results**

**Ontario Curricular Overall Expectation**
B1. analyse key similarities and differences between Canada in 1890–1914 and in the present day, with reference to the experiences of and major challenges facing different groups and/or individuals, and to some of the actions Canadians have taken to improve their lives

**Ontario Specific Expectations**
B1.1 analyse key similarities and differences in the experiences of various groups and communities in present-day Canada and the same groups in Canada between 1890 and 1914
B1.2 analyse some of the challenges facing different individual, groups, and/or communities in
**Historical Thinking Concept**

Students will demonstrate understanding of Canada’s residential school history through the historical thinking concept of *cause and consequence*.

**Learning Goals**

- identify short-term and long-term causes and consequences of the residential schools system
- analyze the causes of a particular historical event, ranking them according to their influence
- identify the relationship between historical events and conditions at the time
- differentiate between intended and unintended consequences of the residential school system

**Materials**

- Primary Sources (Appendices 5.2, 5.3, 5.7, 5.8, 5.9)
- Prompts for Students/BLMs (Appendices 5.1, 5.2, 5.4, 5.5, 5.6)
- Prompts for Teacher: (Appendix 5.4)
  - chalkboard or smartboard
  - chart paper and markers sets of different colours for group activities
  - overhead projector or digital projector
  - computer and internet access (for students and teacher)

**Learning experience and instruction**

**Motivational Hook (5 MINS)**

**Role-play activity:** Create an island called Sugar Mountain out of a taped area on the classroom floor. Assign one group of students as a group of immigrants that has formed a government in the mythical land of Sugar Mountain (they stand on the island). Another group of students will be the original inhabitants of Sugar Mountain (they also stand on the island). They have allowed these immigrants to live on Sugar Mountain with them (ask students to divide island equally). More and more visitors come to Sugar Mountain and want to live there (assign more students to stand with the ‘government’ on the island). The government feels pressured to let more and more visitors come. The government looks at the land that the original Sugar Mountainers have and sees the opportunity for newcomers to farm the land and create vast resources of gummy worms and fuzzy peaches for the whole country of Sugar Mountain. But there’s one tiny little problem. The government needs to convince the original Sugar Mountainers that they should give up some of their land so that Sugar Mountain can become a more developed and prosperous country. Sugar Mountain government, how would you try to convince the original Sugar Mountaineers that they should do this? What would you give them in return? Would it be easy to take advantage of them if they became vulnerable?

**Open (5 MINS)**

**Discussion/Activate background knowledge:**

- Discuss the activity. How did each group feel about their roles? How does the activity relate to what we already know of what was going on in this time period? (Changing relationship between First Nations and Europeans; Indian Act of 1876)
- The activity showed us that there can be many factors that contribute to a historical event such as the creation of the Indian Act of 1876. Ask students to recall what the contributing factors were in their role-play activity and write them on the board/chart paper.

**Body (25 MINS)**

**Introduce new information (10 MINS):**

- On the board have written or posted the definitions of cause and condition. Leave these up to refer to over the course of the three classes on cause and consequence.
  - *Cause: an action or condition that contributes to a result*
  - *Condition: social, political, or economic circumstance*
- Using overhead projector or digital projector display BLM 5.1 and introduce the concepts of social, political, and economic conditions that can contribute to the occurrence of events in history.
- Introduce students to new information about the changes that were occurring in Canadian
society, politics, and economy leading up to the Indian Act of 1867 (see BLM 5.2).

- After reviewing the concepts in BLM 5.1 and 5.2 students should be able to identify ideas as social, political, or economic conditions.

**Modeling Action/Thinking Pattern (5 MINS):**
- Ask students if they can categorize some of the factors from their activity that they listed on the board as social, political, or economic.
- Use think aloud strategy to demonstrate to students how one decides if a condition is social, political, or cultural (refer back to overhead – BLM 5.1).

**Guided Practice (10 MINS):**
- Split students into groups and give them cards with various conditions that contributed to the Indian Act (BLM 5.2). Each group must sort the cards into the three categories (social, political, or economic conditions). Using chart paper, each group can glue the cards under three categories. Take up the activity with entire class. By show of hands, check group decisions in categorizing each condition, and provide clarification/correction where needed.

**Close (8 MINS)**

**Sharing/Discussion (students):**
- In summation of the class, ask students to take a minute to silently reflect on the conditions of Canada represented in their group’s chart. Ask students to consider which condition they believe to be the most important factor in the creation of the Indian Act.
- Ask students who would like to share their ideas to raise their hands. Call on volunteers to share their decision and one reason why they came to this decision.

**Link to Future Lessons (2 MINS)**

**Next class we will look at:**
- The residential school system as a consequence of the Indian Act.
- The short-term and long-term consequences of the residential school system.

**Assessment**
- Take up the group activity with entire class. By show of hands, check student decisions in categorizing each condition, and provide clarification/correction where needed. Make note of any concepts that will need further reinforcement in next class.
- Gauge students’ ability to communicate their understanding of social, political, and economic conditions when they give their reasoning for their choice of the most important factor that contributed to the creation of the Indian Act.

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**LEsson 5 Causes and Consequences of the Residential School System (class 2 and 3)**

**TIME 4 classes x 45 minutes**

**Learning experience and instruction**

**Motivational Hook (5 MINS)**

**Open (5 MINS)**

**Discussion/Activate background knowledge:**
Discussion/Reflection Questions:
- Do you think this story has a hidden meaning?
- What lesson or value do you think it is talking about?
- What does this traditional Iroquois story show us about the way Aboriginal culture teaches children?
- How would stories like this shape a child’s worldview?
- Ask students to recall what they already know about the traditions of Aboriginal culture:
  - importance of oral tradition in Aboriginal culture
• difference between the way First Nations people live (food, homes, beliefs, language) and the way European immigrants lived
• How would you feel if you were a student who has just come to residential school and you learn that you are not allowed to tell the stories of your culture and are told that these are wicked beliefs?

**Body (30 MINS)**

### Introduce new information (15 MINS):

- Introduce Rita Joe’s poem, I Lost My Talk, (BLM 5.3) and discuss ideas of who and what she is talking about. Use teacher guide (BLM 5.4) for discussing interpretation of the poem.
- Review the sudden changes that First Nations and Inuit children would have experienced on their first day:
  - not allowed to speak native language
  - separated from their families at home and siblings in the school
  - food was entirely different that what they were used to eating in First Nation’s and Inuit culture
  - not allowed to have symbols of your own culture, dress in the clothes your parents made for you, or have the toys that you brought with you.

### Modeling Thinking/Guided Practice (15 MINS):

- Ask students consider the impact on their own lives if they were residential school students who suddenly are not allowed to practice their culture and beliefs or to be with their family.
- Brainstorming activity: on the chalkboard, smart board, or chart-paper make a T-chart with one side being ‘short-term consequences’ and the other being ‘long-term consequences’
- Have students offer their ideas of how a student might immediately respond to being placed in a residential school. Ask them how they think it would impact a student’s childhood. Write these ideas in the short-term category. Use think-aloud strategy to help students develop the ability to infer a short-term consequence.
- Ask students to offer ideas for what might happen over the course of someone’s life if they went to a residential school and were separated from their culture. Use think-aloud strategy to help students develop the ability to infer a long-term consequence. Students may have difficulty with inferring long-term consequences. If so, refer back to the story or Marcel Petiquay and look at what happened over the course of his life after he left the residential school.

**Independent Activity (45 MINS – entire period of next class):**

- Provide students with computer access to read First Nations traditional stories: [http://www.collectionscanada.gc.ca/histoires/020020-1100-e.html](http://www.collectionscanada.gc.ca/histoires/020020-1100-e.html)
- Students will choose a story and consider how learning this story would have shaped their understanding of the world if they were a First nations child
- Students will write their own Bio-Poem from the perspective of a residential school student dealing with short-term or long-term consequences of their separation from their family and culture.
- Students will use the traditional story of their choosing in their bio-poem to show the changes they are experiencing in ways of learning, seeing the world, and understanding information
- Show students example bio-poem (BLM 5.4)
- Hand out bio-poem activity (BLM 5.5)

**Close (10 MINS)**

- Provide students with an opportunity to share their bio-poems with the class

**Link to Future Lessons**

- In the next lesson students will expand on their understanding of the consequences of the residential school system by looking at which consequences the government of Canada intended and which consequences were unintentional.

**Assessment**
• T-chart activity: check for student understanding of how to identify consequences (short-term and long-term) of a historic event or action
• The bio-poem activity is a formative assessment for students to engage with historical perspectives and the concepts of short-term or long-term consequences of the residential school system. Students will engage with First Nations oral traditions and consider how these stories would have impacted a First Nations student during their residential school experience. Sharing these poems with the class allows for students to consider multiple perspectives of the residential school experience. Teachers can assess students’ understanding of:
  • significance of oral histories in shaping First Nations worldviews
  • historical perspectives of residential schools
  • short-term and long-term consequences of the residential school experience

LESSON 5  Causes and Consequences of the Residential School System (class 4)  TIME  4 classes x 45 minutes

Learning experience and instruction

Motivational Hook (10 MINS)
As a class read the statements of Hayter Reed and A.E. Forget (Appendix 5.7) using a projector or smart board. The teacher may have to explain some of the more difficult vocabulary or summarize in student-friendly language if there is difficulty with comprehension.
- Ask students to share with their elbow partner their response to these statements by government officials. Students may volunteer to share their reflections with the class.

Open (5 MINS)
Discussion/Activate background knowledge:
Review the concept of assimilation by asking students to define this policy in their own words. Check for student understanding. Show students the photos of Thomas Moore (Appendix 5.8) before and after residential school and discuss how this primary resource can be used as evidence of intended consequences of residential schools in Reed and Forget’s statements.

Body (MINS)
Introduce new information (5 MINS):
• Introduce idea of intended and unintended consequences to students.
• Place Appendix 5.9 on the screen and ask students to read Ingrid Arsenault’s testimony of the consequences of her residential school experience.

Modeling Thinking/Guided Practice (15 MINS):
• Model the thinking used to identify a short-term consequence (something with immediate effect) and a long-term consequence (something that would impact a person over their lifetime and impact they way the interact with other people)
• Activity to identify short-term and long-term consequences:
  Place students in small groups and provide students with copies of Ingrid Arsenault’s testimony (Appendix 5.9) and ask them to circle short-term (or immediate) consequences of being placed in a residential school with a red marker. Ask them to circle long-term consequences in green.
  Provide groups with copies of Reed and Forget’s statements (Appendix 5.7).
  Ask students to create a T-chart on paper. One side should be labeled ‘Intended Consequences.’ The other side should be labeled ‘Unintended Consequences’.
  Using Reed and Forget’s statements as a guide, have students cut out everything they circled in Ingrid’s testimony and categorize these consequences as intended or unintended. Some of them won’t be easy to categorize. Groups will have to grapple with the statements of Reed and Forget and what they know of the government’s policies of the time to determine the intended consequences of residential schools.

Close (10 MINS)
• Ask students to share their group’s findings. How much of what Ingrid experienced and continues to struggle with was intended by the government?
• Closing thoughts: The government wanted to separate Aboriginal children from their culture so they would have the same values, behaviors, and customs as non-Aboriginal Canadians, but
they failed to end Aboriginal culture. Instead of the consequence they had intended, the
government is now dealing with long-term implications of the trauma it brought upon multiple
generations of First Nations, Métis, and Inuit families. In the next lesson we will learn how we
should respond to the challenges faced by our First Nations, Métis, and Inuit peoples today.

Link to Future Lessons

Look at the social challenges faced by First Nations, Metis, and Inuit peoples and what our collective
responsibility is to healing the legacy of residential schools.

Assessment

Assess students’ understanding through visiting groups as they discussed the primary resources.
Check understanding by collecting T-charts at the end of class. Place them on display in the
classroom as visual reinforcement of the concept short-term/long-term, intended/unintended
consequences or Canada’s residential school system.

LESSON 6  Continuity and Change: Government Apology for the Residential Schools

TIME 2 classes x 45 minutes

OVERVIEW

Student will look at and engage with the Aboriginal settlement agreement and the official
government apology. Students will also engage with continuity and change in regards to aboriginal
history. The talking circle activity will be used again in order to demonstrate how lost culture had to
be reintroduced after residential schools.

Desired Results

Ontario Curricular Overall Expectation

B1. analyse key similarities and differences between Canada in 1890–1914 and in the present day,
with reference to the experiences of and major challenges facing different groups and/or individuals,
and to some of the actions Canadians have taken to improve their lives

Ontario Specific Expectations

B1.1 analyse key similarities and differences in the experiences of various groups and communities
in present-day Canada and the same groups in Canada between 1890 and 1914
B1.2 analyse some of the challenges facing different individual, groups, and/or communities in
Canada between 1890 and 1914

Historical Thinking Concept

Students will demonstrate understanding of Canada’s residential school history through the historical
thinking concept of historical perspectives.

Learning Goals

• Students will be able to have a basic understanding and identify with the Settlement Agreement
  as well as the official Government Apology to residential school students.
• Students will gain an understanding of what continuity and change are and how continuity and
  change work together.

Materials

• Primary Sources (Appendices 6.1, 6.2)
• Prompts for Students/BLMs
• Prompts for Teacher
  - Talking stick
  - Paper (3 per student) and drawing/craft materials
  - Paper (1 per student) for timeline
  - Paper/chart paper for illustrations

Learning experience and instruction

Motivational Hook (10 MINS)

Class thoughts/discussion:

When we talk about residential schools, we tend to lump it into a block of time between when
residential schools started and when they ended. We do not often talk about how the treatment of
aboriginal people that encompasses this time block, is a continuous stream that existed before the
schools were opened and after they were closed. However, we use periodization to help us organize
our thinking about events or developments that constitute a period of history. This can be beneficial to student learning as long as there is awareness that this periodization does not limit the continuity and change that happens within it.

Bring out your talking stick (which should have been created within the first lesson of this unit) and have students come back to their talking circle. Tell students that a talking circle was not used in the past days because we were learning about residential schools where this type of ritual would not have been allowed. Now that we are moving past residential schools it would be okay for us to come back and try and retrieved this ritual that we had originally become comfortable with. Ask students if they feel as comfortable as they did before in the talking circle, if they missed it or if they had forgotten about it. You can flip these questions back to discussing how residential students would have felt coming back to their homes without having participated in their cultural routines for many years.

Now commence the talking circle and give students the choice of the following two questions to discuss.

1) When did the mistreatment of aboriginal people commence?
2) When did the mistreatment of aboriginal people stop?

Teachers should note that mistreatment started earlier then residential schools and can talk students back to earlier lessons about European contact and treaties. It is also important to acknowledge that mistreatment of aboriginal people never had an ending point and still continues today.

Open Discussion (10 MIN)

Introduce students to the Settlement Agreement (Appendix 6.1):
- This agreement was issued before the government apologized for the conduction of residential schools in Canada.
- Briefly go through this document as a class
- Ask students what they believe this documents purpose is? What is it offering as a solution? Is this the appropriate solution? What is missing?

Body (40 MINS)
Modeling and Guided Practice (20 MINS)

Give each student 3 pieces of paper and following the next steps:
1) On one piece of paper have students write the name of either a sibling or relative that they feel the closest too. Now take five minutes to decorate this piece of paper with things that represent this person and why you chose them.
2) On another piece of paper write down a parent, aunt/uncle or grandparent (someone older than you) who you love. Now take five minutes to decorate this piece of paper with things that represent this person and why you chose them.
3) On the last piece of paper write down your favorite thing to do (dance, draw, play soccer, watch movies, etc.) Now take five minutes and decorate this piece of paper with things that represent this activity and why you chose it.
4) Once students have selected the three things they hold dear to them and invested time into them you will tell them that now they will have to make a decision.
5) Tell students they must rip up one of the pieces of paper and it is the one they will no longer be allowed to have in their lives. So students will have to decide which two pieces of paper are the most important to them and which one they are willing to sacrifice
6) After students have ripped one sheet tell them they must rip up another sheet because they are only allowed to have one sheet in their lives. Yell at students loudly to rip up a sheet until they have all done so.
7) Now ask students how they would feel if they had lost the thing/people on the two sheets they had ripped up and only had they thing/person on their remaining sheet left.
8) Now go around the room and take the students remaining sheets away. Yell at them until they give them over or snatch the sheets away in a rude, authoritative manner.

Explain to students the point of this activity:

When you were making the decision to rip up this piece of paper you need to acknowledge the fact that you had a choice. When aboriginal students lost a sibling in residential schools or a parent died back home or when their culture was tossed away, these students did not have a choice.

- Bring up the Settlement Agreement again for students to look at.
- Have students write in their journals if this agreement is a reasonable solution if they had lost all three things that were on their pieces of paper while in a residential school (this puts students in the shoes of residential school students).

  - Go through this document as a class like you did with the settlement agreement but have students pick out words or sentences that they may or may not agree with (you can do this before hand for students as a prompt if you feel this is a better approach)
  - Have students come back to a talking circle
  - Ask students to pretend that they are a child who had went through the residential school system and was lucky enough to come out of it alive. Now ask students to choose and talk about one of the following (have questions on the board or projector so students can see them):
    1) Does this apology make you feel better? Why or why not?
    2) Do you feel this apology is helpful to the aboriginal community? Why or why not?
    3) Do you feel this apology is a sign of progress (the betterment of conditions)? Why or why not?
  - Have students return to their seats
  - Explain to students that continuity and change work together in history; just because something changed doesn’t mean it’s not continuous. An example of this is the unjust treatment of Canada’s aboriginal population or aboriginal culture. Things have changed over time (treaties, beginning or residential schools, closing of residential schools, government apology) but underlying issue of fair treatment and aboriginal culture (although it has endured much struggle) has remained continuous. Now students can identify that continuity is an “uninterrupted flow”, and change is an “alteration” and therefore progress is different then change because progress suggests a betterment of conditions.

Independent Activity (15-20 MINS)
Have students create a timeline of events we have covered thus far, that resemble change (remembering that change can be good, bad or unknown). Encourage students to use dates, words/sentences and graphics.

Close (10 MINS)
Sharing/Discussing/Teaching (15 MINS)
Have share their timeline with a partner and as a group come up with 1-2 events that were turning points in history and explain why. Take this up as a class, after students have had time to discuss.

Ask students the following question (and put this question on the board where students can see it):
- If a time traveler from 1910 (during residential schools) came to Canada today, which is over a 100 years later, what would the find the most similar about aboriginal culture? What would they find the most different?

As a class decided what the answer is to each question and have students (alone, pairs or groups) draw what each answer looks like. After they are done have students share their illustrations. This is something that could be displayed around the room!
## Assessment

Formative assessment can be taken from journal writing and construction of the timelines. The timelines offer a preliminary summative assessment, as students will demonstrate their understanding of the impact residential schools had in a grand scope.

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### LESSON 7  Ethical Perspectives of Residential Schools  
**TIME** 3 classes x 45 minutes

### OVERVIEW

In these lessons students explore the ethical dimension of Canada’s residential school system. Students will learn about the various areas of social challenge for First Nations and Inuit communities in present-day as a result of the injustice they faced through the Indian Act of 1876 and the residential school system. Students will consider the responsibility of the current Canadian government to acknowledge and correct the injustice towards the Aboriginal and Inuit peoples in Canada. Students will learn about the responsibility to remember injustices and consider the qualities of powerful memorials.

### Desired Results

#### Ontario Curricular Overall Expectation

B1. analyse key similarities and differences between Canada in 1890–1914 and in the present day, with reference to the experiences of and major challenges facing different groups and/or individuals, and to some of the actions Canadians have taken to improve their lives

#### Ontario Specific Expectations

B1.1 analyse key similarities and differences in the experiences of various groups and communities in present-day Canada and the same groups in Canada between 1890 and 1914

B1.2 analyse some of the challenges facing different individuals, groups, and/or communities in Canada between 1890 and 1914, and compare some of these challenges with those facing present-day Canadians

#### Historical Thinking Concept

Students will demonstrate understanding of Canada’s residential school history by developing an ethical stance on the legacy of residential schools.

### Learning Goals

- Students will learn what an ethical position is and in what contexts it is appropriate to form an ethical judgment
- Students will learn about the current challenges faced by Canada’s First Nations, Métis, and Inuit peoples
- Students will learn about the responsibility to remember and respond to injustices in history
- Students will learn about their own historical agency
- Students will use the big six historical thinking skills to determine what should be memorialized about the residential school system in Canada
- Students will learn about the criteria of powerful memorials

### Materials

- Primary Sources (Appendices 7.1, 7.2)
- Prompts for Students/BLMs (Appendices 7.3, 7.4, 7.5, 7.6)
- Prompts for Teacher:
  - chalkboard or smart board
  - chart paper and markers
  - overhead projector or digital projector
  - computer and internet access

### Learning experience and instruction

#### Motivational Hook (5 MINS)

- As an initial stimulus to engage students and assess their prior knowledge, show Appendix 7.1 and
ask students what their response is to this statement.

- Play Primary Resource audio clip (Appendix 7.2)

**Open (5 MINS)**

**Introduce new information (5 MINS):**

- Introduce the ethical dimension of history with questions such as the following:
  - Have you ever done anything bad to someone? Did you think that maybe you owed them a debt of some kind?
  - Using the think-pair-share strategy ask students to consider whether a debt can be passed down from one generation to another. Could a group or a government owe a debt to someone for a past injustice?
- Inform students that the actions that invite an ethical stance are those that hold resonance today—actions that shaped the collective identities of groups today and have clear consequence in contemporary society.”

  1. Ask students to keep this in mind as we move on to the next activity.


**Body (MINS)**

**Guided Practice/Independent work (25 MINS):**

- Show students PowerPoint of statistics related to the long-term consequences of the residential school system: Appendix 7.3.
  - Many students will need these statistics to be explained, often visually. Using the number of students in the room, roughly demonstrate the proportions of Aboriginal and Inuit peoples that are facing social challenges as a result of the residential school legacy.
  - Emphasize the ongoing emotional, mental health, substance abuse, and family problems that are causing decreased rates of education and employment and increased rates of criminal offense.
- In the remainder of class time, have students break into small groups and create a mind map of ways they think the government and all Canadians could help address the challenges Aboriginal and Inuit peoples are facing in employment, education, mental health, emotional well-being, substance abuse, and under-representation in prison.

**Close (10 MINS)**

- Students may share what they think is their best idea with their class.
- As an extension of this activities teachers may suggest that the class contact an Aboriginal or Inuit Elder at a local Friendship Centers in order to interview them and ask what they think could or should be done by the government.
- It is easy to slip back into old habits and to develop what we might think are good ideas to help others without asking them what they really need. Leave this thought as a point of reflection or cliff-hanger for next lesson. Close with the following video by Tom Jackson talking about historical agency: http://www.youtube.com/watch?v=HpLAUn-C_-Y

**Assessment**

Assess students learning during the mind map activity. This is a chance for them to explore their own thoughts about ethical dimensions of history and the extent to which the government and all Canadians are still responsible for the injustice of the past. They should demonstrate understanding of the social challenges faced by First Nations, Métis, and Inuit peoples today.

**LESSON 7 Ethical Perspectives of Residential Schools (Class 2 and 3)**

**TIME** 3 classes x 45 minutes

**Learning experience and instruction**

**Motivational Hook (5 MINS)**

Begin the class by asking students to consider a time when they have ‘messed up’ and done something they know is wrong. Sometimes we feel the need to lie or try to cover up what we did...
because we are embarrassed. When we recognize injustices in our history sometimes we can be embarrassed and want to cover it up. Show students Appendix 7.4 and discuss the best response for dealing with injustices in our history.

Open (20 MINS)

Discussion:
As a class look at the government’s actions and see where they align with the Response Continuum. Provide students with the opportunity to use computers to locate the following topics on the Government of Canada’s website: http://www.aadnc-aandc.gc.ca/eng/1100100015635/1100100015636.

- Government’s apology
- Shared experience payment of $10,000 for residential school survivors
- Assessment for payments up to $250,000 for survivors who were victims of abuse
- ‘Measures to support healing’
- Truth and Reconciliation Commission
- Participation in celebration of First Nations, Métis, and Inuit culture
- Stained glass window in Parliament.

After reading about the government’s steps to commemorate, ask students if they think what the government has done to commemorate is enough. Allow the class to discuss this topic. Ask the students if the stained glass window is a visible enough memorial for residential school survivors.

Body (15 MINS)

Modeling Thinking/Guided Practice (15 MINS):
- Introduce the 6 criteria of powerful memorials by viewing the PowerPoint slides (Appendix 7.6) of powerful memorials of injustices and Canada’s current memorials to commemorate the residential school legacy. Use the notes provided in (Appendix 7.6) to lead a discussion in assessing the effectiveness of the memorials

Independent Activity (use following class as work period) (45 MINS):
- Distribute to students BLM 7.5 Worksheet on Evaluating a Memorial. Students will work in groups to choose 1 memorial from last class’s PowerPoint presentation to research and to evaluate using the worksheet and present their findings about the effectiveness of this memorial by the end of class. Allow groups to use computers/internet to research and complete their evaluation.
- Collect completed Memorial evaluation worksheets at the end of the period.

Close (5 MINS)

Connect this lesson to the concluding lesson of the unit by asking students to begin considering how they would memorialize the residential school legacy in a national monument.

Assessment
Assess students work habits as they research and assess the memorials. Look for their ability to use historical thinking in new contexts as they evaluate memorials and present their findings to the class. Collect their written evaluation forms for further assessment of their understanding of the topics covered in class. Review any concepts that students are struggling with in the following class.
**OVERVIEW**

This lesson will conclude the study of the residential school system by focusing on collective responsibility to be history makers (historical actors). Students will use the Big Six historical thinking skills to develop a design for a national monument to commemorate the injustice of Canada’s residential school system and encourage action for continued change. Students will become historical actors by posting their designs to the Missing History website (http://missinghistory.ca/index.php/contributions/) and by sending their designs to the Prime Minister with a letter asking for a national memorial in Ottawa. The culminating activity is designed to formally assess student learning, but more importantly to empower students with a sense of agency, that they can be history makers by responding to historical and current events.

**Desired Results**

**Ontario Curricular Overall Expectation**

B1. analyse key similarities and differences between Canada in 1890–1914 and in the present day, with reference to the experiences of and major challenges facing different groups and/or individuals, and to some of the actions Canadians have taken to improve their lives.

**Ontario Specific Expectations**

B1.1 analyse key similarities and differences in the experiences of various groups and communities in present-day Canada and the same groups in Canada between 1890 and 1914.

B1.2 analyse some of the challenges facing different individuals, groups, and/or communities in Canada between 1890 and 1914, and compare some of these challenges with those facing present-day Canadians.

**Historical Thinking Concept**

Students will demonstrate understanding of Canada’s residential school history by developing an ethical stance on the legacy of residential schools.

**Learning Goals**

- Students will demonstrate the ability to use the Big Six historical thinking concepts in responding to and commemorating the legacy of the residential school system in Canada:
  - making inferences from historical evidence
  - identifying significant evidence or events as those which cause lasting change
  - identifying historical perspectives and forming ethical judgments based on an understanding of the difference between past and contemporary worldviews
  - identifying conditions which have resulted in change and their consequences
  - identifying which aspects of historical continuity and change

**Materials**

- Prompts for Students/BLMs (Appendices 8.1, 8.2, 8.3)
- Prompts for Teacher:
  - chalkboard or smart board
  - chart paper and markers
  - overhead projector or digital projector
  - computer and internet access

**Learning experience and instruction**

**Open (10 MINS)**

*Discussion/Activate background knowledge:*

- Begin class by telling students this class will begin the summative task for this unit. Introduce the summative task by going over the assignment handout (appendix 8.1)
- Tell students that before they can begin their summative task we must use “all of our historical thinking powers!”, to develop the criteria for deciding what is important to memorialize.

**Body (35 MINS)**

*Guided Practice (15 MINS):*

- Ask students to brainstorm about what would be important criteria for memorializing an historic injustice. Prompt students to think about the historical thinking skills they have developed over the course of the unit. Guide the discussion to help students develop a list of criteria that resembles the
points below:
- What went in this injustice (historical significance and perspectives)
- Why did it happen (causes)
- What happened as a result (consequences)
- What might we learn from the injustice (ethical perspective)
- What change can we inspire (continuity and change)

Independent Activity (20 MINS)
- Distribute the worksheet (Appendix 8.2) for students to work on for the rest of this period. Ask students to consider an aspect of Canada’s residential school history that they feel strongly about and to complete the worksheet in order to develop the criteria for how to represent the injustice in the summative task.

Close
Close the lesson by affirming the accomplishments made over the course of the class and asking students to volunteer some of their ideas for their memorials.

Assessment
Check students understanding as they work on the independent activity to determine if they are on the right track for the summative task.

LESSON 8 Are You a History Maker? Response to the legacy of Residential Schools (classes 2-6)

TIME 6 classes x 45 minutes

Students will use the remaining 5 class periods to complete their summative task. During the last class students will compose a letter to Prime Minister Harper asking him to create a national memorial that meets the criteria for a powerful memorial.
- students might wish to include that they do not believe the current memorial is visible enough to the general public nor does it provoke any response to create positive change for the issues faced by Aboriginal, Métis, and Inuit peoples of Canada
- Students will submit their drawings to the teacher to photocopy for submission with the letter
- Students can choose to post their drawings and statements about their memorial designs on the Missing History website with the permission of their parents (http://missinghistory.ca/index.php/contributions/)

Assessment
Assessment of learning to be completed with the Rubric (Appendix 8.3)
Appendix 1.1

There is a teaching in every part of creation. It is our task to find it, learn it, and apply it.
-Late elder Ken Goodwill

Morcom, Lindsay. Personal interview. 4 Nov. 2013. (info above)
Appendix 1.2

Native Maps

Natives, just like European explorers and fur traders, sometimes needed to record geographical information, perhaps about the location of a food source or a route taken, and a map was the easiest way of passing on the information.

Unfortunately for historians, many native maps were ephemeral in nature, having been drawn in dust on the ground or with charcoal on a piece of birchbark. As a result, there are few extant native maps on original media. Luckily, however, a number of fur traders and explorers copied these maps onto paper, and it is in this way that most have survived.

Native maps are mainly maps drawn from memory. They generally show a good understanding of the geography of the country in which their creators lived or through which they travelled. They do not necessarily have any particular regard for the Western concepts of exact direction, distance, proportion, or scale. In many ways native maps are little different from those drawn by early fur trade travellers, who, lacking a means of fixing their positions, also drew often disproportionate yet essentially accurate maps of the rivers and lakes that were the lifeline of their trade. The maps of Peter Pond (page 140) are a good case in point. But native maps often added an element that was not present in European maps, that of the cosmological. The blending of the geographical with the spiritual was common, and naturally enough this makes them difficult to comprehend unless one is also aware of native cosmological concepts.

One of the obvious practical uses natives had for maps was that of leaving messages for those who followed as to a route taken. Typically, these would be etched on birchbark, or perhaps written with charcoal, and placed in a split at the top of a stick. A tree might be blazed to draw attention to the message. Map 215, below, seems to be the oldest surviving North American map on birchbark. It was found by a military surveying party in 1841, somewhere on the portage from the Mattawa–Ottawa River system to Lake Nipissing–Lake Huron. The map likely only survived because it was found by surveyor Captain Bainbrigge, who, taking a liking to it, took it home with him. He then added a drawn explanation of what the map showed, since the incisions on the bark were hard to see, and framed it for protection.

Benedict Arnold found a birchbark map such as this one when he was marching to attack Quebec in 1775; it was said to have assisted him.

Such message maps are few. By far the largest group of maps are those drawn by natives at the request of Europeans, to extend knowledge beyond the area known to the fur traders or explorers. The Hudson’s Bay Company, in particular, was always keen to gather information from other native groups who might be inducing trade with it, and from quite an early date, its traders gathered and drew these maps map drawn by, or from information obtained from James Knight in 1719 is one of the earliest native information (Map 114, page 73).

Moses Norton, who became the gov at Prince of Wales Fort, was very keen on getting native information, and in particular was rumoured copper mines—he would send Sa Hearne to look for them in 1770—and he went to this business to collect native maps. One of these was drawn in 1765 by Matonabbee and Iyazee, two Chipewyan natives he had on land in 1762 (Map 223, page 155). It gave a very reasonable account of the geography as far west as Great Slave Lake.

The most prolific collector of native maps was Peter Fidler, who filled his notebook with maps of Blackfoot natives while he was at Catterfield House, on the Prairies, in 1806-1

Map 215 (below). An army surveyor, intent on teaching young army on a lesson in mapmaking, preserved this very old example of native map, still visible, incised on a piece of birchbark the oldest surviving native birchbark map in North America is shown a route across the Ottawa–Lake Huron portage, about 1842.
Appendix 1.3

Appendix 1.4


Appendix 1.5

Appendix 1.6

## Appendix 1.7

**Blackout Activity:**

<table>
<thead>
<tr>
<th>Uses Electricity</th>
<th>How much would you miss it? Rank from 1-5 (1 being not really and 5 being so much)</th>
<th>To do the same thing I could use? Think back to when the First Nations people lived only off the land!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lights</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Running Water (shower, toilet, drinking water)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Washer and dryer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heat and air conditioning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Television, video games, computers and other electronic devices</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix 2.1

 NOTICE

 THIS IS
 AN INDIAN RESERVE

Any person who trespasses on an Indian Reserve is guilty of an offence and is liable on summary conviction to a fine not exceeding fifty dollars or to imprisonment for a term not exceeding one month, or to both fine and imprisonment.

Appendix 2.2

Appendix 2.3

1. First Nations peoples lived on the North American continent and had well-developed civilized societies with their own forms of commerce, governments, education, spirituality, technologies and economies for thousands of years prior to the arrival of the newcomers.

2. Treaty First Nations expected to retain responsibility for the transmission to future generations of their forms of social and cultural organization, their spiritual beliefs, and their skills and knowledge related to economic development for their communities. They expected to retain the authority and capacity to govern their own people according to their laws and systems of justice.

3. The treaty agreements made in Saskatchewan between the British Crown and the First Nations promised First Nations peoples that they would receive the physical survival of their nations, peaceful relations with the newcomers, and respect for their cultural and spiritual survival as distinct nations by the preservation of their distinctive traditions – as well as assistance in the transition to a new lifestyle.

4. The First Nations view the Indian Act as a repudiation of the treaty agreements. It is generally viewed as a paternalistic, colonial policy which exerts authority over First Nations peoples and negatively impacts the present relationship between the First Nations and non-First Nations peoples in Saskatchewan.

5. The Canadian government gradually weakened First Nations’ government structures by developing and implementing discriminatory policies aimed at assimilating the First Nations peoples into the dominant Canadian society.

6. First Nations leaders continue to bring the issue of self-government to the forefront. The treaties stipulated that the First Nations would have jurisdiction over their own peoples, economies, lands and traditions.

7. There is consistent disparity from generation to generation between First Nations peoples and the majority of Canadian society with respect to economic, social and cultural rights and conditions.

8. The treaties promised the First Nations that they would be taken care of, with services and assistance to adjust to lifestyle changes.

9. Both the Crown and the First Nations promised to provide socio-economic stability and physical and cultural survival to their people, within a peaceful mutual relationship.

10. First Nations peoples agreed to share their land and the resources with the newcomers.

11. There is no expiration date on the treaties. The leaders who negotiated the treaties spoke about the “children yet unborn;” they wanted the agreements to reflect the changing realities for the generations to come.

12. The Canadian government and its assimilation policies gradually weakened the First Nations’ government structures and brought about the suppression of their languages and cultures, including their traditional teachings and spiritual ceremonies.

13. The education of First Nations peoples is a right guaranteed by the treaties.

14. Saskatchewan people need to recognize and affirm that First Nations peoples agreed to share the land with the newcomers for treaty promises that included a new economy which would provide the First Nations with new ways of making a living while retaining their nationhood, languages, cultures and ways of living.

15. As a result of the treaties not being fully implemented, the First Nations are currently experiencing sub-standard lifestyles because of the lack of social and economic opportunities, inequalities and injustices.

16. Treaties are a bridge to the future. Understanding the treaties promotes social harmony. Building social harmony is achieved through respect, which is achieved through understanding, which is achieved through knowledge, which is achieved through education.

Appendix 2.4

Appendix 2.5

"I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand-alone... Our objective 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"

Duncan Campbell Scott the Super Intendant of Indian Education (1913-1932), 1928
Appendix 3.1


Appendix 3.2 Primary Resource

Portraits of Thomas Moore before and after attending residential school

Appendix 4.1


Appendix 4.2

BLM 4.3 Locating Historical Perspectives

**Video 1: “A New Future”**

1. Who is telling the story in this report? Does the voice belong to an Aboriginal leader, a student of the residential school, or a non-Aboriginal person?

____________________________________________________________________________

2. Whose story is this person telling?

____________________________________________________________________________

3. Who does not talk is this report?

____________________________________________________________________________

4. How does the music in this video make you feel?

____________________________________________________________________________

5. “Instead of isolation and neglect in the past, a free and equal chance with children in urban centers.” Does this sound like a positive idea? Provide a reason for your opinion.

____________________________________________________________________________

____________________________________________________________________________

____________________________________________________________________________

6. “For the oldest Canadians a new future.” Based on the images shown in this video what do you think the new future for aboriginal students looked like?

____________________________________________________________________________

____________________________________________________________________________

____________________________________________________________________________

____________________________________________________________________________

____________________________________________________________________________

____________________________________________________________________________
Video 2: Inuit Education-The past will not be forgotten

1. Who is talking in this video?

__________________________________________________________________________

2. List two differences between traditional aboriginal education and the education in residential schools.

__________________________________________________________________________

__________________________________________________________________________

3. Shirley Adams describes her residential school experience as ‘numbing’. She says she abused her own children because of what she experienced. Describe the difference between her experience and the experience of the students in the first video.

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

4. Which video do you think is telling the truth? Provide reasons to defend your opinion.

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________
Person 1: I see a white square with four dots.

Person 2: I see a white square with two dots.

Person 3: I see two eyes on a square face.
Civilization and Barbarism (Winnipeg, Manitoba) by William Hind

Project image in large format from: http://www.torontopubliclibrary.ca/detail.jsp?R=DC-JRR2294
“I do workshops on the effects of colonization of residential schools. People don’t understand what colonization is so I say, ‘Well, I’ll give you a little example. When we started to go there, and I’d say we were nine or ten years old, we used to watch the movies every Sunday night. When we first saw the Indians getting killed, we were traumatized by that. Like how could they do that... not knowing even that this is a movie and this is just a show. So we would cheer for the Indians because those were our people. Well, I don’t know how many years later, it would be maybe three or four years later, when the Indians and the white guys were fighting, we were cheering for the white guys.’ So you think about that and I think, well what changed... where did that come from?”

Percy Ballantyne, attended Birtle Indian Residential School.
Your historical thinking task:

You will write two journal entries from different perspectives. In your first journal entry you will take the perspective of a schoolteacher at a residential school. You will discuss your feeling and beliefs about being a schoolteacher in a residential school. You will need to use the evidence of different perspectives that we discussed in class in order to imagine how a schoolteacher might have thought or felt about their role in educating Aboriginal children.

In your second journal entry you will write from the perspective of an Aboriginal student at a residential school. What were their feelings, beliefs or opinions on attending residential school? You will need to use the evidence of different perspectives that we discussed in class in order to imagine how an Aboriginal student might have thought or felt about being a residential school student.

Success Criteria:
Check list for historical thinking about perspectives:
- Have I used evidence (ideas from the video, pictures, testimonies) to base my inferences on?
- Have I avoided projecting the beliefs of today on my character in the past?
- Have I included aspects of the worldview at the time such as, paternalism, assimilation, and moral education?
BLM 4.8 Exit Slip

Name: ______________________________________

1. What new information from today’s lesson impacted you the most?

2. Why is it important to understand how people believed and viewed the world in the past?

3. Was there something you did not understand from today’s lesson? Or is there something you would like to learn more about?
BLM 5.1 Conditions in Canada

Social Conditions relate to what was happening culturally and socially in the country. It includes thoughts and beliefs about others, including Aboriginal people.

Political Conditions are about the politics of the day and the forces within. A significant political factor for Canada at that time was the desire of many for nation building, that is, expanding the country from sea to sea.

Economic Conditions relate to the wealth and potential wealth in a country. Canada needed businesses, taxpayers and immigrants to support her intended expansion.

### BLM 5.2 Social, Political, Economic Conditions that Contributed to the Indian Act of 1876

<table>
<thead>
<tr>
<th>As First Nations’ military role in the colony waned, British administrators began to look at new approaches to their relationship. In fact, a new perspective was emerging throughout the British Empire about the role the British should play with respect to Indigenous peoples. This new perspective was based on the belief that British society and culture were superior; there was also a missionary commitment to bring British &quot;civilization&quot; to the Empire's Indigenous people.</th>
<th>The British believed it was their duty to bring Christianity and agriculture to First Nations. Indian agents accordingly began encouraging First Nations to abandon their traditional lifestyles and to adopt more agricultural and sedentary ways of life.</th>
</tr>
</thead>
<tbody>
<tr>
<td>During the War of 1812 the colony’s First Nations populations were important allies. After the War of 1812, Loyalists from the American colonies settled in Upper Canada. The colonial militia was able to draw on the ever-growing settler population to meet the colony's defensive needs. In the decades following the War of 1812, British administrators therefore began to regard First Nations as dependents, rather than allies.</td>
<td>As settlers and Loyalists displaced from the War of 1812 demanded more and more property, they began to pressure the colonial administration for the lands held by First Nations. Instead of a strong ally for colonial defense, the colony’s First Nations populations were now regarded as a barrier to growth and prosperity.</td>
</tr>
<tr>
<td>By the 1830s, with more and more First Nations lands surrendered for settlement, only pockets of First Nations lands remained in Upper Canada. For the most part, the land surrender treaties did not create sizeable reserves for the First Nations. First Nations thus increasingly lost access to hunting grounds and became a dispossessed people on their former lands.</td>
<td>The Crown Lands Protection Act passed in 1839. This Act made the government the guardian of all Crown lands, including Indian Reserve lands. The Act responded to the fact that settlement was occurring faster throughout the 1830s than the colony could manage. Squatters were already settling on unoccupied territory, both Crown lands and Indian reserves.</td>
</tr>
<tr>
<td>Facing disease epidemics and famine, First Nations leaders wanted the government to help care for their people. They also wanted assistance in adapting to a rapidly changing economy as buffalo herds neared extinction and the HBC shifted its operations to the North.</td>
<td>In 1857, the British administration introduced the Gradual Civilization Act. This legislation offered 50 acres of land and monetary inducements to literate and debt-free First Nations individuals provided they abandoned their traditional lifestyle and adopted a &quot;civilized&quot; life as a &quot;citizen&quot;.</td>
</tr>
</tbody>
</table>
As settlement lands were filled, attention turned for the first time to northern areas where minerals had been discovered along the shores of Lake Superior and Lake Huron. As a result, the Robinson-Huron and Robinson-Superior treaties of the 1850s were negotiated with the various Anishinaabeg peoples who lived in the area.

According to the two Robinson (1850s) treaties, First Nations lands and rights to the Crown in exchange for reserves, annuities and First Nations' continued right to hunt and fish on unoccupied Crown lands.

"Our Indian legislation generally rests on the principle, that the aborigines are to be kept in a condition of tutelage and treated as wards or children of the State. ...the true interests of the aborigines and of the State alike require that every effort should be made to aid the Red man in lifting himself out of his condition of tutelage and dependence, and that is clearly our wisdom and our duty, through education and every other means, to prepare him for a higher civilization by encouraging him to assume the privileges and responsibilities of full citizenship." ¹

("And Her Majesty the Queen hereby agrees with her said Indians, that they shall have right to pursue their vocations of hunting throughout the tract surrendered ... saving and excepting that such tracts as may be required or taken up from time to time for settlement, mining, trading or other purposes by her Government of Canada, or by any of Her Majesty’s subjects duly authorized therefore by the said Government.” ²

(Excerpt from a “Treaty with the Blood Indians” of the North-West)

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¹ The Canadian Department of the Interior 1876 annual report, found in Report of the Royal Commission on Aboriginal Peoples, 1996.
I Lost My Talk by Rita Joe (1932-2007)

I lost my talk

The talk you took away.

When I was a little girl

At Schubenacadie school.

You snatched it away:

I speak like you

I think like you

I create like you

the scrambled ballad, about my word.

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.
**BLM 4.5 Teacher Guide**

**Discussing Rita Joe’s *I Lost My Talk.*** Use this document in class discussion to form connections between understanding of cause and consequence in Canada’s residential school system and the language in *I Lost My Talk.*

This poem shows the disempowering effects of the residential schools, in this case the Shubenacadie school in Nova Scotia, which created a twofold tragedy as Ojibway scholar Armand Garnet Ruffo puts it in *Out of Silence:* they took away the Aboriginal language but they did not teach English well (as the children were also used as labourers). The mentioning of the spoken language (“talk”) should be read metonymically as referring to a way of life vastly different from that of a written culture. The oral traditions were “taken away,” silencing the medium of talking in their own language as well as the message. Together with isolation from family, physical and sexual abuse, and punishment for any other kind of cultural expression, this education created “a scrambled ballad.” So it took a while until writers emerged who had not only survived but who had also “found their talk.” It is worth noting that Rita Joe repeats the word “talk” at the end although she herself is not talking but writing. It seems that she wants to make a point about the continuation of talk in the written word and thereby a statement about the continuation of her culture despite major disruptions.  

---

I am loyal to my family and loyal to my culture
I wonder about what my parents and grandparents will do now that I am at residential school
I hear the birds sing in the morning and I think about the legend my grandmother told me
I see my teacher’s angry face when I tell her the Song of the Hermit Thrush, a legend about how birds began to sing
I touch my cheeks to wipe my tears when she tells me to believe this story is sinful
I want to go home to grandmother’s hugs and stories
I am loyal to my family and loyal to my culture
I face an uncertain future
I accept the teachings of the residential school; Outwardly I say the Song of the Hermit Thrush is wrong
I worry that one day I will believe this inwardly too
I seek the help of the other girls in my room after the teachers go to sleep
I am inspired by some of these girls who fight to hold on to the stories of their people
I am loyal to my family and loyal to my culture
I understand that The Good Spirit asked the birds if they wanted to sing
I say that God created singing birds when my teachers are near
I dream that I can turn back time to before I questioned if legends were true
I try to hold on to all that my parents taught me, deep down inside of me
I am loyal to my family and loyal to my culture

This is an example of a bio-poem that focuses on the short-term consequences of residential schools for a student who has just arrived at a residential school.
Write Your Own Bio-Poem

BLM 5.6

Name: ____________________________ Date: ___________________

Title of traditional story: ________________________________

I am ____________________________ (2 special characteristics you have)
I wonder ____________________________ (something you are curious about)
I hear ______________________________ (an imaginary or real sound)
I see _______________________________ (an imaginary or real sight)
I touch ______________________________ (an imaginary or real touch)
I want ______________________________ (an actual desire)
I am ________________________________ (repeat first line)
I face _______________________________ (a barrier or challenge that you face)
I accept the power of ___________________________ (a force or factor that is beyond your influence)
I worry ________________________________ (a worry you have)
I seek the help of __________________________ (a person or people who help you)
I am inspired by __________________________ (a person or people who inspire you)
I am ________________________________ (repeat first line)
I understand ___________________________ (something you know to be true)
I say _________________________________ (something you believe in)
I dream _______________________________ (something you actually dream about)
I try _________________________________ (something you really make an effort to do)
I am ________________________________ (repeat first line)
Deputy Superintendent General of Indian Affairs, Hayter Reed’s 1897 annual report for Indian Affairs:

“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 persuasion, 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.”

“The policy of the department, as to the retention of pupils, has been that boys should remain at the industrial schools until they attain an age at which, in addition to their having obtained a rudimentary education and some trade or calling, or at least some knowledge of carpentry, their characters shall have been sufficiently formed as to ensure as much as possible against their returning to the uncivilized mode of life.”

According to the 1897 Sessional Report from the Indian Commissioner, the purpose of the residential school system was obvious:

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 toward 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.

A. E. Forget, Indian Commissioner.
Education. p. 291, 1897 Sessional Report

BLM 5.8 Primary Resource

Portraits of Thomas Moore before and after attending residential school

“That’s the worst part … 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”

“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.”

“After crying for a … week and a half [at the Indian Agent’s office] and not wanting to leave. [My mom] would go there at eight o’clock in the morning and she would sit there right until they threw her out of there. That’s what they did to my mom. She wanted her children home so bad. I can imagine that every one of them wanted to have their children at home.”

“In warfare what’s the strategy: divide and conquer. Right? That’s the strategy. They did that effectively to our communities, to our families, to our brothers and sisters, to my grandparents and all their children. I’m third generation. How functional do you think this community is when we’re so fractured from one another and so detached. We’re all conditioned to be alone. Carry your own [problems] … and don’t give it to anybody else. That’s what we’re conditioned to do.”

“I’m conditioned to being alone. I’m conditioned to not sharing my life with anybody. I’ve only come home seven years ago and only because my mom is dying. That’s the only reason why I came home. Otherwise I would not be here with my People at all. It took a lot for me to come. I can’t even take a job with my community because I feel that every single person in this community doesn’t like me. That’s how I feel. Because I’m Bill C-31. I’m a Band transferee. I’m labeled by this Band so I feel like I don’t have a home. I feel like I don’t belong here. I don’t know if I’ll ever belong here. I don’t know if I’ll ever be accepted by my People but I’m here and I’m struggling.”
Appendix 6.1 Official Court Document

http://www.residentialschoolsettlement.ca/summary_notice.pdf

Appendix 6.2 Government Apology

The question is not, “Why do we drink?” Ask the first question, “Do you know how to love?” And you’ll find a very thin line between them because they come from each other. You booze because you can’t love and you booze under the guise of pretending that you can.

- Brian Maracle excerpt from *Crazywater*

Appendix 7.3 PowerPoint

Social Challenges

The well-being of Canada’s First Nations and Inuit Peoples
• The question is not, “Why do we drink?” Ask the first question, “Do you know how to love?” And you’ll find a very thin line between them because they come from each other. You booze because you can’t love and you booze under the guise of pretending that you can.

- Brian Maracle excerpt from Crazywater
Social Challenges

- Historic inequities have left First Nations children, youth, and families without much-needed supports and services.

- Aboriginal people in Canada were deprived of their land, their cultural traditions, and their unique way of life.

- Children were removed from their families and sent away to residential schools – where many were abused – with well-documented inter-generational effects. ³
Social Challenges

- According to the United Nations, First Nations children in western countries live in Third World conditions, with an estimated 80% of urban Aboriginal children under the age of 6 living in poverty. The number of Aboriginal children involved with the child welfare system across Canada is also growing, and it rose by 71.5% between 1995 and 2001.
Social Challenges

- The rapid changes associated with urban living and loss of traditional supports have compounded feelings of isolation and dislocation among Aboriginal people, further disadvantaging their families and communities, and placing them at increased risk for involvement in the criminal justice system. ⁶
Social Challenges

- The 1996 Royal Commission on Aboriginal Peoples clearly linked unemployment, low income and poor educational attainment in their communities to subsequent criminality. 7
Education

- First Nations youth in Canada are more likely to be incarcerated than to graduate from high school.

First Nations Child and Family Caring Society of Canada, 2003
Education

- According to Statistics Canada 2006 census data 40% of Aboriginal Peoples aged 20 to 24 did not have a high school diploma, compared to 13% among non-Aboriginal Peoples.

- The rate of non-completion is even higher for on-reserve Aboriginal Peoples: 61% had not completed high school.

- Inuit Peoples living in rural or remote communities: 68% had not completed high school.
Social Challenges

- Correctional Service of Canada also notes that Aboriginal offenders are more likely than non-Aboriginal offenders to have experienced poverty, family violence and substance abuse in their home environment, and as children, they were more likely to have been involved with child welfare services.
Over-representation of Aboriginals in the criminal justice system

- Incarceration rates of Aboriginal people are five to six times higher than the national average.

- Statistics from Correctional Service Canada show that while Aboriginal people represent only 2.8% of the Canadian population, they account for 18% of those who are incarcerated in federal institutions.

- In the Prairie provinces, 50% of prisoners are Aboriginals. ²
8% OF THE ADULT POPULATION IN SASKATCHEWAN

80% OF ALL PRISON MALE INMATES
BLM 7.4 Response Continuum

THE RESPONSE CONTINUUM

Remembering  ➤  Informing others ➤  Memorializing ➤  Taking action
**BLM 7.5  Assess a Memorial**

Name: ___________________________  Date: ____________________

| Name or description of memorial: ________________________________ |
| --- | --- |
| 1 | What, or who, does this memorial commemorate? |
| 2 | Who built this memorial? When was it built, and why? |
| 3 | Describe the appearance of the memorial (e.g., materials, size, composition). What does its appearance suggest to you? |
| 4 | What symbols and/or imagery are used in the memorial, if any? |
| 5 | What words are on the memorial, if any? |
| 6 | Is the location of the memorial important? Appropriate? In what ways? |
| 7 | What is the purpose of the memorial? What message does it convey? What did the creators of the memorial want us to think about or learn from the past? |
| 8 | How effective is this memorial? How well does it achieve its purpose? How does it represent the people it commemorates? |
| 9 | How do you feel about this memorial? What is your reaction to it? |
| 10 | How does the memorial reflect the historical context of the time when it was made or when the events occurred? Are the ethical standards of today different from those at the time it was made? |
| 11 | If you were to recreate this memorial, what features would you change, if any? |

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Appendix 7.6 PowerPoint

Assess a Memorial

Deciding what to memorialize
Criteria of a Powerful Memorial

- Captures important aspects of the event that the public should know about
- Change the way people usually look at the subject
- Suggest a lesson to be learned
- Fulfill a duty of memory
- Inspire action on a contemporary issue
- Evoke strong feelings or reaction

Suggest that some memorials might emphasize one of these criteria for a powerful effect, however most effective memorials use all six of these criteria. Students should keep these criteria in mind as we look at examples of memorials.

Criteria for a powerful memorial adapted from “Judging Powerful Memorials Lesson” (2013) by the Critical Thinking Consortium
http://tc2.ca/uploads/PDFs/Pivotal%20Voices/WWI%20Memorial%20Lesson%201.pdf
Holocaust Memorial Berlin, Germany

Ask students what looking at this memorial makes them think of. Ask students what they feel when they are looking at this. If students are struggling to identify what is being represented in the memorial, explain the concept of the architect when showing the following image.
This memorial is intended to represent the horrific loss of life caused by the holocaust. The blocks of cement are intended to represent coffins of the lives that were taken by the Nazis.
Ask students why this memorial for the holocaust would have shoes on a pier? If students are unfamiliar with the Nazi practice of keeping the shoes of the people they placed in concentration camps, explain this idea to them. Ask students how this information changes the way they look at or feel about this memorial.
Holocaust Memorial Berlin

This memorial is located in the Jewish Museum of Berlin. There are metal disks shaped as human faces. This is an interactive memorial. As visitors to the museum pass through the memorial they walk upon the faces and the metal disks make an eerie clinking noise as they are stepped on. The strength of this memorial is evoking powerful feelings by having the visitors make the memorial come alive with sound.
Holocaust Memorial Miami, Florida

Ask students to describe the powerful aspects of this memorial. They should reference the use of imagery to evoke emotion.
Chinese Head Tax Memorial Brandon, Manitoba

Ask students if they have heard of the Chinese Head Tax in Canada’s history. Provide a basic summary of the policy to give students context to assess this memorial. Suggest that the power of this memorial is that it shapes the viewer’s perspective by asking them to look through the window. The window is in the shape of a box, suggesting the limiting window of opportunity for Chinese immigrants during this period of Canadian history.
This memorial is for the Eskasoni Indian Residential School. Ask students what writing they see on the memorial. Ask them why the creator might have made the surface shiny? If they struggle with this question, inform students that the surface would allow the person reading the memorial to see their own reflection and thereby have a more personal interaction with the memorial. Ask students: Does this memorial have a powerful effect? Why or why not?
Residential School Memorial in Ottawa

Ask students: Does this memorial have special significance because of its location? Do you think it is a powerful memorial for the people of Canada? Why or why not?
Ask students what they think about the importance of providing benches around this memorial. What does it invite viewers to do? Do you think that the shape, images, surface, or writing is powerful? Have students discuss these questions with their elbow partners and share ideas with class.
Ask students what they think about the importance of providing benches around this memorial. What does it invite viewers to do? Do you think that the shape, images, surface, or writing is powerful? Have students discuss these questions with their elbow partners and share ideas with class.
Assessing Memorials

• Some of these memorials were more powerful than others.
• Using the criteria of powerful memorials assess one memorial from this presentation using the handout.
• Reminder: We can learn a lot by assessing memorials that are not effective, because we can learn how to make them better.
BLM 8.1  Create a Memorial

Your task is to create a national memorial to commemorate the injustice of the residential school system. You will design and create a drawing of the memorial. You will also submit a written response to the questions in Step 1, Step 2, and Step 5. The class will write a letter to the Prime Minister explaining why we believe there should be a national memorial to commemorate the residential school legacy in Canada. The class’s designs will also be submitted with the letter.

Step 1: Choose the subject and decide the purpose of the memorial. Your memorial will focus on an aspect of Canada’s residential school system and its legacy.

- Why is this person or event worth remembering?
- Which of the following purposes will your memorial serve?
  1. change the way people usually think about the subject
  2. suggest a lesson to be learned
  3. fulfill a duty of memory
  4. inspire action on a contemporary issue
  5. any other purpose you can think of
- What would you like people to feel or think about when they see your memorial?
- What aspect of the residential school story do you want your monument to tell?
- Whose perspective of the residential school system will your monument show?

Step 2: Design the memorial

- Where should your memorial be displayed?
- What materials should be used?
- What will the memorial look like?
- What words or quotations might be inscribed on it?
- What should it be called?
- How will the memorial convey your chosen message or lesson, if any?
- How are the images or words used in your memorial historically significant?

Step 3: Create the memorial by making a pencil crayon or computer generated drawing of the memorial in its desired location.

Step 4: Plan the unveiling

- Who will be invited to your unveiling?
- What publicity will you seek, and why?
- What will people do at the unveiling?

Step 5: Reflection

- Explain how you considered historical perspectives when creating your monument.
- How does your memorial illustrate the concept of continuity and change in Canadian history?
- What has this project taught you about the role of history?

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**BLM 8.2 Commemorating Criteria Worksheet**

Choose an aspect of the residential school legacy that you feel strongly about and complete the following questions in order to develop the criteria for how to represent this issue as an effective memorial.

<table>
<thead>
<tr>
<th>Event/aspect of residential school history</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>What happened?</strong> (historical perspective and significance of key events)</td>
<td></td>
</tr>
<tr>
<td><strong>Why did it happen?</strong> (causes)</td>
<td></td>
</tr>
<tr>
<td><strong>What happened as a result?</strong> (consequences)</td>
<td></td>
</tr>
<tr>
<td><strong>What might we learn from the event?</strong> (ethical perspective)</td>
<td></td>
</tr>
<tr>
<td><strong>What change can we inspire?</strong> (continuity and change)</td>
<td></td>
</tr>
</tbody>
</table>
## BLM 8.3 Assessment  Memorial Design & Statement

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Level 1 (50–59%)</th>
<th>Level 2 (60-69%)</th>
<th>Level 3 (70-79%)</th>
<th>Level 4 (80-100%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Knowledge/Understanding</strong></td>
<td>Limited knowledge of significant aspects of the residential school system</td>
<td>Some knowledge of significant aspects of the residential school system</td>
<td>Considerable knowledge of significant aspects of the residential school system</td>
<td>Thorough knowledge of significant aspects of the residential school system</td>
</tr>
<tr>
<td></td>
<td>Limited understanding of events public should know about</td>
<td>Some understanding of events public should know about</td>
<td>Considerable understanding of events public should know about</td>
<td>Thorough understanding of events public should know about</td>
</tr>
<tr>
<td><strong>Thinking</strong></td>
<td>Words, images, or interactive qualities used reflect the perspective of only one group in the time period of residential schools</td>
<td>Words, images, or interactive qualities used begin to suggest more than one perspective or worldview between groups in the time period of residential schools</td>
<td>Words, images, or interactive qualities used reflect the difference between the worldviews of Aboriginal peoples and non-Aboriginal society in the time period of residential schools</td>
<td>Words, images, or interactive qualities used reflect the vastly different worldviews of Aboriginal peoples and non-Aboriginal society in the time period of residential schools</td>
</tr>
<tr>
<td><strong>Communication</strong></td>
<td>Words, images, or interactive qualities used do not convey the feelings that Aboriginal families/communities experienced</td>
<td>Words, images, or interactive qualities used hint at the feelings/experiences of Aboriginal families/communities</td>
<td>Words, images, or interactive qualities used allow viewer to reflect on what Aboriginal families/communities may have experienced</td>
<td>Words, images, or interactive qualities used to simulate feelings similar to what Aboriginal families/communities experienced</td>
</tr>
<tr>
<td></td>
<td>Viewer is not impacted by injustice of residential schools</td>
<td>Viewer considers the injustice of residential schools</td>
<td>Viewer understands the injustice of residential schools</td>
<td>Viewer is deeply impacted by the injustice of residential schools</td>
</tr>
<tr>
<td><strong>Application</strong></td>
<td>Student vaguely identifies issues of residential school history</td>
<td>A broad issue of residential school history is identified</td>
<td>A specific issue of residential school history is identified</td>
<td>A significant issue of residential school history is strongly emphasized</td>
</tr>
<tr>
<td></td>
<td>The memorial does not show the continuity of past injustices and contemporary issues</td>
<td>The memorial hints at a link between the past and contemporary issues</td>
<td>The memorial identifies continuity between the past and contemporary issues</td>
<td>The memorial effectively communicates the continuity of past injustice and contemporary issues</td>
</tr>
<tr>
<td></td>
<td>No course of action is identified</td>
<td>A positive course of action if identified</td>
<td>A positive course of action if identified and viewers agree with the idea</td>
<td>A positive course of action if clearly identified and viewers are motivated to participate</td>
</tr>
</tbody>
</table>