DISCOVERING CANADIAN IDENTITY, CITIZENSHIP, AND HERITAGE

COURSE: Canadian History since World War 1, Grade 10, Academic, CHC2D

SPECIFIC EXPECTATION EXPLORED: “B3. Identity, Citizenship, and Heritage: explain how various individuals, organisations, and specific social changes between 1914 and 1929 contributed to the development of identity, citizenship, and heritage in Canada”.

ABSTRACT: This resource package provides lesson plans, primary source documents, and a variety of tools for teaching historical thinking concepts with regards to residential schools, Chinese immigration, the Group of Seven, and women’s suffrage in Canada.

KEYWORDS: Aboriginal People in Canada; Residential Schools; Cultural Genocide; Prime Minister Stephen Harper; Prime Minister Justin Trudeau; Dr. Peter Henderson Bryce; First Nations, Métis, and Inuit Youth; Canadian Art; Immigration; Chinese Immigrants; Citizenship; Chinese Exclusion Act; the Group of Seven; Painting en plein air; Rights for Women; Suffrage; the Famous Five; Nellie McClung; Mock Parliament.

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LESSON 1

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SPECIFIC EXPECTATION: “B3. Identity, Citizenship, and Heritage: explain how various individuals, organisations, and specific social changes between 1914 and 1929 contributed to the development of identity, citizenship, and heritage in Canada (Focus On: Continuity and Change; Historical Perspective).

B3.1 explain how some individuals, groups, and/or organizations contributed to Canadian society and politics during this period and to the development of identity, citizenship, and/or heritage in Canada”. iii

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: “Cause and Consequence: This concept requires students to determine the factors that affected or led to something (e.g., an event, situation, action, interaction, etc.) and its impact/effects. Students develop an understanding of the complexity of causes and consequences, learning that something may be caused by more than one factor and may have many consequences, both intended and unintended”. iv

LESSON #: 1

TITLE OF STORY: A National Crime; Residential Schools

OVERVIEW: This story will include the creation, development, and consequences of residential schools in Canada, whilst recognizing the multiple cultural identities present in Canadian heritage. This lesson will specifically explore the consequences of cultural genocide, and how the impact of residential schools continues to affect Aboriginal relations in Canada.

APPENDICES: See the Appendices for Primary Source Documents and Black Line Masters.
A NATIONAL CRIME; RESIDENTIAL SCHOOLS

PLAN OF INSTRUCTION:

Step 1: Warm Up (10 minutes)
Conduct a warm up exercise on ‘sameness’ and ‘otherness’ in the classroom. Draw the dividing line of a ‘T’ chart on the blackboard/smart board, in which one side will represent sameness, and the other side, otherness. Ask leading questions, such as ‘are we all wearing shoes?’, and the student who answers can come to the front and write ‘shoes’ under the column for sameness. This can continue in the form of statements the students provide, such as ‘we are all in the same grade’, for sameness. Steer the activity toward the otherness column near the end, and ask, ‘do we all celebrate the same holidays?’, ‘do we all share the same religious beliefs?’, and ‘do we all have the same cultural background?’. The answers to these last questions will be written under the column representing otherness.

Step 2: Discussion (10 minutes)
Discuss the concept of otherness, emphasizing the fact that our differences are what make us unique. Discuss the concept of multiculturalism and diversity as terms that contribute to the identity of Canada, and focus on the truth that diversity was not always celebrated in Canada. Discuss the tensions that arose between the European settlers, and what they called the ‘Indian Problem’. Explain the ‘Indian Problem’, and the European goal for the indigenous groups embrace the European way of life and undergo cultural assimilation. Identify this problem, and the goal of cultural assimilation as the cause of residential schools.
Introduce the quotation used by Duncan Campbell Scott to define residential schools used to “kill the Indian in the child”. Discuss the Indian Act, and the amendment made to the Indian Act in 1920 that made the attendance of residential schools mandatory for First Nations, Métis, and Inuit children under 15 years old. Display a large version of a primary document, a map, of all of the recognized “Residential Schools of Canada” (see Appendix 1, PSD 1.1). Explain that they will each be researching one of the residential schools that was active in the early 1900s in more detail.

Step 3: Modeling (15 minutes)
Select a residential school, and present a brief history of the school to demonstrate the research and thinking process the students will soon pursue in groups. Leave the large image of the map of residential schools on display for the remainder of the following Guided Practice activity.
In order to model the following activity, provide a complete example of research done on Fort Alexander Residential School, for example, as this will also provide more information on residential schools. Mention the foundation of Fort Alexander Residential School in 1907 and its operation in Manitoba until 1970, as well as the Roman Catholic denomination that ran this school. In order to prepare students for some of the information they will find, discuss a detail about Fort Alexander Residential School that has been discovered. For example, “National Grand Chief Phil Fontaine attended this school in his youth and was one of the first chiefs to come forward with allegations of physical and sexual abuse in residential schools”. Inform the students of the horrible conditions in residential schools, including the poor living conditions, rampant abuse, tuberculosis, and the approximate 6,000 students who died in residential schools in Canada.
Step 4: Guided Practice (25 minutes)
Divide the students into small groups of about 3 or 4 students in each group. Assign a different residential school for each group to research, options can be found on the list of schools (included in Appendix 2, BLM 1.1). Provide each group with access to the internet (perhaps using tablets, laptops, or cell phones), and then instruct them to complete the handout provided (see Appendix 2, BLM 1.2). Each group will share their findings with the class. Once all of the researched schools have been shared, ask the class several questions, including, “why do we refer to residential schools as a national crime?”

Explain the concept of a cultural genocide, perhaps using a variety of definitions used in the book by Kurt Mundorff, *Other Peoples’ Children*; “Cultural genocide is generally considered to consist of prohibitions on the use of a protected group’s language, restrictions on religious practice, and destruction of cultural institutions including places of worship and libraries”, or “…any deliberate act committed with the intention of destroying the language, religion or culture of a … group, such as, for example, prohibiting the use of the group’s language or its schools or places of worship”.

Discussing this with regards to *causes and consequences* in history is integral to the understanding of residential schools. The sheer determination of forcefully assimilating the indigenous people of Canada into the European culture was the motivation and cause of the creation of residential schools, and this led to many other consequences. The approximately 6,000 students who died and disappeared, the population of indigenous people in Canada affected by residential schools, the last residential school closure in 1996, and the strained and damaged relationship with indigenous people in Canada that continues today, are only several of the many consequences.

Step 5: Independent Activity (20 minutes)
Provide students with the option to respond to one of three primary source documents; an excerpt from the 1922 book *The Story of a National Crime* (see Appendix 2, BLM 1.3), Prime Minister Harper’s apology speech (see Appendix 2, BLM 1.4), Prime Minister Trudeau’s apology speech (see Appendix 2, BLM 1.5). The following questions can be used as prompts for their responses; “what do you believe caused the establishment and operation of residential schools?”, “why were residential schools operational until 1996, and not closed earlier?”, “do you believe the consequences of residential schools are still felt in Canada today?”, and “how do the consequences of residential schools affect the populations in Canada, and the identity of the nation as a whole?”. Ask students to include a brief quotation from their chosen primary source document (1-2 sentences) that was significant or interesting to them, in their response. Students will hand in a written or typed copy of their individual responses to these questions, with regards to the primary source document they chose to work with. This will be counted as a formative assessment to assess students’ ability to use the historical thinking concept of *cause and consequence*.

Step 6: Sharing / Discussing / Teaching (10 minutes)
Discuss students’ reactions to the primary source documents they read, and the causes and consequences they identified in relation to the residential schools in Canada. Discuss the fact that Canada is often celebrated today as a nation that welcomes multiculturalism and diversity, but it is important to remember the cultural genocide committed against the indigenous people of Canada, and the national crime of residential schools.

**ASSESSMENT:**
Students will be formatively assessed on their ability to demonstrate the historical thinking concept *cause and consequence* with regards to residential schools, and the concept of indigenous peoples’ heritage and identity in Canada.
LESSON 1, APPENDIX 1
PRIMARY SOURCE DOCUMENTS

PSD 1.1
A Map of the Residential Schools of Canada.
An excerpt from *The Story of a National Crime: An Appeal for Justice*. viii
mendations contained in the report were never published and the public knows nothing of them. It contained a brief history of the origin of the Indian Schools, of the sanitary condition of the schools and statistics of the health of the pupils, during the 15 years of their existence. Regarding the health of the pupils, the report states that 24 per cent. of all the pupils which had been in the schools were known to be dead, while of one school on the File Hills reserve, which gave a complete return to date, 75 per cent. were dead at the end of the 16 years since the school opened.

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

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

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

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

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

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

Prime Minister Harper Offers Full Apology on Behalf of Canadians for the Indian Residential Schools System
11 June 2008
Ottawa, Ontario

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870’s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada’s role in the Indian Residential Schools system.
To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

Nous le regrettons
We are sorry
Nimitataynan
Niminchinowesamin
Mamiattugut

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

On behalf of the Government of Canada
The Right Honourable Stephen Harper,

Prime Minister of Canada
Prime Minister Trudeau’s ‘Statement of Apology on Behalf of the Government of Canada to Former Students of the Newfoundland and Labrador Residential Schools’.

The treatment of Indigenous children in residential schools is a dark and shameful chapter in our country’s history. By acknowledging the past and educating Canadians about the experiences of Indigenous children in these schools, we can ensure that this history is never forgotten.

At the turn of the twentieth century, the Moravian Mission and the International Grenfell Association established schools with dormitory residences for Indigenous children with the support of the province of Newfoundland and Labrador. Their stated purpose was to educate Innu, Inuit, and NunatuKavut children from the communities of Black Tickle, Cartwright, Davis Inlet, Goose Bay, Hebron, Hopedale, Makkovik, Nain, Northwest River, Nutak, Postville, Rigolet, Sheshatshiu and other parts of Newfoundland and Labrador. We now know, however, that Indigenous children in these schools were isolated from their communities, families, traditions and cultures. These residential schools were operated from 1949 until the last school closed in 1980, with the support of the Canadian government.

To move forward with reconciliation, we must understand the role of residential schools in our history. We must recognize the colonial way of thinking that fueled these practices. It’s important because it was there, in these residential schools, that many former students were sorely neglected, while others were subjected to tragic physical and sexual abuse. Many experienced a profound void at the loss of their languages and cultural practices, while others were not properly fed, clothed or housed. Ultimately, every single child was deprived of the love and care of their parents, families and communities.

Children who returned from traumatic experiences in these schools looked to their communities for support but, in many cases, found that their own practices, cultures and traditions had been eroded by colonialism. It was in this climate that some experienced individual and family dysfunction, leaving a legacy that took many forms. Afterwards, some experienced grief, poverty, family violence, substance abuse, family and community breakdown, and mental and physical health issues. Unfortunately, many of these intergenerational effects of colonialism on Indigenous people continue today.

On September 28, 2016, the Supreme Court of Newfoundland and Labrador approved the negotiated settlement agreed to by the parties to provide compensation to those who attended the residential schools in Newfoundland and Labrador and those who may have suffered abuse. The agreement also includes provisions for healing and commemoration activities identified by former students. This settlement was made possible because of the exceptional courage and strength of representative plaintiffs and other former students who came forward and spoke about their experiences. Sadly, not all are here with us today, having passed away without being able to hear this apology. We honour their spirits – and we cherish their memories.

We heard you when you said that the exclusion of Newfoundland and Labrador from Canada’s 2008 Apology to Former Students of Indian Residential Schools and the absence of an apology recognizing your experiences have impeded healing and reconciliation. We acknowledge the hurt and pain this has caused you – and we assure former students that you have not been forgotten.

Today, I stand humbly before you, as Prime Minister of Canada, to offer a long overdue apology to former students of the five residential schools in Newfoundland and Labrador on behalf of the Government of Canada and all Canadians. I also offer an apology to the families, loved ones and communities impacted by these schools for the painful and sometimes tragic legacy these schools left behind.

For all of you – we are sincerely sorry – pijâgingilagut – apu ushtutatat.
To the survivors who experienced the indignity of this abuse, neglect, hardship and discrimination by the individuals, institutions and system entrusted with your care, we are truly sorry for what you have endured.

We are sorry for the lack of understanding of Indigenous societies and cultures that led to Indigenous children being sent away from their homes, families and communities and placed into residential schools. We are sorry for the misguided belief that Indigenous children could only be properly provided for, cared for, or educated if they were separated from the influence of their families, traditions and cultures. This is a shameful part of Canada’s history – stemming from a legacy of colonialism, when Indigenous people were treated with a profound lack of equality and respect – a time in our country when we undervalued Indigenous cultures and traditions and it was wrongly believed Indigenous languages, spiritual beliefs and ways of life were inferior and irrelevant. Saying that we are sorry today is not enough. It will not undo the harm that was done to you. It will not bring back the languages and traditions you lost. It will not take away the isolation and vulnerability you felt when separated from your families, communities and cultures. And it will not repair the hardships you endured in the years that followed as you struggled to recover from what you experienced in the schools and move forward with your lives.

But today we want to tell you that what happened in those five schools – at the Lockwood School in Cartwright, the Makkovik Boarding School, the Nain Boarding School, the St. Anthony Orphanage and Boarding School and the Yale School in Northwest River – is not a burden you have to carry alone anymore. It is my hope that today you can begin to heal – that you can finally put your inner child to rest. We share this burden with you by fully accepting our responsibilities – and our failings – as a government and as a country.

All Canadians possess the ability to learn from the past and shape the future. This is the path to reconciliation. This is the way to heal the relationship between Indigenous and non-Indigenous people in Canada. Today’s apology follows on the heels of a historic new approach to reconciliation between Canada and Indigenous peoples.

And this year, as we reflect on 150 years of Confederation across Canada, we have an opportunity to pause – to think about the future we want to create, that we must create, that we will create, together, in the coming decades and centuries.

We have an opportunity to rebuild our relationship, based on the recognition of your rights, respect, cooperation, partnership and trust. The Newfoundland and Labrador residential schools settlement is an example of reconciliation in action, a settlement with healing and commemoration at its core. We understand that reconciliation between the Government of Canada and Indigenous peoples can be a difficult process and is ongoing – and we know it doesn’t happen overnight. But it is my hope that in apologizing today, acknowledging the past and asking for your forgiveness, that as a country, we will continue to advance the journey of reconciliation and healing together.

Former students, families and communities that were impacted by the Newfoundland and Labrador residential schools continue to display incredible strength in the face of adversity. Your resilience and your perseverance are evident through your actions every day. By telling the story of Newfoundland and Labrador residential schools, we ensure that this history will never be forgotten. All Canadians have much to learn from this story and we hope to hear you tell your stories – in your own way and in your own words – as this healing and commemoration process unfolds. While we cannot forget the history that created these residential schools, we must not allow it to define the future. We call on all Canadians to take part in the next chapter – a time when Indigenous and non-Indigenous people build the future we want together.”

On behalf of the Government of Canada
The Right Honourable Justin Trudeau,
Prime Minister of Canada
BLM 1.1
A Table of the Residential Schools of Canada.
BLM 1.2
Note Taking Sheet

A NATIONAL CRIME; RESIDENTIAL SCHOOLS

Group Members: ________________________________________________________________

School Chosen Study: ____________________________________________________________

Complete this table, and prepare to share your findings as a group.

<table>
<thead>
<tr>
<th>Questions</th>
<th>Findings</th>
<th>Additional Comments</th>
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<tbody>
<tr>
<td>Where was it located?</td>
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<td>What denomination operated this school?</td>
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<td>When was the school founded, and when was it closed?</td>
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<td>Are there reports of the student enrollment? If so, how many students attended this school?</td>
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<td>Have there been any criminal reports filed against this school?</td>
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<tr>
<td>Did you find any other information about this school you found interesting, surprising, or unsettling?</td>
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The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

Nous le regrettons
We are sorry
Nimitataynan
Niminchinowesamin
Mamiatugut

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

On behalf of the Government of Canada
The Right Honourable Stephen Harper,

Prime Minister of Canada
Prime Minister Trudeau’s ‘Statement of Apology on Behalf of the Government of Canada to Former Students of the Newfoundland and Labrador Residential Schools’.¹

The treatment of Indigenous children in residential schools is a dark and shameful chapter in our country’s history. By acknowledging the past and educating Canadians about the experiences of Indigenous children in these schools, we can ensure that this history is never forgotten.

At the turn of the twentieth century, the Moravian Mission and the International Grenfell Association established schools with dormitory residences for Indigenous children with the support of the province of Newfoundland and Labrador. Their stated purpose was to educate Innu, Inuit, and NunatuKavut children from the communities of Black Tickle, Cartwright, Davis Inlet, Goose Bay, Hebron, Hopedale, Makkovik, Nain, Northwest River, Nutak, Postville, Rigolet, Sheshatshiu and other parts of Newfoundland and Labrador. We now know, however, that Indigenous children in these schools were isolated from their communities, families, traditions and cultures. These residential schools were operated from 1949 until the last school closed in 1980, with the support of the Canadian government.

To move forward with reconciliation, we must understand the role of residential schools in our history. We must recognize the colonial way of thinking that fueled these practices. It’s important because it was there, in these residential schools, that many former students were sorely neglected, while others were subjected to tragic physical and sexual abuse. Many experienced a profound void at the loss of their languages and cultural practices, while others were not properly fed, clothed or housed. Ultimately, every single child was deprived of the love and care of their parents, families and communities.

Children who returned from traumatic experiences in these schools looked to their families and communities for support but, in many cases, found that their own practices, cultures and traditions had been eroded by colonialism. It was in this climate that some experienced individual and family dysfunction, leaving a legacy that took many forms. Afterwards, some experienced grief, poverty, family violence, substance abuse, family and community breakdown, and mental and physical health issues. Unfortunately, many of these intergenerational effects of colonialism on Indigenous people continue today.

On September 28, 2016, the Supreme Court of Newfoundland and Labrador approved the negotiated settlement agreed to by the parties to provide compensation to those who attended the residential schools in Newfoundland and Labrador and those who may have suffered abuse. The agreement also includes provisions for healing and commemoration activities identified by former students. This settlement was made possible because of the exceptional courage and strength of representative plaintiffs and other former students who came forward and spoke about their experiences. Sadly, not all are here with us today, having passed away without being able to hear this apology. We honour their spirits – and we cherish their memories.

We heard you when you said that the exclusion of Newfoundland and Labrador from Canada’s 2008 Apology to Former Students of Indian Residential Schools and the absence of an apology recognizing your experiences have impeded healing and reconciliation. We acknowledge the hurt and pain this has caused you – and we assure former students that you have not been forgotten.

Today, I stand humbly before you, as Prime Minister of Canada, to offer a long overdue apology to former students of the five residential schools in Newfoundland and Labrador on behalf of the Government of Canada and all Canadians. I also offer an apology to the families, loved ones and communities impacted by these schools for the painful and sometimes tragic legacy these schools left behind.

For all of you – we are sincerely sorry – pijâgingilagut – apu ushtutatat.
To the survivors who experienced the indignity of this abuse, neglect, hardship and discrimination by the individuals, institutions and system entrusted with your care, we are truly sorry for what you have endured.

We are sorry for the lack of understanding of Indigenous societies and cultures that led to Indigenous children being sent away from their homes, families and communities and placed into residential schools. We are sorry for the misguided belief that Indigenous children could only be properly provided for, cared for, or educated if they were separated from the influence of their families, traditions and cultures. This is a shameful part of Canada’s history – stemming from a legacy of colonialism, when Indigenous people were treated with a profound lack of equality and respect – a time in our country when we undervalued Indigenous cultures and traditions and it was wrongly believed Indigenous languages, spiritual beliefs and ways of life were inferior and irrelevant. Saying that we are sorry today is not enough. It will not undo the harm that was done to you. It will not bring back the languages and traditions you lost. It will not take away the isolation and vulnerability you felt when separated from your families, communities and cultures. And it will not repair the hardships you endured in the years that followed as you struggled to recover from what you experienced in the schools and move forward with your lives.

But today we want to tell you that what happened in those five schools – at the Lockwood School in Cartwright, the Makkovik Boarding School, the Nain Boarding School, the St. Anthony Orphanage and Boarding School and the Yale School in Northwest River – is not a burden you have to carry alone anymore. It is my hope that today you can begin to heal – that you can finally put your inner child to rest. We share this burden with you by fully accepting our responsibilities – and our failings – as a government and as a country.

All Canadians possess the ability to learn from the past and shape the future. This is the path to reconciliation. This is the way to heal the relationship between Indigenous and non-Indigenous people in Canada. Today’s apology follows on the heels of a historic new approach to reconciliation between Canada and Indigenous peoples.

And this year, as we reflect on 150 years of Confederation across Canada, we have an opportunity to pause – to think about the future we want to create, that we must create, that we will create, together, in the coming decades and centuries.

We have an opportunity to rebuild our relationship, based on the recognition of your rights, respect, cooperation, partnership and trust. The Newfoundland and Labrador residential schools settlement is an example of reconciliation in action, a settlement with healing and commemoration at its core. We understand that reconciliation between the Government of Canada and Indigenous peoples can be a difficult process and is ongoing – and we know it doesn’t happen overnight. But it is my hope that in apologizing today, acknowledging the past and asking for your forgiveness, that as a country, we will continue to advance the journey of reconciliation and healing together.

Former students, families and communities that were impacted by the Newfoundland and Labrador residential schools continue to display incredible strength in the face of adversity. Your resilience and your perseverance are evident through your actions every day. By telling the story of Newfoundland and Labrador residential schools, we ensure that this history will never be forgotten. All Canadians have much to learn from this story and we hope to hear you tell your stories – in your own way and in your own words – as this healing and commemoration process unfolds. While we cannot forget the history that created these residential schools, we must not allow it to define the future. We call on all Canadians to take part in the next chapter – a time when Indigenous and non-Indigenous people build the future we want together.”

On behalf of the Government of Canada
The Right Honourable Justin Trudeau,
Prime Minister of Canada
LESSON 2

COURSE: Canadian History since World War 1, Grade 10, Academic, CHC2D

SPECIFIC EXPECTATION: “B3. Identity, Citizenship, and Heritage: explain how various individuals, organisations, and specific social changes between 1914 and 1929 contributed to the development of identity, citizenship, and heritage in Canada (Focus On: Continuity and Change; Historical Perspective).

B3.4 describe Canadian immigration policy during this period (e.g., with reference to 1919 Immigration Act, the Chinese Immigration Act of 1923) and analyse immigration to Canada, with a focus on the different groups that came here and how they contributed to identity and heritage in Canada”.

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: “Continuity and Change: This concept requires students to determine what has stayed the same and what has changed over a period of time. Continuity and change can be explored with reference to ways of life, political policies, economic practices, relationship with the environment, social values and beliefs, and so on. Students make judgements about continuity and change by making comparisons between some point in the past and the present, or between two points in the past”.

LESSON #: 2

TITLE OF STORY: Immigration to Canada; Chinese Exclusion

OVERVIEW: This lesson will emphasize the efforts Chinese people made in order to immigrate to Canada, despite all of the attempts that were made to prevent their entry. The concept of exclusion standards changing over time will be explored in order to understand the developments that have occurred in citizenship in Canada.

APPENDICES: See the Appendices for Primary Source Documents and Black Line Masters.
IMMIGRATION TO CANADA; CHINESE EXCLUSION

PLAN OF INSTRUCTION:

Step 1: Warm Up (5 minutes)
The majority of people in the classroom come from families who have immigrated to Canada at some point, for a variety of reasons, and in pursuit of numerous opportunities. Ask students “who believes that people should have the right to immigrate to Canada?”, and then “who would be willing to pay large amounts of money to enter Canada?”. Regardless of these queries, the admission fee to a country should not be determined based on the cultural identity of the people immigrating. However, this is exactly what took place with regards to Chinese immigrants to Canada in approximately 1923, and it took the form of the Chinese Immigration Act, commonly referred to as the ‘Chinese Exclusion Act’.

Step 2: Discussion (10 minutes)
In this lesson, the continuity and change in the process of immigration to Canada will be explored. Display a large version of the political cartoon from the Saturday Sunset (see Appendix 1, PSD 2.1), as a thought provoking background image for this discussion. Discuss the terms of the Chinese Immigration Act and the process of Chinese exclusion, including; the banishment of all new Chinese immigrants (with very few exceptions), the increase of head taxes to $500.00/person, the legislation barring them from voting or owning property, and the requirement that all Chinese immigrants register for an identity card. Discuss the Chinese immigrants’ work on the Canadian Pacific Railway, and the legislation writing that was meant to exclude them from Canada shortly after its completion.

Step 3: Modeling (10 minutes)
In order to provide a relatable understanding of the high head tax of $500.00 payment required from each Chinese immigrant to Canada, use an inflation calculator to determine what the equivalent value of $500.00 in 1923 would total today. Using www.bankofcanada.ca/rates/related/inflation-calculator/, the value of $500.00 if 1923 is determined to be equal to $7,114.13 today. Explain to the students that this head tax has changed, but this would be the equivalent price today, as $500.00 was considered a small fortune in 1923. Extending this demonstration, calculate the payment that a head tax would cost for a family of 4 people to immigrate to Canada. In 1923, the payment for a family of 4 would be $2,000.00, and this would be equivalent to a family of 4 paying $28,456.52 in 2017. Explain that the expensive cost of immigrating to Canada meant that many Chinese families immigrated over many years, with one family member working in Canada to make enough money to bring their family to Canada.

Step 4: Guided Practice (35 minutes)
Arrange the classroom to form 6 small collections of desks, or 6 tables, in order for small groups to complete an activity. Divide the class into 4 small groups, and ask them to begin at a table with a Chinese immigration identification card, or Head Tax Certificate on it (there will be 4 provided). On each of these 4 tables, there will be a different Chinese immigration card or Head Tax Certificate present (see Appendix 2 for BLM 2.1, 2.2, 2.3, and 2.4). Every student will complete a graphic organizer timeline (see Appendix 2 for BLM 2.7), by rotating to each table as a group, and completing their chronological timeline worksheet using the documents at each station. The 2 tables
that did not have any students at them when the activity began will have other documents on them (see BLM 2.5, 2.5, and 2.6), and will be a station that the groups rotate to in order to complete their timeline. The timeline worksheet will have dates that line up with each of the primary source documents provided, so that students are able to fill out their organizer in chronological order, even if they visit the stations in a different order. This exercise will add to their understanding of continuity and change in matters of identity and citizenship in Canada.

**Step 5: Independent Activity** (30 minutes)
Students will now return to their independent work area, and choose one of the 6 events/documents on their graphic organizer timeline to focus on independently. The students will now write a one page response to the event/document they chose to work with, focusing on the concept of continuity and change. The following questions can be used as prompts for their written or typed response; Describe the social values and political policies from the year your document references, how have these social values and political policies changed? Do you see any of the values, beliefs, or political policies from that time in Canadian history continuing today? If so, in what ways do you see this continuing?

**ASSESSMENT:**
The one page response will be counted as a summative assessment, using the rubric that is included (see Appendix 2 for BLM 2.8).
LESSON 2, APPENDIX 1
PRIMARY SOURCE DOCUMENTS

PSD 2.1
A political cartoon from the *Saturday Sunset.*
PSD 2.2
Head Tax Certificate for Chong Lee (also called Quon Dock Fon) to replace lost original.
Head Tax Certificate for Lee Shing Dok.
PSD 2.4
Head Tax Certificate for Chong Do Dang.\textsuperscript{xiv}
Head Tax Certificate for Tam Yee Yee.
PSD 2.6
Photograph from the Road to Justice database.
BLM 2.1
Head Tax Certificate for Chong Lee (also called Quon Dock Fon) to replace lost original.
BLM 2.2
Head Tax Certificate for Lee Shing Dok.
BLM 2.3
Head Tax Certificate for Chong Do Dang.\textsuperscript{33v}
Head Tax Certificate for Tam Yee Yee
Chinese Immigration Act
The Chinese Immigration Act of 1923, known also as the Chinese Exclusion Act, banned the entry of virtually all Chinese immigrants for 24 years. Although migration into Canada from most countries was controlled or restricted in some way, only Chinese people were singled out completely from entering on the basis of race. The four exceptions to the exclusion were students, merchants (excluding laundry, restaurant and retail operators), diplomats and Canadian-born Chinese returning from education in China. The limit on absence from Canada was two years, and the consequence for not returning on time was being barred re-entry. Additionally, every person of Chinese descent, whether Canadian-born or naturalized, was required to register for an identity card within 12 months. The penalty for noncompliance was imprisonment or a fine of up to $500. Though the Act was repealed in 1947, immigration restrictions on the basis of race and national origin were not fully scrubbed until 1967.

On 1 July 1923, Dominion Day, now called Canada Day, the Chinese Immigration Act, a new law with the same name, was passed. The Chinese in Canada referred to this day as “Humiliation Day” and refused to join in its celebrations for many years.
Largely because of the head tax, the cost of bringing a wife or aged parents to Canada became prohibitive. Therefore, men typically came alone and lived as bachelors in Canada. In 1931, out of a total Chinese population of 46,519, only 3,648 were women. In the late 1920s, it was estimated that there were only five married Chinese women in Calgary and six in Edmonton.

In 1947, the discriminatory legislation was finally repealed. Since then, immigration of families has been the rule, with the majority of individuals emigrating from Hong Kong, Taiwan, and the People's Republic of China. Other Chinese immigrants have come from South Asia, Southeast Asia, South Africa, the Caribbean, and South America. These different communities speak English and Mandarin, Fukien, or Cantonese, are well educated, and frequently possess financial resources and professional skills. The 2011 census reported that Chinese language speakers numbered slightly over 800,000, emerging as Canada's third most common mother tongue group after English and French.

In addition, the discriminatory laws and attitudes at the time prevented many Chinese from considering Canada as their permanent home. Thus, the transitional mentality, reinforced by Canadian legislation that excluded Chinese immigration to Canada between 1923 and 1947, prevented easy immigration of Chinese families and precluded their participation professionally, socially or politically in the dominant society. It was not until 1947 that Chinese Canadians were granted citizenship.
## BLM 2.8

Rubric for “Immigration to Canada; Chinese Exclusion” Response Paper

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Level 1</th>
<th>Level 2</th>
<th>Level 3</th>
<th>Level 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge/Understanding</td>
<td>Demonstrates an understanding of the historical thinking concept <em>continuity and change</em> by observing continuing patterns or changes in immigration policies and social values in Canada over time.</td>
<td>Demonstrates a limited understanding of the historical thinking concept <em>continuity and change</em>.</td>
<td>Demonstrates some understanding of the historical thinking concept <em>continuity and change</em>.</td>
<td>Demonstrates considerable understanding of the historical thinking concept <em>continuity and change</em>.</td>
</tr>
<tr>
<td>Thinking/Inquiry</td>
<td>The student demonstrates the ability to select and respond to information from their chosen document that is important to Chinese immigration, identity, and heritage in Canada.</td>
<td>The student demonstrates a limited ability to select and respond to relevant information from their chosen document.</td>
<td>The student demonstrates some ability to select and respond to relevant information from their chosen document.</td>
<td>The student demonstrates a thorough ability to select and respond to relevant information from their chosen document.</td>
</tr>
<tr>
<td>Communication</td>
<td>The student clearly communicates ideas about their document and the Chinese Immigration Act in their response.</td>
<td>The student demonstrates limited ability to respond to their document.</td>
<td>The student demonstrates some ability to respond to their document.</td>
<td>The student demonstrates considerable ability to respond to their document.</td>
</tr>
<tr>
<td>Application</td>
<td>Demonstrates the ability to create a thoughtful response supported by both ideas taken from the time period represented by their document, as well as examples of continuities changes in policies and values with regards to Chinese immigration today.</td>
<td>Demonstrates a limited ability to create a thoughtful response supported by both ideas from the past, and the present.</td>
<td>Demonstrates some ability to create a thoughtful response supported by both ideas from the past, and the present.</td>
<td>Demonstrates considerable ability to create a thoughtful response supported by both ideas from the past, and the present.</td>
</tr>
</tbody>
</table>

Additional Comments:

Total: 16
LESSON 3

COURSE: Canadian History since World War 1, Grade 10, Academic, CHC2D

SPECIFIC EXPECTATION: “B3. Identity, Citizenship, and Heritage: explain how various individuals, organisations, and specific social changes between 1914 and 1929 contributed to the development of identity, citizenship, and heritage in Canada (Focus On: Continuity and Change; Historical Perspective).

B3.2: describe some significant changes in the arts and popular culture in Canada during this period (e.g., changes in fashion and popular music; changes in Canadian art, as reflected in the work of the Group of Seven; the increasing influence of American culture; the international reputation of Canadians in sports; the introduction of the poppy as a symbol of war and remembrance; prohibition), and explain the contributions of some individuals and/or events these changes”.

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: “Historical Significance: This concept requires students to determine the importance of something (e.g., an issue, event, development, person, place, interaction, etc.) in the past. Historical importance is determined generally by the impact of something on a group of people and whether its effects are long lasting. Students develop their understanding that something that is historically significant for one group may not be significant for another. Significance may also be determined by the relevance of something from the past and how it connects to current issue or event”.

LESSON #: 3

TITLE OF STORY: The Group of Seven; Painting a Nation

OVERVIEW: The significance of painting en plein air in Canada emphasizes the natural beauty in the landscapes, this painting style will be explored. This lesson will focus on the Canadian identity that was captured by the painted representations of the nation that the Group of Seven made infamous.

APPENDICES: See Appendix 3 for Primary Source Documents, Instructions for Teachers, and Black Line Masters.
THE GROUP OF SEVEN; PAINTING A NATION

PLAN OF INSTRUCTION:

Step 1: Warm Up (5 minutes)
Discuss the influence of some historically significant Canadian symbols, and discuss that significance is determined based on the impact of something on a group of people and whether the effects are long lasting. Introduce familiar images and symbols that are generally considered to be historically significant to Canada (for example, show images of a Tim Hortons cup, a beaver, loons, the CN Tower, red sand from PEI, an inuksuk, a canoe, a maple leaf, etc.). Ask the students if they would like to share any other Canadian symbols or images they consider to be historically significant.

Step 2: Discussion (10 minutes)
Introduce some background information about the Group of Seven painters, and determine students’ pre-existing knowledge of their artwork by asking if their name is familiar. Display an image of one of their famous paintings (see Appendix 2 for BLM 3.1xxv) in order to provide context while discussing the Group of Seven’s contributions to Canadian art. Define their painting style, the ‘en plein air’ approach, and explain this means they completed the majority of their artwork outdoors, ‘in plain air’. The ‘en plein air’ approach to painting is partially responsible for their expressive, organic, and characteristic style, and has made their artwork easily recognizable. As a result of their painting style, and the unique qualities present in their landscapes, their artworks are now widely accepted as some of the most respected interpretations of the Canadian landscape. They began to produce paintings as a group in 1920, and their Canadian artwork continues to be revered as some of the most treasured depictions of Canada. Explain that the extended and continued impact of their artwork in Canada confirms the Group of Seven’s artwork is historically significant. The Group of Seven have been so influential in Canadian art, that their artworks are now considered to capture part of the identity of Canada.

Step 3: Guided Practice (10 minutes)
Using the image on display during the previous Discussion section, Arthur Lismer’s “Bright Land”, take a look at this specific Group of Seven painting using the Visual Thinking Strategies (VTS) teaching method. Allow the students to view the painting and think about it, then proceed by asking the following questions; “what do you see in this painting?”, “what do you see that makes you say that?”, and “what more can you find?”. VTS can be used in this lesson to look for meaning in the painting, and by extension, encourage further thought about historical significance.

Step 4: Independent Activity (55 minutes)
Obtain permission from a supervisor before leading this Independent Activity. Once permission from the appropriate authority has been granted, proceed to take the students outdoors to complete a painting exercise. A variety of materials will be required for this activity, including; paint, paint brushes, cardstock for painting, a board for support, and palettes. The majority of the required materials will likely be available through the arts department. The students will be equipped with the materials to create a painting, and instructed to find a naturally occurring subject (a tree, a flower, a collection of leaves and twigs, etc.), and paint ‘en plein air’ in the true style of the Group of Seven. Once their paintings are complete, lay them out to dry in the classroom. If tempera or acrylic paint is used, the paintings will be dry within an hour. If time allows, or potentially at the beginning of the next class, hang all of the paintings around the
classroom and encourage the students to view their work as a ‘Gallery Walk’ inspired by the Group of Seven.

Step 5: Sharing / Discussing / Teaching (10 minutes)
Discuss the Group of Seven specifically with regards to historical significance, use the following questions as prompts; “in what other ways have the Group of Seven had an impact on characteristically Canadian imagery?” or, “how can we see the historical significance of the Group of Seven today?” Several possible answers to these questions could include, but are not limited to, adaptations or reproductions of the Group of Seven’s artwork, such as; post cards, posters, mugs, phone cases, clothing, reproductions or prints of paintings, the Group of Seven adaptation of the Nutcracker ballet performed by Ballet Jörgen, and the Group of Seven Guitar Project of 2017-2018 at the McMichael Gallery.

ASSESSMENT:
The paintings and discussion will be assessed formatively for the students’ understanding of the ‘en plein air’ painting style, the depiction of the identity of Canada in these paintings, and the historical significance of the Group of Seven in Canada.
LESSON 3, APPENDIX 1
PRIMARY SOURCE DOCUMENTS

PSD 3.1
LESSON 4

COURSE: Canadian History since World War 1, Grade 10, Academic, CHC2D

SPECIFIC EXPECTATION: “B3. Identity, Citizenship, and Heritage: explain how various individuals, organisations, and specific social changes between 1914 and 1929 contributed to the development of identity, citizenship, and heritage in Canada (Focus On: Continuity and Change; Historical Perspective).

B3.3 describe some significant developments in the rights and live of women in Canada during this period (e.g., women’s contribution to the war effort, their expanding role in the workplace, and the impact of these on their role in the family and in society; women’s role in suffrage, temperance, and other social movements; new political rights; changing social mores in the 1920s and their impact on women; the participation of women in organized sports), and explain the impact of these developments on Canadian citizenship and/or heritage”.

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: “Historical Perspective: This concept requires students to analyse past actions, events, developments, and issues within the context of the time in which they occurred. This means understanding the social, cultural, political, economic, and intellectual context, and the personal values and beliefs, that shaped people’s lives and actions. Students need to be conscious of not imposing today’s values and ethical standards on the past. Students also learn that, in any given historical period, people may have diverse perspectives on the same event, development, or issue.”

LESSON #: 4

TITLE OF STORY: Rights for Women; The Journey Toward Equality

OVERVIEW: The Famous Five women shared views that were progressive for their time, they were influential for introducing their feminist perspectives to Canadian politics. This lesson will expose multiple historical perspectives regarding rights for women.

APPENDICES: See Appendix 4 for Primary Source Documents, Instructions for Teachers, and Black Line Masters.
RIGHTS FOR WOMEN; IN PURSUIT OF EQUALITY

PLAN OF INSTRUCTION:

**Step 1: Warm Up** (5 minutes)
Without providing context, read the excerpt provided from Nellie McClung’s speech at the ‘mock parliament’ suffrage comedy performance at Walker Theatre, Manitoba, in 1914 (see Appendix 1 for PSD 4.1xxviii).

“Oh, no, man is made for something higher and better than voting … The trouble is that if men start to vote, they will vote too much. Politics unsettle men and unsettled men means unsettled bills, broken furniture, broken vows, and divorce. Men’s place is on the farm … if men were to get the vote, who knows what would happen? It’s hard enough to keep them home now!” ~Nellie McClung

Reading this speech will provide the ‘wonder’ for this lesson, and it will encourage students to begin considering different perspectives, which will help lead to the historical thinking concept of historical perspective to focus on in this class.

After reading Nellie McClung’s speech from the ‘mock parliament’, as a suffrage comedy in 1914, and explain that this speech was given as a public arts performance that was politically driven to draw attention to the necessity of rights for women, especially concerning the right to vote.

**Step 2: Discussion** (15 minutes)
Ask the students to share their opinions about the speech. Did they notice the gender role reversal? What do they identify as the underlying message in this speech? Do they believe this speech is effective in conveying its message and purpose to advocate for rights for women?

This speech and discussion will encourage the thought process critical to understanding historical perspective and the history of rights for women in Canada.

Discuss the Famous Five women, and their political conquest to have women formally named as ‘persons’. Discuss their success in parliament in 1929, when all Canadian women were formally named as ‘persons’, and considered eligible to run for parliament.

**Step 4: Guided Practice** (25 minutes)
Divide the students into small groups and provide each group with a focus topic, potential topics include; women in the home, women as mothers, women in the workplace, etc. Each group will research their topic, and each group will present their findings with the class. Once the groups have shared their findings, there will be a greater understanding of the roles of women in Canada in the early 20th century.

Ask the class why they believe Nellie McClung mentioned the phrases; ‘unsettled men’, ‘divorce’, and ‘men’s place is on the farm’, could the interpretation of these satirical phrases from a gender reversal perspective help to define women’s prescribed role in society?

**Step 5: Independent Activity** (45 minutes)
Students will have several choices within this assignment, so that they are able to explore multiple historical perspectives. Students can choose to write a satirical speech that comically emphasizes the prescribed identity for women in Canada, and advocates for their right to vote and participate in democracy (see Appendix 2 for BLM 4.1). Or, students can choose to write a research based speech, in which they use a serious tone and defend their opinion using information about suffrage informed by historical perspective, they may either focus on the events of 1914 or 1929. Every student is
also able to choose to perform their speech for the class, but this is an optional part of the assignment.

To inspire students to begin this assignment, allow them to watch the Heritage Minute created for Nellie McClung. Play the following 1 minute video for the class:
https://www.youtube.com/watch?time_continue=34&v=SdbG6E1Hrbs

**ASSESSMENT:**
Students will be formatively assessed on their speeches for their understanding of *historical perspective* and this historical thinking concept with regards to suffrage and rights for women in Canada.
“Women Score in Drama and Debate,” Winnipeg Free Press, 29 January 1914.

Continuation of the article:

“Delegation of Men
The climax of interest was reached when a delegation of men, headed by R.C. Skinner, arrived at the
legislature to petition for suffrage privileges for their sex. Their slogan was, “We have the brains. Why not let us vote?” Their case was strongly urged by the spokesman, but effectively squelched by the premier (Mrs. McClung). She said, in part: “We like delegations. We have seen a great many, and we pride ourselves on treating these delegations with the greatest courtesy and candor. We assure you that we are just as pleased to see you today as we shall be to see you at any future day. We wish to compliment this delegation on their splendid gentlemanly appearance. If without exercising the vote, such splendid specimens of manhood can be produced, such a system of affairs should not be interfered with. Any system of civilization that can produce such splendid specimens of manhood as Mr. Skinner is good enough for me, and if it is good enough for me it is good enough for anybody.”

Plenty of Satire
The premier compared the gentlemanly conduct of the members of the delegation to the rabid courses of suffragists overseas. If all men were as intelligent as the leader of the delegation she would have no hesitation in according them the suffrage. But such was unfortunately not the case. Mr. Skinner with the customary hot headedness of the reformer, had not stopped to think of that. Down to the south, where men had the vote it had been shown that seven-eights of police court offenders were men and only one-third of church members were women. “Another trouble is that if men start to vote they will vote too much. Politics unsettles men and unsettled men mean unsettled bills – broken furniture, broken vows, and – divorce….it has been charged that politics is corrupt. I don’t know how this report got out, but I do most emphatically deny it. Politics are not corrupt. I have been in politics for a long time, and I never knew of any corruption or division of public money among the members of the house, and you may be sure if anything of that kind had been going on I should have been on it. Ladies and gentlemen, what I mean is that I would have known about it. Every time we spend a dollar on the province, we first look at it from every side to see if we could make better use of it for ourselves. We always try to get the greatest number of voters for the smallest sum of money. Our government has always been most generous to its friends with government jobs. Every man who has helped us into power has had reason to test out gratitude. At the present time we pay 14 women for every governmental job, and we are willing to hire the fifteenth if she comes along and shows that she will really work. Perhaps the time will come when men and women will legislate together. I don’t know. In the meantime I asked your delegation to be of good cheer. We will try to the best of our ability to conduct the affairs of the province, and prove worthy standard-bearers of the good old flag of our grand old party, which has often gone down to disgrace but never to defeat.”

At the end of her splendid address Mrs. McClung was presented with bouquet of red roses. It is reporter that two members of the Manitoba opposition had deserted the civic dinner and secreted themselves among the audience. Furthermore, that the beautiful flowers were an earnest of their appreciation of the “premier’s” eloquence.”
PSD 4.2
Photograph of Walker Theatre, and pamphlet advertising the Mock Parliament.
BLM 4.1
Assignment for “Rights for Women; the Journey Toward Equality”

Name: ___________________ Date: ________________

MOCK PARLIAMENT

Draw inspiration from Nellie McClung’s speech from the ‘mock parliament’ suffrage comedy performed at Walker Theatre in 1914. Write a satirical speech that comically emphasizes the prescribed identity for women in Canada, and advocates for their right to vote and participate in democracy. Consider the historical perspective on rights for women by thinking about social and political context present in Canada in the early 20th century. You may choose to present your speech for the class.

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