An Overview of Residential Schools in Canada

Elementary Version
This video and accompanying print resources contain material that may be disturbing to some viewers.

A National Indian Residential School Crisis Line has been set up to provide support for former Residential School students. You can access emotional and crisis referral services. You can also get information on how to get other health supports from the Government of Canada.

Please call the 24 Hour National Survivors Crisis Line at 1-866-925-4419 if you or someone you know is triggered while viewing or using this content.

Teacher’s guide written by Mary Cubello and Pauline Weber.
Video Synopsis:

First Nations people have lived in this country for many thousands of years. They were here long before anyone else. In the 16th century, European explorers and missionaries began making their way to Canada. Many of these people worked with the native people, learning from them and helping them. However, the Europeans also brought with them diseases like smallpox, tuberculosis and measles. Native people had never been in contact with these germs and many thousands died as a result. As the British and French governments took more control, aboriginal people began to lose their culture and the land they needed for their way of life.

A series of treaties, acts and reports set in motion the establishment of a system of residential schools. These schools were funded by the government and run by churches. The government believed Aboriginal Canadians should learn English or French and adopt Christianity and Canadian customs. They didn’t think that aboriginal culture was important in the modern world. They hoped that native traditions and culture would eventually disappear. The government believed children were easier to change than adults so they set up this system of schools. Education was a way to “assimilate” the children – to make them behave and think more like the Europeans who were taking over Canada.

Residential schools had a lasting impact on First Nations individuals, families and communities. The children who returned home brought with them the various abuses they experienced. That has affected their families and communities for generations. Children came home lonely, depressed and scared. Many had died without ever seeing their parents again.

This program gives students an overview of the residential school system in Canada. Combining archival footage with residential school survivor interviews, students will learn why and how the schools were established, the effect of treaties on aboriginal life, the impact of residential schools on future generations, what life was like for children in these schools, and an appreciation of aboriginal culture and history.
Bonus Segments

The following segments are included on your Residential Schools Education Kit DVD. These segments provide further insight into the life of Canada’s First Nations people. They provide relevant and timely information for extended studies in history, social studies, geography, and First Nation, Métis and Inuit Studies.

1. Nunavut: Food and Supplies
Food has always been expensive in the North. The population is relatively small and scattered across a vast region far from the major transportation hubs. Shipping costs are exorbitant -- particularly in Nunavut, where there aren’t any roads to connect the territory’s communities to the rest of Canada. The high cost of shipping food to the North put some items beyond the reach of many people. This segment is an examination of how the people of Nunavut get their food and the cost of it.

2. The Witness Blanket
The blanket is a universal symbol of protection. Blankets protect our young and comfort our elders. The Witness Blanket stands as a national monument to recognize the atrocities of the Indian Residential School era, honour the children, and symbolize ongoing reconciliation.

3. Chief Robert Joseph: Reconciliation Canada Ambassador
Chief Robert Joseph is a true peace-builder whose life and work are examples of his personal commitment. A hereditary chief of the Gwawaenuk First Nation, Robert has dedicated his life to bridging the differences brought about by intolerance, lack of understanding and racism at home and abroad. His insights into the destructive impacts these forces can have on peoples’ lives, families and cultures were shaped by his experience with the Canadian Indian Residential School system. He speaks about the important role of reconciliation in moving forward and shares his journey including his childhood experience at St. Michael’s Residential School.

4. Shannen’s Dream
The story of Shannen Koostachin, a youth education advocate from the Attawapiskat First Nations who had a dream for safe and culturally based education for First Nations youth.
Curriculum Objectives:

An Overview of Residential Schools can be used in Grades 5 to 8 in the following subject areas:

History
Geography
Social Studies
First Nation, Métis and Inuit Studies
Treaty Education

- Students will understand the history of the residential or industrial system of schools established by the Canadian government.

- Students will gain an awareness of the various people, acts, and reports that led to the creation of residential schools.

- Students will gain an understanding of the role of treaties in Canadian history and their impact on First Nations people.

- Students will understand the impact on children of being forcibly taken away to residential schools and the intergenerational impacts still felt today.

- Students will understand residential schools as a major part of the European colonizing effort.

- Students will develop an awareness of the concepts of assimilation and reconciliation.

- Students will develop an understanding of how First Nations people are attempting to reclaim their culture and traditions.

- Students will begin to understand how they represent a valuable component of the reconciliation process for future generations.

- Students will understand the impact of Canadian governance on Aboriginal people’s rights.

- Students will understand the importance of the Seven Grandfather Teachings.
Vocabulary:

**Aboriginal** - The first people to live in Canada, which included the Inuit in the Arctic and many different First Nations groups across the rest of Canada.

**Assimilate** - To cause a person or a group to become part of a different society, culture or country.

**Commission** - A group of people who have been given the official job of finding information about something.

**Culture** - The beliefs, customs, arts, etc of a particular society, group, place or time. A way of thinking.

**Customs** - An action or way of behaving that is usual and traditional among the people in a particular group or place.

**Elder** - An Elder is any person recognized by a First Nations’ community as having valuable knowledge and understanding of the traditional culture of the community. Knowledge and wisdom, coupled with the recognition and respect of the people of the community, are the essential defining characteristics of an Elder.

**First Nation** - This term came into common usage in the 1970s to replace the word “Indian,” which some people found offensive. Christopher Columbus first called aboriginal people in North America “Indians” because he thought he had landed in India! It refers to all aboriginal peoples who lived in Canada south of the Arctic before the Europeans came.

**Indian Act** - Canadian federal legislation, first passed in 1876, and amended several times since. It sets out certain federal government obligations and regulates the management of Indian reserve lands, Indian moneys and other resources.

**Inuit** - The aboriginal people who live in Arctic Canada are known as Inuit.

**Negotiation** - A formal discussion between people who are trying to reach an agreement.

**Potlatch** - A gift giving feast practiced by the First Nations people of the Pacific Northwest Coast. It was for celebrating births, rites of passage, wedding and totem raisings. Potlatches were banned from 1885 to 1951.

**Powwow** - A celebration that took place each winter when family and friends reunited after their summer and fall hunting season. Involved drumming, dancing, eating and giving thanks to the Creator.

**Proclamation** - An official statement or announcement made by a person in power or by a government.

**Reconciliation** - The act of causing two people or groups to become friendly again after an argument or disagreement.

**Reserve** - Tract of land, the legal title to which is held by the Crown, set apart for the use and benefit of an Indian band.

**Resolution** - The act of finding an answer or solution to a conflict or problem.

**Treaty** – A negotiated agreement between a First Nations and a government official.
Using the video in the classroom:

Before viewing the video:

Discuss with Students:

1. Before Europeans came from countries like England, Ireland and France to settle in Canada, who were the peoples who had lived here for thousands of years? How did they get food, make clothing and build shelters? What did they believe?
2. After Europeans began to govern North America, how did things change for the First Nations and Inuit peoples? How did they help each other? How did they harm each other?

Review what students have learned to this point in their social studies or history classes about aboriginal people in Canada, their history and culture, their dependence on the land for survival and the impact of 16th century exploration, missionary work and expansion to the west and north.

Directions for Viewing:

We are going to view a video called “Residential Schools: Truth and Reconciliation in Canada.” While viewing, make notes about the events that took place during this period. Who were the people involved and how were children affected?

After viewing the video:

1. Have a class discussion. Have students discuss:
2. How do you feel after viewing this video?
3. How would you have felt as a child after arriving at residential school the first day?
4. What was the main goal of the government in setting up residential schools?
5. What did children not learn in residential schools that you learn today?
6. Imagine that you were the judge who heard the 7000 people tell their stories about their experiences in residential schools. How would you feel when these hearing were completed?
7. Many of the children and grandchildren of the people who attended residential schools are still affected today. Discuss how their experiences have impacted later generations.

Extended Activities:

Assign some of the follow-up activities on the next pages to individuals or groups in your class.
The First People

Before the early settlers arrived in Canada, there were already many Aboriginal people living here. They lived in different areas, each with a different climate and landscape. As a result, Aboriginal groups developed different ways of life and relied on different resources.

There are 6 major First Nations groups in Canada. Research and in point form, list what part of Canada they lived in and how they relied on the land to survive. For example, some groups relied on fishing.

<table>
<thead>
<tr>
<th>The Woodland First Nations</th>
<th>The Iroquois First Nations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Plains First Nations</th>
<th>The Plateau First Nations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pacific Coast First Nations</th>
<th>The First Nations of the Mackenzie and Yukon River Basin</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Life as a Child**

List below some of the main differences between your life today and the life of an Aboriginal child before Europeans came to Canada. Think about and research the main differences and list them below in point form.

<table>
<thead>
<tr>
<th>YOUR WAY OF LIFE TODAY</th>
<th>ABORIGINAL WAY OF LIFE IN THE 1700s AND 1800s</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDUCATION</td>
<td></td>
</tr>
<tr>
<td>HOUSE/SHELTER</td>
<td></td>
</tr>
<tr>
<td>ENTERTAINMENT</td>
<td></td>
</tr>
<tr>
<td>FOOD</td>
<td></td>
</tr>
<tr>
<td>YOUR CHORES/WORK</td>
<td></td>
</tr>
<tr>
<td>TRANSPORTATION</td>
<td></td>
</tr>
</tbody>
</table>
Contact with Europeans

As more and more Europeans arrived in the 16th century, Aboriginal life began to change. To the Europeans explorers and missionaries, Aboriginal people were both friends and teachers. They taught these new settlers how to live and survive in the harsh conditions they met with. Many European settlers would not have survived if it wasn’t for the Aboriginal people who showed them how to hunt, fish, make clothing, snowshoes and toboggans. At the same time, contact between these two groups created many problems that led to hardship for many Aboriginal people.

Research the impact of contact. In point form below, list both the negative (bad) and positive (good) consequences of contact between First Nations and Europeans.

HINT: Google - fur trade, missionaries, expansion westward and northward, diseases and medicine.

<table>
<thead>
<tr>
<th>Positive Impacts</th>
<th>Negative Impacts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Contact with Europeans

Think about and research the differences in beliefs, culture and traditions between European people and the Aboriginal people. In point form below, write at least one difference.

<table>
<thead>
<tr>
<th></th>
<th>ABORIGINAL</th>
<th>EUROPEAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beliefs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Arts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Signing of Treaties

Once the government in British North America initiated its plan to expand west and north, many treaties were signed between First Nations people and the Government. A series of treaties were signed. Initially, First Nations people believed that treaties had the potential to better their communities and foster better relations with themselves, the Crown and non-native peoples.

1. Define Treaty.

__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________

Both the government and First Nations people hoped to benefit from the signing of treaties. Research and list below the various benefits each hoped to gain/achieve.

<table>
<thead>
<tr>
<th>The government hoped to get:</th>
<th>First Nations people hoped to get:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Impact of Treaties

1. What were the challenges associated with negotiating a treaty? (Example: communication, language, transportation)

2. A treaty is a promise between groups. In your own words, define ‘promise.’ Were the promises made in the signing of treaties kept? Explain.
The Indian residential school system was based on the clearly stated goals of assimilating Indians, deemed to be the most effective way to “civilize” them. There were a number of acts, commissions and reports written and published that led to the establishment of these schools.

Research and in point form list the major points of each report listed below as they apply to First Nations people and the establishment of residential schools in Canada.

<table>
<thead>
<tr>
<th>The Royal Proclamation of 1763</th>
<th>The Bagot Commission, 1842-1844</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>The Gradual Civilization Act, 1857</td>
<td>The Dominion Lands Act, 1872</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>The Indian Act, 1876</td>
<td>The Davin Report, 1879</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Timeline of Residential Schools

1620-1629 - First Missionary-operated school established near Quebec City.

1763 - Royal Proclamation - The British Crown and later the Canadian government required to provide an education for First Nations.


1869 - The Act for the Gradual Civilization of the Indian - Called for “all Indians to be civilized.”

1871-1921 - The 11 Numbered Treaties - granted the federal government large tracts of land throughout the Prairies, Canadian North and Northwestern Ontario for white settlement and industrial use. In exchange for the land, Canada promised to give the Aboriginal peoples various items: cash, blankets, tools, farming supplies, and so on.

1872 - The Dominion Lands Act - encouraged European settlement in the prairie provinces by giving away 160 acres of land to any settler who will build a homestead on the land and cultivate at least 40 acres.

1876 - The Indian Act gives government rights to create laws regarding Indian lands. Identifies and establishes rights.

1907 - Dr. P.H. Bryce Report - published “The Story of A National Crime” - reports that 24% of all pupils who had been at the schools were known to be dead.

1920 - Duncan Campbell Scott revises The Indian Act making residential school attendance mandatory for all Aboriginal children aged 7 - 15.

1931 - Canadian government was funding 80 residential schools with an enrolment of 17,000 students.

1986 - The United Church is the first church in Canada to apologize to its Aboriginal congregations.

1996 - The last residential school in Canada, the Gordon Indian Residential School in Saskatchewan, is closed. The Royal Commission on Aboriginal Peoples Report is released and recommends that a public inquiry be held to investigate and document the abuses in Indian Residential Schools.

2005 - Class action lawsuit against the Government of Canada launched over the legacy of the residential schools.
1857 - The Gradual Civilization Act was passed by Parliament. Required all male Indians and Métis over the age of 21 to read, write and speak either English or French and to choose an approved surname. They would lose all legal rights, as well as any land claims and become British subjects. Called 'enfranchisement.'

1860s–1870s: Prime Minister John A. Macdonald’s National Policy; Homestead Act; RCMP established to facilitate government control of West.

1867 - British North America Act - transferred power from the British Crown to the Government of Canada. First Nation people are given the conditional right to vote but only if they give up treaty rights and Indian status.

1879 - Report on Schools for Indians and Half Breeds (Davin Report) - Nicholas Flood Davin recommends a boarding school model similar to U.S. model of “aggressive assimilation.”

1884 - Amendment to The Indian Act. Bans potlatches and other traditional Indian ceremonies.


1951 - Revision to Indian Act - women are allowed to participate in band democracy, prohibitions on traditional ceremonies are removed.

1961 - Amendment to the Indian Act - Indians can vote without having to give up their Indian status.

1982 - The Constitution Act is amended and now recognizes and affirms the rights of “Indian, Inuit, and Métis peoples of Canada.”

2008 - The Truth and Reconciliation Commission is launched to shed light on abuses and to launch education and healing programs.

2015 - Truth and Reconciliation Commission publishes report with 94 recommendations.
Many people were instrumental in the establishment of residential schools in Canada.

## People: The Decision-Makers

Research the following individuals and in point form, describe their position and role. On the timeline of Residential Schools on the preceding pages, which two of the people below are not included? Using the internet for research, write a brief sentence summarizing what they did in relation to residential schools and add it into the timeline.

<table>
<thead>
<tr>
<th>Sir John A. Macdonald</th>
<th>Nicholas Flood Davin</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Egerton Ryerson</td>
<td>Duncan Campbell Smith</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Hector Langevin</td>
<td>Alexander Morris</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Indian Act, 1876

The Indian Act is a legal document and a set of laws that was first passed by the Canadian Government in 1876 and is still enforced today. This set of laws gave the government complete control over the lives of Aboriginal peoples.

Historically, control over Aboriginals had been a British responsibility, which was then passed to Canada. Once the fur trade ended, Aboriginal peoples had no role to play, and they became a barrier to government plans for the settlement of western Canada. The Government called it the Indian problem.

The government responded to this “problem” by creating the Indian Act which had two objectives: 1. Control over Aboriginal peoples. Aboriginal peoples couldn’t leave reserves, own land, or do business without permission. 2. Assimilation. Eventually Aboriginal peoples were to enfranchise and receive all the benefits of any other Canadian.

Over the years, many changes have been made to the Indian Act.

http://www.multiculturalcanada.ca/sites/default/files/Blackline%20Masters%201.pdf

Why was the Indian Act passed. What were the goals of the Indian Act?

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

What are the positive aspects of the Indian Act?

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________

_______________________________________________
Residential Schools

Starting in the 1800s, many Aboriginal children were taken away from their families and placed in residential schools funded by the government and run by churches. Children were often forced to give up their traditional way of life - their language, clothes, and culture - and forced to speak a new language - French or English, wear different clothes, and learn a new "European" way of life. Conditions in these schools were often unhealthy and harsh. Many children died having never seen their parents again.

After viewing An Overview of Residential Schools in Canada, describe below in point form the typical day for a child in an aboriginal school.

List 3 reasons why education is important.
Residential Schools were created to “assimilate” Aboriginal children into the European way of life. In the nineteenth century, the goal of government was to make Canada’s native cultures disappear. It was expected that native people would be assimilated, meaning that they would give up their own culture, languages, and beliefs, and live and act just like the British settlers.

Identify ways in which residential schools differ from your school.

List ways residential schools encouraged or forced students to lose their Aboriginal identity.
Residential Schools

Imagine you are no longer allowed to speak your native language. How would you feel? How would it affect you? How would you communicate?

Imagine your name was taken from you? How would you feel?
List ways residential schools encouraged or forced students to lose their Aboriginal identity.

________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________________
The Seven Grandfather Teachings
Niizhwaaswi Kchitwaa Kinomaadiwinan

Introduce students to the Seven Grandfather Teachings. They are a set of teachings on human conduct towards others. Have them watch the video, “Seven Grandfather Teachings: Character Development.” (McIntyre Media Inc., 2012) Integrate character education with learning about First Nations, Métis, and Inuit culture. We follow the seven sacred teachings which are Love, Respect, Courage, Honesty, Wisdom, Humility, and Truth. Each teaching honours one of the basic virtues intrinsic to a full and healthy life. Each teaching is represented by an animal. Each animal offers a special gift and understanding of how we as people should live our lives on Mother Earth.

With the class seated in a circle, assign one student to read each of the following virtues or values, and brainstorm for practical examples of what each principle would look like in their daily lives after it is read.

The Eagle - LOVE Zaagidwin
To be at peace with yourself and able to express love to your family, friends and community through your actions and words.

Buffalo - RESPECT Mnaadendimowin
Respect is an attitude. To honour and listen to your Elders, parents and teachers is a sign of respect. The buffalo represents Respect because for as long as we have been here, we have sustained our lives through the Buffalo in terms of clothing, food, shelter, medicine and art.

The Bear - COURAGE Aakwade’ewin
Listen to your heart. It takes courage to do what is right. Courage is being brave in the face of life’s problems. Daily challenges take courage to overcome. Never give in, never give up.

Sabe (a giant who walked among the people; also known as kitche sabe) - HONESTY Gwekwaadiziwin
Never lie, cheat, steal or gossip. Be honest with yourself and others. Speak from your heart. Be true to your word.

The Beaver - WISDOM Nbwaakaawin
Everyone has a special gift. Show wisdom by using your gift. Wisdom is gained through experience and knowledge. To have wisdom is to know the difference between right and wrong and to apply these qualities to your daily life.

The Wolf - HUMILITY Dbaadendiziwin
Think of others before yourself. Humility is to live your life free from arrogance, to not be boastful, and to have a modest sense of your own worth.

The Turtle - TRUTH Debwewin
Always seek truth. Living the truth is living the Seven Teachings.
The Seven Grandfather Teachings  
Niizhwaaswi Kchitwaa Kinomaadiwinan

DAY 1: Traditionally when engaging in a group discussion, Aboriginal people sit in a circle and pass around a talking stick, which was made specially for the occasion. The person holding the talking stick is invited to speak and all others must focus attention on what that person is saying.

The Circle has always been an important part of everyday life for Aboriginal people. Their camps (communities) were built in a circle. Many of their homes reflected the circle concept such as the tepee and hogans. Ceremonies are conducted in a circle. The Sweat Lodges, Sacred Circle ceremonies, Pipe ceremonies and Sundance are all conducted in a circle. They dance in a circle at Pow Wows and at Potlatch ceremonies. Their drums represent the circle. When they sit in Council they form a circle, so that everyone is equal, with an equal voice. Elders teaching will draw the young people around them in a circle.

Aboriginal people see life as a circle from birth, to death, to spiritual rebirth. They understand that we, like the seasons, pass through several phases as the circle of life and time pass around us. To fall out of this circle is to fall out of harmony with life and to cease to grow.

Sitting in a circle, ask students why groups in their culture might sit in a circle? (eg. around a table, in chairs on a lawn, in a living room, around a campfire.) How does a circle improve communication?

Explain that in a good circle, everyone can see one another’s faces by just turning their own head to the right and left. Have them adjust accordingly.

Explain that the circle is a very important structure in Aboriginal cultures and world views. In a circle everyone is equal, as well as interconnected. This ‘coming together in unity’ builds a strong sense of ‘community’. Sharing, communication and decision making are facilitated well in a circle. (find and project images of groups such as the Nunavut Legislative Assembly and the United Nations Security Council to show students of modern day governments that use the circle as a seating pattern.)

Select an object in the classroom that could be used as a talking stick and add some ribbon or other objects to it; or ask a volunteer to create a talking stick to bring the next day to use with the class.

DAY 2: Sitting in your talking circle, select a student to hold the talking stick and ask them to talk about one of the words below, discussing what they mean, and what actions people may take to demonstrate these values at school, in their family, or in their community.

• love • respect • courage • honesty • wisdom • humility • truth

List students’ ideas beside each value.

As a class discuss whether the virtues found in The Seven Grandfather Teachings were adhered to by the Canadian government in their treatment of Aboriginal people.

Why are such Teachings important to the social fabric of a society?
Truth and Reconciliation

A truth commission or truth and reconciliation commission is a commission tasked with discovering and revealing past wrongdoing by a government in the hope of resolving conflict left over from the past.

The Truth and Reconciliation Commission (TRC) is a component of the Indian Residential Schools Settlement Agreement. Its mandate is to inform all Canadians about what happened in Indian Residential Schools (IRS).

see: http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action. See http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf for complete report. Here is a brief summary of some of the calls to action. The authors of the commission made 94 recommendations to confront ‘cultural genocide’ of schools.

For each Item below, discuss the benefits that could be realized if these recommendations were carried out.

Child Welfare - The government is asked to reduce the number of children in care by monitoring, assessing and providing adequate resources for child-welfare investigations.

Education - The creation and funding for new aboriginal education legislation, which protects languages and cultures and closes the education gap for aboriginal people.

Language and Culture - The recognition and preservation of Aboriginal languages and government funding for revitalization and promotion of these languages.

Health - Calls upon the government to recognize and implement the health-care rights of Aboriginal people and close gaps in health care between Aboriginal and non-Aboriginal communities.

Justice - A commitment to eliminate the overrepresentation of aboriginal people in custody and in trouble with the law, along with the collection and publication of data on criminal victimization of aboriginal people.

Reconciliation - Calls upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.

Commemoration - The creation of a statutory holiday to honour survivors, their families and communities – and to ensure “public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.”
This is the logo of the Truth and Reconciliation Commission.

Review the significance of the circle in aboriginal cultures as discussed in Whole Class activity #2. Discuss why this is an appropriate shape for the logo of this commission. Ask students to tell what they know about the significance of the feather in aboriginal cultures, and use the internet for research to gain further understanding of this symbol in many native cultures around the world.
Answer Key

The majority of student activities in this guide require students to form an opinion so no one answer is correct. However, in the section below, we have listed possible answers for some questions.

Page 11:

Students should make reference to impact of European diseases on First Nations; the role of European exploration; intermarriage between European men and First Nations women; the fur trade; competition for land and resources; missionaries.

Page 27:

The shape of the logo- a circle- reflects the Circle of Life. In the Circle, we join together to share truth. The flames sustain life in the Circle and provide safety and sustenance. Most importantly, the flames shed light on what needs to be shared in the Circle- the experiences of those affected by Indian Residential Schools. The seven flames that make up the circle represent the seven sacred teachings: love, respect, courage, honesty, wisdom, humility and truth. The Truth and Reconciliation Commission draws on each of those teachings in the work of truth-gathering, truth-telling, and reconciliation.

Taken from: http://www.trc.ca/websites/trcinstitution/index.php?p=14
Websites:

Aboriginal Healing Foundation - www.ahf.ca

The Canadian Encyclopedia - www.thecanadianencyclopedia.ca

Legacy of Hope Foundation - www.legacyofhope.ca

www.100yearsofloss.ca

www.forgottenMétis.ca

missinghistory.ca

weweresofaraway.ca

www.wherearethechildren.ca

Amnesty International: www.amnesty.ca/topics/indigenous-peoples

Assembly of First Nations - www.afn.ca

Inuit Tapiriit Kanatami - www.itk.ca

Métis National Council - www.Métisnation.ca

Native Women's Association of Canada - www.nwac.ca/act-now

Shannen’s Dream- www.fndcs.com/shannensdream

Truth & Reconciliation Commission - www.trc.ca

Project of Heart- www.projectofheart.ca

http://www.virtualmuseum.ca/sgc-cms/histoires_de_chez_nous-community_memories/pm_v2.php?id=record_detail&fl=0&lg=English&ex=00000353&hs=0&rd=86630

https://www.aadnc-aandc.gc.ca/eng/1307460755710/1307460872523
Seeking the origins of the Maple Leaf, finding the soul of our nation

The People’s Choice: W5
Grades 6-12  40 min  2014  CC  CTV
Powerful, identifiable, and unifying: Canada’s maple leaf flag is worn and flown by Canadians around the world, serving as a statement of pride and patriotism. From celebrations on Parliament Hill to conversations with historians, W5’s Kevin Newman investigates the rich history of the maple leaf flag showing how the now iconic flag unified the country and saved a nation.

The eventual choice was the maple leaf design that flies across Canada today – one that Canadians fly with pride, wave when Canada’s athletes win, and with which Canada’s fallen warriors are draped. But just who created the single maple leaf design, when it was first created, and who on the parliamentary committee knew about it before the debates even began was never revealed... until now.

Community Traditions & Celebrations: Past & Present
Grades 1-3  2014  15 min  CC  McIntyre Media Inc.

Canada is a land made up of people from all over the world. As a result, many different traditions are celebrated throughout the country. Students learn that a tradition is something that has been done by people in a family or group for a long time. In this new, fun-filled Canadian-produced program, a naive robot stumbles upon some traditional decorations. Due to his inquisitive nature, we are taken on a journey through exciting traditions and celebrations found throughout Canada.

Many of Canada’s traditions like Halloween and Thanksgiving come from Europe where our early settlers came from. Others like National Aboriginal Day are from Canada’s First People - First Nations, Metis and Inuit. Other traditions such as Ramadan and Diwali have been brought to Canada more recently.
Before early European settlers arrived in what is Canada today, there were already many Aboriginal peoples living here. They lived right across this country and developed a rich and storied existence relying on the land and nature for food, shelter and clothing. Canada’s First Peoples developed complex cultures and lived in harmony with their environment. Each cultural group was made up of several nations with similarities in language and social structure. Each group also had their own stories, ceremonies and interpretations of the world around them.

In First Nations 101, students are provided with a broad overview of First Nations life and culture. Your host, Cedar Smoke introduces students to some important aspects of First Nations life – regalia and dance, food, drumming, powwows, and the importance of the environment. Elders share their wisdom regarding cultural practices, laws and traditional values. A must have for elementary social studies classes.

In this wonderful program hosted by Curve Lake First Nations entertainer Missy Knoxt, students learn of the history of The Seven Sacred Teachings and meet Coast Tsimshian First Nations Elder and Educator, Shannon Thunderbird who delightfully shares and explains each teaching - love, respect, courage, honesty, wisdom, humility, and truth. With her flair for storytelling, Shannon describes the virtues of being a good person, taking care of one another and taking care of the Earth.

Traditional teachings like these have been passed on from generation to generation. Elders have used their experience and wisdom to help people in their communities make good decisions. These simple teachings on human conduct can be used at home, at school, and at play.

An invaluable lesson for all.