



FROM APOLOGY TO
RECONCILIATION

Cluster 1: The Past

CLUSTER 1: THE PAST

Overview

In this cluster, students examine the history of the Indian residential schools in a Canadian context. They explore the different types of schools and their purposes, and look at the role of the Canadian government in the development of these schools. The focus becomes more local with a study of Manitoba residential schools. Students explore daily school life through pictures, video, and audio clips.

This cluster consists of six learning experiences (LEs):

- LE 1.1: Pre-Colonization
- LE 1.2: Colonization
- LE 1.3: Residential Schools
- LE 1.4: School Life
- LE 1.5: Survivors Speak
- LE 1.6: Looking Back

Curricular Connections

Grade 9	Learning Experiences	Specific Learning Outcomes
	LE 9.1.4: Pluralism and Integration	Students will: KI-018 Evaluate effects of assimilative policies on cultural and linguistic groups in Canada. Include: Aboriginal residential schools, language laws. KI-018A Evaluate effects of residential schools on their own and other Aboriginal communities. KH-030 Describe social and cultural injustices in Canada's past. <i>Examples: status of women, Chinese head tax, wartime internments of ethnic groups as enemy aliens, Jewish immigration restrictions during World War II, Indian Act...</i>

Learning Experiences

LE 1.1: Who were the First Peoples, and how did they structure their world?

Students explore the long pre-European history of Canada, including the diversity and complexity of First Peoples' societies and cultures, and ways in which First Peoples' societies adapted to the environment. Students investigate the nature and role of governance, social organization, Indigenous knowledge, and tradition in First Peoples' societies.

LE 3.3: How did Canada's relationship with First Nations, Métis, and Inuit peoples change after Confederation?

Students explore changes in First Nations and Métis life brought about by the decline of the fur trade and buffalo hunt, and the arrival of European settlers in the West. They acquire knowledge of the numbered treaties and the different understandings of the treaties held by First Nations and the Canadian government. Students also examine the *Indian Act* and issues related to the creation of reserves and residential schools, as well as the resultant marginalization and attempts at assimilation of First Nations.

Assessment Focus for Grade 11
Enduring Understandings

- First Nations, Métis, and Inuit peoples have a long history in North America, and their diverse and complex cultures continue to adapt to changing conditions.
- The oral traditions of First Nations, Métis, and Inuit peoples teach the importance of maintaining a balance among the emotional, physical, mental, and spiritual aspects of life.
- The history of governance in Canada is characterized by a transition from Indigenous self-government through French and British colonial rule to a self-governing confederation of provinces and territories.

Historical Thinking Concepts*

- Select, evaluate, and interpret primary and secondary source evidence in order to retell and explain the past as objectively and accurately as possible.
- Take a historical perspective in order to interpret the past as it may have been experienced by the people who lived in it.
- Consider the ethical dimensions of events in the past and the value judgments that may influence historical accounts.

Vocabulary: Anglican Church, Assimilation, Boarding School, Colonization, Day School, Industrial School, Integration, Mission School, Presbyterian Church, Residential School, Roman Catholic Church, United Church

See Glossary (Appendix 2) for definitions.

For teaching and learning strategies relating to vocabulary, refer to Appendix E, "Vocabulary Strategies" in *Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation*. This document may be accessed at www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/index.html.

* **Enduring Understandings and Historical Thinking Concepts:** Reproduced from the Manitoba Education Grade 11 History of Canada web page, available at www.edu.gov.mb.ca/k12/cur/socstud/history_gr11/index.html.

LEARNING EXPERIENCE 1.1: PRE-COLONIZATION

Overview

Students begin this learning experience (LE) by identifying what they already know about the residential school era. Teachers may need to review the history of Indigenous peoples prior to European contact in the land that would become Canada. Teachers are encouraged to contact local Elders and Keepers of Knowledge as resources. Teachers should be aware of protocols when working with Elders, such as the offering of tobacco and the importance of gifts or honoraria. There are a variety of resources that explain Elder protocols. Manitoba Education's *Grade 12 Current Topics in First Nations, Métis, and Inuit Studies: A Foundation for Implementation* includes a resource for teachers called "Elders in the Classroom" (Teacher's Note 6) that includes information on the protocols involved when Elders are invited to a classroom. This resource may be accessed at <www.edu.gov.mb.ca/k12/abedu/foundation_gr12/appendixc.pdf>.

Assessment *for* and *as* Learning

Teachers assess student knowledge based on responses in BLM 1.1.2: Cluster Overview and their Response Journal.

Teaching/Learning Strategies

Note

The following strategies can be used to support teaching and learning in either Grade 9 or Grade 11. Teachers should select strategies to target SLOs from Grade 9 or Enduring Understandings and Historical Thinking Concepts identified in Grade 11.

1. Students show what they already know about residential schools in their **Response Journal** (BLM 1.1.1), and by organizing their ideas (using **BLM 1.1.2a: Cluster Overview**). Later, show students **BLM 1.1.2b: Cluster Overview Answer Key**. *Note: The Cluster Overview is divided into three sections: "The Past," "The Present," and "The Future." This is a pre-test with an answer key for teachers.*
2. Students explore traditional Aboriginal families using historical photos and **BLM 1.1.3: Prediction Chart**. They share their understanding by creating an electronic photo album of digital pictures from the Internet. The photo album can be created using student-friendly software, and should include captions or explanations of the pictures.

3. Students explore the life of the First Peoples on the land that would become Canada prior to contact. Students use **BLM 1.1.4: Historical Overview Map** to brainstorm the positive and negative aspects of life for Indigenous peoples long ago. For example, with reference to the population distribution on the historic map, students examine the relationship of Indigenous people to the land and the principles of harmony and balance that governed their interactions with each other and their environment.
4. Students explore the changes that occurred in the lives of Indigenous people after contact with Europeans. Students examine Indigenous self-government in **BLM 1.1.5: Historical Overview**. Students explore the perspectives of Indigenous peoples, new Canadians, and the Canadian government in order to identify diverse viewpoints on pre-contact life, early colonial law, and assimilation practices.

Resources for LE 1.1

Note

Create multiple pages of the Response Journal (BLM 1.1.1) for ongoing reflections throughout the learning experiences.

- Pictures of traditional family life can be found using a variety of resources, including print and non-print material listed in the bibliography.
- The Manitoba Education Social Studies: Grade 11 History of Canada (30F) website links to useful information and resources. Available online at <www.edu.gov.mb.ca/k12/cur/socstud>.
- Descriptions and explanations of traditional knowledge can be found in a variety of resources including Manitoba Education's *Integrating Aboriginal Perspectives into Curricula*, which is available at <www.edu.gov.mb.ca/k12/docs/policy/abpersp/ab_persp.pdf>.
- Protocols for working with Elders can be found from a variety of sources including *Interviewing Elders: Guidelines from the National Aboriginal Health Organization*, which is available at <www.naho.ca/english/documents/InterviewingElders--FINAL.pdf>.
- *The Historical Thinking Project*: by the Centre for the Study of Historical Consciousness. (The following pages can be viewed by exploring the Historical Thinking Concepts section at <<http://historicalthinking.ca>>)
 - "Historical Thinking"
 - "Historical Perspectives"
 - "Historical Perspective-Taking Templates 1 and 2"
 - "Ethical Dimensions"
 - "Ethical Dimensions Template 1"

- “Primary Source Evidence”
- “Primary Source Evidence Template”
- “Individual Primary Sources” by Tom Morton. Available online at <historicalthinking.ca>.
- “Teaching Historical Thinking” by Peter Seixas and Carla Peck. Available online at <<http://historicalthinking.ca/documents/teaching-historical-thinking>>.
- “Use Primary Resources as Evidence” by Manitoba Education. Available online at <www.edu.gov.mb.ca/k12/cur/socstud/history_gr11/primary_source_evidence.pdf>.
- *Toolkit: Defining Primary and Secondary Sources* by Michael Eamon. Available online at <www.collectionscanada.gc.ca/education/008-3010-e.html>.
- “Vocabulary Strategies” by Manitoba Education. Available online at <www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/appendix.pdf>.

LEARNING EXPERIENCE 1.2: COLONIZATION

Overview

Building on the previous lesson, students explore early colonization, the purpose of assimilation policies, and how these policies were carried out through the *Indian Act*, treaties, and, eventually, residential schools.

Note: Students need to understand that the Canadian government believed that it had a right to “civilize the Indians.”

Teaching/Learning Strategies

1. Using a copy of the *Indian Act* (see Resources for LE 1.2), students continue to learn about the formal relationship between Aboriginal people and Canada, including the form of governance imposed on Aboriginal people through the *Indian Act*. Simple yet comprehensive descriptions can be found in online dictionaries. Discuss how the *Indian Act* changed Indigenous ways of life.
2. Students continue to explore colonialism through **BLM 1.2.1: Early Colonial Law** by charting different requirements and identifying the purpose of each law. **BLM 1.2.2a&b: Historical Timelines** lists a number of acts and policies relating to residential school history in Canada that affected traditional family life.
3. Students explore the government’s continued use of assimilation strategies through historic treaties. Students reflect on changes to the ways of life of Indigenous people in Canada by exploring treaties. Using **BLM 1.2.3: Historical Treaties Map**, students list both negative and positive aspects of the treaties and the treaty process.
4. Students explore the development of residential schools in Canada as an assimilation strategy. They read transcripts and view historical records on assimilation at the website *Where Are the Children?* *Note: Students debrief thoughts, feelings, and questions as a group before recording in their Response Journal* (BLM 1.1.1).

Note

Some content is very offensive, including terminology from historical records such as references to “dusky savages” to describe First Nations people and “heathen,” “revolting,” and “superstitious” to describe First Nations’ spiritual practices. Teachers should explain that these terms reflect the Eurocentric beliefs prevalent in this period. See the section “Dealing with Controversial Issues” in “Important Notes to Teachers” on page 4 for guidelines on how to approach sensitive topics in the classroom.

5. Using **BLM 1.2.4**, which lists Indian residential schools in Manitoba, and **BLM 1.3.4: Manitoba Map**, and researching as necessary, students indicate the location of the schools on the map.

Resources for LE 1.2

Information regarding assimilation policies and their impact can be found on the DVD. Use the following Internet sites as additional supports:

- The *Indian Act* by the Government of Canada. Available online at <http://laws-lois.justice.gc.ca/en>. Enter *Indian Act* in the Basic Search function.
- *Shingwauk's Vision: A History of Native Residential Schools* by James Rodger Miller. Available online at http://epe.lac-bac.gc.ca/100/200/301/ic/can_digital_collections/shingwauk/index.html.
- *Where are the Children? Healing the Legacy of the Residential Schools* by the Legacy of Hope Foundation.
 - "Blackboard, Chapter 1: Assimilation." Available online at www.wherethechildren.ca/en/blackboard/.
 - "Blackboard, Chapter 9: Enduring Impacts." Available online at www.wherethechildren.ca/en/blackboard/page-17.html.

LEARNING EXPERIENCE 1.3: RESIDENTIAL SCHOOLS

Overview

Students develop an overview of the history of the residential schools in Canada by watching historical footage. They learn about the relationship between the churches and government. The focus is narrowed to a study of Manitoba residential schools.

Teaching/Learning Strategies

1. Students view historical footage of residential schools in Canada, such as CBC's Clip #1: *A New Future* (available on the *From Apology to Reconciliation* DVD), which includes additional background material. Other websites that offer a comprehensive introduction include *Shingwauk's Vision* and *FNQLHSSC* (see Resources for LE 1.3). Students record their ideas in their **Response Journal** (BLM 1.1.1). *Note: Several survivors on the DVD refer to historical events.*
2. Students explore historical events related to residential schools in Canada using **BLM 1.2.2a&b: Historical Timelines** and **BLM 1.3.1b: Blank Concept Web** to explore events thematically. BLM 1.3.1.b illustrates a concept web. For example, students may explore the growth and decrease in attendance, locations of schools, etc. Since many residential schools were run by churches, students may view the history of residential schools from the viewpoints of the various churches involved (see Resources for LE 1.3).
3. Students watch CBC Clip #2: *Government Takes Over Schools*. Using **BLM 1.3.2: Cause and Effect Chart**, students explore the relationships between government and church, or church and student, or government and family. For example, by 1920, attendance in residential school was mandatory. Parents could be jailed if children missed three days of school. Parents didn't want trouble or to be without food rations. How could all these ideas be captured in a Cause and Effect chart? *Note: Survivor Garry Robson speaks of these events in the DVD* (see Resources for LE 1.3).
4. Students narrow their focus to Manitoba residential schools. Using information from **BLM 1.2.4: Manitoba Residential Schools** and **BLM 1.3.3: Manitoba Residential Schools Map**, students create a personalized **Manitoba Map** (see BLM 1.3.4) using icons to differentiate schools. Many of the survivors on the video identify the school they attended. Students begin to connect the residential school experience to Manitoba survivors.

Resources for LE 1.3

Use the following Internet sites as additional supports:

- *Government Takes Over Schools* by CBC News Canada. Available online at <www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/government-takes-over-schools.html>.
- *A History of Residential Schools in Canada: FAQs on Residential Schools and Compensation* by CBC News Canada. Available online at <www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html>.
- *The Legacy of Quebec Indian Residential Schools* by First Nations of Quebec and Labrador Health and Social Services Commission (2009). Available online at <<http://cssspnql.com/eng/nouvelles/2009/video-residential.htm>>.
- *Shingwauk's Vision: A History of Native Residential Schools* by James Rodger Miller. Available online at <http://epe.lac-bac.gc.ca/100/200/301/ic/can_digital_collections/shingwauk/index.html>.
- *Frequently Asked Questions: The History of Indian Residential Schools and the Church's Apologies* by the United Church of Canada. Available online at <www.united-church.ca/aboriginal/schools/faq/history>.
- *History of the Church in Canada* by the Canadian Conference of Catholic Bishops (2005). Available online at <www.cccb.ca/site/content/view/1218/1075/lang,eng/>.
- *Historical Sketch for Anglican Residential Schools* by the Anglican Church of Canada. Available online at <www.anglican.ca/relationships/trc/schools>.
- "Resources/Links" by the Presbyterian Church in Canada. Available online at <www.presbyterian.ca/resources/links>.

LEARNING EXPERIENCE 1.4: SCHOOL LIFE

Overview

Students explore life in a residential school through pictures, video, and audio clips.

Teaching/Learning Strategies

1. Students gain a better understanding of a residential school by taking virtual tours. A number of websites have created virtual schools that students can visit, such as the interactive *Where are the Children?* website (see Resources for LE 1.4).
2. Students explore the daily schedule of a student attending a residential school. Taking the perspective of a residential school student, students create a diary entry describing and responding to a day in the life at residential school. Information may be compiled by interviewing survivors, by listening to survivors' interviews on the *From Apology to Reconciliation* DVD, or by gathering data from the Internet. A sample day in the life at an American residential school is described at <http://content.lib.washington.edu/aipnw/marr.html#top>.
3. Students research to complete the Residential Schools Comparison Chart (BLM 1.4.1) by filling in missing information. Students may consult the following sites to research information needed to complete Strategy 3.
 - [Manitoba Historical Society](http://www.mhs.mb.ca) (search terms: Residential Schools) at www.mhs.mb.ca
 - [Truth and Reconciliation Commission of Canada](http://www.trc.ca) (click on sidebar: "Residential Schools Locations") at www.trc.ca
 - [Aboriginal Affairs and Northern Development](http://www.aadnc-aandc.gov.ca) (search terms: List of Recognized Institutions) at www.aadnc-aandc.gov.ca
4. Métis-attended schools, such as Cranberry Portage and St. Rose, are not "recognized" residential schools. Using pages 24–26 of the *Final Report on Métis Education and Boarding School Literature and Sources Review* (see Resources for LE 1.4), add the Métis-attended schools to the map on **BLM 1.3.4: Manitoba Map**.
5. Students begin to explore the differences among First Nations, Inuit, and Métis school experiences by finding links among the schools that Aboriginal students attended. For example, many Métis-attended schools are located next to First Nations residential schools. Students use **BLM 1.4.2: Venn Diagram** to explore similarities and differences.

Resources for LE 1.4

- *The Fallen Feather Photo Gallery and Slideshow* by Fallen Feather Productions. Available online at www.fallenfeatherproductions.com/photo_gallery.html.
- *Mohawk Residential School in Brantford, Ontario Virtual Tour* by the Legacy of Hope Foundation. Available online at www.wherethechildren.ca/en/school.
- *Indian Affairs Annual Reports, 1864-1990* by Collections Canada. Available online at www.collectionscanada.gc.ca/databases/indianaffairs/index-e.html.
- *Assimilation through Education: Indian Boarding Schools in the Pacific Northwest* by Carolyn J. Marr. Available online at <http://content.lib.washington.edu/aipnw/marr.html>.
- *Final Report on Métis Education and Boarding School Literature and Sources Review* by Lee Marmon (February 2010). Available online at <http://metisportals.ca/metishealing/wp-content/uploads/2010/02/FINAL-REPORT-ON-MTIS-EDUCATION-AND-BOARDING-SCHOOL-LITERATURE-AND-SOURCES-REVIEW-edited-june-15.pdf>.
- *Métis History and Experience and Residential Schools in Canada, Prepared for the Aboriginal Healing Foundation Research Series*, by Larry N. Chartrand, Tricia E. Logan, and Judy D. Daniels (2006). Available online at www.ahf.ca/downloads/metiseweb.pdf.
- *The Eyes of Children: Life at a Residential School (1962)* by CBC News Canada. Available online at www.cbc.ca/archives/categories/society/education/a-lost-heritage-canadas-residential-schools/the-eyes-of-children---life-at-a-residential-school.html.
- *Residential Schools: The Red Lake Story: Virtual Exhibit* by the Virtual Museum of Canada. Available online at www.museevirtuel-virtualmuseum.ca/sgc-cms/histoires_de_chez_nous-community_memories/pm_v2.php?id=exhibit_home&fl=0&lg=English&ex=353.

LEARNING EXPERIENCE 1.5: LOOKING BACK

Students examine diverse perspectives of the residential school era in Canada.

Teaching/Learning Strategies

1. Students use historical perspectives to interpret the residential school era as the people who lived in it may have experienced it. Use **BLM 1.5.1: Historical Perspectives** to reflect on statements by survivors. *Note: It is important to debrief interpretations of survivor statements to ensure that biases and stereotypes are not perpetuated.* Students may interview a survivor to better understand his or her statement.
2. Students explore the diverse views of the residential school experience from a variety of perspectives. Students use **BLM 1.5.2: Diverse Quotations** to examine quotes from various people, both historical and contemporary. *Note: Ensure that students examine the perspectives of people running the schools (government and church officials), students attending the schools, as well as parents of those who attended.* After examining the quotes, students develop a role-play based on their research. Students present their role-play to the class.
3. Since there were many different schools across Canada, the experiences of survivors vary, from the very positive (especially in the later years of the schools) to the extremely negative. Students may work in groups, with each group exploring survivors' experiences in schools across Canada. Students use **BLM 1.3.1b: Blank Concept Web** to record the opinions of residential school survivors. Groups report their findings to the class. Group reports are the bases for a class discussion. *Note: A model concept web is provided in BLM 1.3.1a (see Resources for LE 1.3).*
4. Take students on a field trip to events such as a sweat lodge or a feast in order to experience Indigenous traditions. Consult with local Elders to share stories about traditional life. Students record their thoughts and feelings in their **Response Journal** (BLM 1.1.1).

Resources for LE 1.5

- *A History of Residential Schools in Canada: FAQs on Residential Schools and Compensation* by CBC News Canada. Available online at <www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html>.
- *The Legacy of Quebec Indian Residential Schools* by First Nations of Quebec and Labrador Health and Social Services Commission (2009). Available online at <<http://cssspnql.com/eng/nouvelles/2009/video-residential.htm>>.
- *Shingwauk's Vision: A History of Native Residential Schools* by James Rodger Miller. Available online at <http://epe.lac-bac.gc.ca/100/200/301/ic/can_digital_collections/shingwauk/index.html>.

LEARNING EXPERIENCE 1.6: SURVIVORS SPEAK

To conclude this cluster, students respond to the statements of the survivors on the DVD, with reference to “The Past.”

Teaching/Learning Strategies

Note

Where applicable, students should make reference to survivors’ statements from the DVD to support their responses. Students may refer to the interview transcripts (Appendix 4) or listen to survivors speak on the DVD.

1. Drawing from the recollections of various survivors, students describe life for a child growing up in a First Nations or Métis community before residential school by writing a short story or a biopoem. Students present their composition to the class. (See Resources for LE 1.6 for a link to writing a biopoem.)
2. In small groups, students respond to the following questions: “According to the statements of survivors on the DVD, what strategies were used by parents to ease the fears of children who would be attending residential school for the first time?” “What questions would you ask the parents? ...the children?” “What surprised you the most about parents’ actions?”

Students record their responses in their **Response Journal** (BLM 1.1.1).

3. The residential school experience aimed to “kill the Indian in the child.” Students respond to this statement by answering the following questions, with reference to survivors’ statements in the DVD: “What were the initial experiences of children upon entry to a school?” “How did these experiences contribute to the destruction of the children’s cultural identity?”

Students record their responses in their **Response Journal**.

***Note:** Cultural identity may be thought of as a sense of belonging to a particular cultural group and identifying with its value and belief systems, customs, language, and practices. In Canada, cultural groups include French Canadians, Chinese Canadians, Ukrainian Canadians, Black Canadians, and Indigenous (Aboriginal) Canadians. Among Indigenous Canadians, as is also the case for any of these groups, there is diversity within the larger group, including First Nations, Métis, and Inuit peoples. There is further diversity within these groups as well. For example, there are many First Nations in Canada including the Anishinaabe (Ojibwa), the Ininew (Cree), and the Dene. These nations can be further divided into smaller cultural groupings. For example the Cree peoples of Canada include Rocky Cree, Woods Cree, Plains Cree, and Swampy Cree. Within these groups, individual First Nations communities exist, such as Tataskweyak Cree Nation and the Fisher River Cree Nation.*

4. In small groups, students create an interior monologue, based on the statements of survivors, for a fictional child who has experienced his or her first week at residential school. The monologue should reveal the thoughts and feelings of the child. Students present their monologues to the class.
Note: An interior monologue is the expression of a subject's thoughts and feelings, written as though the reader could overhear what is occurring in the subject's mind.

Resources for LE 1.6

- “BioPoem Summary” by E. Phillips. Available online at <<http://hrsbstaff.ednet.ns.ca/phillie/webquest/ibiopoem.htm>>.
- “Interior Monologues in Writing” by Jodi Cleghorn. Available online at <<http://writeanything.wordpress.com/2010/03/01/interior-monologues-in-writing/>>.
- “Promoting Social Imagination through Interior Monologues” by Bill Bigelow and Linda Christensen. Available online at <www.nwp.org/cs/public/print/resource/346>.