

TEACHER GUIDE

Beyond 94➤

Truth and Reconciliation in Canada



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ABOUT THE AUTHOR

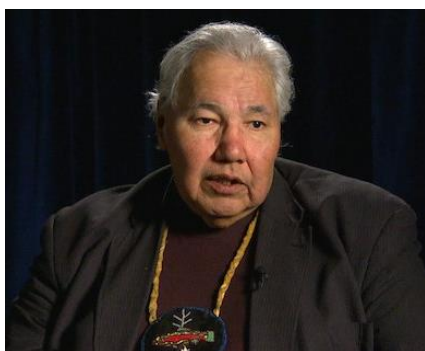
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INTRODUCTION

"Education is what got us into this mess — the use of education at least in terms of residential schools — but **education is the key to reconciliation.**"

— Senator Murray Sinclair*



*Source: Watters, H. (June 1, 2015). Truth and Reconciliation chair urges Canada to adopt UN declaration on Indigenous Peoples. CBC News: www.cbc.ca/1.3096225

Residential schools and the TRC

In December 2015, the Truth and Reconciliation Commission (TRC) released a final report detailing the history of Indian residential schools in Canada. The commission was formally created in 2008 with the mandate to bring greater consciousness, knowledge and change. The report shared many of the experiences of Indigenous students in the residential schools.

In 1828, the Mohawk Institute was created to serve Indigenous students of southwestern Ontario. The school was designed to teach Indigenous children rudimentary training in the trades and agriculture. Soon after, the Mt Elgin Institute was established with much the same goals, teach students the trades. These two schools formed the basis for school expansion into other provinces.

In the prairie region, in the wake of Métis unrest and the Northwest Resistance of 1885, officials in Indian Affairs saw the benefit of monitoring the movement of First Nations peoples. This reaction led to the development of a Pass System controlling when, for what reason and for how long First Nations individuals could leave their reserves. The same need to more tightly control the Indigenous population motivated the federal government as they shaped the residential school system in the West.

Soon, Indigenous parents and politicians voiced concerns about the schools. The quality of education was poor and students were trained for menial labour positions. Increasingly, the established churches in Canada became involved in the operation of the schools. Therefore, daily programming also included exposure to Christian values, beliefs and traditions. Indigenous worldview and culture was not present at the schools and was actively banned and belittled.

Attendance was voluntary at first, but Canadian policy towards the “assimilation” of Indigenous peoples into Canadian society became more stringent in the 20th century. Superintendent of Indian Affairs Duncan Campbell Scott wanted “to get rid of the Indian problem.” Attendance in the schools became compulsory, and the goal became to move students far away from their home communities so as to effectively sever connections with parents and influences. The mandate of the schools was to assimilate Indigenous children into Canadian society by denying access to culture, language, traditions and family.

Seven generations of students went through residential schools, enduring the loss of language, culture, identity and religion. Abuse was rampant at the schools.

Poor nutrition was reported as early as 1907 with Dr. Peter Bryce's scathing review of the schools. Students attended school from as early as age 2 up to age 16 and therefore never received the guidance of parents, family or community. Unaided and traumatized by their time in the schools, Indigenous "graduates" perpetuated what they learned in the schools when they became parents, with successive generations passing on the pain, abuse and suffering.

The TRC was formed as a means of reckoning with the devastating legacy of forced assimilation and abuse left by the residential school system. From 2008 to 2014, the commission heard stories from thousands of residential school

survivors. In June 2015, it released a report based on those hearings. From that came **94 Calls to Action** — individual instructions to guide governments, communities and faith groups down the road to reconciliation.

What is Beyond 94➤ ?

CBC's Beyond 94 is an immersive, interactive and comprehensive website created by the CBC Indigenous Unit that monitors the progress of this important tools for change — the TRC's 94 Calls to Action.

Explore CBC's **Beyond 94** interactive site at:

www.cbc.ca/beyond94

Beyond 94 highlights concrete suggestions, resources and examples of what reconciliation is, and how Indigenous and non-Indigenous Canadians can work together on the path of reconciliation. The project will be a living resource as new documentaries, residential school survivor stories, ideas and community-based action around reconciliation are added.

Purpose of this guide

Our teacher guide will help you and your students explore the Beyond 94 site and the TRC Calls to Action.

Also check out our Curio.ca Beyond 94 video collection at:

www.curio.ca/beyond94



Curriculum connections

SECONDARY

History

Canadian History 1867-present, social issues, citizenship, perspective, cause and consequence

Native Studies

Identity, sovereignty, relationship between Indigenous peoples and Canadian society, damage to culture and tradition, continuing impact of colonialism

Social Studies

Social injustice, historical and current relationships with Indigenous peoples, discriminatory policies, effects of socialization

Economics

Equitable access to jobs and opportunities

Law

Human rights violations, questions of equity

Social Sciences

Social justice activism, equity, culture and language transmission

Literature

Fiction and non-fiction literature on residential school history by Indigenous authors and Indigenous organizations, Indigenous oral tradition, media/social media

The Arts

Indigenous artists' response to history/truth and reconciliation (e.g. Christi Belcourt's Giniigaaniimenaaning (Looking Ahead) stained glass window in Centre Block of Parliament)

Sciences/Math

Sterilization, forced experiments regarding deprivation of nutrients and vitamins

ELEMENTARY

Social Studies

Impact of significant issues in Canadian history on Indigenous peoples

Language Arts

Fiction and non-fiction literature on residential school history by Indigenous authors and Indigenous organizations, Indigenous oral tradition, media/social media

The Arts

Relationships between identity, place, culture, society and belonging through the arts



IMPORTANT NOTE:**Sensitive nature of residential school history**

For over 150 years, Indigenous children were forced to learn in an education system that did not respect Indigenous worldview. Furthermore, government policy dictated removal of family influence from the children's lives. Therefore, students would adapt more readily to Western values, European languages (English/French) and Christianity. Residential schools are associated with losses of culture, language and religion as attested to through interviews with the Truth and Reconciliation Commission.

Residential school history is also marked by abuse by teachers and clergy against the students. Physical, mental and emotional abuse that occurred in the schools was substantiated in the courts and in interviews. Generations of Indigenous people suffered from this abuse, passing it on to the next generation.

When approaching residential school history, educators must be mindful that students in their class may be related to a residential school survivor. Material within this guide must be previewed with a compassionate lens to support the students. It may be helpful to have elders and counselors available to support students with the subject material.

Glossary

Residential schools: Federally funded, church-run educational institutions for First Nations, Inuit and Métis children. These schools were particularly numerous in the first half of the 20th century, although some continued into the 1990s. Indigenous children were removed from their families and sent to boarding (residential) schools as part of a government policy of assimilation. Students were deprived of their families, languages and culture, and some were subjected to physical or sexual abuse.

(Source: Ontario History Curriculum)

Indian: Terminology used to describe an Indigenous person. While it is an antiquated term, it is still used in government legislation.

Métis: Refers to a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation Ancestry, and is accepted by the Métis Nation.

(Source: www.metisnation.ca/index.php/who-are-the-metis/citizenship)

Assimilation: The government felt children were easier to mold than adults, and the concept of a boarding school was the best way to prepare them for life in mainstream society.

(Source: www.cbc.ca/1.702280)

Inuit: The Inuit are the Aboriginal inhabitants of the North American Arctic, from the Bering Strait to East Greenland, a distance of over 6,000 kilometres. Beyond Arctic

Canada, Inuit also live in northern Alaska and Greenland, and have close relatives in Russia. They are united by a common cultural heritage and a common language. Until recently, outsiders called the Inuit "Eskimo." Now they prefer their own term – Inuit – meaning simply "people."

(Source: www.inuulitsivik.ca/northern-life-and-inuit-culture/who-are-the-inuits)

CHILD WELFARE

Calls to Action

Just as the TRC did in its final report, the CBC's **Beyond 94** interactive site groups the 94 Calls to Action into six themes: Child Welfare, Education, Language & Culture, Health, Justice, Reconciliation. The following TRC Calls to Action touch on the theme of Child Welfare:

1.	Reduce the number of Aboriginal children in care
2.	Publish annual reports on the number of Aboriginal children in care
3.	Implement Jordan's Principle
4.	Establish national standards for Aboriginal child apprehension and custody cases
5.	Develop culturally appropriate parenting programs for Aboriginal families

Visit CBC's Beyond 94 interactive site — www.cbc.ca/beyond94 — in order to:

- Read the full text of Calls to Action
- Hear Senator Murray Sinclair read the Calls to Action
- See the current status of each Call to Action and read an analysis on progress made by relevant governments and other organizations
- Find recent related news stories

Introduction

In 2018, Indigenous children remain over-represented in Canada's child welfare systems. Indigenous children make up 50 percent of children in foster care. This pattern has continued since the residential school era. Children were removed from parents from the 1960s to the 1980s. Many were adopted by non-Indigenous families, severing ties with culture, language and religion — this period was known as the Sixties Scoop.

The effects on the Indigenous family unit, impacted by these government-supported programs, has left a devastating legacy on the

generations of people directly involved and that followed. Without the support network of their home community, children grew up without parenting skills. As a result, when these children grew up and became parents, their children were at risk for being removed by government agencies and placed with families outside the Indigenous community.

As with the previous generations who attended residential schools, without the support of the community, Indigenous children adopted out or in the foster care system have not been able to access their traditional culture and

language. Government policies targeting Indigenous children in care perpetuated the same conditions and result.

Possible question/ Connection for debate:

With regard to education and child welfare, both are underfunded for Indigenous communities compared with non-Indigenous communities. Is the government continuing to discriminate against Indigenous peoples despite the Truth and Reconciliation Commission and commitment to change? Is Canada a genuine "First World nation?"

Related videos on Curio.ca



Aging out: First Nations youth on life after foster care



What is Jordan's Principle?



Mansbridge One on One: Cindy Blackstock

Watch these videos from the Curio.ca Beyond 94 collection at www.curio.ca/beyond94

Sources:

Federal Government commits to six points of action in working with Indigenous partners to address number of Indigenous children in care. (January 26, 2018). Indigenous Services Canada, Government of Canada: www.canada.ca/en/indigenous-services-canada/news/2018/01/federal-governmentcommitstosixpointsofactioninworkingwithindigen.html

Fontaine, T. (March 23, 2017). Advocates once again push federal government to comply with First Nations child welfare ruling. CBC News: www.cbc.ca/1.4038595

Fontaine, T. (January 26, 2016). Canada discriminates against children on reserves, tribunal rules. CBC News: www.cbc.ca/1.3419480

EDUCATION

Calls to Action

The following TRC Calls to Action (6-12) touch on the theme of Education:

6.	Repeal the 'Spanking Law'
7.	Eliminate educational and employment gaps
8.	Eliminate the discrepancy in federal education funding between on-reserve and off-reserve students
9.	Publish annual reports on education funding and educational and income attainments
10.	Draft new Aboriginal education legislation
11.	Provide adequate funding for First Nations students seeking post-secondary education
12.	Develop culturally appropriate early childhood education programs

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Introduction

The legacy of the residential school system imposed upon Indigenous children is visible in contemporary issues concerning education. This system has created generations of people who were adversely affected by the goals of assimilation. Contemporary systems of education are viewed with suspicion. Many provincial systems of education have or are changing the curriculum in order to incorporate Indigenous worldview and are working to make their schools more welcoming to Indigenous families.

However, many school buildings on Indigenous communities need to be replaced. Many Indigenous students are forced to travel long distances in order to access secondary school programs, forcing them to leave their home communities. There is a sizeable funding gap for a student learning in a school on an Indigenous community compared with that of a provincially funded school. This has contributed to the student achievement gap when comparing students from community and provincial schools.

Possible question/ Connection for debate:

Using the sources on the following page, address these questions: What obstacles face Indigenous children attending all levels of education presently? What connections can you make with the historical issues? If public education is not available to all citizens of Canada, equal in quality, funding and accessibility, can Canada claim "First World nation status?"

As a class:

- ▲ Discuss ways in which the education gap could be reduced.

- ⤴ Historically, schools and education systems have alienated and worked to destroy Indigenous worldview (culture, language, tradition, ways of learning). Discuss ways in which this was done with reference to legislation (i.e., Indian Act) or ways in which

schools were run. What were the losses as a result of this for Canada?

Federally funded schools

All schools on First Nation and Inuit communities are funded by the Canadian government. Many are operated by First Nation run school authorities while others are run directly by the Department of Indigenous Affairs.

Related video on Curio.ca



Visit this Mi'kmaq immersion school in Nova Scotia

Watch at www.curio.ca/beyond94

Sources:

Blatchford, A. (December 6, 2016). Federal funding gap disadvantages First Nations students, PBO says. CBC News (Canadian Press): www.cbc.ca/1.3883301

Porter, J. and Friesen, C. Grading the Gap. (October 6, 2016). CBC News: www.cbc.ca/news2/interactives/gradingthegap/

Nurturing the Learning Spirit of First Nation Students: National Panel on First Nation Elementary and Secondary Education for Students on Reserve. (November 22, 2011). Assembly of First Nations: www.afn.ca/uploads/files/education2/national-panel.pdf

LANGUAGE AND CULTURE

Calls to Action

The following TRC Calls to Action (13-17) touch on the theme of Language and Culture:

13.	Acknowledge that Aboriginal rights include Aboriginal language rights
14.	Enact an Aboriginal Language Act
15.	Appoint an Aboriginal Languages Commissioner
16.	Create university and college degree and diploma programs in Aboriginal languages
17.	Waive administrative costs for five years for revision of official identity documents

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Introduction

Students attending Residential schools were not permitted to speak their Indigenous languages. Instruction and daily school operation was in English or French. As a result, thousands were deprived of speaking and learning their first language within their community. With the loss of the ability to speak and understand the first language comes the loss of the ability to understand the teachings and stories that are passed down in Indigenous cultures that value oral tradition.

As of 2018, there are 60 different Indigenous languages spoken in Canada. Many are endangered languages, with many having less

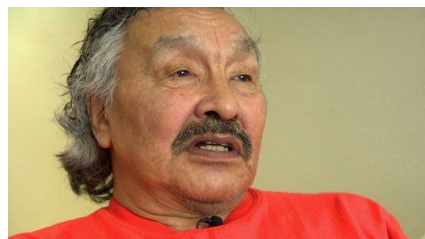
than 20 primary speakers remaining.

Indigenous language learning is funded differently than the two official languages. Many Indigenous language learning programs are operated through yearly grants obtained through different provincial and federal departments. Despite the historic pressures and lack of equal funding opportunities, there is an increase of second language speakers of Indigenous languages.

Glossary

Primary speaker: A person who is fluent in their first language.

Related videos on Curio.ca



Why language is vital for this Inuk residential school survivor



Visit this Mi'kmaq immersion school in Nova Scotia

Watch at www.curio.ca/beyond94

Sources:

Walker, N. (December 15, 2017). Mapping Indigenous languages in Canada. Canadian Geographic: www.canadiangeographic.ca/article/mapping-indigenous-languages-canada

The Aboriginal languages of First Nations people, Métis and Inuit. (October 25, 2017). Statistics Canada: www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016022/98-200-x2016022-eng.cfm

HEALTH

Calls to Action

The following TRC Calls to Action (18-24) touch on the theme of Health:

18.	Recognize and implement the health-care rights of Aboriginal people
19.	Identify and close the gaps in health outcomes between Aboriginal and non-Aboriginal communities
20.	Recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples
21.	Provide sustainable funding for existing and new Aboriginal healing centres
22.	Recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients
23.	Increase the number of Aboriginal professionals working in the health care field
24.	Require all medical and nursing students to take a course dealing with Aboriginal health issues

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Introduction

Negotiated in the treaty process, in exchange for land, the Canadian government promised health care to Indigenous communities. Historically, health care services for Indigenous people have been inequitable when compared with the Canadian population. Access to different levels of medical services varies widely within Indigenous communities with predictable consequences. Hospital services require leaving the community,

often thousands of miles away. Indigenous people have a lower life expectancy than the rest of the Canadian population.

While attending residential school, Indigenous children were the subject of different medical experiments involving different food diets and vitamin withdrawal. Students were also involved in new food product testing, such as pabulum, without consent. In certain schools, dental care was withheld.

Indigenous communities have been subject to government regulations in terms of food supplies, which resulted in different staples being withheld.

Question/research

As a class, identify the medical services that are available in your community (within a 30-kilometre radius). Please include services that support all age groups in mental, physical, emotional and spiritual health.

Related videos on Curio.ca



Waiting on Ottawa's promises in Attawapiskat



From residential school to one of Manitoba's first Indigenous nurses

Watch these videos from the Curio.ca Beyond 94 collection at www.curio.ca/beyond94

Follow-up activity

Compare the research findings of your class on medical services in your community with the information available in the sources listed below.

Sources

McCue, D. (February 3, 2015). Racism against Aboriginal people in health-care system 'pervasive': study. CBC News: www.cbc.ca/1.2942644

Barrera, J. (October 24, 2017). Health Canada knew of massive gaps in First Nations child health care, documents show. CBC News : www.cbc.ca/1.4368393

Weber, B. (July 16, 2013). Canadian government withheld food from hungry Aboriginal kids in 1940s nutritional experiments, researcher finds. The Globe and Mail (Canadian Press): www.theglobeandmail.com/news/national/hungry-aboriginal-kids-adults-were-subject-of-nutritional-experiments-paper/article13246564/

Porter, J. (July 29, 2015). Residential school nutrition experiments explained to Kenora survivors. CBC News: www.cbc.ca/1.3171557

The Jordan Principle's Working Group. (2015). Without denial, delay, or disruption: Ensuring First Nations children's access to equitable services through Jordan's Principle. Assembly of First Nations: http://health.afn.ca/uploads/files/jordans_principle_english.pdf

Aboriginal Statistics at a Glance: Gap in life expectancy projected to decrease between Aboriginal people and the total Canadian population. (November 30, 2015). Statistics Canada: www.statcan.gc.ca/pub/89-645-x/2010001/life-expectancy-esperance-vie-eng.htm

Purdon, N. & Palleja, L. (March 5, 2018). Health system neglects northern patients by design: Doctor. CBC News : <http://www.cbc.ca/1.4523140>

JUSTICE

Calls to Action

The following TRC Calls to Action (25-42) touch on the theme of Justice:

25.	Reaffirm the independence of the RCMP to investigate crimes in which the government is a potential party
26.	Review and amend statutes of limitations
27.	Ensure lawyers receive appropriate cultural competency training
28.	Require all law students to take a course in Aboriginal people and the law
29.	Work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement
30.	Eliminate the overrepresentation of Aboriginal people in custody over the next decade
31.	Implement and evaluate community sanctions that will provide realistic alternatives to imprisonment
32.	Amend the Criminal Code to allow trial judges to depart from mandatory minimum sentences
33.	Develop FASD preventative programs that can be delivered in a culturally appropriate manner
34.	Undertake reforms to the criminal justice system to better address the needs of offenders with FASD
35.	Eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system
36.	Provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence
37.	Provide more supports for Aboriginal programming in halfway houses and parole services
38.	Eliminate the overrepresentation of Aboriginal youth in custody
39.	Collect and publish data on the criminal victimization of Aboriginal people
40.	Create adequately funded and accessible Aboriginal-specific victim programs and services
41.	Appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls
42.	Commit to the recognition and implementation of Aboriginal justice systems

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Introduction

Over the history of relationships between Indigenous peoples and the European newcomers, the shift to a Eurocentric version of justice and system of laws has occurred. Traditional Indigenous ways of government and working within the community were eroded and finally outlawed by the Indian Act of 1876. Much like the residential schools, Indigenous people had to adapt to new laws and restrictions that governed their daily lives. Misunderstandings and contempt occurred due to language barriers and oppressive laws. Traditional forms of cultural practice were declared illegal.

As a result, Indigenous people are overrepresented in the Canadian justice system. The cycles of trauma experienced resulted in Indigenous people coping with community issues as well as family issues. Lack of support within communities meant that Indigenous people were immediately directed into the justice system. Overt racism and a lack of attention to historical issues has meant that Indigenous peoples continue to be overrepresented in courts and jails today.

There have been various initiatives introduced over the years that looked at changes to the way legal issues are handled. For example, a restorative justice approach has been implemented in many

Indigenous communities, which allows for working with those who have committed a crime and supporting the person in reintegrating the community.

Related videos on Curio.ca



Inside the Pathways program at Bowden Institution

Watch videos from the Curio.ca Beyond 94 collection at www.curio.ca/beyond94

RECONCILIATION

Calls to Action

The following TRC Calls to Action (43-94) touch on the theme of Reconciliation:

43.	Adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
44.	Develop a national plan, strategies and other concrete measures to achieve the goals of the UNDRIP
45.	Develop a Royal Proclamation of Reconciliation to be issued by the Crown
46.	Develop and sign a Covenant of Reconciliation among parties to the Indian Residential Schools Settlement Agreement
47.	Governments to repudiate Doctrine of Discovery and terra nullius and reform laws that rely on such concepts
48.	Church parties to the residential schools settlement and other faith groups to adopt and comply with UNDRIP
49.	All faith groups to repudiate the Doctrine of Discovery and terra nullius
50.	Establish Indigenous law institutes
51.	Government of Canada to develop policy of transparency on legal opinions upon which it acts in regard to Aboriginal and Treaty rights
52.	Adopt legal principles on Aboriginal title claims
53.	Establish a National Council for Reconciliation
54.	Provide multi-year funding for the National Council for Reconciliation
55.	Provide annual reports or any current data requested by the National Council for Reconciliation
56.	Prime Minister of Canada to issue an annual 'State of Aboriginal Peoples' report
57.	Educate public servants on the history of Aboriginal peoples
58.	The Pope to issue an apology to residential school survivors
59.	Church parties to residential school settlement to educate congregations on why apologies necessary
60.	Faith groups to develop and teach curriculum for all student clergy and staff who work in Aboriginal communities
61.	Church parties to residential schools settlement to fund reconciliation and culture revitalization projects

62.	Develop and fund Aboriginal content in education
63.	Council of Ministers of Education Canada to maintain an annual commitment to Aboriginal education issues
64.	Require publicly-funded denominational schools to teach comparative religious studies including Aboriginal spiritual beliefs
65.	Establish a national research program with multi-year funding to advance understanding of reconciliation
66.	Establish multi-year funding for youth organizations to deliver programs on reconciliation
67.	A national review of museum policies and best practices
68.	Mark the 150th anniversary of Confederation with a funding program for commemoration projects on theme of reconciliation
69.	Library and Archives Canada to adopt UNDRIP, ensure records on residential schools accessible to public
70.	A national review of archival policies
71.	Records on the deaths of Aboriginal children in residential schools to go to the National Centre for Truth and Reconciliation
72.	Develop and maintain the National Residential School Student Death Register created by the TRC
73.	Establish and maintain an online registry of residential school cemeteries
74.	Inform the families of children who died at residential schools of the child's burial location
75.	Develop and implement procedures for the identification and maintenance of residential school cemeteries
76.	Aboriginal communities should lead development of residential school cemetery identification and maintenance strategies
77.	Archives to provide residential school records to National Centre for Truth and Reconciliation
78.	Commit to funding of \$10 million over seven years to the National Centre for Truth and Reconciliation
79.	Develop a reconciliation framework for Canadian heritage and commemoration
80.	Establish a National Day for Truth and Reconciliation as a statutory holiday
81.	Commission and install a Residential Schools National Monument in Ottawa
82.	Commission and install a Residential Schools Monument in each capital city
83.	Canada Council for the Arts to establish a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects

84.	Restore and increase funding to the CBC/Radio-Canada to enable it to support reconciliation
85.	Aboriginal Peoples Television Network to support reconciliation
86.	Journalism programs and media schools to require education for all students on the history of Aboriginal peoples
87.	Tell the stories of Aboriginal athletes in history
88.	Continued support for the North American Indigenous Games
89.	Amend the Physical Activity and Sport Act to ensure policies are inclusive to Aboriginal Peoples
90.	Ensure that national sports policies, programs and initiatives are inclusive of Aboriginal Peoples
91.	Ensure that Indigenous Peoples' territorial protocols are respected by officials and host countries of international sporting events
92.	Corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous People
93.	Revise the information kit for newcomers and citizenship test to reflect a more inclusive history of the Aboriginal Peoples of Canada
94.	Replace the Oath of Citizenship

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"Reconciliation is not an Aboriginal problem — it is a Canadian problem. It involves all of us."

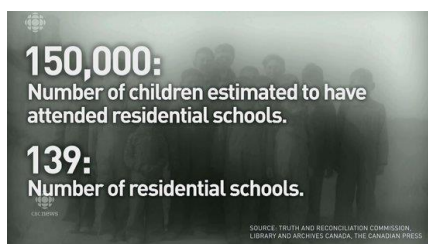
– Senator Murray Sinclair

Introduction

Generations of Canadians have not had access to the truth of broken relationships with Indigenous peoples. Too often, the country's history is learned from the perspective of the European newcomers. History, from a traditional sense, is often written by those who gain power, and Canadian history is no exception to this long tradition.

For too long, Canada's history of its relationship with Indigenous peoples has either been ignored or taught in isolation. In order to move forward, the truth about residential schools needs to be taught to all Canadian students. The truth about government legislation designed to "get rid of the Indian problem" needs to be understood, within the context of the time in history. With the truth understood, reconciliation with Indigenous peoples can then be possible.

Related videos on Curio.ca



Canada's cultural genocide of Indigenous Peoples



Is the Canadian government delivering on Truth and Reconciliation?



Treaties, Reconciliation and Indigenous History in Canada

Watch videos from the Curio.ca Beyond 94 collection at www.curio.ca/beyond94

CALLS TO ACTION – Followup Activity

To generate class discussion or approach as a research task

All of the 94 Calls to Action from the Truth and Reconciliation final report are found here in the six preceding sections: Welfare, Education, Language & Culture, Health, Justice, Reconciliation.

Select one of the 94 recommendations. Can you find evidence that anything has been accomplished in response to this Call to Action at either a local, provincial or country-wide level? Be aware — it's possible that no action at any level has occurred in relation to your selection.

Visit CBC's Beyond 94 interactive site to learn about progress that has occurred on your chosen Call to Action — www.cbc.ca/beyond94. Use a table like the one below to organize your findings.

Example

Call to Action 14 – Enact an Aboriginal Language Act				
Progress ?	<input type="checkbox"/> YES <input type="checkbox"/> NO			
At which level?	<input type="checkbox"/> Local government	<input type="checkbox"/> Provincial / Territorial government	<input type="checkbox"/> Federal government	<input type="checkbox"/> Non- profit / advocacy organization
What action has been taken?		Nunavut already has a language protection act. Northwest Territories launched Indigenous Language Revitalization Fund.	Federal budget dedicated \$69 million to enhance Indigenous language initiatives but activists say there's a lot of red tape for those who apply for funding.	Assembly of First Nations, the Métis National Council and the Inuit Tapiriit Kanatami announced co-development of Indigenous Languages Act with federal Minister of Heritage

Questions to consider

1. If progress has been made, which level of government initiated the progress? What are your thoughts regarding what has been done?
2. If no progress has been made, what suggestions could be made to start the process for any level of government?

IN THEIR OWN WORDS: Residential school survivors

As part of the #Beyond94 project, the following residential school survivors talk about their experiences and the lasting impact on their lives.

Watch the videos here and use the questions below for individual reflection or class discussion:

<https://newsinteractives.cbc.ca/longform/residential-school-survivors>

NOTE TO TEACHERS

The classroom must promote a safe place for students to discuss sensitive issues. When approaching residential school history, educators must be mindful that students in their class may be related to a residential school survivor. Material within this guide and any video links must be previewed with a compassionate lens to support the students. It may be helpful to have elders and counselors available to support students with the subject material.

Viewing questions

JANET LONGCLAWS

Brandon Indian Residential School

Key issues:

- physical and sexual abuse
 - anger
 - shame
1. Why did Janet choose to share details of her experiences at residential school with her family?
 2. Janet talks about the long term “after effects” of attending residential schools. What issue(s) does she have with people who suggest survivors “get over it?”
 3. How has Janet dealt with what happened to her?
 4. What suggestions does she have for Canadians?



KATHARINE THOMAS

Guy Hill Residential School

Key issues:

- intergenerational trauma
 - separation
 - “failure to thrive”
1. Katharine describes how her time in residential school has affected her family (intergenerational trauma). What has happened to her family?
 2. Why is it incorrect/misguided/unsympathetic for people to say “just get over it” to people and families who have experienced residential schools.





LOUISE LONGCLAWS

Brandon Indian Residential School

Key issues:

- emotional neglect
- physical abuse
- impact on parenting skills
- hunger

1. For Louise Longclaws, what were the effects of not having the presence of a loving parent in her childhood?
2. In what ways does Louise believe her residential school experiences affected her ability to parent her own children?
3. Why did Louise's mother decide not to teach her children the Ojibway language?

4. What advice does Louise Longclaws give to non-Indigenous Canadian hearing the stories of residential school survivors?



DEBRA COURCHENE

Fort Alexander and Brandon Residential Schools

Key issues:

- physical and mental abuse
- hopelessness
- shame
- confinement
- trauma

1. Debra describes being able to see her house from the residential school she attended and yet wasn't able to go home. What feelings would you have if you were in this situation?
2. What types of abuse suffered at the hands of the adults at the schools does Debra discuss?
3. What are Debra's recommendations to people when understanding what happened to generations of students who attended the schools?

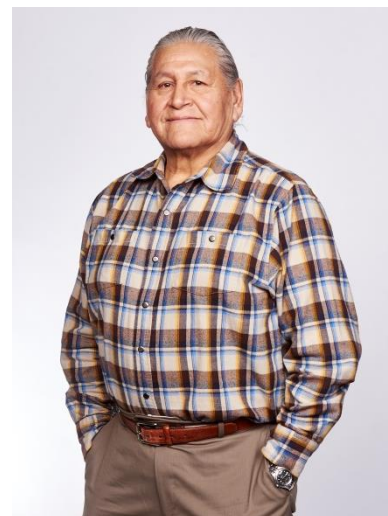
WANBDI WAKITA

Portage la Prairie and Birtle Residential Schools

Key issues:

- physical abuse
- flight
- mental abuse
- anger

1. What were the consequences for running away from residential school?
2. How did Wanbdi deal with his anger?
3. Wanbdi is very passionate about reconciliation. What are his recommendations to Canadians?



PETER YELLOWQUILL**Brandon Indian Residential School****Key issues:**

- sexual and physical abuse
- difficulty of returning home
- forgiveness, making peace with faith

1. Why does Peter have difficulty with the concept of reconciliation?
2. Peter describes returning home for the first time after residential school. What surprises you about his description of this event?
3. What does Peter want to hear from the "good priests...administrators...RCMP officers"?

**LOUISE HALL****Pinecreek Residential School****Key issues:**

- physical and mental abuse
- racism
- pride

1. How does Louise Hall describe her introduction to the residential school?
2. What racism did Louise endure at the residential school?
3. What was a pivotal moment for Louise in terms of developing self-esteem and pride?
4. What are her recommendations for people regarding learning about residential schools?

VIVIAN**Cecilia Jeffrey Residential School****Key issues:**

- physical abuse
- intergenerational trauma

1. How does Vivian describe her experience at the residential school?
2. What impact did the schools have on her extended family?
3. Why does Vivian refuse to share her experiences with her family?





KAREN

Key issues:

- separation from siblings
- loss of opportunity to learn language
- impact on friendships
- healing from shame and trauma

1. Karen talks about being separated from her brothers and sisters in the residential school. What do you think would be the purpose of separating siblings in this environment?

2. Why did Karen struggle with learning about the Christian religion?
3. How did Karen's residential school experience affect friendships over her lifetime?
4. Why did Karen identify with the little boy and girl that she fostered later in life?

Plus you can view the following video on Curio.ca:
From residential school to one of Manitoba's first Indigenous nurses –

www.curio.ca/en/video/17531/

ANN THOMAS CALLAHAN

Key issues:

- two different ways of learning
- success despite the schools
- a “thrivor”



1. Ann talks about the very emotional time when she was left at the residential school by her father. Why was her father unable to keep her with him?
2. She describes an early experience of learning from the land as a Cree person. How was this experience different from what she says about her experience in residential school?
3. What direct examples of racism did she experience?

ACTIVITIES



#1 Acknowledging territory

a) Knowing where you are is important. Acknowledging the territory of the Indigenous people where you live, work and go to school is both important from the point of view of respect, but is also critical to forming relationships.

Question: Do you know the territory where you currently go to school? What Indigenous people need to be or already are recognized in your school?

- b) What treaties were signed with the Indigenous peoples in the area you live/work/go to school? Research the treaty that encompasses your area. Identify the key people involved in the negotiations. What was promised in return for the land concessions made by the Indigenous peoples? What were the factors which made the treaty negotiations timely (i.e. construction, resource development)?

Resource:

Maps of Treaty-Making in Canada – www.aadnc-aandc.gc.ca/eng/1100100032297/1100100032309

#2 TRC Calls to Action: Educating others

TASK

- a) With the Truth and Reconciliation Commission (TRC) Calls to Action in mind, visit the Beyond 94 **In Their Own Words** page, to watch interviews with nine residential school survivors:
<https://newsinteractives.cbc.ca/longform/residential-school-survivors>
- b) Consider the broad themes addressed by the TRC Calls to Action — Child Welfare, Education, Language & Culture, Health, Justice, Reconciliation — and note any connections you can make between the videos and the themes.
- c) Assuming many Canadians have not read the TRC Calls to Action, how would/could you use the videos to draw attention to the need to acknowledge Canada's past? Share your ideas with a partner and brainstorm further ideas.



FOLLOWUP

- Choose one of the videos from In Their Own Words as your way of educating Canadians regarding the TRC and its importance to Indigenous peoples.
- Please consider the following:
 - What is your rationale for choosing the particular video?
 - Please identify the key parts, quotes or actions described by participants in the video that you feel make it the most effective piece.

#3 Language: Exploring place names



a) Part of reconciliation is acknowledging the enduring presence of Indigenous peoples. In Canada, many place names are indicative of Indigenous heritage. Using your provincial map, identify 10 places that have a name in an Indigenous language. For example, “Toronto” is a Mohawk word.

b) Using the following form, identify 10 Indigenous place names that are close to where you live. Identify the Indigenous language from which they originate.

c) Using the following sources and others, can you identify the meaning of the Indigenous word describing the place? Reach out to your local Indigenous community, friendship centre or council for support.

- www.cbc.ca/1.3968249
- www.cbc.ca/1.3277687
- <https://umaine.edu/canam/publications/coming-home-map/>

	Indigenous place name	From which language?	Meaning of place name?
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			

- d) Compare the meanings of these place names with others that originated from a European language. What do you notice about place names in Indigenous languages by comparison?
- e) Can you identify examples of reconciliation related to language in your province? For example, some cities are including street names in Indigenous languages or renaming public places.



#4 Residential schools: Researching your area

Before reconciliation comes truth. It is important for all Canadians to know the past associated with this country. With this comes the understanding that not all events or decisions from the past were supportive and inclusive of different groups of people and cultures. Acknowledging the truth can allow for reconciliation with the past as well as form new relationships.



- a) As part of learning about the past in your area, research the answer to this question:

What residential school operated closest to where you live/work/go to school?

- b) Create a media presentation that will educate others about this residential school. Consider some of the following facts in your presentation: years of operation, contemporary/news images (if available), how many students attended the school, what communities did the students come from, etc.

Resources:

- Recognized Indian Residential Schools – www.aadnc-aandc.gc.ca/eng/1100100015606/1100100015611
- FAQ: A history of residential schools in Canada – www.cbc.ca/1.702280
- Where are the children? Healing the legacy of the residential schools – <http://wherearethechildren.ca/en/>

#5 Call to Action in Education: Finding Evidence

Many communities in Canada have begun to explore the truth about residential schools and are creating ways in which to enlighten community members and draw awareness to the issues.

For example: Schools and teachers and teachers across Canada have looked at different ways to make residential schools and the issues associated with them a part of the curriculum:

- TRC calls for education as a tool for reconciliation (Winnipeg): www.cbc.ca/1.3372491
- School boards across SW Ontario add courses with Indigenous focus: www.cbc.ca/1.4120412

These initiatives are an answer to Call to Action 62 in the Truth & Reconciliation Commissions Report — specifically:

62. Develop and fund Aboriginal content in education

How has this call to action been addressed in your school/school board/ community/province?

- a) **Finding the evidence (school)** – Start with your school:

- Do you do a land acknowledgement?
- Is there an option to take an Indigenous Studies course?
- Are Indigenous worldviews taught in other courses at your school?
- Have the teachers/school invited speakers from Indigenous communities to come in to speak with classes?



b) Finding the evidence (community/municipality/city)

- Using social media analyze your community's participation in truth and reconciliation. Has your community held events to draw attention to the Calls to Action?
- Access your local library. In what ways have they brought Indigenous worldview as well as contemporary issues to light?
- Analyze websites for your community. Do they acknowledge or promote learning about Truth and Reconciliation?

c) Finding the evidence (province)

- Start with the basics. Does your province have a ministry which works with Indigenous peoples (e.g. Ontario – Ministry of Indigenous Affairs)
- Broadening your search, how has your provincial government promoted awareness of Truth and Reconciliation?

Analysis

After reviewing educational activities/content already developed in your school, community and province, how would you say improvements could be made? Who could you share these suggestions with?

What other examples of reconciliation can you identify as having occurred in your area? Examples might include: a sports team name change, community event, returning artifacts to local Indigenous community, etc.

#6 Language and culture: Identifying community resources

- a) Compile a community resource list. The list should include your local First Nation communities, Métis Councils and/or Inuit communities. Friendship Centres and Indigenous services should also be included.

- What services do the communities/agencies/councils provide in terms of language and culture?
- What indigenous language is spoken in the community closest to you?
- What examples of language teaching and/or cultural practices are offered through community services?



Some examples of sites that may include the resources you're looking for:

- Munsee Delaware Nation: www.munsee.ca/
- Barrie Native Friendship Centre: www.barrienfc.ca/
- Michif Language - Louis Riel Institute: www.louisrielinstitute.com/michif-language.php
- Tungasuvvingat Inuit: <http://tungasuvvingatinuit.ca/>

#7 Exploring child welfare (for senior students only)

- a) visit the following CBC News articles to begin to explore issues in child welfare in Indigenous communities.
- Behind the statistics: The story of 2 Indigenous children on the brink of becoming court wards: www.cbc.ca/1.4502217
 - Foster care system one of the paths to murdered and missing Indigenous women: www.cbc.ca/1.4552407
 - Solving the puzzle: Indigenous groups offer solutions to foster care crisis: www.cbc.ca/1.4503574
 - UNRESERVED | Lasting effects of trauma reaches across generations through DNA: www.cbc.ca/1.3243897
- b) Using a simple chart such as the one provided below:
1. Identify what the concern/issue is discussed in the news article
 2. Identify in which province/ territory the issue takes place
 3. Identify the steps or action already started, completed or suggested for change to occur

Concern/Issue	Province/Territory	Steps or Actions

- c) As a follow up, visit the First Nation Child and Family Caring Society of Canada to learn about their advocacy work for Indigenous children: <https://fncaringsociety.com/main>

#8 Examining justice

- a) Examine one of the following topics regarding Indigenous people and the justice system.
- b) Using a presentation model of your choice (Google Slides, PowerPoint) identify the issues that Indigenous people face within the justice system in Canada.
- c) Please consider issues of racism, blame, lack of support, profiling, to name a few. Address possible changes or amendments to legislation to rectify the situations.
- **Over representation of Indigenous People in the Prison system**
 - www.cbc.ca/news/indigenous/indigenous-youth-overrepresented-justice-system-1.3554394
 - www.cbc.ca/news/politics/crime-corrections-indigenous-prisons-1.4291568
 - www.cbc.ca/news/canada/north/why-does-the-canadian-justice-system-treat-aboriginal-people-as-if-they-re-all-the-same-1.2886502
 - <https://newsinteractives.cbc.ca/longform/locked-up-at-12>



- **Missing and Murdered Indigenous Women and Girls:**
 - www.cbc.ca/missingandmurdered/
- **Restorative Practice**
 - <http://www.cbc.ca/news/canada/saskatchewan/saskatchewan-indigenous-restorative-justice-1.4001143>
 - <http://www.cbc.ca/news/canada/manitoba/indigenous-healing-practice-panel-winnipeg-1.4582096>

FIRST NATION COMMUNITIES SUPPORT – Previewing Activity

Intermediate/Senior Activity (Grades 7-12)

Before viewing the survivor videos, please be sure to review each episode to identify age appropriate material and scenes.

<https://newsinteractives.cbc.ca/longform/residential-school-survivors>

List of interviews

Janet Longclaws, Brandon Residential School

Key issues: physical and sexual abuse, anger, shame

Katharine Thomas, Guy Hill Residential School

Key issues: intergenerational, separation, “failure to thrive”

Louise Longclaws

Key issues: emotional neglect, impact on parenting skills, physical abuse, hunger

Debra Courchene, Fort Alexander and Brandon Residential Schools

Key issues: physical and mental abuse, shame, trauma, hopelessness, confinement

Wanbdi Wakita

Key issues: physical abuse, mental abuse, flight, anger

Peter Yellowquill

Key issues: sexual and physical abuse, difficulty of returning home, forgiveness, making peace with faith

Louise Hall

Key issues: physical abuse, mental abuse, racism, pride

Vivian

Key issues: physical abuse, generational trauma

Karen

Key issues: separation from siblings, loss of opportunity to learn language, impact on friendships, healing from shame and trauma

MODEL OF COMMUNITY SUPPORT

Source: <http://cbpp-pcpe.phac-aspc.gc.ca/aboriginalwtt/>

ACTIVITY

Support statement:

Throughout our lives we rely on a support network in order to “survive and thrive.”

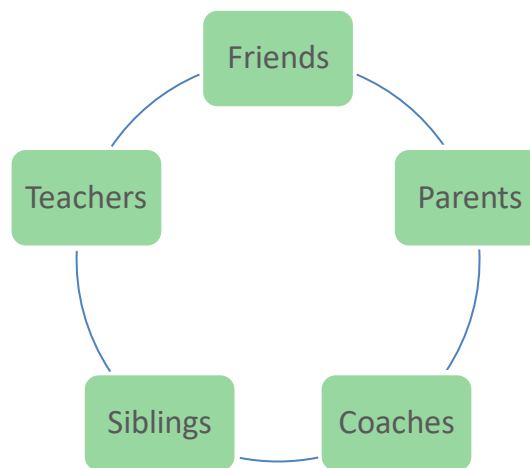
▲ Create your support model:

Please identify those people that support you on a daily, weekly, monthly or annual basis. These people can include family, members of the communities in which you live and go to school, extension (relatives in other countries, service organizations, clubs, teams, choirs/band, friendship centres).

Note to teachers:

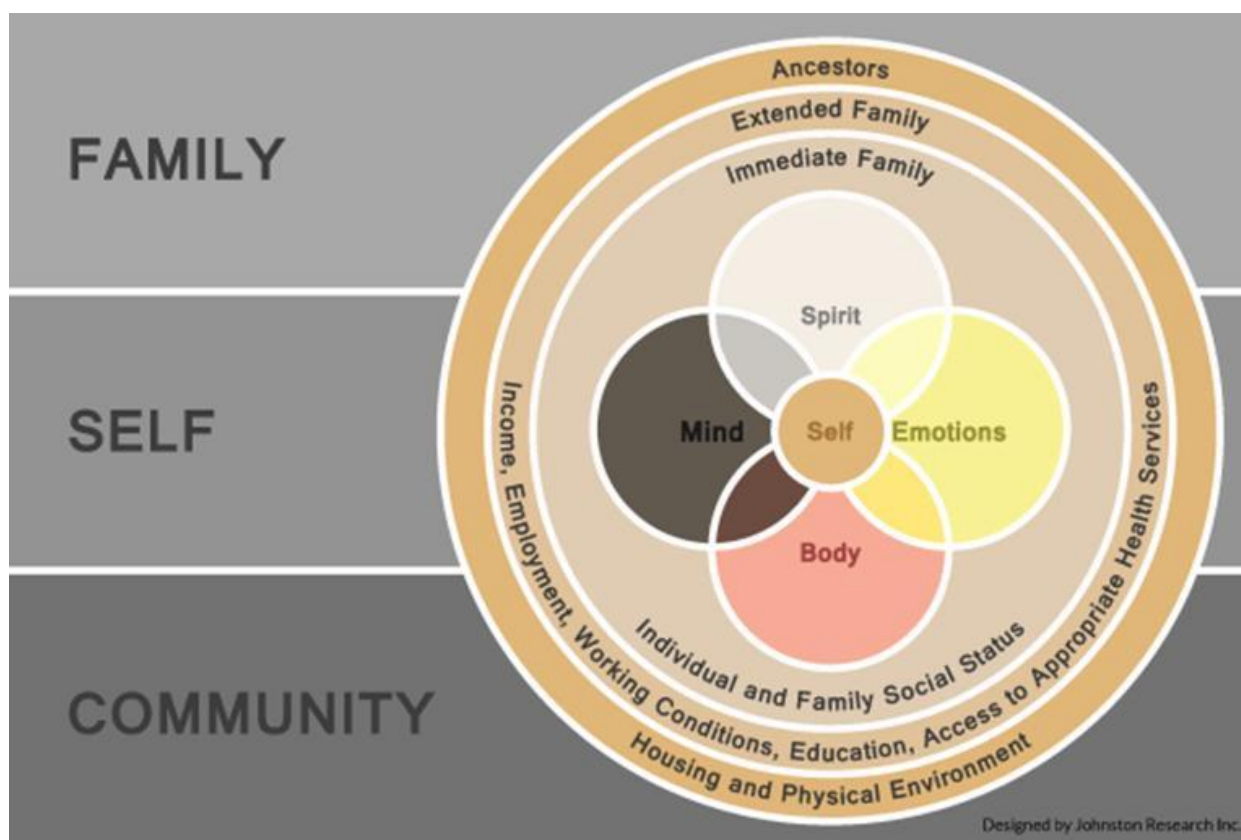
As you work with students to create their support models, be mindful that these will be personal to students. The goal of the supports piece is to identify that throughout our lives we rely on others for support. These needs change as we get older, however, when we are young, having the support of “our community” is important. When Indigenous children were taken from their communities, the support that they had and relied upon ceased. Often times, Indigenous children were not allowed to return home. Or financial constraints meant that parents could neither afford to go and see the children nor pay the travel expenses for them to return home.

- You can use a diagram similar to this one to create a visual of your support model. Try to add as many individuals or groups as you can think of who support you in different ways – large or small.
- Now, ask this question: “If you were to attend elementary/secondary school in a different part of your province, what supports would change or not be available (students can identify with a highlighter).”



This activity sets the stage for students to begin to understand the isolation, lack of support and loneliness of residential schools that is implied in interviews with survivors. Students will also be able to put into context some of more difficult topics discussed in survivor interviews (physical and mental abuse, etc.).

- Compare with this First Nation support network model:



Source: Aboriginal Ways Tried and True. Public Health Agency of Canada: <http://cbpp-pcpe.phac-aspc.gc.ca/aboriginalwtt/>

- You can also explore some of the First Nations Learning models from the Assembly of First Nations (see Chapter 4, pp. 19-23):
www.afn.ca/uploads/files/education/5_2007_redefining_how_success_is_measured_en.pdf

COMPARISON	First Nation	Métis	Inuit	Self
Organization of the Learning Model	<i>Purpose of learning is to honour and protect the earth, preserve land and life for the next generations</i>	<i>A living tree symbolizes the learning on the Métis Holistic Lifelong Learning Model</i>	<i>Circular path portrays the Inuit learning journey</i>	
Connections	<i>Everything is interconnected in a circular, cumulative way in life</i>	<i>The Métis learner is like the tree in that we want to nourish it and watch it grow.</i>	<i>38 values and beliefs from family and community to be given to learner depicted in the learning blanket</i>	
Knowledge	<i>Acquire knowledge through traditions, language, ceremonies, nature and the world around them</i>	<i>Naming traditions fosters identity, kinship relations and the transmission of intergenerational knowledge</i>	<i>Illustrates roles of the physical, social, economical and political environments as essential components of learning.</i>	
Self	<i>Supported by members of the community addressing the four key needs (emotional, spiritual, physical and emotional well-being)</i>	<i>Supported by the members of the community. Access to opportunities that foster creativity and thinking</i>	<i>Supported by members of the community, learning language, traditions, teachings</i>	
Community	<i>Responsible for teaching culture, tradition, responsibilities</i>	<i>Social relations, responsible for learning</i>	<i>Responsible for language, traditions, teachings, lifelong learning</i>	

Challenge

- ▲ Students are encouraged to draw comparisons with their own ways of learning. This may be the basis of a classroom discussion, as students may not have thought about the way in which they learn.
 - Prompting questions might be:
 - How did you first learn to read?
 - In order to learn a new skill, did you learn from reading and reviewing or by doing?
 - Can you relate a time where a relative passed on a particular skill to you?
 - Can you relate a story that has been passed down to you from an older generation that you would be able to tell the next generation? What part(s) of the story offer a learning aspect?

RESIDENTIAL SCHOOL RESOURCES

REFERENCE TEXTS

- ***A Knock on the Door: The Essential History of Residential Schools*** from the Truth and Reconciliation Commission of Canada, Edited and Abridged Paperback – Abridged, Dec. 18, 2015.
- Angus, Jack. ***Behind Closed Doors: Stories from the Kamloops Indian Residential School***. Kamloops, BC: Secwepemc Cultural Education Society, Penticton, BC: Theytus Books, 2006. Subject/Grade(s): English Language Arts 10.
- Chrisjohn, Roland, Young, Sherri and Maraun, Michael. ***The Circle Game: Shadows and Substance in the Indian Residential School Experience***. Revised Edition. Penticton, BC: Theytus Books, 2006.
- Facing History and Ourselves. ***Stolen Lives: The Indigenous Peoples of Canada and the Indian Residential Schools***. Toronto, ON: Facing History and Ourselves, 2015. Subject/Grade(s): Teacher Resource.
- Florence, Melanie. ***Righting Canada's Wrongs. Residential Schools: the Devastating Impact on Canada's Indigenous Peoples and the Truth and Reconciliation Commission's Findings and Calls for Action***. Toronto, ON: James Lorimer & Company Ltd., 2016.
- Furniss, Elizabeth. ***Victims of Benevolence: The Dark Legacy of the Williams Lake Residential School***. Vancouver, BC: Arsenal Pulp Press, 2000. Subject/Grade(s): Grade 10-12.
- Grant, Angus. ***Finding My Talk: How Fourteen Canadian Native Women Reclaimed their Lives after Residential School***. Markham ON: Fifth House Publishers, 2004. Subject/Grade(s): Grade 11-12.
- Haig-Brown, Celia. ***Resistance and Renewal: Surviving the Indian Residential School***. Vancouver, BC: Arsenal Pulp Press, 1988.
- Knockwood, Isabelle. ***Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, N.S.*** Lockeport, NS: Roseway Publishing, 1994.
- Legacy of Hope Foundation. ***Tebatchiwimowin Activity Guide: promoting awareness of the history and legacy of the Indian residential school system***. Ottawa, ON: Legacy of Hope Foundation, 2014.
- Legacy of Hope Foundation. ***100 Years of Loss Edu-Kit***. The Residential School System in Canada. Ottawa, ON: Legacy of Hope Foundation, 2011.
- Legacy of Hope Foundation. ***We Were So Far Away The Inuit Experience of Residential Schools***. Ottawa, ON: Legacy of Hope Foundation, 2010.
- Legacy of Hope Foundation. ***Where are the Children? : Healing the Legacy of the Residential Schools***. Ottawa, ON: Legacy of Hope Foundation, 2003.
- Loyie, Larry. ***Residential Schools With the Words and Images of Survivors***. Brantford, ON: Indigenous Education Press, 2014.
- Miller, J. R. (James Rodger). ***Shingwauk's vision: A History of Native Residential Schools***. Toronto, ON: University of Toronto Press, 1996. Subject/Grade(s): Indigenous Studies.
- Milloy, John S., ***A National Crime: The Canadian Government and the Residential School System (1879-1986)***. Winnipeg, MB: The University of Manitoba Press, 1999.
- Rogers, Shelagh, DeGagné, Mike, Dewar, Jonathan, Lowry, Glen. ***Speaking My Truth: Reflections on Reconciliation & Residential School***. Ontario. Aboriginal Healing Foundation, 2012.
- Sellars, Bev. ***They Called Me Number One: Secrets and Survival at an Indian Residential School***. Vancouver, BC: Talonbooks, 2013.
- Schissel, Bernard and Wotherspoon, Terry. ***The Legacy of School for Aboriginal People***. Don Mills, ON: Oxford University Press, 2003.
- Truth and Reconciliation Commission of Canada. ***They Came for the Children***. Winnipeg, MB: Truth and Reconciliation Commission of Canada, 2012.
- Truth and Reconciliation Commission of Canada: ***The Survivors Speak Honouring the Truth, Reconciling for the Future*** www.trc.ca

BOOKS FOR JUNIOR LEVEL (Ages 9-12)

- Dance, Jennifer. **Red Wolf**. Toronto, ON: Dundurn Press, 2014.
- Dupuis, Jenny Key & Kacer, Kathy. **I Am Not a Number**. Toronto, ON: Second Story Press, 2016.
- Florence, Melanie with illustrations by François Thisdale. **Missing Nimama**. Aurora, ON: Clockwise Press, 2015.
- Harper, Maddie with illustrations by Carlos Freire. **"Mush-hole" Memories of a Residential School**. Toronto, ON: Sister Vision Press, 1993.
- Jordan-Fenton, Christy and Margaret Pokiak-Fenton. **A Stranger at Home**. Toronto, ON: Annick Press, 2011.
- Jordan-Fenton, Christy and Margaret Pokiak-Fenton. **Fatty Legs**. Toronto, ON: Annick Press, 2010.
- Jordan-Fenton, Christy and Margaret Pokiak-Fenton. **Not My Girl**. Toronto, ON: Annick Press, 2014.
- Jordan-Fenton, Christy, Margaret Pokiak-Fenton, Gabrielle Grimard. **When I Was Eight**. Toronto, ON: Annick Press, 2013.
- Loyie, Larry with Constance Brissenden. **As Long as the Rivers Flow**. Toronto, ON: Groundwood Books, 2002.
- Loyie, Larry with Constance Brissenden. **Goodbye Buffalo Bay**. Penticton, BC: Theytus Books, 2009.
- Olsen, Sylvia, Rita Morris and Ann Sam. **No Time to Say Goodbye: Children's Stories of Kuper Island Residential School**. Victoria, BC: Sono Press, 2001.
- Robertson, David with illustrations by Scott B. Henderson. **Sugar Falls: A Residential School Story**. Winnipeg, MB: Highwater Press, 2011.
- Sterling, Shirley. **My Name is Seepeetza**. Vancouver, BC: Douglas & McIntyre, 1993.

BOOKS FOR INTERMEDIATE LEVEL (Ages 12-14)

- Boyden, Joseph. **Wenjack**. Canada: Penguin, 2016.
- Carvell, Marlene. **Sweetgrass Basket**. New York, NY: Dutton Children's Books/Penguin Putnam Young Readers Group, 2005.
- Charleyboy, Lisa and Leatherdale, Mary Beth. **Dreaming In Indian: Contemporary Native American Voices**. Annick Press, 2014. (Intermediate/Senior)
- Charleyboy, Lisa and Leatherdale, Mary Beth. **Urban Tribes: Native Americans in the City**. Annick Press, 2015. (Intermediate/Senior)
- Downie, Gord and Lemire, Jeff. **Secret Path**. Simon and Schuster, 2016.

BOOKS FOR SECONDARY LEVEL (Ages 15+)

- Boyden, Joseph. **Three Day Road**. Toronto, ON: Penguin Canada, 2005.
- Downie, Gord and Lemire, Jeff. **Secret Path**. Simon and Schuster, 2016. (Intermediate/Senior)
- LaBoucane-Benson, Patti. **The Outside Circle**. House of Anansi Press, 2015.
- MacDonald, Tracey. **Moving Forward**. Whitby, ON: McGraw-Hill Ryerson, 2016.
- Metatawabin, Edmund. **Up Ghost River: A Chief's Journey Through the Turbulent Waters of Native History**. Knopf Canada, 2014.
- Mishenene, Rachel and Toulouse, Pamela. **Strength and Struggle: Perspectives from First Nations, Métis and Inuit Peoples in Canada**. Whitby, ON: McGraw-Hill Ryerson, 2011.
- Robertson, David. **7 Generations: A Plains Cree Saga**. Winnipeg, MB: Highwater Press, 2012.
- Robertson, David. **Will I see?** Winnipeg, MB: Highwater Press, 2016.
- Sellars, Bev. **They Called Me Number One: Secrets and Survival at an Indian Residential School**. Vancouver, BC: Talonbooks, 2013.
- Wagamese, Richard. **Indian Horse**. Madeira Park, BC: Douglas & McIntyre, 2012.

WEBLINKS

CBC News - Beyond94: Truth and Reconciliation in Canada

<https://newsinteractives.cbc.ca/longform-single/beyond-94?cta=1>

Curio.ca Collections:

- Residential Schools: A Sad Chapter in Canadian History: <https://curio.ca/en/collection/residential-schools-a-sad-chapter-in-canadian-history-2027/>
- Reconciliation: Creating New Relationships: <https://curio.ca/en/collection/reconciliation-creating-new-relationships-2355/>

Truth, Reconciliation and Hope videos www.InMyOwnWords.ca

Stolen Children: Residential School Survivors Speak Out <https://curio.ca/en/video/stolen-children-1044/>

We were children (trailer) <http://blog.nfb.ca/blog/2012/10/02/we-were-children/>

Truth and Reconciliation <http://www.trc.ca/websites/trcinstitution/index.php?p=3>

We were so far away <http://weweresofaraway.ca/>

Legacy of Hope <http://legacyofhope.ca/>

Project of Heart <http://projectofheart.ca/>

Residential School List <https://www.aadnc-aandc.gc.ca/eng/1100100015606/1100100015611>

Heritage Minutes www.historicacanada.ca

Curriculum connections and resources www.gateways2learning.ca

Orange Shirt Day www.orangeshirtday.org

Orange Shirt Day Lesson Plans www.mbteach.org