ACTIVITY GUIDE

Tebatchimowin

Promoting awareness of the history and legacy of the Indian Residential School System

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Tebatchimowin – an Algonquin word rooted in *teboai*, meaning truth. It is a complete account or report on an event or subject.

Cover: Stock photography.

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About the Partners

This guide was developed under the auspices of a joint Indian residential school commemoration project of the Wabano Centre for Aboriginal Health and the Legacy of Hope Foundation (LHF).

Legacy of Hope Foundation

The Legacy of Hope Foundation (LHF) is a national Aboriginal charitable organization whose purposes are to educate, raise awareness and understanding of the legacy of residential schools, including the effects and intergenerational impacts on First Nations, Inuit, and Métis, and to support the ongoing healing process of Residential School Survivors. Fulfilling this mandate contributes towards reconciliation among generations of Aboriginal peoples, and between Aboriginal and non-Aboriginal people in Canada.

The LHF fulfills this mandate by: working in partnership with First Nations, Inuit and Métis peoples, communities and organizations across Canada; and undertaking communications, research and policy activities that support the development and implementation of our educational programming. All of these activities are informed by the experiences and stories of Residential Schools Survivors, their families and communities.

Our work is guided by ethical guidelines and principles for working with Survivors and Aboriginal communities. These ethical guidelines are based on: 1) a deep concern and compassion for, and honouring of, Survivors, their families and communities; and 2) a clear understanding of the need for and importance of the oral tradition of Aboriginal peoples. We take as our fundamental guiding principle that the work of the LHF must contribute to the health, safety, well-being and healing Survivors, their families and communities, and towards promoting reconciliation in Canada.

Wabano Centre for Aboriginal Health

Established in the National Capital Region in 1998, the mandate of the Wabano Centre for Aboriginal Health is to prevent ill health, treat illness, and provide support and aftercare programming. Our services are offered in a culturally sensitive way that welcomes, accepts and represents all Aboriginal peoples.

Mission

The Wabano Centre for Aboriginal Health is an urban health centre that:

- provides quality, holistic, culturally relevant health services to First Nations, Inuit and Métis communities of Ottawa;
- engages in clinical, social, economic and cultural initiatives that promote the health of all Aboriginal people;
- promotes community-building through education and advocacy; and
- serves as a centre of excellence for urban Aboriginal health.

Vision Statement

We envision a world in which all First Nation, Inuit and Métis people have achieved full and equitable access to the conditions of health including: pride in ancestry, cultural reclamation, peace, shelter, education, food, income, a stable environment, resources, and social justice. And where the gifts and wisdom of First Nation, Inuit, and Métis cultures are recognized as valuable, distinctive and beautiful.

Wabano

Background

For over a century, beginning in the mid-1800s and continuing into the late 1990s, Aboriginal children in Canada were taken from their homes and communities, and were placed in institutions called residential schools. These schools were run by religious orders in collaboration with the federal government and were attended by children as young as four years of age. Separated from their families and prohibited from speaking their native languages and practicing their culture, the vast majority of the over 150,000 children who attended these schools experienced neglect and suffering. The impacts of the sexual, mental, and physical abuse, shame, and deprivation endured at Indian Residential Schools continue to affect generations of Survivors, their families, and communities today. It is estimated that 80,000 Survivors of residential schools are alive today. Remarkably, in the face of this tremendous adversity, many Survivors and their descendants have retained their language and their culture and continue to work toward healing and reconciliation.

The Residential School System, as defined by the federal government, is limited to 139 schools that operated across Canada between 1831 and 1996. This definition is controversial and excludes provincially-administered schools, as well as hostels and day schools. Residential schools existed in almost all provinces and territories, and in the North also took the form of hostels and tent camps. The earliest recognized and longest-running Indian Residential School was the Mohawk Institute, in Brantford, Ontario, which operated from 1831 to 1962. The last federally-run Indian Residential School, Gordon's School in Punnichy, Saskatchewan, closed in 1996, and was subsequently demolished, marking the end of the residential school era.

Why It Matters

Why is this issue important to all Canadians? Why should it matter to those who didn't attend residential school?

IT MATTERS because it continues to affect First Nations, Inuit, and Métis families – people from vibrant cultures who are vital contributors to Canadian society.

IT MATTERS because it happened here, in a country we call our own – a land considered to be a world leader in democracy and human rights.

IT MATTERS because the Residential School System is one of the major causes of poverty, homelessness, substance abuse, and violence among Aboriginal peoples – devastating conditions that are felt and experienced by our neighbours, friends, and community members.

IT MATTERS because Aboriginal communities suffer levels of poverty, illness, and illiteracy comparable to those in developing nations – conditions that are being perpetuated through inaction.

IT MATTERS because we share this land. We may not be responsible for what happened in the past, but we all benefit from what First Nations, Inuit, and Métis have had to relinquish. We are responsible for our actions today.

About this Workshop Activity Guide

Thank you for choosing to use this guide with your group. It is our hope that the information and activities contained herein will give both facilitators and participants the resources they need to examine the history of the Residential School System and to recognize the impact it has had, and continues to have, on generations of Aboriginal peoples in Canada. This resource consists of six activities, each of which examines an aspect of the history or legacy of the Residential School System.[1]

Things to Consider

The histories, memories, and impacts of the residential school system are complex. There are many details, policies, different perspectives, and unique features of the experiences that are challenging to grasp fully, even after years of study. These activities represent a first step, for many of us, in exploring these stories.

Here are some important things to think about as you prepare to deliver these activities.

1. **No one can know everything that happened at residential schools.** Try not to position yourself as an 'expert.' Even if you have a connection to the content, try to remain open to the possibility that students or community members may have more knowledge or experience than you.

2. **Residential schools were/are not inherently 'bad' simply because students live(d) there.** Residential schools were harmful to students because of the assimilation policies, lack of oversight that allowed abuse to occur, separation of students from families, and restrictions on developing language and cultural skills, among many other reasons. One of the most harmful aspects of these schools was the lack of choice or control on the part of the parents and students involved. Some residential schools did not have negative effects on students or parents, conversely, some day schools created a great deal of harm.

3. **There are few generalizations that can automatically apply to all residential schools.** Each school, in its particular location, under its particular administration, and at a particular time, had unique features. It is important to listen for, recognize, and discuss differences. This can, and should, be made clear to students.

4. **In some parts of the North, residential schools were not around as long as in other regions of Canada.** This means that in some places, fewer generations attended residential schools and the overall impact occurred in a shorter period of time. For example, a greater number of Inuit students were able to maintain their language skills despite attendance at residential schools.

5. **Residential schools are one tool/process/system in a greater, long-term process of colonization.** Understanding the larger colonial context and the many ideas that guided assimilation policies, involves a great deal of complexity. Facilitators will need to gauge how much time to discuss this, relative to the levels of understanding of their students.

6. **It is easy to put emphasis on the negative experiences of former students of residential schools without giving due attention to the difficult realities of teachers and parents involved.** It is important to note that some students had positive experiences. Another layer of complexity is that, in some instances, students were hurting each other in residential schools. Individual stories and experiences are so diverse that we cannot label one group of people 'victims' and others 'perpetrators.'

7. **Many of these activities deal with difficult subject matter, including sexual abuse and racism, and emotional responses may be**

1 Adapted from *The Residential School System in Canada: Understanding the Past – Seeking Reconciliation – Building Hope for Tomorrow*. Second Edition © 2013 Government of Northwest Territories, Government of Nunavut, and the Legacy of Hope Foundation.

triggered in the students as a result. It is vital to create a supportive environment when presenting these materials—one in which students can express their feelings and thoughts openly.

Dealing with Tough Stuff

Discussing the history of residential schools frequently involves students being confronted by stories of traumatic experiences, such as separation from family, mistreatment and neglect, abuse of many kinds, and children who did not survive. This kind of content can be referred to as 'difficult knowledge' or 'tough stuff.' While these experiences may seem to come from the distant and far away past, the emotions that arise in response can trigger strong feelings and feel close to home. Sometimes, strong feelings well up unexpectedly or seemingly without explanation. Strong feelings may connect to experiences individuals have had themselves, or manifest as 'vicarious trauma' (the transfer of trauma from the actual victim/survivor onto the 'witness,' or person who is hearing their story).

The impacts of residential schools continue into the present and can be seen in some Aboriginal families and communities, and can manifest in a variety of ways including a lack of parenting skills, domestic abuse, substance abuse/addictions, disconnection with family, lack of language and/or cultural skills, and suicide, among others. It may be difficult to raise these issues when there are students who are, or may be, directly affected. However, naming and talking about these issues openly is part of breaking the cycle of trauma and may help students, families, and communities understand what is happening, as well as encourage them to access healing supports.

Many former students have shown courage in speaking out, resiliency in their healing journeys, and willingness to participate in the reconciliation process. They have given us – all Canadians – their memories and stories as gifts, so that we can be better informed in the present, and contribute to constructing a better future. While it is sometimes difficult to make sense of what happened, simply listening is an important gesture of respect and support.

Self-care

It is important that facilitators practice self-care because they are responsible for teaching this material and supporting students through it. As an adult, and possibly as a parent, you may perceive the significance and difficult realities of these stories differently than your students. You may worry about bringing these stories and intergenerational impacts to the surface, particularly when your students know the individuals involved or feel directly involved themselves. It is not uncommon to have emotional, physical, behavioural or spiritual reactions, so it is helpful to have a plan for taking care of yourself.

Consider the following steps for self-care, even if you have taught this kind of material before:

- Regularly check in with yourself or with someone you trust and tell them how you are feeling.
- Make a plan for how to take a break or ask for support from another staff member if it is needed.
- Preview the material – audio, video and written – to help you be prepared for handling your emotions when instructing students.
- If any reactions persist and become difficult, access supports through health services in your community (through Health Canada or through employee assistance, for example). Health Support Workers (HSWs) are local resource people who have been trained to offer support in regards to residential school healing. Many HSWs are former students of residential schools.
- Be kind to yourself and be comfortable with showing emotion to your students. Your own emotional honesty may be part of helping students work through some of the issues that are raised.

Facilitators may find this role to be emotionally difficult or burdensome. Please keep in mind that these activities can be an important part of a learning, reconciliation and healing process, and by asking for support and assistance from colleagues and other community members, this learning experience can be a safe and a powerful one for everyone.

Student Supports

It is important that students are given the opportunity, and a safe environment, to speak openly about how they feel during these activities. Such opportunities need to be balanced with trying not to put individual students on the spot before they are ready to speak. In some cases, such as during a talking circle (where students share one at a time without interruption) open discussions can be a positive learning experience for the whole class. In others cases, individual students may need one-on-one attention.

In a school environment, consider the following steps for student support in addition to the usual student support measures/protocols taken by the school:

- Don't avoid or hide the possibility that emotions may arise during these activities.
- Begin by talking about how this material may be difficult and requires special consideration in terms of the way the class learns together. Remind students periodically that they need to support each other and listen respectfully.
- Make a plan/agreement with your students about what to do if they need to take a break during an activity.
- Be prepared to listen to your students as long as they need to talk and try to be flexible and responsive to their needs.
- Ensure other staff members are aware that supports may be needed.
- Remember that learning how to cope with difficult feelings is part of helping students learn resiliency and strength, an important objective for these activities.
- Ensure students know how to access help if strong feelings arise when they are not at school, such as from local health services, using Health Canada's help line (1-866-925-4419).
- If you suspect a student may hurt themselves or others, do not leave them alone. Follow the protocol in your school/community for dealing with such issues.

Family Supports

Some of the questions and materials that students bring home during these activities of study may provoke strong emotions and concerns from among their family members. Supports and information are available. Health Canada's toll-free number is 1-866-925-4419.

A Brief History

For over 300 years, European settlers and Aboriginal peoples regarded one another as distinct nations. In war, colonists and First Nations formed alliances, and in trade each enjoyed the economic benefits of co-operation. By the mid-19th century, however, European hunger for land increased dramatically and the economic base of the colonies shifted from fur to agriculture. Alliances of the early colonial era gave way to direct competition for land and resources. Settlers and the government began to view Aboriginal peoples as a "problem."

The so-called "Indian problem" was the mere fact that Indians existed. They were seen as an obstacle to the spread of "civilization"—that is to say, the spread of European, and later Canadian, economic, social, and political interests. Duncan Campbell Scott, Deputy Superintendent of Indian Affairs from 1913 to 1932, summed up the government's position when he said in 1920, "I want to get rid of the Indian problem. [...] Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian Department."

In 1844, the Bagot Commission produced one of the earliest official documents to recommend education as a means of assimilating the Indian population. The commission proposed implementing a system of farm-based boarding schools situated far from parental influence—the separation of children from their parents being touted as the best means by which to sustain their civilizing effects. The document was followed in successive decades by others of similar intent such as the *Gradual Civilization Act* (1857), *Act for the Gradual Enfranchisement of Indians* (1869), and the Nicholas Flood Davin Report of 1879, which noted "the industrial school is the principal feature of the policy known as that of 'aggressive civilization'." This policy dictated that

> the Indians should, as far as practicable, be consolidated on few reservations, and provided with permanent individual homes; that the tribal relation should be abolished; that lands should be allotted in severalty and not in common; that the Indian should speedily become a citizen […] enjoy the protection of the law, and be made amenable thereto; that, finally, it was the duty of the Government to afford the Indians all reasonable aid in their preparation for citizenship by educating them in industry and in the arts of civilization.

A product of the times, Davin disclosed in this report the assumptions of his era that "Indian culture" was a contradiction in terms, Indians were uncivilized, and the aim of education must be to destroy the Indian in the child. In 1879 he returned from his tour of the United States' Industrial Boarding Schools with a recommendation to Canada's Minister of the Interior, John A. Macdonald, to implement a system of industrial boarding schools in Canada.

Before long, the government began to hear many serious and legitimate complaints from parents and native leaders – the teachers were under-qualified and displayed religious zeal, religious instruction was divisive, and there were allegations of physical and sexual abuse. These concerns, however, were of no legal consequence because under the *Indian Act*, all Aboriginal people were wards of the state. School administrators were assigned guardianship, which meant they had full parental rights over the students. The complaints continued, and school administrators, teachers, Indian agents, and even some government bureaucrats also started to express their concerns – all of them called for major reforms to the system.

Inuit and Métis Children at Residential Schools

Although policies to manage "Indian Affairs" were being devised in Ottawa as the numbered treaties were signed across the Prairies in the 1870s, it was not until 1924 that Inuit were affected by the *Indian Act*, and not until the mid-1950s that residential schools began to operate in the North. For Inuit, the Residential School System was but one facet of a massive and rapid sweep of cultural change that included the introduction of Christianity; forced relocation and settlement; the slaughter of hundreds of sled dogs eliminating the only means of travel for many Inuit; the spread of tuberculosis

and smallpox and the corresponding mandatory Southward medical transport; the introduction of RCMP throughout the Arctic; and other disruptions to the centuries-old Inuit way of life.

Prior to the 1800s, few opportunities for formal European-based education were available for Métis children. Treaty provisions for education did not include these children who were considered "halfbreeds" and not Indians. It wasn't until the Northwest Half-breed Claims Royal Commission of 1885 that the federal government addressed the issue of Métis education. The Catholic Church, already a strong presence in Métis society, began instructing Métis children in the Red River area of Manitoba in the 1800s. Despite these efforts, many Métis parents struggled to find schools that would accept their children and would often have to pay tuition for their education.

Attendance at residential school, where the use of Aboriginal languages was prohibited, resulted in the erosion of an integral part of Métis culture. Residential schools profoundly affected Métis communities, a fact often overlooked in the telling of the history of residential schools in Canada.

Establishment and Eventual Closure

The intent of the Residential School System was to educate, assimilate, and integrate Aboriginal peoples into European-Canadian society. Effectively, it was a system designed to kill the Indian in the child.

The earliest was the Mohawk Indian Residential School, which opened in 1831 at Brantford, Ontario. The schools existed in almost all provinces and territories. In the North, the Residential School System also took the form of hostels and tent camps. At its peak in the early 1930s, 80 residential schools operated across Canada with an enrollment of over 17,000 students.

The Residential School System, as defined by the federal government, is limited to 139 schools that operated across Canada between 1831 and 1996. This definition is disputed and does not represent Survivors who attended provincially administered schools, as well as hostels and day schools.

In 1920, Duncan Campbell Scott, the bureaucrat in charge of Canada's Indian Policy, revised the *Indian Act* to make attendance at residential school mandatory for all children up to age 15.

Very gradually, the Residential School System was discarded in favour of a policy of integration. Aboriginal students began to attend mainstream schools in the 1940s.

The Department of Indian Affairs and Northern Development assumed full management of the Residential School System on April 1, 1969.

Throughout the 1970s, at the request of the National Indian Brotherhood, the federal government undertook a process that saw the eventual transfer of education management to Aboriginal peoples. In 1970, Blue Quills Residential School became the first to be managed by Aboriginal peoples. The last federally administered residential school closed in 1996.

Conditions and Mistreatment

Attendance at residential schools was mandatory for Aboriginal children across Canada, and failure to send children to residential school often resulted in the punishment of parents, including imprisonment. Many Aboriginal children were taken from their homes, often forcibly removed, and separated from their families by long distances. Others who attended residential schools near their communities were often prohibited from seeing their families outside of occassional visits.

Broad occurrences of disease, hunger, and overcrowding were noted by government officials as early as 1897. In 1907, Indian Affairs' chief medical officer, Dr. P.H. Bryce, reported a death toll among the schools' children ranging from 15%-24% and rising to 42% in Aboriginal homes where sick children were sometimes sent to die. In some individual institutions,

for example the Old Sun school on the Blackfoot reserve, Bryce found death rates significantly higher.

Though some students have spoken of the positive experiences of residential schools and of receiving an adequate education, the quality of education was low in comparison to non-Aboriginal schools. In 1930, for instance, only 3 of 100 Aboriginal students managed to advance past grade six, and few found themselves prepared for life after school – on the reservation or off.

As late as 1950, according to an Indian Affairs study, over 40% of the teaching staff had no professional training. This is not to say that experiences were all negative, or that the staff was all bad. Such is not the case. Many good and dedicated people worked within the System. Indeed, their willingness to work long hours in an atmosphere of stress and for meager wages was exploited by an administration determined to minimize costs. The staff not only taught, they also supervised the children's work, play, and personal care. Their hours were long, the pay was below that of other educational institutions, and the working conditions were exasperating.

In the early 1990s, beginning with Phil Fontaine (then Grand Chief of the Assembly of Manitoba Chiefs), Survivors began speaking publicly about abuse experienced in residential schools including:

- sexual abuse;
- beatings;
- punishments for speaking Aboriginal languages;
- forced eating of rotten food;
- widespread hunger and thirst;
- bondage and confinement; and
- forced labour.

Students were forbidden to speak their language or practice their culture and were often punished for doing so. Other experiences reported from Survivors of residential schools include mental abuse, severe punishments, overcrowding, use of students in medical experiments, illness and disease, and death. Generations of Aboriginal peoples today have memories of trauma, neglect, shame, and poverty. Those traumatized by their experiences in the residential schools suffered pervasive loss: loss of identity, loss of family, loss of language, and loss of culture.

Intergenerational Impacts

First Nations, Inuit, and Métis children were often separated from their parents for long periods of time, which prevented the discovering and learning of valuable parenting skills. The removal of children from their homes also prevented the transmission of language and culture, resulting in many Aboriginal people that do not speak their traditional language and/or are not familiar with their ancestral culture.

Adaptation of abusive behaviours learned from residential school has also occurred and caused intergenerational trauma – the cycle of abuse and trauma from one generation to the next. Research on intergenerational transmission of trauma makes it clear that individuals who have suffered the effects of traumatic stress pass it on to those close to them and generate vulnerability in their children. The children in turn experience their own trauma.

The system of forced assimilation had consequences that are with Aboriginal peoples today. The need for healing does not stop with the Survivors – intergenerational effects of trauma are real and pervasive and must also be addressed.

Healing and Reconciliation

In the early 1990s, Survivors came forward with disclosures about physical and sexual abuse at residential schools. Throughout the 1990s, these reports escalated, and more Aboriginal victims from across the country courageously came forward with their stories. The Royal Commission on Aboriginal Peoples (RCAP) confirmed a link between social crisis in Aboriginal communities, residential schools, and the legacy of intergenerational trauma.

Aboriginal peoples have begun to heal the wounds of the past. On January 7, 1998, the Government

of Canada issued a Statement of Reconciliation and unveiled a new initiative called *Gathering Strength—Canada's Aboriginal Action Plan*. A strategy to begin the process of reconciliation, *Gathering Strength* featured the announcement of a healing fund. On March 31, 1998, the Aboriginal Healing Foundation (AHF) was created and was given a mandate to encourage and support, through research and funding contributions, community-based Aboriginal directed healing initiatives which address the legacy of physical and sexual abuse suffered in Canada's Indian Residential School System, including intergenerational impacts. The AHF's vision is one in which those affected by the legacy of physical abuse and sexual abuse experienced in the Indian Residential School System have addressed the effects of unresolved trauma in meaningful terms, have broken the cycle of abuse, and have enhanced their capacity as individuals, families, communities, and nations to sustain their well-being and that of future generations. The AHF will cease operations in September 2014.

In 2000, the Aboriginal Healing Foundation established the Legacy of Hope Foundation, a national charity whose mandate is to educate and raise awareness about residential schools and to continue to support the ongoing healing of Survivors. The Legacy of Hope Foundation is committed to a candid exploration of Canada's real history. By promoting awareness about the ongoing impacts of residential schools and by working to ensure that all Canadians are made aware of this missing history, the conditions for healing and reconciliation for Aboriginal and non-Aboriginal people are put in place.

Through initiatives by groups such as the Aboriginal Healing Foundation and the Legacy of Hope Foundation and many others, Canadians are learning this history and understanding the impact that it had and continues to have on their communities.

Glossary

Not all Survivors will feel that these descriptions reflect their personal experience as each Survivor's experience was unique.

Aboriginal peoples

In the *Constitution Act*, 1982, three peoples are recognized as Aboriginal—Indians, Inuit, and Métis.

Alternative healing approaches

Approaches to healing that incorporate strategies including, but not limited to, homeopathy, naturopathy, aromatherapy, reflexology, massage therapy, acupuncture, acupressure, Reiki, neurolinguistic programming, and bioenergy work.

Assimilation

The process in which one cultural group is absorbed into another, typically dominant, culture.

Colonization

Colonization may simply be defined as the establishment of a settlement on a foreign land, generally by force. It is also often used to describe the act of cultural domination.

Elder

Generally means someone who is considered exceptionally wise in the ways of their culture and spiritual teachings. They are recognized for their wisdom, their stability, their humour, and their ability to know what is appropriate in a particular situation. The community looks to them for guidance and sound judgment. They are caring and are known to share the fruits of their labours and experience with others in the community.

Enfranchisement

Enfranchisement can be a means of gaining the vote and is viewed by some as a right of citizenship. Under the *Indian Act* until 1960 enfranchisement meant the loss of Indian status. Indians were compelled to give up their Indian status and, accordingly, lose their treaty rights to become enfranchised as Canadian citizens. It wasn't until 1960 that First Nations people were granted the right to vote without having to surrender their treaty rights and Indian status.

Eurocentric

A focus on Europe or its people, institutions, and cultures (assumed to mean "white" culture) and is often meant to be arrogantly dismissive of other cultures.

First Nation(s)

This term replaces "band" and "Indian," which are considered by some to be outdated, and signifies the earliest cultures in Canada.

Genocide

Article II of the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide states:

> Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life, calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group.

Healing journey

The participation of Survivors or people affected intergenerationally by the legacy of residential schools in any number of healing approaches.

Historic trauma

The historical experiences of First Nations, Inuit, and Métis during centuries of colonial subjugation that disrupted Aboriginal cultural identity.

Indian

Collectively describes all the Indigenous peoples in Canada who are not Inuit or Métis. There are three groups of Indians in Canada: Non-Status Indians, Status Indians, and Treaty Indians.

Indian Act

Canadian legislation first passed in 1876 that defines federal government obligations and regulates the management of Indian reserve lands, Indian money, and other resources.

Innu

Innu are the Naskapi and Montagnais First Nations peoples who live primarily in Quebec and Labrador.

Intergenerational impacts

The unresolved trauma of Survivors who experienced or witnessed physical or sexual abuse in the Residential School System that is passed on from generation to generation through family violence, drug abuse, alcohol abuse, substance abuse, physical abuse, sexual abuse, loss of parenting skills, and self-destructive behaviour.

Inuit

In Canada, Inuit are the culturally distinct Aboriginal peoples who live primarily in the Northwest Territories, Nunavut, northern parts of Quebec, and throughout most of Labrador.

Land

The air, water, land, and all the parts of the natural world that combine to make up where one comes from. The "land" is another way of saying "home".

André, Julie-Ann and Mindy Willett, We Feel Good Out Here, (2008).

Lateral violence

This includes bullying, gossiping, shaming and blaming others, and breaking confidences. Lateral violence hurts others within families, organizations, and communities. It occurs in homes, schools, churches, community organizations, and workplaces.

Legacy of residential schools

Refers to the ongoing direct and indirect effects of the abuses at the residential schools. This includes the effects on Survivors and their families, descendants, and communities. These effects may include family violence, drug abuse, alcohol abuse, substance abuse, physical abuse, sexual abuse, loss of parenting skills, loss of culture and language, and self-destructive behaviour.

Métis

Historically, the Métis are the descendants of First Nations women, largely (but not exclusively) from the Cree, Saulteaux, Ojibwa, Dene, and Assiniboine nations, and fur traders, largely (but not exclusively) of French, Scottish, and English ancestry. The Métis developed distinct communities based on their economic role and it was their sense of distinctiveness that led them to create political institutions and sentiment by the early 19th century. The Métis nation today is comprised of people that descend from the early Métis.

Non-Status Indians

Non-Status Indians are people who consider themselves Indians or members of a First Nation but who are not recognized by the federal government as Indians under the *Indian Act*. Non-Status Indians are not entitled to the same rights and benefits available to Status Indians.

Paternalism

A style of government or management or an approach to personal relationships in which the desire to help, advise, and protect may negate individual choice, freedoms, and personal responsibility.

Post-traumatic stress disorder

A severe anxiety disorder that can develop after exposure to any event resulting in psychological trauma. This event may involve the threat of death to oneself, to someone else, or to one's own or someone else's physical, sexual, or psychological integrity.

Racism

Prejudice or animosity against people who belong to other races. The belief that people of different races have differing qualities and abilities and that some races are inherently superior or inferior.

Reconciliation

Reconciliation is the process by which individuals or communities attempt to arrive at a place of mutual understanding and acceptance. There is no one approach to achieving reconciliation but building trust by examining painful shared histories, acknowledging each other's truths, and a common vision are essential to the process.

Reserve

The *Indian Act* of 1876 states: The term "reserve" means any tract or tracts of land set apart by treaty or otherwise for the use or benefit of or granted to a particular band of Indians, of which the legal title is in the Crown, but which is unsurrendered, and includes all the trees, wood, timber, soil stone, minerals, metals, or other valuables thereon or therein.[2] Occasionally, the American term "reservation" is used but "reserve" or "Indian Reserve" is the usual terminology in Canada.

Residential schools

These federally funded, church-run institutions were born out of a government policy of assimilation. Aboriginal children were removed from their families and sent to these schools so that they would lose their culture and language in order to facilitate assimilation into mainstream Canadian society. These may include industrial schools, boarding schools, homes for students, hostels, billets, residential schools, residential schools with a majority of day students, or a combination of any of the above. At the request of Survivors, this definition has evolved to include convents, day schools, mission schools, sanatoriums, and settlement camps. They were attended by First Nations, Inuit, and Métis students.

Resilience

The capacity to persevere and overcome adversity and thrive despite having experienced emotional, mental, or physical distress.

Resistance

Defiance or opposition that may be expressed in overt or covert acts. One of the most frequently cited acts of resistance by residential school students was the stealing of fruit, bread, and meat from kitchens or pantries. One of the most dangerous and difficult acts of resistance was running away.

Status Indian

Status Indians are people who are entitled to have their names included on the Indian Register, an official list maintained by the federal government. Only Status Indians are recognized as Indians under the *Indian Act* and are entitled to certain rights and benefits under the law.

Stereotype

An oversimplified image or perception of a person or group. A stereotype can also be an image or perception of a person or group that is based exclusively on well-known cultural markers—such as all Inuit live in igloos.

Survivor

An Aboriginal person who attended and survived the Residential School System in Canada.

Traditional healing

A preventative, holistic model that focusses on physical, emotional, mental and spiritual well-being. This approach to healing incorporates culturally based strategies including, but not limited to, sharing circles, healing circles, talking circles, sweats, ceremonies, fasts, feasts, celebrations, vision quests, traditional medicines, and any other spiritual exercises. Traditional approaches also incorporate cultural activities such as quilting, beading, drum making, and so on. Others include on-the-land activities such as hunting, fishing, and gathering medicines.

Treaty Indian

A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

[2] The *Indian Act*, 1876 - An Act to amend and consolidate the laws respecting Indians. Retrieved 27 January 2014 from: http://epe.lac-bac. gc.ca/100/205/301/ic/cdc/aboriginaldocs/m-stat.htm

Western healing

Health care approaches that incorporate strategies where the practitioner follows a more institutional or clinical approach to healing including but not limited to psychologists, psychiatrists, educators, medical doctors, and social workers. Many Western approaches are also beginning to embrace holistic health care and well-being models.

Inviting a Survivor to Speak to Your Group

Some of the activities in this guide encourage facilitators to invite a Residential School Survivor to speak to their group in person. Below are some general guidelines on how to do this - be aware that regional Aboriginal traditions will vary and that correct protocols should be followed.

Guidelines

Oral history has been used to transmit cultural knowledge among generations of Aboriginal peoples for centuries. Providing the opportunity for students to hear from and interact with Survivors creates the potential for understanding and connection that cannot be replaced by recorded histories. For many Canadians, the subject of residential schools appears to be historical rather than contemporary. It is not well known, for example, that approximately 80,000 Survivors are still living. Before inviting a Survivor to speak to your class, please review the following considerations:

- Where will the presentation/discussion be held?
- Is the location accessible?
- Will special travel or mobility arrangements be necessary?
- Keep in mind that most Survivors are seniors and may have special needs. Does the speaker have any health issues you need to be aware of?
- Are they diabetic?
- Will they require drinks and snacks?
- Do they have any dietary restrictions?
- Many Survivors prefer to travel with a companion for mobility or health support. Let Survivors know they can bring someone with them.

Find out what cultural protocols should be followed. It may be customary in your area to make an offering to a Survivor prior to the event. Usually, tobacco or tea is presented. An honorarium should also be provided. Ask your local Native Friendship Centre or Indigenous cultural centre what amount is appropriate.

Discuss with the Survivor what experiences he or she would like to share. Ensure that it is age appropriate and that the students are prepared ahead of time should difficult topics come up. Some Survivors suffered extreme abuses and, while it is important for students to fully understand the impact of those experiences, care should be taken not to put them at risk for vicarious trauma.

Prepare Survivors for the type of presentation/ discussion you are planning. Will it be part of a larger event? How many students will attend? What grade/age are they? Will teaching staff, principals, and board members also attend? Will counsellors or health support workers be present? Smaller groups work best (no more than 35 students). Be aware that you are asking Survivors to share personal and often difficult experiences. Ensure that the setting is comfortable and non-intimidating.

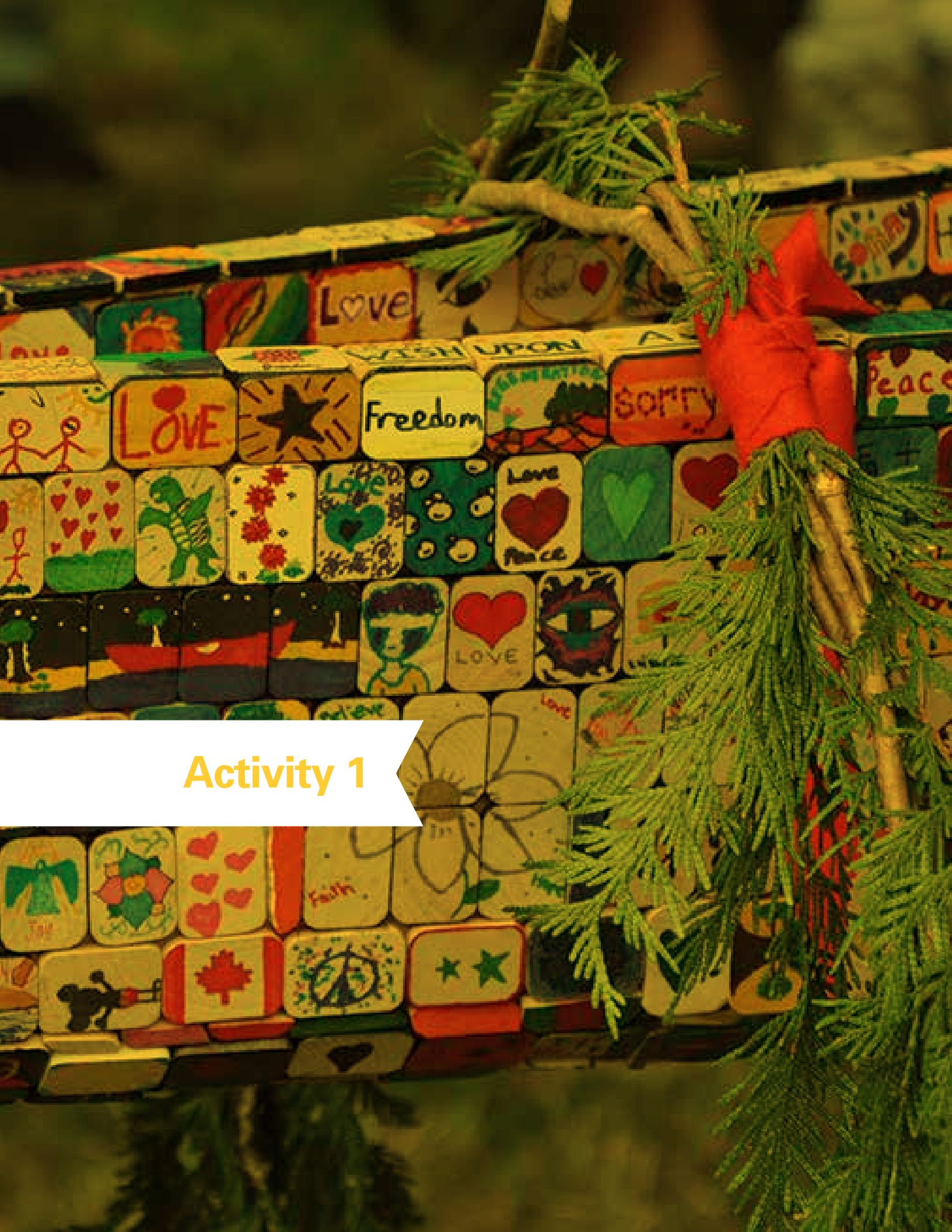
Prepare your students. Students should have some rudimentary knowledge of the history and legacy of the Residential School System in Canada before a Survivor is brought into the classroom. Let them know that the information they will hear may be difficult. Most importantly, ensure that Survivors are treated with respect by your students. In some cases, Survivors are also Elders, holders of Indigenous cultural and spiritual knowledge who perform and practice cultural ceremonies and traditions. They may offer to perform a smudging ceremony or to say a prayer.

Take the Survivor's emotional needs into consideration. He or she may become upset or emotional during the presentation/discussion. Arrange for a quiet space where he or she can take a break and call the 24-Hour National Survivors Crisis Line at 1-866-925-4419 for emotional support, if desired.

Survivors should be treated with respect. Remember that they were children when they experienced the trauma of residential school, some from as young as four or five years of age. They were brave children and are now, as Survivors, honouring you with their stories. With some planning and preparation, bringing a Survivor into the classroom can be a transformative experience for your students and can greatly advance their understanding and perception of residential schools and of Aboriginal peoples living with this legacy.

Rubric of Activities

Activity Name	Activity	Description Competencies	Key Activities	Key Pedagogy	Indigenous Experiences	Participatory
1	Project of Heart	Participants will learn about the impacts of the Residential School System by creating symbolic tiles that combined will create a work of art commemorating Survivors and their experience.	empathy activism	Create a memorial tile for a student who attended a residential school	exchanging sharing	listening watching writing
2	Giving Voice to the Brick	Using archival photographs of the Beauval Indian Residential School, and where possible, a brick from the building, participants will engage in a creative writing exercise that will allow them to step back into history and examine their feelings and reactions to what life would have been like for students at the school.	historical literacy empathy	examine, where possible, archival photographs and an artifact make a mini-book provide personal responses to questions	observing manipulating exchanging sharing	touching looking imagining
3	The Apology Revisited	Participants will be introduced to the Residential School System in Canada through the lens of the federal government's apology.	historical literacy	view video answer questions discuss responses	listening trial and feedback	listening watching
4	Bearing Witness	Participants will exercise active listening and compassion skills as they hear the testimony of Residential School Survivors and Intergenerational Survivors. The intent of this workshop is to bear witness to the real experiences of Survivors, to learn from their stories, to express compassion and support for them, and to be motivated to become advocates for positive change.	oral history storytelling empathy	listen to a Survivor set a plan for creating an individual act of reconciliation	exchanging sharing	doing listening empathizing initiating action
5	Sacred Medicines	Participants will learn about the four sacred medicines and how these plants are used. The purpose of this activity is to reflect on the importance and value of traditional knowledge and how this was taken away from students in residential school.	cultural teachings	touch, smell, (and possibly taste) and learn about sacred medicines	concrete learning holistic	touching smelling tasting
6	Nunali: Art and Identity	After reflecting on a work of Inuit art that expresses identity, participants will create their own works to reflect their own identities. The purpose of this activity is to encourage students to reflect on the importance of cultural to personal identity and how these were taken away from children in residential schools.	cultural and artistic competencies	learn how identity can be represented by "things" create a work of art	visual learning listening	listening empathizing writing drawing



Activity 1

Activity 1

Project of Heart

There are three parts to this activity that encourage students to make positive change.

1. Participants will learn about conditions in the residential school system and discuss the importance of awareness of the legacy of the residential schools.
2. Students will create an art piece to remember children who died at residential schools.
3. Student will discuss how the teachings that Elders and teachers have given can be turned into action.

Project of Heart (POH) is a program hosted by National Day of Healing and Reconciliation that commemorates the lives of children lost in residential schools, and also pays tribute the families and communities of former students. Many students and schools across the country have participated in this national program. The three activities in this guide are components of Project of Heart.

Some of content of these activities are not appropriate for younger learners. As the facilitator, you will judge what is appropriate for your group. The goal of Project of Heart is not to shame or traumatize any learner. The goal is to respect Indian Residential School (IRS) Survivors, the learners, and the truth by bringing out true history and allowing each individual to draw their own conclusions, make their own judgments, and to build relationships between Aboriginal and non-Aboriginal people based on truth and respect.

For this activity, it is up to the facilitator to determine if students should work independently, in pairs, or in small groups.

Duration
90 minutes

Age level
10 and up

Supplies/equipment required
Part 1

- *Where are the Children? Healing the Legacy of the Residential Schools* video
- Equipment to display the video for the group
- Photocopies of *Student Resource Sheet – Student deaths in residential schools* on page 23, if appropriate
- Supplies for cards, witness pieces and/or commemoration exhibits

Part 2

- Permanent, fine tip makers (*Sharpie* brand is recommended) in various colours and several with black ink. Permanent markers must be used so that the ink does not run or bleed if it comes into contact with water and fine tip is necessary because the tiles are very small.
- Wood rectangle cut out tiles that are 3.5 cm x 2.5 cm x .5 cm (1-3/8" wide x 1" tall x 3/16" thick). Available from Woodworks Ltd (Texas, USA). If you are not able to order the tiles, plain ceramic tiles may be used.

  Woodworks Ltd.
  T: 817-581-5230 or Sales: 800-722-0311
  http://www.craftparts.com/138-316-wood-rectangle-cut-out-p-1905.html

Part 1

Facilitator preparation

1. Prepare equipment to show the *Where are the Children? Healing the Legacy of the Residential Schools* video.
2. Go to www.projectofheart.ca and familiarize yourself with the POH program and activities, and to see examples of work completed by other students.
3. Read the *Facilitator Notes* (below).
4. Photocopy the *Student Resource Sheet*, if appropriate.

Assess

- What participants know about the Residential School System in Canada
- What participants know about children deaths that occurred in residential schools

Distribute copies of the *Student Resource Sheet* for students to read, if appropriate.

Activate

1. Learning about the experiences of Survivors during their time in residential schools, and about the impacts that these experiences have on them and their families, is very difficult. Discuss with students that this learning is not to bring further emotional harm to the Survivors or others, but to bring understanding that will ensure that this never happens again.
2. Show the *Where are the Children?* video to the group.
3. Read the following to the class:
   One of the most devastating aspects of Indian Residential Schools, already one of the darkest chapters of the history of Canada, is the number of children that died while attending them.

   The Truth and Reconciliation Commission has reported that at least 4,100 children died in residential schools but that number is expected to increase as research into school records is ongoing. Causes of death include disease, malnutrition, accidents, drowning, exposure and suicide.

   Project of Heart is a program that commemorates the lives of children lost in residential schools, and also pays tribute the families and communities of former students. Many students and schools across the country have participated in this national program. The activity you are about to complete is a component of Project of Heart.

Explore

Invite participants to create:

- cards with a personal message to be given to Survivors[3];
- Project of Heart witness pieces[4] to be worn by the student or given to a Survivor. If worn by the student, they must understand the responsibility of acting as a witness (talking about the history and impacts of Indian Residential Schools to those who comment on, or question, the piece); and/or
- Commemoration exhibit (with an artist statement explaining the project) to be installed in the school or other suitable location.

Close

Invite students to reflect on the following question:
What would you tell Canadians who don't know about, or who don't find important, the history and legacy of Indian Residential Schools?

[3] If you do not know any Survivors, please send cards to: National Day of Healing and Reconciliation – Project of Heart, 10975-124 St, Edmonton, AB T5M 0H9.

[4] Witness pieces are wearable works of art that incorporate the decorated tiles resulting from a POH activity. The tiles can be made into a brooch, earrings, necklace, bracelet, keychain, or incorporated onto a piece of clothing. This is an opportunity for students to use their imaginations and share their ideas.

Part 2 - Commemorative Wooden Tiles

Facilitator preparation

- Have supplies (markers, tiles) prepared

Activate

Read the following to the group:

> From the beginning of Project of Heart, the first act of reconciliation has been the decorating of small wooden tiles. The tiles were coloured black on the edges to remember children who died in Indian Residential Schools. Later, some participants chose to use colour on the sides of the tiles to honour Survivors and their families.
>
> Many students have created their own commemoration exhibits with tiles and installed them in their classroom, school, or other appropriate location in the community. These installations serve to honour former students and inspire people to do their own learning about Canada's Indian Residential School System.

Explore

Ask students to complete the following steps individually, in pairs, or in small groups:

1. Print the name and location of an Indian Residential School on the back of a tile using black marker.
2. If the student is memorializing a child who died, they should use black marker to colour the thin edges of the tile. Coloured markers should be used to honour an IRS Survivor.
3. Illustrate the front of the tile (using images and/or words).
4. Using the group's completed tiles, create a commemoration exhibit piece and install it in your classroom, school, or other location.
5. As a group, provide a brief written update and photos to the Project of Heart organization.

Close

Encourage students to visit www.projectofheart.ca to see what other students have created and other ways to commemorate those who attended residential schools.

Part 3 - Social Justice Action

Facilitator preparation

Visit the Project of Heart website and review the social justice program summaries provided. These may include:

The Touchstones of Hope fosters relationship building and is a set of principles to guide a reconciliation process for those involved in Indigenous child welfare activities. Opportunities to have respectful and truthful conversations about child welfare are provided so that all Indigenous children are healthy and living with dignity and respect. http://www.fncaringsociety.com/projects/CAB-touchstones

Jordan's Principle is a child-first principle to resolving jurisdictional disputes within and between Canadian federal and provincial/territorial governments. It applies to all government services available to children, youth and their families. http://www.jordansprinciple.ca

Be a witness!

In 2007, the Assembly of First Nations and the First Nations Child and Family Caring Society of Canada took the historic step of holding Canada accountable before the Canadian Human Rights Commission for its current treatment of First Nations children. The complaint alleges that less government funding is provided for child welfare services to First Nations children on reserves. Learn more about signing up to be a witness online. http://www.fncaringsociety.com/fnwitness

Our Dreams Matter Too

Begun in 2012, Our Dreams Matter Too is an annual walk and letter writing event advocating for First Nations children to have the same opportunity to grow up safely at home, get a good education, be healthy, and proud of their cultures. Students can get involved by writing letters to MPs and the Prime Minister to support culturally-based equity for First Nations children. http://www.fncaringsociety.com/our-dreams-matter-too/

No More Stolen Sisters

According to a government statistics, young Indigenous women in Canada are five times more likely than other women of the same age to die as the result of violence. Call on the Canadian government to take action with the comprehensive, coordinated response needed to address such serious and pervasive human rights violations. http://www.amnesty.ca/our-work/issues/indigenous-peoples/no-more-stolen-sisters

Shannen's Dream

Shannen Koostachin of Attawapiskat First Nation had a dream – safe and healthy schools and culturally based education for First Nations children and youth. She worked tirelessly to try to convince the federal government to give First Nations children a proper education before tragically passing away at the age of 15 years old in 2010. Now others must carry her dream forward. http://www.fncaringsociety.com/shannensdream

Have a Heart for First Nations Children

The Have a Heart campaign invites individuals to support culturally-based equity for First Nations children living on reserve. On February 14, Valentine's Day, supporters show love, unity and compassion by engaging in respectful activities that support equity for First Nations children so that each and every child in Canada is treated fairly and can grow up happy. http://www.fncaringsociety.com/have-a-heart/

Barriere Lake Solidarity

Write a letter and urge the federal government to respect the traditional leadership selection process of the Barriere Lake Community and end its attempt to impose Section 74 *Indian Act* band elections. http://www.barrierelakesolidarity.org/2007/10/blog-post.html

Activate
Discuss how students can respect the learning that Elders and teachers have given by turning it into action.

Explore
Discuss what social justice activities the students might like to engage in to make things better in their school, community, or society. Examples of social justice actions students can participate in are above. Students may develop their own social justice work or choose to support a program not listed.

Close
Talk to your students about participating in a social justice movement and discuss ways that they can share their new knowledge. The participants might like to choose a cause and embark on an activity as a class or a group.

Facilitator Notes

Project Background

Project of Heart is an inquiry-based, hands-on, artistic journey of seeking truth about the history of Aboriginal People in Canada. It seeks to inspire the building of relationships between Aboriginal and non-Aboriginal people based on mutual understanding, respect and collective action to create a different future. Its purposes are to:

- examine the history and legacy of Indian Residential Schools and to seek the truth about that history, leading to the acknowledgement of the loss to former students, their families, and communities;
- commemorate the lives of the thousands of Indigenous children who died as a result of the residential school experience; and
- call Canadians to action, through social justice endeavors, to change our present and future history collectively.

History

Throughout the residential school era, many serious and legitimate complaints about the conditions and treatment of Aboriginal children were brought to the attention of the government by parents and native leaders. Some of these concerns were: that the teachers were under-qualified and demonstrated religious zeal; religious instruction was divisive; and, there was physical and sexual abuse occurring in the schools. These concerns were of no legal consequence because, under the *Indian Act*, all First Nations people were wards of the state. School administrators were assigned guardianship, which meant they received full parental rights. The complaints continued. School administrators, teachers, Indian agents, and even some government bureaucrats started to express their concerns – all of them called for major reforms to the system.

Dr. Peter Bryce

For the most part, government and church officials ignored these opposing voices. However, the health reports from the schools could not be as easily dismissed. For example, the ongoing outbreaks of tuberculosis[5] in the early part of the 20th century resulted in significant student illnesses and deaths. This disease spread quickly through the poorly ventilated and overcrowded school dormitories, and the malnourished and already physically weakened Aboriginal students easily succumbed to the infection. Thousands of residential school children died from this preventable disease, and from the many other ailments they contracted at the schools.

Sadly, many children would die before the government finally intervened. In 1907 Dr. Peter Bryce, the Medical Inspector for the Department of Indian Affairs, was sent to assess the health situation at the schools. He calculated mortality rates among school age children as ranging from 35% and 60% and did not attempt to disguise the horror of what he found. In his official report, Bryce called the tuberculosis epidemic at the schools a "national crime... the consequence of inadequate government funding, poorly constructed schools, sanitary and ventilation problems, inadequate diet, clothing and medical care." He reported that 24% of all pupils who had been in the schools were known to be dead. At the File Hills reserve in Saskatchewan, 75% of the students had died in the first 16 years of the school's operation.

Bryce's requests for additional funds to address some of the basic health concerns were denied, and many of his recommendations for change were in direct opposition to government policy. As a result, Deputy Superintendent of Indian Affairs, Duncan Campbell Scott, marginalized Bryce's role within the Department of Indian Affairs, published the report without the Bryce's recommendations, and terminated the position of Medical Inspector. Only in 1922 were the recommendations made public when Bryce

[5] A serious, contagious, bacteria-caused disease that usually infects the lungs. Main symptoms are bad cough, fever, weight loss, and weakness.

self-published *The Story of a National Crime: Being a Record of the Health Conditions of the Indians of Canada from 1904 to 1921*.

> "Bryce's report was compelling reading. It brought the consequences for the children of all the health issues, overcrowding, the lack of proper sanitation and ventilation, and the failure of administrative controls, into horrifying focus."[6]

Other medical doctors raised similar concerns that were minimized by Scott and his staff. School Principal, J.A. Sinclair asked for more funds to handle outbreaks of tuberculosis and scrofula at the Regina Industrial School[7]. The Indian Commissioner for Manitoba and the Northwest Territories, David Laird, in Winnipeg responded April 11, 1903 and recommended that children besent home, rather than sending resources to deal with the outbreak.[8] This demonstrated either a complete lack of knowledge of the disease or a callous lack of concern for the welfare of infected children and their families.

[6] *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986*, p. 90

[7] Tuberculosis of lymph nodes especially in the neck that can cause swelling, sores and sweats.

[8] Library and Archives Canada, RG 10, Volume 3927, file 116, 836-1A

Student Resource Sheet – Student Deaths in Residential Schools

B.C. releases trove of information about aboriginal deaths to Truth and Reconciliation Commission

By Connie Walker

New documents released to the Truth and Reconciliation Commission (TRC) may shed some light on the number of children in British Columbia who died in residential schools.

The TRC was recently given over 4,000 documents, including death certificates for aboriginal children aged four to 19 who died between 1917-56 in British Columbia. It is unclear how many of them were residential school students.

The commission previously reported that at least 4,100 children died in 130 schools across the country, but that number could grow as more federal and provincial documents are analyzed.

"What we need to do is we need to take those names and cross reference them to the list of students who were in the various residential schools during that period of time to see if we can start matching names," said TRC chair Justice Murray Sinclair.

Sonny McHalsie is a researcher for the Sto:lo First Nation near Chilliwack. He hopes the list of names supplied by B.C.'s coroner and vital statistics department may eventually identify some of the children in unmarked graves located close to Coqualeetza residential school.

"We don't know anything about them, we don't know the names. It's important because families from different communities up north have called me and wanted to find out where their loved one was and we don't know where they are."

Approximately 150,000 children attended residential schools in Canada from the 1870s until the mid 1990s. The church-run and government-supported schools operated under a deliberate policy of "civilizing" aboriginal children.

The TRC's Missing Children Project has been working since 2008 to try to determine the number of children who went missing or died in residential schools across Canada.

"It is a time-consuming effort, but I think at the end of the day we will probably be able to do that for most of the children and ensure that our search of the records also will tell us whether the families were ever informed and what the families were told," said Sinclair.

Gary Williams's aunt attended the Kamloops Indian Residential School in British Columbia with her brother who died there, but the family was never told where he was buried.

"She's not too healthy now, but she was saying the last thing she wanted to do before she goes away is to find her brother," Williams said.

The majority of residential school students died of diseases like tuberculosis. Records also show children also died from malnutrition or accidents. Schools burned down, killing students and staff. Drownings or exposure were another cause.

Some committed suicide. Justice Sinclair said mortality rates reached up to 60 per cent at some schools.

"There is pretty significant evidence that disease and illness were the major causes, but contributing factors would be the conditions within the schools. We do know for example there were many reports of assessments being done of the schools showing that one of the reasons why tuberculosis was such a major problem was because the schools were poorly ventilated and the children were malnourished and incapable of fighting off disease," Sinclair said.

Last year, the federal government was ordered to release thousands of documents to the TRC from Libraries and Archives of Canada. Sinclair said researchers are still analyzing that information.

Some of the documents released last year revealed the federal government conducted nutritional and medical experiments on thousands of children who attended residential schools.Those who survived were often subject to physical, emotional and sexual abuse.

In the 1990s, thousands of victims sued the churches that ran the schools and the Canadian government. The $1.9-billion settlement in 2007 prompted an apology from Prime Minister Stephen Harper followed by the creation of the commission in 2008.

So far, only Ontario and British Columbia have released provincial documents to the commission. Sinclair is hoping other provinces will follow suit. The commission's mandate was recently extended until June 2015.

Used with permission. Retrieved 22 January, 2014 from: http://www.cbc.ca/news/aboriginal/new-documents-may-shed-light-on-residential-school-deaths-1.2487015

Activity 2

Activity 2

Giving Voice to the Brick

Using archival photographs of the Beauval Indian Residential School and an actual brick from this building, participants create a minibook in which they respond to six questions about residential schools. This introspective and interactive activity allows each participant to step back into history and examine their feelings, reactions, thoughts and ideas through creative exploration.

In addition to examining archival photographs, participants are given the rare opportunity to touch and hold a brick from an Indian Residential School. Using the brick as a tangible "witness" to what happened in the school, the objective of this activity is to make the history of Indian Residential Schools personal by giving the brick human qualities and voice – to reveal the evidence it carries as a "witness". The brick activity encourages participants to imagine the experiences of those who dwelt within the walls of an Indian Residential School, as well the events that occurred inside those walls.

Duration
90 minutes

Age level
10 and up

Supplies/equipment required

- Beauval Indian Residential School photographs (on pages 31, 33, and 35)
- Beauval Indian Residential School brick[9]
- legal sized paper, coloured markers or pencils

[9] Should there not be access to an original brick from the Beauval School, it is still possible to facilitate this workshop. Any red brick will suffice as long as it is made clear that it is not a brick from the actual school. Instead, ask participants to imagine that they are holding an actual brick from the school and imagine what that brick may have witnessed.

Facilitator preparation
Review *A Brief History* on page 5.

1. Review text below.
   History of the Brick and Photographs
   The artifacts used in this activity originate from the collection of John and Mathilda Frazer who owned and operated Frazer's Museum which was located 14 kilometres from the northern community of Beauval, Saskatchewan. This museum is no longer open but was in existence for over 50 years and holds the distinction of being the first in Canada to be owned and operated by First Nations people. The collection ranges from pre-contact to the settlement of northwest Saskatchewan, and presents this history from a Cree worldview. The mould used to make the bricks for the residential school is part of the collection.

   When the Meadow Lake Tribal Council's Beauval Indian Education Centre (the former Beauval Indian Residential School) was demolished, the Frazer's hauled a truckload of bricks to their home. The bricks used in this activity come from that truckload.

   The black-and-white photographs depict the building of the Lac La Plonge (Beauval) Indian Residential School. The photographs were taken by Oblate Father and Brother Jean-Marie Penard (1864-1939) and are used with permission from the archives of the Société Historique de Saint-Boniface.

2. Have available the brick and the three photographs. The brick can be placed on a piece of red cloth (red is symbol of respect and healing), a circle of felt, a pedestal, or table. The photographs should face away from the students (so they are not visible) and be positioned so that participants will be able to easily see them once they are revealed.

3. Provide each student with a sheet of legal sized paper and access to coloured markers or pencils.

Assess

- What the participants already know about the Residential School System

Activate

Sharing Circle and History – 15-20 minutes

Explore how fragments of things – shards of pottery, ruins, or bricks from a residential school – are evidence of events from the past and that they contain meaning, messages, and stories.

Ask everyone to give their name and to say one thing they know about the Indian Residential School System (IRSS). Provide clarification/correction, if necessary.

Ask if any of them know a Survivor.

Explain that:

- because the system was in place over such a long time, the discussion is going to be very generalized;
- not all schools were the same and, like other educational institutions, policy changes occurred over time; and
- not all students had the same experiences at the schools and that not all families and communities were compromised by their experiences in residential schools.

Using the information found under *A Brief History* on page 5, provide an overview of the IRSS.

Explore

Brick (5 minutes)

Explain that the brick was once part of the Beauval Indian Residential School. Have each of the participants handle the brick and consider what it might say if it could communicate.

Provide a summary of the history of this school using the text below.

> In 1896, in correspondence between Bishop Pascal and Indian Commissioner Forget, it was proposed, and granted, that the existing Ile-la-Crosse school be turned into a boarding school. The school was built in a flood zone and in the spring of 1905, "it was necessary that a new school be built, at a more suitable location" at the La Plonge (Beauval) location. A group of Oblate Fathers and Brothers began building the residential school and it was completed in 1907. Originally called the Lac La Plonge School, in 1919, the name of the school was changed to Beauval Residential School. Eight years later, in 1927, Sister Lea (Bellerose) and 19 boys from the ages of 7 to 12 died when the school was destroyed by fire.
>
> In 1930-31, reconstruction of the chapel and school began and were made entirely from brick. The kiln used to make the bricks had also been used to make bricks for the Prince Albert Penitentiary.
>
> In 1983, 76 years after its original construction, control of the Beauval Indian Residential School was transferred to the Meadow Lake Tribal Council, where it became the Beauval Indian Education Centre until it was closed in 1995. The building was then demolished.

Photos - 5-10 minutes

Reveal the photos in this order and ask participants to explain what the images depict.

- Image of bricks being made. Explain that local First Nation men are making the bricks.
- Image of school under construction. Explain that the schools were large, prison-like institutions that were foreign to children, that many were located very far away from their communities and their families.

  Talk about gender separation, hair cutting, clothes/personal objects being taken away. Explain that many schools followed the same building structure, but not all were like the Beauval School.
- Image of class of students. Explain that these students may be the children of the men who made the bricks. Bring attention to how the children look similar (haircuts, clothing), that photos were more uncommon at that time (1930s) and that these types of images were used to support the administration's claims that the students were well cared for, etc.

Ask students if they have any questions.

Survivor Story (duration varies)
Read aloud the Survivor testimony below.

> *Elsie Paul: A Survivor Remembers*
> While Elsie attended the Sechelt Indian Residential School rather than the Beauval School, her experience would have occurred at the same time that the Beauval School was in operation and is a fairly typical account.
>
> "[I remember] kids never having enough to eat. I think back on those days and I wonder was it during the Depression. Was that why there was so little food? Was it because food was rationed at that time? I guess in my own mind I'm trying to justify or make excuses why we didn't have enough food. There was plenty of food on the table of the people who looked after us. There was butter on that table. We had fat on our bread. That's what they put on our bread, one slice of bread per meal. The spread that was on there was beef fat or pork fat. When you do your duty and go to clean up the table of the caregivers and you see a beautiful setting there and they have a good choice of food...
>
> ...Mostly [at home] we lived on game, deer meat, and a lot of seafood prepared traditionally. That was all I knew, my grandmother's cooking. We had fried bread or oven bread, jam or dried fruits, dried meat, dried fish and clams. Those were all the foods I was familiar with. And to get [to school] and to have a dish of some sort of stew put in front of me that I was not familiar with at all . . . It must have been pork stew. I remember the rind being in the stew with the hair on it, with fur on it, and the child next to me was saying that you have to eat that food or else you're going to be punished if you don't. I think I blanked it out. I don't know if I ate it."

Ask students if they have any questions or comments. Ask them to think about the importance of food, family meals, the cultural significance of foods, traditional diets, etc.

Minibook - The Six Sides of the Brick
(15-25 minutes)

The brick has six sides, each of which represents a question being asked. Participants should answer the questions on separate pages in their minibooks. Participants can also make a cover or title page.

Instruct the participants on how to make a minibook as follows. Ask participants to press down hard to create crisp, clean folds.

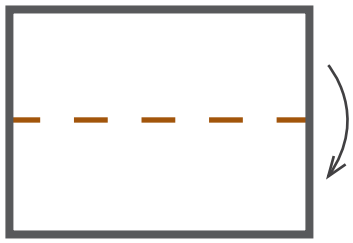
1. Fold the legal-sized piece of paper in half lengthwise.
2. Fold in half again bringing the short sides together.
3. Fold the short sides to meet the middle seam.
4. The book should look like an M or a W when viewed from above.

Ask participants use words and/or drawings to response to the following questions (one answer per minibook page):

1. What was I before I became a brick?
2. What happened to me? What did I become?
3. Can you imagine and describe some of the things I may have seen?
4. If I could talk, what do you think I might say?
5. How do I make you feel?
6. Now that you know my story, what are you going to do? What next?

When answering the questions, ask the participants to imagine themselves as the brick – as if the brick had consciousness. Coach them to go beyond the obvious answers, explain that there is no wrong answer, and provide approximately one minute for each question.

1



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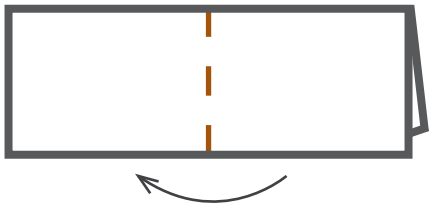

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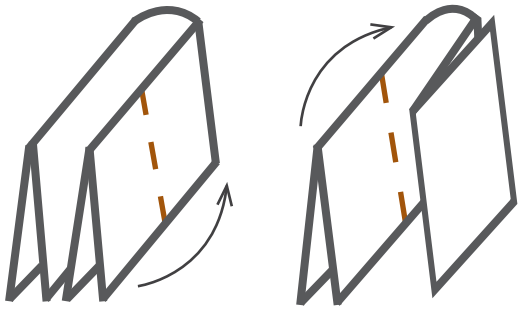

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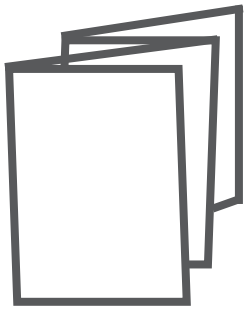


Responses
Ask students to share one of their answers. Allow participants to opt out if they are not comfortable participating. Answer any questions they may have and elaborate on their responses.

Focus on what they can do now that they are more aware of the legacy of residential school (learn more – watch movies, read books, plays – tell others, tell their other teachers that it is important to learn about, participate in Project of Heart, etc.).

Ask participants 'why does it matter', 'why should it matter to those who didn't attend residential school.' See some examples of answers to these questions on page 1.

Close
Remind participants that not all Survivors/Aboriginal People/Aboriginal families are damaged, unhealthy, etc. Aboriginal cultures are strong and many Aboriginal people are healthy/resilient and have loving families. Many are also helping each other heal and reconnect with their cultures.

Have the participants gather in a circle and read one page of their book that they feel they would like to share with the group. The book belongs to them to take with them after the activity. Pose a final question to participants: What would you like to say to a Survivor of a residential school?

Thank the group for participating.

Beaval Indian Residential School Photo 1

Société historique de Saint-Boniface Archives. Corporation archiépiscopale catholique romaine de Keewatin - Le Pas (CACRKL). N3791.

Beaval Indian Residential School Photo 2

Société historique de Saint-Boniface Archives. Corporation archiépiscopale catholique romaine de Keewatin - Le Pas (CACRKL). N1654.


INDIAN SCHOOL

Beaval Indian Residential School Photo 3

Société historique de Saint-Boniface Archives. Corporation archiépiscopale catholique romaine de Keewatin - Le Pas (CACRKL). N2699.

Residential school survivor Nancy Scanie 69 from Cold Lake First Nation weeps as she watches Prime Minister Stephen Harper officially apologize on behalf of the government for abuses suffered by former residents of native residential. Between 400 and 500 people gathered at the Edmonton Marriott at the River Cree Resort to watch the live broadcast of Harper's apology. June 11/2008
Edmonton Journal/ Bruce Edwards

Activity 3

Activity 3

The Apology Revisited

Participants will be introduced to the Residential School System in Canada through the lens of the federal government's apology. The text of Prime Minister Stephen Harper's apology, made on June 11, 2008, provides the roadmap for examining the history and the impacts of residential schools on Aboriginal peoples.

Participants watch the Prime Minister Stephen Harper's apology on behalf of Canadians for the Indian Residential School System video, discuss why the apology was made, and "vote" on statements related to the apology.

Duration
90 minutes

Age level
10 and up

Supplies/equipment required

- equipment to display *The Federal Apology*[10] video
- masking tape
- marker

Facilitator preparation

1. Watch the first 9 minutes and 30 seconds of the video.
2. Review *A Brief History* on page 5, the *Facilitator Notes* (page 40) and the *Apology Discussion Guide* (page 42).
3. Prepare equipment for displaying the video.
4. Have available a roll of masking tape and a marker.

Assess
What the participants already know about the Residential School System

Ask the participants to think about a time in their own lives when they had to apologize or when someone had to apologize to them. How did these experiences make them feel?

Do the participants feel that there is a value to apologizing today for wrongs committed decades or even centuries ago?

[10] Can also be viewed at http://www.aadnc-aandc.gc.ca/eng/1100100015657/1100100015675

Activate
Watch the apology video.

Ask the question: What do you think the Prime Minister was apologizing for? Use the *Apology Discussion Guide* to assist you.

Ask participants to think about the apology and have a discussion about their reactions to it. Was it enough? Was he sincere? Ask if they have had a change of opinion or feeling about the apology. Ask them what they think should happen now.

Explore
Place a piece of masking tape on the floor along one length of the room. On one end write, "Totally Agree," in the middle write "Undecided," and on the other end write "Totally Disagree."

Tell the students that you are going to read a series of statements. They are to place themselves anywhere along the masking tape according to their opinion of each of the statements.

Read the following statements:

- Stephen Harper was sincere when he apologized to Aboriginal peoples in the House of Commons on June 11, 2008.
- Even if he wasn't sincere, the apology had an impact in Canada.
- All Canadians should have to study residential school history.
- There is no racism in our communities today.
- Residential schools have impacted me personally.
- Residential schools have impacted every Canadian, Aboriginal or not.

After students have "voted" for each statement, encourage them to consider why they placed themselves where they did. If they want to discuss their choices with other students, this should also be encouraged. Consider having the people who "Totally Agree" or "Totally Disagree" with a statement explain their position to the group. Offer students the opportunity to change their position as a result of the explanation(s).

Close
Ask students to share their thoughts about the activity and what they have learned/experienced.

Totally Agree **Undecided** **Totaly Disagree**

Facilitator Notes

Apology Text

Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system
11 June 2008
Ottawa, Ontario

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

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

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

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

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

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

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

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

Nous le regrettons
We are sorry
Nimitataynan
Niminchinowesamin
Mamiattugut

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

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

Retrieved 24 November 2008 from http://pm.gc.ca/eng/media.asp?id=2149

Apology Discussion Guide

Below are excerpts from Prime Minister Harper's apology acknowledging the key impacts of the Residential School System.

"the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes"

From the early 1830s to 1996, thousands of First Nations, Inuit, and Métis children were forced to attend residential schools in an attempt to assimilate them into the dominant culture. Over 150,000 children, some as young as four years old, attended the government-funded and church-run residential schools.

It is estimated that there are 80,000 Residential School Survivors alive today.

"it was wrong to separate children from rich and vibrant cultures and traditions"

At almost all of the schools, children were not allowed to speak their Native languages. The schools were designed to destroy Aboriginal identity in the children. Sharing circles, healing circles, smudging, Sun dances, the Potlatch, powwows, and many other ceremonies were prohibited and virtually extinguished. They have been revived in the last few decades.

"it created a void in many lives and communities"

Many Aboriginal children were taken from their homes, often forcibly removed, and separated from their families by long distances. When many children returned home, their connection to their families and communities was often difficult or impossible to re-establish.

"separating children from their families, we undermined the ability of many to adequately parent their own children"

First Nations, Inuit, and Métis children were often away from their parents for long periods of time and missed the experience of being parented. This prevented them from discovering and learning valuable parenting skills.

"sowed the seeds for generations to follow"

Adaptation of abusive behaviours learned from residential schools has also occurred and caused intergenerational trauma – the cycle of abuse and trauma from one generation to the next. Research on intergenerational transmission of trauma makes it clear that individuals who have suffered the effects of traumatic stress pass it on to those close to them and generate vulnerability in their children. The children in turn experience their own trauma.

"these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you"

The government neglected their duty of care to provide basic needs for the students. There was little oversight from government and this allowed for abuses to continue unchecked. The children that attended the schools suffered abuses of the mind, body, emotions, and spirit that can be almost unimaginable.

"as you became parents, you were powerless to protect your own children"

Attendance at residential schools was mandatory for Aboriginal children across Canada, and failure to send children to residential school often resulted in the punishment of parents, including imprisonment.

Aboriginal students and staff assembled outside the Kamloops Indian Residential School, Kamloops, British Columbia, 1934. Archives Deschâtelets.

Activity 4

Activity 4

Bearing Witness

Participants will exercise active listening and compassion skills as they hear the testimony of Residential School Survivors and Intergenerational Survivors. The intent of this workshop is to bear witness to the real experiences of Survivors, to learn from their stories, to express compassion and support for them, and to be motivated to become advocates for positive change.

This activity can be delivered either by presenting videotaped interviews of Survivors or, preferably, by inviting a Survivor to speak in person to and with the participants.

Duration
90 minutes

Age level
10 and up

Supplies/equipment required

- *Nindibaajimomin* video[11] and *Our Stories... Our Strength* videos; and
- equipment to playback video(s)

Facilitator preparation

1. If the testimonies are to be presented via video:
   - Watch the *Nindibaajimomin* video and select the testimonies that are the most appropriate fit for the participant group.
   - Prepare equipment to display video(s) to the group.

2. If a Survivor will be participating in the activity, arrange for the Survivor to attend the workshop – see page 13 for guidelines on inviting a Survivor to speak to your group.

Assess

- How much the participants know about the Residential School System in Canada.
- If the participants understand that the effects of the System were felt not only by the students who attended the schools, but also by subsequent generations, discuss ways in which Intergenerational Survivors have been affected by the Residential School System – within their family, within their community.

Not all participants may have had direct experience listening to the testimony of a survivor of trauma and violence. Ensure that they understand the importance of quiet listening, of waiting to ask questions, of respect and compassion.

[11] Can be viewed at www.nindibaajimomin.com

Activate
If a Survivor is present, introduce them to the group and ask them to share their story. If Survivor testimony is being shared via video, play the testimonies that are most appropriate.

Explore
Once the Survivor has finished speaking (either in person or via video), encourage participants to reflect on how they feel about what they have heard. Offer them the opportunity to share their feelings with the group and/or to ask questions of the Survivor.

If a Survivor has spoken in person
If the participants are asking few questions, the facilitator should consider posing some of the following to the speaker:

- What was a typical day at school like?
- Do you have any happy memories of your time at school?
- What do you think that Canadians need to know about your residential school experience?
- What do you need Canadians to do for reconciliation to be made possible?
- In your opinion, is full forgiveness possible? Can we move forward in a new relationship?

Thank the Survivor for sharing their story and ask the participants what they are going to do to make other people aware of what they have just witnessed.

Close
Ask the participants what they are going to do to make other people aware of what they have just witnessed.

Notes

Activity 5

Activity 5

Sacred Medicines

Participants will learn about the four sacred medicines – cedar, sage, sweetgrass, and tobacco – and how these plants are used. They will understand that medicinal plants are not a thing of the past and that many of our current western remedies derive from plants, not chemicals. Participants will also learn about the use of "bundles" – a small pouch or fabric bundle that contains sacred medicines and objects for use as an offering (a way to give thanks), or for protection. The purpose of this activity is to reflect on the importance and value of traditional knowledge and how this was taken away from students in residential school.

Duration
90 minutes

Age Level
10 and up

Supplies/equipment required

- Sacred Medicines *PowerPoint* file
- Equipment to playback *PowerPoint* file to your group
- Sweetgrass braids, sage leaves, cedar fronds, tobacco[12]
- Fabric squares (15 cm x 15 cm) and ties/string for each student

[12] These medicines are available online. Contact your local Friendship Centre for supplier information.

Facilitator preparation

1. Review *Cultural Knowledge and Practices* text on the following page.
2. Prepare equipment to display the Sacred Medicines *PowerPoint*.

Assess

- What the participants already know about the Residential School System
- What participants already know about sacred medicines and traditional healing practices

Activate
Present the Sacred Medicines *PowerPoint*.

Explore
Ask the question: What are sacred medicines? Determine if participants can name any other plants that are used in a sacred or medicinal way (for example, aloe vera, teas, ginger).

Place the medicinal plants on a table.

Distribute a fabric square and a tie to each participant. Ask each person to determine the medicine or combination of medicines that has significance to them.

Ask students to take a small amount of the medicine(s) they have chosen and place it in the centre of the fabric. To create a bundle, they gather the four corners of the fabric and it secured with the tie.

Instruct each participant to remember the qualities of the medicines that they have included and to put their good thoughts and intentions into the bundle.

Close
Aboriginal peoples have traditionally recognized humanity's dependency on nature but modern society has a different view of the role that natural elements play in our world. Close this session by having participants share their thoughts about what happens to us as spiritual beings when we lose respect for nature.

Facilitator Notes

Cultural Knowledge and Practices

Aboriginal peoples have a very strong connection to the land as they depended on it for survival. This close relationship is reflected in the traditional teachings that have been passed down from generation to generation, and those who follow these teachings share a deep, spiritual relationship with nature. For many people, the changing seasons were active guides indicating when to hunt, to trap, and to gather plants for food and medicine. Traditional Aboriginal peoples have a highly developed natural knowledge and a belief that we are all connected through nature.

Medicine Wheel

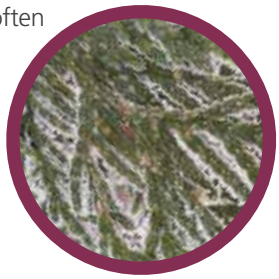
The idea of interconnectivity is reflected in the medicine wheel teachings. Medicine wheels are not necessarily a tradition that belongs to all North American Aboriginal peoples, however, many have variations of the wheel or circle as part of their teachings. The Medicine Wheel represents the relationships between various elements of the world, both seen and unseen, and emphasizes how all parts of the world and all levels of being are interrelated.

The quadrants of the wheel have many possible meanings:

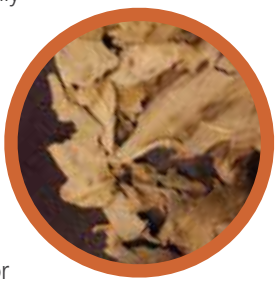
- directions – east, south, west, and north
- medicines – sweetgrass, cedar, tobacco, sage
- seasons – spring, summer, fall and winter
- elements – earth, wind, water, and fire
- stages of life – childhood, adolescence, adulthood, and elderhood
- dimensions of the self – emotional, intellectual, physical, and spiritual

The quadrants are often coloured white or green, red, yellow, black or blue. Each colour is associated with one of the four directions, white or green to North, red to South, yellow to East and black or blue to West. There are also medicines associated with each quadrant.

Sweetgrass (North) is used by many Aboriginal peoples in North America for ritual cleansing. When sweetgrass is walked on, it bends but does not break, hence, it has been associated with virtue – an injustice can be returned by a kindness, by bending, not breaking.



Cedar (South) is a traditional medicine often prepared as a tea to cleanse the body, mind and spirit of things not needed on life's journey. It also contains vitamin C which helped prevent scurvy when fruits and vegetables were unavailable during the winter months.



Tobacco (East) is held as a sacred plant by most First Nations peoples and is generally smoked only on special ceremonial occasions. Tobacco connects us to the spirit world. It absorbs prayers and the smoke carries them to the spirit world. If a request is accompanied by an offer of tobacco that is accepted, the promise must be honoured. Tobacco can also be used to thank the Creator for gifts received. For example, if you enjoyed good weather, you could leave some tobacco on the ground, and say thank you for the gift.

Sage (West) is a woman's medicine, conferring strength, wisdom, and clarity of purpose. When burnt, the smoke is a powerful purifier that drives away negative energies. Sage can be found braided and hanging in people's homes, perhaps tied with a ribbon in one of the colours of the medicine wheel. The threefold braid represents body, mind, and spirit.

Smudging

A "smudge" is smoke used for ritual cleansing. Smudging is a ceremony traditionally practiced by some Aboriginal cultures to purify or cleanse negative energy, feelings, or thoughts from a place or a person. Sacred medicines such as cedar, sage, sweetgrass, or tobacco are burned in an abalone shell. The shell represents water, the first of four elements of life. The medicines represent gifts from Mother Earth and the burning represents fire, the next two elements. The person puts their hands in the smoke and carries it to their body, especially to areas that need spiritual healing (mind, heart, body). The smoke represents air, the final element.

Healing circles

Healing circles are meetings that are held to heal physical, emotional, and spiritual wounds. A symbolic object, often an eagle feather, may be given to a person who wishes to speak, and then it is passed around the circle in sequence to others who wish to speak.

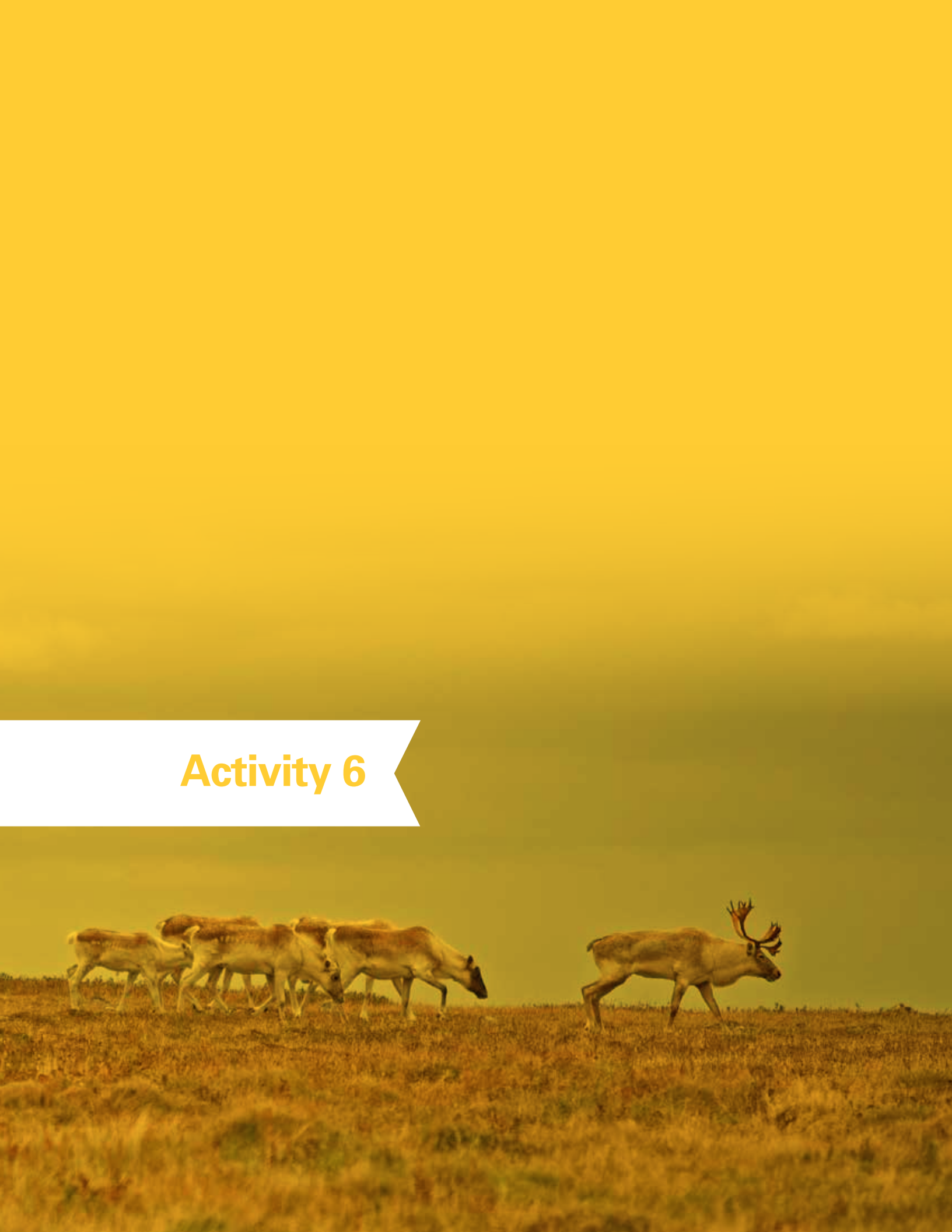
Sweat lodge (Purification lodge)

This is a ceremonial sauna used for healing and cleansing. It is usually a wooden dome-shaped framework covered by blankets or skins, about 1.5 metres high and large enough for eight people to sit in a circle on the ground. Hot stones are placed in a shallow hole in the centre of the lodge. A medicine man pours water on the stones to produce steam and participants may spend an hour sweating in the lodge. The lodge combines the four elements of fire, water, air and earth.

Pipe ceremony

The pipe is used individually and in groups for prayer and ceremonial purposes. Participants gather in a circle. A braid of sweetgrass is burned to purify the area and those present to make a sacred place for the spirits to visit. Tobacco or a traditional mixture of other wild herbs is smoked so that prayers, carried up in the smoke, can be made to the Great Spirit or requests made of the spirits. The pipe may also be smoked to open other meetings or ceremonies. When not in use, the bowl and stem are separated and carried by one individual, the pipe holder.

Activity 6



Activity 6

Nunali: Art and Identity

Participants will review a short *PowerPoint* about the *Nunali* sculpture by Inuit artist, Jackoposie Oopakak, and will then create their own works of art to reflect their identity. The purpose of this activity is to encourage students to reflect on the importance of cultural and personal identity and how these were taken away from children in residential schools.

Duration
90 minutes

Age level
10 and up

Supplies/equipment required

- Nunali: Art and Identity *PowerPoint*
- Equipment to playback the *PowerPoint* to your group
- Art supplies (paper, glue, pencils, etc.). Students should be encouraged to bring some of their own materials as well.

Facilitator preparation

1. Read the Facilitator's Notes on page 54.
2. Watch the Nunali: Art and Identity *PowerPoint*.
3. Inform students that some advance preparation is required on their part – they should be asked to think about what sort of work of art they want to create and should be encouraged to bring some of their own art supplies or meaningful objects to the session.
4. Gather art supplies materials such as paper, glue, tape, string, pencils, and markers.

Assess

- How much the participants know about the Residential School System in Canada.
- The extent to which participants are comfortable using art-making materials. Some assistance or support may needed during the session.

Activate
Have the participants watch the *PowerPoint* presentation.

Discuss the connection between meaningful objects and our individual identity – why things have particular meaning and importance for us. What are these objects and why are they important? Why are they significant for us? If participants are having trouble identifying something as meaningful (as opposed to a valuable), ask them to consider what one thing they would choose to save if their home was burning down – a family photograph album, a wedding ring, an heirloom of some kind, for example.

Discuss how cultural and personal identity was taken away from children in residential school and the lifelong impact this may have had on them.

Explore
Have students create their work of art. Reserve approximately 45 minutes for this part of the activity.

Close
Have each participant briefly describe their work of art to the group, if they are comfortable doing so. Encourage them to focus on the objects of significance and to explain why these things are important to them and why they represent their identity.

Facilitator's Notes

Jackoposie Oopakak
Nunali c. 1988-89
Dark green stone, antler, sinew,
bone, steel, and black inlay

Born at Oopingnivik in the Cumberland Sound area of Baffin Island, Jackoposie Oopakak also grew up in "urban" Iqaluit (then called Frobisher Bay), where his family moved in the late 1950s to be near the American military base. At that time, Iqaluit was the main transfer point for travellers heading farther north or returning south. Oopakak began to carve alongside his father and other men settling in the town who benefited from the steady stream of visitors passing through. By 1978 he had achieved a level of fame locally, receiving regular commissions. His participation in a government-sponsored jewellery workshop familiarized him with precision tools, which facilitated his reputation for elaborately carved walrus tusks. Through the encouragement of Tom and Helen Webster of Iqaluit Fine Arts, Oopakak began to work on a larger scale, and with their assistance he held his first solo exhibition in 1990 at Vancouver's Marion Scott Gallery. The artist currently lives in Iqaluit.

Nunali is composed of a magnificent full set of caribou antlers mounted on a stone carving of a near life-size caribou head. Remarkable for its naturalism and large scale, this sculpture is more than simply a literal representation. Within the antlers' arcing shape - from the base to the tip of each branch - are the diminutive figures of an entire world order: Arctic birds, caribou, polar bears, seals, and whales are interspersed with human activities of fishing, hunting, cleaning skins, stretching boots, and travelling by dog sled and kayak. Following the antlers' natural shape, the movement of the figures depicted becomes inseparable from that of the branches themselves. Oopakak's title, *Nunali* - a simple translation is "place where people live" - suggests this interconnectedness, embracing as it does the tightly woven relationship of Inuit, animals, and their shared environment. Further still, the intricately detailed scenes appear to flow from the caribou itself, as if the artist had been able magically to give its thoughts a living, visible form.

Oopakak's interpretation of Inuit traditional life and his understanding of the antlers' round, friable material are physically and conceptually unified in this graceful merging of artistic vision and extraordinary carving ability.

Retrieved from http://www.gallery.ca/cybermuse/enthusiast/acquisitions/2003-2004/Oopakak_text_e.jsp

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