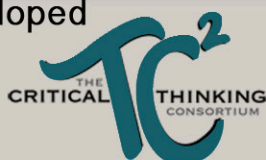


What Can I Contribute to Meaningful Reconciliation?

Teaching and learning about residential schools



Developed
by



Authors
James Miles
Maria Vamvalis
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Funded
by



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Teaching and learning about residential schools

A unit for students in grade 6 that explores the causes and consequences of residential schools in Canada

This teaching and learning resource was collaboratively developed by the Grand Erie District School Board and The Critical Thinking Consortium.

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INTRODUCTION

About this resource

In June 2015, the Truth and Reconciliation Commission released its 94 Calls to Action.

Calls #62 and #63 specifically called upon governments to consult and collaborate with Survivors, Indigenous Peoples and Educators to provide curriculum resources to support learning about First Nations-Six Nations peoples, the Inuit, and the Métis.

Grand Erie District School Board's Indigenous Education team took these calls to heart. From the beginning, it was very apparent that our classrooms, our communities and all of our colleagues needed important resources to do the work being called upon us to do.

Within Grand Erie's boundaries, only minutes from our Board Office is a daunting laneway lined with trees and secrets, leading to a building full of truths to be heard, stories to be told, and voices to be honoured. On these grounds stands the Mohawk Indian Residential School, a large and looming reminder of all the work that still needs to be done for all students within our Board. Our complex local history, so personally affected by this legacy, called for a local, context-specific response to guide Grand Erie educators and students on the path to reconciliation.

Connecting with our community partners - the Mississaugas of the New Credit, the Six Nations of the Grand River and the Woodland Cultural Centre - was paramount in ensuring we were doing this with true community consultation. Our commitment to developing a resource, grounded in local context, our community and critical inquiry, is the foundation for this resource.

Our intention is not only to teach the history, but also to engage our learners in the critical thinking process so it is no longer just the sharing of information, the critically thinking about what led us to this point in time, and intentionally planning for where we want to go in the future as we walk along the path to Reconciliation.

Reconciliation is both an individual journey as well as a collective journey. Our hope is that this resource will support our students in learning the history present within our community, create intercultural understanding of our complex communities, and help build the unknown future ahead.

To quote Senator Murray Sinclair: "Education is what got us into this mess. Education will be what leads us out."

With this hope, we share the following resource with you.

Miigwech,

Sabrina Sawyer

Indigenous Education Lead-Teacher Consultant
Grand Erie District School Board



Overview of lessons

The lesson plans in this resource are organized into three lines or units of inquiry. The lines of inquiry are designed to develop students' understanding and ability to respond to an overarching question and challenge:

Overarching inquiry question: What might meaningful reconciliation look like?

Overarching challenge: Create a powerful representation to show what meaningful reconciliation means.

If taught individually, the lessons help students understand various aspects of residential schools and reconciliation in Canada. As components of a unit of study, these lessons invite critical inquiry into a wider range of topics and issues relating to reconciliation in Canada.

Each lesson includes detailed instructional strategies and required support materials. These include briefing sheets, activity sheets, images, and source documents.

Launch lesson

Designed to engage and inspire students, the launch lesson introduces the overarching question and challenge. In this lesson, students begin to explore what meaningful reconciliation might look like. This lesson can be used to launch selected lessons or the entire inquiry unit.

Line of inquiry 1: What is the relationship between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit?

Line of inquiry 1 challenge: Select a word, phrase, or image that best describes the current and/or past relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.

- Lesson A: What powerful words and phrases best describe our relationships with each other?
- Lesson B: Which images describe our relationships with each other?
- Lesson C: How do we move forward from a challenging history?

In this line of inquiry, students examine the relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Please note that the Haudenosaunee of Six Nations of the Grand River recognize their people as sovereign and self-determine their identity, and not all members of Six Nations identify as First Nations people. To respect their sovereignty, we have acknowledged their people in this resource as Six Nations, independent from First Nations, Métis and Inuit.

Line of inquiry 2: What important lessons learned from the past can help us contribute to meaningful reconciliation?

Line of inquiry 2 challenge: Select an important lesson that can guide contributions to meaningful reconciliation.

- Lesson D: Why did it happen?
- Lesson E: What were the consequences?
- Lesson F: What should we all know?

In this line of inquiry, students examine images and source documents to identify the causes and consequences of residential schools. Before beginning this line of inquiry, consider that the topic of residential schools should be approached with sensitivity. Carefully reflect on which sources and activities are most appropriate for your class and community. Consider using the GEDSB letter included with the lesson materials to inform parents and guardians about the learning activities.

In addition to using the accompanying source materials, this line of inquiry can be used with class visits to important sites such as The Woodland Cultural Centre or The Mohawk Indian Residential School.

Line of inquiry 3: How might we contribute to meaningful reconciliation?

Line of inquiry 3 challenge: Make a personal or group commitment to contribute to meaningful reconciliation.

- Lesson G: How adequately have governments responded?
- Lesson H: What does it mean to reconcile?
- Lesson I: What can I do to support meaningful reconciliation?

In this line of inquiry, students deepen their understanding of how governments have responded to the legacies of residential schools. The lessons invite students to assess government attempts at reconciliation. Students use examples of various acknowledgements and apologies to develop understanding of what meaningful reconciliation might look like. Students identify individual and collective commitments and actions that would contribute to meaningful reconciliation.

Finale lesson

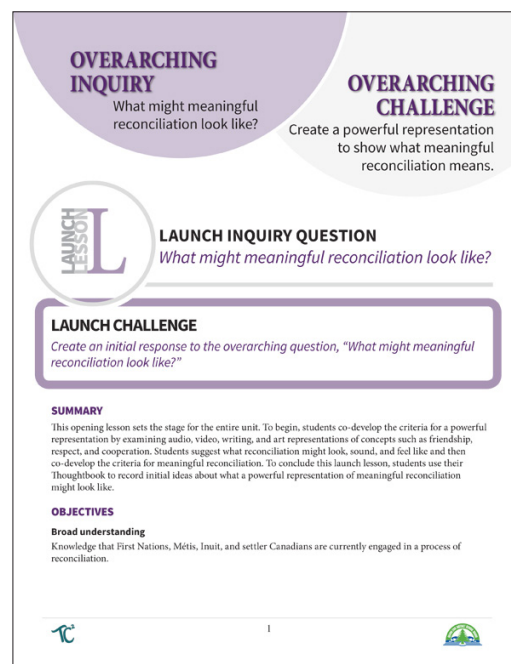
The finale lesson brings closure to the unit by inviting students to reflect on their learning and to respond to the overarching challenge. Students conclude the unit by committing to three actions that will contribute to meaningful reconciliation.

Guide to lesson format

Each critical challenge or lesson opens with a question or task that is the focal activity upon which the lesson is based. The summary describes the topic and the main activities that students undertake. Following the summary, the main components of the lesson are listed:

- **Broad understanding** is the intended curricular understanding that will emerge as students work through the challenge.
- **Thinking tools** provides an inventory of specific competencies that are developed and used to effectively address the inquiry questions and related challenges.
 - Background knowledge: the information about the topic required for thoughtful reflection.
 - Criteria for judgment: the considerations or grounds for deciding which of the alternatives is the most sensible or appropriate.
 - Thinking vocabulary: the concepts and distinctions that help students think critically about

- the topic.
- Thinking strategies: the procedures, organizers, models or algorithms that help in thinking through the challenge.
 - Habits of mind: the values and attitudes of a careful and conscientious thinker that are especially relevant to the critical challenge.
- **Materials:** the activity sheets, briefing sheets, and other materials required for the lesson. These reproducible learning resources referred to in the suggested activities and found at the end of the resource. They serve a wide range of purposes:
 - **activity sheets** provide questions and tasks for students to complete
 - **briefing sheets** provide background information for students and teachers
 - **source documents** refer to items such as posters, plaques and historical records (for example, reports and government documents)
 - **background information** includes documents that can support students' understanding, but are not required for a lesson
 - **image sets** include reproductions of photographs and paintings
 - **online sources** include audio and video clips, images, and documents
 - **assessment materials** include rubrics for teacher or student use
 - **Suggested activities:** the main body of the lesson and description of the student learning activities.



Thoughtbooks

The lines of inquiry and lessons of this resource include the student use of Thoughtbooks. While not required to complete a lesson, the use of Thoughtbooks is an iterative process that can help sustain students' critical and creative thinking about the questions and tasks that are the focus of this resource.

Thoughtbooks differ from student notebooks, which students most often use to record information, and journals, which students use to record reactions. Thoughtbooks have three defining features:

- *They are a response to authentic inquiries.* Thoughtbooks should be used to when students are asked to explore an issue, problem, or project that requires careful thinking that would benefit from ongoing reflection, revision, and iteration. Rather than being places to record information or instructions, Thoughtbooks are spaces where students can build upon what they might have read, heard, viewed, or learned by reflecting critically and creatively with words or sketches. As students journey through the lessons of this resource, they are invited to build their understanding about important relationships, histories, and reconciliation.

- *They are ongoing and iterative.* Thoughtbooks are not one-time assignments. Instead, students are invited to return repeatedly to their Thoughtbooks to revisit and build upon beginning thoughts and proposals. The main recurring question for Thoughtbooks related to the lessons of this resource is: “How has what I have just learned informed, changed, or affirmed my thinking about what meaningful reconciliation might look like?”
- *They involve reflective and investigative thinking.* Thoughtbooks serve dual purposes: to encourage students to think back by reviewing, critiquing, and testing what they have already thought and proposed, and to invite them to “think forward” by imagining, hypothesizing, and extending their thinking. In this resource, students are invited to reflect on initial thinking about relationships and reconciliation and, perhaps most important, their potential contributions to reconciliation.
- *They can include many different types of prompts and tools.* Various graphic organizers can be used to guide student thinking in Thoughtbooks. A template has been included with this resource.
- *They can take a wide variety of forms.* Students can use a variety of formats for Thoughtbooks, including a paper notebook, sketchbook, digital notebook, or a folder or binder.

Assessment

Assessment of student thinking and work may be embedded in each of the lessons in several ways. Refer to the suggested activities in each lesson to find suggestions about specific moments during a lesson when you might assess evidence of student learning. The notes suggest embedded ways to assess student thinking and provide helpful descriptive feedback related to particular learning tasks and concepts.

Plan how you might take advantage of the opportunities for self-assessment and peer feedback (assessment *as learning*) that are woven throughout the lessons. Students are provided with opportunities to engage with and internalize the criteria to guide their decision-making and self-assessment of quality work. In addition, there are regular opportunities for students to assess each other’s thinking and offer helpful peer feedback as learning progresses.

Think of ways you will use in-class student talk—from partner exchanges to small group conversations to whole class discussions—as opportunities for making observations that support assessment about students’ background knowledge and the quality of evidence they use to support their conclusions. For example, while students share with a partner, observe their explanations of thinking and reasoning. Ask questions such as: “What led you to that decision?” “Did your thinking change during your discussion?” “Which piece of evidence influenced you the most? The least?”

Introduction to critical thinking

Understanding critical thinking

Critical thinking involves thinking through problematic situations about what to believe or how to act where the thinker makes reasoned judgments that embody the qualities of a competent thinker.

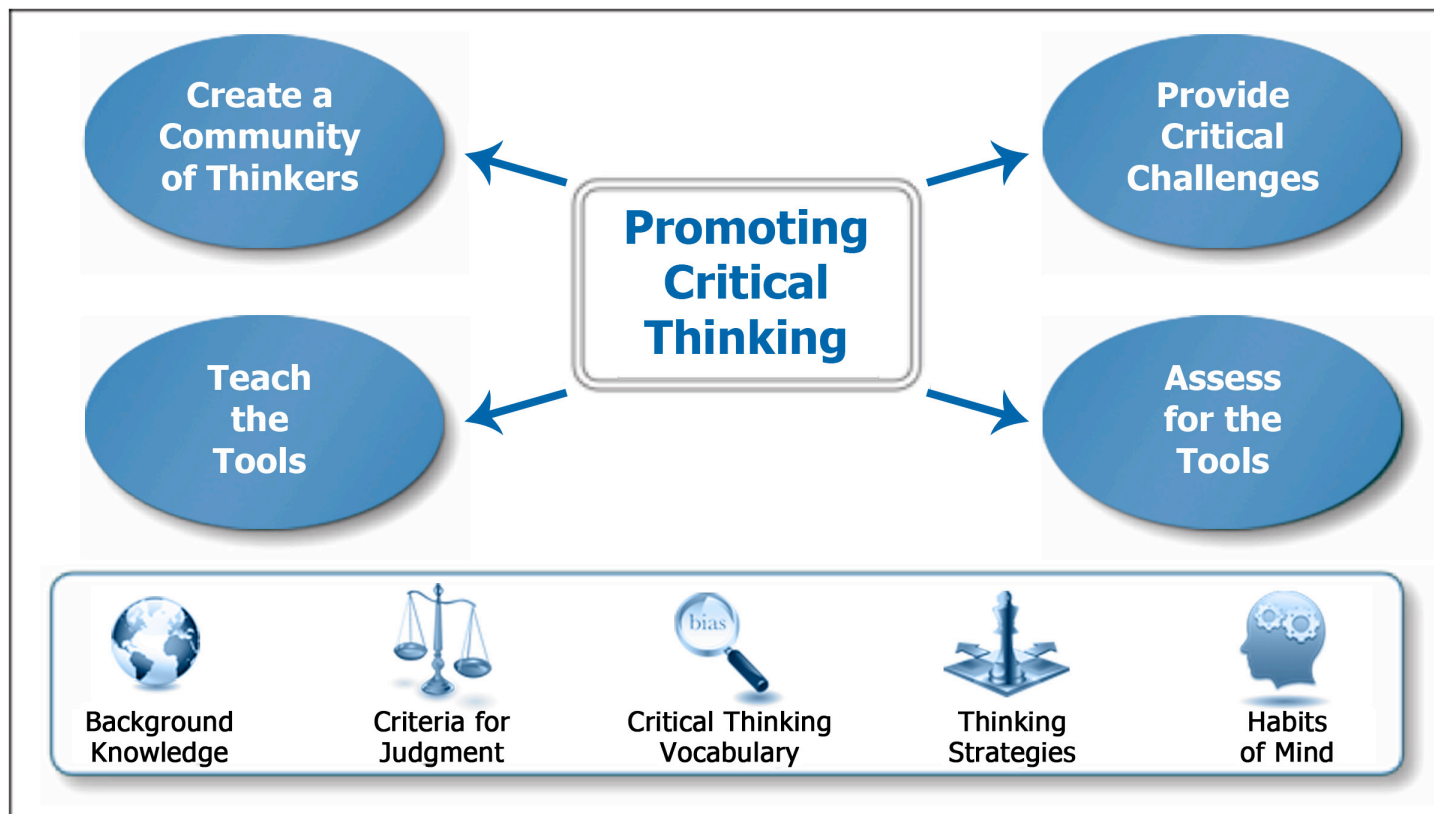
A person is attempting to think critically when he or she thoughtfully seeks to assess what would be sensible or reasonable to believe or do in a given situation. The need to reach reasoned judgments may arise in countless kinds of problematic situations such as trying to understand a passage in a text, trying to improve an artistic performance, making effective use of a piece of equipment, or deciding how to act in a delicate social situation. What makes these situations problematic is that there is some doubt as to the most appropriate option.

Critical thinking is sometimes contrasted with problem-solving, decision-making, analysis and inquiry. We see these latter terms for rational deliberation as occasions for critical thinking. In all these situations, we need to think critically about the available options. There is limited value in reaching solutions or making choices that are not sensible or reasonable. Thus, the term critical thinking draws attention to the quality of thinking required to pose and solve problems competently, reach sound decisions, analyze issues, plan and conduct thoughtful inquiries and so on. In other words, thinking critically is a way of carrying out these thinking tasks just as being careful is a way of walking down the stairs. Thus, thinking critically is not a unique type of thinking that is different from other types of thinking; rather, it refers to the quality of thinking. The association of critical thinking with being negative or judgmental is misleading, since the reference to critical is to distinguish it from uncritical thinking—thinking that accepts conclusions at face value without any assessment of their merits or bases. It is more fruitful to interpret critical in the sense of critique—looking at the merits and shortcomings of alternatives in order to arrive at a reasoned judgment.

A focus on the quality of thinking does not imply that students must arrive at a preconceived right answer; rather, we look to see whether their varied responses exhibit the qualities that characterize good thinking in a given situation. For example, it wouldn't matter whether students opposed or supported a position expressed in a newspaper or textbook. Regardless of their particular position, we would want students' critically thoughtful responses to exhibit sensitivity to any bias, consider alternative points of view, attend to the clarity of key concepts, and assess supporting evidence. Emphasizing the qualities that student responses should exhibit focuses teachers' attention on the crucial dimension of promoting and assessing student competence to think critically. The challenge for teachers is to adopt practices that will effectively promote these qualities in their students.

For more information about critical thinking, please visit The Critical Thinking Consortium's website at www.tc2.ca

Promoting critical thinking



To help students improve as critical thinkers, we propose a four-pronged approach:

- Build a community of thinkers within the school and classroom.
- Infuse opportunities for critical thinking—what we call critical challenges—throughout the curriculum.
- Develop the intellectual tools that will enable students to become competent critical thinkers.
- On a continuing basis, assess students' competence in using the intellectual tools to think through critical challenges.

Create a community of thinkers

Developing supportive school and classroom communities where reflective inquiry is valued may be the most important factor in nurturing critical thinking. Many of the intellectual resources, the "tools" of critical thinking, will not be mastered by students unless their use is reinforced on an on-going basis. As well, the image of the thinker as a solitary figure is misleading. No one person can perfectly embody all the desired attributes—we must learn to rely on others to complement our own thoughts. There are many routines and norms that teachers can adopt to create a community of thinkers:

- Regularly pose questions and assignments requiring students to think through, and not merely recall, what is being learned.

- Creating on-going opportunities to engage in critical and co-operative dialogue—confer, inquire, debate and critique—is key to creating a community of thinkers.
- Employ self- and peer-evaluation as ways to involve students in thinking critically about their own work.
- Model good critical thinking practices. Students are more likely to learn to act in desired ways if they see teachers making every effort to be open-minded, to seek clarification where needed, to avoid reaching conclusions based on inadequate evidence and so on.

Talking circles are an example of a routine that can nurture a community of thinkers. In Indigenous worldviews and belief systems, circles represent interconnectedness, equality, and continuity. In addition to being found in nature, circles are important in the construction of teepees and sweat lodges. The practices of the talking circle nurture and affirm equality and inclusion. A “talking stick” is used to facilitate the circle. This object could be a stick, stone, or feather and symbolizes connection to the land. Though participants may indicate a desire to speak by raising their hand, only the person holding the talking stick may speak. The talking stick is passed around the circle, giving everyone opportunity to speak or not to speak. The practices of the talking circle contribute to a community of thinkers: all views should be respected and listened to, and comments should directly address the topic or question, not the comments made by other members of the circle. For more information on teaching strategies related to talking circles, please see:

<http://www.edu.gov.on.ca/eng/aboriginal/strategygr01lancircle.pdf>

Provide critical challenges

If students are to improve their ability to think critically, they must have numerous opportunities to engage with and think through problematic situations—what we refer to as critical challenges.

- *Does the question or task require judgment?* A question or task is a critical challenge only if it invites students to assess the reasonableness of plausible options or alternative conclusions. In short, it must require more than retrieval of information, rote application of a strategy, uninformed guessing or mere assertion of a preference.
- *Will the challenge be meaningful to students?* Trivial, decontextualized mental exercises often alienate or bore students. It is important to frame challenges that are likely to engage students in tackling questions and tasks that they will find meaningful.
- *Does the challenge address key aspects of the subject matter?* Critical thinking should not be divorced from the rest of the curriculum. Students are more likely to learn the content of the curriculum if they are invited to think critically about issues embedded in the subject matter.
- *Do students have the tools or can they reasonably acquire the tools needed to competently address the challenge?* Students need support to acquire the tools required to competently meet the critical challenge.

Teach the tools

The key to helping students develop as critical thinkers is to nurture competent use of five types of thinking tools. These categories of tools are background knowledge, criteria for judgment, critical thinking vocabulary, thinking strategies, and habits of mind.



Background knowledge

- the information about a topic required for thoughtful reflection

Students cannot think deeply about a topic if they know little about it. Two questions to ask in developing this tool:

- What background information do students need to make a well-informed judgment on the matter before them?
- How can students be assisted in acquiring this information in a meaningful manner?



Criteria for judgment

- the considerations or grounds for deciding which of the alternatives is the most sensible or appropriate

Critical thinking is essentially a matter of judging which alternative is sensible or reasonable. Students need help in thinking carefully about the criteria to use when judging various alternatives:

- Is my estimate accurate?
- Is the interpretation plausible?
- Is the conclusion fair to all?
- Is my proposal feasible?



Critical thinking vocabulary

- the range of concepts and distinctions that are helpful when thinking critically

Students require the vocabulary or concepts that permit them to make important distinctions among the different issues and tasks facing them. These include the following:

- inference and direct observation
- generalization and over-generalization
- premise and conclusion
- bias and point of view



Thinking strategies

- the repertoire of heuristics, organizing devices, models and algorithms that may be useful when thinking through a critical thinking problem

Although critical thinking is never simply a matter of following certain procedures or steps, numerous strategies are useful for guiding one's performance when thinking critically.

- Making decisions:** Are there models or procedures to guide students through the factors they should consider (for example, a framework for issue analysis or problem-solving)?
- Organizing information:** Would a graphic organizer (for example, webbing diagrams, Venn diagrams, pro and con tables) be useful in representing what a student knows about an issue?
- Role-taking:** Before deciding on an action that affects others, should students put themselves in others' positions and imagine their thoughts and feelings?



Habits of mind

- the values and attitudes of a careful and conscientious thinker

Being able to apply criteria and use strategies is of little value unless students also have the habits of mind of a thoughtful person. These include being:

- open-minded:** Are students willing to consider evidence opposing their views and to revise them if the evidence warrants it?
- fair-minded:** Are students willing to give impartial consideration to alternative points of view and not simply to impose their personal preferences?
- independent-minded:** Are students willing to stand up for the beliefs they hold firmly?
- inquiry-minded or having a critical attitude:** Are students inclined to question the clarity of and support for claims and to seek justified beliefs and values?

OVERARCHING INQUIRY

What might meaningful reconciliation look like?

OVERARCHING CHALLENGE

Create a powerful representation to show what meaningful reconciliation might look like.

LAUNCH
L

LAUNCH INQUIRY QUESTION

What might meaningful reconciliation look like?

LAUNCH CHALLENGE

Create an initial response to the overarching question, “What might meaningful reconciliation look like?”

SUMMARY

This opening lesson sets the stage for the entire unit. To begin, students co-develop the criteria for a powerful representation by examining audio, video, writing, and art representations of concepts such as friendship, respect, and cooperation. Guided by the criteria, students then suggest what meaningful reconciliation might look, sound, and feel like. To conclude this launch lesson, students use their Thoughtbook to record initial ideas about what a powerful representation of meaningful reconciliation might look like.

OBJECTIVES

Broad understanding

Knowledge that First Nations, Six Nations, Métis, Inuit, and settler Canadians are currently engaged in a process of reconciliation.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of what reconciliation means in the current context in Canada



Criteria for judgment

- criteria for a powerful representation:
 - captures important/accurate features of the concept being represented
 - creates a powerful message or feeling
 - uses creative/interesting symbols or images
- criteria for meaningful reconciliation:
 - *Honest*: acknowledges painful truths about past events and actions
 - *Respectful*: focuses on building respectful relationships and trust
 - *Inclusive*: includes Indigenous and non-Indigenous perspectives and voices
 - *Action-focused*: takes concrete steps and actions



Thinking vocabulary

- criteria
- representation



Thinking strategies

- generating ideas
- supporting ideas with reasons



Habits of mind

- open-mindedness
- inquiry-mindedness
- self-reflective

MATERIALS

Activity sheets

Developing Criteria for a Powerful Representation (Activity sheet #LL-1)

Describing Meaningful Reconciliation (Activity sheet #LL-2)

Briefing sheets

Reconciliation in Canada (Briefing sheet #LL-1)

Source documents

Examples of Representations (Source document #LL-1)

SUGGESTED ACTIVITIES

Introduce the concept of representation

1. Organize students into pairs and invite students to discuss with their partner what concepts such as friendship, love, and cooperation might look, feel, and sound like.
2. Encourage students to share with the class their selected concept and what it might look, feel, and sound like. Consider noting and displaying student ideas for use later in this lesson.
3. Inform students that their task is to create a visual representation of one of the concepts. Inform students that a representation can take many forms, including an image, drawing, shape, sculpture, poem, or even a song. Invite students to suggest what other forms visual representations might take. Be sure that students understand that representing an idea or concept means using a different form to symbolize the main features of the idea or the concept.
4. Instruct students to work on their own and ask them to select one of the concepts introduced at the beginning of this lesson. Encourage students to create a shape or an image that represents what their selected concept might look, feel, and sound like.
5. Invite students to share their representation with a trusted classmate.

Develop criteria for a powerful representation

1. Organize students into small groups (2-4 students) and provide each group with *Examples of Representations* (Source document #LL-1) and each student with *Developing Criteria for Powerful Representations* (Activity sheet #LL-1). Assign each group one of the concepts from the source document:
 - Concept A: Friendship
 - Concept B: Happiness
 - Concept C: Trust
 - Concept D: Love
2. Direct students' attention to the middle column of the activity sheet. Explain to students that their task is to carefully examine each representation in their assigned concept and to note how it makes them think or feel.
3. Direct students' attention to the right-hand column of the activity sheet. Explain that the next task is to decide what features or characteristics make a representation powerful. Remind students that the representations that they examine could be powerful or not powerful.
4. Invite students to share with the class the features that made their assigned representations powerful or not powerful. As groups share, co-create or present the criteria for a powerful representation:
 - captures important/accurate features of the concept being represented
 - creates a powerful message or feeling
 - uses creative/interesting symbols or images

Consider recording and displaying the criteria for use later in this lesson and line of inquiry.

5. Prompt students to revisit the representation they created at the beginning of this lesson. Encourage students to decide the extent to which their representation meets the criteria for a powerful representation.

Develop criteria for meaningful reconciliation

1. Discuss as a class what the word “reconciliation” means. Invite students to share their ideas with the class. Note and display students’ ideas on whiteboard or chart paper for use later in this lesson.
2. Share a definition of reconciliation with students: “repairing or rebuilding a friendly relationship.” Explain that the word reconciliation can have different meanings depending on the context in which it is used. Inform students that they will examine the word within the context of relationships between First Nations, Six Nations, Métis, Inuit, and Canadians who have settled on this land. Invite students to suggest how the dictionary definition of reconciliation may not be appropriate for this context. Students might suggest that the relationships between First Nations, Six Nations, Métis, Inuit, and Canadians who have settled on this land have never been friendly or strong.
3. Organize students into small groups (2-4 students). Provide each group with *Reconciliation in Canada* (Briefing sheet #LL-1) and each student with *Describing Meaningful Reconciliation* (Activity sheet #LL-2). Inform students that their task is to describe how meaningful reconciliation might look, sound, and feel.
4. Direct students to read the briefing sheet and the description of reconciliation. Prompt students to note on their activity sheet any ideas about how meaningful reconciliation might look, sound, and feel. Invite groups to share their ideas with the class.
5. Explain to students that their next task is to note how meaningful reconciliation might look, sound, and feel as they view the following:
 - “Namwayut: we are all one. Truth and reconciliation in Canada”
<https://www.youtube.com/watch?v=2zuRQmwaREY>
6. Invite groups to share their ideas with the class. Encourage students to add to their activity sheet as they listen to ideas from other groups. As students share their ideas, encourage them to suggest what qualities or characteristics help distinguish “reconciliation” from “meaningful reconciliation.”
7. Direct students’ attention to the bottom of the activity sheet. After prompting students to reflect on what they’ve just learned, ask them to create a definition for meaningful reconciliation.

Introduce the overarching challenge

1. Introduce students to the overarching critical challenge, “Create a powerful representation to show what meaningful reconciliation might look like.” Inform students that their task throughout the unit will be to collect ideas that will help them create a powerful representation of meaningful reconciliation.
2. Invite students to revisit the criteria for a powerful representation and for meaningful reconciliation. Direct students to their Thoughtbook and invite them to sketch initial images, thoughts, and words for a powerful representation of meaningful reconciliation. Remind students that a representation can take many forms, so long as it meets the criteria.
3. Encourage students to share their initial ideas with a trusted classmate. Alternatively, consider using a talking circle to guide sharing and conversation among classmates. See the introduction to this resource for more information about talking circles.

LESSON 1A

INQUIRY QUESTION

What powerful words and phrases best describe our relationships with each other?

CHALLENGE

Identify three to five powerful words or short phrases that reflect the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.

SUMMARY

In this lesson, students examine words that accurately represent the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. To begin, students select words and phrases to describe a relationship featured in a short story. Students then co-develop the criteria for powerful words and phrases. Guided by the criteria, students select powerful words or phrases that describe the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit as described in various sources. To conclude the lesson, students create or select three powerful words or phrases to describe the past and present relationships Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.

OBJECTIVES

Broad understanding

Developing an understanding of different perspectives on past and present relationships between Canada and Canadians and First Nations, Six Nations, Métis, and Inuit.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of past and present interactions and relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit



Criteria for judgment

- criteria for a powerful word or phrase:
 - *Clear and interesting:* Are the words and phrases easy to understand? Do they catch the attention of the reader?

- *Accurately describes details*: Do the words and phrases accurately describe the events and qualities of the relationships?
- *Creates pictures and feelings*: Do the words and phrases help the reader see and feel the events, emotions, and qualities of the relationships?



Thinking vocabulary

- criteria



Thinking strategies

- inferring from text and images
- supporting ideas with evidence
- making decisions



Habits of mind

- self-reflective
- empathetic

MATERIALS

Activity sheets

Describing Past and Present Relationships (Activity sheet #A-1)

Thoughtbook Reflection (Activity sheet #A-TB)

Briefing sheets

A Relationship Story (Briefing sheet #A-1)

Source documents

Shannen's Letter (Source document #A-1)

Source Documents Collection (Source documents #A-2 to #A-8)

SUGGESTED ACTIVITIES

Select powerful ideas, words, and phrases

1. Provide each student with copy of *A Relationship Story* (Briefing sheet #A-1). Have students read (or read aloud) the short story about the relationships between the students.
2. Invite students to create a list of words or phrases that describe the relationships described in the story. Alternatively, provide students with a list of words or phrases and have them decide which words describe the relationships.
3. Encourage students to share their powerful words and phrases with the class. List on chart paper, whiteboard, or other large display the words or phrases suggested by students. Possible student responses may include: complicated, difficult, sad, not very nice, started off with possibilities but got

off track, no empathy, still hopeful that they can be friends again.

4. Ask students to respond to the following questions:
 - How might Tania and Seema feel in this relationship?
 - How fair do you think Mikayla's actions were?
5. Invite students to select words and phrases from the class list that could be used to answer the questions. Ask the students if they think the relationship between the girls in the story can be repaired or reconciled.
6. Share the lesson inquiry question "What powerful words and phrases best describe our relationships with each other?" and the lesson challenge, "Identify three to five words or short phrases that accurately reflect the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit."
7. Invite students to decide which words or phrases from the class list might also describe the relationship between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.

Co-construct criteria

1. Invite students to examine the words and phrases that they decided described the relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Ask students to suggest what qualities or characteristics that the words and phrases have in common. Prompt students to reflect on their selected words and phrases by asking students questions such as:
 - Do the words or phrases accurately describe the relationships?
 - Do the words or phrases accurately reflect important events in the relationships?
 - How does the word or phrase you have selected make you feel?
 - What does it make you think about?
2. Encourage students to share their responses to these questions with the whole class. As students share, co-construct the criteria for a powerful word or phrase:
 - *Clear and interesting*: Are the words and phrases easy to understand? Do they catch the attention of the reader?
 - *Accurately describes details*: Do the words and phrases accurately describe the events and qualities of the relationships?
 - *Creates pictures and feelings*: Do the words and phrases help the reader see and feel the events, emotions and qualities of the relationships?
3. Organize students into pairs and ask them to list five powerful words that describe the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Remind students to consider the criteria when creating their list.
4. Invite students to share their list with the whole class. Consider recording and displaying students' words for use later in this lesson.

Explore sources and images

1. Organize students into small groups (3-4 students) and provide each group with *Shannen's Letter* (Source document #A-1), and each student with *Describing Past and Present Relationships* (Activity sheet #A-1). Explain that Shannen's Letter was written by thirteen-year old Shannen Koostachin, a youth education advocate from Attawapiskat First Nation. Shannen tried to convince the federal government to give First Nations children a proper education. Inform students that their task is to identify powerful words and phrases to describe the relationship described in the letter.
2. Draw students' attention to the "past and present" column of the activity sheet. Ask them to indicate whether the letter describes a relationship in the past or the present. Explain that a present relationship would be one taking place in the last thirty years, and a past relationship would be one taking place more than as thirty years ago.
3. Draw students' attention to the "powerful words that describe the relationship" column of the activity sheet and the example words. Encourage groups to identify two additional powerful words that describe the relationship described in Shannen's Letter. Remind students to note evidence from the letter to support their choice of powerful words and phrases.
4. Invite each group of students to share their powerful words or phrases with the class. Record the words and phrases on chart paper for use later in this lesson.
5. Assign each group one of the sources from Source Documents Collection. Instruct groups to repeat the above process with their assigned resource.
6. Ask students to use the criteria for powerful words or phrases to select the three to five most powerful words or phrases that describe both the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Encourage students to record these words in their Thoughtbook. Consider recording and displaying these words for use in Lesson B.

Reflect on the learning

1. Invite students to reflect on what they learned about the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Consider using a talking circle to guide sharing and conversation among classmates. See the introduction to this resource for more information about talking circles.
2. Encourage students to reflect on and respond to the overarching question: "What might meaningful reconciliation look like?" Invite students to note their thoughts, words, or questions in their Thoughtbook. Consider using the questions in each quadrant of the *Thoughtbook Reflection* (Activity sheet #A-TB) to guide student thinking on reconciliation.
3. Prompt students to suggest what actions might lead to meaningful reconciliation.

LESSON 1B

INQUIRY QUESTION

What images best describe our relationships with each other?

CHALLENGE

Identify two images that powerfully reflect the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.

SUMMARY

In this lesson, students select two images that powerfully reflect the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. To begin the lesson, students decide which of two images is the more powerful representation of the relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Students discuss and apply the criteria for a powerful representation to the images. After examining a collection of images, students suggest which images are the most powerful representations of the past and present relationships between Canada, Canadians, First Nations, Six Nations, Métis, and Inuit. To conclude the lesson, students select two images that powerfully reflect past and present relationships.

OBJECTIVES

Broad understanding

Developing an understanding of different perspectives on past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of past and present interactions and relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit



Criteria for judgment

- criteria for a powerful representation (developed in the launch lesson):
 - captures important/accurate dimensions of the concept (or relationship) being represented
 - creates a powerful message or feeling
 - uses creative/interesting symbols or images

THINKING TOOLS (Cont'd)



Thinking vocabulary

- criteria
- representation



Thinking strategies

- exploring an image



Habits of mind

- attention to detail
- self-reflective

MATERIALS

Activity sheets

Thoughtbook Reflection (Activity sheet #A-TB)

Briefing sheets

Two-row Wampum (Briefing sheet #B-1)

Image sets

Image Set #1 (Image set #B-1)

Image Set #2 (Image set #B-2)

Other materials

Chart paper

SUGGESTED ACTIVITIES

Decide which image is most powerful

1. Present students with the phrase “A picture is worth a thousand words” and ask them to discuss what it might mean, first with a partner and then with the whole class.
2. Either display or provide images from Image Set #1 (Image set #B-1) of Christi Belcourt’s stained glass windows in Parliament Hill and the Two Row Wampum.
3. Encourage students to think back to the launch lesson and the criteria for a powerful representation. Remind students that capturing important dimensions of the concept or idea being shown is one of the criteria for a powerful representation from the launch lesson.
4. Ask pairs of students to decide which image is the more powerful representation of the relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.

Explore and examine images

1. Organize students into small groups (3-4 students) and provide each group *Image Set #2* (Image set #B-2),

three different colours of marker, and three or four pieces of chart paper.

2. Direct students to place the image of the Two-Row Wampum in the center of a piece of chart paper. Inform students that their first task is to note their observations about the image. If students require support making observations about an image, consider introducing the following questions:
 - Who is being represented?
 - What are the people doing?
 - Where is the representation taking place?
 - When does the action take place?
 - Why is the action happening?
3. Prompt students to use one of the coloured markers to note their observations on the chart paper. Encourage them to use a different coloured marker to note any questions they might have.
4. Provide each group with *Two-row Wampum* (Briefing sheet #B-1). Instruct students to read the description of the Two-row Wampum. Prompt students to note on their chart paper any information that helps answer the questions noted in the previous step.
5. Encourage students to recall the words and phrases noted during Lesson A. Prompt students to select any words or short phrases that are portrayed by the image. Instruct students to use a different colour to note these words in the poster paper around the image.
6. Repeat this process using a new piece of chart paper for each of the images from *Image Set #2* (Image set #B-2). Alternatively, consider assigning an individual image to each group.

Select the most powerful image

1. After students have examined each of the images, have them divide the images into two groups: those that reflect past relationships, and those that reflect present relationships.
2. Invite each student to select one image that most powerfully reflects the past relationship and one that most accurately represents the present relationship between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Prompt students to record their selections and reasons in their Thoughtbook.

Reflect on the learning

1. Invite students to reflect on what they learned about the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Consider using a talking circle to guide sharing and conversation among classmates. See the introduction of this resource for more information about talking circles.
2. Invite students to revisit their Thoughtbook and their responses to the overarching question: “What might meaningful reconciliation look like?” Encourage students to consider revising their response in light of what they have learned in this lesson.

LESSON 1C

INQUIRY QUESTION

How do we move forward from a challenging history?

CHALLENGE

Design a “journey map” to illustrate what might be done to improve current and future relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.

SUMMARY

In this lesson, students suggest actions that might improve the relationship between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. To begin the lesson, students sketch a map to represent the journey of two characters and their relationship as told in a short story. Students then use the story and map to co-develop the criteria for a positive relationship. Reflecting on ideas from the first two lessons, students describe the current relationship between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. To conclude the lesson, students suggest what might be done to successfully make the “journey” from this point in the relationship to one of reconciliation. Students use these suggestions to create a roadmap to reconciliation.

OBJECTIVES

Broad understanding

Approaches and pathways towards meaningful reconciliation.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of the current relationship between Canada, Canadians, and First Nations, Six Nations, Métis and Inuit
- possible actions that might lead to a meaningful reconciliation process



Criteria for judgment

- criteria for meaningful reconciliation:
 - *Honest*: acknowledges painful truths about past events and actions
 - *Respectful*: focuses on building respectful relationships and trust
 - *Inclusive*: includes Indigenous and non-Indigenous perspectives and voices
 - *Action-focused*: takes concrete steps and actions
- criteria for a powerful word or phrase:
 - *Clear and interesting*: Are the words and phrases easy to understand? Do they catch the attention of the reader?
 - *Accurately describes details*: Do the words and phrases accurately describe the events and qualities of the relationships?
 - *Creates pictures and feelings*: Do the words and phrases help the reader see and feel the events, emotions and qualities of the relationships?



Thinking vocabulary

- criteria
- metaphor



Thinking strategies

- journey map



Habits of mind

- critically-minded
- self-reflective
- empathetic

MATERIALS

Activity sheets

Mapping the Journey to Reconciliation (Activity sheet #C-1)

Thoughtbook Reflection (Activity sheet #A-TB)

Briefing sheets

A Relationship Story (Briefing sheet #A-1)

Actions Intended to Improve Relationships (Briefing sheet #C-1)

Assessment materials

Assessing My Thinking About Relationships (Assessment materials #C-1)

Other materials

Blank piece of 8.5 x 11-inch paper (two per student)

SUGGESTED ACTIVITIES**Map the journey to an improved relationship**

1. Prompt students to revisit the relationship story that was introduced in Lesson A (*A Relationship Story*, Briefing sheet #A-1). Inform students that their task is to create a map to illustrate the relationships between the friends, and what the friends might do to improve or reconcile their relationships.
2. Direct students to identify problems or issues in the relationships between the friends. Invite students to share their ideas with the class. Consider noting student ideas on the board or other display.
3. Organize students into pairs and provide each group with a blank piece of 8.5 x 11-inch paper. Prompt students to create a map that illustrates the problems or issues in the relationships between the friends. Encourage students to use metaphors to describe these important points. For example, a map might include features such as a "bridge to understanding," "fortress of exclusion," "river of tears," or "pathway to hope."
4. Prompt students to think back to the Launch Lesson and the criteria for meaningful reconciliation:
 - *Honest*: acknowledges painful truths about past events and actions
 - *Respectful*: focuses on building respectful relationships and trust
 - *Inclusive*: includes Indigenous and non-Indigenous perspectives and voices
 - *Action-focused*: takes concrete steps and actions
5. Invite students to suggest two or three actions that might improve or reconcile the relationships between the friends. Encourage students to use the criteria to guide their thinking. For example, students might suggest that an apology meets the "honest" criteria.
6. Direct students to add these actions to their maps. Encourage students to use metaphors to describe these important points in the journey to improving or reconciling the relationship.
7. Invite each group to share their map with the class.
8. Introduce students to the lesson inquiry question: "How do we move forward from a challenging history?" Explain that the lesson challenge is to create a "journey map" to represent the steps and directions that might lead to an improved relationship between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.
9. Invite students to use their Thoughtbook to note or sketch initial thoughts about what the map might look like.

Map the journey of the current relationship

1. Organize students into small groups (3-4 students) and provide each student with *Mapping the Journey to Reconciliation* (Activity sheet #C-1).

Map the journey of the current relationships (Cont'd)

2. Draw students' attention to the left-hand column of the activity sheet. Explain that the first task is to identify the most important issues, features, and challenges in the current relationship between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Prompt students to recall what they discovered about the relationships in Lessons A and B.
3. Instruct students to note in the left-hand column any issues, features, and challenges in the current relationship. Invite students to share their ideas with the class.
4. Direct students' attention to the middle column of the activity sheet. Explain that the next task is to note powerful words or phrases to describe each issue, feature, and challenge. Prompt students to think back to Lesson A and the criteria for a powerful word or phrase:
 - *Clear and interesting*: Are the words and phrases easy to understand? Do they catch the attention of the reader?
 - *Accurately describes details*: Do the words and phrases accurately describe the events and qualities of the relationships?
 - *Creates pictures and feelings*: Do the words and phrases help the reader see and feel the events, emotions and qualities of the relationships?

Encourage students to use metaphors to describe these important points. For example, if a problem in the relationship is that racism has created deep injustice, students might suggest a powerful phrase such as "barbed-wire fence of racism."

5. Instruct students to note in the middle column the powerful words or phrases that describe each issue, feature, and challenge. Invite students to share their words or phrases with the class.
6. Direct students' attention to the right-hand column of the activity sheet. Encourage students to think of a feature or symbol that could be used on the map to represent each issue, feature, and challenge.

Map the journey to reconciliation

1. Draw students' attention to the second page of the activity sheet. Explain that the next task is to identify what might be done to reconcile or improve the relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.
2. Draw students' attention to the left-hand column of the activity sheet. Explain that the first task is to identify steps or actions that could support reconciliation. For example, if students think that people in Canada need to understand the history better, they might suggest steps needed to educate the public through community meetings, books, and films. To guide student thinking about which steps or actions might most effectively support reconciliation, remind students of the criteria for meaningful reconciliation:
 - *Honest*: acknowledges painful truths about past events and actions
 - *Respectful*: focuses on building respectful relationships and trust
 - *Inclusive*: includes Indigenous and non-Indigenous perspectives and voices
 - *Action-focused*: takes concrete steps and actions

To support student thinking about possible steps or actions, consider providing students with *Actions Intended to Improve Relationships* (Briefing sheet #C-1).

3. Instruct students to complete the middle and left-hand columns of the activity sheet by following the same steps used for the first page of the activity sheet. Encourage students to share their powerful words and phrases with the class.

Complete the journey map

1. Provide each student with a blank piece of 8.5 x 11-inch paper and explain that the final task is to create the “roadmap to reconciliation,” or the map of what might be done to improve current and future relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.
2. Direct students to place a starting point in one corner of their paper, and a finishing point in another corner. Prompt students to label the features or symbols noted on their activity sheet in between the two points. Encourage students to creatively place the features, thinking about what “twists and turns” the journey to reconciliation might take.
3. Invite students to share their maps with a trusted classmate. Alternatively, consider using a talking circle to guide sharing and conversation among classmates. See the introduction to this resource for more information about talking circles.

Respond to the Line of inquiry 1 challenge

1. Invite students to review their previous entries in their Thoughtbook. Prompt them to select a word, phrase, image or story that best describes the current (and/or past) relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.
2. Have students reflect on the overarching challenge: “Create a powerful representation to show what meaningful reconciliation means.” Prompt them to suggest how their selected words, images, stories, and phrases might be featured in their final representation. Consider using the *Thoughtbook Reflection* (Activity sheet #A-TB) and the questions in each quadrant of the circle to guide their thinking about their final representation.

Assess the thinking

1. Consider guiding students to use *Assessing My Thinking About Relationships* (Assessment materials #C-1) to assess their understanding of the relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.



INQUIRY QUESTION

Why did it happen?

CHALLENGE

Identify the underlying and immediate causes of residential schools.

SUMMARY

In this lesson, students examine underlying and immediate causes that led to residential schools. To begin the lesson, students learn about the different types of causes by examining events from their lives. Students then identify underlying factors and immediate causes that led to the creation of residential schools. To conclude the lesson, students decide which causes played the most prominent role in the creation of residential schools.

OBJECTIVES

Broad understanding

Knowledge that a variety of underlying and immediate causes led to the creation of residential schools.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of existence and purpose of residential schools in Canada



Criteria for judgment

- two types of causes:
 - *Underlying factors*: factors that are less direct but create the conditions that make the event more likely
 - *Immediate causes*: causes that are directly connected to the event
- criteria for determining significant causes:
 - *Evidence of a connection*: Is the cause clearly connected with the event and not just a coincidence?
 - *Level of influence*: What makes this cause more important than others?
 - *No other explanations*: Are there any other likely causes that haven't been considered?



Thinking vocabulary

- inference and observation
- underlying and immediate causes



Thinking strategies

- determining significance
- supporting decisions with evidence



Habits of mind

- critically-minded
- self-reflective
- empathetic

MATERIALS

Activity sheets

Identifying Important Causes (Activity sheet #D-1)

Identifying Causes in an 1897 Government Report (Activity sheet #D-2)

Determining Important Causes of Residential Schools (Activity sheet #D-3)

Thoughtbook Reflection (Activity sheet #A-TB)

Letter to parents

Sample Letter to Parents (Sample letter to parents #D-1)

Source documents

Background to Residential Schools (Source document #A-2)

Before and After Photographs of Thomas Moore Keesick (Source document #D-1)

The Davin Report

<https://tc2.ca/uploads/PDFs/SDdavinreport.pdf>

Indian Commissioner's Report (1897)

<https://tc2.ca/uploads/PDFs/SDindiancommissionersreport.pdf>

Proposal from Duncan Campbell Scott (Source document #A-4)

FNESC: The Problem with Day Schools

<http://www.fnesc.ca/wp/wp-content/uploads/2015/07/IRSR10-BM03.pdf>

TRC: Excerpts from "They Came for the Children" Pages 5-18

http://www.myrobust.com/websites/trcinstitution/File/2039_T&R_eng_web%5B1%5D.pdf

Before beginning this lesson, remember that the topic of residential schools should be approached with sensitivity. Carefully reflect on which sources and activities are most appropriate for your class and community. Consider using the GEDSB letter included with the lesson materials to inform parents and guardians about the learning activities.

In addition to using the accompanying source materials, this lesson can be used with class visits to important sites such as The Woodland Cultural Centre or The Mohawk Indian Residential School.

SUGGESTED ACTIVITIES

Learn about causes of an event

1. Organize students into pairs and provide each student with *Identifying Important Causes* (Activity sheet #D-1). Invite students to imagine that their school basketball team unexpectedly won an important game. Inform students that their first task is to determine what causes contributed to the victory.
2. Direct students' attention to the activity sheet and the description of the two different types of causes. Explain while not all previous events are causes, events can have two different types of causes:
 - *Underlying factors*: the factors that are less direct but create the conditions that make the event more likely.
 - *Immediate causes*: The causes that are directly connected to the event.
3. Prompt students to view the left-hand column of the activity sheet and the causes that contributed to the victory. Ask students to suggest why the first example is an underlying factor rather than an immediate cause.
4. Encourage students to read the next example. Ask groups to note why this example is an immediate cause rather than an underlying factor. Invite students to share their thinking with the class.
5. Instruct students to decide if the remaining events are either underlying factors or immediate causes. Remind students to provide a reason for each decision.
6. Invite students to share with their decisions and reasons with the class.
7. Consider asking students to note their own cause in the space provided on the activity sheet. Invite pairs to share their examples with the class, and encourage the class to indicate what type of cause each example may be.
8. Introduce students to the lesson inquiry question and challenge: "Why did it happen?" Inform students that their task is to respond to the lesson inquiry question by identifying the different underlying and immediate factors that led to the residential schools.

Practise identifying causes

1. If students are unfamiliar with the topic of residential schools, consider having them read *Background to Residential Schools* (Source document #A-2) prior to this part of the lesson.
<http://www.anishinabek.ca/wp-content/uploads/2016/07/An-Overview-of-the-IRS-System-Booklet.pdf>

2. Organize students into pairs and provide students with *Identifying Causes in a Government Report* (Activity sheet #D-2). Inform students they will practise identifying causes of an important event using a primary source document. Ask students to read the source and to share with the class any questions they might have.
3. Invite students to share their ideas on how this source could be used to explain why residential schools were created. After students share, inform them that the report was created for the Government of Canada to provide details on the status of Indigenous peoples living in Canada at the time. The report covered issues such as farming, health and education. Discuss with students how the source reveals the government's intent to "civilize" Indigenous people and assimilate them into western (Canadian) culture.
4. Prompt students to indicate whether the government report reveals an immediate cause or underlying factor that led to residential schools. If students would benefit from additional practise identifying causes, consider having them examine *Before and After Photographs of Thomas Moore Keesick* (Source document #D-1).

Identify the causes of residential schools

1. Organize students into small groups (2-4 students) and provide each student with *Determining Important Causes* (Activity sheet #D-3). Assign each group one of the following sources:
 - Excerpt from the 1879 Davin Report
 - Before and After photographs of Thomas Moore Keeswick
 - "The Problem with Day Schools"
 - The Indian Commissioner's Report (1897)
 - Proposal from Duncan Campbell Scott
 - Excerpts from "They Came for the Children"
2. Draw students' attention to the left-hand column of the activity sheet. Inform students that their task is to identify the causes of residential schools that are described in their assigned source. Instruct students to record these causes in the left-hand column. Remind students to indicate whether each cause is an underlying factor or immediate cause.
3. Invite students to share their causes with the class.

Learn about the importance of causes

1. Instruct students to revisit the example of the basketball game from the beginning of this lesson. Ask students to suggest which cause was the most important in the team's victory.
2. Invite students to share their decisions and thinking with the class. As students share, introduce or co-create the following criteria for judging which causes are more important than others:
 - *Evidence of a connection*: Is the cause clearly connected with the event and not just a coincidence? If this cause were removed, how likely is it that the event would still have occurred?
 - *Level of influence*: Is this cause more important than others?
 - *No other explanations*: Are there any other likely causes that haven't been considered?

3. Invite students to use the criteria to decide which cause contributed most to the victory. Encourage students to share their decisions and thinking with the class.
4. Ask students to review Activity sheet #D-2 and the causes identified in the 1897 Government Report. Encourage students to suggest which causes of residential schools were the most important, reminding them to use the criteria. Invite students to share their decisions and reasons with the class.

Determine important causes of residential schools

1. Prompt students to revisit Activity sheet #D-3. Inform students that their next task is to determine the importance of each cause in the creation of residential schools.
2. Direct students' attention to the right-hand column and the rating scale. Instruct students to use evidence from their assigned source to rate the importance of each cause.
3. Prompt students to rate each cause and provide reasoning using the activity sheet.
4. Invite students to share their thinking with the class on which causes were the most important in creating residential schools. As students share their decisions and reasons, draw attention to common causes.

Reflect on the learning

1. Invite students to write down any thoughts, words, or questions in their Thoughtbook in response to the lesson inquiry question "Why did it happen?" Students may wish to consider what emotions or feelings looking at these sources evoke. Assure students that the content of their Thoughtbook that will not be read or assessed. Consider using the *Thoughtbook Reflection* (Activity Sheet #A-TB) to guide student thinking about the causes of residential schools, especially the question in the bottom quadrant of the wheel, "What do I feel?"
2. Prompt students to identify one important learning or lesson from the causes of residential schools. Suggest that an important learning or lesson leads to a change in how someone sees, feels, or thinks about an important topic. An important learning or lesson might also influence a person's intentions or behaviours. Consider using a talking circle to guide sharing and conversation among classmates. See the introduction of this resource for more information about talking circles.
3. Encourage students to note this important learning or lesson in their Thoughtbook.



INQUIRY QUESTION

What were the consequences?

CHALLENGE

Create a concept web to summarize the direct and indirect consequences of residential schools on individuals and communities.

SUMMARY

In this lesson, students learn about the important consequences and impacts of residential schools on individuals and communities. To begin the lesson, students examine events from their lives to learn about direct, indirect, immediate, and delayed consequences. Students then identify and classify the consequences of residential schools described in a variety of sources. To conclude the lesson, students create a web to summarize the direct and indirect effects of residential schools.

OBJECTIVES

Broad understanding

Knowledge that residential schools in Canada had long-lasting consequences with both direct and indirect effects on individuals and communities.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of direct and indirect consequences of residential schools



Criteria for judgment

- types of consequences:
 - *Immediate or delayed*: How long after the event did the consequence take place?
 - *Direct or indirect*: Was the consequence a direct and obvious result of the event or did the consequences emerge because of another consequence?



Thinking vocabulary

- consequence and effect

**Thinking strategies**

- supporting decisions with evidence
- web of effects

**Habits of mind**

- critically-minded
- self-reflective
- empathetic

MATERIALS**Activity sheets**

Identifying Important Consequences (Activity sheet #E-1)

Mapping the Effects (Activity sheet #E-2)

Identifying Consequences in the Government of Canada's Statement of Apology (Activity sheet #E-3)

Classifying Consequences of Residential Schools (Activity sheet #E-4)

Source documents

Page 5 and 6 (What happened at Residential Schools?) of *An Overview of the Indian Residential School System*: <http://www.anishinabek.ca/wp-content/uploads/2016/07/An-Overview-of-the-IRS-System-Booklet.pdf>

Background to Residential Schools (Source document #A-2)

Excerpts from the Official Apology by Prime Minister Harper (Source document #A-6)

Letter to parents

Sample Letter to Parents (Sample letter to parents #D-1)

Online sources

- Oral testimony from survivors:
Where are the Children Stories <http://wherearethechildren.ca/en/stories/>
Pre-watching the videos to ensure they are appropriate for students is recommended. Many of these videos deal with experiences and legacies of abuse experienced by children in residential schools.
- Information and excerpt about the Bryce Report:
 - <https://fncaringsociety.com/sites/default/files/Dr.%20Peter%20Henderson%20Bryce%20Information%20Sheet.pdf>
- Excerpts from "They Came for the Children" (pages 77-84)
 - [http://www.myrobust.com/websites/trcinstitution/File/2039_T&R_eng_web\[1\].pdf](http://www.myrobust.com/websites/trcinstitution/File/2039_T&R_eng_web[1].pdf)
- Excerpt from TRC Final Report (pages 135-182)
 - http://www.trc.ca/websites/trcinstitution/File/2015/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf

Before beginning this lesson, remember that the topic of residential schools should be approached with sensitivity. Carefully reflect on which sources and activities are most appropriate for your class and community. Consider using the GEDSB letter included with the lesson materials to inform parents and guardians about the learning activities.

In addition to using the accompanying source materials, this lesson can be used with class visits to important sites such as The Woodland Cultural Centre or The Mohawk Indian Residential School.

SUGGESTED ACTIVITIES

Learn about consequences

1. Organize students into pairs and provide each student with *Identifying Important Consequences* (Activity sheet #E-1). Inform students that their task is to carefully examine a situation and suggest the possible effects and consequences, or what might happen as a result of the situation. Alternatively, consider providing another example relevant to students' lives or ask students to create their own example.
2. Draw students' attention to the left-hand column of the activity sheet. Invite students to identify the possible consequences of Susan's actions.
3. Invite students to share with the class their ideas. As students share, introduce students to the different types of consequences:
 - *Immediate or delayed*: How long after the event did the consequence take place?
 - *Direct or indirect*: Was the consequence a direct and obvious result of the event or did the consequences emerge because of another consequence?

Inform students that in some cases consequences can be both immediate or delayed, and direct or indirect. Consider posting the descriptions of the consequences for use later in this lesson.

4. Draw students' attention to the middle column. Ask students to classify each of the effects as immediate or delayed and direct or indirect. Invite students to share their decisions and thinking with the class.
5. Provide each student with *Mapping the Effects* (Activity sheet #E-2). Ask students to create a web that illustrates the effects of their selected personal event. In the centre of the page will be their important personal event. Effects close to the event are direct and immediate consequences, with more indirect or delayed consequences placed further away from the center.
6. Invite students to share their web with the class.
7. Introduce students to the lesson inquiry question: "What were the consequences?" Inform students that they will respond to the question by identifying the direct, indirect, immediate, and delayed consequences of residential schools on individuals and communities.

Practise identifying consequences

1. If students are unfamiliar with the topic of residential schools, consider having them read *Background to Residential Schools* (Source document #A-2) prior to this part of the lesson.

2. Organize students into pairs and provide each student with *Identifying Consequences in the Government of Canada's Statement of Apology* (Activity sheet #E-3). Direct students' attention to the left-hand column of the activity sheet and inform students that their task is to identify the consequences of residential schools described in the Government of Canada's Statement of Apology.
3. Invite students to share their consequences with the class.
4. Direct students' attention to the two middle columns of the activity sheet. Inform students that their task is to decide whether each consequence is immediate or delayed and direct or indirect. For example, emotional abuse experienced by Indigenous children at residential schools was a direct and immediate consequence that also often had delayed and indirect consequences for families and their communities. Remind students to include reasons for each of their decisions.
5. Invite students to share their decisions and reasons with the class.

Identify and classify consequences of residential schools

1. Provide students with *Classifying Consequences of Residential Schools* (Activity sheet #E-4). Inform students that they will examine other sources that describe consequences of residential schools.
2. Consider assigning small groups of students a source describing the effects of residential schools. Alternatively, ask students to use the activity sheets during a visit to a former residential school or cultural site such as the Woodland Cultural Centre or The Mohawk Residential School. The following sources include information on the effects of residential schools:
 - Video testimony from survivors from the *Where are the Children?* website (*Preview these videos to ensure they are appropriate for your class. Many of these videos describe experiences and legacies of abuse.*)
 - Excerpt from the Bryce Report
 - Excerpts from "They Came for the Children" - pages 77-80
 - Excerpt from TRC Final Report
3. Ask students to classify each consequence as direct, indirect, immediate, or delayed. Remind students that some consequences may be both immediate and delayed. Prompt students to provide a reason for each of their decisions.
4. Invite students to share their decisions and reasons with the class.

Map the consequences

1. Provide each student with *Mapping the Effects* (Activity sheet #E-2). Instruct students to create a web of effects of residential schools using evidence found in the sources. Prompt students to find consequences of residential schools for both individuals and communities.
2. Invite students to share a draft of their web of effects with a trusted classmate. Remind students to use the criteria for the different types of effects to provide feedback on their partner's web. Encourage students to revise their web based ideas suggested by their classmates.
3. Encourage students to share their web with the class.

Reflect on the learning

1. Prompt students to revisit the lesson inquiry question: “What were the consequences?” Suggest that they respond by noting any thoughts, words, or questions in their Thoughtbook.
2. Prompt students to identify one important learning or lesson from the consequences of residential schools. Suggest that an important learning or lesson may lead to a change in how someone sees, feels, or thinks about an important topic. An important learning or lesson might also influence a person’s intentions or behaviours. Consider using a talking circle to guide sharing and conversation among classmates. See the introduction of this resource for more information about talking circles.
3. Encourage students to note the important learning or lesson in their Thoughtbook. Assure students that the content of their Thoughtbook that will not be read or assessed.



INQUIRY QUESTION

What should we all know?

CHALLENGE

Select ten important aspects of residential schools that all people in Canada should know.

SUMMARY

In this lesson, students identify important aspects of residential schools that all people in Canada should know. To begin the lesson, students learn about the concept of significance by examining well-known inventions. Students then examine a series of events related to residential schools and use the criteria to select aspects of residential schools that all Canadians should know. Students also watch testimony from residential school survivors to identify other important aspects of residential schools. To conclude the lesson, students select ten important aspects of residential schools that all people in Canada should know.

OBJECTIVES

Broad understanding

Knowledge that residential schools had profound, long-lasting impacts on many individuals and communities.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of historically significant events related to residential schools



Criteria for judgment

- criteria for explaining importance and significance:
 - *Consequences:*
 - » How deeply felt or profound were the effects?
 - » How many people or areas of life were affected?
 - » How long lasting were the effects?
 - *Revealing:*
 - » Does the event, person, or idea help us better understand an important issue?

- scale of significance:
 - *Individual*: only the descendants and families of the people involved need to know it
 - *Regional*: almost everyone in the region or who belongs to a specific group(s) should know about it
 - *National*: almost everyone in the country where it occurred should know about it
 - *Global*: almost everyone in the world should know about it



Thinking vocabulary

- consequences



Thinking strategies

- generating ideas
- supporting conclusions with evidence



Habits of mind

- critically-minded
- empathetic
- self-reflective

MATERIALS

Activity sheets

Explaining Significance (Activity sheet #F-1)

Identifying Important Aspects of Residential Schools (Activity sheet #F-2)

Thoughtbook Reflection (Activity sheet #A-TB)

Briefing sheets

A Condensed Timeline of Events (Briefing sheet #F-1)

Assessment materials

Assessing My Thinking About Residential Schools (Assessment materials #F-1)

Letter to parents

Sample Letter to Parents (Sample letter to parents #D-1)

Online sources

- *Survivor Testimony Videos*: <http://wherearethekids.ca/en/stories/>
- *Condensed Timeline of Residential Schools*: <http://www.ahf.ca/downloads/condensed-timeline.pdf>

Before beginning this lesson, consider that the topic of residential schools should be approached with sensitivity. Carefully consider which sources and activities are most appropriate for your class. Consider using the GEDSB letter included with the lesson materials to inform parents and guardians about the learning activities.

In addition to using the accompanying source materials, this lesson can be used with class visits to important sites such as The Woodland Cultural Centre or The Mohawk Indian Residential School.

SUGGESTED ACTIVITIES

Introduce scales of significance

1. Ask students to decide which of the following two events was more important: the invention of the frisbee or the invention of the computer.
2. Invite students share their decision and reasons with the class. As students share, co-develop or present the criteria for explaining the importance or significance of an event, person, or idea:
 - *Consequences:*
 - » How deeply felt or profound were the effects?
 - » How many people were affected?
 - » How long lasting were the effects?
 - *Revealing:*
 - » Does the event, person, or idea help us better understand an important issue?
3. Explain that criteria can be used to help explain the significance of an event, idea, or person. Invite students to use the criteria to explain the significance of the two examples from the beginning of the lesson.
4. Organize students into pairs and provide each group with Explaining Significance (Activity sheet #F-1). Ask students to use the criteria to rate and explain the importance of each of the events. Invite students to share their ideas with the class. Remind students to use the criteria to when describing the importance of the event.
5. Prompt students to recall the two inventions discussed at the beginning of the lesson. Ask students to suggest who should know about each invention. As students share their suggestions, introduce the scale of significance:
 - *Global:* almost everyone in the world should know about it
 - *National:* almost everyone in the country where it occurred should know about it
 - *Regional:* almost everyone in the region or who belongs to a specific group(s) should know about it
 - *Individual:* only the descendants and families of the people involved need to know it

Inform students that the scale of significance can help explain who should know about an important event, person, or idea. Consider displaying or posting the scale in a prominent place in the classroom for students to use throughout this lesson.

6. Direct students' attention back to the activity sheet and the right-hand column. Prompt students

to use the criteria and the scale of significance to decide who should know about each event. Invite students to share their ideas with the class. Remind students to use the criteria to when describing the importance of the event.

7. Introduce students to the lesson inquiry question: “What should we all know?” Inform students that they will respond to the question by identifying ten important aspects of residential schools that all people in Canada should know. Consider inviting students to record their initial thoughts to the lesson inquiry question in their Thoughtbook.

Identify important aspects of residential schools

1. Organize students into small groups (2-4 students) and provide each group with *A Condensed Timeline of Events* (Briefing sheet #F-1) and each student with *Identifying Important Aspects of Residential Schools* (Activity sheet #F-2).
2. Ask students to examine the timeline and to identify important or significant aspects of residential schools. Aspects might include events, causes, and consequences. Remind students that they might also note any aspects of residential schools examined in Lessons D and E. Prompt students to note important aspects in the left-hand column of their activity sheet.
3. Invite students to share their lists with the class. Encourage students to make additions or revisions to their list as they listen to their classmates.
4. Guide students’ attention to the middle column of the activity sheet. Prompt students to explain why the aspect is important or significant. Remind students to use the criteria to guide their explanation.
5. Discuss as a class which criteria can be used to explain why these aspects of residential schools are essential for all Canadians to know. Remind students that the criteria are to be used to explain why the aspects are important and significant, not to judge or rank them.

Identify important aspects from survivor testimony

Please note that the videos used in this section contain subject matter that may be disturbing to some viewers.

1. Inform students that they will watch a short video of a residential school survivors’ testimony about their experiences in residential schools. Inform students that many of these survivors experienced abuse and trauma while in residential schools.
2. Invite students to select and watch one Survivor Story from the *Where are the Children* website: <http://wherearethechildren.ca/en/stories/>
3. Prompt students to note on their activity sheet one or two aspects of residential schools they learned from the survivor’s testimony. Aspects might include details about residential schools, events, causes, and consequences. Invite students to share their observations with the class.
4. Guide students’ attention to the middle column of the activity sheet. Prompt students to explain why the aspect is important or significant. Remind students to use the criteria to explain why the aspects

are important and significant, not to judge or rank them.

5. Direct students' attention to the right-hand column of the activity sheet. Prompt students to use the criteria and the scale of significance to decide who should know about each event.
6. Conclude this section of the lesson by inviting students to complete the statement: All people in Canada should know ____ about residential schools. Encourage students to share their ideas with the class. Consider noting and displaying these ideas for use later in this lesson and in the next line of inquiry.

Reflect on the learning

1. Prompt students to revisit the lesson inquiry question: "What should we all know?" Suggest that they respond by noting any thoughts, words, or questions in their Thoughtbook.
2. Prompt students to note one important learning or lesson that they discovered while identifying aspects of residential schools. Remind students that an important learning or lesson leads to a change in how someone sees, feels, or thinks about an important topic. An important learning or lesson might also influence a person's intentions or behaviours. Encourage students to think about how the lesson they learned might change how they see, think, feel, or behave.
3. Encourage students to note the lesson in their Thoughtbook. Assure students that the content of their Thoughtbook that will not be read or assessed.

Respond to the Line of inquiry 2 challenge

1. Invite students to review the notes, ideas, and pictures that they noted in their Thoughtbook during this line of inquiry.
2. Ask students to select one lesson that might help them contribute to meaningful reconciliation. Encourage students to note this lesson in their Thoughtbook.
3. Ask students to reflect on the overarching challenge: "Create a powerful representation to show what meaningful reconciliation means." Guide them in thinking how these important lessons might be communicated in a memorable and compelling way. Consider using the ThoughtBook Reflection (Activity sheet #A-TB) and the questions in the each quadrant to guide their thinking about their final representation.

Assess the thinking

1. Consider guiding students to use *Assessing My Thinking About Residential Schools* (Assessment materials #F-1) to assess their understanding of residential schools.



INQUIRY QUESTION

How adequately have governments responded?

CHALLENGE

Rate government responses to residential schools.

SUMMARY

In this lesson, students examine and rate various government responses to residential schools. To begin the lesson, students suggest what might be an adequate response to a theft at school. Students use these ideas to develop the criteria for an adequate response. Students then use the criteria to judge the adequacy of various responses to residential schools. To conclude the lesson, students share their ratings of the responses to residential schools and decide if the overall response has been adequate.

OBJECTIVES

Broad understanding

Knowledge that there have been a number of official responses to residential schools but their effectiveness needs to be evaluated.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of the closing of residential schools, the government apology, and the creation and conducting of a Truth and Reconciliation Commission



Criteria for judgment

- criteria for an adequate response:
 - *Sincere and full apology:* Was the response genuine and was responsibility fully taken for all injustices?
 - *Timely and inclusive:* Were all people and groups who suffered included in a reasonable amount of time?
 - *Meaningful:* Has the response lead to significant change or support for the victims?
 - *Action-focused:* Has the response included changes or actions to make sure this will never happen again?
 - *Accepted:* Does the person or group who experienced the wrongdoing accept the response?



Thinking vocabulary

- response
- rate
- judge



Thinking strategies

- supporting conclusions with evidence



Habits of mind

- critically-minded
- self-reflective
- empathetic

MATERIALS

Activity sheets

Examining the Response (Activity sheet #G-1)

Rating the Government Response to Residential Schools (Activity sheet #G-2)

Thoughtbook Reflection (Activity sheet #A-TB)

Source documents

Excerpts from the Official Apology by Prime Minister Harper (Source document #A-6)

Responses to Residential Schools (Source document #A-8)

Online sources

The Truth and Reconciliation Commission

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

Resources on different government responses and details of settlement agreement

<http://www.trc.ca/websites/trcinstitution/index.php?p=9>

Official apology from Ontario Provincial Government

<https://news.ontario.ca/opo/en/2016/05/ontario-apologizes-for-residential-schools.html>

Ontario Provincial Government's Commitment to Reconciliation

<https://www.ontario.ca/page/journey-together-ontarios-commitment-reconciliation-indigenous-peoples>

Overview of the Residential School Settlement Agreement

<http://www.thecanadianencyclopedia.ca/en/article/indian-residential-schools-settlement-agreement/>

SUGGESTED ACTIVITIES

Learn about an adequate response

1. Organize students into pairs and provide each group with *Examining the Response* (Activity sheet #G-1). Inform students that their task is to determine if the response to a theft at school was adequate. Prompt students to read (or read aloud) the scenario found at the top of the activity sheet.
2. Encourage students to share their ideas with the class. As students share, co-develop or present the criteria for an adequate response:
 - *Sincere and full*: Was the response genuine and was responsibility fully taken for all injustices?
 - *Timely and inclusive*: Were all people and groups who suffered included in a reasonable amount of time?
 - *Meaningful*: Has the response lead to significant change or support for the victims?
 - *Action-focused*: Has the response included changes or actions to make sure this will never happen again?
 - *Accepted*: Does the person or group who experienced the wrongdoing accept the response?

Consider recording the criteria on the board or chart paper for use later in this lesson.

3. Direct students' attention back to the activity sheet. Guide students in using the criteria to decide if the response to theft was adequate. Encourage students to use evidence from the scenario to support their decisions.
4. Encourage students to share their rating and reasons with the class. As students share their ideas, invite them to suggest what could be done to improve the response. Prompt them to note these suggestions at the bottom of the activity sheet.
5. Introduce the lesson inquiry question: "How adequately have governments responded?" Explain to students that they will respond to this question by using the criteria to rate governments' responses to residential schools. Encourage students to note their initial responses to the lesson inquiry question in their Thoughtbook.

Practise using the criteria

1. Invite students to suggest how a government might respond to a past injustice. Student suggestions might include: apologies, money, education, land, resources, political power, or creating a memorial. Encourage students to suggest how peoples who have been wronged might react to each of the suggested responses.
2. Explain that many governments in Canada are acknowledging responsibility for wrongs committed in the past against various groups of people. This includes the roles past governments played in the creation and operation of residential schools.
3. Organize students into pairs and provide each group with *Excerpts from the Official Apology by Prime Minister Harper* (Source document #A-6), and each student with *Rating the Government Response to Residential Schools* (Activity sheet #G-2). Inform students that their task is to use the criteria to judge the adequacy of the Government of Canada's official apology for residential schools.

4. Read the apology with students, guiding them to listen and look for evidence that the official apology was adequate or inadequate. Remind students to look for evidence in light of the criteria. Alternatively, consider assigning individual criterion to small groups of students.
5. Ask students to share their evidence with the class. Encourage students to note on their activity sheet any evidence suggested by other students.
6. Direct students' attention to the rating scale at the bottom of the activity sheet. Instruct students to use the scale to rate the adequacy of the official apology. Remind students to use the evidence to guide their rating.
7. Invite students to share their rating and reasons with the class. Suggestions for why the apology was adequate might include the idea that Harper made a full apology and took responsibility. Suggestions for why the apology was inadequate might include idea that the apology came too many years after the last residential school closed.

Assess government responses

1. Organize students into small groups (2-4 students) and provide each group with *Responses to Residential Schools* (Source document #A-8) and each student with *Rating the Government Response to Residential Schools* (Activity sheet #G-2). Inform students that their next task is to assess other government responses to residential schools. Explain to students that much like the example used at the beginning of the lesson, actions to right a wrong often have many parts or components.
2. Instruct groups to look for evidence for each of the criteria. Prompt students to record their evidence in the appropriate spot on the activity sheet.
3. Invite groups to share their decisions and thinking on the different components of the official response.
4. If time permits, consider assigning groups to examine one of the following components of governments' responses to residential schools:
 - Official apologies:
 - Federal Government
 - Ontario Provincial Government: <https://news.ontario.ca/opo/en/2016/05/ontario-apologizes-for-residential-schools.html>
 - The Truth and Reconciliation Commission
 - Common experience payments and the individual assessment process
 - Support for health and healing
 - Commemoration and education
 - Local responses or initiatives for reconciliation: Resources on different government responses and details of settlement agreement <http://www.trc.ca/websites/trcinstitution/index.php?p=9>

Rate the overall response

1. Direct students' attention to the bottom of the activity sheet and the rating scale. Instruct students to

Rate the overall response (Cont'd)

use the scale to rate the adequacy of the government's response. Invite students to provide reasons for their rating.

2. Invite students to share with the class their overall ratings and reasons.
3. Ask students to suggest what might be done to improve the overall response. Encourage students to share their ideas with the class.

Reflect on the learning

1. Invite students to suggest what role an effective response might play in reconciliation. Encourage students to note in their Thoughtbook what they might contribute to reconciliation.
2. Consider using the *Thoughtbook Reflection* (Activity Sheet #A-TB) to guide student thinking about their final representation. Draw students' attention to the question that prompts them to consider what they might do to contribute to reconciliation.



INQUIRY QUESTION

What does it mean to reconcile?

CHALLENGE

Create a thoughtful definition for meaningful reconciliation.

SUMMARY

In this lesson, students learn what meaningful reconciliation might look like. To begin the lesson, students consider the perspective of Chief Justice Murray Sinclair on the meaning of reconciliation. Students then identify who might have a perspective on reconciliation. Students examine different perspectives on reconciliation and suggest what meaningful reconciliation might look, feel, and sound like. Students use these ideas to create a definition for meaningful reconciliation.

OBJECTIVES

Broad understanding

Knowledge of actions that might be taken to nurture and achieve meaningful reconciliation.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of the history of the relationships between Indigenous peoples and non-Indigenous peoples in Canada



Criteria for judgment

- criteria for a powerful word or phrase:
 - *Clear and interesting:* Are the words and phrases easy to understand? Do they catch the attention of the reader?
 - *Accurately describes details:* Do the words and phrases accurately describe how the person views reconciliation?
 - *Creates pictures and feelings:* Do the words and phrases help the reader see and feel the events, emotions, and qualities of reconciliation?

- Meaningful reconciliation is:
 - *Honest*: acknowledges painful truths about past events and actions
 - *Respectful*: focuses on building respectful relationships and trust
 - *Inclusive*: includes Indigenous and non-Indigenous perspectives and voices
 - *Action-focused*: takes concrete steps and actions



Thinking vocabulary

- perspective



Thinking strategies

- supporting conclusions with evidence



Habits of mind

- critically-minded
- self-reflective
- empathetic

MATERIALS

Activity sheets

Exploring Different Perspectives on Reconciliation (Activity sheet #H-1)

Briefing sheets

What Does Reconciliation Mean to You? (Briefing sheet #H-1)

Online sources

Video of Chief Justice Murray Sinclair discussing reconciliation (3 Mins)

<https://vimeo.com/25389165>

SUGGESTED ACTIVITIES

Introduce perspectives

1. Introduce the quote from Chief Justice Murray Sinclair that says “reconciliation involves all Canadians” and show the short video of Sinclair describing reconciliation: <https://vimeo.com/25389165>
2. Ask students to suggest individuals, groups, communities, organizations, and governments who might have a perspective on what reconciliation might mean. Inform students that various groups may have different views on the meaning of reconciliation.
3. Lead the whole class in discussing what reconciliation might look, sound, and feel like for different individuals, communities, or governments. Remind students that the word reconciliation can have different meanings depending on the context in which it is used. Invite students to suggest why the

dictionary definition of reconciliation may not be appropriate for this context. Students might suggest that it does not accurately describe the process needed to repair relationships that have never been friendly or strong.

4. Introduce students to the lesson inquiry question: “What does it mean to reconcile?” Inform students that they will respond to the question by creating a definition for meaningful reconciliation.
5. Invite students to record in their Thoughtbook their initial thoughts on what meaningful reconciliation might look, sound, and feel like.

Explore perspectives on reconciliation

1. Organize students into small groups (2-4 students) and provide each group with *What Does Reconciliation Mean to You?* (Briefing sheet #H-1) and each student with *Exploring Different Perspectives on Reconciliation* (Activity sheet #H-1). Explain that the briefing sheet presents perspectives on what reconciliation means.
2. Inform students that their task is to think of powerful words or phrases that describe each person’s views on reconciliation. Encourage students to think back to Lesson A and the criteria for a powerful word or phrase:
 - *Clear and interesting*: Are the words and phrases easy to understand? Do they catch the attention of the reader?
 - *Accurately describes details*: Do the words and phrases accurately describe how the person views reconciliation?
 - *Creates pictures and feelings*: Do the words and phrases help the reader see and feel the events, emotions, and qualities of reconciliation?
3. Ask students to note their powerful words and phrases for each perspective in the appropriate place on the activity sheet. Alternatively, consider assigning one perspective to each group.
4. Invite groups to share their powerful words and phrases. Encourage students to add to their lists ideas suggested by their classmates. As students share, draw attention to the most important similarities and differences between the perspectives on reconciliation.

Create a definition of meaningful reconciliation

1. Post or display the following sentence starter: “Meaningful reconciliation looks, sounds, and feels like...”. Prompt groups to review the powerful words and phrases recorded on their activity sheets and then select five that best complete the sentence.
2. Invite groups to share their selections and thinking with the class. Consider noting these words for use in the remainder of the lesson.
3. Inform students that their final task is to use these words to create a definition of meaningful reconciliation.
4. Invite groups to share their definitions with the class. As students share, invite them to listen for common themes shared by the definitions. Use these common themes to co-develop or introduce the

Create a definition of meaningful reconciliation (Cont'd)

criteria for meaningful reconciliation:

- *Honest*: acknowledges painful truths about past events and actions
- *Respectful*: focuses on building respectful relationships and trust
- *Inclusive*: includes Indigenous and non-Indigenous perspectives and voices
- *Action-focused*: takes concrete steps and actions

Consider the recording and displaying the criteria for use later in this line of inquiry.

Reflect on the Learning

1. Consider using a talking circle to guide sharing and conversation about the meaning of reconciliation. See the introduction of this resource for more information about talking circles.
2. Invite students to reflect on what meaningful reconciliation means to them. Suggest that they write their own personal definition for meaningful reconciliation in their Thoughtbook.
3. Ask students to note one action, contribution, or commitment they could make to meaningful reconciliation.



INQUIRY QUESTION

What can I do to support meaningful reconciliation?

CHALLENGE

Identify personal and group commitments that will effectively support meaningful reconciliation.

SUMMARY

In this lesson, students suggest personal and group actions and commitments that will contribute to meaningful reconciliation. To begin the lesson, students use the criteria for meaningful reconciliation to sort a selection of acts for reconciliation. Guided by the criteria, students then suggest actions that individuals and groups in Canada might take to support and implement selected Calls to Action. The lesson concludes with students identifying commitments that they will make to meaningful reconciliation.

OBJECTIVES

Broad understanding

Knowledge that meaningful reconciliation requires the involvement of all people in Canada.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of the Official Response to residential schools and the Truth and Reconciliation Commission



Criteria for judgment

- meaningful reconciliation is:
 - *Honest*: acknowledges painful truths about past events and actions
 - *Respectful*: focuses on building respectful relationships and trust
 - *Inclusive*: includes Indigenous and non-Indigenous perspectives and voices
 - *Action-focused*: takes concrete steps and actions

**Thinking vocabulary**

- criteria

**Thinking strategies**

- supporting ideas with reasons

**Habits of mind**

- critically-minded
- self-reflective
- empathetic

MATERIALS**Activity sheets**

Making a Commitment to Meaningful Reconciliation (Activity sheet #I-1)
 Thoughtbook Reflection (Activity sheet #A-TB)

Briefing sheets

A Selection from “150 Acts of Reconciliation” (Briefing sheet #I-1). The entire list can be found at <http://activehistory.ca/2017/08/150-acts-of-reconciliation-for-the-last-150-days-of-canadas-150/>
 Calls to Action #62 and #66 (Briefing sheet #I-2)

Assessment materials

Assessing My Thinking About Reconciliation (Assessment materials #I-1)

Online sources

Truth and Reconciliation Commission: Calls to Action
http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

SUGGESTED ACTIVITIES**Examine commitments**

1. Ask students to discuss what it means to “make a commitment.” Encourage them to suggest how they might think, see, feel, or act to show commitment to being a successful student or a kind friend. Invite students to share their ideas with the class.
2. Organize students into small groups (2-4 students) and provide each group with *A Selection from “150 Acts of Reconciliation”* (Briefing sheet #I-1). Explain that in 2017, historians Crystal Fraser and Sara Komarnisky committed to creating and publishing a list of 150 acts of reconciliation that all Canadians could do. They invited Canadians to commit to completing as many of the acts as possible.
3. Provide each student with *Making a Commitment to Meaningful Reconciliation* (Activity sheet #I-1). Draw students’ attention to the left-hand column of the activity sheet and the criteria for meaningful

reconciliation. Explain that their task is to select an action for each of the criteria for meaningful reconciliation. For example, students might suggest that “Learn the land acknowledgement in your region” is an action that meets the “honest” criteria.

4. Invite groups to share their selections with the class.
5. Introduce students to the lesson inquiry question: “What can I do to support meaningful reconciliation?” Inform students that they will respond to the question by identifying personal and group actions that will effectively support meaningful reconciliation.
6. Encourage students to record in their Thoughtbook their initial thoughts on what commitments they might make to meaningful reconciliation.

Introduce the TRC’s Calls to Action

1. Organize students into small groups (2-4 students) and provide each group with *Calls to Action #62 and #66* (Briefing sheet #I-2). Explain that the TRC produced ninety-four Calls to Action that recommend how levels of government and organizations can work towards reconciliation. The Calls to Action focus on education, the legal system, child welfare, health care, museums and archives, youth programs, media, business, sports and recreation, and newcomers to Canada.
2. Consider reading the details of Calls to Action #62 and #66 with students, helping them to understand the meaning of each.
3. Direct students’ attention back to the middle column of Activity sheet #I-1. Inform students that their task is to identify any parts of the Calls to Action #62 and #66 that meet the criteria for meaningful reconciliation. Prompt students to note their ideas in the appropriate criteria. For example, students might suggest that “developing learning resources about residential schools” is a recommendation that meets the “honest” criteria.
4. Invite groups to share their examples with the class. As students share, encourage them to suggest how they might think, see, feel, or act to contribute to the two Calls to Action.
5. If time permits, consider assigning groups to examine other Calls to Action.

Connect actions with reconciliation

1. Direct students’ attention to the right-hand column of Activity sheet #I-1. Inform students that their task is to describe how the actions noted in the middle column will support or contribute to meaningful reconciliation. For example, students might suggest that the action “Learn the land acknowledgement in your region” would support reconciliation by acknowledging and respecting Indigenous relationships with the land.
2. Direct groups to note how the actions related to each criteria will support or contribute to meaningful reconciliation. Alternatively, consider assigning individual actions to groups.
3. Invite groups to share their ideas with the class.

Respond to the Line of inquiry 3 challenge

1. Guide students' attention to the bottom of Activity sheet #I-1. Encourage students to think back to the beginning of this lesson and their ideas about how commitment might be demonstrated. Working as a class, prompt students to suggest how they might see, think, feel, and act to contribute to meaningful reconciliation. Invite students to consider individual, class, school, and community actions.
2. Encourage students to share their ideas with the class. Guide the class to commit to an action that will contribute to meaningful reconciliation. Consider recording and displaying in a visible place the group commitment that the class will make to meaningful reconciliation, including steps or actions that will be taken to demonstrate the commitment.
3. To conclude this line of inquiry, encourage students to reflect on the question "How might we contribute to meaningful reconciliation?" Consider using a talking circle to guide sharing and conversation among classmates. See the introduction of this resource for more information about talking circles.
4. Invite students to note in their Thoughtbook an individual commitment they will contribute to meaningful reconciliation. Encourage students to list any steps or actions they will need to take to demonstrate their commitment. Consider using the *Thoughtbook Reflection* (Activity sheet #A-TB) to guide student thinking about making contributions to meaningful reconciliation, especially the question in the doing part of the wheel, "What should I do?"

Assess the thinking

1. Consider guiding students to use *Assessing My Thinking About Reconciliation* (Assessment materials #I-1) to assess their understanding of reconciliation.

OVERARCHING INQUIRY

What might meaningful reconciliation look like?

OVERARCHING CHALLENGE

Create a powerful representation to show what meaningful reconciliation might look like.

FINALE
L

FINALE INQUIRY QUESTION

What might meaningful reconciliation look like?

FINALE CHALLENGE

Create a powerful representation to show what meaningful reconciliation might look like.

SUMMARY

In this lesson, students complete work on their powerful representation of meaningful representation. They review what they have learned during the unit and reflect on their understanding of meaningful reconciliation. Students finalize their choices of ideas, words, and images that will be used in the creation of a powerful representation of meaningful reconciliation. Students create their representations, refine them through self-and peer assessment, and present them. Students conclude the unit by committing to take three actions that will contribute to meaningful reconciliation.

OBJECTIVES

Broad understanding

Individuals can make significant contributions to meaningful reconciliation.

THINKING TOOLS

The following thinking tools are developed and used in this lesson. For more information about thinking tools, please see the introduction to this resource.



Background knowledge

- knowledge of the current relationship between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit
- possible actions that might lead to a meaningful reconciliation process



Criteria for judgment

- criteria for a powerful representation:
 - captures important/accurate features of the concept being represented
 - creates a powerful message or feeling
 - uses creative/interesting symbols or images
- criteria for meaningful reconciliation:
 - *Honest*: acknowledges painful truths about past events and actions
 - *Respectful*: focuses on building respectful relationships and trust
 - *Inclusive*: includes Indigenous and non-Indigenous perspectives and voices
 - *Action-focused*: takes concrete steps and actions



Thinking vocabulary

- criteria
- representation
- reflecting



Thinking strategies

- reflecting on learning



Habits of mind

- critically-minded
- self-reflective
- persistent

MATERIALS

Activity sheets

Reflecting on Meaningful Reconciliation (Activity sheet #FL-1)

Planning my Powerful Representation (Activity sheet #FL-2)

Thoughtbook Reflection (Activity sheet #A-TB)

Online sources

Canadian teen tells UN 'warrior up' to protect water

<http://www.cbc.ca/news/canada/autumn-peltier-un-water-activist-united-nations-1.4584871>

SUGGESTED ACTIVITIES

Review the criteria

1. Invite students to watch the five-minute video of teen activist Autumn Peltier's speech to the United Nations about protecting water:
 - "Canadian teen tells UN 'warrior up' to protect water":
<http://www.cbc.ca/news/canada/autumn-peltier-un-water-activist-united-nations-1.4584871>
2. Guide students in reviewing the criteria for a powerful representation that were introduced in the launch lesson:
 - *captures important features of the concept*
 - *creates a powerful message or feeling*
 - *uses creative/interesting symbols or images*
3. Ask students to decide if the speech given by Autumn Peltier meets each of the criteria for a powerful representation. Encourage students to share their decisions with the class and to provide evidence from the video to support their decision.
4. Confirm with students that this lesson is the final stage in the unit. Inform students that final their task is to use ideas collected during the unit to create a powerful representation of what meaningful reconciliation means.

Reflect on meaningful reconciliation

1. Invite students to revisit their Thoughtbook and to review the ideas about meaningful reconciliation that they noted during all the lessons of this resource. Consider prompting students to revisit their responses on *Describing Meaningful Reconciliation* (Activity sheet #LL-2) from the Launch Lesson.
2. Provide each student with *Reflecting on Meaningful Reconciliation* (Activity sheet #FL-1). Draw students' attention to the left-hand column of the activity sheet and the prompt "At the beginning of the unit, I thought that meaningful reconciliation was...". Instruct students to note their thoughts in the space provided, reminding them to refer to ideas recorded in their Thoughtbook.
3. Draw students' attention to the right-hand column and the prompt "At the end of the unit, I think that meaningful reconciliation is...". Instruct students to note their thoughts in the space provided, reminding them to refer to ideas recorded in their Thoughtbook.
4. Prompt students to reflect on the degree to which their thinking about meaningful reconciliation has changed. Instruct students to use the space provided to note the top three reasons why their thinking either changed or stayed the same.

5. Invite students to share their reflections on meaningful reconciliation with the class.
6. Share the challenge for this finale lesson and the overarching question and challenge with students.

Create a powerful representation of meaningful reconciliation

1. Provide each student with *Planning My Powerful Representation* (Activity sheet #FL-2). Draw students' attention to the three different sections of the table. Ask students to note their ideas on the chart to begin planning a powerful representation of what meaningful reconciliation might look like. Remind students that a representation can take many forms, including an image, drawing, shape, sculpture, play, song, or poem. Encourage students to creatively respond to the overarching challenge. Similarly, ensure students understand that meaningful reconciliation can also take many different forms.
2. Invite students to share their completed activity sheet with a trusted partner. Encourage students to provide helpful suggestions to their partners, reminding them to use the criteria for a powerful representation to guide their feedback.
3. Provide students with time to complete their powerful representations. Consider providing opportunity for students to share their representations with the class and/or another appropriate audience.

Commit to meaningful reconciliation

1. To conclude this lesson and the unit, digitally display or note on a whiteboard the word "Reconcili-action." Using a talking circle, invite students to suggest what they think this word might mean. Possible student responses might include "meaningful reconciliation requires action" or other similar ideas.
2. Instruct students to revisit *Reflecting on Meaningful Reconciliation* (Activity sheet #FL-1) and draw students' attention to the bottom of the page. Prompt students to reflect on the word "reconcili-action," meaningful reconciliation, and all that they have learned during the unit. Encourage students to note the three contributions that they might make to meaningful reconciliation. Consider using the *Thoughtbook Reflection* (Activity Sheet #A-TB) and the questions in each quadrant to guide student thinking about meaningful reconciliation.



SUPPORT MATERIALS

Reproducible activity sheets and learning materials

Launch lesson materials	50
Lesson A materials	55
Lesson B materials	72
Lesson C materials	83
Lesson D materials	87
Lesson E materials	92
Lesson F materials	96
Lesson G materials	101
Lesson H materials	103
Lesson I materials	106
Finale lesson materials	110

Developing Criteria for a Powerful Representation

Assigned concept:

Representation	What does the representation make you think or feel?	Features that make the representation powerful or not powerful



Describing Meaningful Reconciliation

Meaningful reconciliation	
Looks like...	
Sounds like...	
Feels like...	
My initial definition of <i>meaningful reconciliation</i> :	

Reconciliation in Canada

Background to reconciliation

In the last few years many non-Indigenous people in Canada have started to become more aware of the history of neglect and abuse of Indigenous peoples in Canada. This began when First Nations, Six Nations, Métis, and Inuit leaders started to speak out about the injustices their communities have experienced, especially in residential schools. They also began to protest against the poor treatment Indigenous peoples continue to suffer. This led the Government of Canada to take action to heal the wounds of the past and to create more fair and equal conditions for Indigenous peoples. This process is referred to as reconciliation.

What is reconciliation?

Reconciliation means that individuals or groups work to build a better relationship. This is not always easy to achieve, especially when the relationship has never been friendly or strong. This is why it is perhaps more accurate to say that Canada, Canadians, and Indigenous peoples are on a path or journey to reconciliation.

Important steps on the path to reconciliation

On June 2, 2008, the Government of Canada created The Truth and Reconciliation Commission (TRC). One purpose of the Commission was to increase awareness about what happened in residential schools and to highlight the impacts on survivors, their families, and communities. During the five-year Commission, former students and other people affected by the residential school system had opportunities to share their experiences and stories.

On June 11 2008, the Government of Canada acknowledged its role in the residential school system. The prime minister at the time, Stephen Harper, apologized on behalf of the government and admitted the government's role in the injustice. Prime Minister Harper called residential schools a "sad chapter" in Canadian history for causing so much pain and suffering for generations of Indigenous children. He also said that the actions of the Government of Canada were harmful and wrong.

As part of the TRC, the Government of Canada provided \$125 million to support community-based healing programs. This included a \$20 million fund for local, regional, and national activities to honour, educate, remember, and pay tribute to former residential school students, their families, and communities.

Examples of Representations

Concept A: Friendship

- Representation 1: A short story about true friendship (01:07 minutes)
 - https://www.youtube.com/watch?v=TPkqoJ_k_98
- Representation 2: Children describe what friendship is (01:31 minutes)
 - <https://www.youtube.com/watch?v=CV2Ks3RLdx0>
- Representation 3: Friendship soup recipe (3:12 minutes)
 - <https://www.youtube.com/watch?v=H7w7yXkJTu0>
- Representation 4: How Can You Be A Good Friend?
 - <https://www.youtube.com/watch?v=38Sxy5hrej0>

Concept B: Happiness

- Representation 1: Lightness of Happiness by Native Sun
 - https://www.youtube.com/watch?v=j0K1UfUb_Yk
- Representation 2: Ode to joy REMIX
 - <https://www.youtube.com/watch?v=ZcdOM-MyZR4>
- Representation 3: Spring by Vivaldi
 - https://www.youtube.com/watch?v=mFWQgxXM_b8

Concept C: Trust

- Representation 1: “Trust is something that is difficult to establish. It is very fragile that needs to be taken care of. Once trust breaks or shatters into pieces, it is very difficult to rebuild it.”
(K. Cunningham)
- Representation 2: “Trust is involved in all the basic elements of a healthy relationship: namely, love (respect and consideration for another person), communication, commitment and honesty.”
(Harold Duarte-Bernhardt)
- Representation 3: “I believe much trouble and blood would be saved if we opened our hearts more.”
(Chief Joseph)
- Representation 4: “I have learned that the point of life’s walk is not where or how far I move my feet but how I am moved in my heart.”
(Anasazi Foundation, The Seven Paths: Changing One’s Way of Walking in the World)

Examples of representations (Cont'd)

Concept D: Love

Representation 1



Representation 2



Representation 3



Describing Past and Present Relationships

Source	Past or present relationship?	Powerful words that describe the relationship	Evidence
Shannen's letter	___ Past ___ Present	<ul style="list-style-type: none"> • <i>unfair</i> • <i>dependent</i> 	<ul style="list-style-type: none"> • <i>asking the then Minister to take action to build a school in the letter</i> • <i>"I've been going to these washrooms for eight long years now. I do not want my younger brothers and sisters thinking those portables are proper schools."</i>
	___ Past ___ Present		
	___ Past ___ Present		
	___ Past ___ Present		

Thoughtbook Reflection

Knowing
What do I know?

Seeing
What do I see?

Feeling
What do I feel?

Doing
What should I do?

A Relationship Story

During dinner Mikayla's parents said the words she was dreading to hear: "Honey, Mom's job is changing so we're going to have to move again." "Again?" Mikayla yelled. "This is the third time we're moving since I started grade one. It's just not fair!" Mikayla had just gotten comfortable in the new town. She made new friends and really liked her school. Now she would have to do it all over again. This move felt even harder than all the others for Mikayla. She was going into grade 6 in a new school where she didn't know anyone.

On the day Mikayla's family moved into their new house, the neighbours came over to welcome them. Luckily for her, next door there was a girl her age. Tina was really nice. She helped set up Mikayla's room, and she introduced her friends, Seema and Rose, who lived on the same street. The girls walked to school together on the first day and showed Mikayla around. Mikayla felt really lucky that she wasn't alone and that she had such good friends to help her get comfortable with her new surroundings.

In her class, there were a group of girls that Mikayla could see were the most popular in grade six. They were stylish and confident, especially Tania. One day Tania asked Mikayla to join them in a group work project. Mikayla was thrilled. The project went really well and Mikayla made friends with the popular girls.

The first school dance of the year was coming up and Mikayla, Tina, Rose, and Seema were really excited. Two days before the dance, Tania asked Mikayla if she wanted to go with her and her friends. Mikayla said to Tania that she was going with her friends and that they should all go together as one big group. Tania made a funny face and said, "Go to the dance with Tina, Rose and Seema? No way would I be seen at a dance with those nerds. What do you see in them anyway?"

Mikayla was confused. Tina, Rose and Seema were her friends and were so good to her from the day she arrived. At the same time, this was Mikayla's chance to fit in. On the way home from school that day, she told Tina, Rose and Seema that she was going to dance with Tania. Tina asked if they could all go together. Awkwardly, Mikayla said no and that she'd see them at the dance. The girls felt hurt and disrespected by Mikayla.

Over the next couple of weeks, Mikayla spent more and more time with Tania. But it was not as cool as Mikayla thought it would be. She discovered Tania and her friends really only cared about how they looked on the outside. She missed Tina, Rose, and Seema. At dinner, she told her mom about the mess she'd created, and asked how she could make it up to her true friends. Her mom said, "Sit down with them, look them in the eye and say you made a mistake. Let them know that you didn't mean to hurt their feelings and to take them for granted. Just be honest and say that you're sorry."

Shannen's Letter

July 27, 2008

Watchey... My name is Shannen Koostachin. I am an Mushkegowuk Innanu from an isolated community called Attawapiskat First Nation. My parents are Jenny and Andrew Koostachin. I have three brothers and three sisters. I am fourteen years old. I've graduated and finished elementary school called JR Nakogee Elementary School and going to go to school somewhere in down south just to have a proper education. I want to have a better education because I want to follow my dreams and grow up and study to be a lawyer. For the last eight years, I have never been in a real school since I've started my education. For what inspired me was when I realized in grade in grade eight that I've been going to school in these portables for eight long struggling years. We put on our coats outside and battle through the seasons just to go to computers, gym and library. I was always taught by the parents to stand up and speak out for myself. My message is to never give up. You get up, pick up your books and keep walking in your moccasins.

Leadership Questions

When I was a little kid, I always use to think what a great leader my dad was, Andrew Koostachin, He taught me to look up to the Seven Grandfathers. Love, Respect, Truth, Honesty, Humility, Bravery and Wisdom. Those are called the Seven Grandfathers. And the other thing my dad taught me about life is to take 3 steps, put God first, because he made you and me, Second is family. Because they give you a lot of love. Third is education. School is very important! This why I'm here because children before grade 5 had already lost hope.

Personality

Well the three or four things I would like people to know about me is. One, I do not like broken promises. Two, I do not like seeing my siblings going to school in washrooms. And three, I would like them to know too that I AM NOT GIVING UP.

Motivation

I. I've been going to school in these washrooms for eight long struggling years now. I do not want

my younger brother and sisters thinking those portables are proper schools. 2. Education is important because in the future you'll have a better life. Because without an education, you wouldn't have a job or go anywhere at all. 3. I would tell them to pray and be strong. To stand up for their rights and never give up. 4. Because the New School Campaign is growing. There are a lot of supporters around the world. There are even a lot of questions for Minister Strahl.

Inspiring others

1. Of course, I would support others even though they are Non-natives. I would help around and do whatever I can to support. This is why we are made the circle. One is red, one is yellow, the other is white and the other is black. We are all the same. We keep the circle strong! 2. So that he'll (Minister Strahl) know that we will not wait for another eight years. He knows that we are sick and tired walking back and forth outside in the cold winter, the cold wind, the cold rain, the hot sun. He knows that. It's just that he doesn't understand. If he did understood he could've just give us a school just like that! 3. I would tell them [other children] not to be afraid. To ignore people who are putting you down. To get up and tell them what you want... what you need!

4. I would tell them to think about the future and follow their dreams. I would tell them NEVER give up hope. Get up; pick up your books, and GO TO SCHOOL. But not in portables.

Signed by:

Shannen

Background to Residential Schools

Historical context

Before 1500 CE, Aboriginal societies in the Americas and societies in Europe developed separately from one another and were largely unaware of one another's existence. Encounters between Aboriginal and non-Aboriginal peoples began to increase in the 1500s. Early contact was largely characterized by:

- mutual interest and curiosity
- gradual increase in the exchange of goods
- barter, trade deals, friendships, intermarriage, all of which created bonds between individuals and families
- military and trade alliances, which encouraged bonds between and among nations

As the number of settlers increased, their power began to grow. As European settlers dominated the land, they also began to dominate its original inhabitants. Colonial and Canadian governments established reserves of land for Indigenous people. Sometimes without treaty arrangements, these reserves generally lacked adequate resources and were often small in size. Many European settlers believed that their ways of living were better than others. They began to believe that the cultural differences between themselves and Aboriginal peoples proved that European civilization was superior, and that it was the responsibility of Europeans to provide guidance to the “ignorant and child-like savages.” In other words, they felt the need to “civilize” the Indigenous peoples. Education and schools were used to achieve this goal. Canada's first prime minister, Sir John A. Macdonald, advocated a policy of “aggressive civilization” which led to public funding for the residential school system.

Details about residential schools

In 1849, the first of what would become a network of residential schools for Indigenous children was opened in Alderville, Ontario. Church and government leaders concluded that the problem of “Indigenous savagery” needed to be solved. This would be done by taking children from their families and communities at an early age, and teaching them the culture of the dominant society during eight or nine years of residential schooling. The main goal of the residential school system was to assimilate (absorb) and integrate Indigenous people into Canadian society.

With the passage of the *Indian Act* in 1876, residential schools became active. The federal government and churches operated over 130 residential schools across Canada. Attendance

at residential schools was mandatory for Indigenous children across Canada. Parents could be punished (and even imprisoned) for not sending children to these schools. Children were placed in schools far away from their parents and communities as part of a strategy to separate them from their families and culture. Many Indigenous children were taken from their homes by force. Those that attended residential schools near their communities were only occasionally allowed to visit their families, if at all. Students were not permitted to speak their language or practise their culture. If they did, they were often severely punished for doing so. There was a lack of nutritious food and many students were forced to do manual labour. Survivors of residential schools have reported that they experienced sexual and mental abuse, beatings and severe punishments. Overcrowded living conditions were common and children were forced to sleep outside in winter. Some reported cruel and inhumane punishments such as forcing children to wear soiled underwear on their head. Students suffered diseases and, in some cases, died while in residential schools. The last residential school run by the Government of Canada was not closed until 1996.

Significance of residential schools

There were 132 federally-supported residential schools across Canada. This number does not include residential schools that were run by provincial and territorial governments and churches. Approximately 80,000 survivors of these schools are alive today.

In many cases, the abuses, and hardships associated with attending residential school have caused impacts such as post-traumatic stress disorder. Students received a sub-standard education and most suffered extremely negative experiences.

Many survivors have struggled to engage in family, social, and work activities. Being away from their parents for long periods of time, survivors were not able to learn valuable parenting skills. Removing children from their homes prevented parents from teaching their children languages and other valuable aspects of culture. As a result, many Indigenous people no longer speak their languages or are aware of their traditional cultural practices. Abusive behaviours learned from residential school have contributed to cycles of abuse and trauma passed from one generation to the next. As a result, Indigenous communities continue to experience some of the highest rates of substance abuse, violence, crime, disease, and suicide in Canada.

The Canadian Government's Assimilation Policies*

INTRODUCTION

- The Europeans who settled Canada believed that their culture and ways of life were superior and that the cultures and knowledge of Indigenous peoples were backward and inferior. They claimed that it was the responsibility of Europeans to “civilize the Indian” and to provide guidance to what they referred to as “ignorant and child-like savages.” These attitudes led to government policies based on the goal of assimilation (the absorbing of one culture by another).
- In 1876, the Government of Canada passed the first of a series of Indian Acts, which became the main legal framework for the government's assimilation policies. The 1876 *Indian Act* (which has since been amended numerous times) was a wide-ranging law that regulated many aspects of the lives of First Nations. It ruled on land possession and land use, education, and administration of reserves, including logging, farming, and mining. The Act also limited the rights of local Indigenous governments.
- The *Indian Act* allowed the Canadian government to place distinct and separate Indigenous groups across Canada under one law. As a result of the Act, Indigenous peoples began to be regarded as wards of the state. This meant that they were under the legal protection of the government. The Act established a relationship of control in which the Canadian government acted as a guardian over First Nations.
- The *Indian Act* also defined who is and who is not recognized as an “Indian.” Marriage to a non-Indigenous person could affect a woman's status and determine where she and her children could live.
- The First Nations were subject to a different set of laws than other people in Canada. This included not being able to vote unless they gave up their “Indian status.” However, most First Nations people wanted to have their own government and their own laws in their own territory, rather than vote in Canadian elections.
- A main goal of the *Indian Act* was to deny Indigenous peoples the right to practice their cultures and traditions. Canadian government and church officials believed that European culture would replace Indigenous cultures, resulting in assimilation.

* Please note that the words “Indians” or “Natives” often appear in historical documents. Although the terms may have been common at that time, they are now generally viewed as inaccurate and disrespectful. Though these terms are still used in some Government of Canada documents and legislation, it is now more accurate and respectful to use the name of the specific group of people or nation.

- From the start, Indigenous peoples resisted the loss of their rights and freedoms under the *Indian Act*. Indigenous leaders rejected the unjust conditions imposed by the Act, and made the Prime Minister and the British monarchy aware of how the *Indian Act* was destroying their cultures and ways of life.

BANNING CEREMONIES

The Potlatch

- Potlatch, a word that comes from the Chinook *Patshatl*, describes one of the most important ceremonies held by First Nations along the northwest coast of British Columbia. These ceremonies are held to strengthen community culture and social harmony.
- Potlatches are elaborate gift-giving ceremonies that can last for several days. Goods such as blankets, carved cedar boxes, food, canoes and coppers (decorated copper shields symbolizing wealth) are given to others in ceremonies. Potlatches mark a wide range of important social occasions in the life of a community.
- The *Indian Act* was amended on April 19, 1884. The Act now declared that every Indian or other person who engaged in, assisted, or encouraged the celebration of the Potlatch was guilty of a misdemeanor, and could be placed in jail for two to six months.
- Canadian government and church officials knew how important the Potlatch was to nurturing First Nations cultures. They identified these ceremonies as a threat to assimilation efforts. Officials decided to break the bonds that came through sharing wealth and food at Potlatches. The ceremonies were labelled as wasteful and unnecessary.
- Government officials saw outlawing the Potlatch as a way to shift the thinking and customs of Indigenous peoples. The officials wanted to replace traditional Indigenous sharing economies with the European model of private ownership and profit-based exchange.
- While outlawing the Potlatch achieved its objective of undercutting First Nations cultural traditions, many First Nations resisted the law and continued to engage in secret Potlatch ceremonies.

The Sun Dance

- The Sun Dance is a powerful annual summer ceremony. Traditionally, the Sun Dance took place following the buffalo hunt. The ceremony provides an opportunity to renew family and community bonds. It also honours the spiritual journeys of those involved and celebrates the regeneration of the Earth.

- The Sun Dance requires some sacrifice by the dancers. For example, just as the buffalo gave themselves to feed humans, it is considered important for participants to offer something of themselves to show gratitude. Sacrifice by the dancers takes different forms including, but not limited to, fasting, thirst, and piercing. The dancers are highly respected after the dance.
- Government and Church officials labelled aspects of the Sun Dance (particularly the piercing of young men's chests) as "uncivilized and barbaric." They looked at the Sun Dance from a European point of view and did not understand the spiritual significance of the ceremony for Indigenous peoples. Like the Potlatch, Sun Dances include a gift-giving component that officials wanted to stamp out.
- Although the Government of Canada made the gift-giving features of the Sun Dance illegal in 1895, the ceremony itself was never made illegal. Despite the laws, the Plains Cree, Saulteaux, and Blackfoot resisted and continued to hold Sun Dances throughout the time period. These dances were often done in secret, while some gained permission from government agents to hold ceremonies. In 1951, government officials changed the *Indian Act* and eliminated the section that made gift-giving illegal.

Proposal from Duncan Campbell Scott

Excerpt from the 1920 testimony of Duncan Campbell Scott, the deputy superintendent general of Indian affairs, to the Special Parliamentary Committee of the House of Commons. This committee was examining Scott's proposals to amend the sections of the Indian Act that focused on enfranchisement (how Aboriginal people would gain the rights of citizenship).

I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to [should] continuously protect a class of people who are able to stand alone... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic [nation] and there is no Indian question, and no Indian Department, that is the whole object of this Bill.

Duncan Campbell Scott. 1920. National Archives of Canada, Record Group 10, volume 6810, file 470-2-3, volume 7, pp. 55 (L-3) and 63 (N-3).

1876 Annual Report of the Department of Interior Indian Affairs

This excerpt is from the annual report of the Department of Interior Indian Affairs Branch from 1876, the year the Indian Act was first adopted. Mr. Laird was the former Superintendent General of the Department of Indian Affairs.

Referring, in his report last year, to this measure, Mr. Laird observes:

“Our Indian legislation [laws] generally rests on the principle, that the aborigines [aboriginals] are to be kept in a condition of tutelage [protection] and treated as wards or children of the State. ...the true interests of the aborigines and of the State alike require that every effort should be made to aid the Red man in lifting himself out of his condition of tutelage and dependence. [It] is clearly...our duty, through education and every other means, to prepare him for a higher civilization by encouraging him to assume [take on] the privileges and responsibilities of full citizenship.”

Canada - Department of the Interior. (1875, June 30). Annual Report (p. xxi). Retrieved from https://play.google.com/books/reader?id=_J_OAAAAMAAJ&printsec=frontcover&output=reader&hl=en_GB&pg=GBS.PP1

Excerpts from the Official Apology by Prime Minister Harper

11 June 2008 Ottawa, Ontario

Mr. Speaker, I stand before you today to offer an apology to former students of Indian residential schools. The treatment of children in Indian residential schools is a sad chapter in our history...

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 that 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...

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...

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...

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...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

Mamiattugu

The full version of this official apology can be found at:

http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/rqpi_apo_pdf_1322167347706_eng.pdf

Reconciliation in Canada

Background to reconciliation

In the last few years many non-Indigenous people in Canada have started to become more aware of the history of neglect and abuse of Indigenous peoples in Canada. This began when First Nations, Six Nations, Métis, and Inuit leaders started to speak out about the injustices their communities have experienced, especially in residential schools. They also began to protest against the poor treatment Indigenous peoples continue to suffer. This led the Government of Canada to take action to heal the wounds of the past and to create more fair and equal conditions for Indigenous peoples. This process is referred to as *reconciliation*.

What is reconciliation?

Reconciliation means that individuals or groups work to build a better relationship. This is not always easy to achieve, especially when the relationship has never been friendly or strong. This is why it is perhaps more accurate to say that Canada, Canadians, and Indigenous peoples are on a path or journey to reconciliation.

Important steps on the path to reconciliation

On June 2, 2008, the Government of Canada created *The Truth and Reconciliation Commission* (TRC). One purpose of the Commission was to increase awareness about what happened in residential schools and to highlight the impacts on survivors, their families, and communities. During the five-year Commission, former students and other people affected by the residential school system had opportunities to share their experiences and stories.

On June 11 2008, the Government of Canada acknowledged its role in the residential school system. The prime minister at the time, Stephen Harper, apologized on behalf of the government and admitted the government's role in the injustice. Prime Minister Harper called residential schools a "sad chapter" in Canadian history for causing so much pain and suffering for generations of Indigenous children. He also said that the actions of the Government of Canada were harmful and wrong.

As part of the TRC, the Government of Canada provided \$125 million to support community-based healing programs. This included a \$20 million fund for local, regional, and national activities to honour, educate, remember, and pay tribute to former residential school students, their families, and communities.

Responses to Residential Schools

The movement for redress and early government responses

Until recently, the history of neglect and abuse in residential schools was largely unknown in Canada. Beginning in the late 1980s, Indigenous groups filed lawsuits demanding compensation from the federal government for residential school abuse. This continued in the early 1990s, when Indigenous leaders began to speak about their own experiences of violation at the schools. Only after this pressure did the Government of Canada and churches begin to confront the issue. The possibility of a lawsuit that might result in a large settlement was also crucial in motivating a government response.

As a result of growing social problems in Indigenous communities throughout Canada, in the early 1990s the Government of Canada created the Royal Commission on Aboriginal Peoples (RCAP). This commission reported that residential schools played a large role in creating a social crisis in Indigenous communities, and that the schools had left a legacy of trauma on generations of Indigenous peoples. In response, the federal government created the Aboriginal Healing Foundation (AHF) in 1998. The AHF supports initiatives to help heal the scars left from physical and sexual abuse suffered in residential schools.

Government apology and the redress agreement

Following many years of work by survivors, Indigenous communities and organizations, the Government of Canada implemented the Indian Residential School Settlement Agreement (IRSSA) in September 2007. The following is a summary of the main elements:

- *Common Experience Payment* (CEP) set aside \$40 million to pay eligible former students of residential schools up to \$3000 each which they can use to further their education.
- *Independent Assessment Process* (IAP) is an out-of-court process to resolve claims of sexual abuse, serious physical abuse and other wrongful acts suffered at residential schools.
- *Truth and Reconciliation Commission* (TRC) was established to inform all Canadians about what happened in residential schools and their impact on the survivors, their families and communities. Over the course of its five-year program, the TRC will provide former students and anyone affected by the residential school legacy with an opportunity to share their individual experiences in a safe and culturally appropriate manner.
- A \$20 million initiative that supports local, regional and national activities that honour, educate, remember, memorialize and/or pay tribute to residential school students,

their families and their communities.

- Indian Residential Schools Resolution Health Support Program (IRSRHSP) provides mental health and emotional supports for eligible former students and their families as they participate in the components of the Settlement Agreement.
- As part of the Settlement Agreement, the Government of Canada provided \$125 million to the AHF to support community-based healing initiatives.

In June 2008, the federal government apologized for its role in the residential school system. By saying he was sorry on behalf of the government, Prime Minister Stephen Harper acknowledged the Canadian government's central role in carrying out this historical injustice, and in inflicting untold pain and suffering on generations of Indigenous children. Harper called residential schools a "sad chapter" in the history of Canada and indicated that the policies that supported and protected the system were harmful and wrong.

Reactions to the apology and redress agreement

Assembly of First Nations (a leading political organization) National Chief Phil Fontaine stated in his acceptance of the government's apology,

... for all of the generations which have preceded us, this day testifies to nothing less than the achievement of the impossible.

... We heard the Government of Canada take full responsibility for this dreadful chapter in our shared history. We heard the Prime Minister declare that this will never happen again. Finally, we heard Canada say it is sorry.

... The memories of residential schools sometimes cut like merciless knives at our souls. This day will help us to put that pain behind us.

... I reach out to all Canadians today in this spirit of reconciliation—Meegwetch [thank you].¹

Abuse survivor Charlie Thompson, who watched the apology from the House of Commons gallery said he felt relieved to hear the prime minister acknowledge the horrible legacy.

Today I feel relief. I feel good. For me, this is a historical day.²

Inuit Tapiriit Kanatami (Inuit political and cultural association) President Mary Simon said,

I am one of these people that have dreamed for this day and there have been times in this long journey when I despaired that this would never happen. I am filled with hope and compassion for my fellow aboriginal Canadians. There is much hard work to be done. We need the help and support of all thoughtful Canadians and our governments to rebuild strong healthy families and communities. This can only be achieved when dignity, confidence and respect for traditional values and human

rights once again become part of our daily lives and are mirrored in our relationships with governments and other Canadians.³

Native Women's Association of Canada President Beverly Jacobs said,

Prior to the residential schools system, prior to colonization, the women in our communities were very well respected and honoured for the role that they have in our communities as being the life givers, being the caretakers of the spirit that we bring to mother earth. We have been given those responsibilities to look after our children and to bring that spirit into this physical world. Residential schools caused so much harm to that respect and to that honour. We have given thanks to you for your apology. I have to also give you credit for standing up. I did not see any other governments before today come forward and apologize, so I do thank you for that.⁴

Tom King, Canadian author, Governor General's Award nominee and survivor of a U.S. residential school, said:

It is a symbolic act and it is really in the end no more than that. It is not going to change the history that we have had to live with and that many people will have to deal with. It is not going to change the damage that was done to native families, to reserves, to tribes across Canada. Today is just one day. What I am looking forward to is what tomorrow brings.⁵

Most believe there is still much to be done. Grand Chief Edward John of the First Nations Summit, an umbrella group of B.C., said,

The full story of the residential school system's impact on our people has yet to be told.⁶

-
- 1 Transcript of Chief Phil Fontaine (National Chief of the Assembly of First Nations), Aboriginal Affairs and Northern Development Canada, Government of Canada.
 - 2 About Residential Schools, Legacy of Hope Foundation.
 - 3 Transcript: Day of Apology, Aboriginal Affairs and Northern Development Canada, Government of Canada.
 - 4 Transcript: Day of Apology, Aboriginal Affairs and Northern Development Canada, Government of Canada.
 - 5 Reaction to the federal government's apology to Canada's Aboriginal People for the residential school system. Canwest News Service, June 11, 2008.
 - 6 About Residential Schools, Legacy of Hope Foundation.

The Two Row Wampum

The Two Row Wampum is one of the oldest treaties between the Haudenosaunee and European settlers. The treaty was made in 1613 between the Dutch and the Haudenosaunee (Iroquois) as traders and settlers moved up the Hudson River into Kanien'kehá:ka (Mohawk) territory. The Dutch initially proposed a relationship with themselves as fathers and the Haudenosaunee as children. The Haudenosaunee rejected this idea and instead proposed that the relationship between the two peoples should be like brothers, not like father and son. The Dutch agreed with the Haudenosaunee proposal.

As was their custom for recording events of significance, the Haudenosaunee created a wampum belt out of purple and white beads made from quahog (a type of clam) shells to represent their agreement with the Dutch settlers.

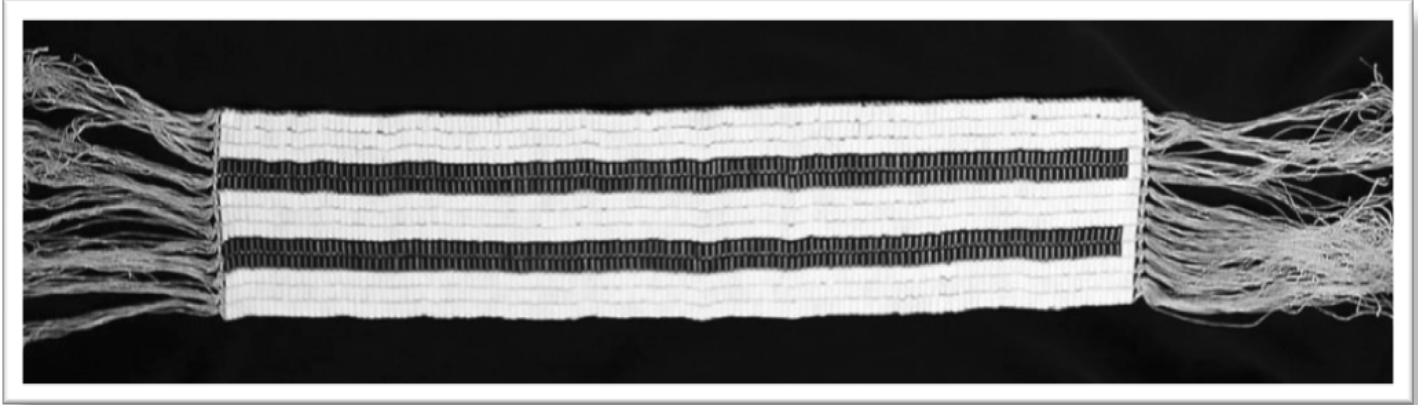
The wampum was made out of two rows of purple beads separated by three rows of white beads on a white background. The three rows of white beads symbolize peace, friendship, and respect. The two purple rows represent two paths or boats traveling down the same river. One row symbolizes the Haudenosaunee people traveling in a canoe, the other row symbolizes Europeans traveling in a ship. Inside each of the boats are the traditions, beliefs, laws, and ways of life of each people. The two purple rows continue side-by-side but do not cross, representing that the two groups would travel down the same river beside each other, with each group able to maintain their own ways of life. The treaty affirms each group's right to their own ways of life, language, belief, governance, and territory.

The Haudenosaunee understood that the agreement of the Two Row Wampum would last "as long as the grass is green, as long as the water flows downhill, and as long as the sun rises in the east and sets in the west." The Two Row Wampum remains a treaty that Haudenosaunee and other Indigenous Nations defend today, even if The Government of Canada has failed to uphold treaties inherited from the British Crown.

**Giniigaaniimenaaning (Looking Ahead) Stained glass
by Christi Belcourt on Parliament Hill**



Two-Row Wampum Belt



Brant Monument



Mohawk Chapel



Mohawk Institute



Oka Standoff



Idle No More



Chief Theresa Spence Hunger Strike



Warrior Standoff in Caledonia



Photo by Michael McGregor

Santee Smith (Kaha:wi Dance Theatre's *The Mush Hole*)



Mapping the Journey to Reconciliation

Describing the current relationship			
Important issues, features, and challenges in the relationship <i>e.g., racism has led to injustice</i>	Powerful words and phrases to describe important issues, features, and challenges <i>e.g., barbed wire fence of racism</i>	Possible map feature or symbols <i>e.g., barbed wire fence</i>	

Describing the future relationship		
Possible promising actions towards reconciliation	Powerful words and phrases to describe the promising actions	Map feature or symbols

Actions Intended to Improve Relationships

- **Memorandum of Understanding July 2016 to improve fiscal relationship**
from: Assembly of First Nations
http://www.afn.ca/uploads/files/memorandum_of_understanding_between_the_assembly_of_first_nations_and_in....pdf
- **Aboriginal peoples: relationships**
from: Government of Ontario
How the government is building stronger relationships with the Aboriginal people in Ontario and working with them create a better quality of life and new economic opportunities.
<https://www.ontario.ca/page/aboriginal-peoples-relationships>
- **Budget finally moves needle on Indigenous relations**
from: iPolitics
<https://ipolitics.ca/2018/03/04/budget-2018-step-towards-improved-results-relations-indigenous-canadians/>
Reconciliation Canada twitter feed has many stories about reconciliation:
https://twitter.com/Rec_Can
- **Community action toolkit: Young adult voices – call to action**
from: Reconciliation Canada
http://reconciliationcanada.ca/staging/wp-content/uploads/2015/05/CommunityActionToolkit_YoungAdults.pdf
- **The Canadian Reconciliation Landscape: Current perspectives of indigenous peoples and non-indigenous Canadians (May 2017)**
from: Reconciliation Canada
http://reconciliationcanada.ca/staging/wp-content/uploads/2017/05/NationalNarrativeReport-ReconciliationCanada-ReleasedMay2017_3.pdf
- **Calgary students step toward reconciliation with symbolic walk**
from: CBC
<http://www.cbc.ca/news/canada/calgary/tsuutina-powwow-charter-reconciliation-1.4627273>
- **Hope bags heal history**
from: St. Albert Gazette
<https://www.stalbertgazette.com/article/hope-bags-heal-history-20180414>

Assessing My Thinking About Relationships

<p>Use the scales below to assess your thinking about the relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit. Include examples to show how you have met the success criteria. Remember to describe the next steps in your learning.</p>	
Success criteria	How well am I doing?
<p>I can use criteria to select powerful words and phrases to describe the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.</p> <p>Examples:</p>	<p>1 2 3 4</p> <p>beginning very strong</p> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>
<p>I can use criteria to select images that reflect the past and present relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.</p> <p>Examples:</p>	<p>1 2 3 4</p> <p>beginning very strong</p> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>
<p>I can use criteria and examples to describe actions that might improve current and future relationships between Canada, Canadians, and First Nations, Six Nations, Métis, and Inuit.</p> <p>Examples:</p>	<p>1 2 3 4</p> <p>beginning very strong</p> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>

Identifying Important Causes

Imagine that your school basketball team has just unexpectedly won an important game.
What caused this to happen?

Decide if the events below are either underlying factors or immediate causes.

Events can have two types of causes:

- Underlying factors: factors that are less direct but create the conditions that make the event more likely
- Immediate causes: causes that are directly connected to the event

Causes	Underlying or immediate		Reasons for your decision
The winning team practised every day for the past month.	✓		
The coach gave an inspiring speech before the game.		✓	
The best player from the team scored the winning basket just before the game ended.			
It was very hot in the gym where the game was played.			
The crowd was so loud that the coach of the losing team could not tell her players what to do.			
Most of the players on the losing team were sick during the week of the game.			

Identifying Causes in a Government Report

This is an excerpt from “The Annual Report of the Department of Indian Affairs” written in 1897. In this excerpt a government official explains the benefits and disadvantages of the different types of schools in the “Indian Residential School System” including day schools, boarding schools and industrial schools.

The chief advantage of [boarding] schools is the removal of the children from home influences, and consequently the more speedy and thorough inculcation [teaching] of the habits, customs and modes of thought of the white man...

It is true that the transformation from the natural condition to that of civilization can be more speedily and thoroughly accomplished by means of boarding and industrial schools...

J. A. Smart

Deputy Superintendent General of Indian Affairs.

Source: <http://central.bac-lac.gc.ca/.item/?id=1897-IAAR-RAAI&op=pdf&app=indianaffairs>

Criteria for determining the importance of causes

- *Evidence of a connection:* Is the cause clearly connected with the event and not just a coincidence? If this factor were removed, how likely is it that the event would still have occurred?
- *Level of influence:* Is this cause more important than others?
- *No other explanations:* Are there any other likely causes that haven't been considered?

Factors that led to residential schools	Rating and reasons
<input type="checkbox"/> Immediate <input type="checkbox"/> Underlying	<input type="checkbox"/> Highly important <input type="checkbox"/> Moderately important <input type="checkbox"/> Less important Reasons:
<input type="checkbox"/> Immediate <input type="checkbox"/> Underlying	<input type="checkbox"/> Highly important <input type="checkbox"/> Moderately important <input type="checkbox"/> Less important Reasons:

Identifying Causes in a Government Report

Assigned concept:

Criteria for determining the importance of causes

- *Evidence of a connection:* Is the cause clearly connected with the event and not just a coincidence? If this cause were removed, how likely is it that the event would still have occurred?
- *Level of influence:* Is this cause more important than others?
- *No other explanations:* Are there any other likely causes that haven't been considered?

Factors that led to residential schools	Rating and reasons
<input type="checkbox"/> Immediate <input type="checkbox"/> Underlying	<input type="checkbox"/> Highly important <input type="checkbox"/> Moderately important <input type="checkbox"/> Less important Reasons:
<input type="checkbox"/> Immediate <input type="checkbox"/> Underlying	<input type="checkbox"/> Highly important <input type="checkbox"/> Moderately important <input type="checkbox"/> Less important Reasons:
<input type="checkbox"/> Immediate <input type="checkbox"/> Underlying	<input type="checkbox"/> Highly important <input type="checkbox"/> Moderately important <input type="checkbox"/> Less important Reasons:
<input type="checkbox"/> Immediate <input type="checkbox"/> Underlying	<input type="checkbox"/> Highly important <input type="checkbox"/> Moderately important <input type="checkbox"/> Less important Reasons:

Before and After Photographs of Thomas Moore Keesick



These photographs of Thomas Moore Keesick were taken during his time at the Regina Indian Industrial School. Thomas was Cree from Muscowpetung Salteaux First Nation northeast of Regina. On August 26, 1891, eight-year-old Thomas enrolled in the school with his brother Samuel and his sister, Julia. After four years, Thomas was sent home when he became sick with tuberculosis [a disease that attacks the lungs] at the school. He died shortly after. These photographs were published in the Government of Canada's annual report of the Department of Indian Affairs for the year 1897. They were intended to show how effectively the Residential School System assimilated Indigenous youth into a European way of life.

Ottawa, ON: S. E. Dawson, 1897, pp. 5–6, Library and Archives Canada: Indian Affairs Annual Reports, 1864–1990, January 30, 2004, http://www.collectionscanada.gc.ca/databases/indianaffairs/001074-119.01-e.php?page_id_nbr=10420&&PHPSESSID=252aeh7ppfser495q9m96kcij7 (Accessed October 26, 2011).

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Sample Letter to Parents (please personalize)

Dear Parent/Guardian:

During the (next couple of weeks, month of October, specific dates and times) your child will be learning about Indian Residential Schools and reconciliation as part of the Ontario social studies curriculum. These lessons were developed to provide age-appropriate educational materials about Residential Schools to foster open dialogue and strengthen the relationship between Aboriginal and non-Aboriginal people in Canada.

It is important that we deal with the topic of Residential Schools with sensitivity. For some students the topics discussed may be sensitive, especially if they have personal connections with residential school survivors. For others, the topics may be controversial, particularly if they feel they have no connection with the issues. We will ensure that the topics are presented fairly and with sensitivity. We will allow students the space and time to reflect in a safe environment and will focus on healthy ways to engage in self-care.

The following information is taken from this resource newly available to teachers, Indian Residential Schools & Reconciliation, Teacher Resource Guide (for more information, visit: www.fnesc.ca/learningfirstpeoples/indian-residential-schools-and-reconciliation):

Rationale: The colonial foundations of our country resulted in a relationship between Aboriginal and non-Aboriginal people that was always unbalanced and unjust. This relationship manifested itself in many ways, including the treatment of Indigenous people as wards of the government, the loss of land and language, and the banning of cultural practices that has sustained the diverse First Nations for millennia. A key component on this relationship was the imposition of the residential schools.

What was the Residential School System? The residential school system was a collaboration between the Government of Canada and the mainstream churches, to educate First Nations children in an environment that removed them from the influences of their families and culture. The explicit goal was to “civilize and Christianize” the children and to teach them basic trades for the boys and domestic skills for the girls. The system was based on a colonial, racist world view that Euro-Canadian society was superior and First Nations culture and people were inferior.

What is Reconciliation? A dictionary definition of “reconciliation” is the reestablishment of a broken relationship, or forging positive accord where there was discord. In the words of Reconciliation Canada, it is “based on the idea of restoring friendship and harmony – about resolving differences, accepting the past and working together to build a better future.”

For the last six years, The Truth and Reconciliation Commission has been gathering research, statements, and documents about the legacy of Residential Schools from across our country. The commission was established to contribute to truth, healing, and reconciliation. The results of those findings and the following quote, can be found on the website, www.trc.ca:

“The reconciliation movement has begun and the TRC believes that the momentum will continue as more Canadians learn about the stories of brave children who survived the Residential School System and its legacy.”

If you have any questions or concerns please feel free to contact me at:

Email address

Phone number

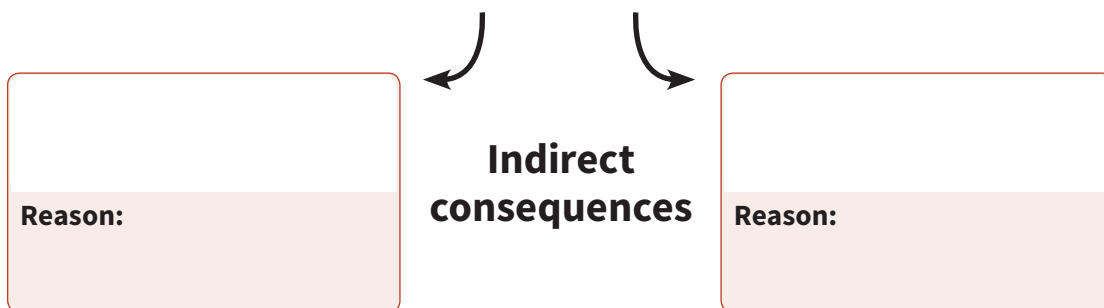
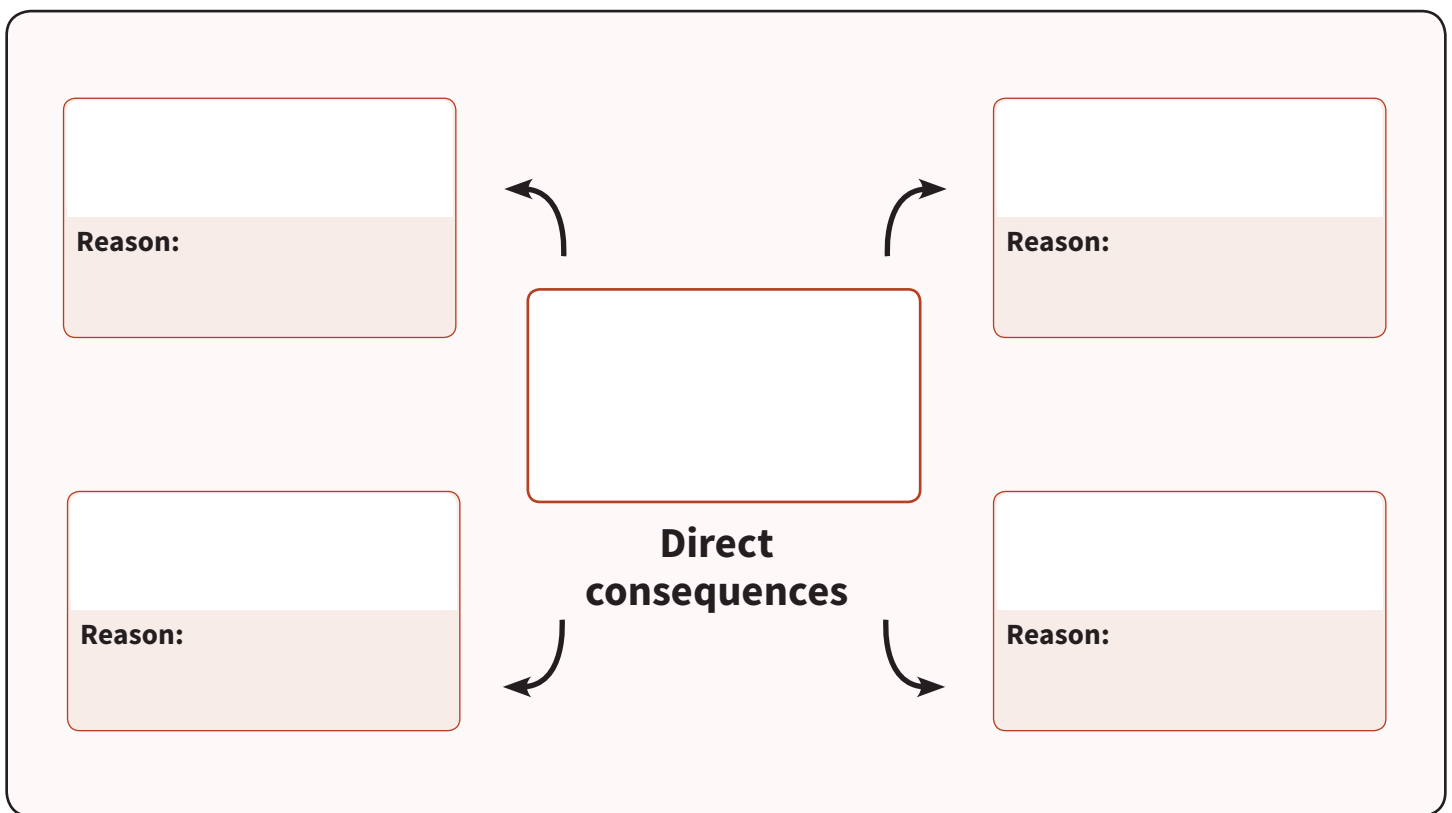
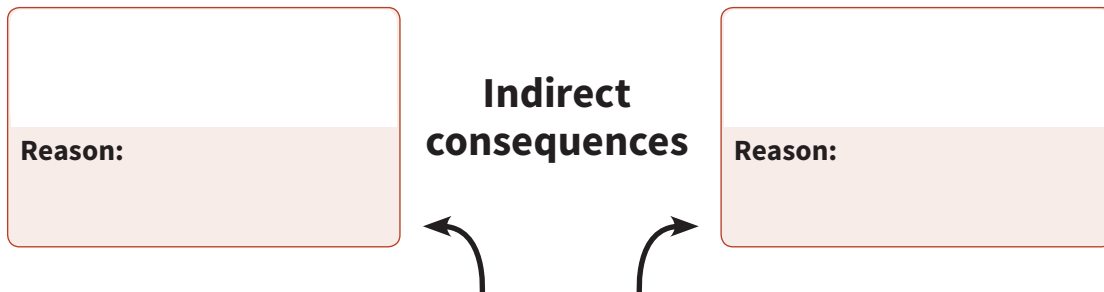
Sincerely,

Teacher Name

Identifying Important Consequences

What were the consequences of this event?				
<p>Susan gave some apples from her tree to a neighbour, Mrs. Jones. Mrs. Jones made apple pies and gave one to her friend, Kevin. Kevin was so pleased he invited his new neighbours over for dessert. His neighbours had such a good time that they decided to host a party for everyone living on their block.</p>				
<p>Events can have two types of consequences:</p> <ul style="list-style-type: none"> • <i>Immediate or delayed</i>: How long after the event did the consequence take place? • <i>Direct or indirect</i>: Was the consequence a direct and obvious result of the event or did the consequence emerge because of another consequence? 				
Possible consequences	Immediate or delayed?	Direct or indirect?	Reasons for your decision	

Mapping the Effects



Identifying Consequences in the Government of Canada's Statement of Apology

On Wednesday June 11, 2008, the Prime Minister of Canada, the Right Honourable Stephen Harper, made a Statement of Apology to former students of Indian Residential Schools, on behalf of the Government of Canada. This is a portion of that apology.

...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.

Events can have two types of consequences:

- *Immediate or delayed:* How long after the event did the consequence take place?
- *Direct or indirect:* Was the consequence a direct and obvious result of the event or did the consequence emerge because of another consequence?

Consequences	Immediate or delayed?	Direct or indirect?	Reasons for the classification

Classifying Consequences of Residential Schools

Assigned source:

Events can have two types of consequences:

- *Immediate or delayed:* How long after the event did the consequence take place?
- *Direct or indirect:* Was the consequence a direct and obvious result of the event or did the consequence emerge because of another consequence?

Consequences	Immediate or delayed?	Direct or indirect?	Reasons for the classification

Explaining Significance

<p>Criteria for determining significance:</p> <ul style="list-style-type: none"> Consequences: <ul style="list-style-type: none"> » How deeply felt or profound were the effects? » How many people or areas of life were affected? » How long lasting were the effects? Revealing: <ul style="list-style-type: none"> » Does the event, person, or idea help us better understand an important issue? 	<p>The importance or significance of an event, idea, or person can be rated using the following scale:</p> <ul style="list-style-type: none"> <i>Global</i>: almost everyone in the world should know about the event, idea, or person <i>National</i>: everyone in Canada should know about the event, idea, or person <i>Regional</i>: almost everyone in the region or who belongs to the specific community affected should know about the event, idea, or person <i>Individual</i>: only the family of the people involved should know about the event, idea, or person 	
Event	Rating	Who should know?
The first person goes into space	<p style="text-align: center;">←————→</p> <p>less significant more significant</p> <p>Reasons:</p>	<input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual
A student from your school wins a \$5,000 in a science fair	<p style="text-align: center;">←————→</p> <p>less significant more significant</p> <p>Reasons:</p>	<input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual
Terry Fox attempts to run across Canada to raise money for cancer research	<p style="text-align: center;">←————→</p> <p>less significant more significant</p> <p>Reasons:</p>	<input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual
The computer is invented	<p style="text-align: center;">←————→</p> <p>less significant more significant</p> <p>Reasons:</p>	<input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual

Identifying Important Aspects of Residential Schools

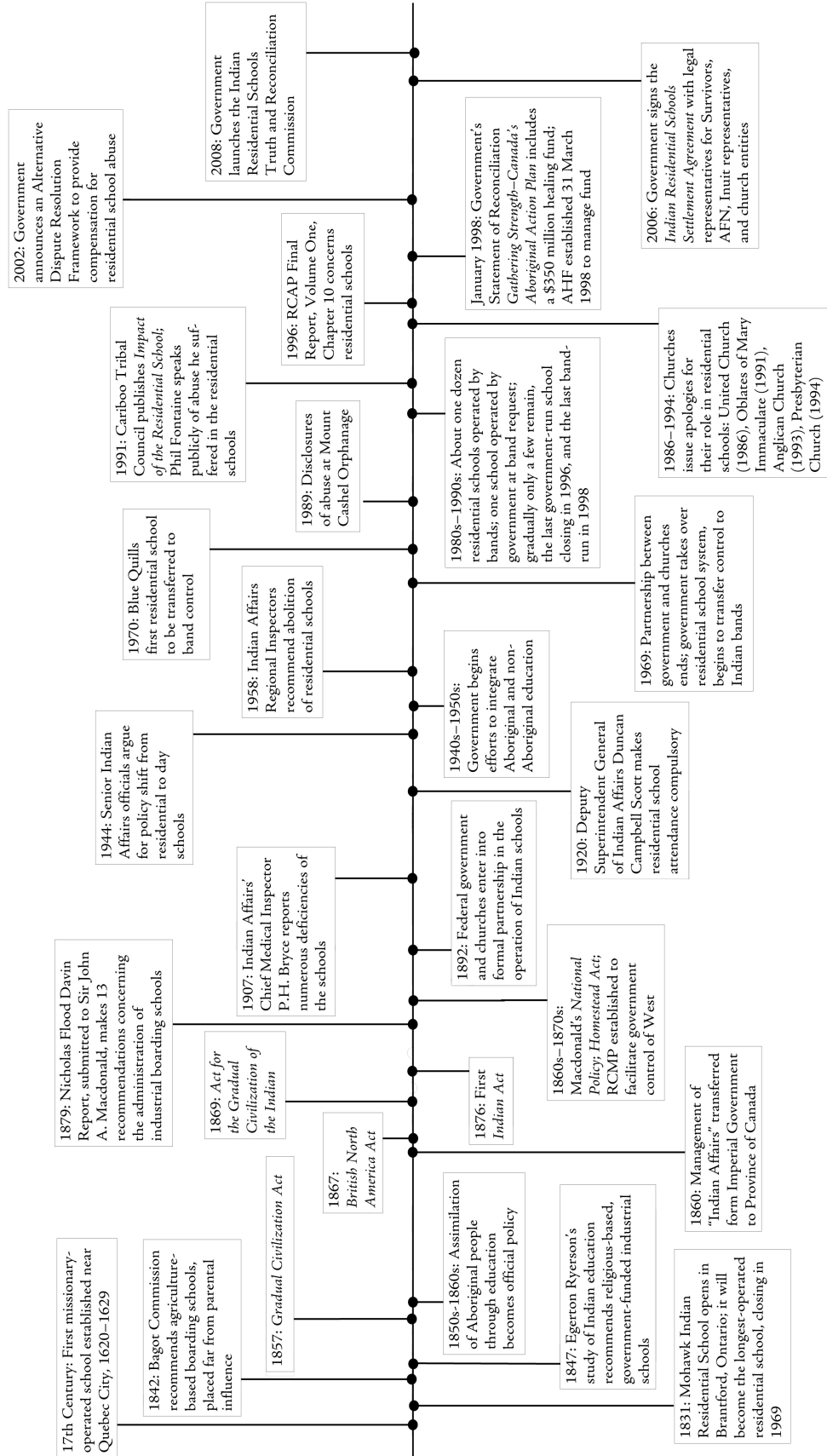
<p>Criteria for explaining importance:</p> <ul style="list-style-type: none"> Consequences: <ul style="list-style-type: none"> » How deeply felt or profound were the effects? » How many people or areas of life were affected? » How long lasting were the effects? Revealing: <ul style="list-style-type: none"> » Do00 ines the event, person, or idea help us better understand an important issue? 	<p>The importance of an event can be rated with the following scale:</p> <ul style="list-style-type: none"> <i>Global</i>: almost everyone in the world should know about the event, idea, or person <i>National</i>: everyone in Canada should know about the event, idea, or person <i>Regional</i>: almost everyone in the region or who belongs to the specific community affected should know about the event, idea, or person <i>Individual</i>: only the family of the people involved should know about the event, idea, or person 	
Aspect of residential schools	Why is this aspect important?	Who should know?
		<p>Reasons:</p> <p><input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual</p>
		<p>Reasons:</p> <p><input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual</p>
		<p>Reasons:</p> <p><input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual</p>

Identifying Important Aspects of Residential Schools (Cont'd)

Identifying Important Aspects of Residential Schools

Aspect of residential schools	Why is this aspect important?	Who should know?
		Reasons: <input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual
		Reasons: <input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual
		Reasons: <input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual
		Reasons: <input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual
		Reasons: <input type="checkbox"/> Global <input type="checkbox"/> National <input type="checkbox"/> Regional <input type="checkbox"/> Individual

A Condensed Timeline of Events



Assessing My Thinking About Residential Schools



<p>Use the scales below to assess your thinking about the causes and consequences of residential schools. Include examples to show how you have met the success criteria. Remember to describe the next steps in your learning.</p>	
Success criteria	How well am I doing?
<p>I can use criteria and supporting details to explain the underlying and immediate factors that led to the creation of residential schools.</p> <p>Examples:</p>	<p>1 2 3 4</p> <p>beginning very strong</p> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>
<p>I can use criteria and supporting details to explain the direct, indirect, immediate, and delayed consequences of residential schools.</p> <p>Examples:</p>	<p>1 2 3 4</p> <p>beginning very strong</p> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>
<p>I can explain key aspects of residential schools that all people in Canada should know.</p> <p>Examples:</p>	<p>1 2 3 4</p> <p>beginning very strong</p> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>
<p>I can suggest ways that groups and individuals can make contributions to meaningful reconciliation.</p> <p>Examples:</p>	<p>1 2 3 4</p> <p>beginning very strong</p> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>

Examining the Response

The Scenario:

A theft occurred at school: a student was caught after stealing another student's phone. The phone was returned to the owner but was damaged. The school principal asked the student who stole the phone to apologize to the victim. The student who stole the phone reluctantly apologized. No further actions were taken by the principal, the school, or the student who stole the phone.

Criteria for an adequate response	Evidence the response was adequate	Evidence the response was inadequate
<ul style="list-style-type: none"> • <i>Sincere and full apology</i>: Was the response genuine and was responsibility fully taken for all injustices? • <i>Timely and inclusive</i>: Were all people and groups who suffered included in a reasonable amount of time? • <i>Meaningful</i>: Has the response lead to significant change or support for the victims? • <i>Action-focused</i>: Did the response include changes or actions to make sure this will never happen again? • <i>Accepted</i>: Does the person or group who experienced the wrongdoing accept the response? 		
Rating		
Reasons for rating		
<ul style="list-style-type: none"> ▸ Completely adequate ▸ Somewhat adequate ▸ Not very adequate ▸ Not adequate at all 		
Suggestions for an adequate response		

Rating the Government Response to Residential Schools

Assigned part or component of response:

Criteria for an adequate response:	Evidence the response was adequate	Evidence the response was inadequate
<ul style="list-style-type: none"> • <i>Sincere and full apology:</i> Was the response genuine and was responsibility fully taken for all injustices? • <i>Timely and inclusive:</i> Were all people and groups who suffered included in a reasonable amount of time? • <i>Meaningful:</i> Has the response lead to significant change or support for the victims? • <i>Action-focused:</i> Did the response include changes or actions to make sure this will never happen again? • <i>Accepted:</i> Does the person or group who experienced the wrongdoing accept the response? 		
Rating <ul style="list-style-type: none"> ▸ Completely adequate ▸ Somewhat adequate ▸ Not very adequate ▸ Not adequate at all 		
Reasons for Rating <ol style="list-style-type: none"> 1. 2. 3. 		

Exploring Different Perspectives on Reconciliation

Criteria for a powerful word or phrase:

- *Clear and interesting:* Are the words and phrases easy to understand? Do they catch the attention of the reader?
- *Accurately describes details:* Do the words and phrases accurately describe how the person views reconciliation?
- *Creates pictures and feelings:* Do the words and phrases help the reader see and feel the events, emotions, and qualities of reconciliation?

Individual	Powerful words or phrases that describe what reconciliation means for this person
Ivana Yellowback	
Warda Ahmed	
Maya Nabigon	
Alexa Potashnik	
Craig Adolphe	

What Does Reconciliation Mean to You?

In 2015, the CBC invited five people from the Winnipeg area to share their perspectives on reconciliation. Here are their ideas in their own words.

Ivana Yellowback

Ivana Yellowback is Nehinaw (Cree) from Manito Sipi Cree Nation. She is a student at the University of Winnipeg and works with youth in the child welfare system.



Being an Indigenous person in Canada, reconciliation is the treaties, honouring and acknowledging our treaties. The reason I say “our” is because it’s all of ours. Our communities are sovereign, distinct nations. We are not minorities, we are Indigenous nations. Our nations made an agreement with Canada on a nation-to-nation basis. These were peace and friendship treaties. In these treaties, we did not cede our lands. These are still our territories, these are still our lands. With those territories, there were agreements placed. To talk about reconciliation, it means to learn about those treaties depending on what territory you are on. The Canadian education system does not talk about the treaties. Canada is an honourable nation, and we need to keep our promises and keep that respect.

Warda Ahmed

Warda Rusheeye is originally from Somalia and has been in Canada for twelve years. She works with Syrian youth as a recreation co-ordinator.



As someone from a community that is fairly new to Canada, it means for me that I need to learn about the history of Canada, and what happened to Indigenous peoples.

I need to continuously learn from the people rather than learn from books and institutions. I need to make sure that my people, from my ancestral country, as well as other Muslim community newcomers, would learn about it along the way. I need to make sure that the message goes across correctly. And then I need to make sure that we are standing next to Indigenous peoples while they’re doing this work to make sure reconciliation is happening properly. So I hold a responsibility of two ways — to educate myself and my community, and do the work of standing next to Indigenous people to make sure that reconciliation happens, according to their rights.

Craig Adolphe

Craig Adolphe is Métis and lives in St. Boniface. He is editor in chief at the University of Manitoba’s school newspaper, The Manitoban.

Right now, when people are talking about reconciliation, I see it as a bit of a moment for

“

Indigenous people to define themselves or redefine themselves to the broader public. Not just for them [the public], but for themselves too. I'm Métis, my experience is pretty different than other people's. I use the term Aboriginal to identify myself. But the term Indigenous, there's a political element to it, in terms of reclamation of identity and being a part of an international movement, and I never saw myself as a part of that.

Maya Nabigon

Maya Nabigon is Anishinaabe from Sagkeeng First Nation.

“

The term reconciliation ... is the healing of two nations coming together to find common ground and to move forward on any difficulties they have had. When I think about reconciliation, as an Indigenous woman, I feel like the term has been used to pacify people. It's thrown around loosely. It kind of troubles me, and makes me realize that there's a lot of work to do on our end as Indigenous people. But I see it, I see the youth coming up and it makes me so proud. In order for us to stand as a nation and to reconcile, we need to be strong in who we are and with our identity, Education is important. People always refer to education being the new buffalo. We need to educate ourselves and be ready.

Alexa Potashnik

Alexa Potashnik is a student at the University of Winnipeg.

“

I like the notion of self-determination. When you rob a nation of their cultural identity for generations, then that leaves a present impact. When I hear reconciliation in modern social discourse, it often gets thrown around. I don't think it's approached with authenticity or cultural sensitivity. We're in a time where we're seeing the aftermath of residential schools. What I really hope is that it addresses the modern genocide that Indigenous peoples are still going through today. I like that our prime minister is addressing things like missing and murdered Indigenous women, but it's still happening. Reconciliation is not hiding our past, because if you do, you're bound to repeat it. If you're going to try to address such a damaging effect on what you did to people for generations, then you have to start with raw dialogue and make people feel uncomfortable.

Source: <http://www.cbc.ca/news/indigenous/what-does-reconciliation-mean-mb-1.3803617>

Lenard Monkman · CBC News · Posted: Oct 19, 2016 5:05 AM ET

Making a Commitment to Meaningful Reconciliation

Criteria for meaningful reconciliation	Actions that meet the criteria	How do the actions contribute to meaningful reconciliation?
<i>Honest</i> : acknowledges painful truths about past events and actions		
<i>Respectful</i> : focuses on building respectful relationships and trust		
<i>Inclusive</i> : includes Indigenous and non-Indigenous perspectives and voices		
<i>Action-focused</i> : takes concrete steps and actions		
How might you contribute to meaningful reconciliation?		
Type of commitment	Actions that demonstrate commitment (see, think, feel, and behave)	
Individual		
Group		

A Selection from “150 Acts of Reconciliation”

1. Learn the land acknowledgement in your region.
2. Find your local reconciliation organization.
4. Attend a cultural event, such as a pow wow (yes, all folks are invited to these!).
7. Read an autobiography written by an Indigenous person.
8. Find out if there was a residential school where you live.
11. Choose one plant or flower in your area and learn how Indigenous people use(d) it.
12. Visit your local museum, particularly its section on Indigenous people. If it does not have one, ask the staff why not.
13. Learn a greeting in a local Indigenous language.
15. Initiate a conversation with a friend about an Indigenous issue in the news.
17. Eat at an Indigenous restaurant, café, or food truck.
21. Find a book that delves into Indigenous local histories.
30. Learn your family history. Know where your ancestors came from and when they arrived in Canada.
32. Listen more. Talk less.
49. If you live in an area where there is a Treaty relationship, read the treaty document.
85. Remember that good intentions can be harmful too.
103. Find opportunities to learn about how Indigenous people experience the place where you live.
107. Read the United Nations Declaration on the Rights of Indigenous Peoples. Our government has committed to implementing it.
112. Make reconciliation a family project and complete items on this list together.
115. Commit to being a lifelong student beyond Canada 150.
118. Share this list on social media.
119. Look for and share the positive stories about Indigenous people, not just the negative ones.
149. Understand that reconciliation is not about “feeling guilty.” It is about knowledge, action, and justice.
150. Why stop at 150? After all, Indigenous nations are celebrating millennia on this land. Build on this list or start and share your own.

The full list of 150 Acts of Reconciliation can be found at:

<http://activehistory.ca/2017/08/150-acts-of-reconciliation-for-the-last-150-days-of-canadas-150/>

Authors

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Calls to Action #62 and #66

Education for Reconciliation

#62. We call upon the Council of Ministers of Education to maintain an annual commitment to Aboriginal education issues including:

1. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
2. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
3. Building student capacity for intercultural understanding, empathy, and mutual respect.
4. Identifying teacher-training needs relating to the above.

Youth Programs

#66. We call upon the federal government to establish multi-year funding for community based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

The full list of Calls to Action can be found at:

http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

Assessing My Thinking About Reconciliation

LESSON I

Assessment materials #I-1

Use the scales below to assess your thinking about reconciliation. Include examples to show how you have met the success criteria. Remember to describe the next steps in your learning.	
Success criteria	How well am I doing?
I can use criteria and supporting details to rate government responses to residential schools. Examples:	<div>1 ← 2 3 4</div> <div>beginning → very strong</div> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>
I can use criteria and supporting details to describe what meaningful reconciliation looks like. Examples:	<div>1 ← 2 3 4</div> <div>beginning → very strong</div> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>
I can suggest contributions that groups and individuals can make towards meaningful reconciliation. Examples:	<div>1 ← 2 3 4</div> <div>beginning → very strong</div> <p>Next steps (e.g., add more evidence, use criteria, ask for help):</p>

Reflecting on Meaningful Reconciliation

At the beginning of the unit I thought that <i>meaningful reconciliation</i> was...		At the end of the unit I think that <i>meaningful reconciliation</i> is...
The top three reasons why my thinking stayed the same/changed:		
1.		
2.		
3.		
The three most practical and powerful actions can I take to contribute to meaningful reconciliation are:		
1.		
2.		
3.		

Planning My Powerful Representation

<p>A powerful representation:</p> <ul style="list-style-type: none"> • <i>accurately captures important features of the concept</i> • <i>creates a powerful message or feeling</i> • <i>uses creative/interesting symbols or images</i> 	<p>Meaningful reconciliation is:</p> <ul style="list-style-type: none"> • <i>Honest</i>: acknowledges painful truths about past events and actions • <i>Respectful</i>: focuses on building respectful relationships and trust • <i>Inclusive</i>: includes Indigenous and non-Indigenous perspectives and voices • <i>Action-focused</i>: takes concrete steps and actions
<p>What might meaningful reconciliation look, sound, and feel like?</p>	
<p>The three most practical and powerful actions can I take to contribute to meaningful reconciliation are:</p>	
<p>What formats might I use for a powerful representation?</p>	<p>Who might be my audience?</p>



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Artist Producer/Photographer: Santee Smith; Performers: Semiah Smith, Montana Summers, Kennedy Bomberry
Location: Boy's Playroom, Basement of the Mohawk Institute Residential School @themushhole
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