

REMEMBERING THE CHILDREN

EDUCATOR'S GUIDE

2022



Foreword

The announcement of unmarked graves at the former site of the Kamloops Indian Residential School in May 2021 was a moment of reckoning for people across what is now known as Canada.

Survivors have long spoken of children who died or went missing while attending Residential Schools. For them and their families, the announcement reignited feelings of grief, anger and sadness. First Nations communities gathered in ceremony to remember the lives of the thousands of children who died while attending Residential Schools.

Non-Indigenous people watched the events unfold, as more graves were confirmed in the months that followed. They were forced to confront the tragic history and legacy of the Residential School system – many for the first time.

In schools, teachers and students are learning together about truth and acting together for reconciliation. Ongoing investigations at the sites of former Residential Schools have become the starting point for opening up these discussions and beginning this learning.

The publication *Remembering the Children* and this complementary educator's guide were designed to help students achieve the following goals:

- gain a more complex understanding of the history and reality of residential schools in Canada, recognizing that children who attended Residential Schools, day schools, industrial schools and boarding schools had their own unique experiences and that these experiences varied across the country and across time
- gain an appreciation for Indigenous knowledge and the diversity of traditional cultures, languages and teachings of First Nations, Inuit and Métis communities
- understand the depth of loss that occurred as a result of the Residential School system
- learn about contemporary people and organizations who are engaged in cultural revitalization efforts
- understand that they have an individual and collective role in reconciliation

Students and teachers all over Canada will be at different stages of learning. We hope that the *Remembering the Children* publication and educator's guide provide you with content, resources, voices and ideas so that you can continue these important conversations all year long.

With appreciation to all educators who are taking on this important work.

Canada's National History Society with the National Centre for Truth and Reconciliation.

Residential School Survivor Support Line 1-866-925-4419

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Teacher Reflections

How can you prepare yourself for having difficult conversations with students about the history and legacy of the Residential School system? How do you respond to students' questions and feelings? How can you support students when they are learning about these histories?

We asked two award-winning teachers to reflect on their own experiences in the classroom and share how they approach these questions.

Craig Brumwell
Kitsilano Secondary School
Vancouver, B.C.

I have taught for the past 34 years at Kitsilano Secondary in Vancouver, an English-French Immersion 8-12 public school of 1,500 students. Kitsilano and the surrounding neighbourhood is named after Khatsahlano, a respected ancestor of the Coast Salish Peoples upon whose unceded lands we live: the Musqueam, Squamish and Tsleil Waututh.

We are fortunate at Kitsilano to have initiated a school-wide Indigenous Representation, Relationships and Reconciliation Program. Since 2019, students and staff have had the opportunity to build their knowledge and awareness of Indigenous issues, challenge stereotypes and the legacy of colonialism, and vision a future informed through reconciliation. Indigenous guests have shared their teachings through live and online panel discussions, presentations, question and answer sessions, and a live-streamed unveiling of a large weaving installation created for the school by Musqueam artist Debra Sparrow.

The Vancouver School Board has provided regular online presentations, visits from knowledge keeper and professional development sessions for staff through its Indigenous Education Department.

The third level of Indigenous learning has been, of course, in the classroom where an increasing number of teachers are including multiple entry points to discuss Indigenous topics.

Despite the progress the school community had made to improve our collective understanding towards truth, justice and reconciliation, the announcement regarding unmarked graves at the former Kamloops Residential School was very difficult for students.

The Social Studies 11 classes that I was teaching at the time had spent three months on Residential Schools and their legacy. Students had learned about the abuses, neglect, intergenerational trauma and the estimates of up to 6,000 Indigenous children

who had lost their lives. The day following the announcement of the unmarked graves started with a school announcement over the PA system, a minute of silence for the children, and information about accessing support to deal with the news through student services. I looked up to see blank faces. Some students were tearing up, some sat open-mouthed, but most of them stared forward in silence.

We had previously discussed the likelihood that student graves would be found in the future but in this moment it was fresh and raw. These lost children were no longer nameless numbers existing in the abstract; they were bodies in the ground in a place that they all knew. Students needed to express how they were feeling, so we used the “wraparound” strategy. As we went around the room from person to person, they were encouraged to describe how they were feeling in a single word. They also had the option to “pass” and contribute later if they chose. It was clear that they were outraged, angry, sad and scared. Two students in my first class asked to leave the room.

The wraparound strategy was effective in determining who was struggling more than others and might benefit from speaking with a school counsellor or Indigenous Education Teacher. It was also comforting for students to hear others share their feelings and realize that they felt the same. We followed up with a discussion in which students were encouraged to expand on their outrage and talk about what should happen next.

It was vital for students to express how they felt but teachers recognized that it was also important for young people to take action and make a commitment for change. By the end of the week, all students were given a white and orange sticky note. On the orange note, they were asked to write a message of support to the lost children and survivors of all Residential Schools. On the white note, they were to write a message of hope for the future – a new, positive relationship between Indigenous and non-Indigenous people in Canada. They were also given two ribbons: one orange and one white. When they were done, the sticky notes were collected for display in the front hall and the students walked out to the sports field fence, by busy 12th Avenue, on which they tied both their ribbons. They were asked to think of this action as their own commitment to work towards that new future. There were more than 3,000 ribbons flying in the wind by Friday.

Craig Brumwell, recipient of the 2015 Governor General’s History Award for Excellence in Teaching

Geneviève Marois
École Ste-Thérèse-de-l'Enfant-Jésus
Saint Jérôme, Quebec

My name is Geneviève Marois, and I am a Grade 6 teacher (11 and 12-year-olds) in Saint Jérôme. Our school is not in an underprivileged area but has changed over the years. There are about 500 students with increasing needs. I have been a teacher since 2007, mostly in third cycle elementary. Last year, I talked to my students for the first time about the history of Residential Schools. Some knew a little bit about it. They had heard the news about the unmarked graves at the former site of the Kamloops Indian Residential School, but most of them had no knowledge of the facts.

Before beginning a discussion with them about this topic, we read "Les peuples autochtones jamais nous n'oublierons," [We will never forget the Indigenous peoples] purchased from the Mieux enseigner website, which is intended to raise young people's awareness of Indigenous reality and to help them to understand the ordeals that Indigenous peoples experienced. My objective was to make sure they had the knowledge they needed to avoid the reproduction of past errors. Certainly, a text like that, with its description of some of the Indigenous students' abuse, provokes some reactions: some students were surprised, and others were angry and even sad.

During our reading, I stopped frequently to make sure they understood the words and the information being presented. I also made parallels with their own lives so that they could understand the difficult reality of those young Indigenous people. The question that often came up was, "But why?"

I appreciate the text because the writer gives us the historic, political and religious context of the time, which, of course, does not explain the acts committed.

When you are getting ready to have difficult discussions with students, it is important for the activity to be a choice for the teacher and not an obligation. You have to feel comfortable with the subject and be ready to respond to questions. We can also determine our limits before starting the activity. Perhaps some teachers will not want to talk about some of the aspects, such as sexual abuse.

It is also important to find materials that explain the subject well and that fit with our vision and limitations. Teachers must inform instead of blame.

Teachers must also divide this work into small activities, so it is easier to adjust our words or planning depending on the students' reactions.

It is important to listen to students' comments and answer their questions. When we decide to talk about such a subject with students, we have to get to the bottom of things and not leave their emotions and needs unaddressed.

We can also find solutions with them, like Orange Shirt Day. We have to talk about reparations and show students that the fight continues for Indigenous groups in Canada, who only want to have the place due to them in this country. In short, we must end on a positive note: what can students do to support Indigenous communities?

Geneviève Marois, winner of the 2016 Governor General's History Award for Excellence in Teaching

Preparing for Difficult Conversations

Author: Jacqueline Cleave

Grade level: K-12

Overview: In this lesson, students will assess their knowledge of the Residential School system and the ongoing investigations related to students who died while attending Residential Schools. Discussion time will provide an opportunity to fill in gaps in knowledge and address misconceptions. A reflection activity will give students the time, language and permission to express their emotional reactions to the legacy of the schools. The lesson will conclude with an invitation for students to take the energy of their emotions and find ways to channel it into actions toward reconciliation.

Background:

In May of 2021, much of Canada was shocked to hear that the location of more than 200 unmarked graves had been identified at the site of the former Kamloops Indian Residential School. For many Survivors and their descendants, this was not new information. The final report of the Truth and Reconciliation Commission (TRC) in 2015 noted that thousands of children disappeared while enrolled in Residential Schools. The TRC's 94 Calls to Action clearly state that our modern education systems are an integral part of reconciliation. Educators must find age-appropriate ways to decolonize the history and the current events we teach in our classrooms.

Canadian classrooms are diverse, and Indigenous and non-Indigenous students (and teachers) will approach this content with different levels of knowledge about Canada's past, different cultural expectations about how to express emotions, and different proficiency in processing and discussing difficult topics. For teachers to proceed in an effective and sensitive way requires them to take some time to reflect on, and possibly expand, their own knowledge, as well as discerning where their class stands in their understanding of the content.

Activities:

Step 1. What do we know?

Option A: For younger learners or classrooms with little to no knowledge of Residential Schools.

Start the conversation by distributing cards with the following words on them. Encourage students to share what they know about these words. Students can also describe whether they think a word relates to something positive or something negative.

RELATIONSHIP	RESIDENTIAL	BROKEN
INTERGENERATIONAL	TRAUMA	INDIGENOUS
GOVERNMENT	CHURCHES	LANGUAGE
MISSING	RECONCILIATION	SCHOOL
TRADITIONAL	FAMILY	CULTURE

Discuss the responses that come forward and record the students' thoughts on the board. Tell the students that all these words relate to a piece of Canada's history and allow time for students to share their ideas/knowledge about what that might be.

Option B: For students with some background knowledge of the Residential School system:

Start with asking the students to share what they know about the Residential School system. Record key words and phrases on the board.

Step 2. What more can we learn?

Read an age-appropriate story about the Residential School system. *Note: It is good to be prepared with a few options if it is likely that your students have heard some of the stories before. Rereading a story is always an option but sharing accounts from different authors helps to increase awareness of the scope of the tragedy.*

Author David A. Robertson created a [list of books by Indigenous authors](#), including some of the following recommendations:

Primary School (ages 4+)

Shi-shi-etko and *Shin-chi's Canoe* by Nicola I. Campbell

Phyllis's Orange Shirt by Phyllis Webstad

When We Were Alone by David A. Robertson

Middle School (ages 7+)

Fatty Legs by Christy Jordan-Fenton and Margaret Pokiak-Fenton

The Orange Shirt Story: the True Story of Orange Shirt Day by Phyllis Webstad

I Am Not a Number by Jenny Kay Dupuis and Kathy Kacer

High School (ages 14+)

Indian Horse by Richard Wagamese

Seven Fallen Feathers by Tanya Talaga

Sugar Falls by David A. Robertson

Once you feel the students are prepared, share the information that, since 2021, there have been announcements from several First Nations communities of unmarked graves at the sites of some of the former Residential Schools. Remind your class that many Residential School Survivors have shared stories about children who went missing from the schools. Many of these stories were documented as part of the Truth and Reconciliation Commission's important statement-gathering work from 2008-2015. As of September 2022, the National Centre for Truth and Reconciliation has documented more than 4,000 students who died while attending Residential Schools, with expectations that the total number of children who died is higher. It is important to note that this number only includes schools that were funded by the federal government and part of the Indian Residential Schools Settlement. It does not include day schools or other similar institutions that First Nations, Métis and Inuit children were forced to attend.

Step 3. What's our reaction?

Share and read together a copy of the article, "The Sacred Fire is Lit," by Nicola Campbell, which starts on page 4 of *Remembering the Children*.

Invite the students to share their own emotions as they hear the story. Accept all emotions shared. Where appropriate, ask students to "say a little bit more about that." If necessary, remind the group that we all cope with things in our own way and there are no "wrong" answers. Make a word splash of all the emotions shared.

Next, invite the students to consider how other people hearing about this part of Canada's history might have felt when they heard the news. Consider Survivors, descendants of Survivors and people who worked in the schools, government officials, people who belong to the church communities, newcomers, people in other countries, etc. It is important here to approach this as an exercise in developing empathy and not as a way to give students permission to speak for others or as a way to justify Residential Schools. Add any new emotions to the list.

Individually, have the students make an abstract illustration of one of the emotions discussed. Work as a group to compile the individual student images into one art piece. Collectively add a title to the collage and put it on display for your community.

Step 4. What's our response?

Learning to identify our own perspective, and to empathize with others' perspectives, is useful in and of itself. However, more is required of us if we are to move together towards reconciliation. Students need to be given the opportunity to pour the energy of their emotions – especially negative emotions like anger, sadness or shame – into efforts to find solutions. If we don't take the discussion to this point, we risk leaving students feeling overwhelmed and powerless.

Be prepared with some examples of what is being done to address the legacy of the Residential School system. Create a class list of things they as individuals or as a class can do to work towards reconciliation between Canada's Indigenous and non-Indigenous communities. For inspiration, you can share the article, "Making Reconciliation Real," by Lisa Jane Smith starting on page 26 of *Remembering the Children*, which features winning submissions to the National Centre for Truth and Reconciliation's "Imagine a Canada" program.

Expansions

- Have students choose one aspect of Residential Schools (loss of language, poor nutrition or separation from family, for example) and write a short reflection.
- Write a letter to elected officials (have students determine which official would be most appropriate) with an idea on how to advance reconciliation in their community.
- Select one of the 94 Calls to Action and track its progress.
- Invite an Indigenous Elder or a Residential School Survivor to share their voice and answer questions from the class. Be sure to research appropriate protocols.
- Become involved with an ongoing project or organization (Project of Heart, the Legacy Schools program of The Gord Downie & Chanie Wenjack Fund, First Nations Child and Family Caring Society programs, for example).

Considering the Role of Media on Public Awareness of Residential Schools

Author: Jacqueline Cleave

Grade level: 4-12

Overview: This lesson encourages students to reflect on the role of the media and the impact of the “news cycle” on public awareness of current affairs. By examining the coverage of the announcement of unmarked graves at former Residential School sites in Canada, students will begin to understand some of the factors that influence what the public knows and how media coverage affects our reactions to news stories.

Activities:

Step 1.

Listen to the song “[Helicopters](#)” by the Barenaked Ladies.

Ask your students:

- What event is being described in the song?
- What is the main message of the song?
- What does the song suggest about society’s reaction to news coverage of tragic events?

Introduce the journalistic idiom: “this story has legs,” meaning it will be in the news for a long time.

Discuss the different approaches and purposes of various media platforms (social media, television news, daily print news, long-form journalism, etc.). Brainstorm a list of media providers (APTN, CBC, the Globe and Mail, community newspapers, etc.) and talk about how each of these might approach news, in general, and the topic of Residential Schools, in particular, differently.

Ask the students what factors they think determine if a story “has legs.” Record their ideas.

Step 2.

Ask students if they remember what news story exploded in Canadian media on May 27, 2021. What do you remember of the news at that time? What have you heard about it lately? Based on the list generated in Step 1, should this story have “had legs”?

Break the students into small groups to examine media coverage of the story since it first broke. Either have students do their own search on the internet, have a list of sites

preselected for them to visit, or provide printed copies of sample coverage over the year. *(Note: If the students are doing their own searches, they will come across some articles that deny the veracity of the story and teachers will have to be prepared to incorporate this into their discussions.)*

Have each group make a poster or complete a graphic organizer (see Handout: Media Coverage Review) to be shared with the rest of the class.

Step 3.

After the groups share, talk about commonalities and differences between the various news stories. Finding stories from a variety of sources that represent Indigenous voices, left- and right-leaning media, church publications, etc. would add another level of analysis to this process.

Step 4.

Refer back to the song, "Helicopters." Have the media treated the news story from Tk'emlúps te Secwépemc the same way as the one in the song? Arrange the summaries of the news stories about the burial sites in chronological order and examine how the coverage of the story has changed over time. After asking students to reflect on their own experience of hearing about the unmarked graves and the patterns detected by reviewing the summaries, ask them to consider how media coverage affects our emotional reaction to, and engagement with, news events.

Step 5.

It is easy to let our media feeds decide what and how much information we receive about events in our world, but we are not without power and agency in this. Have students brainstorm things that they can do to follow news stories they care about after they disappear from the front page. Post the list and refer to it periodically over the course of the year to keep the conversation going.

Media Coverage Review

Headline: _____
Source: _____ Date: _____
Type of Media: _____

List 3-5 Key Points

Intended Audience

age, gender, identifiable group
geographical region

Purpose

Inform, inspire, shock,
entertain, mobilize

Perceived Bias

Missing Details and Unanswered Questions

Examining the Evidence: Understanding Daily Life in Residential Schools.

Authors: Adrian French and Shannon Williams

Grade level: 5-12

Overview:

These activities encourage students to investigate conditions at Residential Schools and to consider how the schools disrupted traditional Indigenous ways of learning. Through an investigation of Quarterly Return reports, which were documents completed by staff at Residential Schools, students will work together to come to understand the conditions at the schools. They will then reflect on the consequences of these conditions.

Teachers should review the primary sources in advance before sharing them with students, as they may contain sensitive content. It is also important to remind students that many of these records may relate to children who have died, or they may be the records of Survivors, or the records of family members of intergenerational Survivors. It is important to maintain respect for each individual and their experience.

Activities:

Part 1: Introduction and background

Prepare yourself to lead a discussion with your students on traditional Indigenous knowledge. First Nations, Métis and Inuit groups in Canada have complex and varied knowledge systems and it is important not to generalize. Where possible, use regional sources or invite a local speaker or Elder into your classroom for this discussion.

For example, in British Columbia, the First Nations Education Steering Committee (FNESC) has developed the [First Peoples Principles of Learning](#), which has been incorporated into much of the province's curriculum.

Explain to students that they will be learning about different Residential Schools and some of the experiences at specific schools. Encourage a discussion about what the word "school" means. Ask: Would Residential Schools be considered schools by today's definition? How do Western education systems differ from Indigenous approaches to learning? What were the intentions behind Residential Schools? How are those intentions different from the ones behind the school you attend today?

Remind your students that each student who attended Residential School had their own unique experience. Each school was different and operated in its own way. The schools also changed throughout the more than 100 years that they were in operation. It is important not to generalize the experiences of Residential School attendees.

Part 2. Reading and Comprehension

Distribute copies of the article “Remembering their Journey,” by Lisa Jane Smith, which starts on page 8 of *Remembering the Children*. Place students into seven groups, one for each of the Residential Schools discussed in the article. Remind students that as they read the article, they should make notes about the condition of the schools and the details of some students’ experiences in the Remembering Their Journey chart (see Handout: Remembering their Journey). Older students are encouraged to supplement the article with additional research.

Have each group share what they learned about the specific Residential School they read about. Ask the class: Were there similar experiences at the schools? Were there different experiences? Can you imagine if your school was like any of the ones in the article? How would you feel?

Part 3. Primary Document Analysis

Provide students with a copy of a Quarterly Return Report, available online through the National Centre for Truth and Reconciliation’s archive. There are several reports that correspond with the schools discussed in the “Remembering their Journey” article, or you can look up the Quarterly Return for a former Residential School in or near your community. The NCTR archive also contains a school narrative for each Residential School, which provides important information and context. These documents were created by the federal government as part of the Residential School class action settlement process. The school narratives may be supplied to older students for supplementary research.

Kamloops Residential School:

[School Narrative](#)

Quarterly Return: [1943-03-31](#)

Quarterly Return: [1945-03-31](#)

Quarterly Return: [1947-03-31](#)

Shubenacadie Residential School:

[School Narrative](#)

Quarterly Return: [1944-06-30](#)

Quarterly Return: [1949-03-31](#)

Beauval Residential School:

[School Narrative](#)

Quarterly Return: [1945-03-31](#)

Shingwauk Residential School:

[School Narrative](#)

Quarterly Return: [1949-03-31](#)

Blue Quills Residential School:

[School Narrative](#)

Quarterly Return: [1945-03-31](#)

Quarterly Return: [1950-09-30](#)

Give students time to read the report and decipher its contents. Teachers may prompt discussion by asking questions such as:

- What do you think this document is?
- Who prepared it?
- Who was it for?
- What information do you see recorded?
- What questions do you have?

Following a discussion, explain the different parts of the report using the supplied annotated return (See Teacher Handout: Annotated Return) and contextual information (See Teacher Handout: Reading a Quarterly Return).

Have students use a digital or printed map to record the location of the Residential School they have been researching using their Quarterly Return. Then, using the details in the report, record the location of students' home communities or territory. Together or independently, encourage students to reflect on the distance between the school and the children's home communities. Ask:

- Have you ever been separated from your family? How did you feel?
- How would you feel if you couldn't see your parents at the end of your school day?
- Have you ever been somewhere where your surroundings were unfamiliar?

Older students can go deeper into their research by analyzing more information on the Quarterly Return. Have students note additional details about the school, such as dates of operation and who ran the school. Students may need to do external research to fill out this section. Have students record their information on the Examining Quarterly Returns worksheet (See handout: Analyzing Quarterly Returns).

Part 4: Drawing Conclusions

Ask students to respond to the questions below. Remind them that they are making inferences based on the information in the report and their map.

- What do you think the impact of being separated from a home community was? What would it have been like to be the only child from a community attending a school?
- Are there any specific remarks about a student's progress or reasons for absence? What do you think these comments potentially reveal?
- How would you describe the conditions that children faced at this specific Residential School?
- What can you learn from reviewing Quarterly Reports? What information does it reveal about how Residential Schools were operated?
- What aspects of Indigenous ways of learning were disrupted when children attended Residential Schools?

Part 5. Reflecting and Taking Action

As a class or in groups, choose a Residential School to commemorate. Design a plan for your commemoration – is it a building, a park, a piece of art? Include a rationale for your decision and prepare a short piece of text that describes the history and significance of the Residential School.

Part 6. Extension – Listening to Survivors

First-hand accounts enrich the potential for discussing the legacy of the Residential School policy. Ideally, teachers are able to reach out to their community for potential speakers, such as an Elder from a local First Nation, or a Survivor. Be sure to research appropriate protocols and allow plenty of time if you are developing a new relationship. If it is not possible to arrange an in-person speaker, you can show videos of the sharing circles that took place as part of the TRC's statement gathering process. These are available through the [National Centre for Truth and Reconciliation archive](#). You can also find oral interviews through the [Legacy of Hope Foundation](#) website.

Remembering their Journey

As you read the article, write down detailed information about the conditions of the Residential School and experiences of students who attended.

School name: _____

Location: _____

Physical space	Conditions	Food	Transportation	Subjects taught	Extra activities	School culture	Community connections
What buildings and areas were at the school?	How was the school kept clean? Who did the work? How often?	What types of meals were served to students? How often?	How far did children have to travel to get to school? How did they get there? How did they get home?	What subjects and courses were taught?	What extra activities were available at the school?	Were culture and Indigenous ways of learning considered to help students feel included?	How did the school administration interact with families and Indigenous communities?

Annotated Quarterly Return

The Indian Act made residential school compulsory for children ages 7 to 15; however, quarterly returns show that children outside of this age range sometimes attended the schools.

This column shows the student's home community. Sometimes staff left this column blank or used a treaty number for identification.

Most residential schools did not offer high school classes until after the Second World War.

Students spent about half of their day working and doing vocational training. Girls would learn domestic skills, like cooking, cleaning and laundry. Boys were often taught agricultural skills.

Staff would use the final column to record notes related to student illness, absence, injury, transfer, or death.

Student names could take the form of their maternal surname, paternal surname or traditional Indigenous name. Names and spellings could be inconsistent from return to return.

Students were given a registration number, which was used in records and put on their personal belongings.

Girls' numbers begin with a 0 and boys' numbers do not.

Schools received funding from the federal government based on the number of students in the school and their average attendance.

INDIAN RESIDENTIAL SCHOOL QUARTERLY RETURN																											
SADDLE LAKE Agency		Blue Quills		School at St. Paul		on		Reserve for Quarter ended		September 30th		19-50															
REGISTER NUMBER	NAMES OF PUPILS	AGE	BOY	GIRL	BAND OR RESERVE	CLASS OR STUDY										STANDING IN CLASS			TRADE OR OTHER INDUSTRY	Number of days Trained in Quarter	DATE OF ENTRANCE TO SCHOOL	ATTENDANCE		REMARKS AS TO PROGRESS, ETC., REASON FOR ABSENCE DATE OF ABSENCE, WHETHER AUTHORIZED OR NOT			
						Grade 1	2	3	4	5	6	7	8	9	10	11	12	High School				Very Good	Good		Fair	Bad	Total number of days pupil in residence during Quarter
	Brought Forward		86			23	24	14	12	17	6	14	1	1	65	21				4915				6319	1065		
0318	CARDINAL Mary Irene	16		x	Saddle Lake																		Sept.30.40	-	-	Discharge Asked for.	
0326	CARDINAL Emma Alice	14		x	do					x													Feb. 17.41	-	15	Day School only.	
0329	PAUL Gladys	15		x	Long Lake																		Sept. 3.41	92	15	Sewing and Cooking 1/2 day	
0332	McGILVERAY Caroline	15		x	Saddle Lake					X													March 15.41	92	15	do	
0340	CARDINAL Elizabeth	16		x	do																		March 14.41	92	16	do	
0347	CARDINAL Albina	17		x	do																		Sept.11.42	92	-	Manual training all day.	
0348	CARDINAL Sophie	15		x	do																		do	92	16	do	
0351	MAKOKIS Eva Jane	13		x	do																		Aug.31.42	92	7	Hosp. Oct.20 to 25.	
0352	CARDINAL Eva	15		x	do																		Oct.10.42	92	9	do	
0353	PICHE Ophnie	13		x	Cold Lake																		Oct.19.42	62	-	Disch. asked for. 1/9/50	
0355	CRYER Olivine	13		x	Saddle Lake																		Dec. 6.42	92	15	do	
0356	CRYER Annie	11		x	do																		do	92	12	Hosp. Sept.16 to 30.	
0357	MOOSWA Mary Cecile	13		x	do																		Jan. 2.43	92	10	do	
0358	CARDINAL Joyce	15		x	do																		Jan.9.43	62	-	Disch. asked for. 1/9/50	
0362	JANVIER Elsie	13		x	Cold Lake																		Aug.31.43	92	12	do	
0363	MINOOSE Edna	14		x	do																		Jan.14.44	92	26	do	
0364	REDCROW Eva	12		x	Saddle Lake																		do	92	18	TOTAL number of days in Quarter.....	
0365	LAMEMAN Florence	11		x	Beaver Lake																		Jan.18.44	92	15	AGGREGATE number of days pupils in Residence during Quarter.....	
0367	JOHN Ella	14		x	Long Lake																		Sept. 1.44	25	14	Re-Admission (Sept. 5. 1950....)	
0368	LAPATAK Margaret	11		x	Saddle Lake																		Sept.1.44	92	15	AVERAGE attendance of pupils during Quarter.....	
0370	MOOSWA Genevieve	12		x	Do																		Mar.9.45	92	15	AMOUNT of per capita grant due for Quarter.....\$	
0372	BUGLE Emilia	12		x	Beaver Lake																		Sept.1.45	92	10	(a) If this a church-owned residential school shall state the number of:	
0374	McFEETERS Aldina	13		x	Cold Lake																		do	92	15	(i) non-Indian children who are boarders.....	
0375	DION Maggie	13		x	Long Lake																		do	62	-	Day School school shall state the number of:	
0379	WHISKYJACK Violet	15		x	Saddle Lake																		do	92	15	(ii) non-Indian children who are day school pupils.....	
0380	CARDINAL Lydia	13		x	do																		do	92	9		
TOTALS			86	26	TOTALS	23	24	14	12	17	6	14	1	1	65	21								TOTALS	8370	1349	

NOTE—Additions to be correctly made and entered at the foot of column.

Reading a Quarterly Return

What is the NCTR?

The National Centre for Truth and Reconciliation (NCTR) is the permanent safe home for all statements, documents and other materials gathered by the Truth and Reconciliation Commission of Canada (TRC). The Centre works with a network of partners and supporters to continue to expand this collection and promote ongoing research and learning about residential school history and its legacy.

What is the NCTR archive?

The NCTR has a collection of more than five million items including statements from Residential School Survivors, families and others from sharing circles and TRC hearings, as well as documents from government departments and church entities.

The full collection at the NCTR contains police files, RCMP files and Indian Agent files; hospital and medical records; transportation records; memos and invoices; letters; student records; newsletters; cemetery and death records; photographs; religious records; and 2,500 physical objects such as artifacts and art pieces.

What is a Quarterly Return?

A Quarterly Return is a financial document that lists all the students in a Residential School for that quarter. Residential School staff completed these forms four times per year and sent them to the Government of Canada to keep track of the number of students attending each Residential School. This information would help determine how much funding a school received.

Funding received from the government was expected to be used to pay for maintenance, salaries and expenses (food, clothing, etc.) for the school. The Residential School system operated on low grants because it paid staff poorly, relied on donations from missionary societies, and relied on labour from the students themselves.

How do I access a Quarterly Returns?

You can access these records by visiting the NCTR database.

NCTR database: <https://archives.nctr.ca/>

Quarterly Returns: <https://archives.nctr.ca/Quarterly>Returns-1>

There are 2,901 Quarterly Returns available on the NCTR database. Most of the Quarterly Returns are from Alberta, Saskatchewan and Ontario.

How do I read a Quarterly Return document?

The design of a Quarterly Return can differ depending on the time-period.

A Quarterly Return typically has a front page with instructions of how the residential school staff were to complete the document.

It will also include the school's name, date of the end of the quarter, the principal's name, the date the document was completed, the name of the Indian agent who received it, and the date and location it was received.

The remainder of a Quarterly Return's pages is devoted to the list of students in the school for that quarter. There are columns to document their student / registration number, name, age, sex, band or reserve, class or study, standing in class, trade or other industry and how many days spent at the trade, the date they were entered into the school, the number of days in residence and in class and finally, remarks related to progress and reasons for absence.

Analyzing Quarterly Returns

School name: _____

Location: _____

Date(s) of report: _____

Background information (years of operation, who ran the school, etc.)

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How close was the nearest home community to the school?	
How far was the farthest home community to the school?	
How many boys attended?	
How many girls attended?	
What age was the oldest child?	
What age was the youngest child?	
What was the average age of the children?	
What was the greatest number of days spent in residence?	
What was the smallest number of days spent in residence?	
What was the greatest number of days a student attended in the classroom?	
What was the least number of days a student attended in the classroom?	
How many children got sick and went to the infirmary?	
Did any children die? How many?	

Reconciliation Through Revitalization

Author: Meredith Rusk

Grade level: K-12

Overview:

This lesson corresponds with the article “The Big Land, the Kayak and Reconciliation” by Lisa Jane Smith, which starts on page 24 of *Remembering the Children*. In this lesson, students will explore the concepts of cultural appropriation and cultural appreciation. Discussion time will provide an opportunity for students to understand the difference between appreciating Indigenous cultural expressions, belongings and activities and appropriating them for one’s own use or profit. Students will research contemporary Indigenous people or groups to understand the way they are revitalizing and sharing aspects of their cultures as part of the process of reconciliation.

Background:

Too often culture has been defined by clothing, food, music, dance and art, which are generally outward expressions of culture. However, culture goes much deeper and includes social, political, spiritual, religious and economic structures. Culture includes how a people view knowledge and ways of knowing. Groups of people live by different values and principles. Listed below are some examples of common Indigenous cultural characteristics. (It is important to note that there are many diverse Indigenous Nations in Canada that have their own ways of knowing, being and doing.)

WAYS OF KNOWING	WAYS OF BEING	VALUES AND PRINCIPLES
from the land	equality of all things (plants, animals, minerals and people)	Elders and ancestors
communal knowledge	relational	respect for all things
through oral tradition	reciprocal exchange	cultural protocols
through prayer, vision and dreams	holistic (mind, spirit, body, emotions)	gratitude

Note: Indigenous ways tend to treat things holistically, so these concepts often interconnect.

Cultural appropriation is the theft of a people's culture for the personal gain of someone not of that culture. Colonial, or Western, culture tends to view things as possessions and a capitalist society relies on commodities. Indigenous stories, art forms, knowledge, belongings and cultural practices have long been appropriated (without permission) for economic gain or for the enjoyment of others. Some non-Indigenous people want to participate in Indigenous culture or use Indigenous belongings (such as stories, drums and dances) without having a deep understanding and history of them. Too often, Indigenous belongings are seen through Western perspectives, and cultural protocols, values and traditions are lost, resulting in the objectification or trivialization of these belongings.

Indigenous stories are considered belongings to Indigenous Peoples. A story might belong to a family, a community or a nation. Permission to share the story must be granted and there is a cultural protocol to recognize the person and/or nation from whom the story came. This can also apply to personal stories. Should we tell someone else's story without asking them for permission to share it?

Because of acts and policies of colonization, such as Residential Schools, Indigenous People's cultures have been silenced. Many Indigenous people are attempting to revitalize their cultures. The story of the kajak is one great example. Part of reconciliation should be about giving space to Indigenous people to do this work. Non-Indigenous people can learn about Indigenous cultures and support revitalization efforts in any way they can.

Activities:

Part 1

1. Have students define and discuss the terms **appropriation** and **revitalization**.
appropriation: taking something for one's own use, typically without the owner's permission (Oxford dictionary)
revitalization: to restore to an active and refreshed condition (Merriam-Webster dictionary)

To create personal meaning, you may use examples such as:

- A student took their friend's poem and handed it in for an assignment without their permission. (appropriation)
- You overhear your older sibling tell a story about you that they did not have permission to tell a large group of people. This story was special between you and your sibling and was not meant to be shared with others. (appropriation)
- You find an old cheerleading uniform that one of your parents had when they were in school. Your school does not have a cheerleading group so you make new uniforms and learn some of the old cheers by interviewing past cheer-

leaders. You put together a group to cheer at school sporting events so you can support the athletes. (revitalization)

- A new student at your school speaks Ukrainian. Your mother is Ukrainian but does not speak the language. After making friends with the new student, they offer to teach you the language. You begin to learn Ukrainian and teach your family as well. You even go online to help you with additional phrases. (revitalization)

2. Have students view various artworks by Indigenous people in Canada. You can use illustrations in books or create a slide show. Have them share what they observe and feel from the pieces they see.

For examples, look at art by Norval Morrisseau (Ojibwe) in the Eastern Woodland style or art by Roy Henry Vickers. Morrisseau referred to his style as x-ray painting in that you see the exterior and interior of a figure. Vickers often uses superimposed "shadow images" to add layers of depth, history and myth to his work.

3. Ask students what it means to **appreciate** Indigenous art. Ask them what it would mean to **appropriate** Indigenous art.
4. Point out to students that they do not have permission to copy the art or the style of work. But they can be **inspired** by it. They may be inspired by Roy Vickers and the way he creates silhouettes in his work. They may learn more about Vickers and his culture and experiment with his style without copying his artwork. Or they might be inspired by Norval Morrisseau and make a class presentation on his work and impact on Indigenous art in Canada.

Note: Inspiration can also apply to stories and other creative expressions.

Part 2

5. Ask students to define **revitalization** (the restoration of that which has been neglected or damaged). Then ask them why revitalization of Indigenous cultures and histories is so important to many Indigenous people (you may discuss concepts of identity, connections, inherent rights, self-determination, etc.).
6. Explain to the students the way many Indigenous visual artists and people (such as described in the article "The Big Land, the Kayak and Reconciliation") are **revitalizing** their cultures through Indigenous cultural expression. Through their actions and work, they are not only revitalizing their cultures but also teaching others about their cultures and histories. Have the students research Indigenous people who are doing something to revitalize Indigenous cultures. Students can share their research in small group discussions, as an oral presentation or written reflection.

Examples of Indigenous people who are revitalizing their culture:

- Snotty Nose Rez Kids - Haisla rap group
- Buffy Sainte-Marie - Cree musician
- Leah Dorian - Métis children's book author and illustrator
- Kent Monkman - Cree artist
- Natalie Coutou - Mi'kmaq graphic artist and entrepreneur
- Christi Belcourt - Métis artist
- Germaine Arnaktauyok - Inuk printmaker, painter and drawer
- Ostorō Petahtegoose - Anishinaabe and non-binary multimedia artist
- Richard Van Camp - Tł̨ch̨ Dene writer
- Alan Syliboy - Mi'kmaq artist
- Lance Cardinal - Cree artist and designer

(Note: Students can also choose local Indigenous people that they know. There may be visual artists, basket makers, dancers or athletes who could come to the classroom and speak about how they are revitalizing their culture.)

Conclusion

This lesson can be expanded for students to explore other ways Indigenous people are revitalizing their cultures. **Language** is key to the revitalization of Indigenous cultures as language holds cultures within it and expresses how a people see their reality or world. Students could learn a few words or phrases of the local Indigenous language (with permission, as Indigenous people can view their language as so sacred you need permission to speak it, particularly in public).

Making Reconciliation Real

Authors: Lynn Rainboth and Danielle Fontaine

Grade level: 1-4

Overview: This lesson corresponds with the articles, “Remembering their Journey” and “Making Reconciliation Real” in the publication *Remembering the Children*. This lesson can be adapted for younger students by reading the book *When I was Eight* by Christy Jordan-Fenton and Margaret Pokiak Fenton.

Students will explore the cultural and personal losses that children suffered while attending Residential Schools. Students will generate their own ideas about reconciliation and community action.

Activities:

Step 1. Introduction and Reflection

Option 1: As a class, read the article “Remembering their Journey.”

Have students take note of physical or cultural losses that students experienced during their time in Residential Schools. This could relate to food, medicine, clothing, separation from family or inability to speak their language.

Ask students to think about a time when they experienced a loss of something that was really important to them. Ask them to write about what that was like.

Option 2: As a class, read *When I was Eight*. Have students note the types of losses Olemaun experienced when she attended the Residential School.

When you get to the part where Olemaun’s braid is cut off, spend some time discussing the importance of hair to Olemaun’s culture. Highlight the words Olemaun uses to describe hair. Ask the students how that would feel if something that important was taken from them. Write the students’ responses on the board. Create a visual representation of their responses by working through these steps with them:

- Have students create a braid from strings of yarn.
- Have students trace or draw a pair of open scissors on a large piece of photocopy or art paper.
- Staple the braid on the page as though it is being cut by the scissors.
- In the remaining space ask the students to draw big teardrops on the page coming down. Ask the students to write a word in each teardrop to represent what Olemaun has lost or what Olemaun is feeling.
- When they are finished mount the results on construction paper and invite

students to view each other's work.

- Display the artwork in the school with an explanation of the story and the significance of the braids being cut.

Explain to the class that students who attended Residential Schools experienced a variety of loss and trauma. Much of this loss continues to affect families and communities today.

Step 2. Idea Generation

Read the article, "Making Reconciliation Real," by Lisa Jane Smith, which starts on page 26 of *Remembering the Children*.

Gather students for a talking circle. You may wish to follow any protocols that are unique to local Indigenous communities in your region.

If you or your students are not familiar with a talking circle, you can learn more through this article from [First Nations Pedagogy](#).

Remind students of the key points:

- Pass a suitable talking piece through the circle.
- Speak from the heart when it is your turn.
- Listen actively and with an open mind.

Once you are in circle, explain what a symbol is – the idea that one thing can represent other things, like how the colour red can represent love. The cutting of the hair can be a symbol of the deep loss and pain that Indigenous children experienced because of Residential School. Reconciliation can be seen as the healing of a cut.

On their turn, have students respond to the following question:

What can I do individually to heal this cut?

It is good to have one turn all the way around the circle – passing the talking piece all around the circle with the first question, so each student is given an opportunity to share ideas. Some may wish to pass but gently give them another opportunity to speak at the end of the first round.

After everyone has been given a chance to speak, begin the circle again with the second question:

What can we do as a class to heal this cut?

For the second turn, invite one person to begin and pass them the talking piece. Always encourage an atmosphere of listening to the ideas of others. From this circle, interesting ideas may emerge about how to be part of reconciliation. Their ideas may surprise you and help you get a sense of what is possible and appropriate for your class. It is good if you have some ideas in mind yourself to help guide them. Many of

them may have already participated in reconciliation activities such as Orange Shirt Day and other activities with their families and communities.'

Step 3. Making Reconciliation Real

Inviting an Elder into the Classroom

Perhaps the biggest step toward reconciliation is to foster positive relationships between Indigenous and non-Indigenous communities. It is through our relationships that we break down barriers and learn to respect one another. Inviting a Residential School Survivor or an Elder into the classroom to talk about their experiences can be very powerful and transformative for the class, as well as for the teacher. It also helps combat negative stereotypes, as the students will have before them a strong and wonderful human being for whom they will feel respect and connection.

If you are inviting an Elder to your class, make sure you follow the appropriate protocol for this person. An honorarium is usually given and in most cases a small offering, often tobacco, should be made at the time of request. Engage students in this process by explaining the importance of ritual and protocol in Indigenous cultures and undertaking any necessary research together. Craft your request or invitation as a class.

Have students decide on an activity that they feel would advance reconciliation in their classroom or community. They may choose an idea that came up in the talking circle, or they could participate in one of the activities below.

Plan for their activity to culminate with a visit from an Elder or Survivor. For example, an Elder could smudge the hearts for the heart garden.

Possible activities:

1. Make Every Child Matters Hearts

Buy thin plywood hearts at a craft store and make a small hole in each near the top. Ask the students to paint their heart orange. Once the hearts are dry, have students write "Every Child Matters" on one side and their commitment to reconciliation on the other side. They can also draw a feather or glue on a real feather. Put a ribbon through the hole.

Invite the class to come up with ideas about where to hang the hearts. They could be in front of the school, in a park on trees, or at their homes. This becomes a visible outreach to the community to remember children who were in Residential Schools, those who never came home and those who are still affected by discrimination and intergenerational trauma.

2. Read *I Lost My Talk* by Mi'kmaw Elder and poet Rita Joe

Encourage a discussion about the poem by asking students what is meant by "talk"

and what is meant by “powerful.”

Make a photocopy of the poem and number each line. Ask students to read the poem as a choral reading – some lines are read by one student and some by several. Play around with the effects of different readings. When the class is happy with their arrangement, have them perform it at a school assembly. Have the class write a short paragraph to explain what the poem is about and have them choose one student to read this as an introduction to the performance.

3. Participate in the “Imagine a Canada” contest through the National Centre for Truth and Reconciliation

Imagine a Canada invites students from kindergarten to grade 12 (CÉGEP in Quebec) to envision a Canada reconciled. There are two streams for participation:

Youth in the kindergarten to grade 5 stream can submit an art piece, essay, or other representation to express their vision of a reconciled Canada and what they hope others will learn from their submission.

Youth who participate in the grade 6 to grade 12 and CÉGEP stream can go one step further and submit a plan on how their project will address Reconciliation in their community or school. The top projects will receive a small grant to put their idea into action.

Visit the [NCTR website](#) for up to date submission guidelines and deadlines.

Other Suggestions:

- Create a heart garden (see instructions from the [First Nations Child & Family Caring Society](#)).
- Participate in [Have a Heart Day](#) annually in February.
- Make a sacred medicine garden with the guidance of an Elder.
- Take part in [Project of Heart](#).
- Organize a school or community Blanket Exercise through [Kairos Canada](#) to learn about the history of treaties and land use in Canada.
- Organize a community screening of the film [Spirit Bear and Children Make History](#). Have proceeds go towards an Indigenous initiative or charity in your community.
- Learn about Jordan’s Principle. Participate in [Bear Witness Day](#) on May 10th.
- Invite students to make a poster or short video with the title “What is Reconciliation?” This could be part of a media literacy unit.
- Learn about the [94 Calls to Action](#). The First Nations Child & Family Caring Society has created a [child-friendly version](#). Have each student choose one of the calls to action to research. Have them write a letter to the appropriate person to ask for an update on its progress.