



Hello Community Members,

I wanted to provide a list of professional development resources for our greater community to prepare and educate ourselves around the topic of Residential Schools. Also, within the list of recommendations are educator resources to be used in the classroom, which I thought would be beneficial for educational partners.

I humbly ask if you are able to, to go through the resources including the feature film “We Were Children” and educate yourselves by listening to the stories and lived experiences of Indigenous peoples.

This content will be triggering and emotional, so I ask if anyone needs to take breaks and go for a walk, smudge, meditate, and/or access health services please do so. This has been heavy to put together and I can’t imagine how emotional it will be for others.

The Indian Residential Schools Crisis Line is available 24-hours a day for anyone experiencing pain or distress as a result of his or her Residential school experience.

1-866-925-4419

Thank you,

Jordan Adilman
Future Pathways Program Coordinator
On behalf of the TakingITGlobal Team



Before you begin

watching/reading the recommended resources, I would also encourage you to review this first.

Why do Indigenous topics cause such emotional discomfort?

<https://www.youtube.com/watch?v=MtaqRVI-JAk>

IT'S NOT RECONCILIATION
IF IT FEELS GOOD



How to change systemic racism in Canada:

<https://www.youtube.com/watch?v=j-xAloD75dQ>

I NEVER SAY I'M
NOT A RACIST



What non-Indigenous Canadians need to know:

<https://www.youtube.com/watch?v=b1E-3Hb1-WA>

HOW CAN I HELP?



What is Reconciliation?

https://www.youtube.com/watch?v=hE_08EQbWRI

WHAT IS
RECONCILIATION?



Featured Resources



We Were Children Feature Film (1 hour 20min)

<https://vimeo.com/461486875/c35756e6bc>



“For more than 130 years, the phrase “to kill the Indian in the child” defined the mission of dozens of government-financed, church-run residential schools in Canada. It’s underlying thought was of a naïve simplicity: take children out of their homes at a young age, make sure they learn French and English and embrace God, and before you know it they’ll be well-adjusted members of Canadian society. The stories of the now adult Lyna Hart and Glen Anaquod make it all too clear that this disgraceful mission had a devastating effect on them, and tens of thousands more

children and their families. In turn, they talk about the years they were forced to forget their language, origins and faiths. Their testimonies are reenacted, accompanied by the subjects telling their story in voice-over. Dramatized scenes transport the viewer to the boarding schools, where children are subjected to the catechism, corporal punishment and sometimes sexual abuse. The endearing and now aging Glen suffered terrible traumas for a long time afterwards, at one point even considering suicide. Nowadays, he’s relieved he can finally talk about the events. ‘It took a long time.’”

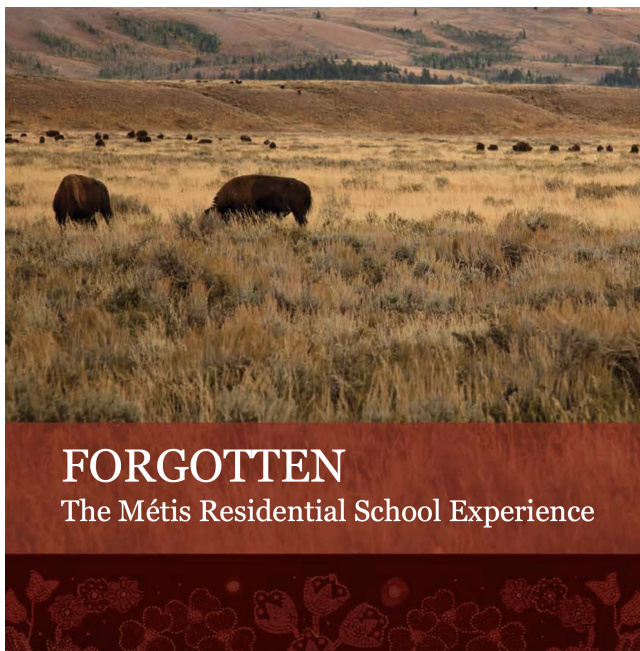


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Métis residential school experience:

<https://secureservercdn.net/198.71.233.106/jjk.2f4.myftpupload.com/wp-content/uploads/2019/11/Forgotten-Metis.pdf>



Apology, Truth and Reconciliation

In 2006, the *Indian Residential Schools Settlement Agreement* was settled between First Nations and Inuit representatives, churches and the Government of Canada. The Agreement provided: compensation for most of the former students of residential schools, compensation for individuals who were physically or sexually abused at the residential schools, a commemoration fund and it created the mandate for the Truth and Reconciliation commission in Canada. As well, it negotiated terms of an apology that was presented to Residential School Survivors and to Canadians in June 2008.

Unfortunately, many Métis Survivors felt excluded from these processes. Since much of the Métis attendance at the residential schools often went unrecorded there were no consistent records kept on their time at the schools. Compensation could only be paid to those who could produce a record of their attendance. In addition, the "official" list of schools that accompanied the settlement agreement omitted a long list of day schools where Métis children attended. Métis individuals and communities lobbied and continued to lobby to add schools to the official lists and records, in order to acknowledge their time spent at the schools as well as being eligible for compensation.⁴⁰



Residential Schools: Métis Experiences (20min)

<https://www.youtube.com/watch?v=c6JGmsfg-aQ>





First Nations Residential school experience (20min):

<https://www.youtube.com/watch?v=ah6PL57Oq0s>

**RESIDENTIAL
SCHOOLS:**

**FIRST NATIONS
EXPERIENCES**



Subscribe on
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your podcasts.



Still Here Still Healing Podcast By Jade Roberts:

<https://podcasts.apple.com/ca/podcast/still-here-still-healing/id1461722951>



17 episodes

Intergenerational Trauma (2min 19sec):

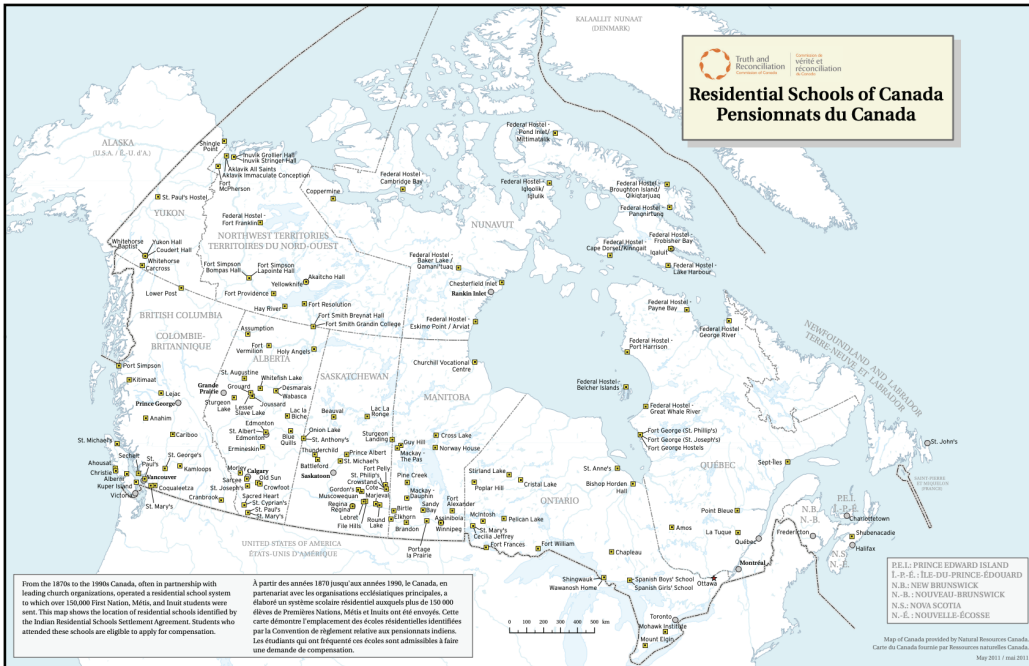
https://www.youtube.com/watch?v=IWeH_SDhEYU





TRC Map: Residential Schools of Canada

http://www.trc.ca/assets/pdf/2039_T&R_map_nov2011_final.pdf



Interactive Map of Residential Schools:

<https://www.cbc.ca/news2/interactives/beyond-94-residential-school-map/>

Did you live near a residential school?

The residential school system separated 150,000 Indigenous children from their families — and the last one closed in 1996.

Was one of those schools in the community where you grew up?

Use our interactive map to find out.

Next >

© Mapbox © OpenStreetMap. Improve this map

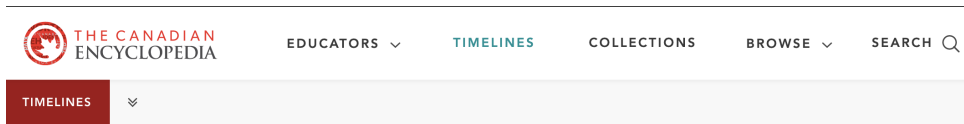


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Timeline of Residential schools:

<https://thecanadianencyclopedia.ca/en/timeline/residential-schools>



TIMELINE

Residential Schools

Childhood Denied: Indian Residential Schools and Their Legacy

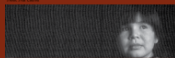
<https://vimeo.com/253511732>



Misconceptions:

<http://www.ahf.ca/downloads/misconceptions.pdf>

Misconceptions of Canada's Indian Residential School System



Residential Schools happened a long time ago. It's history now. Aboriginal people would be better off if they stopped dwelling on the past and got on with their lives

There are approximately 75,000 former students alive today. Residential schools were in operation well into the last quarter of the 20th Century. Gordon Residential School in Saskatchewan did not close until the late 1990s. The abuses did not happen only a long time ago. Furthermore, the residential school introduced features to Aboriginal communities which have been passed on from generation to generation – these are spoken of collectively as the intergenerational legacy of the residential school system. The consequences of the policy of forced assimilation are very much alive in Aboriginal communities.

No one knew at the time about the conditions of residential schools

There is ample evidence that the church and government worked together to keep known abuses from public view. Their efforts however failed. As early as 1920, Canadians could read published reports of the conditions in the residential school. These conditions included inadequate nutrition, inadequate health standards, and inadequate staff training. P.H. Bryce, a government inspector of the schools, concluded that the system was a "national crime." Even by the standards of the day, the system was appalling. Bryce's findings were published in *The Montreal Star* and *Saturday Night Magazine*. Nothing however changed.



Hardly any Indian children actually attended the schools

Over the period 1800-1990, over 130 residential (boarding, industrial) schools had existed at one time or another. The number of active schools peaked at 80 in 1931. In the early 1900s about 1/6 of children between 6 and 15 attended these schools. Geoffrey York reports that by the 1940s, about 8,000 Indian children – half the Indian student population – were enrolled in 76 residential schools across the country.

However, these are national averages. In some regions – the North, British Columbia, and the Prairies for examples – the percentages were higher. There are communities which had all their children forcibly removed. The Aboriginal Justice Inquiry of Manitoba – which characterized the Indian residential school system "a conscious, deliberate and often brutal attempt to force Aboriginal people to assimilate" – noted that "for the first time in over 100 years, many families are experiencing a generation of children who live with their parents until their teens."

In any case, the consequences of the system are not adequately captured by statistics. Nor did the school system operate in isolation. Residential schools constituted one piece of a larger policy puzzle. Where the residential school system left off – in the effort to solve the "Indian Problem" – the Indian Act and the Child Welfare, Reservation, and Justice systems took over. It is these larger relationships, and the forced assimilationist policy that informs them, which account for much of the varied conditions of Aboriginal life.

The schools were well-intentioned. Everyone believed at the time that assimilation was a good policy. Many good people worked in the schools. The schools produced good as well as bad



The students' experiences of residential schools were not all bad. Different people had differing experiences. Many dedicated, good people worked in the system. The system itself however was designed "to educate & colonize a people against their will" as the missionary Hugh McKay admitted in 1903. The policy of forced assimilation had many Aboriginal and non-Aboriginal critics, but in each case the critics were silenced. A good example is the missionary E.F. Wilson, who came into conflict with the church over his criticism of forced assimilation and his promotion of Aboriginal cultures, languages and political autonomy. In short, not everyone believed the schools were promoting good policy.

Aboriginal people asked for residential schools

Government funding of Aboriginal education is a legal obligation negotiated, in Treaty, between the Government of Canada and Aboriginal peoples. In exchange for sharing their territories, Aboriginal people wanted schools to provide skills to their children – just as the schools provided them to non-Aboriginal children. They wanted a system based upon consent, not coercion. Aboriginal people did not request cultural assimilation, nor did they request for their children physical and sexual abuse, deprivation, and humiliation.





Present day issues stemming from underfunding of education:

<https://www.youtube.com/watch?v=x9iTBSPSE3U>



"Families in remote First Nations of Ontario face a difficult choice when it comes to their children's safety and education. If kids want to finish high school, they have to leave home and that means opening themselves up to potential racist abuse, or worse. This past spring two First Nations teenagers were found dead in Thunder Bay, renewing fears that these children may not be safe."

It was not just residential schools:

<https://www.youtube.com/watch?v=IUHnKUaDYjs>



In 1876, Treaty 6 negotiations ended with promises of health care, education, hunting rights and freedom in exchange for sharing the land to the depth of a plough. Instead, the Canadian government passed the Indian Act which pushed Indigenous people onto reserves. Violence and hunger were used to force assimilation and colonialism when leaders like Big Bear and Poundmaker tried to fight back.

*This video is part of a longer version of *nîpawistamâsowin: We Will Stand Up*, a documentary from CBC Docs. Here, Hubbard tells the story of Colten Boushie, a young Cree man who died from a gunshot wound to the back of the head after entering Gerald Stanley's property with friends. The trial and acquittal of Stanley raised questions about racism in Canada's legal system.*



Teacher Resources

Teacher resources:

<http://www.fnesc.ca/irsr/>



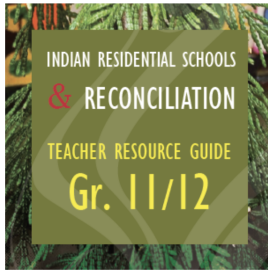
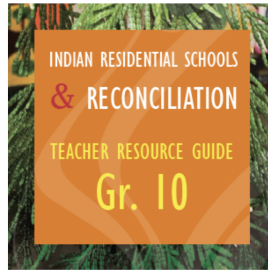
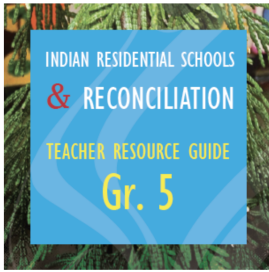
First Nations Education Steering Committee

Home About BCTEA Programs [Learning First Peoples](#) Other Resources Post-Secondary Events

Indian Residential Schools and Reconciliation Resources

Home » Indian Residential Schools and Reconciliation Resources

The Indian Residential Schools and Reconciliation Teacher Resource Guides for grades 5, 10 and 11/12 were developed by the First Nations Education Steering Committee and the First Nations Schools Association. They are our response to the call by the Truth and Reconciliation Commission of Canada for education bodies to develop age-appropriate educational materials about Indian residential schools.



Orange Shirt Day Lessons

<http://www.mbteach.org/mtscms/2016/09/10/lesson-plans-and-resources-for-orange-shirt-day/>

The screenshot shows the website for The Manitoba Teachers' Society. The header includes the organization's logo and name, along with social media icons for Facebook, Twitter, YouTube, and Instagram. A navigation menu lists categories like 'INSIDE MTS', 'NEWS', 'PD', 'HEALTH & BENEFITS', 'BARGAINING', and 'DISCOUNTS'. Below the menu, there are several images: a large illustration of a person in a red shirt, a photo of a young girl, a photo of a woman holding a baby, and a group photo of people. At the bottom of the page, the text 'ORANGE SHIRT DAY LESSON PLANS' is displayed.



PRIMARY:

SHI-SHI-ETKO By Nicola I. Campbell Shi-shi-etko knows she has only a few days left before she leaves for residential school. She spends her time renewing her memories of special places and nature around her village.

SHIN-CHI'S CANOE By Nicola I. Campbell In the sequel to Shi-shi-etko, Shi-shi-etko tries to help her little brother during his last days at home before Shin-chi starts school himself. Can her gift of a small canoe sustain Shin-chi through the school terms?

ARCTIC STORIES By Michael Kusugak This trio of stories about a 10-year-old girl named Agatha is based on the childhood experiences of beloved Inuit author Michael Kusugak. The book begins with a tale of Agatha 'saving' her community from a monstrous flying object. The book also includes the story of Agatha being sent away for school, "The nuns did not make very good mothers and the priests, who were called fathers, did not make very good fathers," Kusugak writes.

KOOKUM'S RED SHOES By Peter Eyvindson An elderly Kookum (grandmother) recounts her experiences at residential school - a time that changed her forever. The book has been described as running parallel to the story of Dorothy in The Wizard of Oz. "Her tornado had arrived. It rushed up and slammed to a halt just past the wonder world she had created," writes Eyvindson. Throughout the story Kookum reveals what was lost in her life, and how goodness persisted.



JUNIOR/INTERMEDIATE

I AM NOT A NUMBER By Jenny Kay Dupuis When eight-year-old Irene is removed from her First Nations family to live in a residential school she is confused, frightened, and terribly homesick. She tries to remember who she is and where she came from, despite the efforts of the nuns who are in charge at the school and who tell her that she is not to use her own name but instead use the number they have assigned to her.

NO TIME TO SAY GOODBYE: CHILDREN'S STORIES OF KUPER ISLAND RESIDENTIAL SCHOOL By Sylvia Olsen; with Rita Morris and Ann Sam Five children from a Saanich village in British Columbia are suddenly taken to a residential school on an isolated island. They need each other as they learn to survive away from their land and their families in a strange world.

FATTY LEGS: A TRUE STORY By Christy Jordan-Fenton & Margaret Pokiak-Fenton 8-year old Olemaun, an Inuit girl, thinks that going to residential school and learning to read will be a great adventure. The harsh reality at her school doesn't break her spirit.

A STRANGER AT HOME: A TRUE STORY By Christy Jordan-Fenton & Margaret Pokiak-Fenton In this sequel to Fatty Legs, the changes Olemaun finds within herself and her family when she returns home two years after leaving for residential school threaten to break her spirit.

GOODBYE BUFFALO BAY By Larry Loyie with Constance Brissenden This is a continuation of Larry's story from As Long as the Rivers Flow.



AS LONG AS THE RIVERS FLOW By Larry Loyie with Constance Brissenden

The summer he is ten is memorable for Larry – he and his father raise an orphaned owl, he and his grandmother tackle a giant grizzly bear, but there are also the daily pleasures of living with his family in Northern Alberta. But this summer is different, as he learns that he has to go away to school in the fall.

Here's another version of Fatty Legs: a true story

THE ORANGE SHIRT STORY By Phyllis Webstad

When Phyllis Webstad (nee Jack) turned six, she went to the residential school for the first time. On her first day at school, she wore a shiny orange shirt that her Granny had bought for her, but when she got to the school, it was taken away from her and never returned. This is the true story of Phyllis and her orange shirt. It is also the story of Orange Shirt Day (an important day of remembrance for First Nations and non-First Nations Canadians).

PHYLLIS'S ORANGE SHIRT By Phyllis Webstad Phyllis's Orange Shirt is an adaptation of The Orange Shirt Story which was the bestselling children's book in Canada for several weeks in September 2018.

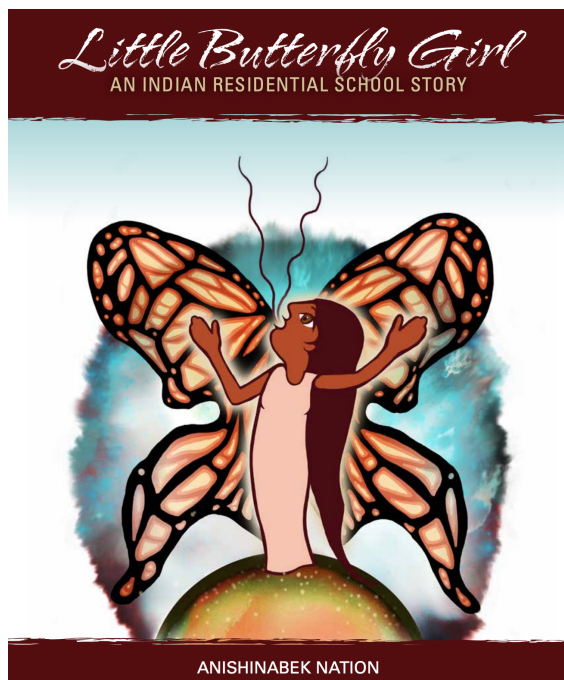
This true story also inspired the movement of Orange Shirt Day which could become a federal statutory holiday. When Phyllis was a little girl she was excited to go to residential school for the first time. Her Granny bought her a bright orange shirt that she loved and she wore it to school for her first day. When she arrived at school her bright orange shirt was taken away. This is both Phyllis' true story and story behind Orange Shirt Day which is a day for us all to reflect upon the treatment of First Nations people and the message that 'Every Child Matters'. Adapted for ages 4-6.



SECONDARY

ENDS/BEGINS By David Alexander Robertson

This third book of the 7 Generations graphic book series chronicles the lives of two brothers, James and Thomas, at residential school in the 1960s and James' plans to rescue his little brother from abuse.



THE PACT By David Alexander Robertson This fourth and last book of the 7 Generations graphic book series focuses on how James still suffers from his time at school and his struggles to build a family with his son, Edwin.

AS LONG AS THE RIVERS FLOW By Larry Loyie with Constance Brissenden

LITTLE BUTTERFLY GIRL – AN INDIAN RESIDENTIAL SCHOOL STORY

www.anishinabek.ca/wp-content/uploads/2016/07/LBG-Book-English.pdf

SUGAR FALLS: A RESIDENTIAL SCHOOL STORY (GRAPHIC NOVEL)

By David Alexander Robertson and Scott B. Henderson



SECRET PATH By Gord Downie and Jeff Lemire: <https://secretpath.ca/>

SECRET PATH About Music Book Film Shows Donate Credits ORDER ▾ f t i

Gord Downie's The Secret Path Watch later Share

- Introduction
- The Stranger
- Swing Set
- Seven Matches
- I Will Not Be Struck
- Son
- The Secret Path
- Don't Let This Touch You

Secret Path Lesson Plans

<http://www.mbteach.org/mtscms/2017/04/26/secret-path-lesson-plans/>

A IS FOR ASSIMILATION THE ABC'S OF CANADA'S ABORIGINAL PEOPLE AND RESIDENTIAL SCHOOLS By Len Fortune

The summer he is ten is memorable for Larry – he and his father raise an orphaned owl, he and his grandmother tackle a giant grizzly bear, but there are also the daily pleasures of living with his family in Northern Alberta. But this summer is different, as he learns that he has to go away to school in the fall.



POST SECONDARY

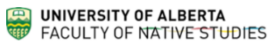
Reconciliation is no small feat, as a country we are beginning to acknowledge the truth of the treatment of Indigenous peoples in Canada. This did not start with the Truth and Reconciliation Commission, but with the policy documents that aided in the development of the 94 Calls to Action that include the Citizens Plus (Red Paper), Royal Commission on Aboriginal Peoples (RCAP), and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The truth is - we need to understand the effects of colonialism and colonization and begin the process to decolonize our paradigms; This will be a catalyst for change that will encourage society to fully embrace the process that is called reconciliation

http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf



Indigenous Canada (Free University Course) : University of Alberta

<https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada/index.html>



Topics Covered

- The fur trade and other exchange relationships,
- Land claims and environmental impacts,
- Legal systems and rights,
- Political conflicts and alliances,
- Indigenous political activism,
- Contemporary Indigenous life, art and its expressions.

Course Format

Delivery: Online
Level: Beginner
Commitment: 12 weeks of study, 2–3 hours/week

This course consists of **twelve modules**, each with a series of:

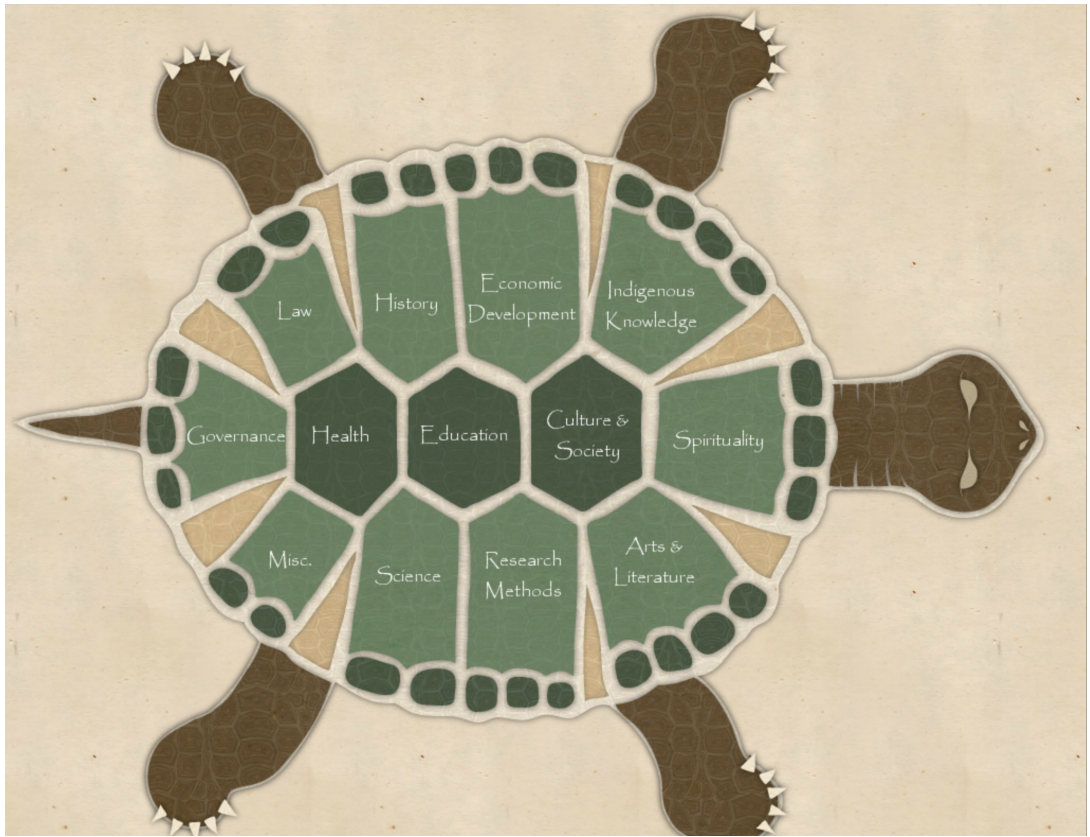
- video lectures,
- a set of course notes and **course glossary**,
- and required and recommended readings.

Not open to students with credit in NS200. Not designed for Native Studies majors.



University of Saskatchewan's Indigenous Studies Portal

<https://iportal.usask.ca/index.php?sid=471577458&t=index>





Additional Resources from TakingITGlobal:

Whose.Land:

Whose.Land is a web-based app that uses GIS technology to assist users in identifying Indigenous Nations, territories, and Indigenous communities across Canada. The app can be used for learning about the territory your home or business is situated on, finding information for a land acknowledgement, and learning about the treaties and agreements signed across Canada.

<https://www.whose.land/en/>

The screenshot shows the Whose.Land website interface. At the top, there is a navigation bar with the logo "WHOSE LAND" (featuring a turtle) and links for "Where Am I?", "About", "Why Acknowledge?", and "FAQ". Below the navigation bar, the main heading is "Territories by Land". The central part of the page is a map of Canada with various territories highlighted in different colors. The map includes labels for "Map" and "Satellite" views, and a search bar with the text "Search Communities and Treaties". Below the search bar, there are links for "Explore Turtle Island", "Territories by City", "Territories by Land", "Treaties & Agreements", and "Indigenous Communities". The map also shows labels for "Northwestern Passages", "Hudson Bay", "Labrador Sea", "North Atlantic Ocean", "Bering Sea", "Sea of Okhotsk", "Sea of Japan", "East Siberian Sea", and "Norwegian Sea".



Future Pathways Fireside Chats

<https://www.firesidechats.ca>

Fireside Chats is a video series in which Indigenous role models share their messages of hope, resilience, and perseverance. They highlight lessons from their support systems, career choices, and personal choices that have paved the path to where they are today.

The aim of these videos is to instill a positive sense of well-being that will allow Indigenous students within the Connected North network to navigate their future paths through relationships, life, school and career. These videos are recorded and available for youth to access in and out of school.

Learn. Reflect. Share.



Explore and Learn

Browse our 100+ interviews with First Nations, Métis and Inuit role models by Career or Community!



Reflect and Discuss

Many videos offer Discussion Guides to support classroom-based conversations around the story being shared.



Share and Inspire

Share what you've learned with others!
Tag us @fp.firesidechats on Instagram or @AConnectedNorth on Twitter

Browse by Career

