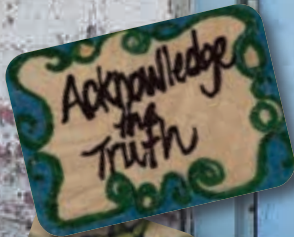


215

**Le Estcwiwéy
HONOURING
THE CHILDREN**

buried at
Kamloops Indian
Residential School

NEVER
FORGET



This document was created in honour of the Tk'emlúps te Secwépemc.

Introduction

Trigger warning: all students, especially Aboriginal students, will need extra care at this time when teaching this material.

These draft lessons deal with information which may retrigger trauma to students and teachers. We recognize the need for measures to minimize the risks associated with this. A national toll-free crisis line has been set up to provide support for anyone who requires assistance. This crisis line is available free of charge 24 hours a day 7 days a week. Please call 1-844-413-6649 if you or your students need support, or go to:

Indian Residential School Survivors Society
www.irsss.ca/services
Main Number: (604) 985-4464
Toll Free: 1 (800) 721-0066 Fax: (604) 985-0023
email: *reception@irsss.ca*

Lu'ma Medical Centre
Inhs.ca/luma-medical-centre/
Tel: (604) 558-8822
email: *booking@LumaMedical.ca*

Teachers are working hard in classrooms all over BC, and indeed across Canada, to help their students understand and come to terms with the tragic confirmation of the 215 children buried in unmarked graves at the Kamloops Indian Residential School. Those surviving residential schools have long said there are hidden graves like these at many residential schools across Canada, and calls are growing for a national program to investigate them all. In many cases, families were never told what happened to their children.

Indigenous peoples have been dealing with this grief, loss, anger, and immense pain with little or no support for generations. It is disheartening that it has taken a revelation such as this to draw attention to the atrocities perpetrated at residential schools; however, the uncovering of these truths has made the horrors of attempted genocide a reality that people can no longer ignore or deny. With our students, we can work together to educate others on the truth of our shared history, bear witness to the realities, and take responsibility to take action to create positive change.

BCTF Members will have received the May 31 Important Message from our federation on this subject. Two of the resources recommended in that message were The Project of Heart and Gladys, We Never Knew. The latter teaches about a young girl from the Nlaka'pamux Nation who died of tuberculosis after being taken to the Kamloops Indian Residential School. This module is recommended for grades 3 to 7 but contains information, activities, materials, and resources that could easily be used by younger and older students. As you may know, we have been working on a secondary module for Gladys which is nearing completion. In an effort to assist high school teachers in the coming days and weeks, we have pulled lessons from this draft module that complement the Project of Heart booklet and learning about intergenerational trauma. We hope this small booklet will be helpful to secondary teachers. Please note these lessons are still in draft form and may be changed before final publication.

Other book suggestions, activities and lessons about residential schools (at a variety of grade levels) can be found in our Orange Shirt Day activities booklet at *bctf.ca/classroom-resources/details/orange-shirt-activities*. Scroll down to page 12 to see story suggestions. High school teachers, scroll down to pages 23/24.

Please see Appendices at end of booklet:

1. Additional Resources
2. Sample action activity
3. Map of Residential Schools in Canada
www.trc.ca/assets/pdf/2039_T&R_map_nov2011_final.pdf

Gladys: Cross Curricular Lesson Modules for Secondary Schools

Grades 9–12

Designed for a Collaborative, Integrated Approach to Infusing Aboriginal Content

Introduction to Gladys

Who was Gladys? Gladys was a Nlaka’pamux child taken from her home community in Spuzzum and sent to residential school in Kamloops hundreds of kilometers from home. She died of tuberculosis at the Kamloops Indian Residential School (KIRS) at the age of 12. Her story reflects the experience of thousands of Aboriginal children who suffered and sometimes died as a result of the residential school experience. It is difficult to comprehend so many individuals and so many stories; however connecting with one child, Gladys, helps put a human face to the numbers. Her spirit guides the work in BC schools by making her lost and hidden story known to everyone in order to begin the process of understanding and learning about Canada’s colonial policies.

This resource includes a wide variety of lessons and activities to help students make meaningful personal connections as they learn about the devastating experience of 150,000 Indigenous children at residential schools. Since colonization policies targeted children in an attempt to “kill the Indian in the child,” simple but profound connections are drawn from well-known works of children’s literature written by Aboriginal authors. Understanding the history of Canada and the legacy of residential schools is best learned by connecting first with heart. Secondary students will be asked to draw from their own memories, experiences, traditions and values in order to connect from an empathy-based perspective to Canada’s treatment of Indigenous people. Through this heart-centered approach, students will gain a deeper understanding of the realities of Indigenous people today and of the ongoing impacts of residential schools.

Maggie

The confirmation of 215 undocumented graves on the site of Kamloops Indian Residential School raises the question of what happened to Maggie as well as other children who disappeared under mysterious circumstances while attending KIRS. Although the short life of Gladys was well documented in the archives of the Federal government, Maggie, Gladys’ older sister’s disappearance remains a painful memory for her family. Like Gladys, Maggie was forced to leave her home community in Spuzzum to attend KIRS. An explanation of why she simply vanished from the attendance records was never given to the family. For family survivors the undocumented remains of the 215 children may finally solve the mystery of what happened to Maggie. Could she be one of the 215? The tragedy is that the family may never know for sure.



Timeline of Colonialism in Canada

1700 Pre-contact

	Hundreds of Indigenous nations with complex and dynamic cultures are thriving throughout the vast territories now known as British Columbia.		
1763	King George III states that Indigenous people own their land.	1884	The <i>Indian Act</i> changed to outlaw Indigenous ceremonies being performed (e.g., potlatches). Government given the right to create residential schools.
1790	Britain claims Vancouver Island as its own territory.	1887	Governor General of Canada Lord Dufferin says treaties must be signed with Indigenous people but in BC Governor Sir James Douglas allowed land to be taken without any treaties.
1812–15	War with the U.S. Fur trade is dying off. Europeans begin settling and farming the land. Treaties start to get signed between government and Indigenous peoples, but the Indigenous people do not truly understand what they are signing.	1896	45 residential schools exist across Canada.
1831	The first residential school opens in Ontario.	1907	Canada's first Chief Medical Health Officer, Dr. Peter Bryce, reports that children in residential schools are subjected to appallingly unsanitary and unsafe conditions. Communicable diseases, especially tuberculosis, killed an average of 24% of children. Many children ran away from the schools, and some die from exposure as they fled for home.
1862–63	Smallpox epidemic has devastating effects on Canada's Indigenous population.	1920	Duncan Campbell Scott, Deputy Superintendent of Indian Affairs, makes residential school mandatory for Indigenous children aged 7 to 15.
1867	The British North American Act creates the Dominion of Canada. Canada becomes independent from Britain. During this period there is a big push by the colonial government to settle BC and Alberta in order to prevent the Americans from moving northward. Government encourages and helps settlers lay claim to the land.	1931	80 residential schools exist across Canada. Gladys Chapman, aged 12, dies as a result of TB she contracted while a student at the Kamloops Indian Residential School.
1874	Kamloops Indian Residential School opens.	1939	The <i>Indian Act</i> changed to include Inuit people.
1876	The <i>Indian Act</i> is passed by the Canadian government. It puts		

1950 Indigenous people are allowed to raise money to hire lawyers to fight for their land in court.

1960 60 residential schools now exist across Canada with 10,000 children in them.

Aboriginal people are finally given the right to vote. By contrast, Canadian women received the right to vote in 1918.

1977 Kamloops Indian Residential School is closed.

1979 12 residential schools remain open in Canada.

1986 The United Church apologizes for its deliberate attempt to destroy Indigenous spirituality and culture.

1991 Phil Fontaine, former National Chief of the Assembly of First Nations, speaks out publicly about the abuse he suffered in residential schools.

1993 The Anglican Church apologizes for its role "in the tragedy".

1996 The last residential school closes.

1998 The Anglican Church apologizes for its part in the physical, emotional and mental abuse at residential schools.

2006 The Indian Residential School Settlement Agreement is finally reached after the largest class action suit in Canadian history. It is a significant victory for the courageous survivors who endured years of personal turmoil and struggle to be heard in the courts.

2008 As a result of the court case, the Truth and Reconciliation

Commission is established and then-Prime Minister Stephen Harper offers an apology on behalf of the government of Canada.

2015 The final report for the Truth and Reconciliation Commission is released at a moving ceremony in Ottawa.

The Truth and Reconciliation Commission estimates that at least 6,000 children died in residential schools across Canada.

"I think as commissioners we have concluded that cultural genocide is probably the best description of what went on here [in Canada]."

"It is precisely because education was the primary tool of oppression of Indigenous people, and mis-education of all Canadians that we have concluded that education holds the key to reconciliation."

—The Honourable Justice Murray Sinclair

2018–19 Implementation of new curriculum for BC secondary schools begins and includes infusing Aboriginal perspectives and knowledge across all curricula.

2021 215 buried remains of children found at Kamloops Indian Residential School of the Tk'emlúps te Secwépemc people in BC.

751 unmarked graves found at Marieval Residential School of the Cowessess First Nation in Saskatchewan.

182 unmarked graves found at St. Eugene's Mission School by the community of ʔaąam one of four bands in the Ktunaxa Nation near Cranbrook, BC

160+ undocumented and unmarked graves found at Kuper Island Residential School of the Penelakut Tribe in BC's Southern Gulf Islands.

Unmarked grave sites continue to be identified at former residential school sites throughout Canada.

LESSON 1: *Project of Heart: Gladys and The Hidden History of Residential Schools*

(2 or 3 classes of 60–70 min.)

“Parents had their children ripped out of their arms, taken to a distant and unknown place never to be seen again, buried in an unmarked grave, long ago forgotten and over grown. Think of that. Bear that. Imagine that.”

Marie Wilson (TRC Commissioner)

Objectives

Students will be asked to consider the experience of being forced to leave home and attend residential school as they learn about Gladys’ experience and that of so many other children like her.

Using primary or secondary source documents, students will demonstrate inquiry, research and presentation skills as they gather, interpret, analyze ideas and communicate their findings on the history of residential schools using the *Project of Heart* book.

Materials

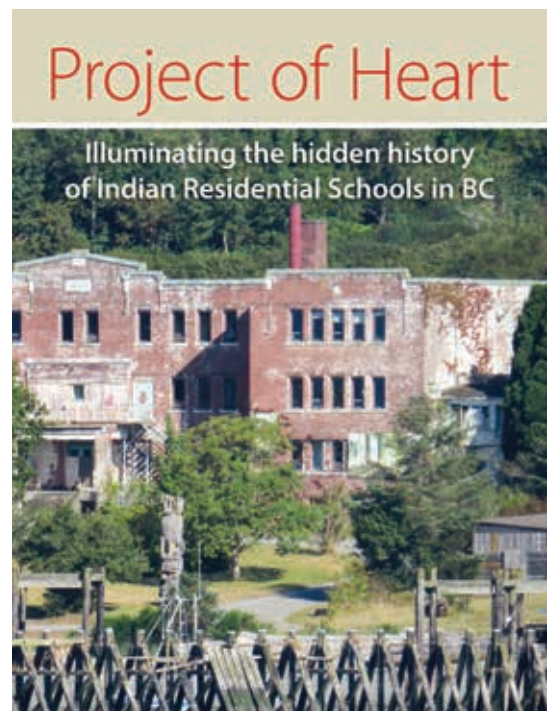
- A class set of handout, “What Do You Know About Indian Residential Schools?”
- A class set of *Project of Heart* books created and distributed by BCTF. The e-book version of *Project of Heart* can be found at www.bctf.ca/HiddenHistory/.
- One digital device per group for viewing video(s) linked to the topic
- Access to WiFi and the BCTF website
- Chart paper and colourful markers
- Projector and screen

Activities

Completion of Handout—
“What Do You Know About Indian Residential Schools?”

Shared Reading and Sharing comments

Modified Jigsaw—Students Teaching Students



Procedure

Have students complete the handout, “What Do You Know About Indian Residential Schools?” (refer to page 9) Collect and keep these handouts until the end of the Project of Heart lessons.

Students will be asked to read the text *Imagine* from p. 2 of Project of Heart. Assign two students to read the text aloud, one from the perspective of a child being taken away to residential school (first five paragraphs) and the other student from the perspective of the parent (last four paragraphs and last line). Please note that this text can be emotional and triggering for students. If needed, you may want to discuss the text in a sharing circle with the class.

Now divide students into table groups of 3–4. Assign each group one of the *Project of Heart* topics outlined below. Each group is to study and then teach their topic to the rest of the class (page numbers are provided). Demonstrate how students need to click on the tile(s) on their page(s), then scroll down to the appropriate tile as cited below.

1. Duncan Campbell Scott **pages 8–9**
2. Peter Henderson Bryce **pages 10–11**
3. Gladys We Never Knew **pages 12–15**
4. Childhood Marked by Humiliation and Shame **pages 16–17**
5. Resistance and Resilience **pages 24–25**

Teachers may want to develop an assessment rubric with the students before starting this project. Consider these assessment goals: clarity, knowledge of topic, sharing responsibilities, quality of poster, ability to extend topic, to answer questions, to pose questions for further research, serious and respectful attitude. Students should be ready to present to the class at the start of the next class.

The following are the suggested videos to have students focus on in each section after reading. Click on the tiles at the bottom of the pages in the Project of Heart book to locate these videos.

1. Duncan Campbell Scott **pages 8–9, “Indian Residential School Propaganda video from 1955” (2.5 mins.)**
2. Peter Henderson Bryce **pages 10–11, “Finding Heart” (15 mins; but first 8 mins is adequate)**
3. Gladys We Never Knew **pages 12–15 (two groups could be assigned this longer section—particular attention should be paid to the documents) , “New documents may shed light on residential school deaths.,” (2 mins) and “Muffins for Granny” (5 mins.)**
4. Childhood Marked by Humiliation and Shame **pages 16–17, “Why Don’t You People Just Get Over It?” (6 mins.)**
5. Resistance and Resilience **pages 24–25, “Savage” (6 mins.)**

Following student presentations, other suggested discussion questions might include:

- Why is it so important for us to learn about Gladys and other children like her? Return the handout, “What Do You Know About Indian Residential Schools?” to students. Have students add to, make changes to, etc. Discuss—perhaps in a Sharing Circle.
- Why do you think the film connected to pages 24–25 in *Project of Heart* shifts from a sad story of the mother’s loss to the hip hop dance sequence?
- How did Indigenous people show resilience and resistance? Why is it important that they showed resistance?
- What do think about residential schools having cemeteries on-site? What were these schools planning for or expecting? Does your school have a cemetery?
- Have you ever heard your family members talk about residential schools? If so, what did they say?
- What does the letter on page 30 tell us about the prevailing attitudes towards Aboriginal Peoples?
- Why and how was this history hidden?



What Do You Know About Indian Residential Schools?

See what you know about Indian Residential Schools before we learn more about them.

1. Where were Indian Residential Schools?
2. Why were First Nations children sent to Indian Residential Schools?
3. Who paid for the schools?
4. Who ran the schools?
5. What were some of the experiences of children at these schools?
6. When did the last Indian Residential School close?
7. What were some of the effects of Indian Residential Schools on Aboriginal people?
8. Why do you think it might be important to learn about Indian Residential Schools?



Spuzzum B.C.

Mar 13th 1925

Mr. H. Graham

Indian Agent,
Sir

Last Sunday March 8th
inst, all of the Spuzzum Indians and all around
here gathered together with Chief James Paul,
wanted me to write to you that they want to
open the school house here at Spuzzum if possible.
Please help us to get the school started as early
as you can as we have twenty one children here
old enough to go to school and a lot more small
children will go to school as they get old enough too.
you know the Wm Johnson's children was not accepted
or admitted into the Lytton Indian School on
account of not healthy they cannot ~~help~~ help being
that way their father is crippled cannot work, has
to live cheap or the best they can get along therefore
his children look sickly. But they want to go
to school to better their future.
John Chapman and Tommy Johnson and Patrick
Charley has children old enough to go to school
and a lot more small children.
Wm Bob wants his children to go to school
here or at home if we get the school opened here.
my children was ready to go to the St Mary's
Mission School but on account of sickness

had to keep them home one girl has
heart trouble and the boy has kidney trouble
wets his bed every night. I had Doctor
Elliott & Moore treat them but not any better.
I'm send you a list or names of children
on a separate sheet as you will ^{for} your
self what to do. Please come down and see
our school house, let us know when you can
come. or write to me and I will explain
to the chief James Keul and his people.
Hoping to hear from you in an early date.

Yours Truly
Patrick Charley

List of Children and their ages

Childrens Names	age	Parents
Mammie Johnson	13	Mr & Mrs Wm Johnson
Walter Johnson	11	.....
Helda Johnson	9½	.....
Maggie Johnny	8	Mr & Mrs Johnny Chapman
Gladys Johnny	7	.....
Francisco Johnny	6	.....
Aleck Mack <small>with Wm Andrew</small>	11	Mack Bob & Matilda Andrew
Martin Mack <small>with J Chapman</small>	10	.....
Julian Tommy	8	Mr & Mrs Tommy Johnson
Emily Tommy	4	.....
Moses Bob	10	Wm Bob - wife dead
Ernest Bob	14	.....
Nancy Bob	12	.....
Lizzil Bob	8	.....
Hellen Bob	5	.....
Raymond Bob	14	Mack Bob - wife dead
Emma Patrick	14	Mr & Mrs Patrick Charley
Arthur Patrick	12	.....
Susan Patrick	6	.....
Lena Patrick	17	.....
Margaret Bradley		Mr & Mrs Billy Bradley

LESSON 4: Intergenerational Trauma

“Indigenous Peoples often refer to our “blood memory,” meaning that the experience of those that have gone before us is embedded in our physical and psychological being.”

Greg Younging. “Inherited History, International Law, and the UN Declaration.” Response, Responsibility and Renewal: Canada’s Truth and Reconciliation Journey. Aboriginal Healing Foundation. 2009

Objective

Using a variety of inquiry and research skills, students will describe their understanding of the realities and effects of intergenerational trauma.

Materials

WiFi connection and devices to view online resources.

Introduction

From time immemorial, our Ancestors, Elders, and Knowledge Keepers have taught us that we carry our stories, our teachings, and our songs, often referred to as blood memory. We are often reminded that carrying an awareness of who came before us makes us strong. Through the growing field of epigenetics, scientists have demonstrated a similar theory in which the effects of trauma, as well as the positive experiences of our ancestors, alters our very genetics. This means the impact of events from generations ago can affect future generations.

To understand the scope of the intergenerational trauma faced by many Indigenous Peoples in Canada, we need to look at the history of attempted genocide that was carried out through contact, colonization, and the residential school system. Indigenous people were disconnected from their families, cultures, communities, and territories, as well as from their traditional community structures, for over a hundred and fifty years. How could the trauma not be carried forward through future generations?

As students examine the history and legacy of the residential school system, they will better understand the enduring impact of residential schools faced by many Indigenous Peoples in Canada today. Students will deepen their knowledge of how the children were forcibly taken from family and community, and placed into a completely alien environment, absent of love and emotional nourishment. An environment where they were taught to be ashamed of their identity, stripped of their languages, and subjected to harsh discipline and corporal punishment, and often sexual abuse. To help our students connect personally with these experiences and develop empathy, the questions we need to pose are: What would it be like to live this experience? What would it be like to be back in your community after being told, endlessly, that your culture and identity is inferior? How would you live with this trauma? What kind of effect would this have on you, your children and grandchildren?



Activities

In May 2021, investigators using ground-penetrating radar found evidence of the remains of 215 children buried around the site of the Kamloops Indian Residential School. Justice Murray Sinclair felt compelled to make a statement which is available at the link below. Before showing the video, ensure your students know who he is. Here is a brief biography:

A member of the Ojibway nation, Sinclair was born and raised on the former St. Peter's Indian Reserve north of Winnipeg. An outstanding student, he became a lawyer and worked mainly in the area of Aboriginal and human rights law. In 1988, he was appointed a judge of the Manitoba Provincial Court, the first Aboriginal person to achieve that position. He was later elevated to the Court of Queen's Bench of Manitoba.

In 2009, Justice Sinclair took on the heavy responsibility of chair of the Truth and Reconciliation Commission of Canada. For the next six years, he and the other commissioners travelled across Canada, hearing more than 6000 thousand hours of testimony from thousands of survivors of residential schools from coast to coast to coast. Their final report, issued in 2015, contains the 94 Calls to Action that are meant to guide us on the pathway to reconciliation.

In 2016, Justice Sinclair became Senator Sinclair, serving as an independent senator until his retirement in 2021.

Renowned internationally for his advocacy on behalf of residential school survivors and the rights of Indigenous Peoples in Canada, former Senator Sinclair is one of our most respected leaders, who speaks with a voice of great moral authority and wisdom.

At the release of the Truth and Reconciliation Commission report he said: "It is precisely because education was the primary tool of oppression of Aboriginal people, and miseducation of all Canadians, that we have concluded education holds the key to reconciliation."

Referring to the Calls to Action, he also said: "We have described for you a mountain. We have shown you a path to the top. We call upon you to do the climbing." After viewing the video below, students might want to consider what are some ways we can "do the climbing?"

Show the video or have students watch it on their devices (as best suits your class). Be sure students understand this is a time to be serious and respectful. Ask students to think about the children buried at the Kamloops school and make connections to what Murray Sinclair says. Ask them to practice listening intently, with their minds and their hearts. Allow students to take notes and respond in a way that best works for them (e.g., sketch, notes, words, express orally).

www.cbc.ca/player/play/1903872579996

Following viewing, lead a discussion. Be sure students feel they are in a safe space and that everyone present is sensitive to this video may have on each other. Advise students of what they can do if they need emotional support.

As teachers deem appropriate, share and discuss information about intergenerational trauma from the Introduction. Help students develop their understanding as they make connections between the video, this information, and any other knowledge they (or the teacher) may have. Please give as much time as needed for this discussion to take place. It is very important that students feel listened to and cared for, and that all have the opportunity to share.

After giving as much time as is needed for students to reflect, ask questions, talk with each other, share, etc., allow students to show their deepened understanding of intergenerational trauma in their own way. It could be a drawing, a painting, a poem, a letter, a song, a play, a story, a newspaper article. Ask students to share what they have done with the class if they are comfortable doing so. If not, perhaps they could just share with the teacher.

Note: Teachers, depending on the age of their students, may want to play the full transcript of the interview with Murray Sinclair on June 2nd (link below). Teachers may find this very informative for their own background. www.cbc.ca/radio/thecurrent/the-current-for-june-2-2021-1.6049839/murray-sinclair-calls-for-inquiry-into-residential-school-burial-sites-more-support-for-survivors-1.6050375

Curriculum connections:

Art Studio 10 (role of visual art in social justice issues, ie: Kent Monkman's 2017 *The Scream*)

English 8, 9, 10, 11, 12 (role of story and oral texts)

Science for Citizens 11 (actions and decisions)

Social Studies 5, 9, 10, 11, BC FP12 (discriminatory government policies and injustices)

Appendix 1

Additional Resources—Residential Schools

BOOKS

Elementary

When I was Eight (Christy Jordan Fenton & Margaret Pokiak-Fenton)

Not My Girl (Christy Jordan Fenton & Margaret Pokiak-Fenton)

Phyllis's Orange Shirt (Phyllis Webstad)

The Orange Shirt Story (Phyllis Webstad)

Shi-shi-etko (Nicola I. Campbell)

Shin-chi's Canoe (Nicola I. Campbell)

Spirit Bear: Fishing for Knowledge, Catching Dreams (Cindy Blackstock)

Stolen Words (Melanie Florence)

When We Were Alone (David Alexander Robertson)

As Long as the Rivers Flow (Larry Loyie)

Gaawin Gindaaswin Ndaawsii: I Am Not A Number (Jenny Kay Dupuis & Kathy Kacer)

My Name is Seepeetza (Shirley Sterling)

I Lost My Talk (Rita Joe) (poem)

Middle and Secondary School

As Long as the Rivers Flow (Larry Loyie)

Gaawin Gindaaswin Ndaawsii: I Am Not A Number (Jenny Kay Dupuis & Kathy Kacer)

Goodbye Buffalo Bay (Larry Loyie)

Missing Nimama (Melanie Florence)

My Name is Seepeetza (Shirley Sterling)

Orange Shirt Day (Ed. Joan Sorley & Phyllis Webstad)

Residential School, With the Words and Images of Survivors: A National History
(Larry Loyie, Wayne K. Spear, & Constance Brissenden)

Shi-shi-etko (Nicola I. Campbell)

Shin-chi's Canoe (Nicola I. Campbell)

Speaking Our Truth: A Journey of Reconciliation (Monique Gray Smith)

Fatty Legs (Christy Jordan Fenton & Margaret Pokiak-Fenton)

A Stranger at Home (Christy Jordan Fenton & Margaret Pokiak-Fenton)

Sugar Falls: A Residential School Story (David Alexander Robinson)

ONLINE LINKS

Elementary

Shin-chi's Canoe www.youtube.com/watch?v=rhNV9hnXAJQ

Shi-shi-etko indigenouseducation.comoxvalleyschools.ca/apps/video/watch.jsp?v=58

Middle and Secondary School

CFJC News May 27 announcement cfjctoday.com/2021/05/27/tkemplups-confirms-bodies-of-215-children-buried-at-former-kamloops-indian-residential-school-site/

Historia Canada www.youtube.com/watch?v=9TeW4hW1QD0

Phyllis Webstad, Orange Shirt Day www.youtube.com/watch?v=E3vUqr01kAk

Canada's Dark Secret www.youtube.com/watch?v=peLd_jtMdrc

Residential School Timeline www.youtube.com/watch?v=VFgNI1lfe0A

Further Research and News

www.cbc.ca/news/canada/canada-residential-schools-kamloops-faq-1.6051632

Indian Residential School Notice www.residentialschoolsettlement.ca/detailed_notice.pdf 2007

Indian Residential School Survivors Society www.irsss.ca/

We Were Not the Savages www.danielnpaul.com/IndianResidentialSchools.html 2009

Their Voices Will Guide Us www.mmiwg-ffada.ca/publications/
www.bctf.ca/publications/NewsMagArticle.aspx?id=51174

Appendix 2

Sample of school action to commemorate the 215

Teachers, Staff and Students,

On Thursday, May 27, 2021, there was an announcement from the Tk'emlúps te Secwépemc that the remains of 215 children were found at the former Kamloops Indian Residential School. As the news spread in the days following, many people wanted to share their support and grief with the survivors, families, and communities. News quickly spread throughout the world and an outpouring of messages, grief, and support began to appear. The Secwépemc and neighbouring communities openly mourned in the days after the announcement, and many participated in the ceremonies and traditional protocols acknowledging and honouring these children. It is difficult for all of us to talk about this, but it is also important for our school and community to share in the support collectively as a group. This is important to gain understanding of the Residential School system and its generational impact. To honour the children and their families we would like to have discussions in our classrooms and understand the significance of the findings to the local First Nations, Secwépemc and neighbouring communities. In showing our support we would like to create a visual display in the main entrance of the school.

The Kamloops Residential School was established in 1890, it became the largest school in the Indian Affairs system of residential schools. The school was funded by the Canadian Government and operated under the Catholic church. It closed in 1978. Students as young as 4 and up to age 18 attended the school from the local Tk'emlúps te Secwépemc Band but also the following communities:

Neskonlith, Simpcw, Ts'kw'aylazw, Penticton, Adams Lake, Bonaparte, Xaxli'p, Upper Nicola (Sapzmn, n'łq'itəmłx), Inkumupuluz, Little Shuswap, C'eletkwmx, Lower Nicola, Bridge River, Splatsin, Skeetchestn, Chawathil, Cayoose, Salmon River, Stswecem'c Xgat'tem, T'it'q'et, Lil'wat, N'quatqua, Seabird Island, Skwah, Union Bar, Leq'a:mel, Spuzzum, Shalalth, and Osoyoos.

The government of Canada issued an official apology to the 80,000 survivors of residential schools in 2008 and since has promised to create changes that are outlined in a document titled *"The Truth and Reconciliation Commission of Canada: Calls to Action"*. These Calls to Actions include not only learning about the history of residential schools but taking actions to ensure that things like taking children away to residential schools will never happen again.

We would like our school to honour the 215 children who have been found. We would like to do this through creating a display of paper footprints and paddles. The footprints will represent the 215 children and the paddles would symbolize the raising of canoe paddles to honour the children found.

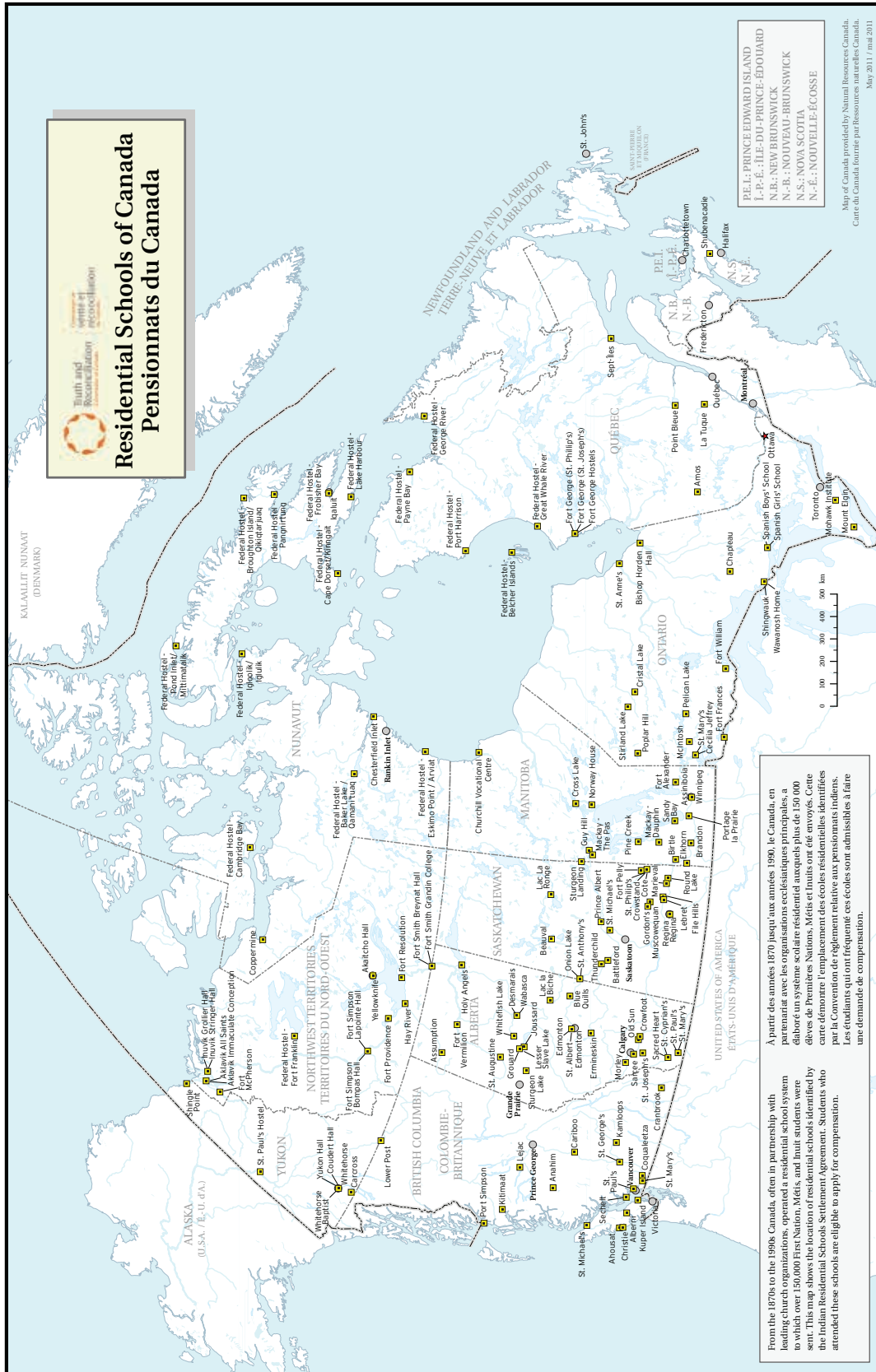
Your task will be to create either a footprint or a paddle with a message of support for the children, their families, and communities affected.

Teachers are to lead the class in discussion and students are to complete the paddles with their message. Paddle templates will be on yellow paper. Each student will need an orange paper to trace their footprint. 215 are to be made. The rest of the students will create a paddle with a message or drawing. Please make sure messages are appropriate.

By Brenda Celesta, teacher at Brock Middle School, SD 73 Kamloops/Thompson

Appendix 3

Map of Residential Schools in Canada



Appendix 3

Map of Residential Schools in Canada

Residential School/Passionists	Location/Emplacement	Church/Eglise
Alberta		
Assumption (Holy Lakes)	Assumption	C
St. Nicholas (Holy Cross)	St. Nicholas (Holy Cross)	C
Blue Quills (Saddle Lake, Sacred Heart, Lac la Biche)	Saddle Lake, 1898 (SB)	C
St. Paul (192)	St. Paul (192)	C
Concord (Blackfoot, St. Joseph's, St. Trinité)	Clary	C
Denman (St. Martin's, Wabiscan Lake, Wabasca)	Denman/Wabasca	C
Edmonton (Red Deer Industrial, St. Albert)	St. Albert	U
Emmabasin	Hobbema	C
Fort Vermilion (St. Mary's)	Fort Vermilion	C
Gravel (St. Bernard's, Lesser Slave Lake Roman Catholic)	Gravel	C
Holy Angels (Fort Chipewyan, École des Saints-Anges)	Fort Chipewyan	C
Jossard (St. Bruno's)	Jossard	C
Lac la Biche (Notre Dame des Victoires, Blue Quills)	Lac la Biche	C
Lesser Slave Lake (St. Peter's)	Lesser Slave Lake	4A
Morley (Stony/Sorey)	Morley	U
Old Sun (Blackfoot)	Gleichen	A
Sacred Heart (Pegan, Brocket)	Brocket	C
St. Albert (Youville)	Youville	C
St. Augustine (Smoky River)	Peace River	C
St. Cyprian's (Victoria Home, Peigan)	Brocket	A
St. Joseph's (High River, Durobo)	High River	C
St. Mary's (Blood, Immaculate Conception)	Cardston	C
St. Paul's (Blood)	Cardston	A
Sarcee (St. Barnabas)	Sarcee Junction, Tsou	A
Sturgeon Lake (Calais, St. Francis Xavier)	Calais	C
Wabasca (St. John's)	Wabasca Lake	A
Whitefish Lake (St. Andrew's)	Whitefish Lake, Allamog, (St. Andrew's Mission)	A
British Columbia / Colombie-Britannique		
Ahousat	Ahousat	U
Albani	Port Alberni	U
Anahim (Anahim Lake)	Anahim Lake	N
Cariboo (St. Joseph's, Williams Lake)	Williams Lake	C
Chisiké (Clayoquot, Kakwa)	Tolino	C
Comaketta	Chilliwack	U
Conbrook (St. Eugene's, Kootenay)	Conbrook	C
Kamloops	Kamloops	C
Kilmasit	Kilmasit	U
Kuper Island	Kuper Island	U
Lepic (Fraser Lake)	Fraser Lake	C
Lower Post	Lower Post	C
Port Simpson Crosby Home for Girls)	Port Simpson	A
Manitoba		
St. George's (Victoria)	Victoria	A
St. Mary's (Aber Bay Girls Home, Aber Bay Boys Home)	Aber Bay	A
St. Paul's (Squamish, North Vancouver)	North Vancouver	C
Sechelt	Sechelt	C
Manitoba (Winnipeg)		
Assiniboia (Winnipeg)	Winnipeg	C
Berle	Berle	P
Brandon	Brandon	UC
Churchill Vocational Centre	Churchill	N
Cross Lake (St. Joseph's, Norway House, Jack River Annex, Notre Dame Hostel)	Cross Lake	C
Ethorn (Washaska)	Ethorn	A
Fort Alexander (Pine Falls)	Pine Falls	C
Gay Hill (Clearwater, The Pas, Sturgeon Landing (SU))	Clearwater Lake	C
MacKay - Daughin	Daughin	A
MacKay - The Pas	The Pas	A
Norway House	Norway House	U
Pine Creek (Camperville)	Camperville	C
Portage la Prairie	Portage la Prairie	U
Sandy Bay	Sandy Bay Reserve	C
Northwest Territories/Territoires du Nord-Ouest		
Anaicho Hall (Yellowknife)	Yellowknife	N
Akavik - Immaculate Conception	Akavik	C
Akavik (All Saints)	Akavik	A
Federal Hostel - Fort Franklin	Béline	N
Fort McPherson (Fleming Hall)	Fort McPherson	A
Fort Providence (Sacred Heart)	Fort Providence	C
Fort Resolution (St. Joseph's)	Fort Resolution	C
Fort Simpson - Bompas Hall (Kee Go Cho)	Fort Simpson	A
Fort Simpson - Lapointe Hall (DeChico Hall, Kee Go Cho)	Fort Simpson	C
Fort Smith - Breyault Hall	Fort Smith	C
Fort Smith - Grandin College	Fort Smith	C
Hay River (St. Peter's)	Hay River	C
Inuvik - Grullier Hall	Inuvik	C
Inuvik - Stinger Hall	Inuvik	A
Nova Scotia / Nouvelle-Écosse		
Shubenacadie	Shubenacadie	C
Newfoundland		
Chesterfield Inlet (Joseph Bernier, Iniquat Hall)	Chesterfield Inlet	C
Copernic (Fort Hostel)	Copernic	A
Federal Hostel - Baker Lake/Dominion	Qumanihuak	N
Ontario		
Blindford (Hornby Hall, Moose Fort, Moose Factory)	Moose Factory Island	A
Cecilia, Jeffrey (Kenora, St. Charles)	Kenora	P
Chapleau (St. Joseph's, St. Johns)	Chapleau	A
Coaldale	Coaldale	M
Fort Frances (St. Margaret's)	Fort Frances	C
Fort William (St. Joseph's)	Fort William	C
McIntosh (Wenora)	McIntosh	C
Mohawk Institute	Brantford	A
Mount Egmont (Wauson, St. Thomas)	Wauson	U
Pelee Lake (Pelee Island Fall)	Pelee Island	A
Papar Hill	Papar Hill	M
St. Anne's (Fort Albany)	Fort Albany	C
St. Mary's (Kenora, St. Anthony's)	Kenora	C
Shingauak	Saint Ste. Marie	A
Spanish bays' School (Charles Gomer, St. Joseph's, Wawambong Industrial)	Spanish	C
Spanish Girls School (St. Joseph's, St. Peter's, St. Anne's, Wawambong Industrial)	Spanish	C
Striland	Striland	M
Québec		
Amos (St. Marc-d'Égny)	Amos	C
Fort George (St. Philip's)	Fort George	A
Fort George (St. Joseph's Mission, Residence Culture, Sainte-Thérèse-d'Étival-Jésus)	Fort George	C
Federal Hostel - George River	Kangasakujak	N
Federal Hostel - Great White River (Pointe-de-la-Baline, Kujjijarakujak, Wapjijarakujak)	Kangasakujak	N
Federal Hostel - Payne Bay (Belin)	Kangasakujak	N
Federal Hostel - Port Harrison (Inouadjuak, Inouadjuak)	Inouadjuak	N
La Tuque	La Tuque	A
Pointe-Bleue	Pointe-Bleue	C
Septhies (Seven Islands, Notre Dame, Melloleam)	Septhies	C
Saskatchewan		
Balford	Balford	A
Beauval (Lac la Ponge)	Beauval	C
Gold Improved (Federal Day School)	Kamsack	U
Gowland	Kamsack	P
File Hills	Bakeras	U
Fort Pelly	Fort Pelly	C
Gordon's Gordon's Reserve	Panichy	A
Lac la Ronge	Lac la Ronge	A
Lebert (O'Appelle, Whitcoll, St. Paul's High School)	Lebert	C
Muscowgan (Lebert, Touchwood)	Cowass Reserve	C
Onion Lake	Onion Lake	A
Prince Albert (Onion Lake, St. Albert's, All Saints, St. Barnabas, Lac la Ronge)	Prince Albert	A
Regina	Regina	P
Round Lake	Round Lake	U
St. Anthony's (Onion Lake, Sacred Heart)	Onion Lake	C
St. Michael's (Duck Lake)	Duck Lake	C
St. Philip's	Kamsack	C
Sturgeon Landing (Goy Hill, Manitoba)	Sturgeon Landing	C
Thunderchild (Delmas, St. Henri)	Delmas	C
Yukon		
Carcross (Chocoma)	Carcross	A
Gaudet Hall (Whitehorse Hostel/Student Residence, Yukon Hill)	Whitehorse	C
St. Paul's Hostel (Dawson City)	Dawson	A
Single Point (St. Labris)	Single Point	A
Whitehorse Baptist (St. de Mission)	Whitehorse	B
Yukon Hill (Whitehorse/Protestant Hostel)	Whitehorse	N

BC Indian Residential Schools



ON MAP	LOCATION	SCHOOL	DATES	DENOMINATION
●	Ahousaht	Ahousaht	1903–1907	Presbyterian
●	Alert Bay	St. Michael's	1929–1975	Anglican
●	Alert Bay	Alert Bay (Girl's Home)	1888–1905	Anglican
●	Anahim Lake	A.L. Dormitory	1968–1977	Roman Catholic
●	Chemainus	Kuper Island	1890–1975	Roman Catholic
●	Cranbrook	St. Eugene's	1898–1970	Roman Catholic
●	(Ft. St. John) Fraser Lake	Lejac	(1910–1922); 1922–1976	Roman Catholic
●	Kamloops	Kamloops	1890–1978	Roman Catholic
●	Kitamaat	Elizabeth Long Memorial	1922–1944	Methodist
●	Lower Post	Lower Post	1951–1975	Roman Catholic
●	Lytton	St. George's	1901–1979	Anglican
●	Mission	St. Mary's	1861–1984	Roman Catholic
●	North Vancouver	St. Paul's	1898–1959	Roman Catholic
●	Port Alberni	Alberni	1909–1973	United
●	Port Simpson	Crosby Home for Girls	1893–1920's	Methodist
●	Port Simpson	Crosby Home for Boys	1903–1920's	Methodist
●	Sardis	Coqualeetza	1861–1866; 1866–1940	Methodist
●	Sechelt	Sechelt	1912–1975	Roman Catholic
●	Tofino	Christie/Kakawis	1900–1983	Roman Catholic
●	Williams Lake	Cariboo/ St. Josephs Mission	1890–1953; 1953–1981	Roman Catholic
●	Yale	All Hallows	1884–1920	Anglican

● These schools have buildings that are still standing

Ally is a verb

By Donna Morgan (she/her), retired teacher, Burnaby

THE DOCUDRAMA WE WERE CHILDREN tells the story of two residential school survivors, Lyna Hart and Glen Anaquod (available to stream on CBC Gem and Netflix). In a poignant scene, one of the teachers at the residential school, a nun, sneaks the hungry children to the kitchen for a snack. Watching the film, an idea rolled around in my mind. For a long time in my teaching career, my relationship to Indigenous students (and others who are oppressed) was similar: I was a "good nun" who, like most teachers, worked to be kind and supportive of my students. Although kindness may make us feel less complicit with systemic harm, kindness alone does not make us good allies.

To ally with Indigenous students, parents, and colleagues, we must actively work to change the systemic nature of racism and colonial structures. We must move beyond being the "good nun" to walking side-by-side in the struggle for a more just system.

In the early 2010s, I noted that the student teachers were coming with a mandate and an enthusiasm to learn about Indigenous perspectives and how to support Indigenous students in class. I was keen to join them, but I was fearful of my own lack of knowledge. Luckily, I had many wonderful colleagues who were engaging in this work and we moved forward together to develop new understandings, and to find where place-based learning, Indigenous knowledge, and support for students could come together. As with much of what we do as teachers, this work is ongoing, and there are supportive colleagues to learn alongside if we look for them.

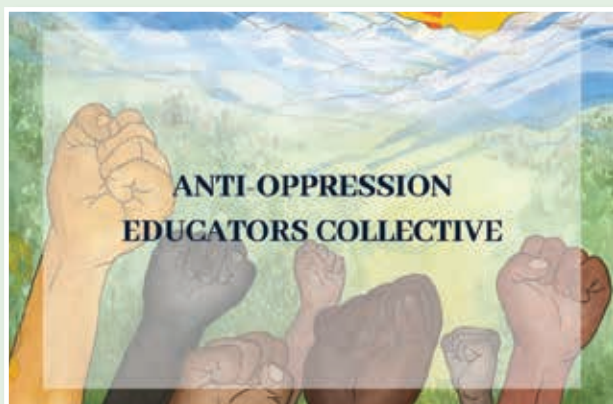
What are some steps we can take to effectively ally?

Know ourselves

All learning starts with knowing our own identity, experiences, and motivations. We are required to dig deeply into our lifelong views and relationships with Indigenous Peoples. It is difficult to confront the mistakes and racism we may have been part of in the past. A good resource to do this work comes from Susan Dion (vimeo.com/59543958) who challenges us to honestly look at our knowledge, relationships, and background. Start by thinking about social location, the combination of factors that inform our identity, including gender, race, social class, age, ability, religion, sexual orientation, and geographic location. Our social location is unique; it affects how we see the world—and how the world sees us.

Do our own work

Asking our Indigenous colleagues for background, resources, and lessons every time an issue arises is very exhausting for them. This has especially been the case as the Western scientific verification of unmarked graves at residential schools has recently featured in the news. Remember that almost every single Indigenous person we know has felt the intergenerational impacts of residential schools in some way, including some of our colleagues who were forced to attend them. This is a time of mourning as the truth they have always known is painfully shared on every newscast.



Resources

Good resources can be found via our Anti-Oppression Educators Collective (AOEC), who urge us to read, learn, and reckon (aoec.ca). All BCTF members have access to these resources, and we can also all join AOEC to learn and do more.

AOEC membership gives you access to opportunities for professional development and networking, an interactive annual conference centred on unlearning colonial structures, and a community of like-minded teachers concerned about social justice.

Visit aoec.ca for more information!

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“...kindness alone does not make us good allies.”

Start with the simplest of Google searches or using the BCTF resources such as Project of Heart and Gladys We Never Knew (bcff.ca) to do our own learning. Read Indigenous news sources such as APTN (aptn.ca) or IndigiNews (indiginews.com). Make sure to read the report of the Truth and Reconciliation Commission—their website (nctr.ca) has a wealth of primary documents, oral stories, and the recommendations of the commission. This website has such a depth of resources that reading and re-reading uncovers more with every visit.

Listen

Take time to listen—to students, colleagues, Elders, spokespeople for Indigenous groups. When we feel a need to respond, we need to listen more. Talk less and listen more is the first motto for allies. Even when supporting students or colleagues, let them do the talking while perhaps using your privilege to get their voices heard and their concerns acted upon.

Take risks and act

Our own privilege may be small, but it is there. Work out a way to share. Literally and metaphorically, stand besides Indigenous folks when they speak. Stand up to those in power where you can. Stand down from running for positions or taking special responsibilities where Indigenous people are also interested. Whiteness is immeasurably privileged, whether it is in the school system or in the union—we must stay aware of that in all facets of our work.

We can act to decolonize classroom practices and school culture. Teachers are acting: changing books

and resources to reflect history and diversity; ensuring power and social justice are taught across the curriculum; involving students in the creation of learning plans; designing assessments to be inclusive and culturally responsive; changing union structures for better representation; and engaging with the broader community to advocate for equity.

Take feedback

It is very difficult to hear we have messed up. None of us want to be called out for racism, but we must take feedback to be better allies. We cannot expect Indigenous colleagues, students, or friends to always call us out with kindness and grace. We need to be able to take negative feedback without reacting to tone. We can thank the person for pointing it out, then sit with the concern or criticism for a few days, consider how our privilege and the system may intersect, and what we can change to become more effective allies.

Our Indigenous colleagues and students do not need us to speak for them. They need us to walk beside them and take up the work of dealing with other settler/immigrant people to raise issues of concern and confront racism in our systems and communities. 📌

ABOUT THE AUTHOR

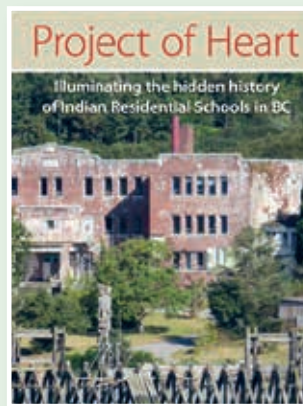
Donna Morgan is an immigrant/settler and recently retired science and math teacher from the Burnaby School District on the unceded territories of the Musqueam, Tsleil-Waututh, and Squamish First Nations. She has worked in social justice, environmental, and union activism.



The **Indigenous Ally Toolkit** from the Montréal Urban Indigenous Network is also an excellent read (reseauumtlnetwork.com/resources/).

Project of Heart and **Gladys We Never Knew** are two BCTF resources that teach about the history and ongoing trauma of the residential school system.

Turn to pages 20 and 24 to read about BC teachers who used these resources to help students reckon with the 215 unmarked graves located in Kamloops.



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Hearts toward reconciliation



By Cheryl Carlson (she/her), teacher, Hope

FOR THE PAST FIVE YEARS, I have been teaching my Grade 2/3 classes at Silver Creek Elementary about residential schools using the modules from the BCTF resource *Gladys We Never Knew: The life of a child in a BC Indian Residential School*. When the 215 unmarked graves were located on the grounds of Kamloops Residential School, I felt it was time to extend our learning in order to understand the significance of the recent revelation. Our students were very saddened by the news, but also eager to do something to let the world know about the atrocities that occurred at residential "schools" and honour the children who attended these so-called schools.

As a class, we discussed what we could do to let the truth of what happened in residential schools be known. The children thought it was important for the entire school to learn about residential schools, so we planned a project that would involve everyone in Grades K–7. I asked all the teachers if they would be interested in making orange t-shirts (made of paper and laminated) that we could attach to the schoolyard fence. Everyone was on board! With help from Alicia James, the First Nations support worker at our school, every child designed an orange shirt, incorporating illustrations and powerful phrases. The shirts were

later hung on the fence of Silver Creek Elementary for all to see.

The second project we took on was to decorate 215 wooden hearts. The hearts were taken to Spuzzum and hung on the traditional grounds where Gladys Chapman was from. The children took a great deal of pride in creating the hearts and worked lovingly to decorate and include heartfelt, personal messages. Some of the messages were, "I care for you" and "I want to go home." This project was completed by the Grade 1/2 and Grade 2/3 classes.

While creating their hearts, we had many discussions about residential schools and some of the abuses and atrocities that took place there. Throughout the lessons and heart-decorating activity the students were very engaged. They understood that this project was a meaningful way to honour and remember all the children who lost their lives at Canadian residential schools.

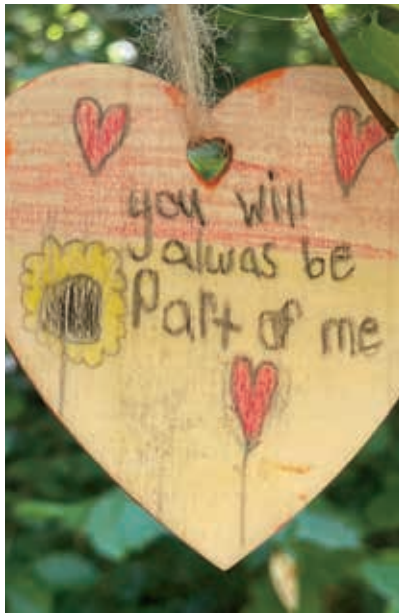
On June 18, we held a commemoration event at Spuzzum First Nation. The gathering included members of the Nlaka'pamux First Nation, Chief Jim Hobart, teachers from across BC, social workers from Xyolhemeylh First Nations Child Services, BCTF staff, and the superintendent of

School District 78. After a moving message and welcoming by Chief Jim Hobart, we all walked together along the trail leading to the historic Alexandra Bridge, decorating the trees along the way with the 215 hearts. We chose this trail to hang the hearts because hundreds of people walk along it every summer, so the location provided an opportunity for public dialogue about residential schools. This trail is also located in the traditional territory of Gladys Chapman, whom the students spent the entire year learning about.

This fall my class will be following up on the Truth and Reconciliation Commission's (TRC) Calls to Action. In order to seek ways to implement them into the classroom, we will be looking at module six of the *Gladys* resource, titled "Life at Residential School," discussing the way the children were treated at the Kamloops school, looking at Gladys's death certificate, and examining how it was written. As a class, we will then connect our learning to the TRC's Calls to Action to better understand how to move forward with reconciliation.

At the conclusion of the Truth and Reconciliation Commission in 2015, Justice Murray Sinclair stated that, while approximately 6,000 deaths formed part of the official record,

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Sunjune Jha photo

the actual number of deaths could be much higher. For those of us who have been teaching about residential schools—and those who experienced the horrors or live with the intergenerational trauma—the recent revelations did not come as a surprise. However, it has brought to light the responsibility teachers hold in ensuring the next generation understands the genocide that took place in Canada. We need to do more than just learn the history that was intentionally ignored; we need to actively participate in reconciliation and heed the TRC’s Calls to Action. 🍀



REMEMBERING MAGGIE

Gladys’s older sister Maggie also attended Kamloops Indian Residential School. Maggie vanished while attending the school; there is no record of her disappearance or death. It is possible Maggie is one of the 215 children laying in unmarked graves at the school.



Cheryl Carlson (centre) with BCTF Aboriginal Education Co-ordinator Gail Stromquist (left), and Langley teacher Jean Moir (right), who was instrumental in the wooden hearts project. Lauren Hutchison photos unless noted.

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Angela Marcakis photo

BC students honour the Indigenous children who died in residential schools...



Lauren Hutchison photo

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Students in Fort Nelson held a Day of Memorial and painted stones with messages of support.

Above: School display at Creekside Elementary in Surrey. T-shirt design by Yasakw Yakgijanaas Designs.

Left: Heart by a student at Silver Creek Elementary in Hope.

David Johnstone photo



*When I understand and hear what [residential school] is, I feel my heart crack.
– Natasha Purvis, Grade 5*

Jill Byrd photo

Whenever I hear about what is going on in residential schools, I feel frightened. When I hear about it, I think of how scared you would be to get taken away from your family. It hurts just to hear about. I can't imagine going through it. And to all of the families who had children that went to a residential school and didn't come back, I'm terribly sorry. – Molly Powers, Grade 4

Above: A memorial at Robert L Clemmison Elementary in Kamloops.
Below left: An illustrated t-shirt by a student at Silver Creek Elementary in Hope. **Below right:** Primary students at Charles Dickens Annex in Vancouver observed 215 seconds of silence to honour the graves located at Kamloops Residential School.



Lauren Hutchison photo

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Dear residential schools, why did you have to be so cruel? Normally kids go to school to learn, not to get tortured. I can't believe residential schools were invented. And I can't believe that there is still racism everywhere. I wish I could change that. – Mirri Riva Dostie, Grade 4



Anne Miller photo



Project of Heart

Teaching for truth and to honour the lives of children who died at residential schools

By Carol Arnold (she/her), teacher, Salt Spring Island

EVER SINCE the BCTF published the resource *Project of Heart: Illuminating the hidden history of Indian Residential Schools in BC*, I have been using it in my various social studies classes to teach about residential schools. In May, the news about the locating of 215 unmarked graves at Kamloops Residential School added poignancy as well as timely importance for this unit of study.

My practice had been to teach this unit at the very end of the semester (or last quarter during COVID), so the lessons learned about residential schools would stay with students longer. This year, well ahead of the usual schedule, I began the unit the Monday after the first revelation of previously undocumented graves shocked the nation.

I introduced the unit by starting with the Blanket Exercise for each of my two Grade 9 Social Studies classes. The Blanket Exercise is an excellent and interactive means of providing students a sense of historical context and helping them understand that the creation of Indian Residential Schools was part of the colonization of Canada, a chapter written in the 20th century but part of a process that began long before the Indian Act of 1876.

As a class, we examined the 94 Calls to Action and summarized the work of the

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Truth and Reconciliation Commission (TRC). I included the fact that Justice Murray Sinclair had always stated that the number of recorded deaths, over 6,000 lost lives, was underreported and could easily be three times greater. I shared with the students that those of us who participated in these hearings and closely followed the work of the TRC had believed the "official" number was low, because many survivors had reported witnessing events resulting in student deaths as well as unexplained and sudden disappearances.

The next step in our classroom learning was the *Project of Heart* resource. The resource can be broken up into five topics, each supported by a short video and together they lend themselves as an effective means of study using a modified jigsaw method. The class is divided into five groups and their task is to learn the material in their assigned section of the book, view the video, create a poster, and then teach the class about it. The week-long study culminates in student presentations, a gallery walk, and an essay responding to the following prompt: "Discuss the history and legacy of residential schools in Canada."

The essay served to support deep learning and provided students with an opportunity to express their empathy for survivors and their children. It was

also important that students understood and reflected in their essays the lesson that residential schools never defeated the spirits of Indigenous Peoples in Canada. Resistance and resilience were demonstrated in many ways by the children throughout the history of residential schools, and they continue to be a force for healing, justice, and change today. As one student put it, "They can't just get over it [the experience of residential schools] because of all the abuse, and it amazes me how much they had to go through and their resilience to keep on fighting." (Jacqueline W., Social Studies 9 student)

Students worked in class for over three days on their final essays, and the resulting papers were far beyond my expectations. The essays were well written and detailed, and more importantly, demonstrated a sense of connection to the children subjected to the cruelties of the residential school system.

The gravity of the unmarked graves "hit home" with the same kind of impact as the 2020 murder of George Floyd.

Heart photos by Lauren Hutchison.

There are events that suddenly become a tipping point for the collective imagination, a moment when people can no longer bear the degree of injustice without responding. This was the case for my students.

In preparation for Orange Shirt Day on September 30, I will share the students' essays with colleagues in my school. The lessons they provide on the history and legacy of residential schools will be helpful in teaching staff and students in other classes as preparation for the commemoration activities we are sure to have in my school district.

One of the Calls to Action reads, "We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process." While we now have the statutory holiday, more work is needed to ensure everyone understands the truth about the genocidal policies that created residential schools. Orange Shirt Day is an opportunity to learn and reckon with the history of this nation that resulted in thousands of unrecorded deaths of children at residential schools. We are reminded, too, that we still haven't learned everything there is to know about this history. 9

WATCH

Scan the QR code (right) to watch Justice Murray Sinclair's response to the news about the 215 unmarked graves in Kamloops in this 10-minute video that addresses the connection to the work of the TRC.



RESISTANCE AND RESILIENCE

What's Happening Today

- Storytelling through books and art
- People creating films and videos
- Ceremonies and teachings of traditional ways

Kids Resilience

- Multiple attempts to leave residential schools, some resulting in injured students and staff
- Attempts to run away from the school to escape harsh punishment
- Although the kids endured such harsh punishments, they did their best to be brave and fight back

Parents Resistance

- Parents tried protesting the schools and demanded a dismissal
- Parents would pull their kids out of school and hide them from the school and church
- When the kids would die at school the parents wouldn't get their children or even get to know where they were buried

By: Kim, Tija, Finn, and Ash

Student work from one of Carol Arnold's Social Studies 9 classes. Carol Arnold photo.

Student reflections on residential schools

Residential schools are a chapter in our history; however, viewing them as such can be problematic because it dismisses them and the effect they had on innocent people as events of the past, and not something that is still causing pain today. ...With all of this on the forefront of our minds, there is still the divine resistance. The resilience Aboriginal people show after being pushed into all this mud, they come out soaking but alive. Alive with stories to tell, evidence to expose, art to create, traditions and ceremonies to uphold. They have so much culture being awakened. Aboriginal people in Canada show more resilience than anything we have ever seen. They pass on their teachings, they tell us their stories. They still stand, they still fight for those who they have lost.

– Stephanie C., Social Studies 9

Concluding on a personal note, my grandmother was a residential school survivor. It aggravates me to see the extent people have to go to just be listened to. First Nations people have to die, and not only a few but an entire genocide must be conducted for any change to happen. This is not right, this is not humane, this is evil.

– Clementine D., Social studies 9

Residential schools have haunted our minds for as long as people of this century can remember. Our favourite saying seems to be, "It was a dark chapter," as though a chapter could be ripped out or forgiven and forgotten. Despite our efforts to push it into the past and reconcile for the future, it resurfaces every time. This is no chapter we're talking about, this is the whole damn book. This is the story of the ones who never got to tell theirs. This is the story of the ones who will never be forgotten.

– Sophia H-G, Social Studies 9

In Kamloops, BC, people have recently uncovered remains of 215 children buried at the site, when the school only recorded 52 deaths. It goes to show how truly evil these schools were, and why we need to learn the truths about them. ...Gladys was one of these children. This 12-year-old died alone in a hospital with no one to comfort her, bleeding and struggling for breath. Her parents never got to see her before her death, know where she was buried, nor what the cause of her death was until somewhat recently. Gladys was only one of many children who experienced a terrible way to part this world.

– Lucie L., Social Studies 9

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Notes



regrettably, many former students do not with us today and died never having received a full apology from the government of Canada.

