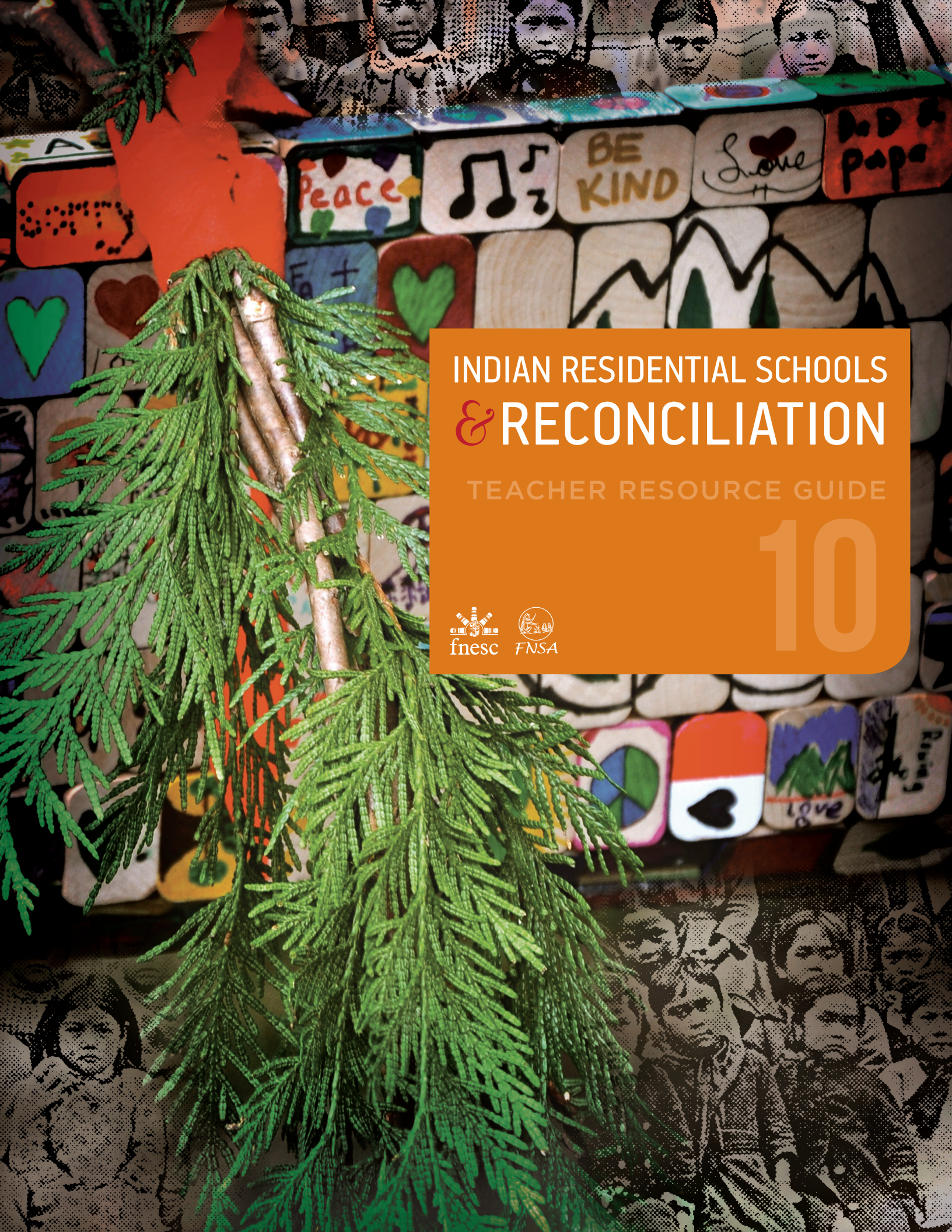


INDIAN RESIDENTIAL SCHOOLS & RECONCILIATION

TEACHER RESOURCE GUIDE

10

fnesc FNSA

Copyright © 2015, First Nations Education Steering Committee and First Nations Schools Association
No part of the content of this document may be reproduced in any form or by any means, including electronic storage, reproduction, execution, or transmission without the prior written permission of FNESC.

PROPRIETARY NOTICE
This document contains information that is proprietary and confidential to FNESC and FNSA. Any reproduction, disclosure, or other use of this document is expressly prohibited except as FNESC and FNSA may authorize in writing.

IMAGE CREDITS - OUTSIDE COVER
Tile Reconciliation Canoe, BC Teachers' Federation
Image A-04182 courtesy of the Royal BC Museum and Archives

CONTACT INFORMATION
First Nations Education Steering Committee and First Nations Schools Association
#113 - 100 Park Royal South West Vancouver, BC V7T 1A2
604-925-6087 / 1-877-422-3672 info@fnesc.ca

INDIAN RESIDENTIAL SCHOOLS AND RECONCILIATION
Teacher Resource Guide • Social Studies 10

CONTENTS

Introduction
- Background 3
- Planing for Instruction 6

Part One : The Purpose of Residential Schools 11
- Lesson 1.1: What Were Residential Schools? 12
- Lesson 1.2: Traditional First Nations Societies and Education 14
- Lesson 1.3: Why Were Residential Schools Imposed? 16
- Lesson 1.4: Why Study Residential Schools? 21
- Assessment Activities 23
- Blackline Masters 24

Part Two: The Assaults and Their Legacy 35
- Lesson 2.1: Defining Assault 36
- Lesson 2.2: Life in the Residential School 37
- Lesson 2.3: Impacts on Family and Community 39
- Assessment Activities 42
- Blackline Masters 43

Part Three: Resistance and Change 45
- Lesson 3.1: Ongoing Resistance 46
- Lesson 3.2: Recognition of Failure 51
- Lesson 3.3: Road to Reconciliation 53
- Assessment Activities 55
- Blackline Masters 56

Part Four: Action for Reconciliation 63
- Lesson 4.1: What is Reconciliation? 64
- Lesson 4.2: Why Does it Matter? 66
- Lesson 4.3: Taking Action 67
- Assessment Activities 68

Culminating Assessment Activities 69

Case Studies 71

Resources
- Glossary 97
- References and Resources 100
- Department of Indian Affairs School Files Index 104

BACKGROUND

The Commission recommends that provincial and territorial departments of education work in concert with the Commission to develop age-appropriate educational materials about residential schools for use in public schools. (Truth and Reconciliation Commission Interim Report)

Rationale

Why curriculum about Indian Residential Schools? This unit was developed in response to the call by the Truth and Reconciliation Commission of Canada to develop age-appropriate educational materials about Indian Residential Schools. In its Interim Report (2012) the Commission concluded that "Canadians have been denied a full and proper education as to the nature of Aboriginal societies, and the history of the relationship between Aboriginal and non-Aboriginal peoples."

The colonial foundations of our country resulted in a relationship between Aboriginal and non-Aboriginal people that was always unbalanced and unjust. This relationship manifested itself in many ways, including the treatment of indigenous people as wards of the government, the loss of land and language, and the banning of cultural practices that had sustained the diverse First Nations for millennia.

A key component in this relationship was the imposition of the residential school system which the dominant culture hoped would bring about its goals of "civilizing and Christianizing." Only in recent years has mainstream society acknowledged the extreme unjustness of the residential school system and the harm it caused to multiple generations of First Nations families and communities.

These learning resources are also a response to The Royal Commission on Aboriginal People (1996) which, in calling for a new relationship, outlined four principles of a renewed relationship:

Mutual Recognition
Mutual Respect
Sharing
Mutual Responsibility

The time is overdue for a strengthening of the relationship between Aboriginal and non-Aboriginal people, and this can only be accomplished by a full and truthful understanding of the history of the relationship. Stó:ló educator Bill Mussell gives an insightful view of what a positive relationship could be:

> Relationship is a key value in Aboriginal cultures; one must at all times recognize the value of the other and demonstrate respect and a willingness to discover and honour uniqueness in a relationship, whether it is with people, land, creatures, or the Creator.

> One is called upon to be open to learning and to become changed for the better by the other; everyone and everything is a potential teacher in the ongoing journey to wholeness. In [a] relationship, one must be willing to take responsibility for the impact of one's behaviour toward the others, as well as responsibility for managing and learning from one's responses to the other's behaviour. ... This traditional way of understanding relationships can be a model for revising the imbalanced relationship between Indigenous peoples and Canadians generally.[1]

The educational materials in this curriculum package are designed to help students participate in this renewed relationship.

What is Reconciliation?

A dictionary definition of "reconciliation" is the reestablishment of a broken relationship, or forging positive accord where there was discord.

In the words of Reconciliation Canada, it is "based on the idea of restoring friendship and harmony – about resolving differences, accepting the past and working together to build a better future."[2]

There is an important legal context for the concept of reconciliation in Canadian Aboriginal law. Supreme Court judgements for landmark cases such as *Sparrow* (1990), *Van der Peet* (1993), *Gladstone* (1996) and *Haida* (2004) all include discussions of legal and social reconciliation between Canada and First Nations.[3]

The process of reconciliation is complex, and requires full and active commitment of all parties. As the Truth and Reconciliation Commission acknowledges, it will take time and commitment to reverse the legacy of residential school system. It affected many generations of students and their families; it will take several generations to bring about reconciliation.

Reconciliation involves more than the Indian Residential Schools. It includes reconciling the gamut of colonial injustices, including a fair settlement of land and treaty issues. Although the Truth and Reconciliation Commission was tasked to reveal the truth about the residential school system, it concludes that it was the whole relationship "shaped over time by colonialism and racism" that needs full attention for the reconciliation process to move forward.

What was the Residential School System?

The residential school system was a collaboration between the Government of Canada and the mainstream churches to educate First Nations children in an environment that removed them from the influences of their families and culture. The explicit goal was to "civilize and Christianize" the children and to teach them basic trades for the boys and domestic skills for the girls. The system was based on a colonial, racist world view that Euro-Canadian society was superior and First Nations culture and people were inferior. In its Final Report, the Truth and Reconciliation Commission of Canada called the Indian Residential School system "cultural genocide."[4] Chief Justice Beverly McLachlin is the highest ranking Canadian

---

1 William Mussell. Decolonizing Education: A Building Block for Reconciliation. *From Truth to Reconciliation – Transforming the Legacy of Residential Schools.* Aboriginal Healing Foundation, 2008, page 336.

2 Reconciliation Canada Backgrounder, http://reconciliationcanada.ca/explore/reconciliation-canada-documents/

3 Tony Knox, Reconciliation In Canadian Law: The Three Faces Of Reconciliation? 2009. http://mccarthy.ca/pubs/Reconciliation_Paper_July2009.pdf

4 Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada. Truth and Reconciliation Commission of Canada, 2015, page 1.

official to date who has used the term "cultural genocide" to describe residential schools.[5]

Under the BNA Act, 1867, the federal government assumed all control of the lives of First Nations people, making them "wards of the government." This includes responsibility for education. The government funded both day schools located on reserves and Indian Residential Schools. They paid the churches to operate the schools, since there was a historical precedent of missionaries using education as part of their proselytizing.

The Indian Residential Schools were chronically underfunded. Teachers were paid less than in the public schools, and many residential schools operated farms to both feed and subsidize the schools. In these schools students did much of the work around the schools and farms in the guise of "industrial training" and were subjected to the "half-day system" where they attended classes for half the day and worked for the other half.

There were many abuses inherent in the system. The basic premise of removing children from their communities to "kill the Indian in them" was harsh enough. But because of the under-funding and some of the unqualified teachers hired, the schools became a breeding ground for emotional, physical and sexual abuse.

Not only First Nations children attended residential schools. Métis, Non-Status and Inuit children also experienced the system. Métis students were sometimes admitted by church officials, although the governments position was not to fund students without status. In some cases the residential schools were the only option for Métis students to get any kind of education. In the Arctic the schools were run directly by the churches until 1953 when the Department of Northern Affairs and National resources was created and the federal government formally took over the operation of the schools. For more information see chapters 3 and 4 in *They Came for the Children*, and *Métis History and Experience and Residential Schools in Canada* available on the Aboriginal Healing Foundation website.

It should be noted that some students had positive experiences at residential schools. They learned practical skills and self-discipline that helped them in their future lives. Also, there were many committed teachers who endeavoured to nurture students where they could in the system.

For more information about the history of the residential school system, see *They Came for the Children*, published by the Truth and Reconciliation Commission and available online at http://www.trc.ca/websites/trcinstitution/index.php?p=580. Further resources pertaining to the residential school system can be found in the Resources listing, "References and Resources" on page 100.

The Way Forward

In the words of Justice Murray Sinclair, the Chair of the Truth and Reconciliation Commission, "education brought us here, education will help us get away from this." On one hand, generations of First Nations children have been damaged by an inferior education system. On the other hand, public schools systems frequently taught that First Nations people and cultures were inferior. "Because that was taught in the public schools," Sinclair has said, "generation upon generation of non-Aboriginal children in this country have been raised to believe that Aboriginal people have been, were, and are inferior."[6]

5 Reconciling Unity and Diversity in the Modern Era: Tolerance and Intolerance. Remarks of the Rt. Hon. Beverley McLachlin, P.C. Chief Justice of Canada at the Aga Khan Museum Toronto, Ontario, May 28, 2015. In *Globe and Mail*, May. 29 2015.

6 Report to Senate Committee 2013

There is growing evidence that many members of Canadian society recognize the importance of fully understanding the impact of the Indian Residential School and other injustices experienced by First Nations people. There is a recognition that, as Sinclair suggests, education is the key to understanding and reconciliation.

For example, in December 2012, School District 78 (Fraser-Cascade) passed a motion to authorize the integration of the residential school experience into the social studies curriculum taught in its schools.[7] The City of Vancouver declared the Year of Reconciliation from June 21, 2013 to June 20, 2014.[8] The Truth and Reconciliation Committee's BC National Event held in Vancouver in September, 2013, saw 10,000 people participate in a Walk for Reconciliation through heavy rain. At that event, 5000 students participated in the BC National Event Education Day.

Although the Indian Residential Schools happened before today's students were born, as British Columbians and Canadians they share the history, and as future leaders will be actively involved in the reconciliation process. These learning resources will give them a reason for positive action.

PLANNING FOR INSTRUCTION

These learning resources are designed to help Grade Ten students attain an understanding of the history of the relationship between Aboriginal and non-Aborginal people over Canada's history.

While the instructional activities are presented in a structured format that is an example of how they may be incorporated, they are intended to be flexible in their use. They allow for the application of both a First Peoples Pedagogy and the changing BC Curriculum.

First Peoples Pedagogy

These resources are guided by a pedagogy that recognizes certain ways of learning inherent in First Nations world views. Such a pedagogy

- is learner centred
- employs experiential learning and oral texts
- emphasizes an awareness of self and others in equal measure
- recognizes the value of group processes
- supports a variety of learning styles and representation

This pedagogy is based on the desire to bring an inclusive, holistic organization to learning activities. They reflect the following principles of learning, originally developed for the English First Peoples curriculum:

7 SD 78 (Fraser-Cascade) Minutes December 11, 2012, page 5.

8 http://vancouver.ca/people-programs/year-of-reconciliation.aspx

First People's Principles of Learning[9]

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.
- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning involves recognizing the consequences of one's actions.
- Learning involves generational roles and responsibilities.
- Learning recognizes the role of indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning involves patience and time.
- Learning requires exploration of one's identity.
- Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Dealing Sensitively with the Topic of Indian Residential Schools

It is important to deal with the topic of residential schools with sensitivity. A great deal will depend on the age, maturity and family background of students, and teachers will be the best judge of how to approach the material.

In presenting these issues, teachers are not expected to be experts on the history and legacies of Indian Residential School. Rather their role is as guides and facilitators.

As teachers go through the unit, they should be aware of the student's reactions to the injustices discussed. It is important to convey to them that the purpose for understanding the past is to be part of a more positive future.

For some students the topics discussed will be sensitive, especially if they have personal connections with residential school survivors. For others, the topics may be controversial, particularly if they feel they have no connection with the issues. Also, in some schools with new Canadians, teachers will be need to be aware that some topics may echo feelings that are part of the immigrant experience.

Some considerations for making sure the topic is presented fairly and with sensitivity include the following[10]:

- a classroom is not a platform
- these topics are best taught through discussion rather than instruction
- a teacher is responsible for ensuring exploration of the issue so the discussion promotes understanding and is not merely an exchange of intolerance
- allow time to deal with students' concerns and questions
- be aware of issues that may arise for students both in formal discussions and informal conversations in and around the classroom; close conversations appropriately; play a role in ensuring potential conflict is dealt with in the context of the classroom
- try to give students the tools and skills to discuss these topics rationally in the school and community

9 English First Peoples Teachers Resource
10 Adapted from BC First Nations Studies 12

When discussing sensitive and controversial topics such as the Indian Residential School System Students, it is important to set ground rules to ensure a safe environment for sharing ideas and opinion:

- always respect and value what others bring to the discussion
- discussion should protect diverging views among participants
- it is okay to feel discomfort

Students can be encouraged to analyze any controversial issue by asking the following questions:

- What is the issue about?
- What are the arguments?
- What is assumed?
- How are the arguments manipulated?

Much of the text and video content will elicit an emotional response from students. Teachers should be prepared to help students deal with the difficult emotions that may arise. Find people who are knowledgeable about the issue or who are trained to counsel students, such as school counsellors or Aboriginal resources available in the community. In certain circumstances teachers may wish to refer students to a crisis line for confidential support:

- Indian Residential Schools Crisis Line. Their mandate is to support residential school survivors and their families but their policy is not to turn anyone away. 1-866-925-4419
- Kids Help Phone, an anonymous and confidential phone and on-line professional counselling service for youth. 1-800-668-6868

Using these Resources in Grade Ten

The learning activities in this resource are organized in a sequential format that suggest one way of presenting the content about Indian Residential Schools and Reconciliation. However, the activities are designed to be adaptable and flexible. Teachers can follow the sequence of lessons, they can use particular lessons or sections as stand alone activities, or they can adapt the activities to meet their own curriculum planning requirements and the learning needs of their students.

<u>British Columbia Curriculum</u>

The learning activities suggested here were designed for the current Social Studies 10 Curriculum (2006). The content fits well with the Prescribed Learning Outcomes described under "Identity, Society, and Culture: Canada from 1815 to 1914." As well, the content is particularly relevant to current events discussions.

However, the provincial curriculum is undergoing transformation and these learning outcomes will be replaced by new Learning Standards. These will be comprised of two components, *Curricular Competencies* and *Content*. Future revisions may be made to accommodate confirmed changes to the BC Social Studies 10 Curriculum.

<u>Suggested Responses</u>

Within some of the suggested learning activities, suggested responses are provided (*in italics*). These are not intended to be definitive answers, but to serve as a guide for teachers.

Social Studies 10 (2006) Prescribed Learning Outcomes

Students will be able to:

Identity, Society, and Culture: Canada from 1815 to 1914

B1 analyse Canadian society from 1815 to 1914 in terms of gender roles, ethnicity, daily life, and the arts

B2 evaluate the impact of interactions between Aboriginal peoples and European explorers and settlers in Canada from 1815 to 1914

B3 evaluate the influence of immigration on Canadian society from 1815 to 1914

B4 describe the factors that contributed to a changing national identity from 1815 to 1914

Learning Standards (in development)

Social Studies Curricular Competencies

Students are expected to be able to do the following:

- Use Social Studies inquiry processes (ask questions, gather, interpret and analyze ideas, and communicate findings and decisions)
- Assess the significance of people, places, events, and/or developments, and compare varying perspectives on historical significance over time and place, and from group to group (significance)
- Assess the justifiability of competing historical accounts after investigating points of contention, interpretation of sources, and adequacy of evidence (evidence)
- Compare and contrast continuities and changes and progress and decline for different groups across different periods of time and space (continuity and change)
- Assess the influence that prevailing conditions and the agency of individuals and groups played in causing events, decisions, and/or developments to occur (cause and consequence)
- Explain and anticipate different perspectives on past or present people, places, issues and/or events by considering prevailing norms, values, worldviews and beliefs (perspective)
- Recognize implicit and explicit ethical judgments in a variety of sources (ethical judgment)
- Make reasoned ethical judgments about controversial actions in the past and present, and assess responsibilities to remember and/or respond to contributions, sacrifices and injustices (ethical judgment)

Text Resource: *They Came for the Children*

The key textual resource used in these lessons is the history of the residential school system published by the Truth and Reconciliation Commission, called *They Came For the Children.* It is available on line on the Truth and Reconciliation Commission web site (trc.ca). Also on that site is the Interim Report, which is also an important document.

Link to TRC download page: www.trc.ca/websites/trcinstitution/index.php?p=580

If students have the capability of viewing pdf files on electronic devices, they can use the electronic version. If not, teachers will need to supply photocopies. It is suggested that they make a limited number of the complete document, and make class sets only of the pages required in the lessons used.

Below are listed the pages from *They Came for the Children* needed for each lesson:

They Came for the Children

Pages to print	Lesson
1-3	Lesson 1.1 What Were Residential Schools
	Lesson 1.4 Why Study Residential Schools?
7-9	Lesson 1.2 Traditional First Nations Societies and Education
9-16	Lesson 1.3 Why were Residential Schools Imposed?
85-87 or p 25 of Interim Report	Lesson 2.1 Defining Assault
21-53 (Chapter 2)	Lesson 2.2 Life in The Residential School
77-80	Lesson 2.3 Impacts on Family and Community
16-20	Lesson 3.2 Recognition of Failure
80-83	Lesson 3.3 Road to Reconciliation
86-87	Lesson 4.1 What is Reconciliation

Using the Department of Indian Affairs School Files

A useful primary source for researching Indian Residential Schools is currently found online at the Library and Archives Canada site. They provide access to the extensive Department of Indian Affairs correspondence records from the late nineteenth century to about 1950. Teachers may find them useful to dig deeper into the history of a particular residential school. As well, they may be accessed to extend students' research in doing the case studies in Part 3.

They are not the easiest resources to use. The files are digitized version of the microfilms of the original documents, and are therefore organized by microfilm reel, each of which has more than 2000 pages. To assist access to these files, an index has been developed which begins on page 104.

PART ONE
The Purpose of Indian Residential Schools

Summary

Part one begins by building a basic understanding of what Indian Residential Schools were, who operated them, and where they were located in British Columbia. Next, students review their knowledge of traditional First Nations values, life and culture, particularly the role of education, to build an understanding of what was lost through colonization. (Note: If it fits better with your curriculum structure you may want to follow a chronological progression and use Lesson 1.2 before introducing Indian Residential Schools with Lesson 1.1)

Next, the reasons behind the imposition of Indian Residential Schools are examined – the intent "to civilize and Christianize" – while recognizing that the residential school system was only part of the cultural loss faced by First Nations. Finally, the question of why we should learn about Indian Residential Schools is looked at with reference to the Truth and Reconciliation Commission Interim Report.

Part One is designed to be used as a self-contained unit where time is limited, as it spans the historical context of the Indian Residential Schools and the contemporary topic of Reconciliation.

Enduring Understandings

- Both church and state used Indian Residential Schools to promote their goals to destroy traditional culture and assimilate First Nations people into Western culture.
- All Canadians can help the reconciliation process by learning about and understanding the truths about the history and legacy of Indian Residential Schools.

Essential Questions

Big Question

Why is it important to learn about Indian Residential Schools?

Focus Questions

1. What were the purposes behind Indian Residential Schools?
2. What did First Nations societies lose as a result of the imposition of Indian Residential Schools?
3. What are the lasting impacts of the Indian Residential School system?

LESSON 1.1

What Were Indian Residential Schools?

Key Concepts

- Indian Residential Schools were total institutions in which all aspects of a student's life were controlled and regulated.
- The institutional, highly disciplined nature of Indian Residential Schools was foreign to First Nations students.
- Missionary influence which infiltrated many aspects of First Nations community life, including education, was partitioned geographically according to religious denomination.

Learning Outcomes

Students will be able to:

- List the main characteristics of the Indian Residential School that made it a "total institution"
- Describe the relationships between First Nations communities, missionaries and schooling

Vocabulary

Christianize, day school, denomination, Indian Residential School

Resources

- Blackline Master 1, What do You Know About Indian Residential Schools? page 24
- They Came For the Children, Introduction (pages 1-3)
- Blackline Master 2, Map of BC with residential school locations, page 25
- Atlas, internet or maps of Indian Residential School locations
- Historical pictures of local community

Suggested Activities

1. Activating Prior Knowledge

Discuss with students what they know about Indian Residential Schools. You may want students to use Blackline Master 1 to record their knowledge, or you may want to have a class discussion based on the questions given in the handout.

- Discuss with students where their information came from. (*For example, from family, learned in school, on the news, on the internet*.)
- Ask students to generate further questions about things they would like to know, or need to know, to understand more about Indian Residential Schools. This could be done individually, in small groups or as a whole class. Record the questions for future reference.

2. Missionaries and Schooling

Explain to students that during BC's early settlement period Christian missionaries carried out what they saw as their goal to Christianize the First Nations. They established churches in many reserves or First Nations communities. The four main denominations were Roman Catholic, Anglican and Methodist (which later became part of the United Church) and Presbyterian. Most First Nations groups became affiliated with one of

these denominations and many people developed a strong Christian faith. The churches divided up the province into their own territories which did not overlap. Children were usually sent only to an Indian Residential School operated by their religious affiliation.

- Explain to students that not all First Nations children were sent away to residential schools. Many reserves had what were called "day schools" which were local schools located on the reserve. Teachers were usually the local minister, priest or nun. These schools were usually segregated, even if the children were near a public school. From the 1950s on, there was more integration into the public school system.
- Explore with students the history of the local First Nations community in terms of church affiliation and day schools. Which was the principal denomination historically? Find historical pictures of the early church and school, if possible.

3. Where Were the Indian Residential Schools in British Columbia?

Mapping Activity. Use Blackline Master 2 to locate the Indian Residential Schools that existed in BC.

- Ask students to conduct research using the internet or other sources to find the location of the schools and label the map with the number on the list. An answer key is on page 26.
- Additionally (or alternatively using the map on page 26) you may want to ask students to colour code the schools depending on their church affiliation, to illustrate the distribution of denominations in BC Indian Residential Schools.
- Ask students to find out what Indian Residential School or Schools people from the local community attended.
- Use these discussion questions to investigate more about the schools:
  - Which was the first school to operate? (*St. Mary's at Mission*)
  - Which were the last three to operate? (*St. Mary's at Mission*; *Kakawis at Tofino; St. Joseph's at Williams Lake, all in the 1980s*)
  - Which school operated for the longest time? (*St. Mary's at Mission*)
  - Which denomination operated the most schools? (*Catholic*)

4. Invite a Speaker Into the Class

A classroom visit or a presentation by an Indian Residential School survivor, an elder or other knowledgeable community member can be a powerful learning experience for students. If you have the opportunity to invite a speaker, ensure adequate preparations are made with both the invited guest and the class. Follow community and school protocols to show appropriate respect. For additional suggestions, see *100 Years of Los*s teacher's guide, page 97, "Invite a Survivor to Speak to Your Class."

LESSON 1.2

Traditional First Nations Societies and Education

Key Concepts

- First Nations people lived in successful, dynamic and diverse societies for countless generations.
- Education was integrated into daily, ceremonial and spiritual realms of life.
- Education focussed on respect and the relationship with the ancestors and the land.
- Elders and other knowledgeable community members passed on knowledge through oral history and storytelling.

Learning Outcomes

Students will be able to:

- List some of the major features of traditional First Nations societies before colonization, with respect to connection with the land, spirituality, technology and values
- Describe the role of children in First Nations societies
- Explain how living and learning were integrated in First Nations daily life
- Show how children learned through storytelling

Vocabulary

integrated, personal autonomy

Resources

- Aboriginal Peoples and Education (*They Came For the Children*, pages 7-9)
- Appropriate resources about traditional culture and social life of local First Nations, as suggested in Activity 1

Suggested Activities

1. Traditional Culture and Education

   Review with students significant factors of traditional First Nations culture and education. This will depend on your local situation and previous course work. Identify and use resources relevant to the local First Nations. Topics to discuss include:

   - examples of connections with the land, through language, particularly personal and place names;
   - ceremonial and spiritual life, which includes passing knowledge to younger generations;
   - health and medicine: how specialised knowledge of medicinal plants was passed on;
   - resource harvesting and utilization: what unique skills and technologies were used, and how were these skills learned?

2. Elder Visit

   Arrange for a local elder or knowledgeable First Nations resource person to speak to the class about storytelling and the integration of learning and living in daily life. Find out the local protocols for inviting and hosting community members in the classroom. Some elders might prefer not to be the sole speaker at the front of the class, but prefer to sit with the class and join in the discussion.

3. Learning Integrated into Daily Life

Ask students to read the section "Aboriginal Peoples and Education" (*They Came for the Children* pages 7-9) to find out how learning was integrated into daily life.

- Ask students to summarize the types of things children typically learned, and what methods were used to teach them. (*Possible responses:*
  Types of learnings: Creation stories, identity, history, traditions, beliefs, correct behaviour; knowledge of plants and animals and how to harvest them.
  Methods: mixture of teachings, ceremonies and daily activities; teaching through storytelling, participation in festivals and celebrations.)

LESSON 1.3

Why were Residential Schools Imposed?

Key Concepts

- First Nations people have faced, and in many cases still face, cultural, social and economic loss as a result of colonialism and the beliefs and policies of Western government.
- Indian Residential Schools were established to intentionally remove children from the educational, cultural and spiritual influences of their families and communities.
- Indian Residential Schools were established to "civilize" and "Christianize" First Nations by replacing traditional values with Euro-Canadian values.
- Indian Residential Schools were part of a broader policy to assimilate First Nations people into mainstream Canadian society.

Learning Outcomes

Students will be able to:

- Apply critical thinking skills, including questioning and drawing conclusions and corroborating inferences about the content, origins, purposes and context of a primary source
- Analyze the perspective of the Indian Agents and their role in the lives of First Nations communities
- Describe the loss of children to Indian Residential Schools as part of the broader range of losses suffered under colonialism

Vocabulary

colonialism, Indian Act, Indian Agent

Resources

- Blackline Master 3, The Problem with Day Schools, page 27
- *They Came For the Children*, pages 9-16
- Blackline Master 4, The Goals of Indian Residential Schools, page 29
- Blackline Master 5, The Indian Act, page 31
- Blackline Master 6, Consequences of Colonization, page 33

Suggested Activities

1. Colonial World View

Use the document "The Problem with Day Schools" (Blackline Master 3) to introduce the colonial world view that led to the establishment of Indian Residential Schools.

Background

This document is an excerpt from a report sent by Indian Agent Thomas Deasy of the Queen Charlotte Agency to his superiors in the Department of Indian Affairs. It was published in the Annual Report of the Department of Indian Affairs, in the 1912 Sessional Papers for the year ending March 1911. It was probably written in 1911 shortly after Deasy was appointed as Indian Agent in the newly formed

Queen Charlotte Agency, with headquarters at Masset, Haida Gwaii.

Thomas Deasy (1857-1936), born in Portsmouth England, came to the colony of British Columbia with his father, who was one of the Royal Engineers who were stationed at New Westminster. His family later moved to Victoria where he worked as a printer and fire chief. He took the position of Indian Agent at the age of 53, from 1910 to 1924. He had a forceful personality and strong Christian principles. He was known to consult frequently with chiefs and elders, but maintained his perspective of protecting and correcting the First Nations people in his agency. He wrote "The Indians must have a guiding hand with them. The duties of an Indian agent shows that they cannot progress unless under the strictest of discipline."

Deasy's full report can be found online at: https://archive.org/details/n20sessionalpaper46canauoft. See pages 388-391. For a fuller biography of Deasy and the role he played in the lives of the Haida, see *Haida Culture in Custody: The Masset Band*, Mary Lee Stearns, University of Washington Press, 1981.

Historical context

At the same time as this was written, both the Anglican Church and some Haida people were agitating the government for boarding schools within their territories. As well as reflecting a paternalistic view of First Nations people, Deasy also shows the unabashed racist views of Asian immigrants that were widely held at that period.

Note that at this time the term "Residential School" was not used. Such schools were referred to as Boarding Schools and Industrial Schools. For more on the definitions of these schools, see the Glossary on page 97.

A. Ask students to read the document to find statements that show the writer's attitude towards First Nations people. You may want to use discussion points such as the following to help students read critically:

- What are some of the assumptions Deasy makes about First Nations society?
- What are some words and phrases that reveal his bias?
- What are his arguments against day schools?

B. After their first reading, ask students to dig deeper into the historical context of this document by considering the following questions. Some questions will require you to provide background information.

- Who was Thomas Deasy and what was his job? (*Indian Agent for the Queen Charlotte Indian Agency; administer the Indian Act and mediate all interaction between First Nations people in his agency and the federal government.*)
- What type of primary source is this? (*Official government report.*)
- Where and when was the document created? (*In Masset BC, 1911.*)
- What was the intended audience for this document? (*Government officials in the Department of Indian Affairs and Members of Parliament.*)

- Why did Thomas Deasy create this document? (*Part of his annual report on education in his agency, but he took it as an opportunity to express his opinions about day schools*.)

C. Ask student to use evidence from the document to make inferences about the writer's attitudes, beliefs and motivations towards First Nations people. The following questions will help students make evidence-based inferences about the author's views:

- What are his goals for First Nations people in Canadian society? (*"Advancement" in order to "compete with the thousands now flocking to our shores."*)
- In his view, what are the barriers to progress? (*Barriers include: day schools, limited school attendance, not learning English, lack of farming education.*)
- Give two or three words to describe this Indian Agent's perspective, values and worldview? Find evidence in the document that supports your inferences. (e.g. *paternalistic, racist, nationalistic, patriotic, Euro-centric, anti-Asian; appropriate evidence for these should be given from the document*.)
- What evidence exists in the document that suggests his views reflect the views of mainstream Canadian society at that time? (*Aligns his beliefs with those of the missionaries; points to the industrial and boarding schools as the best form of education for First Nations; has an agricultural bias as indicator of "civilized" society; anti-Asian sentiments aligned with widespread societal beliefs; the fact that he is not afraid to express his opinion – would probably not express them if he thought they would be negatively received.*)

2. Davin Report

Ask students to find out how N. F. Davin came to make recommendations for residential schools, and what his main recommendations were. Use pages 9 and 10 in *They Came for the Children*.

- Discuss why Davin recommend a partnership with the churches in the operation of the schools? (*For moral and economic reasons: morally the government would have to replace traditional beliefs with Christian beliefs, and by using religious teachers the government would save money*.)

3. Goals of Indian Residential Schools

Ask students to inquire into the goals for Indian Residential Schools. Why did the government impose them? How were they designed?

Background

The goals for Indian Residential schools can be summarized as "To Christianize and Civilize" or "To remove the Indian from the child." However, the originators had some specific goals in mind. These are discussed in They Came for the Children on pages 9 to 16. The comments on Blackline Master 4 include excerpts from these pages, as well as newspaper editorials and a statement by Duncan Campbell Scott.

Some goals that are commonly suggested for the creation of Indian Residential Schools are:

– To prepare Aboriginal people to fit into the changing world in Canada.
– To remove Aboriginal children from the influences of their parents.
– To replace traditional beliefs and values with Euro-Canadian beliefs and values

– To encourage Aboriginal people to give up their traditional rights and assimilate into Canadian society
– To train Aboriginal men to be farmers and women to be housewives
– To prepare Aboriginal people to be working class labourers in Canadian society
– To remove threats to Canadian security and safety by controlling potentially dangerous or defiant people

- Invite students to use Blackline Master 4 to read a series of quotes from different sources that suggest a number of goals for Indian Residential Schools.
- Ask students to work individually or in groups to make a list of 3 or 4 goals suggested by the comments and excerpts.
- Have students share their goals with the class, and decide which are the most significant.
- Ask students to suggest, from what they know of Indian Residential Schools so far, ways that these goals were implemented.

4. The Indian Act and the Indian Agent

Investigate the roles of the Indian Act and the Indian Agent on the lives of First Nations people, particularly in relation to education. For background on these topics, see the Glossary, page 97.

A. *The Indian Act*

Refer to the discussion of the Indian Act on pages 11-12 of *They Came for the Children*. Ask students to find out what the major goals of the Indian Act were. (*To control the lives of First Nations people and encourage them to assimilate into mainstream Canadian society by giving up all status and traditional rights.*)

- Use Blackline Master 5 to investigate some of the specific clauses in the Indian Act. Classify them according to the area of control they held in the lives of First Nations people.
- Ask students to predict which of these clauses are still in effect today, and which have been removed from the act. Use the key on page 32 to discuss the answers.
- Discuss students' reactions to the power of the Indian Act to influence the lives of First Nations people. What does this say about the relationship between First Nations and Canadian society?

B. *The Indian Agent*

Discuss the role of the Indian Agent in the lives of First Nations people.

- Explain to students that the Indian Agent was the hand of the Indian Act in the local area. He had the power to enforce any and all terms of the Indian Act as it applied to their daily life.
- Indian Agencies. Explain that each Indian Agent had a large area that he was responsible for. Refer to a map of BC showing the agencies. For example, see a map of Indian agencies in 1916: http://www.ubcic.bc.ca/Resources/ourhomesare/gallery/maps/index.html
- Ask students to find out what agency their local community was part of in 1916. They may want to do further research to see if this changed during periods of reorganization.

5. Only Part of What was Lost

Discuss with students how the loss of children to Indian Residential Schools was only one part of the loss First Nations communities experienced as a result of colonization. Some other losses that had to be dealt with were:

- loss of life due to unknown diseases brought with European contact;
- loss of land and resources which were the foundations of First Nations life;
- loss of spiritual and sacred places on the land, which were not only taken away, but desecrated;
- loss of language and cultural traditions through legislation;
- loss of self-reliance and independence;
- loss of opportunity and potential due to racism, socioeconomic factors, limited education.

Ask students to work in pairs or groups to explain what caused each of these losses. You may want to use Blackline Master 6, Consequences of Colonization, to facilitate the discussion.

- First discuss the main factors responsible for these losses:
  colonization; racism; settlement; Indian Act; Indian Residential Schools
- Ask students in their groups to write down specific ways these factors brought about the losses.

LESSON 1.4

Why Study Residential Schools?

Key Concepts

- The cumulative effects of the cultural and societal disruption caused by the Indian Residential Schools resulted in cycles of abuse that continue to have an impact of First Nations families and communities.
- Canadians have not been provided a full understanding of the historical relationship between First Nations and other Canadians.
- The abuses of the Indian Residential Schools are part of the history of all Canadians, not just First Nations.

Learning Outcomes

Students will be able to:

- Identify the lasting effects of Indian Residential Schools on individuals and communities.
- Explain the role of the Indian Residential School Truth and Reconciliation Commission.
- Explain the significance of Indian Residential Schools by showing what they reveal about important issues facing First Nations and all Canadians today.

Vocabulary

humility, reconciliation, resilience, Truth and Reconciliation Commission

Resources

- *They Came For the Children*, Introduction pages 1-3
- Video: The Truth in the Classroom. Access at www.ictj.org/news/canada-truth-commissions-youth-classroom
- Video: What is Reconciliation, TRC. vimeo.com/25389165
- Video: Educating Our Youth: Vancouver event student responses, TRC. vimeo.com/75812900.
- *First Nations 101* by Lynda Gray. "Residential Schools" pages 61-64
- Blackline Master 7, The Story of Indian Residential Schools, page 34

Suggested Activities

1. Truth in the Classroom

   View the video The Truth in the Classroom, which shows secondary students discussing why it is important for everyone to understand the history of Indian Residential Schools sand why it should be taught in schools.

2. Impacts of Indian Residential Schools

   In small groups or as a class, brainstorm some of the effects that Indian Residential Schools must have had on First Nations people and communities. (Note: this is an activity to set the stage. A more detailed examination of the effects follows in Part Two.) Refer to *First Nations 101* page 61 for a good summary.

   - Ask students to summarize two or three major effects of the residential school system.

3. Truth and Reconciliation Commission

Ask students to read the Introduction to *They Came for the Children* (pages 1-3) to learn what the Truth and Reconciliation Commission identified as important to know about Indian Residential Schools.

- Provide students some background to the Truth and Reconciliation Commission of Canada if you haven't already discussed it. See the Commission's web site www.trc.ca. You may want students to view the video "What is Reconciliation." In it, Murray Sinclair discusses what it means to the Truth and Reconciliation Commission.
- View the video "Educating Our Youth: Vancouver event student responses" to hear student reactions to the TRC even in Vancouver.
- Use Blackline Master 7 for a double journal entry activity. This is a listing of the main headings in the Introduction to the TRC Interim Report. Ask students to refer back to the text and write their reactions and responses to the statements.

4. Visual Representation

Have students create a visual interpretation of the headings in the Introduction (on Blackline Master 7).

- Divide students into 12 groups, with each group taking one of the statements. Students discuss their statement and re-read the text accompanying it in *They Came for the Children*. They then decide on a way to represent the key element visually.
- You may want to have the class work together on a cohesive format, such as equal-sized pieces of a quilt or blanket, or a row of banners. Alternatively, students may want to chose the media and format that best suits their topic, and display the results in a gallery format.

Part One Assessment Activities

1. Comparing Education Systems

Ask students to compare traditional First Nations education, education under the Indian Residential School system, and their own education today.

- You may have students use a chart format, or an essay format.
- Before beginning, discuss possible topics to report on, such as: where education took place; who the students were; who the teachers were; what teaching methods were used; and what learning materials were used.

Suggested criteria for assessment:

- responses fully represent each time period in all topics;
- responses demonstrate an understanding of cultural and social beliefs and values of each education system;
- responses demonstrate an understanding of the fundamental differences in each of the education system.

2. Responding to the Indian Agent

Ask students to write a response to Indian Agent Thomas Deasy's report on day schools. They may chose to write the response in a specific format, such as a letter to Deasy, a letter to his superior, an editorial, or as a blog entry. Allow students flexibility in how they respond, but their response should show an understanding of the concepts studied in this section.

Suggested criteria for assessment:

- response has a focused purpose and point of view;
- response reflects an understanding of the original argument in the Indian Agent's report;
- response includes references to traditional culture and education;
- responses demonstrate an understanding of the intentions of the church and government in education First Nations children;
- response is well organized and sustains the chosen writing format.

3. Why is it important to learn about Indian Residential Schools?

Ask students to create a persuasive rant, a spoken word poem, a poster, a video, a song, or a short essay to convince others why it is important for all Canadians to understand what happened in the Residential School System.

Suggested criteria for assessment:

- response shows evidence of self-reflection;
- response demonstrates an understanding of the historical relationship between First Nations and other Canadians;
- response includes supporting sources, facts and details.

What Do You Know About Indian Residential Schools?

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

1. What 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?

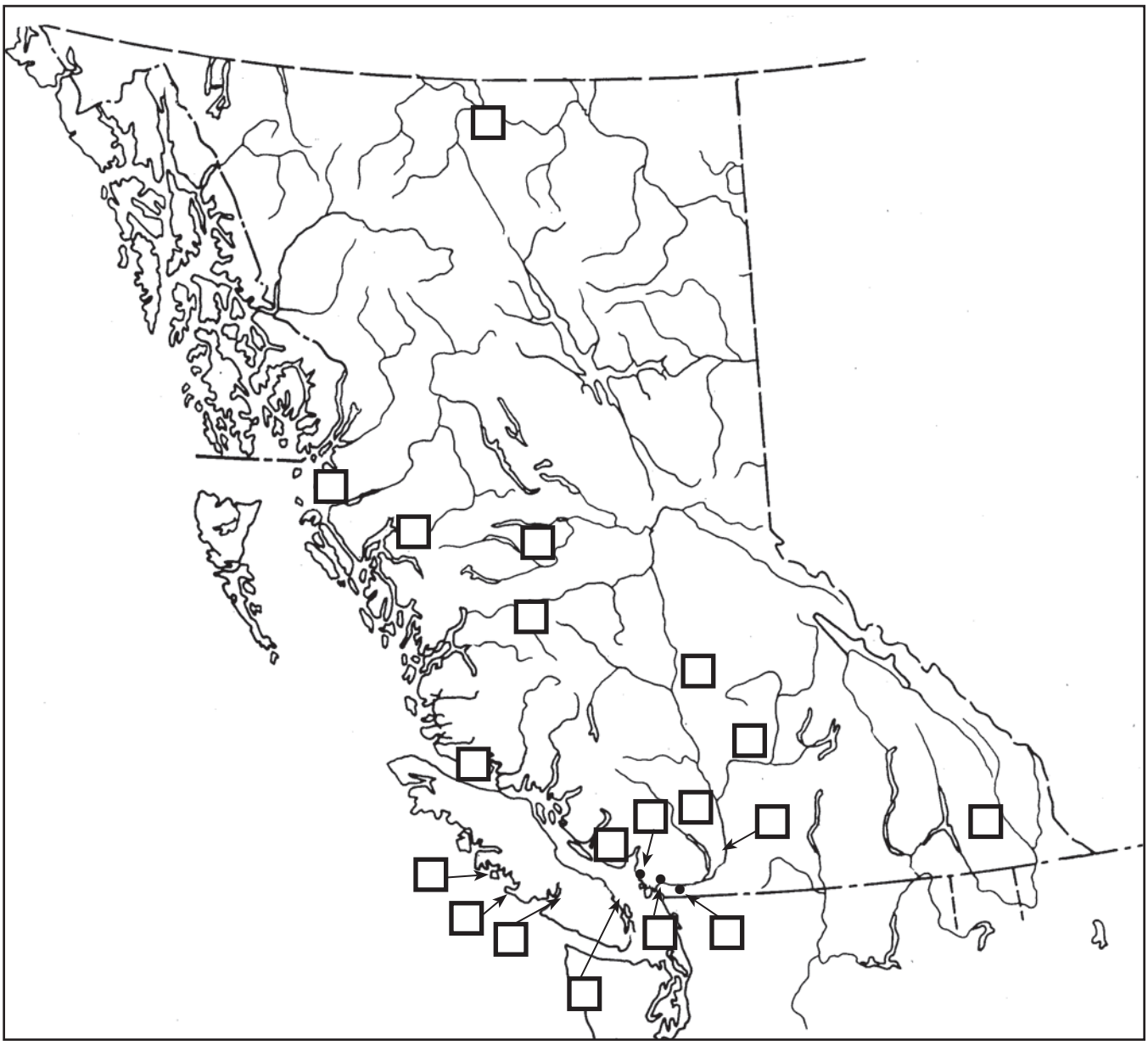
5. What were some of the experiences of children at these schools?

6. When did the last Indian Residential School close?

7. What were some of the effects of Indian Residential Schools on First Nations people?

8. Why do you think it might be important to learn about Indian Residential Schools?

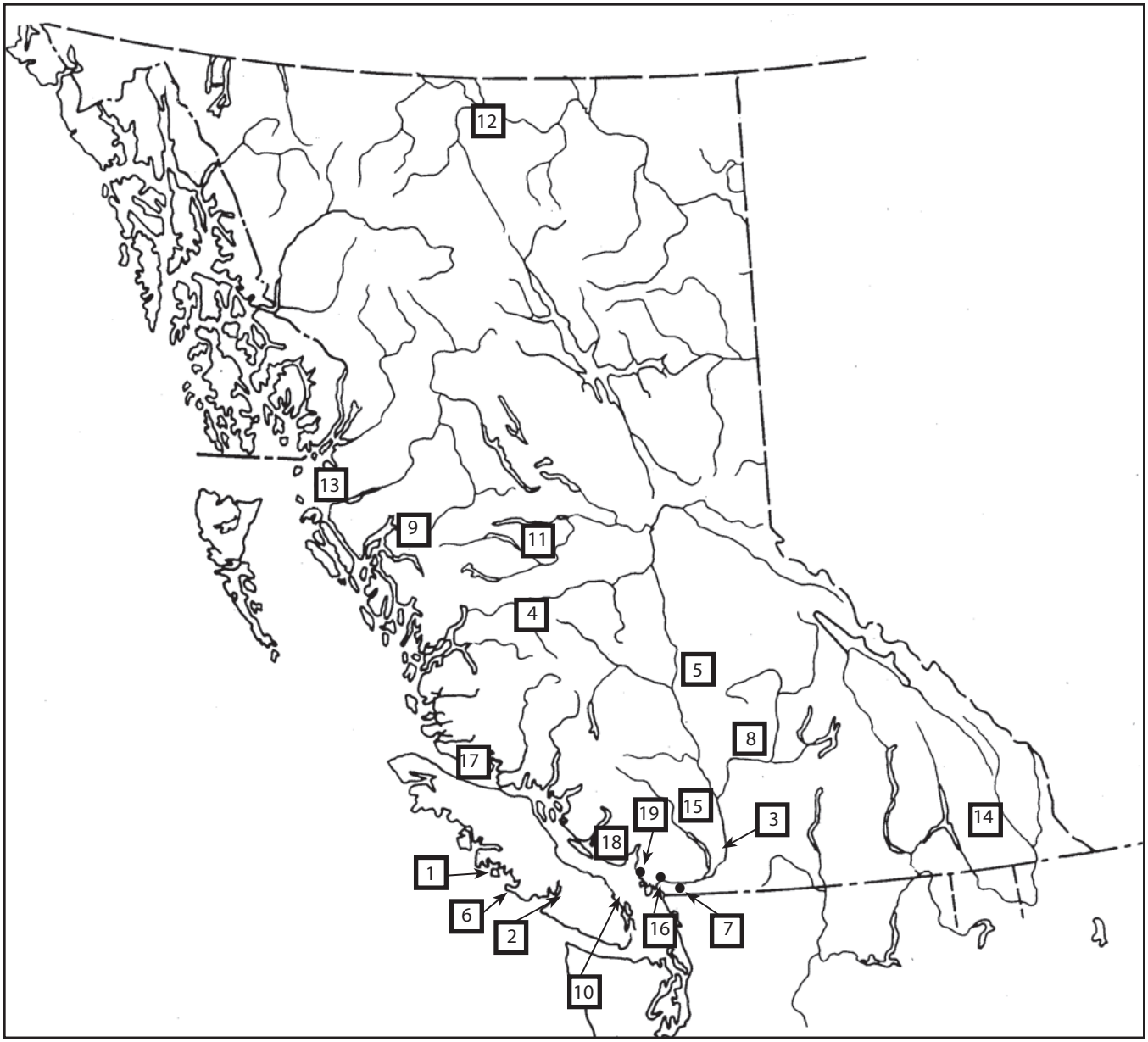
British Columbia Indian Residential Schools



1 Ahousat / Flores Island (P/UC 1901-1939)
2 Alberni (M/UC 1891-1973)
3 All Hallows, Yale (A 1900-1918)
4 Anahim Lake Dormitory (1968-1977)
5 Cariboo / St. Joseph's / William's Lake (RC 1886-1981)
6 Christie / Clayquot / Kakawis (RC 1900-1983)
7 Coqualeetza (M/UC 1888-1940)
8 Kamloops (RC 1890-1978)
9 Elizabeth Long Memorial, Kitimaat (M/UC 1893-1941)
10 Kuper Island (RC 1890-1975)
11 Lejac (RC 1910-1976)
12 Lower Post (RC 1940-1975)
13 Port Simpson / Crosby Home for Girls (M/UC 1874-1948)
14 St. Eugene's / Kootenay (RC 1898-1970)
15 St. George's, Lytton (A 1901-1979)
16 St. Mary's, Mission (RC 1863-1985)
17 St. Michael's, Alert Bay (A)
18 Sechelt (RC 1912-1975)
19 St. Paul's, North Vancouver (RC 1889-1958)

A = Anglican Church M/UC = Methodist, later United Church
P/UC = Presbyterian, later United Church RC = Roman Catholic Church

British Columbia Indian Residential Schools



1 Ahousat / Flores Island (P/UC 1901-1939)
2 Alberni (M/UC 1891-1973)
3 All Hallows, Yale (A 1900-1918)
4 Anahim Lake Dormitory (1968-1977)
5 Cariboo / St. Joseph's / William's Lake (RC 1886-1981)
6 Christie / Clayquot / Kakawis (RC 1900-1983)
7 Coqualeetza (M/UC 1888-1940)
8 Kamloops (RC 1890-1978)
9 Elizabeth Long Memorial, Kitimaat (M/UC 1893-1941)
10 Kuper Island (RC 1890-1975)
11 Lejac (RC 1910-1976)
12 Lower Post (RC 1940-1975)
13 Port Simpson / Crosby Home for Girls (M/UC 1874-1948)
14 St. Eugene's / Kootenay (RC 1898-1970)
15 St. George's, Lytton (A 1901-1979)
16 St. Mary's, Mission (RC 1863-1985)
17 St. Michael's, Alert Bay (A)
18 Sechelt (RC 1912-1975)
19 St. Paul's, North Vancouver (RC 1889-1958)

A = Anglican Church M/UC = Methodist, later United Church
P/UC = Presbyterian, later United Church RC = Roman Catholic Church

THE PROBLEM WITH DAY SCHOOLS: AN INDIAN AGENT'S VIEW FROM 1911

This is part of a report written by Thomas Deasy to the Superintendent of Indian Education in 1911. Deasy was the Indian Agent at Masset, Haida Gwaii from 1910 - 1924.

In compliance with your instructions, I have the honour to submit the following with reference to the Haida nation. It has been my good fortune to spend over half a century in British Columbia, and, during that long period, the Indian and his ways received a great deal of attention. From the Kootenay country, to the coast of Washington, I have seen the Indian in his native home. For many years after Confederation, the majority of Indians knew little of our ways, and the endeavours to uplift them. Some, even today, take little heed of the influences at work for their betterment, choosing rather to walk in the footsteps of their forefathers.

Not so the Haidas. We have men in the Haida nation who can take their places in any community. They received an education at the industrial schools fostered by the government. We have five stores on the Massett reserve all owned by members of the band. One of the Indians built a schooner, navigated it for years, carrying the mails to the islands. A number speak English fluently and are endeavouring to aid their brethren. We have town councils, elected as is done in any of the cities. All are ready and will to "advance." So much for the grown members of the two communities [Masset and Skidegate].

We now come to the children of to-day and the means of making them the Haida nation of to-morrow. Few are receiving the education that their fathers obtained. The industrial and boarding schools are too far away from the Queen Charlotte Islands. Indians, like other people, desire to keep in touch with their children. The educated Indians we have on our reserves were, in a majority of cases, raised in schools near their homes. The members of the Massett band went to Metlakahtla school, which, I understand, has been closed. The Skidegates go to Coqualeetza, which is a great distance from Queen Charlotte Islands. There are no industrial or boarding schools in this vicinity.

When I visit the Indian day schools, knowing that all the opportunity they have to grow up and meet the thousands who are pouring into our country, is the few hours teaching they receive for five days of the week, I feel that the Indian cannot take his place in the years to come. The people of these reserves go away to the fishing grounds and the canneries during the summer months. Their schools are then closed and what they learn during the few short months of the winter is not sufficient to place them on an equality with their white brethren in an educational way.

When a white child goes to his home, the father and mother talk to him in the language that he will use through his life. His surroundings are the best. Everything tends to advance the white boy. Not so the Indian. Four hours at school – twenty hours with his parents – talking the Haida language and continuing in the ways of the Indian. Five months at the day school, seven months wandering round with the parents, in the canneries and towns, learning nothing that is useful, and seeing a great deal that the young should avoid.

We must give the clergy of these reserves great credit for the manner in which they have Christianized the Indians. In the few years the missionaries have been with the Indians the results are astonishing. From heathendom to what the Indians are today has been more rapid than with any other people. It is the same wherever I have been throughout the province. The missionaries are eager to teach the gospel to the Indian; the native is willing to learn.

The day school, as we have it on our reserves, will never place the coming generation on the same level with those who received their education in the industrial and boarding schools. It is "results" we are all

looking for. The effect of education upon reserve life has been the advancement of our Indians almost beyond comprehension. The middle-aged Indians, who were pupils in the industrial schools, are foremost in all good work on the reserves.

It would add most materially in this province, where the reserves are the best portions of land for agricultural purposes, if some means could be devised to educate the young in farming and gardening. In visiting the schools, one finds that a number will read and write very well; but how many of them understand the meaning of the words they use? What the Indian requires is a good, practical education. The farm and garden, carpenter work, boat-building – in fact any outside occupation – would be better for the children than simply to try to teach them to master the English language.

It is proverbial of the Indian that he will not chastise the young. The children rule in the home, and there is little or no restraint. In the school-houses the teacher must be careful how they punish. On our reserves the Indians live in small colonies and are related, one to the other. Seldom will one of a tribe marry a member of another tribe. An offence to one family means that a number will resent. There is no great incentive for the young to learn our language. They receive no prizes and the school-house is not what the Indian children have been accustomed to.

In this agency, it must be remembered, the Indians have been far removed from the whites. The missionaries and teachers controlled them until they went to the fishing grounds and canneries. Now, with the settlement of the islands, there is a danger which faces young and old. Just so long as the Indian can be kept under certain restraint and associates little with the whites, Japanese and Chinese, there is hope for him. If we can keep them on their reserves, in their homes, they will not be in the way of temptation.

All the young need is an incentive and encouragement – the paternal care of the white and to be taken from the environment that goes so far to keep them backward in the march of civilization. The Indian day school will not accomplish this object. In a country like ours, where "the fittest survive, " the Indian must be able to compete with the thousands now flocking to our shores. The Indians of the Queen Charlotte Islands realize that they are receiving special attention from the Department of Indian Affairs, and they are grateful; but our work is only beginning and their increasing numbers indicate that we have a task that will show results in the future well-being of a people who, in the years of their forefathers, were the guardians of the country which one of our leading statesmen recently described as "the sentinel islands between Asia and America."

Source: Canada, Sessional Papers 1912 No. 27 pp388-390

Background: This document is an excerpt from a report sent by Indian Agent Thomas Deasy of the Queen Charlotte Agency to his superiors in the Department of Indian Affairs. It was published in the Annual Report of the Department of Indian Affairs, in the 1912 Sessional Papers for the year ending March 1911. It was probably written in 1911 shortly after Deasy was appointed as Indian Agent in the newly formed Queen Charlotte Agency, with headquarters at Masset, Haida Gwaii.

Thomas Deasy (1857-1936), born in Portsmouth England, came to the colony of British Columbia with his father, who was one of the Royal Engineers who were stationed at New Westminster. His family later moved to Victoria where he worked as a printer and fire chief. He took the position of Indian Agent at the age of 53, from 1910 to 1924. He had a forceful personality and strong Christian principles. He was known to consult frequently with Chiefs and Elders, but maintained his role of protecting and correcting the First Nations people in his agency. He wrote "The Indians must have a guiding hand with them. The duties of an Indian agent shows that they cannot progress unless under the strictest of discipline."

The Goals of Indian Residential Schools

Why were Indian Residential Schools created? The government, the churches and the Canadian public had a number of goals for the schools. Here are some comments made at the time the schools were created. Others are excerpts from *They Came for the Children*. You can look up the excerpts in the book to find more detail.
Read these comments to uncover some of the main goals. Which do you think were the most important goals for the Canadian government, for the churches, and for the Canadian people?

1. In 1887, Lawrence Vankoughnet, the deputy minister of Indian Affairs, justified the investment in residential schools by claiming that Aboriginal children who went to day schools "followed the terrible example set them by their parents."
(They Came for the Children, p. 10)

2. When the system was expanded in northern Canada in 1954, the federal government's Sub-Committee on Eskimo Education concluded: "The residential school is perhaps the most effective way of giving children from primitive environments, experience in education along the lines of civilization leading to vocational training to fit them for occupations in the white man's economy."
(They Came for the Children, p. 12)

3. The importance of denominational schools at the outset for the Indians must be obvious. One of the earliest things an attempt to civilize them does, is to take away their simple mythology, the central idea of which, to wit, a perfect spirit, can hardly be improved on. ... To disturb the faith, without supplying a better [one], would be a curious process. (Davin Report 1879 p. 14)

The type of education Davin was advocating would undermine existing spiritual and cultural beliefs, and it would be wrong, he said, to destroy their faith "without supplying a better" one; namely, Christianity. (They Came for the Children p. 10)

4. We are glad to see that the education to be extended to the Indians is to be of the right sort. It is to be a practical education. The position which the pupil is to occupy after he leaves school is to be kept continually in sight. He is to be taught to work with his hands so that when he is sent into the world he will be able to earn his bread by engaging in some useful and steady occupation. We see, too, that while he is serving his apprenticeship to civilization the Indian educationalists think that the pupil should be separated as much as possible form old and degrading associations. They prefer boarding schools to day schools. They want to have the child all to themselves for a few years.
(Editorial in the British Colonist, February 22, 1889)

5. [In the United States] the industrial school is the principal feature of the policy known as that of "aggressive civilization." ... The experience of the United Sates is the same as our own... The child who goes to a day school learns little, and what little he learns is soon forgotten, while his tastes are fashioned at home, and his inherited aversion to toil is in no way combated. (Davin report, 1879, page 1-2.)

6. One year after the 1885 Northwest Rebellion, Indian Affairs school inspector J.A. Macrae noted, "It is unlikely that any Tribe or tribes would give trouble of a serious nature to the Government whose members had children completely under Government control."
(They Came for the Children, p. 13)

7. Duncan Campbell Scott worried in 1910 that "without education and with neglect the Indians would produce an undesirable and often dangerous element in society." (They Came for the Children, p. 13)

8. Nineteenth century missionaries believed their efforts to convert Aboriginal people to Christianity were part of a worldwide struggle for the salvation of souls. This belief provided justification for undermining traditional spiritual leaders (who were treated as agents of the devil), banning sacred cultural practices, and attempting to impose a new moral code on Aboriginal people by requiring them to abandon their traditional family structures. (They Came for the Children, p. 15)

9. Kamloops Industrial School
This excellent institution, established by a paternal Government to elevate the Indian races, is situated on a lovely spot on the South Thompson River, the buildings themselves being of modern design and admirably suited for the education, both social and intellectual, of the aborigines who are wards of the nation. ...

We look far into the future and see the little girls – now clustering about the Christian ladies who are teaching them the lessons of life – becoming wives and mothers, and inculcating those truths which are the blessed inheritance of the white man, uplifting and broadening their character and aims; while one need not be a prophet to predict that the day is not far distant when some of the boys who are now climbing the rough road to learning will emulate their fellows in the Northwest who have made names for themselves in the history of their native land.
(Editorial in Vancouver Daily World, July 22, 1890, p. 2.)

10. As the years have gone by the purpose of Indian education has become clearer, and the best means to be employed to reach the desired end are becoming apparent. It is now recognized that the provision of education for the Indian means an attempt to develop the great natural intelligence of the race and to fit the Indian for civilized life in his own environment. It includes not only a school education, but also instruction in the means of gaining a livelihood from the soil or as a member of an industrial or mercantile community, and the substitution of Christian ideals of conduct and morals for aboriginal conceptions of both.

To this end the curriculum in residential schools has been simplified, and the practical instruction given is such as may be immediately of use to the pupil when he returns to the reserve after leaving school.
(Duncan Campbell Scott, in Canada and Its Provinces, Doughty and Shortt, 1914, p. 616)

11. To both Protestant and Catholic missionaries, Aboriginal spiritual beliefs were little more than superstition and witchcraft. In British Columbia, William Duncan of the Church Missionary Society reported: "I cannot describe the conditions of this people better than by saying that it is just what might be expected in savage heathen life." Missionaries led the campaign to outlaw Aboriginal sacred ceremonies such as the Potlatch on the west coast and the Sun Dance on the Prairies. (They Came for the Children, p. 15)

12. While church and government officials would have their differences, their overall commitment to civilizing and Christianizing Aboriginal children gave rise to an education system that emphasized the need to separate children from their culture, impose a new set of values and beliefs, provide a basic elementary education, and implant Europe's emerging industrial work discipline. (They Came for the Children, p. 16)

The Indian Act

The Indian Act is a set of laws that defines the administrative relationship between First Nations and the Government of Canada (and by extension, all Canadians). Originally it put complete control of First Nations education, culture, politics and economics in the hands of the government. It is still in effect today, although its implementation is interpreted through Section 35(1) of the Constitution Act.

Sample Clauses from the Indian Act

Which of these clauses do you think are still in effect today?

1. The Act determines who has Indian Status and who does not, creating status and non-status Indians
2. Definitions: "person" means an individual other than an Indian.
3. Definitions: "school" includes a day school, technical school, high school and residential school.
4. Indians who attend university are automatically "enfranchised," that is, their Indian status is taken away.
5. Every Indian child between the ages of seven and fifteen years who is physically able shall attend such day, industrial or boarding school as may be designated by the Superintendent General for the full periods during which such school is open each year.
6. When a Status Indian dies, the government has complete power over his or her will and inheritance: 42. (1) Subject to this Act, all jurisdiction and authority in relation to matters and causes testamentary, with respect to deceased Indians, is vested exclusively in the Minister and shall be exercised subject to and in accordance with regulations of the Governor in Council.
7. The Minister may apply the moneys that would otherwise be payable to a child who is attending residential school to the maintenance of that child at that school.
8. Anti-Potlatch law: Section 114: Every Indian or person who engages in or assists in celebrating the Indian festival known as the "Potlatch" or the Indian dance known as the "Tamanawas," is guilty of a misdemeanor, and liable to imprisonment for a term not exceeding six months and not less than two months.
9. Every person who gets money from an Indian for "raising a fund or providing money for the prosecution of any claim which the tribe or band of Indians to which such Indian belongs... shall be guilty of an offence and liable to a penalty not exceeding two hundred dollars and not less than fifty dollars or to imprisonment for any term not exceeding two months.
10. The Minister may enter into agreements with religious organizations for the support and maintenance of children who are being educated in schools operated by those organizations.
11. The Minister may appoint persons, to be called truant officers, to enforce the attendance of Indian children at school, and for that purpose a truant officer has the powers of a peace officer.
12. Indians are not allowed to vote in municipal, provincial or federal elections.
13. Whoever sells or supplies to any Indian any kind of intoxicant shall be liable to imprisonment for one month to six months, with or without hard labour, and be fined not less than fifty nor more than three hundred dollars.
14. Where it is proven in court that any Indian, by inordinate frequenting of a poolroom either on or off an Indian reserve, misspends or wastes his time to the detriment of himself, his family or household, shall be forbidden to enter such poolroom for one year.

Sample Clauses from the Indian Act

1. In effect 2015 (section 2)	1. The Act determines who has Indian Status and who does not, creating status and non-status Indians
2. Repealed 1951	2. Definitions: "person" means an individual other than an Indian.
3. In effect 2015 (section 122)	3. Definitions: "school" includes a day school, technical school, high school and residential school.
4. Repealed	4. Indians who attend university are automatically "enfranchised," that is, their Indian status is taken away.
5. Repealed	5. Every Indian child between the ages of seven and fifteen years who is physically able shall attend such day, industrial or boarding school as may be designated by the Superintendent General for the full periods during which such school is open each year.
6. In effect 2015 (section 42)	6. When a Status Indian dies, the government has complete power over his or her will and inheritance: 42. (1) Subject to this Act, all jurisdiction and authority in relation to matters and causes testamentary, with respect to deceased Indians, is vested exclusively in the Minister and shall be exercised subject to and in accordance with regulations of the Governor in Council.
7. In effect 2015 (section 115d)	7. The Minister may apply the moneys that would otherwise be payable to a child who is attending residential school to the maintenance of that child at that school.
8. Repealed 1951	8. Anti-Potlatch law: Section 114: Every Indian or person who engages in or assists in celebrating the Indian festival known as the "Potlatch" or the Indian dance known as the "Tamanawas," is guilty of a misdemeanor, and liable to imprisonment for a term not exceeding six months and not less than two months.
9. Repealed 1951	9. Every person who gets money from an Indian for "raising a fund or providing money for the prosecution of any claim which the tribe or band of Indians to which such Indian belongs... shall be guilty of an offence and liable to a penalty not exceeding two hundred dollars and not less than fifty dollars or to imprisonment for any term not exceeding two months.
10. In effect 2015 (Section 115c)	10. The Minister may enter into agreements with religious organizations for the support and maintenance of children who are being educated in schools operated by those organizations.
11. In effect 2015 (Section 119-6)	11. A truant officer may take into custody a child whom he believes on reasonable grounds to be absent from school contrary to this Act and may convey the child to school using as much force as the circumstances require.
12. Repealed	12. Indians are not allowed to vote in municipal, provincial or federal elections.
13. Repealed	13. Whoever sells or supplies to any Indian any kind of intoxicant shall be liable to imprisonment for one month to six months, with or without hard labour, and be fined not less than fifty nor more than three hundred dollars.
14. Repealed	14. Where it is proven in court that any Indian, by "inordinate frequenting of a poolroom either on or off an Indian reserve, misspends or wastes his time to the detriment of himself, his family or household, shall be forbidden to enter such poolroom for one year.

Consequences of Colonization

First Nations communities experienced many types of loss as a result of colonialism.

Some of the main causes of these losses are colonization; racism; settlement; Indian Act; and Indian Residential Schools.

Record ways that these causes brought about the following cultural losses.

1. Loss of children from communities.

2. Loss of life due to unknown diseases.

3. Loss of land and resources which were the foundations of First Nations life.

4. Loss of spiritual and sacred places on the land, which were not only taken away, but desecrated.

5. Loss of language and cultural traditions.

6. Loss of self-reliance and independence.

7. Loss of opportunity and potential.

The Story of Residential Schools

This book tells a painful story.

This is a story of loss.

For Canada, this is a shameful story.

It is also a story about the response to a sacred call.

It is a story about Canadian colonialism.

It is a complicated story.

It is a story of humility and the possibility of change.

Most importantly, this story is a tribute to Aboriginal resilience: a determination not just to endure, but to flourish.

It is a story about how, in crucial ways, our schools failed all of us.

This is a story of destruction carried out in the name of civilization.

This is our story and Canada's story.

This story is not over.

PART TWO : The Assaults and Their Legacy

Summary

Part Two examines the impacts and legacies of the residential school system in more depth. It begins with a consideration of the conclusions given in the Truth and Reconciliation Commission of Canada Interim Report, which refer to the impact of the Indian Residential Schools as assaults. Students research different meanings and connotations of "assault" to reflect on why the TRC chose to use that word. Next students investigate what life was like in an Indian Residential School for students, using first person accounts of survivors as their main source. They also examine what led the schools to become breeding grounds for abuse. Finally, the lasting impacts of the Indian Residential Schools on families and communities is studied, including the pathways to intergenerational dysfunction.

The sequence of activities given here uses the discussion of the definition of assault as an introduction (Lesson 2.1). It could also be used as the final lesson of Part Two to consolidate the learnings in Lessons 2.2 and 2.3.

Enduring Understandings

- The Residential School system intentionally attacked First Nations children, families and cultures.
- The legacy of destruction caused by Indian Residential Schools is intergenerational; family and societal disruption impacted successive generations.

Essential Questions

Big Question

How have the Indian Residential Schools created cycles of intergenerational dysfunction?

Focus Questions

1. In what ways was the Indian Residential School system an assault on First Nations people and culture?
2. How did students survive the isolation and abuse of the Indian Residential School?
3. What losses contributed to the intergenerational effects of the residential school system?

LESSON 2.1

Defining Assault

Key Concepts

- An assault is an intentional attack on a person or group.
- The Residential School system was an assault on First Nations people, families and culture through its culture of denial of personal and cultural identities.

Learning Outcomes

Students will be able to:

- Give multiple definitions for "assault"
- Explain ways in which Indian Residential Schools were an assault on First Nations children, families and culture

Vocabulary

assault, connotation

Resources

- Truth and Reconciliation Commission of Canada Interim Report conclusions (page 25 of Interim Report, or pages 85-87 of *They Came for the Children*.)
- Blackline Master 8, Interim Report Conclusion headings, page 43.

Suggested Activities

1. TRC Interim Report Conclusions

   Introduce the Truth and Reconciliation Commission of Canada Interim Report conclusions, using Blackline Master 8. Ask students to discuss or record historic truths that support these conclusions, from their knowledge and research.

   - You may want to discuss these conclusions as a whole class, in small groups, or use as an individual written activity.

2. What is Assault?

   Ask students to research meanings for "assault." They may use dictionaries or online sources. (This could be a homework activity). Note: This is a sensitive issue, and students will likely encounter references to sexual assault and rape.

   - What are some synonyms for assault? (*The most common synonym is "attack."*)
   - What are some different connotations of the word?
   - Discuss the emotional impact of the word.

3. Identifying Historic Truths

   - Discuss with the class why they think the Commission chose to use the word "assault."
   - Ask students to review the full text of the conclusions. Have them identify historic truths that they identified in Activity 1, and highlight or underline new points that were not considered earlier.

LESSON 2.2

Life in the Residential School

Key Concepts

- Indian Residential Schools actively repressed First Nations culture and language, causing shame and loss of self-worth.
- Students were forced to spend at least half their day working to help sustain the institutions, resulting in an inadequate level of education achievement.

Learning Outcomes

Students will be able to:

- Research survivor accounts of experiences in the Indian Residential School system
- List characteristics of the residential school system that created the conditions for abuses to occur

Resources

- *They Came for the Children* chapter 2 (pages 21-53)
- TRC Interim Report, pages 4-6
- *The Survivors Speak*. Truth and Reconciliation Commission, 2015. Download at www.trc.ca - go to TRC Findings. On the next page, click on Survivors Speak.
- Additional resources as suggested in the Resources section, Survivor Accounts, page 101.

Suggested Activities

1. How Did the TRC Arrive at its Conclusions?

   Explain to students that the Truth and Reconciliation Commission arrived at their conclusions after hearing the testimony of hundreds of Indian Residential School survivors who bravely shared their experiences with the commissioners.

2. Jigsaw Activity: Residential School Experience

   Using Chapter 2 (School Days: The Residential School Experience) from *They Came for the Children*, have students complete a jigsaw activity to research what daily life was like for students in Indian Residential Schools.

   - Divide the class into 9 groups and photocopy and distribute the relevant pages from Chapter 2 of *They Came for the Children* for background information about their particular topic:
     - Arrival (p. 21-25)
     - Education (p. 25-28)
     - Health (p. 28-31)
     - Hunger (p. 31-35)
     - Work (p. 35-37)
     - Discipline (37-41)
     - Abuse (p. 41-45)
     - Accomplishment (p. 45-49)
     - Resistance (p. 49-53)
   - Ask students to consider the following question as they read their section: What does your section of text reveal about what life was like for those who attended residential schools?
   - For further research, students may use *The Survivors Speak*. This 260 page document provides excerpts from many witness statements, gathered by topic. Student can browse by topic or use keyword searches to find relevant material.
   - Ask each group to share or present findings about their aspect of school life with the

rest of the class, and ask students to record at least two ideas about what life was like from each group. You might want to create a chart or sheet of paper with the nine headings on them so students have a place to record the information about school life.

3. Personal Impacts

Extend the investigation of life in the residential school by researching personal accounts of experiences in the school. Ask students to collect evidence from a variety of sources to document aspects of life in the schools, and their lasting impacts. Students may use the following topics to organize their evidence:

- Personal Identity and Self-Worth
- Language Loss
- Cultural Loss
- Separation and Loneliness
- Education and Work
- Living Conditions
- Health and Death
- Punishment and Abuse
- Positive Experiences

Possible resources:

- *Survivors Speak*.
- Survivor testimony, as recorded in books or available on line. See the Resource List, page 101 for a list of suitable resources.
- Fiction and poetry. You may want to use a fictional source in connection with a literature study, or you may read an excerpt from a novel to the class that dramatically describes a character's experiences with different aspects of the school.

You may want students to focus on a particular school, or have groups research survivor testimony from different schools and compare them.

4. Breeding Ground for Abuse

How did the Indian Residential Schools become environments where abuses occurred? This is a sensitive topic that will need to be dealt with carefully. You will have the best understanding of your students' abilities to deal with it.

- Discuss with students different types of abuses that occurred: physical, emotional, sexual.
- Discuss the factors inherent in the system permitted the abuses. Refer back to chapter 2, *They Came for the Children*. (*Some factors were: chronic underfunding, unqualified teachers, lack of supervision of staff, protection of the abusers by church officials; students' fear of reporting*.)
- Discuss what lasting effects experiencing abuses would be.
  - How do students think the children coped when at school? (*Many shut down their emotions; some rebelled or acted out; some copied the learned behaviour and bullied other children*.)
  - How might they deal with the trauma caused by memories of abuse in later years. (*Students will have diverse responses; of course, survivors also had diverse ways they dealt with the trauma. Many tried to bury the memories, never speaking about it. Some turned to substance abuse to deal with the pain*.)
  - How might students who witnessed abuse feel afterwards? (*Some responses could include, guilt, emotional trauma, anger.*)

LESSON 2.3

Impacts on Family and Community

Key Concepts

- Most parents felt they had no choice but to send their children to Indian Residential School. Some did so under fear of imprisonment, while others hoped education would help them in Canadian mainstream culture.
- When students returned home from Indian Residential Schools, they often felt estranged from their families and communities.
- In many cases parenting skills were lost or not learned because children had no role models to follow; the effects accumulated over generations.
- While some students had positive experiences at Indian Residential Schools, the very nature of the institution's form and function meant an overriding negative effect on Aboriginal societies.

Learning Outcomes

Students will be able to:

- Give examples of ways in which the residential school system impacted First Nations families and communities
- Explain how the impacts affected successive generations

Vocabulary:

dysfunction, historic trauma, intergenerational impact, intergenerational survivor, lateral violence

Resources:

- *They Came for the Children*, pages 77-80
- Blackline Master 9, Trauma Terms, page 44
- For additional background and student activities, see Lesson Plan 5 of 100 Years of Loss (Legacy of Hope Foundation)
- *Honouring the Truth, Reconciling for the Future* (Executive Summary of the Final Report of the Truth and Reconciliation Commission). Download at www.trc.ca – go to TRC Findings. On the next page, click on Executive Summary.

Suggested Activities

1. Communities Without Children

Ask students to imagine what is would have been like for people in First Nations communities where there were no children or youth.

- Discuss how community members would have felt when students were removed.
- Ask how their absence might have affected daily life in the community. What roles did children usually play in community life?
- Have students summarize the impacts on the community with few children.

2. Ongoing Legacy

Use the material in *They Came for the Children* pages 77-80 (stop at top of second column) to begin the discussion of the ongoing legacy of the residential school system.

- Ask student to use the double entry journal strategy to reflect on the text. Have them select 4 or 5 quotes from the text and write them in the first column, then write their thoughts or reactions in the second column.

3. Discussing Intergenerational Impact

In this activity students will discuss some aspects of the intergenerational impact of residential schools, and the broader colonial experience, using three relevant terms. These terms are frequently used when discussing the impact of colonialism on First Nations communities:

- historic trauma
- intergenerational impact
- lateral violence

A related term is intergenerational survivor. Intergenerational survivors are the children and grandchildren of Indian Residential School survivors. They may not have attended Residential School themselves, but may have suffered abuse from their parents, grandparents or guardians who were passing on abuses they suffered in the system.

- Begin by discussing with students what they think the terms mean. You may want to ask them to research the meanings of the terms using the internet, or provide the meanings with Blackline Master 9.
- Use Blackline Master 9 to discuss some of the outcomes of the intergenerational impacts of Indian Residential Schools.
  - You may want to use the listed topic as springboards to discussion.
  - Students might select 4 or 5 topics to explain the connections.
  - The topics could be divided amongst groups of students to discuss and research.
- Additional student resource in *100 years of Loss*. See "An Unacknowledged Legacy" handout on pages 134-135 of that resource. It is a time line that illustrates how abuses that began in the schools were transferred to communities.

4. Legacies of Historic Trauma

Discuss with students the point that historic traumas are not just the result of the residential school experience. It is only one of the causes of historic trauma for First Nations. Recall activity 5 in Lesson 1.3 (Only Part of What was Lost).

5. The Question of Genocide

Ask students to consider the question: Was Canada's policy to send children to Indian Residential School system an act of genocide?

- Provide students with the United Nations definition of genocide:

> Genocide is defined in Article 2 of the Convention on the Prevention and Punishment of the Crime of Genocide (1948) as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: (a) killing members of the group; (b) causing serious bodily or mental harm to members of the group; (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) imposing measures intended to prevent births within the group; (e) forcibly transferring children of the group to another group.

- Ask students to decide whether or not they believe the use of the Indian Residential School system was an act of genocide, based on their understanding of the schools and the impact on families. Students should provide evidence for their conclusions. You may have students work in small groups or work individually after a class discussion.
- In its final report the Truth and Reconciliation Commsiion of Canada concluded that Indian Residential Schools were examples of "cultural genocide." Discuss with students how this may differ from the United Nations definition of genocide. See *Honouring the Truth, Reconciling for the Future*, page 1 for the TRC discussion of cultural genocide.

Part Two Assessment Activities

1. What did you really learn at school?

Ask students to list some of the ideas, attitudes and skills that children learned while at Indian Residential School. Identify those which were intended, and those which were unintended.

Suggested criteria for assessment:

- at least ten ideas, attitudes or skills are listed;
- responses include both negative and positive ideas, attitudes and skills;
- responses indicate an understanding of different aspects of a student's life in the Indian Residential School.

2. Illustrating intergenerational impacts

Ask students to demonstrate their understanding of how the Indian Residential School system has led to an intergenerational breakdown of families and communities. A variety of formats could be used to illustrate this understanding, such as

- poster or time line
- graphic novel
- script for a short play
- short story
- essay
- video

Truth and Reconciliation Commission of Canada Interim Report Conclusions

The Commission has concluded that:

1. Residential schools constituted an assault on Aboriginal children.

2. Residential schools constituted an assault on Aboriginal families.

3. Residential schools constituted an assault on Aboriginal culture.

4. Residential schools constituted an assault on self-governing and self-sustaining Aboriginal nations.

5. The impacts of the residential school system were immediate, and have been ongoing since the earliest years of the schools.

6. Canadians have been denied a full and proper education as to the nature of Aboriginal societies, and the history of the relationship between Aboriginal and non-Aboriginal peoples.

Intergenerational Impacts of Indian Residential Schools

Historic trauma:

The cumulative effects of trauma experienced by a group of people over generations. For Aboriginal people of Canada, it comes from the many historical experiences of colonial control that has disrupted Aboriginal language, culture and identity.

Intergenerational impact:

The trauma of survivors that is passed on from one generation to the next. It is rooted in the unresolved trauma of people who experienced or witnessed physical, emotional and sexual abuse in an Indian Residential School.

Lateral violence:

Humiliating or violent behaviour towards members of a group by other members of the same group. In Aboriginal communities, some people may abuse their own people in ways that they have been abused themselves. They direct their anger at their peers and community members.

Below are a number of negative outcomes experienced in some First Nations communities. In what ways are these connected to the intergenerational impacts of the Indian Residential School System?

loss of language and culture

depression

high suicide and other mortality rates

substance abuse

child abuse

domestic violence

loss of parenting skills

physical and sexual abuse

self-destructive behaviour

inability to express emotion or love

gossip

family feuds

family violence

elder abuse

violence against women

gangs

Part Three
Resistance and Change

Summary

Part three explores the beginnings of the road to reconciliation. Firstly, it acknowledges the protests and resistance that First Nations have expressed since the beginning of Indian Residential Schools. Students study several case studies with original documents from the Department of Indian Affairs files that demonstrate ways in which resistance was expressed. Next, some early signals of failure from other observers are considered, as well as the responses from the church and government. Then the postwar changes to public attitude and governmental policy are traced, along with apologies by the churches. Finally, the survivors who shared their stories during the road to reconciliation are honoured as heroes. It is important to understand that Reconciliation is a long term process, and we are just at the beginning.

Enduring Understandings

- First Nations people have endured a long journey to bring the hard truths about Indian Residential Schools to the attention of the Canadian government and society, and to see the start of a road to reconciliation.

Essential Questions

Big Question

What actions were taken to bring an end to the Indian Residential School system?

Focus Questions

1. In what ways did students, parents and communities resist the Indian Residential School system?
2. Why was the residential school system perpetuated even when it was recognized to be a failure?
3. How did First Nations action and changes in public attitude bring about an end to the system?

LESSON 3.1 Ongoing Resistance

Key Concepts

- From the outset of the residential school system, First Nations families and communities have protested and requested change.

Learning Outcomes

Students will be able to:

- Use critical thinking skills to analyse and interpret primary source documents
- Give examples of how First Nations children and communities protested and resisted the Indian Residential Schools

Resources

Case study Blackline Masters, page 71-page 96.

Suggested Activities

Case Studies: Student Resistance and Parent Protest

1. Introducing the Case Studies

In this activity, students analyse primary source documents that provide examples of protests against the school system. There are a number of ways to approach these resources:

- Students can work in groups to analyze all three case studies.
- Students can work in a group that focuses on one case study and then share their findings with the other two groups.
- The entire class can work together on one case study to model how to analyze primary sources, and then individually, or in small groups students can investigate one or both of the other two case studies.

Each case study has an introductory handout for students (with historical background and context), some suggestions for digging deeper into the research, discussion questions, and reproductions of the relevant documents from the Department of Indian Affairs School files.

- Before engaging in the discussion questions for their case study, have students read the background information given for their case study.
- Remind students when they are reading primary source materials that the documents are written from one person's perspective at a given time. The times in which they were written were very different from today, and people's beliefs and attitudes were generally much more overtly racist than today.

2. Analyzing Documents

In order to analyze each primary source included in the case study, invite students to read their document and answer the following questions about the nature of the document:

- Who created the document?
- What type of primary source is this? (*letter, photograph, legal document, diary entry, etc.*)
- When and where was the primary source created?
- Who was the intended audience of the document?

- Why was the source created? What was the motivation or goal of the person who created this source?
- What does this document tell us about resistance to Indian Residential Schools?

2. Sharing Evidence

   After students have analyzed the primary source documents for their assigned case study, ask them to share and corroborate their evidence with the rest of their group. Invite students to have a discussion within their group about what their set of primary sources reveal about resistance to the system of Indian Residential Schools. When they are finished they should record their findings.

3. Discussion Questions

   After students have analyzed all of the sources in their case study, invite them to work through the discussion questions for the case study they are working on. You may wish to have a class discussion on each of the case study discussion questions.

4. Putting it All Together

   Invite each group to share their findings about what their case study revealed about the various types and examples of resistance to Indian Residential Schools. The following questions can be used to help guide the class discussion:

   - What was the role of First Nations children and First Nations communities in resisting the Residential School system?
   - What do the case studies reveal about resistance to the Indian Residential School system in general?
   - What were the characteristics of the resistance? What methods were used?
   - What evidence can you find that explains why these examples of resistance and protest did not bring about an immediate end to the Indian Residential School system?

5. Other Forms of Resistance

   Discuss with the class other ways that students may have resisted the authority of the Indian Residential Schools. (*Possible responses: withdrawing, misbehaving, setting fires, stealing.)*

Case Study 1 Summary: Student Resistance – Running Away

This case looks at a specific incident at the Williams Lake Industrial School in 1902. A group of boys ran away that February, and one of them, Duncan Sticks, died before he could reach home or return to the school.

The documents include sworn statements by the boy's father and several students of the school, which uniformly point to the poor food and harsh punishment as the reasons for the repeated running away. There are also excerpts from a report by the Superintendent of Indian Affairs for BC which seeks to dismiss the testimony and explain away the reasons for running away as foolish. Also included in this report is a recorded list of punishments from the register of corporal punishment, which most schools kept as a matter of form. Judging by the testimony, there was more corporal punishment administered than is recorded. The offenses do not seem serious enough to warrant such harsh punishment, even considering the widespread acceptance of corporal punishment at the time. They give additional evidence as to why students would want to run away.

The final document in the case is the principal's submission to the annual Indian Affairs report. It was printed and widely distributed as part of Canada's Sessional Papers, so it is not surprising that there is only a brief reference to the death of students, and no connection of Duncan Stick's death with the problem of running away. It does reveal other aspects of life in the Indian Residential School, such as the boys being made to construct their own playground. The principal, in his own words, does not seem "to find anything reprehensible in this."

Two uncommon words that might require explanation:

- guirt (Document 1) is usually spelled quirt. It is a type of a riding whip.
- twitted (Document 5) means teasing or taunting.

Discussion questions:

1. What was Johnny Stick's attitude to the Indian Residential School before this incident? What evidence is there for your answer? (*He supported the school. He said he was glad for him to be in school, and he returned both Duncan and Mary to the school when they ran away*.)
2. What reasons did the children give for running away? (*Two main reasons: poor quality and not enough food, and harsh punishment*.)
3. What reasons does Superintendent Vowel give to explain the runaways? Do you think there is any truth to his reasons? What are his attitudes towards these reasons? (*Girls wanted freedom from the discipline of the school and to play with boys; older boys wanted to earn money; younger children were teased, apparently falling to peer pressure to prove their bravery by running away. There is probably some truth to these reasons; after all, who wouldn't want to be free from the discipline. Vowell's attitude is that these reasons are "foolish"*)
4. What types of things were children punished for? (*For talking – answering a question about running away, not doing needle work – Mary; throwing rocks at fence – Francis; sleeping in trousers, concealing bed wetting, hitting another pupil, "impertinent" language, "neglecting sheet" (not clear what that means), banging bed around, fighting in class, not standing for punishment -Vowell's report*.)
5. Consider the offenses which Vowell listed in his report (Document 5). Why do you think these were thought to be serious enough to deserve strapping? What do they show about the school staffs' beliefs and attitudes? (*Sleeping in trousers – perhaps this suggested he was preparing to run away; concealing bed wetting – shows a lack of empathy and the belief that punishment would cure the problem, rather than understanding the causes; impertinent language, not standing for punishment and banging bed around – seem to be challenges to authority, which was not to be tolerated; hitting and fighting in class.)*
6. What evidence is there to suggest that these students were protesting their treatment in the school, rather than just showing bad or "foolish" behaviour? (*The children repeatedly ran away, even, as in this case, in the middle of winter; their reasons for running away consistently referred to bad food and harsh punishment*.)

Case Study 2 Summary: Haisla parents protest, Kitamaat, 1922

The documents include a number of official reports written after parents of students living at the Elizabeth Long Memorial Home refused to send their children back to the boarding home. The first report is by the Indian Agent Iver Fougner. The second is the RCMP report.

Discussion questions;

1. What triggered the parent protest? (*The death of Hanna Grant.*)
2. What action did the community take before they carried out the protest? (*A series of meetings were held involving the parents, the Council and the community; they interviewed some students about how they were fed.*)
3. What complaints did the parents have about the school? (*They believed their children were being neglected; they had poor food and clothing; did not have proper medical service; and communications with parents was poor. Many children had died at the home.*)
4. Comment on Indian Agent Fougner's statement, "Indian children, in such circumstances, from diffidence, seldom or never speak, when questioned by white people." (*The children were likely intimidated by the authorities.*)
5. Why do you think Corp. Clearwater added the comment, "I might mention here that [Edward] Grey is a very well educated Indian, and that he has some knowledge of the Law"? (*He might have been warning the authorities that he could cause some problems for the department.*)
6. What arguments did the Indian Agent and the RCMP use try to convince the Haisla people to send their children back to school? (*They threatened them with going to jail with hard labour; the Canadian government was very poor after World War One, and they had spent a great deal of money on educating them.*)
7. What conditions did the community demand before they sent their children back to the school? (*The principal to sign a paper agreeing to give children proper and enough food, sufficient clothing and the children would be cared for.*)
8. What evidence is there of the community's willingness to put their trust in the school? (*Community member Herbert McMillan indicated their desire to have their children educated as long as they were "treated right." The parents agreed to return their children to school if their conditions were met.*)

Case Study 3 Summary: Lejac parents protest, 1944-46

These documents relate to the protests and requests of parents in communities around Lejac school. They requested day schools so children could stay at home. As a community, they withheld students from school.

A few years earlier, a tragic incident occurred when four students ran away from Lejac and froze to death on Fraser Lake before they could reach home. This case has been widely written about and a web search will find many references (though not always accurate). A full collection of documents from the investigation into their deaths is available on the DIA School files, microform c-8767, pages 429-467.

Discussion Questions:

1. What were the reasons the First Nations communities gave for wanting day schools on their reserves? What were their grievances against Lejac Residential School? (*Disease was spread at the school; poor quality of education; having to work on farm, too much religious education – "learn only to pray and milk cows." They wanted them at home to "see they get the best education possible."*)
2. What reasons did officials give for not implementing day schools? (*First Nations of area spend too much time away from reserves; perceived lack of discipline by parents.*)
3. What people did the First Nations communities in the Fraser Lake region contact to express their grievances? (*Indian Agent; School Principal; Member of Parliament Irvine -Document 2; lawyer P. E. Wilson - Document 5*)
4. Summarize the events of September 1946. What action did the parents take? What did the authorities do in response? (*One hundred children were kept home from Lejac at the beginning of the school year. In response the RCMP were sent out to round up the truants; issued summonses for arrest*.)
5. Comment on the feelings the parents must have had to cause them to take this action, and to have their children taken by the RCMP. (*Must have felt frustration, anger at the lack of action, determination to make a change; sadness and anger at having children apprehended*.)
6. What do you think Indian Agent Howe meant when he said the parents were "defeating their own ends by their present attitude"? (Document 5) Was he correct in this statement? (*Supposedly he thought the opposition and protest would work against the parents and interfere with the process that was slowly moving towards the opening of day schools. He was incorrect because the parents "opposition and antagonism" (Document 6) motivated the department to open at least one school - Stony Creek - as quickly as possible.*)
7. How did the Stony Creek Band demonstrate the importance to them of providing a school for their children in their community? (*They wrote to lawyer P. E. Wilson; "positively refused" to send their children back to Lejac; provided their recreation hall for use as a temporary school, which would have impacted on community events; built a teacher's house on their own accord, without "authority or advice" from the Indian Agent.*)

Lesson 3.2

Recognition of Failure

Key Concepts

- Indian Residential Schools were self-perpetuating systems that never functioned properly but were seemingly impossible to stop.

Learning Outcomes

Students will be able to:

- Give examples of times that the Indian Residential School system was publicly acknowledged to have failed
- Compare how the failure of the Indian Residential School system was viewed by First Nations and by officials of the Church and state

Resources:

- Blackline Master 10 Early Warnings, Elizabeth Shaw's Letter 1898, page 56
- *The Awakening of Elizabeth Shaw* DVD (optional)
- *They Came for the Children*, pages 16-20

Suggested Activities

1. Elizabeth Shaw Sounds a Warning

Share with students the story of Elizabeth Shaw, a worker in the Crosby Home for Boys in 1898. She was so shocked by what she saw going on at the home that she wrote a letter to the Womens' Missionary Society in Montreal, which helped support the home financially. The Methodist Church undertook a half-hearted investigation, but no changes were made. When she learned that nothing was to change, Miss Shaw suffered a mental breakdown. She died in the Brockville Asylum in 1917. (Note: Shaw was not sent to a mental institution for writing the letter and protesting; it was the lack of action by the authorities to make any changes that contributed to her mental breakdown.)

- If available, view the video *The Awakening of Elizabeth Shaw*.
- Ask students to read excerpts from Shaw's letter on Blackline Master 10.
  -Ask students to outline the main charges that Shaw laid against the school management. Compare these with the charges discussed in the student and parent protests in the Case Studies.
  (*Every minute of their lives was supervised and all their thinking was done for them; locked in dormitory at night; the slightest mistake brought about punishment, which was usually flogging; boys were kept in a chronic state of fear; no love or sympathy shown towards students; poor quality food fed them; a young woman was beaten and locked up in a room as punishment*)
- Discuss the following questions:
  - In what ways does Shaw's letter add to your understanding of how the schools were run and the conditions the children faced?
  - How does Shaw's perspective differ from the perspective of the children and parents in the case studies?

2. Recognizing Failure

Ask students to read *They Came for the Children*, pages 16-20 to find examples of times that church and government officials recognized that the Indian

Residential School was failing their intended goals. (*1892- rising costs led to switch in funding system; Indian Affairs Minister Sifton thought the large industrial schools should be closed; health conditions were recognized to be dire; Indian Affairs minister Oliver concluded separating children from parents had been a failure; church officials opposed the campaign to end the residential school system*)

3. Bryce Report on Residential Schools

Another example of a public demonstration of failure was in the medical reports of Dr. Peter Bryce in 1907 and 1922. Bryce was the Chief Medical Officer for the Department of Indian Affairs and after a study of the residential schools in the prairies found extremely high rates of death from tuberculosis in the schools. His recommendations were largely ignored, and ultimately he was removed from the position. In 1922, after years of inaction and no change in the death rates, he published *The Story of a National Crime: An Appeal for Justice to the Indians of Canada*. His reports are available online:

- *Report on the Indian Schools of Manitoba and the Northwest Territories* (1907) available online at: http://peel.library.ualberta.ca/bibliography/3024.html
- *The Story of a National Crime: An Appeal for Justice to the Indians of Canada* (1922) available at: http://archive.org/details/storyofnationalc00brycuoft]

See the Senior Secondary Learning Resources for more discussion and documents related to the Bryce Report. (Indian Residential Schools and Reconciliation, Learning Resources for Senior Secondary, pages 26-27.)

4. Why Didn't They Stop?

Ask students to suggest reasons why the Indian Residential Schools continued despite the signals of failure.

Lesson 3.3

Road to Reconciliation

Key Concepts

- Public attitudes towards First Nations people started to change after World War Two, and led to limited revisions of government policy which controlled the lives of First Nations people.
- The Road to Reconciliation could not have been taken without the contributions of survivors who were willing to share their experiences.

Learning Outcomes

Students will be able to:

- Document the changes in public policy which led to changes in First Nations education
- Research how the courage of Indian Residential School survivors to speak out resulted in the passing of the Indian Residential School Settlement Agreement

Resources

- *They Came for the Children* pages 80-83, 86
- 100 Years of Loss Booklet (download at http://www.legacyofhope.ca/downloads/100-years-of-loss-booklet.pdf)
- Blackline Master 11 Road To Reconciliation, page 58
- Blackline Master 12 Road to To Reconciliation Time Line, page 62

Suggested Activities

1. Road to Reconciliation

In this activity students will analyse important events that contributed to public awareness of the need for reconciliation. Use Blackline Master 11. (Note that following the Blackline Master there are background notes for each of the events.)

- Discuss why events that do not relate directly to Indian Residential Schools are included in the list. (*Reconciliation involves dealing with all historic trauma, not just the schools.*)
- Divide up the events amongst individual students or groups and have them research information about them and write a brief description (who, what, where, when, why, and how?). Ask students to share their findings with the whole class.
- You may want to create a large time line in the classroom, and as students present their information, they could add their event to the time line. (See Activity 2 below.)
- Discuss as a class the significance of each of the events and make notes on the time line. You may want to do this as each group presents their information about the event, or do it as a follow-up.
- For additional significant dates and events, see the time line prepared by the Legacy of Hope Foundation, in their *100 Years of Loss* booklet.

2. Time Periods on the Road to Reconciliation

In this activity, students identify time periods suggested by the events in the Road to Reconciliation Time line. Students will divide the time line into at least three historical periods.

- Represent the events on the Road to Reconciliation on a time line to show the distribution of these events over the last 70 years. You may want to use the time line built as part of Activity 1, have the students construct their own time lines, or use the time line prepared on Blackline Master 12.
- Discuss with students how the time line shows that public attitudes have changed from 1945 to now.
- Ask if any of the events were more significant than others. Explain that these more significant events could be termed "turning points." Explain that a turning point is an event in which a significant, notable, or decisive change takes place.
- Ask students to identify the main turning points in the Road to Reconciliation time line, individually or in groups.
- Have students divide the events into three or more time periods. Students should name each time period, justify why that is an appropriate label for the events in that time period, and highlight the common characteristics of the events in that time period.

3. Heroes

In this activity students consider the qualities required by people who broke the silence about Indian Residential Schools, and bravely decided to share their stories.

- Discuss with students this statement in the Truth and Reconciliation Commission conclusion: *The first point is that this story has heroes.*
- Discuss with students who the TRC was referring to as heroes. (*Survivors who broke the silence and shared their stories*). You may want to elaborate by reading the explanation, quoted below, or have students read the entry (*They Came for the Children, page 8*).

  > "This story has heroes. The work of truth telling, healing, and reconciliation was commenced well over two decades ago by the people who, as children, had been victimized by the system: They continue to do the heavy labour of sharing their stories, and, by so doing, educating their children, their communities, and their country."

  - Discuss the different modes that survivors have shared their stories:
    - Publications;
    - Gatherings such as community or regional conferences;
    - Legal testimony in proceedings such as the Royal Commission on Aboriginal Peoples, the class-action lawsuits leading to the settlement agreement, and before the Truth and Reconciliation Commission.
  - Ask students to write a personal reflection/ journal entry on why some people would be willing to share stories and why others would not want to share.

Part Three Assessment Activities

1. Turning Points

Ask students to decide which event was the most important turning point on the Road to Reconciliation, and support their decision with a strong argument.

- Recall with students that a turning point is a historical event in which a significant, notable, or decisive change takes place. Students should explain why the event they have decided is the most significant turning point on the Road to Reconciliation led to a decisive change in the history of Indian Residential Schools.
- Discuss with students what indicators of a significant turning point might be. Criteria may include: Turning points are moments when the process of change shifts in direction or pace. (The speed of change is an important criteria to note with students).

Suggested criteria for assessment:

- response focuses on one significant event from the time line of events on the Road to Reconciliation time line, which is clearly summarized
- response explains why the chosen event is the most important turning point on the Road to Reconciliation
- supporting arguments are well thought out and presented
- response demonstrates an understanding of how the chosen event fits into the history of the Canadian people

2. Recognizing Heroes

Students express in some form a recognition of those who are heroes on the Road to Reconciliation. This could be in the form of a letter, a poem, or another form of artistic expression.

- Discuss with students who the heroes are in this story. (*e.g. The students who survived; the parents and communities who protested; the survivors who broke the silence and shared their stories*.)

Early Warnings: Elizabeth Shaw's Letter, 1898

I have had it on my mind to give you an idea of what I saw at the Port Simpson Home, because believing that you as the Secretary of our Montreal Women's Missionary Society should know the condition of affairs as I found them.

I have delayed writing from week to week as the task is anything but a pleasant one. I know you will understand how distasteful it is to me under the circumstances, but I feel impressed that I should not be dealing honestly with my church or by the Missionary Society if I did not apprise the proper authorities of what is going on in the Institution of which I was Matron for five weeks.

Good schools are an absolute necessity and under the Indian Act attendance upon schools is compulsory in B.C. What these Indians need as far as I can make out is something that will enter into their everyday life and purify that. I suppose the originators of the Home system thought that the sending of well-trained sons and daughters back into their Indian homes was the best method of accomplishing this, but I think that no candid worker in this field will go so far as to say this result has followed.

After 5 weeks of matronship I could understand why. In this Home there were 21 boys ranging in age from 6 to 20. From the oldest to the youngest every one of these lads had his thinking done for him. The minutest detail of every boy's life was supervised by somebody, and his thinking faculties were fairly superintended out of him. At least that is my opinion.

What do you think of locking dormitory doors upon boys most of whom are on the verge of young manhood; this is the unwavering rule at the Home, and if during the night one of them wanted to go out, he had to knock on the wall, and, if he succeeded in waking the Matron she had to get up and let him out, await his return and relock him in again. If he did not succeed in awaking her ... but I need not explain further. And this is the routine of the day. From the overseeing of their private devotions in the morning to the putting of them to bed at night they are constantly being watched. For 13 years in the East I taught children of all grades and sizes and I know that this kind of treatment would have simply paralyzed their faculties. Are the Indians made of different materials?

I often looked at those 21 boys in the Port Simpson Home and wondered if a method which made a machine of human beings formed in the image of God could be the right one. What do you think?

Before I came into this work I, in common with most of the other women of the Women's Missionary Society, supposed that the one great aim of these Homes was to bring these Indian children to God and through these children to reach the older people. You may imagine my feelings when on questioning the boys I found that only 3 out of 21 had any desire to become Christians. You may know how my heart was wrung when I found that most of them fairly hated the name of religion. This was particularly the case with the older ones. In fact they all seemed to detest everything in connection with the Home and really when I think of some of the scenes that I witnessed there I can hardly wonder at their feeling.

The slightest mistake on the part of the boys brought down the wrath of the authorities, and the severe floggings which were the almost inevitable consequences of wrong-doing seemed to me in many cases to be out of all proportion to the gravity of the offence. I know that children need to be corrected and Indian children are probably no exception to this rule, but to keep them in a chronic state of fear, as these children apparently were, seems to me to be wrong and unnatural.

I can truthfully say that I never was any place where I saw so little manifestation of love and sympathy as in that Mission Home at Port Simpson. "Never trust an Indian" was a quotation I heard very frequently and truly it seemed the rule in that Institution. None of the boys were trusted and right well they knew this lack of faith in them. One of the big boys put the matter in a nut shell

when he said, "We never receive anything here but a threat or a command."

These children never seem happy; they did not play as other boys so far as I could see and there was considerable skin disease among them which was in my opinion partly due to insufficient diet. I would not like to state that such a thing was of a regular occurrence but I can positively say that again and again during my matronship I was compelled to set meat before the boys that my brothers would not set before their dogs. It was so nearly rotten that the smell of it when cooking was so bad that I really could not stay in the kitchen, and the boys, hungry as I am sure they were, said that they could not eat it, this, when there was abundance of good wholesome food in the house, seemed to me inexcusable. In fact there was abundance of everything thanks to the generosity of the badly mistaken people of the East. And if you could have seen the piles and piles of warm comfortable clothing locked away in the store-room and then took a look at the thin patched, yes and ragged clothes of the few boys that were not supplied with comfortable clothes by their family friends. When I asked why I could not make over some of those good clothes for the 2 or 3 orphans who needed clothes so badly, I was told that these were to be exchanged for fish.

I very much fear that the Girls' Home is conducted on pretty much the same principle. Of course I never lived there and consequently did not see behind the curtains of the Institution as I did in the Boy's Home. One incident did come to my personal notice. There was a girl in the Home that caused a great deal of trouble. It happened that her Father wished to take her away from the Home before she had stayed there the requisite length of time and eventually the case went to law. My cousin, Mr. Harris of Vancouver, pleaded the suit which was decided in favour of the Home. The girl was taken back to the home and shortly became very troublesome to the new Matron who finally handed her over to the Principal of the Boys Home to see what he could do with her. Nellie was taken to the Boys Home to act as general servant for the family, and he told me himself that she seemed delighted at the prospect of the change saying "Take me anywhere only take me out of this."

Nellie went down to the village one night without permission. She was found and taken directly back to the Richards establishment and some time after midnight I was awakened by awful screams from downstairs. As soon as I had recovered from my fright I awoke to the fact that Nellie Tennis, a full grown young woman, engaged to be married, was receiving a severe thrashing at the hands of the man who has the spiritual and temporal over-sight of the Boy's Home.

My blood nearly froze in my veins as the shrieks of the unfortunate woman rang through the house, and to my dying day I shall never forget the agony in her voice as she pleaded "Oh Mr. Richards, pray for me." Nor the tone of his as he replied between the blows "Pray for you? I am tired praying for you." After the bearing was over the culprit was thrust into the Skookum House, a little stuffy pantry off the kitchen without air or light. Just here I might explain that I understand that there are prison houses in connection with all the Homes under the auspices of the Methodist Church, though of course I only saw those in the Homes at Port Simpson, but if these are fair samples, they are a disgrace to our fair Methodism, at least so it seemed to me. They are regular jail cells without modern jail improvements. But to return to poor Nellie, who was locked up in one of those places (I forget how many days) she lay on the floor with no better bed than an old mat and a blanket.

You will probably wonder that the children in these Homes stay there when the majority of them seem so unhappy. I wondered at it myself until I discovered that the parents of guardians of the children bind them over to the Home authorities for a term of years and are powerless to get them out until the expiration of the contract, unless special permission is granted by the Home authorities. The parents are thus powerless in the matter and if the children attempted to run away there is no place for them to go even if they succeeded in getting out of the Home.

Source: United Church Archives

The Road to Reconciliation

Since the end of World War Two, significant changes have occurred which made people aware of the need for reconciliation between First Nations and other Canadians. Some are listed below.

Find out and record why each of these events was significant to the Reconciliation Journey.

1945 End of World War Two

1949 BC First Nations get the provincial vote

1951 Indian Act amendments

1960 All First Nations given the vote in Canada without having to give up status

1969 The federal government takes over operations of residential schools from the churches

1972 *Indian Control of Indian Education* published

1982 The Constitution Act affirms rights of Aboriginal Peoples

1986 United Church apologizes for imposing western civilization on First Nations people

1988 Publication of *Resistance and Renewal, Surviving the Indian Residential School*

1990 Oka Crisis, Quebec

1994 Publication of *Breaking the Silence*

1991-1998 Churches apologize for involvement in Residential Schools

1996 Royal Commission on Aboriginal People Final Report

1996 National Aboriginal Day first declared

1999 Nisga'a Treaty signed

2006 Indian Residential School Settlement Agreement

2008 Government of Canada apologizes to former residential school students

2008 Truth and Reconciliation Commission created

2015 Truth and Reconciliation Final Report

The Road to Reconciliation

Since the end of World War Two, significant changes have occurred which made people aware of the need for reconciliation between First Nations and other Canadians. Some are listed below.

1945 End of World War Two

The atrocities that were committed during World War Two forced a change in social consciousness and brought about many social and political changes around the world. Canada joined with other countries to sign The Universal Declaration of Human Rights. Many people in Canada saw the disconnect between the service of Aboriginal war veterans, who had stood alongside other Canadian soldiers on the battlefields, and their treatment when they returned home, particularly the fact that they could not vote in elections. The time was ripe for changes to the Indian Act and in 1946 a Special Joint Committee of the Senate and the House of Commons began to consider major revisions to the Indian Act.

1949 BC First Nations get the provincial vote

In 1948, the parliamentary committee recommended that Aboriginal people receive the vote, but it came with conditions contrary to the issues of Aboriginal Rights and Title. However, in 1949 British Columbia became the first province to give First Nations the vote without conditions, and without losing status. For other First Nations across Canada, the time it took to win the right to vote provincially varied considerably. The date for achieving the vote in the provinces (except for Nova Scotia and Newfoundland) were: Manitoba –1952, Ontario – 1954, Saskatchewan – 1960, P.E.I. – 1963, New Brunswick – 1963, Alberta – 1965 and Quebec – 1969.

1951 Indian Act amendments

In the wake of the post-war social conscience and the signing of the United Nations Universal Declaration of Human Rights, Canada was forced to modernize the Indian Act. Generally, many of the oppressive clauses were removed. For example the definition of "person" as someone who was not an Indian was removed. The Anti-Potlatch laws were also taken out. University graduates were no longer automatically enfranchised. Bands now had more autonomy in managing the affairs of their reserves, although the Minster still had powers to intervene. Concerning education, the Act allowed the government to enter into agreements with provincial school systems for the education of First Nations children. The term "residential schools" replaced "industrial and boarding schools."

1960 All First Nations given the vote in Canada without having to give up status

Under Prime Minister John Diefenbaker, all "status Indians" were given full citizenship with the unconditional right to vote federally as of July 1, 1960. They were no longer required to give up their treaty rights and lose their status.

1969 The federal government takes over operations of residential schools from the churches

In the 1950s and 1960s, the government shifted its policies towards integration of First Nations students into the public school system. However, the churches continued to operated the residential schools which in many cases were used as dormitories for high school students who attended local high schools. The federal government began hiring teachers directly in 1954, but the schools were still run by the churches until 1969, when the federal government took over all operations and gradually began to close the residential schools.

1972 *Indian Control of Indian Education* published

The first comprehensive policy paper on education for Aboriginal people was published by the National Indian Brotherhood. *Indian Control of Indian Education* was presented to the Minister of Indian Affairs on December 21, 1972. The policy advocated local control, parental responsibility, culturally based curriculum, and the importance of adult education. The government initially responded positively to the paper but in practice, the interpretation and implementation by the Department of Indian Affairs resulted in limited changes being made.

1982 The Constitution Act affirms rights of Aboriginal Peoples

By this act the Canadian Constitution became an act of Canadian rather than British parliament. It contains the Canadian Charter of Rights and Freedom, as well as Section 35 which recognizes and protects Aboriginal and treaty rights. It also defines "Aboriginal Peoples of Canada" to be Indian, Inuit and Métis.

1986 United Church apologizes for imposing western civilization on First Nations people

The apology by the head of the United Church was the first public acknowledgment by a church that its policies had been misguided and damaging, saying "We imposed our civilization as a condition for accepting the gospel." It did not directly refer to Indian Residential Schools.

1988 Publication of *Resistance and Renewal, Surviving the Indian Residential School*

This is one of the first books to bring the abuses of Indian Residential Schools into the open. It is based on interviews with thirteen survivors of the Kamloops Indian Residential School.

1990 Oka Crisis, Quebec

The Oka Crisis was a 78-day standoff between Mohawk protestors, Quebec Police, RCMP and the Canadian Arm. The dispute arose over proposed development on land that included a Mohawk burial ground. The escalating levels of armed response by government shocked many Canadians and brought public attention to many unresolved Aboriginal issues. It was a key factor that led to the creation of the Royal Commission on Aboriginal People in 1991.

1994 Publication of *Breaking the Silence*

The Assembly of First Nations published *Breaking the Silence: An interpretive study of residential school impact and healing as illustrated by the stories of First Nation individuals*. This was one of the first examination of the effects of the Residential Schools on First Nations people, and was based on the stories of survivors.

1991-1998 Churches apologize for involvement in Residential Schools

During the 1990s the Roman Catholic, United, Presbyterian and Anglican issued apologies for their roles in the Indian Residential School system. This was a broad public recognition that residential school system was inherently wrong and damaging.

1996 Royal Commission on Aboriginal People Final Report

Established in 1991, the Royal Commission on Aboriginal People held hearings throughout Canada to gather testimony in relation to its major in-depth examination of the relationship between Aboriginal People and the rest of Canada. The final report, containing 4000 pages in 5 volumes, contains detailed analysis of the history of the relationship, and makes 440 recommendations for changes to Aboriginal Affairs.

1996 National Aboriginal Day first declared

One of the recommendations of the Royal Commission that was acted upon was the creation of a National Aboriginal Day to bring positive awareness of Aboriginal culture and successes. It is held every year on June 21, on or near the summer solstice.

1999 Nisga'a Treaty signed

This was the first modern day treaty to be signed in British Columbia, indicating a changing relationship between First Nations and and other BC citizens.

2006 Indian Residential School Agreement

In the 1990s Indian Residential School survivors began to take legal action to get compensation for physical and sexual abuse they had suffered. By 1998 there were more than a thousand claims against the federal government. The number of claims continued to grow, and in 2002 a National Class Action was filed for compensation for all former Indian Residential school students in Canada, as well as their family members. As a result of further judgements by the Supreme Court going against Canada, and the overwhelming number of lawsuits seeking compensation, Canada and nearly 80,000 survivors reached an agreement, called the Indian Residential School Settlement Agreement, in 2005. It was ratified in 2006 and implemented in 2007. Out of this agreement came the commitment not only for individual compensation, but for the creation of the Truth and Reconciliation Commission, and moneys dedicated to a healing process.

2008 Government of Canada apologizes to former residential school students

Arising out of the Indian Residential School Agreement was the desire by Aborignal leaders and the courts for an apology by the Canadian government. The Prime Minister's statement on July 11, 2008 in the House of Commons by the Prime Minister put on record in the Canadian Parliament the governments' acknowledgement of the injustices of the Indian Residential School System.

2008 Truth and Reconciliation Commission created

Part of the Indian Residential School Settlement Agreement called for the creation of the Truth and Reconciliation Commission, to uncover the full truth and history of the Residential School system, and moved towards a reconciliation between all Canadians. Through the Commission, the possibility of a true reconciliation and a new relationship was born.

2015 Truth and Reconciliation Commission Final Report

The work of the Truth and Reconciliation Commission came to an end in June 2015, with the delivery of its Final Report. It included 94 recommendations in a document called *Calls to Action* which were intended to redress the legacy of Indian Residential Schools and advance the process of Reconciliation. The National Research Centre on Indian Residential Schools was established at the University of Winnipeg to house the statements, documents and other materials gathered by the Commission. They will be available to any interested person to view.

The Road to Reconciliation Timeline

1940

1945 End of World War Two

BC First Nations get the provincial vote 1949

1950

1951 Indian Act amendments

1960

1961 All First Nations given the vote in Canada

The federal government takes over operations of Indian Residential Schools from the churches 1969

1970

1972 *Indian Control of Education* published

1980

The Constitution Act affirms rights of Aboriginal Peoples 1982

1986 United Church apologizes for imposing western civilization on First Nations people

Publication of *Resistance and Renewal, Surviving the Indian Residential School* 1988

1990 Oka Crisis, Quebec

1994 Publication of *Breaking the Silence*

1991-1998 Churches apologize

Royal Commission on Aboriginal People Final Report 1996 National Aboriginal Day first declared

Nisga'a Treaty signed 1999

2000

Indian Residential School Settlement Agreement 2006

Government of Canada apologizes to former residential school students 2008 Truth and Reconciliation Commission created

2010

2015 Truth and Reconciliation Commission Final Report

Part Four
Action for Reconciliation

Summary

Part Four focusses on the social responsibility all Canadians have to help with the healing process. First is a look at the meaning of reconciliation in terms of both Indian Residential School survivors and the broader issue of the relationship between First Nations and other Canadians. Next students examine why it matters that all Canadians become actively involved in the reconciliation process. Students are asked to write a personal statement about why it matters to them. Finally, after researching various actions that people in BC and across Canada have, or will be, participating in, the students design an activity that involves them taking action for reconciliation.

Enduring Understanding

All Canadians can help the healing process by learning about and understanding the truths about the history and legacy of Indian Residential Schools.

Essential Questions

Big Question

What are the most effective ways that Canadians can bring about reconciliation with First Nations people for the legacy of Indian Residential Schools?

Focus Questions

1. What responsibility do all Canadians have to remember, reconcile, and respond to the injustice that was the Residential School system?
2. What positive actions can be taken to bring about reconciliation?

Lesson 4.1

What is Reconciliation?

Key Concepts

- Reconciliation requires changes in relationships between groups
- Canadians have been denied an accurate understanding of First Nations peoples, and of the history of the relationship between Aboriginal and non-Aboriginal societies
- It will take time for healing of the relationship between Aboriginal and Non-Aboriginal peoples to occur

Learning Outcomes

Students will be able to:

- Define *reconciliation* in terms of the relationship between Aboriginal and non-Aboriginal societies
- Identify signs and goals of the reconciliation process
- Explain how Canadians have been denied a proper education about First Nations societies and their historical relationships with Canadians

Resources

- *They Came for the Children* p. 86-87
- Online video: Murray Sinclair discussing What is Reconciliation (2m. 55s.) https://vimeo.com/25389165 or http://www.trc.ca/websites/reconciliation/index.php?p=312
- *Honouring the Truth, Reconciling for the Future* (Executive Summary of the Final Report of the Truth and Reconciliation Commission). Download at www.trc.ca – go to TRC Findings. On the next page, click on Executive Summary.
- *What We Have Learned: Principles of Truth and Reconciliation.* Download at www.trc.ca – go to TRC Findings. On the next page, click on Principles.

Suggested Activities

1. Definitions

Discuss the meaning of *reconcile* and *reconciliation*.

- There are several meanings for reconcile, but the important one here is the reestablishment of relationships.

2. What is Reconciliation?

View the video "What is Reconciliation?"

- Review or explain who Justice Murray Sinclair is. (*Chair of the Truth and Reconciliation Commission.*)
- Discuss what students think the main idea of the video is. (*One main idea is that it took a long time – seven generations – to create the damage of today, and it will take several generations to truly heal.*)
- For a further discussion of reconciliation, see documents coming out of the Truth and Reconciliation Final Report: *Honouring Truth, Reconciliation for the Future*, pages 6-8; Principles of Reconciliation, in *What We Have Learned: Principles of Truth and Reconciliation*, pages 3-4.

3. Broken Relationships

Discuss ways that the relationship between Aboriginal and non-Aboriginal people in Canada has been broken.

- Ask students to examine the Truth and Reconciliation Commission Conclusion 6, on page 86 of *They Came for the Children* and the second of the concluding points (pages 86-87.)
- What signs does the report suggest will indicate effective reconciliation has been achieved? (*Regained self-respect for Aboriginal people; relations of mutual respect between Aboriginal and non-Aboriginal people; change in relationships with governments.*)

4. More than Indian Residential Schools

Point out to students that the reconciliation called for by the Truth and Reconciliation Commission is not just about Indian Residential Schools. It is about the whole relationship that has been fractured by colonialism and racism.

- Refer back to the TRC Interim Report Conclusions, number 6. Use the discussion of this conclusion as a starting point.
- Ask students to write a written response to the question: How have Canadians been denied an understanding of the history of the relationship between Aboriginal and non-Aboriginal people?

Lesson 4.2

Why Does it Matter?

Key Concepts

- Reconciliation will require genuine commitment from all Canadians

Learning Outcomes

Students will be able to:

- Categorize various responses to the question: Why does reconciliation matter?
- Express in their own words why working towards reconciliation matters

Resources

- Truth and Reconciliation Commission, It Matters to Me website: http://www.trc.ca/websites/reconciliation/index.php?p=328
- 100 Years of Loss Booklet: (download at http://www.legacyofhope.ca/downloads/100-years-of-loss-booklet.pdf)

Suggested Activities

1. Reconsidering Importance

Ask students to review their responses to the question from Part One, Why is it important to learn about Indian Residential Schools? Would they add anything to their responses?

2. Why it Matters

Have students read the section "Why it Matters" in the "100 Years of Loss" booklet. Discuss each statement to make sure students understand its intent.

3. Personal Statement

Ask students to write a personal statement telling why it matters to them.

- Students may want to see what people have written on the Truth and Reconciliation website page, "It Matters to Me" (http://www.trc.ca/websites/reconciliation/index.php?p=328)
- After discussing it in class, some students may want to post their statement to the website, if it is appropriate.

Lesson 4.3

Taking Action

Key Concepts

- Individuals and groups across Canada are coming together to take action for reconciliation.

Learning Outcomes

Students will be able to:

- Give examples of ways in which people are taking action to reconcile injustices.
- Evaluate ways in which their understanding and attitudes about Indian Residential Schools has changed during this unit.
- Design ways to help other Canadians fully understand about Indian Residential Schools and their ongoing impact.

Resources

- Websites with ideas and examples for taking action, such as:
  - Project of Heart http://www.projectofheart.ca/
  - Truth and Reconciliation Commission http://www.trc.ca/websites/reconciliation/index.php?p=328
  - Reconciliation Canada http://reconciliationcanada.ca/
  - UBC Indian Residential School Initiative http://irsi.aboriginal.ubc.ca/

Suggested Activities

1. Action for Reconciliation

   Have students research what individuals, students,and other groups have done, or are planning to do to take action for reconciliation. Is anything happening in the local community?

   - Make a class list of different activities. How does each activity hope to help with reconciliation?
   - Discuss with students some types of activities they could be involved in.

2. Action Project

   Ask students to plan an activity which can help educate others about the truth about Indian Residential Schools, and encourage others to understand what Reconciliation means.

   - Decide on how the project will be carried out. Will it be a whole class project, such as a tile project? Will it be decided and carried out in small groups? Will it be an individual activity?
   - As a class or group establish the goals for the project. Who will the audience be? How will you measure success?

Part Four Assessment

1. Final Report on Action Activity

Have students submit a final report on their Action Activity. The form it takes will depend on the type of activity they undertook. It could be a written or oral report, a digital production, a video or a final piece of artwork.

Suggested criteria for assessment:

- The report provides a context for the activity based on learnings about the history and truth of the Indian Residential School System.
- The report summarizes what took place in the activity.
- The report evaluates the results of the activity.

Culminating Assessment

The culminating assessment will depend greatly on the scope and depth of content you incorporated into your instruction about Indian Residential Schools and Reconciliation.

1. The Big Question

Ask students to respond to the question: What are the most effective ways that Canadians can bring about reconciliation with First Nations people for the legacy of Indian Residential Schools?

2. Personal Response: The Truth about Indian Residential Schools

Ask students to respond to the question: *What is the Truth about Indian Residential Schools?*

This should be a personal response to the topic of Indian Residential Schools and Reconciliation, and incorporate what they consider to be the key learnings from the unit.

3. Culminating Essay

Students write an essay on one of the key questions about Indian Residential Schools:

- What were the purposes for the creation of Indian Residential Schools?
- What was daily life like for students who attended an Indian Residential school in BC (or other parts of Canada)?
- How did First Nations students, parents, and communities respond to the Indian Residential School system?
- What were the intended and unintended consequences of the Indian Residential School system for First Nations communities, students, and parents?
- What was more responsible for causing the end of the Indian Residential Schools system, changes in Canadian society or the actions of key individuals and groups?
- What event(s) marked the turning point on the Road to Reconciliation?
- Why are Indian Residential Schools historically significant?
- How did the Truth and Reconciliation Commission of Canada arrive at its conclusions?

Residential Schools and Reconciliation
Case Study 1
Student Protests - Running Away

Documents in the Case

1. Testimony of Johnny Sticks, Alkali Lake, Feb 28, 1902
2. Testimony of Ellen Charlie, Alkali Lake, Feb 28, 1902
3. Testimony of Mary Sticks, Alkali Lake, Feb 28, 1902
4. Testimony of Francis, 150 Mile House, March 3, 1902
5. Excerpts from report of A. W. Vowell, Indian Superintendent of BC, April 14, 1902
6. Excerpts from the school principal's annual report, published in the Canadian government's Sessional Papers.

Background

One of the few ways open for children to protest being sent to residential schools was to run away. In 1901 and 1902, there was a rash of children running away from the Williams Lake Residential School, also known as St. Joseph's Industrial School. Children were repeatedly escaping, heading for their homes. Finally the principal expelled nine students to set an example. Ellen Charlie (see Document 1-2) was one of them.

Still the runaways continued. In February 1902 nine boys escaped. Eight were brought back, but one boy, Duncan Sticks, managed to escape the pursuing staff members. His disappearance was not immediately reported, as the staff presumed he would come back on his own. However, the eight-year-old boy died in the freezing winter weather.

An inquest was held into Duncan's death after local citizens pressured officials. Hearings were held at Esk'etemc (Alkali Lake) and 150 Mile House before the coroner and six jury members. Documents 1 to 4 include samples of the testimonies that were given. The jury concluded that Duncan had died from exposure, but also commented on the considerable evidence about the punishment children received, and the poor quality and quantity of their food. They recommended that "these questions should receive some independent enquiry from the Government." As a result, the government sent out Indian Superintendent Vowell to investigate the school. Excerpts from his report are in Document 5.

Historical Notes

- Johnny Sticks, father of Duncan Sticks, survived the smallpox epidemic of 1862, which killed more than 60% of First Nations people in BC. He died in 1942 at the age of 86.
- Rancherie: In the late 19th and early 20th centuries, First Nations communities on Indian Reserves were often referred to as "rancheries." This name came from the Spanish *ranchería*, referring to small settlements in California. The word came north in the Fraser River gold rush.
- Arthur W. Vowell was Indian Superintendent for BC from 1898 to 1910. He was head of the Department of Indian Affairs in BC.
- S. E. Mostyn Hoops was the local doctor in 150 Mile House, who acted as the coroner in the inquest into Duncan Sticks' death.

- S.L. Brophy (Document 5) was fired from the staff of the school. He had been the Prefect, responsible for the discipline of the boys. He was one of the leaders of the call to investigate the school after Duncan Stick's death.

Digging Deeper

- The whole incident, as well as the historical context of the Williams Lake Residential School is discussed in the book *Victims of Benevolence* by Elizabeth Furniss (Arsenal Pulp Press, 1995). It includes more excerpts of the testimony given at the inquest (Chapter 4) and also analyses Vowell's inspection and report (Chapter 5).
- The original documents in the case are found in the DIA School Files, microform c-8762, pages 1950 to 2013. Some of particular note are:
  - Inquest testimony of students and parents, pages 1954-1970
  - Testimony of Pete, deputy Chief of Alkali Lake, page 1962
  - Inquest jury's conclusions, pages 1986-87
  - Indian Agent Bell's letter explaining away the problems at the school, pages 1998-1999
  - Superintendent Vowel's report, pages 2001-2009
- The full report of the Principal (Document 6) can be found on line at archive.org. Canada Sessional Papers, Annual Report, Indian Affairs 1903, v. 27, pages 423-4. Direct link is: http://archive.org/stream/n11sessionalpaper37cana#page/422/mode/2up

Discussion Questions

1. What was Johnny Stick's attitude to the residential school before this incident? What evidence is there for your answer?
2. What reasons did the children give for running away?
3. What reasons does Superintendent Vowel give to explain the runaways? Do you think there is any truth to his reasons? What are his attitudes towards these reasons?
4. What types of things were children punished for?
5. Consider the offenses which Vowell listed in his report (Document 5). Why do you think these were thought to be serious enough to deserve strapping? What do they show about the school staffs' beliefs and attitudes?
6. What evidence is there to suggest that these students were protesting their treatment in the school, rather than just showing bad or "foolish" behaviour?

DOCUMENT 1-1

(Copy) Sworn Information of Witness. 225459

Alkali Lake, B.C. Feb. 28th. 1902.

Johnny Sticks of Alkali Lake Rancherie deposed as follows-I. I am the father of the deceased Duncan Sticks. He was 8 years of age-he was at St Joseph's Industrial School for the last 3½ years. I was glad for him to be at the school- He ran away from the school about a year ago, and was found on the road and brought to the Rancherie-he had two companions with him. He gave as his reason for running away that he did not get sufficient food-and that they whipped him too much-he said he was beaten witha guirt-he said the food was bad and he could not eat it, and he was allowed no other food until he had eaten it. He was sick when he arrived home-and when he got better I brought him back to school- I made no complaint to the fathers at the Mission about his treatment. I last saw him alive in July at the school- he seemed well and happy-the next time I saw him was on Monday the 10th February last about 6 o'clock in the evening, a mile and a half this side of Harry Felker's Ranch. He was lying 75 yards off the road in the snow-he was quite dead, but not frozen. His hat was lying about one yard away, and he had marks of blood on his nose and his forehead-the left side of his face had been partly eaten by some animal. I picked up the cap, and saw marks of fresh blood on the inside, and thought it came from his nose-the body was then brought on a sleigh to my house-I saw his tracks on the road for about 600 yards from where he lay-there seemed no other track except that of the man who first found the body-I concluded he had

Source: DIA School Files c-8762 pp 1954-1955

died of hunger and cold-I received no word from the Mission that any boy had run away-if I had I should have gone at once and hunted for him-he ran away from the Mission about one o'clock on Saturday and must have been dead for nearly 2 days when found.

his
Johnny X Sticks
mark.

S.E.Mostyn Hoops

DOCUMENT 1-2

Sworn Information of witness

Alkali Lake, B.C. 28th. Feb. 1902.

Ellen Charlie, Alkali Rancherie, deposed.

I was at St Joseph's Industrial School 7 years and 7 months-I ran away 4 times because the Sisters and Fathers did not treat me good; they gave us bad food which was fit only for pigs-the meat was rotten, and I had a dad smell and taste-it was cooked by the Sisters- I refused to eat it and said it was rotten- they boil the meat-when I did not eat it they gave it to me again for the next meal-and I used to put it in my pocket, and throw it outsude. They would sometimes lock me in a room and make me kneel down for half an hour or an hour-they once kept me locked up for a week-they gave me some work to do. They sometimes whipped me with a strap on the face and sometimes stripped me and whipped me. I did not know anything about the deceased boy; I last ran away on August 4th 1901, and never returned as the Sisters wrote and said they did not want me- I am nearly 16 years of age.

(sgd) Ellen Charlie

S.E.Mostyn Hoops.

Coroner.

Source: DIA School Files c-8762 p 1960

DOCUMENT 1-3

(Copy)

Sworn Information of Witness. 225459

Alkali Lake, B.C. 28th. Feb. 1902.

Mary Sticks, sister of the decease agd. 11 years deposed I have been 3 years at St Joseph's Industrial School- the sisters scold me all the time-they gave me bad food-the beef was rotten-I couldent eat it-they kept it over and gave it to me next meal-they tied my hands and blindfolded me and gave me nothing to eat for a day-My hands were tied with a piece of hay behind my back. I saw them strike Ellen Batisti across the face with a strap and I afterwards saw a bandage on her face. I ran away from the school last fall and came home-no one came after me fro. the school- I was brought back to the school by my father- I was never allowed to speak to my brother at the school, and dont know how he was treated. I was punished as above for talking and not doing some needle-work I was given. Five other girls ran away from the school at the same time as myself-they ran away because they were punished- I was whipped with a strap becuse I was asked where some other of the girls had run away to and I said I did not know.

(sgd) Mary Sticks.

Witnessed by S.E.Mostyn Hoops.

John Bone.

Source: DIA School Files c-8762 p 1963

DOCUMENT 1-4

(Copy)

Sworn Information of Witness. 225453

150 Mile House, B.C. March 3rd. 1902.

Francis, aged 10 yaars said he was at St Joseph's sinc he was 4 years of age-Has run away 4 times from School-ran away on account of the grub-dident like the soupit was like water-could not drink it-the meat was all rightRan away also because the Priest, Father Boening whipped me with a horse-whip-because I threw rocks at the fence-this was last July-the whip left blue marks on my legs, and my legs hurt me-the teacher also whipped me sometimes, and this was one reason why I ran away-Ran away with the other boys in Feb. but turned back intending to sleep in a straw stack at the Mission, but was found there the same night and brought back-knew Duncan Sticks was going to run away the same day, but did not know why-saw Duncan tha day, he had no cut or blood on his face.

Did not have enough grub to eat and often felt hungry-never told the Fathers I hadent enough, or that the food was bad-was afraid to do so-got porridge at breakfast-it was not good-was made of bran-got no milk with it, only sugar-also got bread and tea-but seldom got butter. got beef and potatoes for dinner every day-always like the beef and eat it-get bread soup and meat at supper-the boys are not allowed to drink any water-the teacher will not let us get any to drink-Is often thirsty & cant get a drink.

(sgd) Francis

Witnessed by

Jno. J. McInnes.

S.E. Mostyn Hoops

Coroner

Source: DIA School Files c-8762 p 1970

DOCUMENT 1-5

Excerpts from the report of A. W. Vowell, Indian Superintendent of BC, after visiting the school and communities.
Report dated April 14, 1902

The other girls who had run away when questioned as to their motives in doing so, said they had none, merely felt like running away, wanted freedom from the restraint of school discipline and wanted a chance to play with the boys, which they never had an opportuni of doing at the school. Before leaving I told both boys and girls how wrong it was to run away as by so doing they, to a certain extent, disgraced themselves by such bad conduct, and also caused much trouble to their parents, to their kind friend instructors and guardians, at the school, and also the Government which was doing so much for them, etc. etc.

As previously stated, the real reason given by the girls for running away was that they longed for freedom and for a chance to play with the boys, and such like foolish excuses. The boys, the big ones, wanted to get away because they thought they could get work and make some money; when the big boys ran off the smaller ones wishing to be considered brave and not afraid, etc. followed their example. It was the same with the little girls who I am told were often twitted by the older ones, the latter saying that their smaller companions dare not make the attempt. Touching the reliability of answers received from Indian children to questions put at random I may here remark that from my own observation outsiders asking questions can seldom really obtain correct answers inasmuch as the children, in most cases, dont understand exactly the nature of the question put from the fact that they are too timid and dont pay proper attention, etc.. I have known them on such occasions to say "yes" when it afterwards turned out that they would have said no did they thouroughly understand; consequently, as they are inclined to answer as they think you would like them to, if an outsider wants them to say that such and such a thing is the case it is an easy matter to get them to answer in the affirmative, or vice versa.

Source: DIA School Files c-8762 p 2003-2005, 2009

(continued next page)

List of punishments given by S.L.Brophy,Prefect,since
20th Oct.1901 up to January,1st.1902.-

Nov.15- Louis,- Sleeping in his trowsers-4 stripes on leg;
" 16- Francis,-Concealing bed wetting- 2 " "on hands;
"
" "-Louis,- " " " - " " " "
" 19th-James,-striking pupil- 4 " " legs;
" 20-Francis,-impertinent language- 4 " " hands;
" 21- " ,-neglecting his sheet- " " " "
this boy had previously been guilty 3 times &let o
Dec.2- " ,- banging his bed around-4 stripes on hand;
Banging of bed done maliciously.
" "-Maurice,-fighting in class- I stripe on hand;
" "-Adolph,- " " " - 4 " " " .
Last boy would not stand for punishment.

Since last November no girl has received
corporal punishment;neither have any of them given any
serious cause of dissatisfaction.

Excerpts from the Annual Report of the Williams Lake school principal, July 1902

DOCUMENT 1-6

Accommodation.—Accommodation can be provided in the boys' department for forty, and in the girls' department for thirty-five pupils with necessary staff.

Attendance.—The attendance, I am sorry to say, was not very regular, especially last fall. The children ran away too frequently and too easily; they did not seem to find anything reprehensible in this, so we were forced to set an example in having a few of them expelled. This had a salutary effect, both on the parents and the children.

Moral and Religious Training.—In the boys' and girls' departments a half hour's religious intruction is given daily. Morning and evening prayers are said in common, and on Sundays the children attend divine service in the church. By these means and thanks to a kind but continuous supervision exercised over them, the pupils continue to improve in conduct both moral and otherwise.

Health and Sanitation.—Two of our pupils, I am sorry to say, died during the year; the health of the others has been very good. The sanitary condition can also be described as good.

Recreation.—Considerable work was done by the boys in levelling their playground. They indulge in every kind of sport, but their favourite game is football. The girls amuse themselves in games suitable to their sex.

General Remarks.—Five boys and one girl have been admitted, and two girls regularly discharged. The tears they shed in departing from their alma mater proved sufficiently the esteem in which they held their good teachers and the school.

In concluding, it gives me great pleasure to thank Superintendant A. W. Vowell and Agent E. Bell for the great interest shown this school in every available circumstance. Too much praise cannot be given the employees of the school, especially the kind Sisters, for the painstaking zeal with which they have worked at the difficult task allotted to them.

I have, &c.,

H. BOENING,
Principal.

Source: Canada Sessional Papers, Annual Report, Indian Affairs 1903, v. 27, p 423

Case Study Two
Haisla parents protest, Kitamaat, 1922

Documents in the Case
1. Report of Indian Agent Iver Fougner to Department of Indian Affairs, June 15, 1922
2. Report of RCMP Corporal R. W. Clearwater, June 13, 1922

Background
These two reports were written after parents of students living at the Elizabeth Long Memorial Home refused to send their children back to the boarding home. This institution was different from most residential schools at that time. It was on the Kitamaat Reserve, and the students who lived there attended classes at the day school. However, after 1917, the two groups were separated and the day students went for half a day and the home students the other half day. Life in the home was similar to the regimented life in other Indian Residential Schools.

Kitamaat village was an isolated community in 1922. It sits at the head of Douglas Channel, a 90 km inlet and in 1922 was very remote from the coastal shipping routes. Many people of the community supported the idea of the boarding home because it meant their children could receive an education while they went about important economic activities of fishing, hunting and trapping. This support implies a level of trust in the church and government to treat their children with respect and care.

Iver Fougner was Indian Agent of the Bella Coola Indian Agency, which in 1922 covered all the coast from Kitamaat in the north, to Rivers Inlet in the south. Fougner lived in Bella Coola, which itself is at the head of a long inlet. He had his own boat which he used to travel throughout the agency. The nearest doctors were in Prince Rupert or Bella Bella.

Historical Notes
- This event takes place soon after the Indian Act was changed to require all First Nations children to attend school. If parents refused to send them they were threatened with imprisonment or other legal action.
- RCMP: Between 1920 and 1950 the Royal Canadian Mounted Police was a special federal police force. Its main activities were enforcement of narcotics laws and security and intelligence work. This included overseeing regulations under the Indian Act.
- The $20 fine paid by John Adams would be worth between $500 to $1000 today.
- Medical Knowledge: Meningitis is a viral or bacterial infection of the brain and spinal chord. It most commonly strikes teenagers. Its symptoms include fever, seizures and death if untreated. Today it is treated with antibiotics, but these were unknown in 1922.
- RCMP Corporal Ralph Wesley Clearwater was a 27 year old World War One veteran.

Digging Deeper
Sources for more information about the history of the Elizabeth Long Memorial Home:
- United Church Residential School Archive Project. History of the home online: http://thechildrenremembered.ca/schools-history/kitamaat/
- *The Letters of Margaret Butcher: Missionary-Imperialism on the North Pacific Coast* by Mary-Ellen Kelm, University of Calgary Press,, 2006. Margaret Butcher was a nurse at the Elizabeth Long Memorial Home from 1916 to 1919. Her letters to family and friends describe the home and village life in that time period.

Further documents in the case study

- Dr. Darby, whose headquarters was the hospital at Bella Bella, visited Kitamaat village after the parent's protest. His report is found online in the DIA School Files, reel 8773, pages 1632-1634. He made several recommendations. You can read the government's reaction to the recommendations on pages 1636 and 1637.

Discussion Questions

1. What triggered the parent protest?

2. What action did the community take before they carried out the protest?

3. What complaints did the parents have about the school?

4. Comment on Indian Agent Fougner's statement, "Indian children, in such circumstances, from diffidence, seldom or never speak, when questioned by white people."

5. Why do you think Corp. Clearwater added the comment, "I might mention here that [Edward] Grey is a very well educated Indian, and that he has some knowledge of the Law"?

6. What arguments did the Indian Agent and the RCMP use try to convince the Haisla people to send their children back to school?

7. What conditions did the community demand before they sent their children back to the school?

8. What evidence is there of the community's willingness to put their trust in the school?

DOCUMENT 2-1

389700 —

INDIAN AGENT'S OFFICE

DEPT. OF INDIAN AFFAIRS JUN 26 1922 RECORDS

Bella Coola, B.C.

IN YOUR REPLY REFER TO No. 52/I. ALSO TO DATE OF THIS LETTER

June 15th. 1922. 19

568646

Sir,—

I have the honor to report that during the early part of May there was serious disturbance in the Boarding School at Kitimat. Miss Ida M.Clarke, the principal was at the time in Vancouver for a month's holiday; and the school was in charge of one of the teachers, Miss Hortop.

The immediate cause of the trouble was that a pupil, Hannah Maitland, adopted daughter of Wm. Grant, became ill, and the parents alleging ill-treatment took the girl to their own home in the village: here she died two days afterward, namely on May the 8th.

The whole village became greatly excited; and, when the pupils were allowed to go for a visit to their homes, as has been the custom every Saturday afternoon, the children did not return to the school.

Notice of this was sent to the principal in Vancouver, and to this office, said information arriving here May 28th. Miss Clarke at the same time came to Bella Coola from Vancouver; and we left for Kitimat on the 31st, calling at Ocean Falls for

Secretary, Dep't of Indian Affairs,
Ottawa.

Source: DIA School Files c-8773 pp 1493-1496

Corpl. Clearwater, R.C.M.P.

We arrived at Kitimat June 4th. and found only five pupils in the Boarding School.

The next day a meeting was held with the natives, at which also were present: Miss Ida Clarke, the principal, Miss S.E.Alton, field matron, Rev. E.Couldray, missionary, constables Clearwater and Sutherland, besides the Indian agent.

Several Indians spoke and complained that the school was injurious to the health of the pupils, that there was not proper medical service, and that the children were not properly fed or clothed. One made the statement that of all the girls who had attended the school 49 have died, and 50 are alive.

Miss Clarke, the principal, and Miss Alton, the field matron replied to the charges of the Indians. Corpl. Clearwater, and the Indian agent also spoke to the meeting of the rights of the Indians to make complaints, if they had cause for it; but they should not take the matter in their own hands: that both the Indians and the school had rights that must be respected. On behalf of the Department I promised the natives that a physician would visit the school after the fishing season, and examine the children, and sanitary conditions in the school.

The Indians at last agreed to return the children to the school, if the principal would sign a paper that the children would be properly fed.

Miss Clarke signed a paper to this effect; and, on behalf of the Indians two of them signed a statement that they would give the school proper support.

Corpl. Clearwater and the Indian agent examined into the death of Hannah Maitland. Sworn statements were made by Miss Alton, field matron, and Miss Hortop, teacher. It was the opinion of

3.

Miss Alton that the child had died of spinal meningitis. It would appear from the evidence that they had given the child care and attention to the best of their knowledge, and ability. No physician is nearer than Prince Rupert, 125 miles away, by water.

We went through the whole school from the basement to the attic, and also inquired into the question of food given the children. The principal explained that it was often impossible to obtain fresh meat or fish; but the children always had sufficient food to eat, and three meals were served every day.

Before leaving the school we addressed the children, and asked them if they had any complaints to offer, as to food or treatment. As could be expected they remained silent. Indian children, in such circumstances, from diffidence, seldom or never speak, when questioned by white people.

The school, upon inspection, appears cleanly and sanitary, and the children appear well clothed and fed.

An Indian, John Adams was convicted of having used insulting language to Miss Hortop, and sentenced to pay a fine of $20.00 with the option of two months in jail; he paid the fine.

The Indians seemed to have taken a strong dislike to one of the teachers. Such feeling, however unreasonable or unmerited, is hard to remove from an Indian's mind. It is understood that at the end of the present year, this teacher's term of service will end, and she will then leave the school.

This report of a matter, delicate to handle, and difficult to set right, is most respectfully submitted, one copy being forwarded to Mr. R.C.Cairns, Inspector of Indian Schools for British Columbia.

Your obedient servant,

Jas Tourgeau,

Indian Agent.

DOCUMENT 2-2

"E"Division.
Vancouver,B.C.

Coast Sub-District.
Ocean Falls Detachment.

ROYAL CANADIAN MOUNTED POLICE

Confidential:

H. .Ref.Mil.

Drv.Rept.Mil.

Coast S. D.

The Officer Commanding,
Coast Sub-District,
Royal Canadian Mounted Police,
Prince Rupert, B. C.

Ocean Falls,B.C.
June 13th,1922.

RE: KITIMAT INDIAN RESERVE:
RE: Hanna GRANT;Deceased.

Sir:

I have the honour to report that acting upon information received I proceeded to Kitimat,B.C., accompanied by Indian Agent Iver Fougner,arriving there on Saturday June 3rd,1922.

We found that all Indian Children had been withdrawn from the Elizabeth Long Memorial Home,a boarding school situated on the Kitimat Indian Reserve, by their parents as the result of the death of Hanna Grant,who died on May 8th 1922. We also found that a petition had been drawn up by the natives of the village,and signed by practically every one of them old enough to sign,demanding the dismissal of all teachers of the aforementioned boarding school,it being alleged in this petition that the Indian children inmates of the Home had been compelled to eat rotten fish and oat meal with worms in it. I did not take a copy of this petition,as I understand that Indian Agent Iver Fougner is forwarding the same to the Department of Indian Affairs at Ottawa.

On monday June 5th,1922,a meeting was held by the Indians in their Hall on the Kitimat Reserve at which the Indians invited Mr.Fougner and I to preside,table and chairs being arranged accordingly. Mr.Fougner,acting as chairman of the meeting took down (in writing)the minutes of the meeting in detail. I,acting as Mr.Fougner's assistant,entered notes of all important statements in my note-book, I beg to quote a summary of the same hereunder.

Meeting called to order by Indian Agent Iver Fougner at 10.45 A.M. Edward Grey,Indian,states:- "Last year I saw my child getting pale.I asked those at the Home if they had examined them (apparently he had two children in the Home at this time).They said no. I ask them again. Later she died in the Home.This year another child of mine,an older daughter became ill at the Home. She was pale and thin.I took her away and believe I saved her life by doing so. When Hanna Grant died this year,it was considered by the Indians that her death came as the result of neglect at the Home. Another reason which caused dissatisfaction among the Indians was the fact that Hanna Grant's Parents were not notified sooner."

Miss Alton,Field Matron,then stated that the parents were notified on Wednesday prior to the child's death on the following Monday.

At this stage of the meeting a letter was handed to the Indian Agent from the parents of Hanna Grant in which it was alleged that the child died as the result of chloroform administered by Miss Alton in order to put her to sleep. Miss Alton: "I have no chloroform in my possession,I never use it".

Source: DIA School Files c-8773 pp 1501-1504

Edward Grey continuing stated that the Ladies at the Home complained about Hanna Grant screaming during the night thereby disturbing their sleep during the last few nights she remained there,and that the said Ladies administered a Narcotic or sleeping draught in order to keep her quiet. He said the Indians called it chloroform because they knew no better.He would not say it was chloroform,but it was some drug which had a similar effect.

Mr.Willie Grant,father of the deceased child, stated that his daughter informed him the day he removed her from the School (Home)that she had not been receiving sufficient food. He also stated that he called at the Home one night about 11.00 O'clock and Miss Hortop told him that Miss Alton had given the child a powder to make her sleep,as she was getting tired of looking after her. She had not recovered from the effects of drugs when he removed her from the Home. Miss Alton: " I believe the child died of Spinal Meningitis with complications,and with that disease the patient usually goes into a coma or stupor during the last few days of their life.

Herbert McMillan,Indian,stated that Miss Alton admitted to Mrs Grant,the child's Mother,that she gave Hanna sleeping powders. In reply Miss Alton stated that she gave the child a powder to ease her pain,not to make her sleep.

Jacob Duncan,Indian,stated that after the death of Hanna Grant the parents of those children remaining at the Home held a meeting,and talked about the girls that had attended the Home. Since the Home started forty nine had died,and fifty were still alive,and the Indians did not understand why these deaths occurred. The did not know what caused the deaths. Duncan then went on to say that at the conclusion of their meeting those present sent word to the Council,who took the matter up and called some of the children from the home,and asked them how they were fed. The children stated that they were forced to eat rotten fish and oat meal with worms in it. Gertrude Grant,and all the big girls told this story. The Council decided that they themselves could not close the Home,so they called a meeting of all the people in the village,and all the parents of the children agreed to have their children removed from the Home,and keep them at their own homes, because of the ill treatment at the Home,in the way of not getting sufficient clothing and food,and they agreed to keep their children at their own homes until all Ladies,(Teachers,etc.)at the Home are discharged ,and new appointments made.

Mr.Fougner then made a brief speech,informing the Indians that he did not think they could get better teachers,and that there were several other Indian Reserves in his Agency where such a school would be appreciated.Interruption by the Indians:- "They are welcome to it"! ,followed by great applause on the part of the Indians.

Herbert McMillan,Indian,then stated that the Indians did not wish to close the school,if the children were treated right. We only want people to treat our children right.We want our children educated, and we are always willing to help."

Timothy Starr, Indian, stated that he was a pupil in a Boarding School at ? (near Port Simpson, I believe) and was far better treated there. No one ever went short of food.

David Grant, Indian, stated that the children required a better education. The boarding school at Kitimat had been the same for the past twenty years. The children were learning nothing.

Mr. Fougner then informed the Indians that they had no authority whatever to withdraw their children from the Home, after having signed a contract for them to remain there.

In reply the Indians claimed that the contract with the school was to the effect that the children would be well cared for, provided with sufficient clothing, food, etc. One of the Indians stated the he had supplied all the clothing for his child. I asked Miss Clarke, Head Teacher, who was present, if this was true. She replied that it might be, as if the Indians wished to supply clothing for their children the school did not duplicate, but that they were not compelled to supply clothing.

The Indians still seemed to be in a very hostile mood, so I decided to address them. My speech took up about half an hour's time. I outlined the situation, as best I knew how, explaining that we were not out to persecute the Indians, that I desired to see them get a fair deal at all times, but that they must abide by the law of the country the same as white people had to. They were certainly not authorized to take the law in their own hands, as they had done in this case, and furthermore if the matter went any farther it would have to be brought up in Court, which I felt sure was not desired by anyone present, besides if the matter had to go to Court, then practically all that they had told Mr. Fougner would be useless as most of it was hearsay. I emphasized the fact that if they went to Court they must state facts and nothing else. I informed them that they might be given up to six months with Hard Labour for the unlawful acts which they had committed, however, I sincerely hoped that there would be no necessity for imprisonment, especially at this time of the year when they had such great opportunities to make big money logging and fishing. I mentioned that there was no country in the world where Indians were treated better than they were under the British Flag. I also called their attention to the fact that the Canadian Government had become very poor owing to the great War, in which white people fought and gave their lives, while the Indians were allowed to live in peace, enjoying the priveleges and protection of the British Flag. The Canadian Government had spent a large sum of money during the past few years endeavouring to educate the Indians, and help them to lead better lives in every way, but that there was a limit to what the Government could do for them. The Government could not give them something new in the way of schools etc., every day.

I pointed out that there was nothing wrong about them making a complaint if they did so in the proper manner, in writing through their Indian Agent to the Department of Indian Affairs, but by taking the law in their own hands they had committed a serious offence, and they could consider themselves lucky that they were not all in gaol.

Referring then to the subject of food, I asked Miss Clark if she was willing to admit the parents of the children to the Home at meal times so that they might see for themselves just what their children were eating. She stated that she had no objections. I then questioned her regarding the amount of clothing allowed her, as to whether she was allowed sufficient to clothe the children properly. One of the principal complaints of the Indians had been in connection with the shoes supplied to the children at the Home. Miss Clark admitted that the shoes she had received during the past year were not the best, and that there had been a shortage of them, but stated that she had bought new rubbers for every girl in the school in order that they might keep their feet dry.

Then after advising the Indians that they had nothing to gain by keeping their children out of school, I asked for a vote to be taken among themselves as to what they intended to do. They agreed to send the children back to school provided that Miss Clark would sign her named to a paper before us that she would see that the children got all the food they wanted, that they would be well cared for, and be supplied with sufficient clothing. Miss Clark agreed to sign and did sign the required paper. I then gave instructions to the Indians that every child was to be returned to the school that day.

The meeting closed at two P.M.

Returning from Kitlobe on the 7th day of June 1922, I again called at Kitimat and found that all children in the village except that of Edward Grey had been returned to the Home. He had just arrived in from camp, and sent his child to the Home after I arrived there, on the understanding that he is to be allowed to take her with him to see Doctor Darby at Rivers Inlet when he goes fishing at that place. Miss Alton agreed to let the child go when the time comes as the glands in her throat should be removed. Miss Alton informed me that the other child which Grey complained about dying in the Home had the same complaint, (swollen glands) She did all she could for the child, which Grey admitted. He agreed to leave his child at the Home until his departure for Rivers Inlet. I might mention here that Grey is a very well educated Indian, and that he has some knowledge of Law.

I attach hereto the Sworn Statements of Miss Hortop and Miss Alton regarding the death of Hanna Grant.

I have the honour to be,
Sir,
your obedient servant,

R.W. Chesterton Corpl. Reg. No. 8311.

In Charge of Ocean Falls Detachment.

Case Study 3
Lejac Parents Protest, 1944-46

Documents in the Case
1. Extract from principal's report, 1944
2. Letter from William Irvine, Member of Parliament, Sept 14, 1945
3. Letter from Nautley Reserve Council, January 17, 1946
4. Extract from principal's report, March 31, 1946
5. Letter from Indian Agent Howe to Indian Commissioner for BC, Sept 12, 1946
6. Letter from Indian Agent Howe to Indian Commissioner for BC, Jan 24, 1947

Background
These are a selection of documents from the files of the Lejac Indian Residential School in the 1940s. Throughout that decade parents and community leaders in the Fraser Lake region repeatedly expressed their dissatisfaction with the school, and their desire for day schools in their communities.

During this time period Canadian society was undergoing considerable changes. World War Two (1939-1945) had broken down some of the old social barriers and issues, and in the years immediately following, there were moves to improve the lives of Canadians. Family allowance and Old Age Pensions were introduced (though not for status Indians). However, changes which were long overdue with the residential school system were very slow to happen.

As the people made their requests to have their children educated at home, a tragic incident was heavy in their memories. In 1937, four boys ran away from Lejac school on New Years Day, only to freeze to death on the lake before they could make it home.

Historical Notes
- The Truancy Section of the Indian, referred to in Document 5, was part of the 1920 amendment to the Indian Act, enforcing all First Nations children to go to day or residential school. This section said the government could make anyone a truant officer, allowing them to enforce attendance, and giving them the right to "enter any place where he has reason to believe there are Indian children" of school age and to arrest and convey them to school.
- During this time period, Indian Affairs was a branch of the Department of Mines and Resources.
- R. Howe was the Indian Agent for the Stuart Lake Agency, with headquarters in Vanderhoof.
- William Irvine was the Member of Parliament for Cariboo, belonging to the CCF party. He was a radical politician who fought for social justice issues, and was one of the founders of the CCF party, the forerunner to the NDP.
- In the fall of 1946, the Stony Creek Band offered the use of the recreation hall for use as a temporary school. By 1947 other day schools were being opened in the Stuart Lake Agency.

Digging Deeper
- The original documents in the case are found in the DIA School Files, microform c-8767. There are more letters of complaint about the school, and requests for day schools that can be looked up. Some of particular note are:
  - Letter from Chief Isadore, Oct 18, 1943, page 576
  - Letter from Chief Isadore, May 18, 1944, pages 567-568

- Principal's response to Chief Isadore, June 13, 1944, page 578
- Indian Agent's response to Chief Isadore's complaints, June 14, 1944, page 579
- Letter from Principal to Indian Agent in response to Irvine, October 17, 1945, page 603
- Indian Agent letter regarding request for day school, Oct 18,1945, page 604
- Lawyer P. E. Wilson's letter to Indian Agent, Sept 9, 1946, page 614
- Indian Agent's response to Wilson, Sept 10, 1946, page 609

Discussion Questions

1. What were the reasons the First Nations communities gave for wanting day schools on their reserves? What were their grievances against Lejac Residential School?

2. What reasons did officials give for not implementing day schools?

3. What people did the First Nations communities in the Fraser Lake region contact to express their grievances?

4. Summarize the events of September 1946. What action did the parents take? What did the authorities do in response?

5. Comment on the feelings the parents must have had to cause them to take this action, and to have their children taken by the RCMP.

6. What do you think Indian Agent Howe meant when he said the parents were "defeating their own ends by their present attitude"? (Document 3-5) Was he correct in this statement?

7. How did the Stony Creek Band demonstrate the importance to them of providing a school for their children in their community?

DOCUMENT 3-1

163-1-1

Extract from Principal's Report regarding the Lejac School. Original on Annual Report of Principals of Indian Residential Schools - 1944.

There is a movement of some of the neighbouring reserves to have day schools on their reserves, rather than send their children to this residential school. The leaders of this movement are individuals who are hostile to the school. While I have a certain amount of sympathy for the idea of day schools, I do not think it suitable for the Indians of Northern B.C. as yet. Our people are still nomadic to a great extent and spend a great part of their time away from their reserves. There is a great lack of discipline in our Indian families and the parents will not oblige their children to do anything they do not want to do. If a child does not want to attend school, the parents will not take any action to make them do so. In the Stuart Lake Agency alone I venture to say that two thirds of the children are not being educated. Many of the reserves there are small and remote, and difficult to access. But even in nearby reserves there are many children who never attend school. The capacity of this school is limited, and we have children here from four of the largest agencies in the Dominion, namely Stuart Lake, Babine, Stikine and Skeena, for which this is the only Residential School available. To remedy this situation I would suggest that either this school be enlarged or other schools built. Also I think that the provisions of the Indian Act obliging the attendance of the Indian children at some school be more rigourously enforced than they are at present. Many of our children are ten years of age or more when they are admitted and a large proportion of these only attend for two or three years, some even less. Consequently, they do not receive enough education and training to be of any real use to them.

Source: DIA School Files c-8767 p 571

DOCUMENT 3-2

163-1-1

House of Commons
Canada

SEP 17 19

O t t a w a,
September 14, 1945

Mr. T.R.L. MacInnes,
Indian Affairs Branch,
Department of Mines and Resources,
O t t a w a

Dear Sir:

I met a delegation of Indian representatives at Vanderhoof. I desire to place before you the burden of their plea.

1 - They protest that T. B. spreads rapidly amongst the children who attend the local school. It is alleged that the children will be in dormatories, with no proper care taken to segregate those suffering from the disease and that, consequently, it spreads to healthy pupils. Instances were given by the delegation of children who entered the school healthy, having been thoroughly examined and X-rayed, but who came out a year or so later to return home and die.

2 - They protest that education is neglected to make the school farm pay, that the children would be better off working at home with their parents, if they have to do such work, rather than working for an institution. In this regard I quote the actual words of the delegation, - "The children learn only to pray and milk cows".

3 - The Indians in question strongly urge that they be permitted to establish public schools for Indian children on the same basis as that of schools for white children.

4 - They want some assistance in clearing more land. They want tractors, bulldozers, heavy equipment,

Source: DIA School Files c-8767 p 588

- 2 -

which is beyond the power of the Indian to obtain himself, but which he sorely needs in order to extend production.

5 - They also insist that the Old Age Pension be paid them on the same basis as it is paid to Canadian citizens generally. Tney claim that they receive now only $4 a month and this amount is paid to them in kind as dictated by the Department.

So far as I was able to investigate there seemed to be good cause for the unrest among the Indians. I am, therefore, placing their plea before you in the hope that you will consider the matters herein mentioned and provide, if possible, remedial measures.

Yours sincerely,

W..Irvine,
Member for Cariboo

DOCUMENT 3-3

163-1-13

64-163

Nautley Reserve
Fort Fraser, B.C.
January 17th 1946.

xx xx xx

A meeting of the Fraser Lake Band of Indians at the Nautley Reserve, was held on January 5th 1946, and a motion was unamiously endorsed by all that a complaint was justified that when children were sick at the residential school at Le Jac, they were not kept separate from the other children. Also the school children were not allowed inside when the weather was cold, and we beleive the educational system at Le Jac is not satisfactory. Therefore We the Fraser Lake Band of Indians are submitting an earnest request for a day school to be built on this reserve so that we can have our children at home and at the same time see that they get the best education possible, and able to compete in life with the white race in their future life.

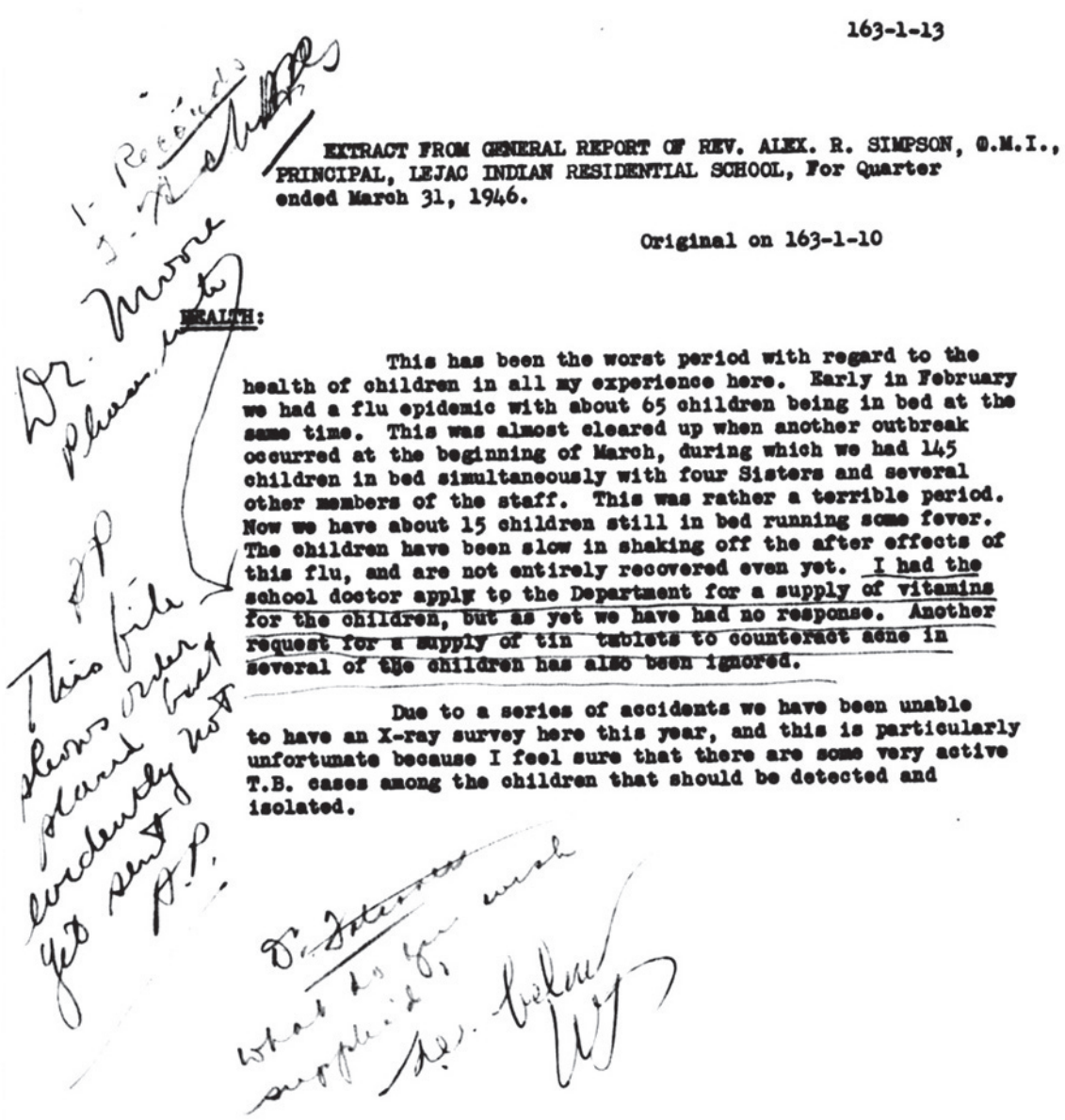
JAN 21 19
REGISTERED

xx xx xx

Chief Maxime George
acting Head Man Alec George
Consul Symour Thomas
Consul Donald George

Source: DIA School Files c-8770 p 400

DOCUMENT 3-4



163-1-13

EXTRACT FROM GENERAL REPORT OF REV. ALEX. R. SIMPSON, O.M.I., PRINCIPAL, LEJAC INDIAN RESIDENTIAL SCHOOL, For Quarter ended March 31, 1946.

Original on 163-1-10

HEALTH:

This has been the worst period with regard to the health of children in all my experience here. Early in February we had a flu epidemic with about 65 children being in bed at the same time. This was almost cleared up when another outbreak occurred at the beginning of March, during which we had 145 children in bed simultaneously with four Sisters and several other members of the staff. This was rather a terrible period. Now we have about 15 children still in bed running some fever. The children have been slow in shaking off the after effects of this flu, and are not entirely recovered even yet. I had the school doctor apply to the Department for a supply of vitamins for the children, but as yet we have had no response. Another request for a supply of tin tablets to counteract acne in several of the children has also been ignored.

Due to a series of accidents we have been unable to have an X-ray survey here this year, and this is particularly unfortunate because I feel sure that there are some very active T.B. cases among the children that should be detected and isolated.

Source: DIA School Files c-8770 p410

DOCUMENT 3-5

...L OF THE
...R AGENT

CANADA
DEPARTMENT
OF
MINES AND RESOURCES
INDIAN AFFAIRS BRANCH

PLEASE QUOTE
FILE E-2

Stuart Lake Agency,
Vanderhoof, B.C.,
September 12th, 1946.

AIR MAIL

Department of Mines & Resources, Indian Affairs Branch,
OTTAWA, Ontario.

I wish to advise that the Rev. A.R. Simpson, Principal of the Lejac Indian Residential School, reported 100 absentee pupils at the opening of the term, September 3rd last. Despite the efforts of the Agency Staff and the assistance of Cpl. Fielder of the local Detachment of the R.C.M.P., there are still approximately 70 truants.

The Indians list a number of grievances, such as the time spent by pupils in manual labour, and religious instruction, and also, their desire for Day Schools, as reasons for keeping the children at Home. The antagonism and opposition displayed by the Indians towards the Lejac Residential School is more marked in recent months than at any time since I took over the Agency 8 years ago.

I have patiently discussed the situation with the Chiefs and Headmen of the Bands concerned and advised them that in all probability in the not too distant future, changes will take place, particularly in relation to education and establishment of Day Schools where practicable, and that they are defeating their own ends by their present attitude.

The Stony Creek Band, where there are 40 absentees are particularly adamant, and positively refuse to return the children to school. They recently sent a representative to interview and obtain legal advice from Mr. P.E. Wilson, Barrister at Prince George, B.C. I am enclosing copies of correspondence between Mr. Wilson and myself in this regard. It is gratifying to note that Mr. Wilson gave sound advice and advised his clients to send the children to school.

In view of the determined attitude of the parents I feel that in order to ensure attendance at Lejac Residential School, action should be taken under the Truancy Section of the Indian Act. I have already served written notices on about 15 parents in accordance with Sec. 10, sub-sec. 3 of the Act, but before proceeding to issue summonses, I would like to have the Department's advice and approval.

I would strongly recommend that when the new School Inspector is appointed for B.C., that he meet the Chiefs and Headmen of this Agency to discuss and investigate their complaints at the first opportunity.

A reply by air-mail will be appreciated.

R. Howe,
Indian Agent.

Department of Mines & Resources
Indian Affairs Branch
SEP 16 1946
REGISTERED

RH/jf
cc: Major D.M. MacKay,
Indian Commissioner for B.C.

Source: DIA School Files c-8767 p 615

DOCUMENT 3-6

OFFICE OF THE INDIAN AGENT

CANADA
DEPARTMENT OF MINES AND RESOURCES
INDIAN AFFAIRS BRANCH

PLEASE QUOTE FILE E-1-1

Stuart Lake Agency,
Vanderhoof, B.C.,
January 24th, 1947.

Major D.M. MacKay, Indian Commissioner for B.C.,
VANCOUVER, B.C.

Re: your file No. 215-13-5936.

I wish to refer to your letter dated December 3rd, 1946, with reference to the establishment of a Day School on the Stony Creek I.R. As requested, an estimate of the cost of materials and labour required to make the recreational hall suitable for School purposes is submitted hereunder:-

1. Insulated brick siding for sheathing exterior walls - material only.....$447.00

2. 30' brick chimney @ $4.00 per foot including material and labour.....$120.00

3. Heater and stove-pipes.....$125.00

TOTAL.....$692.00

Labour sheathing the buildings will be done by the Band without cost to the Department. The Band have also acquired 5,000 B.M.F. Shiplap and about $175.00 towards construction of a three room house for use of the teacher. Chief Antoine advises that construction of the house will proceed in the Spring. This project is being undertaken by the Indians of the Band without authority or advice from this Office. It is possible that the Department may have to provide some finishing material and furnishings for the quarters. In addition to the above, desks and other School equipment will be required. The Department will no doubt have data on hand with respect to cost of desks and School equipment.

There are at present 66 children of School age in the Stony Creek Band. 36 of this number are in attendance at the Lejac Indian Residential School, leaving 30 at home who are not receiving the benefit of an education. Referring to paragraph 4 of your letter, may I point out that in event of the establishment of a Day School on this Reserve, it would be very difficult indeed to enforce attendance at Lejac School for those who are now enroled at Lejac. With the exception of a few orphans and under-privileged children, the parents would emphatically insist on the children attending the Day School.

There is no possibility of securing the services of a teacher in this district for the current term, but Mr. J. Wilson, a teacher at one of the local White Schools is interested, and his services may be available for the 1947-48 term, commencing September 1st next. Mr. Wilson is a Bachelor, age about 50 years and a Roman Catholic. He holds a B.C. Teacher's Certificate, and has taught School in the province for the past 20 years. In my opinion, he is a very suitable candidate for Indian School work. In this connection, will the Department please

Source: DIA School Files c-8729 p p 1318-1319

E OF THE
DIAN AGENT

CANADA
DEPARTMENT
OF
MINES AND RESOURCES
INDIAN AFFAIRS BRANCH

PLEASE QUOTE
FILE E-1-1

- 2 -

advise as to salary and allowances payable to teachers in this category, and also, whether they come under the provisions of the Civil Service and Superanuation Acts.

In view of the opposition and antagonism displayed by the Stony Creek Band towards the Lejac Indian Residential School in recent years, and the extreme difficulty experienced in enforcing attendance at Lejac, I would strongly urge that authority be granted to proceed with the necessary improvements to the Recreation Hall and that a teacher be engaged to open the Day School September 1st next.

I Howe

R. Howe,
Indian Agent.

RH/jf

GLOSSARY

Aboriginal
In legal terms, Aboriginal is the umbrella term for all Indigenous Canadians under the terms of the Constitution Act, 1982. Aboriginal peoples are comprised of First Nations (or Indians), Inuit and Métis, three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs. In general usage Aboriginal is an alternative term for First Peoples, First Nations, or Indigenous people of Canada.

Boarding School
Not to be confused with private boarding schools of Great Britain and other countries. Boarding schools, first mentioned officially in the Indian Act in 1894, were residential institutions built on a reserve to serve the students of the local community. One government official writing in 1897 described them as "an advance on Reservation Day schools, where children could be removed from home influences and have the benefit of civilized surroundings without being taken away from their parents' sight" (Indian Affairs RG 10 v6039 f 160-1-1 p 40-41). They generally received less funding than Industrial schools ($60 per student compared with $72 for industrial schools in 1897). Boarding schools in British Columbia included All Hallows, Yale; Elizabeth Long Memorial, Kitimaat; and Crosby Home for Boys and Girls, Port Simpson. Boarding schools ceased to exist in practical purposes in 1920, when all schools were termed Indian Residential Schools, although the term continued to exist in the Indian Act until 1951.

Day School
A school located in a reserve community, similar to a public school. Children lived at home with their families. At first local schools were established by church missionaries. Eventually they were included in the Indian Act and funded by the federal government. They continued to be run by churches until the 1950s, when the Department of Indian Affairs became responsible for their operation. Indian Day Schools continued into the 1970s, until they became band run schools or were incorporated into a nearby provincial school district.

Department of Indian Affairs (DIA)
For most of the last 150 years, the branch of the federal government responsible for Status Indians was called the Department of Indian Affairs. It moved to different ministries from time to time. From 1873 Indian matters were part of the Department of the Interior. In 1880 the Department of Indian Affairs was created as a separate branch under the Department of the Interior, and the Minister of the Interior was the Superintendent of Indian Affairs. In 1936 it was moved to the Department of Mines and Resources, and in 1949 to the Department of Citizenship and Immigration. In 1965 it became its own ministry, called Department of Indian Affairs and Northern Development (DIAND). This later became Indian and Northern Affairs Canada (INAC). In 2011 the department's name was changed to Aboriginal Affairs and Northern Development Canada (AANDC).

Indian

From the earliest times of colonization, the Indigenous people of North America was referred to by outsiders as Indians. Today the preferred word is First Nations, although some Indigenous people still use the term *Indian* within their own communities. In terms of these curricular resources, *Indian* is used in historical and legal contexts. For example, it is the Indian Act which still has legal and governmental importance today. For further discussion, see *First Nations 101*, by Lynda Gray, p. 161.

Indian Act

The Indian Act is the body of laws that relate only to Canadians who are recognized as Registered Indians. Since its creation in 1876, it has controlled many aspects of economic, cultural, educational and personal lives of First Nations people. However, it is still the only government document that recognizes the special status of First Nations peoples and communities. It allows for certain rights including health services, education, subsidized housing and exemption from taxes in certain situations, but all in exchange for land and other rights. Many of the earlier restrictive sections of the act, such as the Potlatch ban and not being allowed to vote, have been removed, but there are still many active and archaic clauses that continue to govern lives of First Nations people.

Indian Agency

An administrative unit of the Department of Indian Affairs. Each province was divided into regions called agencies, usually based on geographical and linguistic groupings. Each agency had an Indian Agent who was responsible for the status Indians within that agency. The number and location of agencies changed over time. The first agencies in British Columbia were created in 1881, with six agencies. By 1913, were there fifteen agencies. (See a map of those agencies at http://www.ubcic.bc.ca/Resources/ourhomesare/gallery/maps/index.html.) Indian agencies continued to operate until 1969.

Indian Agent

The Indian Agent was the local representative of the Federal Government and the Department of Indian Affairs, and was responsible for administering the Indian Act on the reserves in his jurisdiction. Agents held a great deal of power in the daily lives of First Nations people, and approved or vetoed any actions of band councils. Most details of what might be considered municipal governance had to pass through the Indian Agent. Any items funded by the department, such as side walks or school supplies had to be ordered through the agent. In some agencies people could not leave their reserve without a permit from the Indian Agent. Some agents tried to be proactive for the First Nations in their agencies, as far as the Indian Act allowed. Much depended on the character and beliefs of the individual agents; some were more enlightened than others. Until 1910, BC Indian Agents reported to the Superintendant of Indian Affairs of British Columbia. After that they reported to officials in Ottawa.

Indian Residential Schools Settlement Agreement

This legally binding agreement reached through the courts in 2005 was the impetus for subsequent actions, including financial compensation for survivors, the creation of the Truth and Reconciliation Commission, and money dedicated specifically to the healing process. It came about as the result of the Government of Canada facing an overwhelming number

of court cases seeking and awarding financial compensation for survivors. Following the Agreement in Principal, which was signed in November 2005, a lengthy judicial process followed in which nine provincial and territorial courts held separate hearings to certify the class action suit in their jurisdictions, and approve the final settlement. In British Columbia the hearing was held in the Supreme Court of British Columbia before Chief Justice Brenner in October 2006 and is referred to as Quatell v. Attorney General of Canada. Chief Justice Brenner's conclusions, based on testimony of BC speakers, formed the major catalyst for the federal government to eventually deliver its apology in 2008.

Industrial School

An Industrial school was an early form of residential school. It was based on the British Industrial Schools which were established in the mid 19th century to deal with poor, neglected or delinquent children and teach them a practical trade. It combined the Victorian values of social improvement and productive labour, as well as the abiding goal of Christianity and civilization for Aboriginal children. In British Columbia most Indian Residential Schools began as Industrial Schools. The term was dropped in 1920 when all schools where First Nations students were housed were termed Indian Residential Schools (although the term Industrial school persisted in the Indian Act until 1951.)

Intergenerational Legacies

The lasting effects of Indian Residential Schools that are passed on from one generation to the next. Even though people may not have attended residential schools, they can still be impacted through the experiences of their parents and grandparents who attended an Indian Residential School. These intergenerational legacies can include loss of language and culture, disrupted parenting skills, or cycles of abuse.

Reserve

A Reserve, as defined by the Indian Act, is "a tract of land, the legal title to which is vested in Her Majesty, that has been set apart by Her Majesty for the use and benefit of a band." Generally a First Nations Band has a number of parcels of land associated with it. The main community is established on one of the reserves, and the resources of other reserve lands may be used by the First Nation. For example, many First Nations have fishing sites that have been set aside as reserves. In general, federal law, not provincial, applies to reserve lands. Reserves were first created in BC by the Indian Reserve Commission in the 1880s and 1890s, and further under the McKenna-McBride Commission of 1916. They were generally selected by government officials, usually with little consultation, from the traditional territories of each Band. Note that in the United States the term "reservation" is used, while in Canada the term is "reserve."

Truth and Reconciliation Commission of Canada

The Truth and Reconciliation Commission was established as part of the Indian Residential Schools Settlement Agreement in 2008. Thousands of survivors, their families and others across Canada made statements to document memories of the schools and their impacts. An Interim Report was released in 2012. The Final Report was delivered in 2015 including 94 recommendations for future action. The statements, documents and other materials are housed at the National Research Centre on Indian Residential Schools at the University of Winnipeg, where the work of the Commission will be carried on.

References and Resources

Background Resources

Aboriginal Healing Foundation
Residential School Resources. http://www.ahf.ca/publications/residential-school-resources

Assembly of First Nations
1994 Breaking the Silence: An Interpretive Study of Residential School Impact and Healing as Illustrated by the Stories of First Nations Individuals. Ottawa: Assembly of First Nations.

Gray, Lynda
2011 First Nations 101. Vancouver: Adaawx Publishing.

Loyie, Larry Oskiniko, Constance Brissenden, Wayne K. Spear
2014. Residential Schools, With the Words and Images of Survivors. Brantford ON: Indigenous Education Press

Murphy, P. J., George P. Nicholas, and Marianne Ignace (eds.)
1998. Coyote U: Stories and Teachings from the Secwepemc Education Institute. Penticton, B.C.: Theytus Books.

Fournier, Suzanne and Ernie Crey
1997 Stolen From Our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities. Vancouver: Douglas & McIntyre.

Haig-Brown, Alan
1983 British Columbia Indian Languages: A Crisis of Silence. BC Studies Spring 1983, v 57, p 57.

Haig-Brown, Celia
1988 Resistance and Renewal: Surviving the Indian Residential School. Vancouver: Tillacum Library.

Kelm, Mary-Ellen
1998 Colonizing Bodies: Aboriginal Health and Healing in British Columbia, 1900-50. Vancouver: UBC Press. See Chapter 4, A 'Scandalous Procession': Residential Schooling and the Reformation of Aboriginal Bodies. Also published as an article in Native Studies Review 11, no 2 (1996), available online at: http://iportal.usask.ca/docs/Native_studies_review/v11/issue2/pp51-88.pdf

King, Thomas
2012 The Inconvenient Indian. Toronto: Doubleday.

Loyie, Oskinko Larry and Vera Manuel
1998 Two Plays About Residential School. Vancouver: Living Traditions.

Miller, J. R
1996 Shingwauk's Vision: A History of Native Residential Schools. Toronto: University of Toronto Press.

Mosby, Ian
2013 Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952. Histoire sociale/ Social history Volume 46, Number 91, Mai-May 2013. pp. 145-172.

Rogers, Shelagh, Mike Degagne, Glen Lowry and Sara Fryer, eds.
2014 Reconciliation & the Way Forward. Collected Essays & Personal Reflections. Ottawa: Aboriginal Healing Foundation.

Resources Specific to BC Indian Residential Schools

Coqualeetza

Carlson, Keith Thor (ed.)
2001 A Stó:lø-Coast Salish Historical Atlas. Vancouver: Douglas & McIntyre. See Plate

Elizabeth Long Memorial Home, Kitimat

Kelm, Mary-Ellen
2006 The Letters of Margaret Butcher: Missionary-Imperialism on the North Pacific Coast. Calgary: University of Calgary Press.

Kamloops

Jack, Agnes (ed)
2006 Behind Closed Doors: Stories from the Kamloops Indian Residential School. Penticton: Theytus Books.

Lejac

Moran, Bridget and Mary John
1997 Stoney Creek Woman: The Story of Mary John. Vancouver: Arsenal Pulp Press.

St. Mary's, Mission

Carlson, Keith Thor (ed.)
2001 A Stó:lø-Coast Salish Historical Atlas. Vancouver: Douglas & McIntyre. See Plate 23, pp 68-69.

Glavin, Terry and Former Students of St. Mary's
2002 Amongst God's Own. The Enduring Legacy of St. Mary's Mission. Mission BC: Longhouse Publishing.

Port Simpson, Crosby Home

Hare, Jan and Jean Barman
2006 Good Intentions Gone Awry: Emma Crosby and the Methodist Mission on the Northwest Coast. Vancouver: UBC Pres.

Manly, Eva
1996 The Awakening of Elizabeth Shaw. DVD. 2005.

Williams Lake

Furniss, Elizabeth
1995 Victims of Benevolence. Vancouver: Arsenal Pulp Press.

Sellars, Bev
2013 They Called Me Number One. Vancouver: Talonbooks.

Survivor Accounts of Residential Schools

Jack, Agness (ed)
2006 Behind Closed Doors: Stories from the Kamloops Indian Residential School. Penticton: Theytus Books.

Blondin-Perrin, Alice
2009 My Heart Shook Like a Drum. What I learned at the Indian Mission Schools, Northwest Territories. Ottawa: Borealis Press.

Aboriginal Healing Foundation and the Fort Nelson First Nation
2002 Surviving Spirit. A Look Back at Residential School. By the Community of Fort Nelson First Nation.

Carrier Nations Elders and Storytellers
2013 We are Telling Our Stories for Our Children and Grandchildren : Nekehkoh'ink'ez Nechaikoh huba Nek'u'a nats'uwhulnuk. Nazo, Kluskus, Red Bluff and Ulkatcho Bands.

Glavin, Terry and Former Students of St. Mary's
2002 Amongst God's Own. The Enduring Legacy of St. Mary's Mission. Mission BC: Longhouse Publishing.

June, Linda, ed.
1993 Residential Schools : The Stolen Years. Saskatchewan: University Extension Press, University of Saskatchewan.

Sellars, Bev
2013 They Called Me Number One. Vancouver: Talonbooks.

Truth and Reconciliation Commission of Canada
2015 The Survivors Speak. Online at www.trc.ca.

Wells, Robert P., as told to by Indian Residential School Survivors
2012 Wawahte. Trafford Publishing.

Resources for Student Online Research

Primary Source Documents

Bryce, Peter Henderson
1907 Report on the Indian schools of Manitoba and the North-West Territories. Ottawa: Government Printing Bureau, 1907. http://peel.library.ualberta.ca/bibliography/3024/20.html
1922 The story of a national crime : being an appeal for justice to the Indians of Canada ; the wards of the nation, our allies in the Revolutionary War, our brothers-in-arms in the Great War - Bryce, P. H. (Peter Henderson)
https://archive.org/details/storyofnationalc00brycuoft

Larmondin, Leanne
1997 Church, Diocese Fight Abuse Lawsuits. Anglican Journal, vol 123, no. 8. http://sisis.nativeweb.org/resschool/oct97ang.html

Secondary Research Sources

Aboriginal Healing Foundation

(These resources can all be downloaded from http://www.ahf.ca/publications/residential-school-resources)

A Condensed Time line of Residential-School Related Events. http://www.ahf.ca/downloads/condensed-timline.pdf

A Directory of Residential Schools in Canada. http://www.ahf.ca/downloads/residential-school-directory.pdf

The Healing Has Begun. 2002. 24 pp. http://www.ahf.ca/downloads/the-healing-has-begun.pdf [Historical overview and signs of change, as of 2002.

Métis History and Experience and Residential Schools in Canada. http://www.ahf.ca/downloads/metiseweb.pdf

Misconceptions of Residential School. http://www.ahf.ca/downloads/misconceptions.pdf [1 page poster. Information is also available in The Healing Has Begun.]

First Nations Leadership Council
Backgrounder: History of Canada's Indian Residential School System.
http://www.fns.bc.ca/pdf/Backgrounder_ResidentialSchoolHistory.pdf

Historical Time line From 1700s to the Present
Union of BC Indian Chiefs time line of history of contact and relationships with First Nations and newcomers. http://www.ubcic.bc.ca/Resources/timeline.htm

IndigenousFoundations.art.ubc.ca
Residential School System. http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-residential-school-system.html

Truth and Reconciliation Commission of Canada
2015 Calls to Action
2015 Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada.
2015 The Survivors Speak.
2015 What We Have Learned: Principles of Truth and Reconciliation
All TRC documents available online at www.trc.ca

Where are the Children? Healing the Legacy of the Residential Schools
Legacy of Hope Foundation. www.wherearethechildren.ca

Video

The Awakening of Elizabeth Shaw. DVD. 2005.
Available to order at manlymedia.com/

Educating Our Youth: Vancouver event student responses
Truth and Reconciliation Commission. vimeo.com/75812900.

The Fallen Feather. Indian Industrial Residential Schools Canadian Confederation
2007 97 min. Documentary. fallenfeatherproductions.com

Powwow at Duck Lake
1963 National Film Board of Canada. 14 min 30 sec.
www.nfb.ca/film/powwow_at_duck_lake

What is Reconciliation
Truth and Reconciliation Commission. 2 min 55 sec. vimeo.com/25389165

Where Are the Children? Healing the Legacy of the Residential Schools
Legacy of Hope Foundation video. www.legacyofhope.ca/projects/where-are-the-children/video
Also available on Vimeo: vimeo.com/27172950

Curriculum Resources

100 Years of Loss - The Residential School System in Canada
Legacy of Hope Foundation

From Apology to Reconciliation: Residential School Survivors
A Guide for Grades 9 and 11 SS Teachers in Manitoba (Manitoba Education Teacher resource Guide and DVD)

Indian Residential School Resources
irsr.ca
This BC based site has lesson plans, photo galleries and video links.

Power of Place, Curriculum Enhancement Toolkit
www.ccl-cca.ca/pdfs/fundedresearch/Graham-Toolkit-AbL2006.pdf
The toolkit was designed to help teachers integrate more elders and resource people into their classrooms. Appendix B has a planning sheet that teachers can use as an example of how to prepare for invited elders or resource people.

The Residential School System in Canada: Understanding the Past - Seeking Reconciliation – Building Hope for Tomorrow
Comprehensive Teacher's Guide developed by the Government of Northwest Territories, Government of Nunavut, and the Legacy of Hope Foundation, 2013. (Second ed.) Available online: www.ece.gov.nt.ca/files/Early-Childhood/ns_-_residential_schools_resource_-_second_edition.pdf

Department of Indian Affairs School Files

A useful primary source for researching Indian Residential Schools is currently found online at the Library and Archives Canada site. The files provide access to the extensive Department of Indian Affairs correspondence records from the late nineteenth century to about 1950. These are digitized images of hundreds of microfilm reels.

How to access the School Files Series at the Library and Archives website as of this writing:

1. Go to the main access point: keyword search "archives canada microform digitization" or direct link: http://www.collectionscanada.gc.ca/microform-digitization/006003-110.01-e.php
2. Select "School File Series 1879-1952" (item 2.)
3. This brings you to the first page of links to reels, e.g. c-7909. These numbers correspond to the actual microfilm reels found in various archives.
4. Use the "next" button to page through until you get to the page with microform numbers 251-300. Bookmark this page. The BC school files are all found on this page.
5. Select the desired microform. (e.g. c-8759). Locate the page number field, and enter the desired page that you have identified from the following indexes.

File Types

General Administration (1): Main files, with letters, reports and other documents about a variety of topics. These usually contain the most interesting information.

Quarterly Returns(2): These are lists of student submitted each quarter by the principal. They give each student's name, number, home community, grade and other information.

Building Maintenance - Supplies - Accounts (4): largely invoices and receipts for purchasing materials and supplies, but also includes some correspondence and reports. If you are researching an event found in the general files, it is a good idea to check the Accounts files for the same dates.

Admissions and Discharges (10): Records detailing information about pupils admitted and leaving the schools

Death of Pupils (23): Official reports submitted by the school following the deaths; also may include further reports by police in some cases.

Some schools have other accounts which are self-explanatory, such as "Livestock."

Ahousaht Residential School - Flores Island

Microform #	pages	File	Details
c-8759	6-276	876-1 pt 1	Ahousaht - General Administration 1901-1931
	277-318	876A-1 pt 1	Ahousaht - General Administration 1931-1950
	319-343	876-5 pt 1	Ahousaht - Building Accounts 1904
	344-767	876-5 pt 2	Ahousaht - Building Accounts 1928-1931
	768-1120	876-5 pt 3	Ahousaht - Building Accounts 1931-1938
	1121-1183	876-5 pt 4	Ahousaht - Building Accounts 1938-1944
	1184-1246	876-6 pt 1	Ahousaht - Inspectors' Reports 1933-1940
	1247-1276	876-9 pt 1	Ahousaht - School Land 1930-1936
	1277-1305	876A-17 pt 1	Ahousaht - School Land 1930-1936

Alberni Boarding School / Alberni Residential School

Microform #	pages	File	Details
c-8759	1307-1624	877-1 pt 1	Alberni Boarding School- General Admin 1895-1919
	1625-1832	877-1 pt 2	Alberni - General Administration 1920-1938
	1833-1977	877-1 pt 4	Alberni - General Administration 1944-1950
	1978-2170	877-2 pt 1	Alberni Indian Residential School Returns 1942-1949
c-8760	1-342	"	"
	343-726	877-2 pt 2	Alberni Returns 1949-1952
	727-1036	877-4 pt 1	Alberni Supplies 1940-1952
	1037-1111	877-5 pt 1	Alberni - Establishment (plans) 1892-1895
	1112-1715	877-5 pt 2-3	Alberni - building supplies accounts 1922-1931
c-8761	1-199	877-5 pt 3	Alberni - building supplies accounts 1927-1931
	200-1891	877-5 p 4-11	Alberni - building supplies accounts 1931-1950
	1892-2329	877-10 pt 7	Alberni Admissions & Discharges 1946-1949
c-8762	6-53	877-10 pt 7	Alberni Admissions & Discharges 1946-1949 (cont'd)
	54-582	877-10 pt 8	Alberni Admissions & Discharges 1950-1952
	583-1360	877-11 pt1-4	Alberni Vocational Training - Accounts 1926-1950
	1361-1611	877-12 pt 3	Alberni Supplies- accounts 1940-41
	1612-1629	877-14 pt 1	Alberni - Livestock 1931-1940
	1630-1637	877-17 pt 1	Alberni- Cadet Corp Band - accounts 1930
	1638-1716	877-22 pt 1	Alberni High School - tuition payments 1934-1945
	1717-1773	877-23 pt 1	Alberni Residential school - Death of Pupils 1937-1945

Alert Bay - St. Michael's

Microform #	pages	File	Details
c-8756	144-152	875-1 pt 1	Alert Bay - General Administration 1930 (re old building)
	153-491	875-1 pt 2	Alert Bay - General Administration 1889-1926
	492-678	875-1 pt 3	Alert Bay - General Administration 1926-1936
	679-791	875-1 pt 5	Alert Bay - General Administration 1947-1950
	792-1230	875-2 pt 1	Alert Bay - Quarterly Returns 1943-1949
	1231-1531	875-4 pt 1	Alert Bay - Supplies 1940-1953
	1532-1714	875-5 pt 1	Alert Bay - Building Supplies 1891-1910
	1715-1853	875-5 pt 2	Alert Bay - Building Supplies 1927-1930
c-8757	1-602	"	"
	1715-end	875-5 pt 3-9	Alert Bay - Building Supplies 1927-1930
c-8758	1-1286	875-5 pt 9-13	Alert Bay - Building Supplies 1943-1950
	1287-1292	875-8 pt 1	Alert Bay - Principal's residence 1949
	1293-1615	875-9 pt 3	Alert Bay - School Land 1932-1948
	1616-2033	875-11 pt 3, 4	Alert Bay - Vocational Training supplies 1940-1950
	2034-2213	875-14 pt 1, 2	Alert Bay - Livestock - Supplies 1921-1947
	2214-2297	875-22 pt 1	Alert Bay - Tuition payments 1936-1944
	2298-2303	875-23 pt 1	Alert Bay - Death of Pupils 1948

Christie Residential School - Clayquot

Microform #	pages	File	Details
c-8764	958-1198	879-1 pt 2	Christie Residential School General Admin 1930-1947
	1199-1501	879-2 pt 1	Christie - Quarterly Returns 1942-1949
	1502-2106	879-5 pt 1-2	Christie - Building supplies - accounts 1900-1933
c-8765	6-848	879-5 pt 2-5	Chrisite - Building supplies - accounts 1926-1950
	849-921	879-5 pt 6	Christie - supplies 1919-1948
	922-979	879-10 pt 4	Christie - Admissions & Discharges 1936
	980-1482	879-10 pt 5	Christie - Admissions & Discharges 1937-1942
	1483-1818	879-10 pt 6	Christie - Admissions & Discharges 1942-1947
	1819-2375	879-10 pt 7	Christie - Admissions & Discharges 1947-1952
	1715-2227	879-10 pt 7	Christie - Admissions & Discharges 1947-1952
	2228 -2375	879-11 pt 1	Christie - Vocational Training accounts 1929-1939
c-8766	6-166	879-11 pt 1	Christie - Vocational Training accounts 1929-1939
	167-320	879-11 pt 2	Christie - Vocational Training accounts 1939-1949
	321-385	879-23 pt 1	Christie - Death of Pupils 1935-1944

Coqualeetza Industrial School

Microform #	pages	File	Details
c-8754	373-628	869-1 pt 1	Coqualeetza - General Admin 1889-1907
	629-952	869-1 pt 2	Coqualeetza- General Admin 1910-1931
	953-1214	869-1 pt 3	Coqualeetza - General Admin 1933-1940
c-8766	775-1178	880-5 pts 1, 2 3	Coqualeetza - Building Supplies 1932-1941
	1179-1680	880-10 pt 1	Coqualeetza - Admissions & Discharges 1936-1938
	1681-1959	880-11 pt 1	Coqualeetza - Vocational Training supplies 1935-38
	1960-1993	880-11 pt 2	Coqualeetza - Vocational Training supplies 1938-39

Kamloops Residential School

Microform #	pages	File	Details
c-8770	565-733	882-1 pt 2	Kamloops Residential School - General Admin 1915-1936
	734-827	882-1 pt 3	Kamloops R. S. - General Admin 1938-1950
	828-1117	882-2 pt 7	Kamloops R. S. - Quarterly Returns 1943-1947
	1118-1467	882-2 pt 8	Kamloops R. S. - Quarterly Returns 1947-1952
	1468-1704	882-4 pt 1	Kamloops R. S. - Supplies 1940-1952
	1705-1858	882-5 pt 1	Kamloops R. S. - Building supplies 1892-1912
c-8771	6- 2327	882-5, pts 2-11	Kamloops R. S. - Building supplies 1920-1936
c-8772	[not currently available on line]		
c-8773	6-497	882-9 pt 1 & 2	Kamloops R.S. - farming accounts 1912-1932
	498-1230	882-11 pt 1-3	Kamloops R.S. - Vocational Training accounts 1929-50
	1231-1299	882-14 pt 1	Kamloops R. S. - Livestock accounts 1920-1938
	1300-1322	882-22 pt 1	Kamloops R.S. -Payments of Grants 1946-1950
	1333-1393	882-23 pt 1	Kamloops R.S. - Death of Pupils 1935-1945

Kitamaat Residential School - Elizabeth Long Memorial Home

Microform #	pages	File	Details
c-8773	1394-1568	883-1 pt 1	Kitamaat Boarding School - General Admin 1906-1932
	1569-1596	883-1 pt 2	Kitamaat Residential School - General Admin 1933-1950
	1597-1794	883-5 pt 1	Kitamaat Residential School Building Supplies 1911-1938
	1795-1816	883-5 pt 2	Kitamaat Residential School Building Supplies 1939-1946
	1817-1939	883-10 pt 1	Kitamaat Residential School - Admissions and Discharges, 1936-1939

Kootenay Residential School - St. Eugene's

Microform #	pages	File	Details
c-8773	1940-2263	884-1 pt 1	Kootenay Residential School -General Admin 1888-1906
c-8774	not online	884-1 pt 2, 3	Kootenay R. S. - General Admin 1910-1950
	"	884-2 pt 1	Kootenay R. S. - Quarterly Returns 1941-1952
	"	884-3 pt1	Kootenay R. S. - Payments of Grants 1931-1951
c-8775	6-2071	884-5 pts 3-8	Kootenay R. S. - Building Supplies 1930-1949
c-8776	6-348	884-5 pt 8, 9	Kootenay R. S. - Building supplies 1949-1950
	349-778	884-10 pt 4	Kootenay R.S. - Admissions and Discharges 1931-1939
	779-1299	884-10 pt 5	Kootenay R.S. - Admissions and Discharges 1939-1946
	1300-1714	884-10 pt 6	Kootenay R.S. - Admissions and Discharges 1946-1953
	1715-2213	884-11 pt 2, 3	Kootenay R.S. - Vocational instruct. salaries 1932-1948
	2214-2316	884-14 pt 1	Kootenay R.S. - livestock accounts 1925-44
c-8777	6-69	"	"
	70-75	884-17 pt 1	Kootenay R.S. - Cadet Corps Band accounts 1925
	76-112	884-23 pt 1	Kootenay R.S. - Death of Pupils 1935-1950

Kuper Island Industrial School

Microform #	pages	File	Details
c-8777	113-577	885-1 pt 1	Kuper Is. Industrial School- General Admin 1888-1917
	578-681	885-1 pt 2	Kuper Is. Industrial School- General Admin 1918-1945
	682-1020	885-2 pt 1	Kuper Is. Industrial School -Quarterly Returns 1946-1950
	1021-1261	885-3 pt 1	Kuper Is. I. S. - Payments of Grants
	1262-1423	885-5 pt 1	Kuper Is. I. S. - Building Supplies 1891-1895
	1424-2135	885-5 pt 3, 4	Kuper Is. I. S. - Building Supplies 1917-1930
c-8778	6-579	885-5 pt 4-7	Kuper Is. I. S. - Building Supplies 1930-1949
	580-1016	885-10 pt 6	Kuper Is. I. S. - Admissions and Discharges 1934-1939
	1017-1423	885-10 pt 7	Kuper Is. I. S. - Admissions and Discharges 1939-1944
	1424-1968	885-10 pt 8	Kuper Is. I. S. - Admissions and Discharges 1944-1949
	1969 -2250	885-10 pt 9	Kuper Is. I. S. - Admissions and Discharges 1950-1953
c-8779	6-187	"	"
	188-546	885-11 pt 1,2	Kuper Is. I. S. - Vocational instruct. salaries 1929-1949
	76-112	885-23 pt 1	Kuper Is. I. S. - Death of Pupils 1935-1941

Lejac Residential School

Microform #	pages	File	Details
c-8767	135-386	881-1 pt 1	Lejac - General Admin 1905-1934
	387-618	881-1 pt 2	Lejac - General Admin 1934-1946
	619-632	881-1 pt 3	Lejac - General Admin 1947-1950
	633-920	881-2 pt 4	Lejac - Quarterly Returns 1943-1946
	921-1317	881-2 pt 5	Lejac - Quarterly Returns 1947-1952
	1318-1575	881-3 pt 1	Lejac - Payment of Grants 1917-1952
	1576-1868	881-5 pt 2	Lejac - Building Accounts 1922-1924
c-8768	1-2119	881-5 pts 3-10	Lejac - Building Accounts 1925-1950
	2120-2343	881-10 pt 5	Lejac - Admissions & Discharges 1938-1941
c-8769	6-219	881-10 pt 5	Lejac - Admissions & Discharges 1938-1941 (cont'd)
	220-609	881-10 pt 6	Lejac - Admissions & Discharges 1941-1943
	610-1080	881-10 pt 7	Lejac - Admissions & Discharges 1944-1946
	1081-1665	881-10 pt 8	Lejac - Admissions & Discharges 1946-1949
	1666-2180	881-10 pt 9	Lejac - Admissions & Discharges 1949-1953
	2181-2459	881-11 pt 2	Lejac - Vocational training accounts 1936-1946
	2460-2478	881-11 pt 3	Lejac - Vocational training accounts 1946-1950
c-8770	6-93	881-11 pt 3	Lejac - Vocational training accounts 1946-1950 (cont'd)
	94-430	881-13 pt 2	Lejac - Supplies accounts 1936-1946
	431-470	881-14 pt 1	Lejac - Livestock 1925-1940
	471-474	881-17 pt 1	Lejac - Cadet Corp Band 1930
	475-483	881-22 pt 1	Lejac - Pupils 1945-1946
	484-564	881-23 pt 1	Lejac - Death of Pupils 1934-1950

Port Simpson United Church Residential School

(also included Nass Residential School and Crosby Girls Home files.)

Microform #	pages	File	Details
c-8779	596-748	886-1 pt 1	Port Simpson -General Admin 1897-1943
	749-768	886-1 pt 2	Nass Residential School -General Admin 1921
	769-894	886-3 pt 1	Port Simpson - Payment of Grants 1931-1948
	895-902	886-5 pt 1	Port Simpson - Inspector of Construction 1913-1914
	903-1034	886-5 pt 2	Port Simpson - Building Maintenance 1922-1950
	1035-1043	886-9 pt 1	Port Simpson - School Land 1913-1914
	1044-1104	886-12 pt 1	Crosby Girls Residential School Supplies 1904-1921
	1105-1232	886-24 pt 1	Crosby Girls RS - Audit Reports 1935-1948

Sechelt Residential School

Microform #	pages	File	Details
c-8779	1233-1564	887-1 pt 1	Sechelt Residential School -General Admin 1898-1929
	1565-1707	887-1 pt 2	Sechelt Residential School -General Admin 1930-50
	1708-1935	887-2 pt 1	Sechelt - Quarterly Returns 1941-1950
	1936-2226	887-5 pt 3	Sechelt - Building Maintenance 1921-1923
c-8780	6-1766	887-5 pts 4-10	Sechelt - Building Maintenance 1923-1950
	1767-2084	887-10 pt 3	Sechelt - Admissions and Discharges 1934-1939
	2085-2375	887-10 pt 4	Sechelt - Admissions and Discharges 1939-1944
c-8781	6-16	887-10 pt 4	Sechelt - Admissions and Discharges 1939-1944 (cont'd)
	17-526	887-10 pt 5	Sechelt - Admissions and Discharges 1943-1952
	527-783	887-11 pt1	Sechelt - Vocational Training Supplies 1931-1938
	784-1060	887-11 pt 2	Sechelt - Vocational Training Supplies 1938-1946
	1061- 1225	887-11 pt 3	Sechelt - Vocational Training - Instructors' Salaries
	1226-1270	887-14 pt 1	Sechelt - Livestock accounts 1923-1946
	1271-1284	887-17 pt 1	Sechelt- Band Corp accounts 1939-1945
	1285-1298	887-22 pt 1	Sechelt - Tuition payments 1949-1950
	1299-1327	887-23 pt 1	Sechelt - Death of Pupils 1936-1937

St. George's' Residential School, Lytton

Microform #	pages	File	Details
c-8781	1328-1712	888-1 pt 2	St. George's Residential School -General Admin 1922-34
	1713-1993	888-1 pt 3	St. George's Residential School -General Admin 1927-28
	1994-2199	888-1 pt 6	St. George's R. S. -General Admin 1941-1949
	2200-2220	888-1 pt 7	St. George's R. S. -General Admin 1949-1950
	2221-2285	888-2 pt 1	St. George's R. S. - Quarterly Returns 1943-1949
c-8782	6-236	"	"
	237-734	888-2 pt 2	St. George's R. S. - Quarterly Returns 1941-1949
	735-976	888-3 pt 3	St. George's R. S. - Payment of grants 1938-1943
	977-1350	888-3 pt 4	St. George's R. S. - Payment of grants 1938-1943
	1351-1780	888-5 pt1	St. George's R. S. - Building Maint. 1923-1927
c-8783	6-372	"	"
	373-1062	888-5 pt 2	St. George's R. S. - Building Maint. 1927-1929
	1063-1408	888-5 pt 3	St. George's R. S. - Building Maint. 1929-1933
	1409-1616	888-5 pt 4	St. George's R. S. - Building Maint. 1933-1938
	1617-1947	888-5 pt 5	St. George's R. S. - Building Maint. 1938-1947
	1948-1983	888-5 pt 6	St. George's R. S. - Insp. of Construction 1927-1929
	1984-2196	888-5 pt 7	St. George's R. S. - Building Maint. 1947-1949
	2197-2341	888-5 pt 8	St. George's R.S. - Building Maint. - Plans 1950
c-8784	6-44	"	"
	45-293	888-9 pt 1	St. George's R. S. - School Land 1891-1920
	294-600	888-9 pt 2	St. George's R. S. - Irrigation - Plans - 1914-1934
	601-642	888-9 pt 3	St. George's R. S. - Irrigation accounts 1935-1948
	643-1037	888-10 pt 9	St George's R. S. - Admissions & Discharges 1936-1939
	1038-1460	888-10 pt 10	St. George's R. S. - Admissions & Discharges 1939-1943
	1461-1861	888-10 pt 11	St. George's R. S. - Admissions & Discharges 1943-1947
	1862-2357	888-10 pt 12	St. George's R. S. - Admissions & Discharges 1947-1951
c-8785	6-69	"	"
	70-	888-11 pt 1	St. George's R. S. - Vocational Training acc. 1929-1935
	-694	888-11 pt 2	St. George's R. S. - Vocational Training acc. 1936-1941
	695-924	888-11 pt 3	St. George's R. S. - Vocational Training acc. 1941-1948
	925-956	888-11 pt 4	St. George's R. S. - Vocational Training acc. 1949-1950
	957-1037	888-14 pt 1	St. George's R. S. - Livestock acc. 1933-1943
	1038-1055	888-17 pt 1	St. George's R. S. - Cadet Corps Band 1924-1930
	1056-1121	888-22 pt 1	St. George's R.S. - Tuition payments 1930-1950
	1122-1174	888-23 pt 1	St. George's R.S. - Death of Pupils 1935-1937

St. Mary's Residential School, Mission

Microform #	pages	File	Details
c-8786	1787-2055	890-1 pt 1	St. Mary's Residential School -General Admin 1876-1932
	2056-2232	890-1 pt 2	St. Mary's Residential School -General Admin 1933-1950
	2233-2295	890-2 pt 1	St. Mary's R. S. - Quarterly Returns 1943-1949
c-8787	6-203	"	"
	204-487	890-2 pt 2	St. Mary's R. S. - Quarterly Returns 1949-1952
	488-760	890-4 pt 1	St. Mary's R. S. - Supplies 1939-1953
	761-807	890-5 pt1	St. Mary's R. S. - Building Maint. 1896-1903
	808-1105	890-5 pt 2	St. Mary's R. S. - Building Maint. 1922-1927
	1106-1413	890-5 pt 3	St. Mary's R. S. - Building Maint. 1927-1935
	1414-1547	890-5 pt 4	St. Mary's R. S. - Building Maint. 1936-1938
	1548-1799	890-5 pt 5	St. Mary's R. S. - Building Maint. 1938-1941
	1800-2029	890-5 pt 6	St. Mary's R. S. - Building Maint. 1941-1948
c-8788	1-136	"	"
	137-295	890-5 pt 7	St. Mary's R. S. - Building Maint. 1948-1950
	296-463	890-11 pt 1	St. Mary's R. S. - Vocational training 1929-1939
	464-653	890-11 pt 2	St. Mary's R. S. - Vocational Training 1938-1949
	654-657	890-14 pt	St. Mary's R. S. - livestock accounts 1931
	658-665	890-14 pt 1	St. Mary's R.S. - Tuition payments 1950
	666-685	890-23 pt 1	St. Mary's R.S. - Death of Pupils 1935-1936

Squamish Residential School

Microform #	pages	File	Details
c-8785	1175-1389	889-1 pt 1	Squamish Residential School - General Admin 1894-1933
	1390-1473	889-1 pt 2	Squamish Residential School - General Admin 1935-1950
	1474-1746	889-2 pt 1	Squamish R. S. - Quarterly Returns 1940-1950
	1747-2069	889-5 pt1	Squamish R. S. - Building Maint. 1908-1932
	2070-2103	889-5 pt 2	Squamish R. S. - Building Maint. 1949-50
	2104-2119	889-5 pt 3	Squamish R. S. - Building Maint. 1933-1949
c-8786	6-196	"	"
	197-552	889-10 pt 3	Squamish R. S. - Admissions & Discharges 1932-1941
	553-1035	889-10 pt 4	Squamish R. S. - Admissions & Discharges 1941-1952
	1036-1352	889-11 pt 1	Squamish R. S. - Vocational training 1926-1935
	1353-1566	889-11 pt 2	Squamish R. S. - Vocational Training 1941-1949
	1567-1583	889-11 pt 3	Squamish R. S. - Vocational Training 1949-1950
	1584-1786	889-13 pt 1	Squamish R.S. - Medical Supplies 1924-1937

Williams Lake Residential School

also known as Caribou Industrial School; St. Joseph's Mission

Microform #	pages	File	Details
c-8762	1775-2067	878-1 pt 1	Caribou Industrial School- General Admin 1890-1912
	2068-2216	878-1 pt 2	Caribou Industrial School- General Admin 1918-1937
	2217-2294	878-1 pt 3	Caribou Residential School- General Admin 1938-1948
	2295-2338	878-2 pt 1	Caribou R. S. - Returns 1941-1949
c-8763	1-308	"	"
	309-498	878-2 pt 2	Caribou R. S. - Returns 1949-1952
	499-875	878-5 pt 1	Caribou R. S. Building Supplies 1893-1927
	876-1920	878-5 pt 2-5	Caribou R. S. Building Supplies 1927-1947
c-8764	1-594	878-5 pt 5, 6	Caribou R. S. Building Supplies 1927-1947
	595-893	878-11 pt 1, 2	Caribou R. S. Vocational Training accounts 1929-47
	894-923	878-14 pt 1	Caribou R. S. Livestock Supplies 1927-1932
	924-947	878-17 pt 1	Caribou R. S. Cadet Corps Band Set accounts 1945-46
	948-957	878-23 pt 1	Caribou Residential School Death of Pupils 1939

learning first peoples
classroom resources

FIRST NATIONS EDUCATION STEERING COMMITTEE
& **FIRST NATIONS SCHOOLS ASSOCIATION**
113-100 PARK ROYAL SOUTH, WEST VANCOUVER, BC V7T 1A2

FNESC.CA/LEARNINGFIRSTPEOPLES

fnesc
FNSA