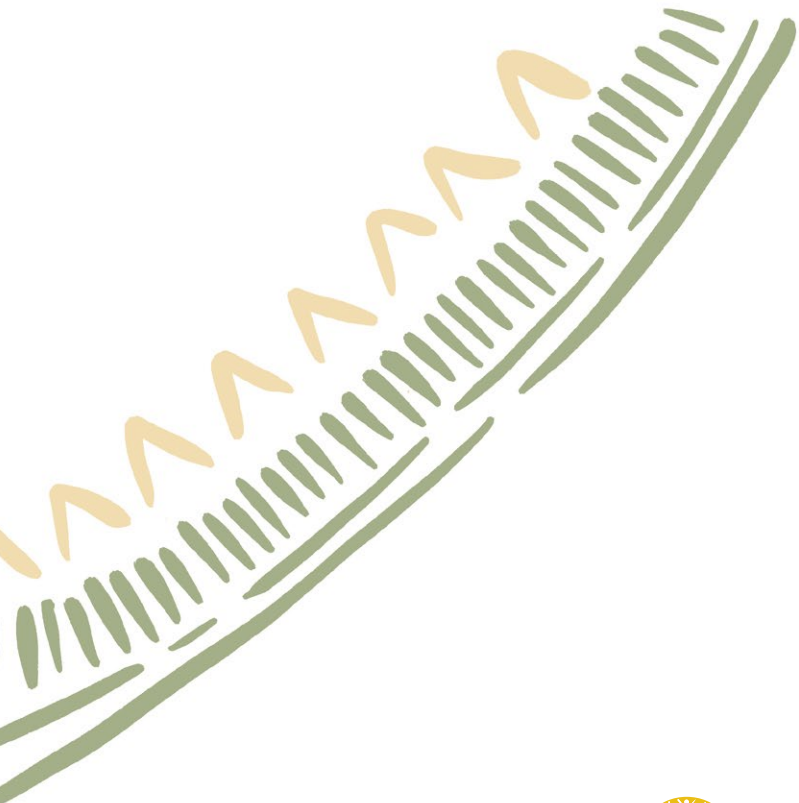




Indigenous Education Resource Guide

Strengthening the **Heartbeat** **of Reconciliation**

Advancing Truth and Reconciliation in Classrooms and Schools



Walking Together EDUCATION FOR RECONCILIATION



The Alberta Teachers' Association





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Acknowledgements

The Alberta Teachers' Association acknowledges Treaty 4, 6, 7, 8 and 10 territories within Alberta.

We acknowledge the many First Nations, Métis and Inuit whose footsteps have marked these lands for generations.

We are grateful for the traditional Knowledge Keepers and Elders who are still with us today and those who have gone before us.

We recognize the land as an act of reconciliation and gratitude to those whose territory we reside on or are visiting.

We are grateful for the Elders and Knowledge Keepers who have generously provided gentle guidance and wisdom on how to carry forward the truth about residential schools and ways to contribute to reconciliation within classrooms and school communities.

We are grateful for the Indigenous teachers and leaders who have shared their experiences in teaching and learning about the histories and legacy of residential schools with students and colleagues. Hand to heart. We are grateful.



Introduction

This resource is intended to support teachers in developing and nurturing student and professional learning experiences related to the history and legacy of residential schools. This resource aligns with the Truth and Reconciliation Commission of Canada's call to action 63 (2015, 7):

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

Furthermore, this resource supports the Indigenous-focused competencies and indicators in the *Teaching Quality Standard* and *Leadership Quality Standard*.





Teaching Quality Standard Competency and Indicator	Leadership Quality Standard Competency and Indicator
<p>1. Fostering Effective Relationships</p> <p>d. inviting First Nations, Métis and Inuit parents/guardians, Elders/knowledge keepers, cultural advisors and local community members into the school and classroom;</p>	<p>1. Fostering Effective Relationships</p> <p>e. establishing relationships with First Nations, Métis and Inuit parents/guardians, Elders/knowledge keepers, local leaders and community members;</p>
<p>2. Engaging in Career-Long Learning</p> <p>e. enhancing understanding of First Nations, Métis and Inuit worldviews, cultural beliefs, languages and values;</p>	<p>2. Modeling Commitment to Professional Learning</p> <p>a. engaging with others such as teachers, principals and other leaders to build personal and collective professional capacities and expertise;</p>
<p>5. Applying Foundational Knowledge about First Nations, Métis and Inuit</p> <p>a. understanding the historical, social, economic, and political implications of residential schools and their legacy;</p> <p>b. supporting student achievement by engaging in collaborative, whole school approaches to capacity building in First Nations, Métis and Inuit education;</p> <p>c. using the programs of study to provide opportunities for all students to develop a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit; and</p> <p>d. supporting the learning experiences of all students by using resources that accurately reflect and demonstrate the strength and diversity of First Nations, Métis and Inuit.</p>	<p>5. Supporting the Application of Foundational Knowledge about First Nations, Métis and Inuit</p> <p>a. understanding the historical, social, economic and political implications of residential schools and their legacy;</p> <p>b. aligning resources and building the capacity of the school community to support First Nations, Métis and Inuit student achievement;</p> <p>c. enabling all school staff and students to gain a knowledge and understanding of, and respect for, the histories, cultures, languages, contributions, perspectives, experiences and contemporary contexts of First Nations, Métis and Inuit; and</p> <p>d. pursuing opportunities and engaging in practices to facilitate reconciliation within the school community.</p>

As you are considering this resource, reflect on your call within the work of truth and reconciliation and how you can move this heartwork forward within your classrooms, school communities and professional learning experiences. Find ways to make meaning and connections within your local communities.





September 30— Strengthening the Heartbeat of Truth and Reconciliation

“Achieving reconciliation is like climbing a mountain—we must proceed a step at a time. It will not always be easy. There will be storms, there will be obstacles, but we cannot allow ourselves to be daunted by the task because our goal is just and it is also necessary.”

—The Honourable Murray Sinclair, Truth and Reconciliation Chair

In 2021, the federal government passed legislation to make September 30 a federal statutory holiday called the National Day for Truth and Reconciliation. This announcement is a direct response to the Truth and Reconciliation Commission of Canada's (TRC) call to action 80 and the call for the federal government to establish a National Day for Truth and Reconciliation to "honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process" (TRC 2015a, 9).

Prior to this announcement, many across this country and province have been acknowledging, and will continue to acknowledge, Orange Shirt Day since 2013. September 30 has been the annual date selected to acknowledge Orange Shirt Day since this was the time of year when children were taken from their home communities and sent, or returned, to residential schools across this country. The foundational story for Orange Shirt Day involves Phyllis Webstad who, at six years old, had her specifically chosen orange shirt taken away from her on the first day at St Joseph Mission Residential School in Williams Lake, BC. This became a metaphor for all that was taken from children who attended residential schools in Canada over many generations and continues to impact all students, families and communities today. We must remember Phyllis Webstad's story. We must remember that authentically contributing and acknowledging the National Day for Truth and Reconciliation and Orange Shirt Day is more than simply wearing an orange shirt.

We must also remember the children who never returned home and the children whose remains have been found, and will continue to be found, at unmarked graves at residential schools across this country. We grieve for all those who were lost, those who have recently been found and those who remain yet uncovered.

We must remember these truths. Today, and every day, we must reflect and recognize the history and legacy of residential schools and their lasting impact on survivors, their families and communities. Although it is important to take time today to reflect, it is equally if not more important that this reflection and a call to action becomes part of our every day.

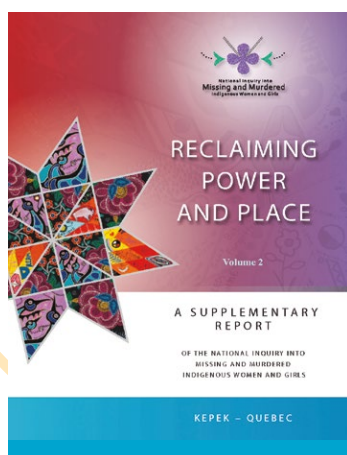
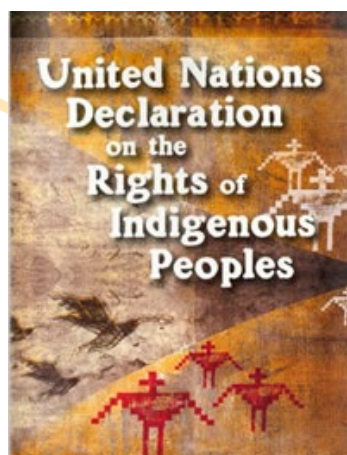
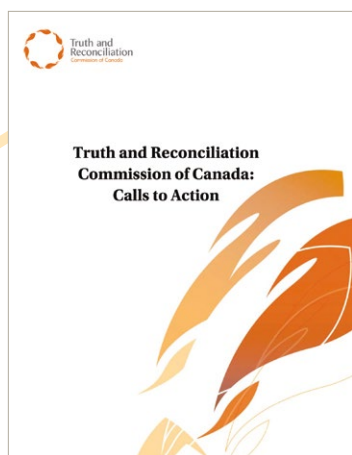
The Alberta Teachers' Association recognizes the important role that teachers play in truth and reconciliation. We have a personal, professional and collective responsibility to engage in Indigenous education and actively contribute to truth and reconciliation. We must ensure that Indigenous education and truth and reconciliation is part of our everyday lives through authentic student and professional learning experiences, not just today but each and every day.

We must ensure that we create welcoming schools and communities where each and every child feels safe and cared for, and where every child matters. Reconciliation includes non-Indigenous and Indigenous people walking alongside each other, creating spaces and opportunities for authentic and respectful relationships, and working toward building a new way to collectively move forward. We must create spaces for coming together to learn in the spirit of truth and reconciliation through education. There are many pathways for contributing to truth and reconciliation, but we must move forward in the same direction to advance truth and reconciliation through education, continuously seeking and learning truths with open hearts and minds. Continue to use the *Truth and Reconciliation Commission of Canada's Calls to Action*, the *United Nations Declaration on the Rights of Indigenous Peoples of Canada* and the *National Inquiry into Missing and Murdered Indigenous Women and Girls' Calls for Justice* to guide your journey.



This inspiring quote, by the Honourable Murray Sinclair, chair of the Truth and Reconciliation Commission of Canada, was shared at the final event of the Truth and Reconciliation Commission, “As Commissioners we have described for you the mountain. We have shown you the path to the top. We call upon you to do the climbing.” As teachers it is our responsibility to authentically contribute to truth and reconciliation as part of our lifelong learning journey, climb that mountain and continue to put in the hard work, seek the truth, and share this learning with others.

We have much work to do to honour residential school survivors, their families and communities within our classrooms and school communities as part of the National Day for Truth and Reconciliation. We must ensure that this important work doesn’t start and end with this day. Wear orange on September 30, take the time to reflect, reaffirm and commit to contributing to the National Day for Truth and Reconciliation—today and everyday—and strengthen the heartbeat to truth and reconciliation through our individual and collective efforts.



“Sitting in corners wringing hands and wondering what to do is not going to advance anything, including yourself. Read the calls to action, and as you go throughout them one at a time ask yourself: do I belong in this call?”

—Marie Wilson, Truth and Reconciliation Commissioner





Nurturing and Protecting Hearts and Spirits —*Getting Prepared*

Consider advance communication to all students and families prior to learning about residential schools and acknowledging the National Day for Truth and Reconciliation. This will create an opportunity for students and families to prepare themselves for learning and create opportunities to continue the learning beyond the classroom and/or school experience. For some students and families, learning about the histories and legacy of residential schools in your classroom or school might be their first time.

Consider gathering mental health supports available within the local school community as well as supports available for Indigenous students, families, communities and residential school survivors and intergenerational survivors. The following mental health supports are available nationally:

- **Talk Suicide Canada:** 1-833-456-4566 (toll free 24/7) or text 45645 (4 PM–midnight EST)
- **Kids Help Phone:** 1-800-668-6868 (toll free 24/7), text CONNECT to 686868, visit KidsHelpPhone.ca/Messenger or connect using Live Chat at <https://kidshelpphone.ca/live-chat> (7 PM–midnight EST)
- **Crisis support by province:** <https://thelifelinecanada.ca/suicide-prevention-crisis-centre-contact-information/crisis-centres-canadian-crisis-centres>

Mental health crisis lines and resources for Indigenous community members:

- **Hope for Wellness Helpline:** 1-855-242-3310 (toll free 24/7) or chat online at www.hopeforwellness.ca/
- **Indian Residential School Crisis Line:** 1-866-925-4419 (toll free 24/7)
- **Talk Suicide Canada:** 1-833-456-4566 (toll free 24/7) or text 45645 (4 PM–midnight EST)
- **Kids Help Phone:** Indigenous peoples can connect with an Indigenous volunteer crisis responder, when available, by texting FIRST NATIONS, INUIT or METIS to 686868 for youth or 741741 for adults
- **Government of Canada:** www.sac-isc.gc.ca/eng/1576089278958/1576089333975



You may want to consider facilitating sharing circles as a respectful way to process learning about residential schools for students and school staff. Sharing circles are rooted in traditional First Nations governance methods that involve the process of ensuring that all leaders and members of a society are heard, and have an equal voice and opportunity to share. Sharing circles encourage respectful, attentive and nonjudgmental listening. Each person in the circle “speaks from the heart” while sharing insights, perceptions, opinions and personal connections of the central topic or guiding question without interruption.

Participants form a circle while sitting or standing. The set-up of a circle is used as it is reflective of the natural world and cycle of life. An object such as a talking stick, special stone, shell or feather is used as the indicator of whose turn it is to share and then passed consecutively to the left around the circle.

In the classroom, most commonly, the teacher or facilitator begins the sharing process. The process continues until everyone has had an opportunity to share while others listen respectfully. Back and forth communication across the circle does not occur as patience and respect for others who are sharing and waiting to share is practised.

Sharing circles encourage a process that values everyone within it rather than having one or few who dominate the conversation and learning. The process can be done within many learning environments and can be used to enhance reconciliation.

RESOURCES FOR FURTHER LEARNING ABOUT SHARING CIRCLES

First Nations Pedagogy Online: <http://firstnationspedagogy.ca/circletalks.html>

Pass the Feather: <https://passthefeather.ca/sharing-circles/?v=e4b09f3f8402>

Talking Circle: Fact Sheet: https://www.learnalberta.ca/content/aswt/talkingtogether/facilitated_talking_circle_fact_sheet.html

Children’s book: *The Circle of Caring and Sharing*, by Theresa “Corky” Larsen-Jonasson.



Inviting Residential School Survivors and Intergenerational Survivors

The most powerful and impactful learning is from stories and experiences of residential school survivors and intergenerational survivors. Stories and experiences vary depending on the individual and on the era and location of the residential school attended. The stories and experiences from your local community should be honoured, respected and considered when learning about the histories and legacy of residential schools. Through the support of residential school survivors and intergenerational survivors, we can move beyond historical or factual understandings and facilitate deeper connections to the heart. Please keep in mind that not all survivors will want to share their stories and experiences, and those who are willing to share are often the survivors who are able to.

The following are considerations when inviting a residential school survivor and/or intergenerational survivor to your classroom or school community:

- Ensure respect for cultural protocols
- Discuss with the survivor what stories and experiences they would like to share
- Prepare survivors for the presentation you are planning (that is, participants, location, time length)
- Provide your students with background knowledge and emotional supports
- Provide supports for the invited survivor prior to, during and after the presentation or discussion
- Facilitate a nurturing and respectful experience for the survivor

Learn more about inviting a survivor to speak to your group in *Tebatchimowin: Promoting Awareness of the History and Legacy of the Indian Residential School System*, p 13, https://wabano.com/wp-content/uploads/2020/08/Tebatchimowin_Guide_2014.pdf. Information about cultural protocol and etiquette is available on the Association's Stepping Stones resource on *Elder Protocol*:

- <https://legacy.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16g%20-%20Elder%20Protocol.pdf> (English)
- https://legacy.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16gF%20Stepping%20Stones-Elder%20Protocol_2021%2003.pdf (French)

“To my fellow survivors here in the room, those watching elsewhere, and those who could not join us today, I cannot give enough thanks to you. Thank you for your courage and bravery throughout this whole journey.

—Chief Wilton Littlechild, Truth and Reconciliation Commissioner



Orange Shirts— Creating, Purchasing and Wearing

If you are considering purchasing an orange shirt specifically for the National Day for Truth and Reconciliation, consider purchasing orange shirts from local Indigenous artists or suppliers and inquire where the proceeds from shirt sales are going. If you are creating your own orange shirt to commemorate this important date, please consider the branding and guidance provided by the Orange Shirt Society. In addition, consider alternative ways for students, staff and families to wear an orange shirt, such as shirt buttons, orange shirt printouts or wearing orange items instead of shirts.

QUESTIONS FOR CONSIDERATION

- Are orange shirts purchased from Indigenous artists, distributors and suppliers within the local community, surrounding communities or approved vendors from the Orange Shirt Society?
- Are your proceeds from shirt sales going to residential school survivors, intergenerational survivors and/or to increase awareness of the history and legacy of residential schools?
- How are you creating awareness and understanding related to the history and legacy of residential schools beyond September 30?
- What does your reconciliation include? Consider sharing your response to this important question when posting and sharing photographs with your orange shirt. Wear orange to honour the National Day for Truth and Reconciliation.

View the Orange Shirt Society webpage for more information:
www.orangeshirtday.org/

Teacher Resources



For over 100 years, more than 150,000 First Nations, Inuit and Métis children, some as young as four years of age, were separated from their parents and sent to residential schools. Many of these children never returned home. These schools were used as a tool of assimilation by the Canadian state and churches. Thousands of students suffered physical, emotional and sexual abuse while attending. The damages inflicted by residential schools continue to this day.

The number of resources to support learning about the history and legacy of residential schools continues to grow. The following is a list of resources to support learning about the truth of residential schools and contribute to your journey toward reconciliation.

Resources for Teacher Learning [alphabetical]

ATA Stepping Stones Resources

- **Residential Schools—First Nations Experience:**
 - » www.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16m%20Stepping%20Stones%20Residential%20Schools.pdf (English)
 - » <https://legacy.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16mF-Residential-Schools.pdf> (French)
- **Residential Schools—Métis Experience:**
 - » www.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16n%20Residential%20Schools-M%20c3%a9tis%20Experience.pdf (English)
 - » <https://legacy.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16nF%20Residential%20Schools-M%20C3%A9tis%20Experience.pdf> (French)

- **Residential Schools—Inuit Experience:**

- » www.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16o%20-%20Inuit%20Experience.pdf (English)
- » <https://legacy.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/PD-WT-16oF%20Residential%20Schools-Inuit%20Experience%202019%2012%202023.pdf> (French)

ATA Library Guides

- **Residential Schools:**
<https://teachers-ab.libguides.com/c.php?g=709701&p=5056438>
- **National Day for Truth & Reconciliation** (Orange Shirt Day):
<https://teachers-ab.libguides.com/reconciliationday> (English)
<https://teachers-ab.libguides.com/journeereconciliation> (French)

ATA Truth and Reconciliation Books for the Classroom

- » <https://legacy.teachers.ab.ca/SiteCollectionDocuments/ATA/For%20Members/ProfessionalDevelopment/Walking%20Together/Truth%20%26%20Reconciliation%20Books%20for%20the%20Classroom.pdf>

ARPCD Empowering the Spirit—Orange Shirt Day and Beyond

- » <https://empoweringthespirit.ca/orange-shirt-day-and-beyond/>

Métis Memories of Residential Schools—

- **A Testament of the Strength of Métis**
www.muralmosaic.com/metis-memories/





Canada's History, Every Child Matters: Reconciliation Through Education (available in French),
www.canadashistory.ca/education/classroom-resources/every-child-matters-en/every-child-matters-educational-package

Truth and Reconciliation Commission of Canada: Calls to Action
www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls_to_action_english2.pdf

Downie Wenjack Fund, Learning Resources
<https://downiewenjack.ca/our-work/legacy-schools-programs/resources/>

Project of Heart
<https://projectofheart.ca/>

Honouring Memories, Planting Dreams
<https://fnccaringsociety.com/honouring-memories-planting-dreams>

Witness Blanket
<https://witnessblanket.ca/>

Legacy of Hope Foundation
<https://legacyofhope.ca/>

- Where Are the Children? Healing the Impacts of Residential School Experience
- Forgotten: The Métis Residential School Experience
- We Were So Far Away: The Inuit Experience of Residential Schools
- 100 Years of Loss: The Residential School System in Canada
- Tebatchimowin: Promoting Awareness of the History and Legacy of the Indian Residential School System

Orange Shirt Day: Every Child Matters
www.orpheshirtday.org/

CBC Beyond 94
<https://newsinteractives.cbc.ca/longform-single/beyond-94?&cta=1>

Canadian Geographic, Paths to Reconciliation
<https://pathstoreconciliation.canadiangeographic.ca/>

Moosehide Campaign, K-2 Education Platform
<https://moosehidecampaign.ca/get-involved/k-12-education-platform>

National Film Board, Orange Shirt Day
www.nfb.ca/playlist/orange-shirt-day-edu/

Indigenous Peoples Atlas of Canada, Truth and Reconciliation
<https://indigenouspeoplesatlasofcanada.ca/section/truth-and-reconciliation/>

National Centre for Truth and Reconciliation
<https://nctr.ca/>

National Day for Truth and Reconciliation Lesson Plans, by Manitoba Teachers' Society
www.mbteach.org/mtscms/2016/09/10/national-day-for-truth-and-reconciliation-lesson-plans/

Secret Path Lesson Plans, by Manitoba Teachers' Society
www.mbteach.org/mtscms/2017/04/26/secret-path-lesson-plans/ (available in French)

The following are sample activities, including resources to support further learning, from the early years to high school and beyond. Please use your professional judgment when selecting sample activities and resources to share with your students and school staff. The sample activities and resources are intended to facilitate entry points for learning about the history and legacy of residential schools within classrooms and school communities.



Early Years

Grade 1–4



SAMPLE ACTIVITIES

Early Years–Grade 1

Learn about Phyllis Webstad and her first day of school. Read *Phyllis’s Orange Shirt*, by Phyllis Webstad (2019) and invite students to share about when they felt courageous or brave. Invite students to discuss their feelings about their first day of school.

Discuss what it means for classrooms and schools to be safe, warm and welcoming. Invite students to imagine how they would feel going to school away from their families or having their clothes taken away, hair cut or not allowed to speak their language.

Read *You Hold Me Up*, by Monique Gray Smith (2017). Use the ideas in the book and talk about the ways First Nations, Métis and Inuit children at residential schools had many of these things taken away from them. Invite students to reflect or share about something or someone who holds them up.

Grades 2–3

Read *When I Was Eight*, by Christy Jordan-Fenton and Margaret Pokiak-Fenton. As a class, brainstorm ideas about what makes school a special and safe place. Discuss how this is different from experiences in residential schools. Have students draw and write about their rights in school, for example, safety, education, respect, belonging and so on.

Read *Shi-shi-etko*, by Nicola I Campbell (2019). Discuss items and memories included in the memory bag. Invite students to reflect on items to include in their own memory bags.

Consider planting a heart garden to honour residential school survivors, families and your call to action. Invite students to reflect on their call to action within truth and reconciliation. More information on creating a heart garden is available at <https://fncaringsociety.com/heart-garden-faq>.



Grade 4

Learn about Phyllis Webstad's foundational story as part of the National Day for Truth and Reconciliation. Share your learnings with friends, family and loved ones. Her story has inspired so many.

www.orangeshirtday.org/

Learn more about Shannen's Dream and talk about what it means to have a safe and comfy school. Why is this important? What might Shannen's dream school look like?

<https://fnccaringsociety.com/shannens-dream>

Explore the meaning and symbolism of the Survivors Flag, a commemorative flag unveiled through the National Centre for Truth and Reconciliation. Reflect on the symbolism of the flag. Why do you think the Survivors Flag is significant?

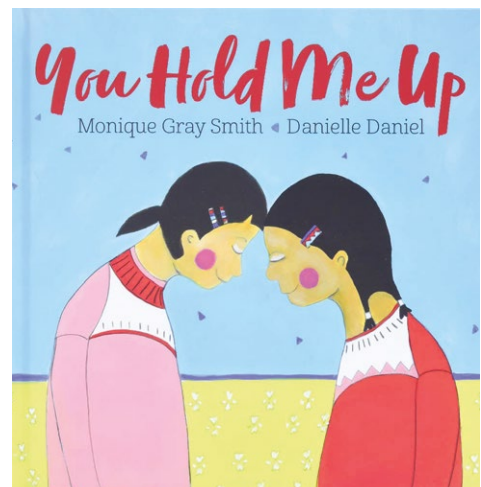
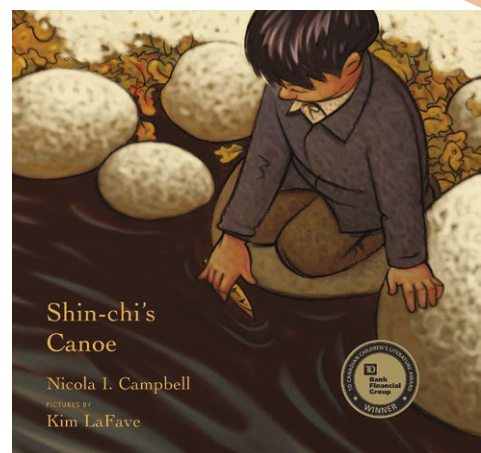
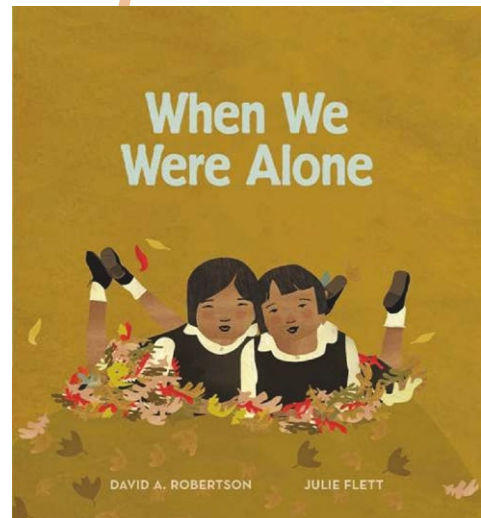
<https://nctr.ca/exhibits/survivors-flag/>

Resources to Support Learning

- ARPDC, Orange Shirt Day and Beyond, Teaching Tools for the Classroom
<https://empoweringthespirit.ca/orange-shirt-day-and-beyond/teaching-tools/>
- Orange Shirt Activities, BC Teachers' Federation
www.bctf.ca/classroom-resources/details/orange-shirt-activities
- Phyllis Webstad Orange Shirt Day Presentation
[www.youtube.com/watch?v=E3vUqr01kAk&t=1s\(1:55\)](http://www.youtube.com/watch?v=E3vUqr01kAk&t=1s(1:55))
- Orange Shirt Day Teacher Resources (lesson plans, templates and so on)
www.orangeshirtday.org/teacher-resources.html
- CBC Kids, What Is Orange Shirt Day?
www.cbc.ca/kids/articles/what-is-orange-shirt-day

Books

- *When We Were Alone*, by David A Robertson
- *Shin-chi's Canoe*, by Nicola I Campbell
- *You Hold Me Up*, by Monique Gray Smith





Middle Years

Grades 5–9



SAMPLE ACTIVITIES

Grades 5–9

Research and learn more about the residential schools in your area and surrounding communities. Share your learnings with friends, family, community and/or colleagues. Consider viewing interactive maps through CBC or Google Earth (www.cbc.ca/news2/interactives/beyond-94-residential-school-map/ or <https://earth.google.com/web/@0,0,0a,22251752.77375655d,35y,0h,0t,0r>)

Read the [Truth and Reconciliation Commission of Canada's 94 Calls to Action](#). Which call to action has significant meaning to you? What action can you take to support the calls to action? Did you know that the First Nations Child & Family Caring Society of Canada has created a [youth-friendly guide to the TRC's 94 Calls to Action](#)?

Examine the progress of the Truth and Reconciliation Commission of Canada's 94 Calls to Action. Beyond 94 (<https://newsinteractives.cbc.ca/longform-single/beyond-94?&cta=1>) is an interactive website that monitors the progress of the TRC's calls to action. What is your call to action within the work of truth and reconciliation?

Watch the film *Hi-Ho Mistahey!* (recommended ages 12 and up). Explore the lesson plans available through the National Film Board to support learning in the classroom.
<https://blog.nfb.ca/blog/2021/09/24/mini-lesson-for-hi-ho-mistahey/>

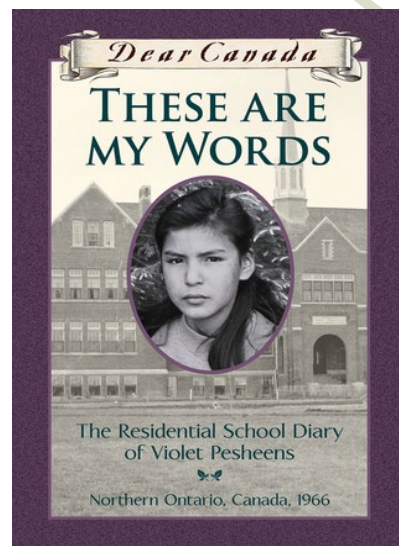
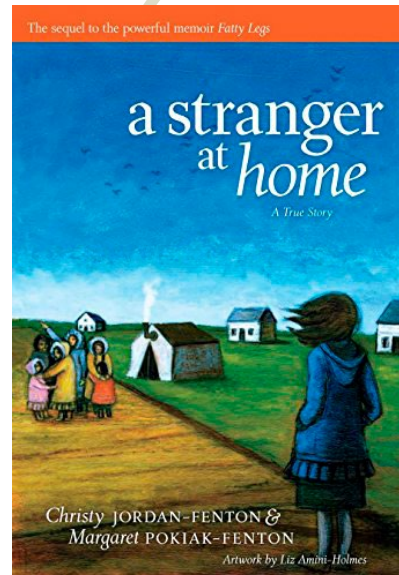
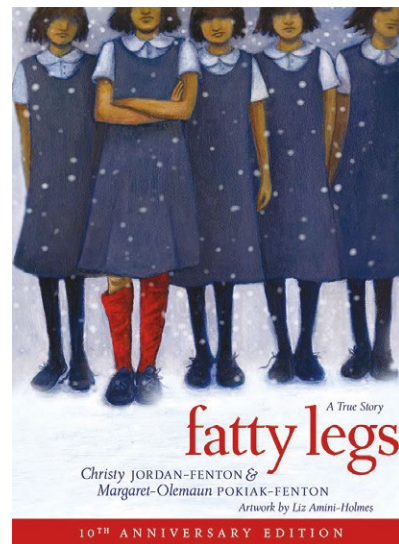
Learn about Dr Peter Henderson Bryce and his report entitled *A Story of a National Crime* (1922). He spoke out against the horrific conditions within residential schools. Check out this initiative to continue learning. <https://beechwoodottawa.ca/en/blog/letters-dr-bryce>

Resources to Support Learning

- ARPDC, Orange Shirt Day and Beyond, Teaching Tools for the Classroom
<https://empoweringthespirit.ca/orange-shirt-day-and-beyond/teaching-tools/>
- First Nations Child & Family Caring Society, Dr Peter Henderson Bryce Information Sheet
<https://fncaringsociety.com/sites/default/files/Dr.%20Peter%20Henderson%20Bryce%20Information%20Sheet.pdf>
- Spirit Bear's Guide to the Truth and Reconciliation Commission of Canada Calls to Action
<https://fncaringsociety.com/publications/spirit-bears-guide-truth-and-reconciliation-commission-canada-calls-action>
- National Centre for Truth and Reconciliation
<https://nctr.ca/>

Books

- *Fatty Legs*, by Christy Jordan-Fenton and Margaret Pokiak-Fenton
- *A Stranger at Home*, by Christy Jordan-Fenton and Margaret Pokiak-Fenton
- *These Are My Words: The Residential School Diary of Violet Pesheens*, by Ruby



High School and Beyond Grades 10–12



SAMPLE ACTIVITIES

Grades 10–12

Select one or more of the resources available to download from the Legacy of Hope Foundation at <https://legacyofhope.ca/english/education/>. Resources include sample lesson activities, access to videos and more:

- *Where Are the Children? Healing the Legacy of the Residential Schools*
- *Forgotten: The Métis Residential School Experience*
- *Inuit and the Residential School System*
- *We Were So Far Away*

Listen to the self-narrated story of Region 6 Métis Elder Angie Crerar. What is the central message that comes from Angie's story? Explore this question and more available through www.metisvoices.ca/. Consider researching residential schools in your local area and make connections to the stories and experiences of survivors and intergenerational survivors.

Examine the impact of residential schools, day schools and industrial schools on cultures, languages, community and identity to Indigenous peoples. Share a combined understanding through visual arts on a tile and/or a message of reconciliAction. Create a collective art project based on a shared learning experience by starting with story, song lyrics, sculptures and so on. More information is available at <https://projectofheart.ca/>.

Explore the resources available through the First Nations Child & Family Caring Society. Select one or more from the *7 Free Ways to Make a Difference*. Consider finding ways to share and engage in learning about the initiatives inside and outside of the school community. More information is available at <https://fncaringsociety.com/7-free-ways-make-difference>.



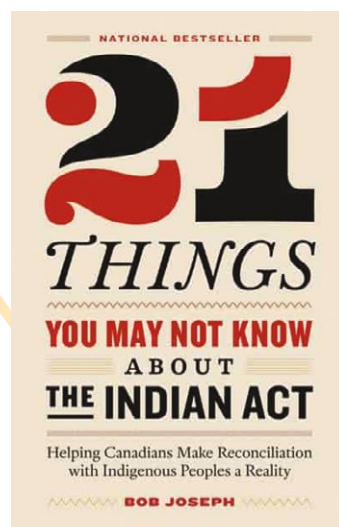
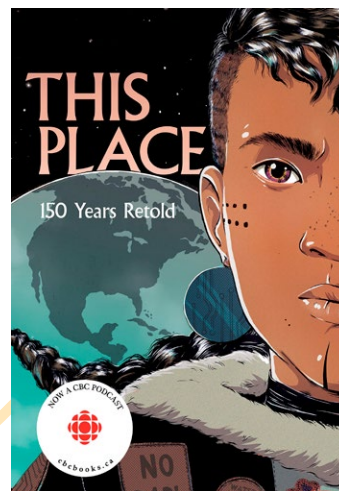
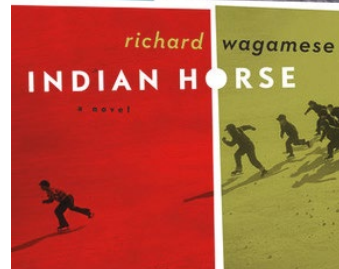
Research the curriculum taught in residential schools. How does the curriculum taught in residential schools enforce the objective of Duncan Campbell Scott, leading advocate for residential schools in Canada, to “continue until there is not a single Indian in Canada that has not been absorbed into the body politic.” More information is available at www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/chapter-4/curriculum.


Resources to Support Learning

- ARPCD, Orange Shirt Day and Beyond, Teaching Tools for the Classroom
<https://empoweringthespirit.ca/orange-shirt-day-and-beyond/teaching-tools/>
- National Film Board, Orange Shirt Day playlist (ages 14 plus)
www.nfb.ca/playlist/orange-shirt-day-edu/
- Secret Path Lesson Plans
www.mbteach.org/mtscms/2017/04/26/secret-path-lesson-plans/
- First Nations Child & Family Caring Society of Canada
<https://fncaringsociety.com/sites/default/files/School%20Resources%20Grade%209-12.pdf>
- Canadian Geographic Paths to Reconciliation
<https://pathstoreconciliation.canadiangeographic.ca/>

Books

- *Indian Horse*, by Richard Wagamese
- *This Place: 150 Years Retold*, stories by Kateri Akiwenzie-Damm and many additional Indigenous writers and illustrators
- *21 Things You May Not Know About the Indian Act*, by Bob Joseph



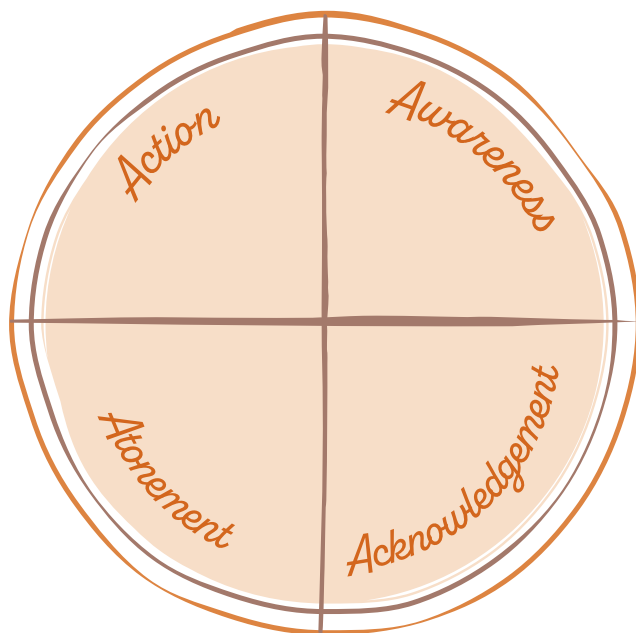


Moving Beyond Performative Gestures of Reconciliation

Alberta's *Leadership Quality Standard* and *Superintendent Leadership Quality Standard* defines **reconciliation** as the “process and goal of creating societal change through a fundamental shift in thinking and attitudes, increasing intercultural understanding to build a better society through learning about First Nations, Métis and Inuit perspectives and experiences, including residential schools and treaties” (Alberta Education 2020, 2). Listening, learning and engaging with open hearts and open minds is part of the reconciliation process, but we must move beyond the “fundamental shift in thinking and attitudes.” As shared in the Truth and Reconciliation Commission of Canada’s report, *Honouring the Truth, Reconciling for the Future* (2015), reconciliation is about “establishing and maintaining a mutually respectful relationship between [Indigenous] and non-[Indigenous] peoples in this country. In order for that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour”(p 7). Reconciliation must be rooted in relationships and is a lifelong journey that includes critical self-reflection and actively contributing to meaningful and intentional positive change.

Reconciliation is more than simply hiring an Indigenous person, creating a smudging room or hanging Indigenous artwork on the wall. Yes, these are entry points for indigenizing spaces; however, we must move beyond insincere or empty efforts to authentically contribute to truth and reconciliation. This journey includes non-Indigenous and Indigenous people walking alongside each other, creating spaces and opportunities for authentic and respectful relationships, and working toward building a new way to collectively move forward. Educators must “recognize the possibility of opening transformative pathways on a journey that starts within ourselves—a journey of critical reflection” (Regan 2010, 17) fundamentally based on truth, respect and kindness. Reflection is crucial in the reconciliation journey, however, “thinking that is concerned about reality, does not take place in ivory tower isolation, . . . [and] thought has meaning only when generated by action upon the world” (Freire 2011, 120). We have a moral imperative to individually and collectively carry this work forward through meaningful action, intention and responsible care.

Reconciliation must be more than performative action, “political theatre” or “framed in a nationalist narrative that displaces real accountability” (Loft 2012, 45). Symbolic gestures and demonstrations must be fundamentally rooted in relationships and serve as a reminder and commitment of our individual and collective contributions, rather than a “tipi and costumes approach” (Donald 2009, 5). Reconciliation must work “to ‘restory’ the dominant-culture version of history; that is, we must make decolonizing space for Indigenous history—counter-narratives of diplomacy, law, and peace-making practices—as told by Indigenous peoples themselves” (Regan 2010, 6). We “must recognize the strength and resilience of [Indigenous peoples] who, despite the harms perpetrated against them, continue to resist colonialism, reclaiming and reconstituting their own governance systems, laws and histories, and ceremonies” (2010, 7–8) and support the resurgence and revitalization of the original peoples of this land.



Reconciliation as a relational process

Often educators feel the need to immediately jump into action-related behaviour without spending time on becoming more aware of the significance and meaning of the learning that they are about to engage in. This often creates a superficial, and sometimes tokenistic, application or appropriation of First Nations, Métis and Inuit foundational knowledge. There is pressure for educators to demonstrate the application of First Nations, Métis and Inuit foundational knowledge through resources, initiatives or demonstrations of learning within classrooms and school communities. There is often a focus within our professional learning lives related to the tangible lesson plans or resources that can be applied the next day. Establishing and strengthening relationships with Indigenous peoples, languages, cultures, stories and traditions that are interconnected with the land, water, animals, plants and cosmos all around us can contribute to authentically moving reconciliation forward.

Know that with every small and large step and every twist and turn in this journey of working toward closing the relational gaps—know that you will always be right when you listen and respond with open hearts and open minds. Reconciliation must be rooted in relationality and is a lifelong learning journey that includes critical reflection and actively contributing to systemic change by dismantling colonial constructs and, always, seeking authentic ways to move this work forward. As Donald (2009, 5) states, “If colonialism is indeed a shared condition, then decolonization needs to be a shared endeavor” as we collectively carry our stories and hearts together walking to the heartbeat of the Mother Earth. We must do better for the sake of our children and for the betterment of future generations.

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