

A Journey Towards Reconciliation

A Shared History



St. Marguerite Indian Residential School- Couchiching First Nation Circa 1920



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Introduction and Note to Teachers

For over 100 years, Aboriginal children were removed from their families and sent to institutions called residential schools. The government-funded, church-run schools were located across Canada and established with the purpose to eliminate parental involvement in the spiritual, cultural and intellectual development of Aboriginal children. The last residential schools closed in the mid-1990s.

During this chapter in Canadian history, more than 150,000 First Nations, Métis, and Inuit children were forced to attend these schools some of which were hundreds of miles from their home. The cumulative impact of residential schools is a legacy of unresolved trauma passed from generation to generation and has had a profound effect on the relationship between Aboriginal peoples and other Canadians. Collective efforts from all peoples are necessary to revitalize the relationship between Aboriginal peoples and Canadian society – reconciliation is the goal. It is a goal that will take the commitment of multiple generations but when it is achieved, when we have reconciliation - it will make for a better, stronger Canada.¹

“Education is what got us here, and Education is what will get us out.”

Justice Murray Sinclair, Chair
Truth and Reconciliation Commission of Canada

The Rainy River District School Board has recognized and acknowledged the importance of ensuring that all students have the knowledge and appreciation of First Nation, Métis, and Inuit traditions, cultures, and perspectives. We continue to recognize the importance of meaningful collaboration with our Indigenous partners and communities, to improve our students’ achievement and well-being.

The Truth and Reconciliation Commission mandated that all Canadians be informed about what happened in Indian Residential Schools (IRS). The Commission documented the truth of survivors, families, communities and anyone personally affected by the Residential School experience. This included former Residential School students, their families, communities, the churches, former school employees, the government and other Canadians. The Commission had a five-year mandate and presented their final report in December of 2015. From this report came 94 recommendations directed to Federal, Provincial, and Municipal agencies, with two of the recommendations specifically focusing on education:

Education for Reconciliation:

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples’ historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.*

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- 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.*

The Truth and Reconciliation Commission of Canada defines reconciliation as the ongoing process of establishing and maintaining respectful relationships. For reconciliation to occur, 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.” The Residential School system is a tragic part of our history, but an important one to address within our schools. Our students will benefit from this true history being taught, recognizing that the issues of Residential Schools are not confined to the history curriculum and that these issues still impact our communities today. It is through education that we can effect reconciliation and truly honor those treaties that were agreed to so many years ago.

I would like to recognize and thank the team of Intermediate educators who have provided the many hours of professional work and collaboration that is required in order to develop such a resource. These lessons have been created, written, and piloted by the following teachers:

Rob Kinsman
Christa Gibson
Michelle Van Beek
Cheryl Williams
Glenna Kehl
Jody Bonner-Vickers
Nancy Councillor
Verna White

Jessica Sweigard
Dana Kosowick
Sarah Teeple
Pam King
Angela Mainville
Bob Kowal
Jason Jones

On behalf of the Rainy River District School Board, I would like to also extend thanks to the many elders, senators, and knowledge keepers and community partners who contributed their expertise and time to this resource.

Heather Campbell,
Director of Education

² <http://www.trc.ca/websites/trcinstitution/index.php?p=3>

“Truth and Reconciliation Commission of Canada: Calls to Action” 2015

³ http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

Supporting Student Wellness

Teaching Distressing Content

Throughout their school careers students will inevitably be exposed to material and information that has the potential to be distressing. Educators can take steps to ensure that this content is taught in the safest way possible and that student wellness is supported at all times.

Reflect...

- Will the resources selected to teach the material enhance student learning while maintaining a safe classroom environment?
- Are there students in your classroom who may have a particularly hard time with the content? If so, how can they be supported?
- You may be unaware of children in your class who have had a traumatic experience that shares similarities with the topic being discussed or taught in class (i.e., sexual assault, abuse, death of a loved one, accident, etc.). What steps can you take to maintain a safe environment for them?

A reminder of a traumatic experience can be a “trauma-trigger.” When triggered, one may think, feel, or act as they did at the time of the trauma. Going blank, freezing, crying, shouting, withdrawing, becoming agitated, or feeling completely overwhelmed are examples. While all triggers cannot be avoided, planning ahead when introducing distressing content will help maintain a safe classroom environment.

Planning Considerations...

- ✓ Connect with caregivers before the lesson and let them know what is being taught. They will be able to provide support to their child and further discuss the content with them. In some cases, parents may decide that it is in their child’s best interest to not be present for the lesson.
- ✓ Tell the students what they are going to see/hear/learn beforehand.
- ✓ Allow students to take breaks, leave the room, or move to another area of the room if they are feeling overwhelmed.
- ✓ Have a plan for debriefing the lesson. When powerful emotions are stirred it is important to allow adequate time to talk about them before moving onto the next subject/class.
- ✓ Consider the timing of the lesson (point in the school year, time of day, day of week, what activities come before or after the planned time, etc.).
- ✓ Allow for time. Ensure you have adequate time to talk with students and answer questions. Abbreviating the discussion can be distressing.
- ✓ Be attentive to your students’ needs.
- ✓ If a student becomes distressed, provide support and communicate with parents to ensure follow-up support is available/provided.
- ✓ Be aware of school and community resources that can help struggling students.
- ✓ Have a plan for bringing the discussion/lesson to an end. Providing time for students to journal or engage in creative writing is one strategy that could be helpful.
- ✓ Talk with students about available wellness supports as well as healthy ways to cope with stress or difficult feelings.
- ✓ Be available to talk with students after class.
- ✓ Have your own supports and take care of yourself. The Employee Family Assistance Program available for RRDSB staff at no cost and it is confidential. Contact them at 1-888-423-5862

Curriculum Connections: At a Glance

Lesson Title	History	Geography	Literacy				The Arts		Math	Health
			Reading	Writing	Oral	Media	Drama	Visual		
Wampum Belts & Beading Looms	✓							✓	✓	
Peace and Friendship Treaties	✓		✓	✓				✓		
Trick or Treaty 3?	✓	✓	✓							
Propaganda - What's Its Impact?	✓					✓		✓		
Golden Line - Poetry	✓			✓	✓					
Secret Path - Inferring #1	✓					✓				
Secret Path - Inferring #2	✓				✓	✓				
Secret Path - The Swing Set	✓		✓							
The Sad Truth - Death Statistics	✓		✓						✓	
The Apology	✓		✓	✓						
Endangered Languages	✓	✓	✓				✓		✓	
Choose Your Words Carefully	✓									✓
Identity	✓		✓	✓	✓	✓				
Code Talker- Making Connections	✓		✓	✓		✓				

LESSON TITLE: *Wampum Belts & Bead Looming Activity*

BACKGROUND KNOWLEDGE FOR TEACHERS:

Teachers will have an understanding of the historical significance of the Wampum belt between Indigenous and European cultures and what the various belt colours and certain designs represented.

Definition paraphrased from [Two Row Wampum](http://www.akwesasne.ca/node/118)

<http://www.akwesasne.ca/node/118>

Wampum Belt Definition - a belt of varicoloured wampum (beads of different colours, or historically purple and white shells) arranged in patterns and used as a mnemonic device, or ceremonial agreements between nations, and in the ratification of treaties between Indigenous and non-Indigenous nations. The two-row Wampum belt embodied the principles of Peace, Friendship and Mutual Respect and often set the framework for future agreements.

LESSON GOAL:

Students will understand the significance (historically and presently) of the Wampum Belt and be able to apply their knowledge of the Wampum in making their own artistic rendition of a repeated pattern.

Students will use a beading loom to plan and create their own bead loom bracelet, keeping in mind the history behind the Wampum belt and its significance in Indigenous Culture.

LESSON PLAN

Activation:

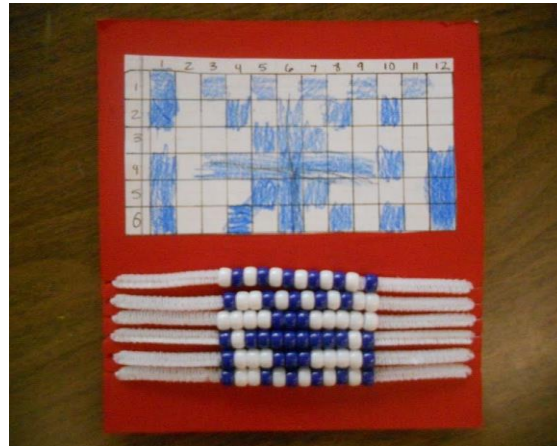
****Time frame-** four to five whole class periods 40+min or three whole blocks of instructional (1 full day) - if possible, in order to complete the activation, beading and follow-up activities.

- Using the link below, share the History behind the Wampum belt and its significance in Indigenous Culture (past and the present) with students.

<https://www.slideshare.net/cscagluso/wampum-belt-powerpoint>

- You can find other examples of Wampum belts to show to the students and a class discussion can ensue about what the students notice in the different Wampum belt patterns (how some are simple and others complex). Students can do a quick think-pair-share of why there are simple and complex patterns and designs and what they might mean.

- Come together as a class and record (using the smartboard) the students different ideas and facts on the various Wampum belt patterns and designs, and what they represent.
- Individually, students will design and create 2 or 3 of their own patterns to be considered for their bead loom bracelets. They will use large 6 X 14 strips of grid chart paper, or use centimeter grid paper (provided by the teacher)., pencil crayons or markers can be used to colour each of the patterns on the paper.
- *As an optional pre-bead loom activity, student can bead using pipe cleaners and pony beads to replicate the loom and beading process. Students will choose one of their patterns to recreate. (See pictures below). Students will pick the colours of pony beads that are in their pattern, and be given six pipe cleaners by the teacher. The students will follow the steps outlined in the instruction sheet provided by the teacher.*



- While half the students are doing their colour patterns on paper, the other half of the students will begin to string their loom, (looms provided by the teacher). Each student will need approx. 2-3 metres of black or white thread in order to string their looms.
- To begin, students will tie a knot around the screw at one end of the loom- it doesn't matter which end. With the free end of the thread, string the length of the loom to the opposite end, through the spring and around the screw, and bring it back to the starting end, repeating this process. **MAKE SURE THAT THE THREAD IS PERFECTLY SPACED THROUGHOUT THE SPRINGS AT EACH END. THIS STEP IS REPEATED UNTIL THERE ARE 6 STRINGS RUNNING PARALLEL THE LENGTH OF THE LOOM.** *Or the number of rows the teacher has agreed to for their rough patterns.



- Once the looms are strung, the students will switch and the students that were working on their paper patterns will string their looms and the students who have already strung their looms will work on their paper patterns. The stringing of the looms and doing the rough paper patterns will take at least one class block of time (60 minutes). See photo examples at the end of the lesson.

During:

- Students will need to calculate how many seed beads they may need to complete their loom/beading project. Students will need take a rough measurement of their wrist (using a piece of string and a ruler) so they know how long their bracelet needs to be. While some students are working on this, other students can come up (a few at a time) and choose the seed bead colours that are required for their pattern. Students will place their beads in aluminum muffin tin liners, (provided by teacher) so they can be twisted shut and the beads will not get lost. The students waiting to get their beads can continue to calculate roughly how many seed beads of each colour they will need, or help other students figure out their bead numbers.
- Students will then thread their needles. Some may need to be shown how to thread the needle, (a #10 beading needle is best), and tie the loose end of the thread around the bottom string on the loom, (as illustrated below).



- Once the knot is tied, slide the knot to the end of the loom. Now the students are ready to begin adding beads to the loom. Watch the following “YouTube” video in order to see the process for beading.

- [How To Use a Beading Loom](#)

<https://www.youtube.com/watch?v=qG1HyQ6BT78>

- Students will then begin to bead the first part of their pattern, or their “core”, repeating it if they are able to. They are encouraged to rotate or reflect their patterns halfway through their beading process too. Teachers may have to show examples of what a rotating and reflecting a shape/design looks like. Beading the entire length of the bracelet will take students three or four classes. Students will lose interest if the beading is done over a long period of time.
- Once the beading is complete, students will tie off their thread like they did to begin the project, and return their needles. Students will then cut the threads that run from the springs to the screw/nail, they’re tied to. Once cut, the strings will have to be tied. The students may have to tie off the strings in sets of two or three.
- Teachers will provide students with a strip of leather. Students will then cut, or trim the leather to fit the approximate width of the bracelet. Leave approx. 3 cm of length on each end of the leather, (the leather becomes reinforcement for the beading and a way to fasten it around the wrist). Some students may want some leather bordering either side of their beaded bracelet, this is individual preference.
- Once the leather is cut to size, students will trim, (not too short) their thread pieces at the ends, leaving just enough length to have them tucked underneath the beaded bracelet, (between the bracelet and the leather prior to gluing).
- Have students leave their bracelet on top of their leather for teachers to glue. Teachers will use a leather glue to fasten the beadwork onto the leather strips. Leather glue is very strong smelling and gluing needs to be done by an adult in a well ventilated room. The bracelets take roughly 24 hours to dry and need to be left in an open area- gluing at the end of the day and left overnight is best.
- Once the glue is dry, students can punch a hole in each end of the leather strip, using a leather hole punch, and make a simple clasp using a thin piece of leather cord and a pony bead.

EXTENSION: Lesson time- One class period, minimum (60 minutes).

- Using their chromebooks, and a Google Docs, students will create a computer generated version of their bracelet pattern.
- Students will select page setup under the file tab, and select landscape. Students will insert a table onto their doc in order to choose the appropriate rows and columns, (this could vary). The maximum number of columns is 20, however additional columns can be added if need be by “inserting rows”.

- Once the table is designed, the student will right click on the cell, go to table properties and change the cell background. This will provide the appropriate colour for that cell. Repeat this until each cell is filled to represent the pattern.
- If students are using graph paper, students will produce a coloured “good copy” of the pattern they used to make their bracelet..
- A written reflection piece about their overall experience can be completed also. Some guided questions to consider: What did you find challenging about this activity? What did you like best about this activity? What did you learn from this activity? What kinds of math concepts were covered? Explain how.
- Using Google Spreadsheets, students will generate a graph to show the percentage amount for each colour used, then copy the generated graph into their Google Doc., or print off the student’s graph and have them glue it on their large graph paper.
- Students will investigate and answer the following math questions:
If you had 400 more beads to incorporate into the bracelet, how many beads would be needed overall? How many more of each colour would you need?
- Using a copy of the receipt for the beads and materials used for the Beading Loom Project (or overall dollar amounts given on the Smartboard for beads, leather, glue, string, looms, pony beads, and needles), students will calculate, the total amount of money it cost to make each bracelet. Sample of extension activity will be provided by the teacher. Students will need to show their math thinking and calculations.

Consolidation of Learning:

Students will display their bracelets and extension activity work on a poster board in order for a Gallery Walk to be conducted.

Students will do a pair share about their reflections on project experience and the math behind the Beading Loom Project.

Curriculum Connections:

Visual Arts D1.1 D1.4 D2.2 D2.3 D3.2	Mathematics <u>Number Sense and Numeration</u> Operational Sense <u>Measurement</u> Measurement relationships <u>Geometry and Spatial Sense</u> Location and Movement <u>Patterning and Algebra</u> Patterns and relationships <u>Data Management and Probability</u> Collection and organization of data	Literacy <u>Writing</u> 1.1 - 1.6 2.1, 2.4, 2.7 3.1 - 3.8
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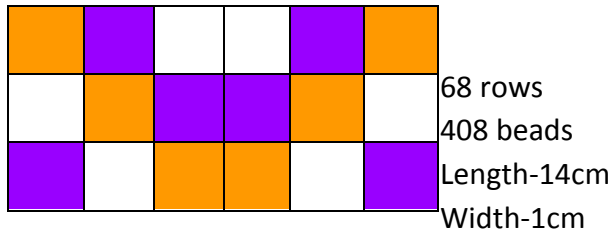
Pre-Wampum Activity Patterns and Designs



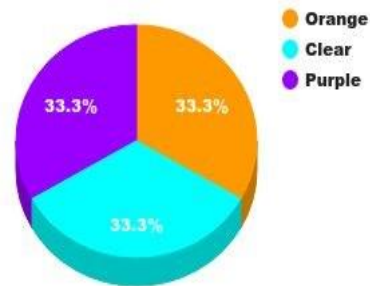
Extension Activity:

This is an example of student work

Manidoominensag mazinabido-iginatig



Bracelet Colours



My Bracelet Stuff

My bracelet was very hard to make. I made a bracelet that was ugly so I made another one and it looks better. I think this was a good math class because we covered many lessons.

Some lessons we covered were patterning, problem solving, geometry, and algebra. We learned patterning because we had to make up one and keep it going throughout the whole bracelet. We learned problem solving because when we came up to a problem, like a bead falling off, we had to solve it, whether it be to start over or call for help. Geometry was also a lesson we learned because in a pattern there is symmetry, slides and rotations. Algebra was also a lesson we learned because we had to figure out how many beads we used and how many rows we made. We also had to figure out how much money we used. I usually don't like math but this didn't feel like math at all.

Extension #1	Extension #2
If we had 400 more beads to use for the bracelet I would need....	Cord \$31.99
408 beads + 400 more = 808 beads	Glue \$9.99
6 beads in each row 808 divided by 6 = 135	Leather \$135.38
3 rows in the core 135 divided by 3 = 45	Beads \$83.79
45 cores x 6 = 264 beads of each colour	\$34.95
	\$10.47
	Needles \$4.48
	\$9.99
	Thread \$9.89
	Looms \$250.00
	Add together = \$580.93
	Divide by number of students in class (26)
	\$22 for my bracelet.

LESSON TITLE: *Peace and Friendship Treaties*

BACKGROUND KNOWLEDGE FOR TEACHERS:

Peace and Friendship Treaties were established between Europeans and Indigenous peoples prior to the Royal Proclamation of 1873.

LESSON GOAL:

To emphasize the significance and importance of relationships with Indigenous people in the transition from New France to British North America.

Determine whether treaties were made as a gesture of peace and friendship, or were they a strategic move to acquire power.

LESSON PLAN

Activation:

Introduce treaties by telling the history of the Wampum Belt, and how it was an agreement between the Haudenosaunee (Ho-den-oh-sha-nee) and the Dutch.

[Two Row Wampum or The Kaswentha](https://briarpatchmagazine.com/articles/view/a-short-introduction-to-the-two-row-wampum)

<https://briarpatchmagazine.com/articles/view/a-short-introduction-to-the-two-row-wampum>

It was an agreement between nations with defined benefits and expectations for both/all parties involved.

Both the Haudenosaunee and the Dutch agreed to peacefully coexist with each other.

The pattern of the belt has two rows of purple wampum beads against a background of white beads. The purple beads signify the courses of two vessels-- A Haudenosaunee canoe and a European ship-- traveling down the river of life together, parallel but never touching. The three white stripes denote peace and friendship.

This is a treaty because it:

(a) is an agreement between nations, and

(b) has defined benefits and expectations for both/all parties involved

Have each student research Wampum Belts. They will discover that a variety of wampum belts were gifted and respected, in addition to the two-row wampum.

The students will each select a different example. They will then present theirs to the rest of the group, providing a visual as well as a written component.

During:

Part 1:


Have the students read the following webpage.

[Treaties and Alliances](http://firstpeoplesofcanada.com/fp_treaties/fp_treaties_earlyalliances.html)

http://firstpeoplesofcanada.com/fp_treaties/fp_treaties_earlyalliances.html

Break the students up into three groups. One group will be the Indigenous People, one group will be the French, and one group will be the English. Within these roles they will complete the Step Inside activity.

Step Inside Activity from “Making Thinking Visible”- Ron Ritchart, et al., pg.178



Step Inside

Think about a person or an object that is a part of or connected to the event or situation you are examining. Place yourself within the event or situation to see things from this point of view. Some questions to consider:

- What can this person or thing see, observe, or notice?
- What might the person or thing know, understand, hold true, or believe?
- What might the person or thing care deeply about?
- What might the person or thing wonder about or question?

Use the links to access the “Making Thinking Visible” resource in order to follow the step by step guide for this activity.

[Steps for Step Inside Activity](https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-216-638.jpg?cb=1407171740)

<https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-216-638.jpg?cb=1407171740>

[Step Inside cont.](https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-217-638.jpg?cb=1407171740)

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Consolidation of Learning:

Each group will present their perspective to the larger group.

Create an exit slip with this question:

Were treaties a gesture of peace and friendship, or were they a strategic move to acquire power?

Curriculum Connections:

Grade 7 History A2

Grade 7 History A3

Grade 8 History A1

Grade 8 History A2

Grade 8 History B1

Grade 8 History B2

Additional Reference:

[Treaty Essential Learnings: We Are All Treaty People](https://www.horizonsd.ca/Services/SafeandCaring/Documents/TELS.pdf)

<https://www.horizonsd.ca/Services/SafeandCaring/Documents/TELS.pdf>

LESSON TITLE: *Trick or Treaty 3?*

BACKGROUND KNOWLEDGE FOR TEACHERS:

The "Paypom Document" is an original set of notes made for Chief Powasson at the signing of the 1873 treaty between the Ojibway Indians and the government of Canada at North West Angle on Lake of the Woods. The notes differ in many respects from the printed version of the treaty which was delivered to the signatories by government officials sometime later. Recent treaty research indicates that the printed version may have been written a year before the 1873 North West Angle negotiations.

[The Context and Making of Treaty 3 - 1869-73 \(Contains Paypom document and Treaty 3\)](http://www.collectionscanada.gc.ca/obj/s4/f2/dsk3/ftp04/MQ52083.pdf)
<http://www.collectionscanada.gc.ca/obj/s4/f2/dsk3/ftp04/MQ52083.pdf>

LESSON GOAL:

Students will look at comparing and contrasting the two treaties to see how Treaty 3 is not the negotiated treaty that Chiefs thought it was going to be.

Students will familiarize themselves with primary resources, using them in order to investigate and analyze the Treaty 3 document and the Paypom Treaty, (the Treaty that Chief Powasson believed they were negotiating).

LESSON PLAN

Activation:

The teacher will create a situation whereby a student is asked to engage in a "treaty agreement". They will be asked to perform a certain skill in exchange for "payment". This payment can be in the form of a food item or treat. Following is an example scenario:

Hold up a whole chocolate bar, and ask for a student volunteer who would be willing to perform 50 jumping jacks in exchange for a reward. Student will infer that the reward is the whole chocolate bar.

*Do not verbally express that the chocolate bar is the reward, it should be implied.

After the student has performed the task, break off a small portion of the chocolate bar and give it to the student.


The student will ask why they were not given the entire chocolate bar, and the teacher will reply by explaining that no certain terms were negotiated.

Write the following prompting question on the board:

Was this a treaty agreement? Why or why not?

Have students take part in Tug-Of-War activity.

Tug-Of-War Activity from "Making Thinking Visible" - Ron Ritchart, et al., pg 199



Tug-of-War

Place a line across the middle of your desk or table to represent a tug-of-war rope. Working with a dilemma that can be considered from multiple perspectives or stances:

- Identify and frame the two opposing sides of the dilemma you are exploring. Use these to label each end of your tug-of-war rope.
- Generate as many "tugs," or reasons that "pull you toward," that is, support each side of the dilemma as you can. Write these on individual sticky notes.
- Determine the strength of each tug and place it on your tug-of-war rope, placing the strongest tugs at the farthest ends of the rope and the weaker tugs more toward the center.
- Capture any "What if...?" questions that arise in the process. Write these on sticky notes and place them above the tug-of-war rope.

The opposing sides of this issue are:

This is a Treaty Agreement vs. This is not a Treaty Agreement

[Steps to follow: p. 200 "Making Thinking Visible"](#)

[Can't p. 201 "Making Thinking Visible"](#)

During:**Part 1:**

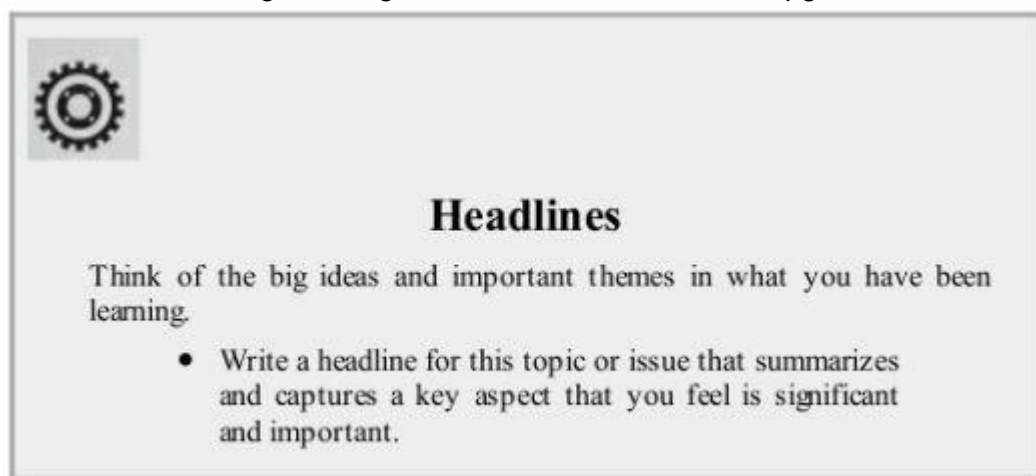
Provide students with a visual of the side-by-side comparison chart.

Model comparing the Paypom document to Treaty 3. **Highlight** similar promises made in each agreement. Underline areas that are contradictory, confusing or misleading. In partners or small groups, have students read through the rest of the chart. Have them continue the modelled activity.

Part 2:

Have students complete the Headlines Activity.

Headlines from “Making Thinking Visible” - Ron Ritchhart, et al., pg. 111.



[Steps to follow: p.112 "Making Thinking Visible"](https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-143-638.jpg?cb=1407171740)

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Extension:

Students can recreate the Treaty 3 area on a map of Ontario, labelling the 20 closest First Nation communities in their area. Special attention should be made to the physical geographic properties of the land that was designated for reserves.

Curriculum Connections:

Reading: Overall Expectations #1, 2

Writing: Overall Expectation #1

Geography (Extension): A1, A2, A3, B1, B2, B3

Trick or Treaty 3 - Comparison Chart

<p>Paypom Document</p> <p><i>*This is an excerpt from the original set of notes made for Chief Powasson at the signing of the 1873 Treaty between the Ojibway and the government of Canada at Northwest Angle on Lake of the Woods.</i></p>	<p>Treaty 3</p> <p><i>*This is an excerpt from the printed version of the treaty which was delivered to the signatories (anybody who signed) by Canadian government officials. Recent treaty research indicates that this version may have been written a year before the 1873 negotiations.</i></p>
<ol style="list-style-type: none"> 1. <i>The Government will give when Indians will be settled, Two hoes, one plough for every ten families Five harrows for every twenty families, one yoke of oxen, one bull and four cows for every band, one scythe and one axe for every family and enough of wheat, barley and oats for the land broken up; this is to encourage them at the beginning of their labour, once for all.</i> 3. <i>Twelve dollars for the first payment to every head of Indians and every subsequent year, Five Dollars. Twenty five Dollars to every chief every year. Councillor, first soldier and messenger Fifteen Dollars.</i> <i>The farming implements will be provided for during this winter to be given next year to those that are farming and to those who are anxious to imitate the farmers, a set of carpenter tools will also be given.</i> 7. <i>Coats will be given to the Chiefs and their head men every three years. With regard to the other Indians there is goods here to be given to them.</i> 12. <i>If some gold or silver mines be found in their reserves, it will be to the benefit of the Indians but if the Indians find any gold or silver mines out of their reserves they will surely be paid the finding of the mines.</i> 15. <i>There will be no sale of liquor in this part of Canadian Territory. It is the greatest pleasure for me to hear you and when we shake hands it must be for ever. It will be the duty of the English Government to deal with the Commissioners if they act wrong towards the Indians. I will give you a copy of the Agreement now and when I reach my residence I will send you a copy in parchment.</i> 	<p>It is further agreed between Her Majesty and the said Indians that the following articles shall be supplied to any band of the said Indians who are now actually cultivating the soil or who shall hereafter commence to cultivate the land, that is to say: two hoes for every family actually cultivating, also one spade per family as aforesaid, one plough for every ten families as aforesaid, five harrows for every twenty families as aforesaid, one scythe for every family as aforesaid, and also one axe and one cross-cut saw, one hand-saw, one pit-saw, the necessary files, one grind-stone, one auger for each band, and also for each Chief for the use of his band one chest of ordinary carpenter's tools; also for each band enough of wheat, barley, potatoes and oats to plant the land actually broken up for cultivation by such band; also for each band one yoke of oxen, one bull and four cows; all the aforesaid articles to be given once for all for the encouragement of the practice of agriculture among the Indians.</p> <p>It is further agreed between Her Majesty and the said Indians that each Chief duly recognized as such shall receive an annual salary of twenty-five dollars per annum, and each subordinate officer, not exceeding three for each band, shall receive fifteen dollars per annum; and each such Chief and subordinate officer as aforesaid shall also receive once in every three years a suitable suit of clothing; and each Chief shall receive, in recognition of the closing of the treaty, a suitable flag and medal.</p> <p>Her Majesty further agrees with Her said Indians that within the boundary of Indian reserves, until otherwise determined by Her Government of the Dominion of Canada, no intoxicating liquor shall be allowed to be introduced or sold, and all laws now in force or hereafter to be enacted to preserve Her Indian subjects inhabiting the reserves or living elsewhere within Her North-west Territories, from the evil influences of the use of intoxicating liquors, shall be strictly enforced.</p> <p>Her Majesty further agrees with Her said Indians that they, the said Indians, shall have right to pursue their avocations of hunting and fishing throughout the tract surrendered as hereinbefore described, subject to such regulations as may from time to time be made by Her Government of Her Dominion of Canada, and saving and excepting such tracts as may, from time to time, be required or taken up for settlement, mining, lumbering or other purposes by Her said Government of the Dominion of Canada, or by any of the subjects thereof duly authorized therefor by the said Government.</p> <p>It is further agreed between Her Majesty and Her said Indians that such sections of the reserves above indicated as may at any time be required for Public Works or buildings of what nature soever may be appropriated for that purpose by Her Majesty's Government of the Dominion of Canada, due compensation being made for the value of any improvements thereon.</p>

LESSON TITLE: *Propaganda- What's its Impact?*

BACKGROUND KNOWLEDGE FOR TEACHERS:

In order to answer a commonly asked question, why the public didn't see a problem with the government's Indian Residential School policy. This lesson can be taught with the Stereotypes lesson in order to help students understand the general acceptance of such policy.

LESSON GOAL:

- Students will learn what the Canadian government told Canadians about Indian Residential Schools
- Understand the effects of propaganda

LESSON PLAN

Activation:

- *Propaganda is defined as: information, often misleading in nature, that is spread for the purpose of promoting some cause or point of view.*
- What is Propaganda? Students can share with an elbow partner what they might know about propaganda, and what their wonderings are. Give them time to come up with some ideas together. Create a class KWL chart, complete the K and W sections together.
- Have students create some definitions using the information in the K column of the KWL chart. (Share the actual definition at a later time).
- Take a look at the Ws and discuss the wonderings, such as: who might spread propaganda and why?
- Can the students provide any examples of propaganda? Using Google Docs, groups of students can create a "shared" doc and make a collage of images and examples of Propaganda with a brief explanation of **why** it qualifies as propaganda by definition, (either their own, or the actual).

DURING:

- Watch the following video: **Canadian Residential School Propaganda Video 1955**
[Propaganda video](https://www.youtube.com/watch?v=s_V4d7sXoqU)
https://www.youtube.com/watch?v=s_V4d7sXoqU
- During the video, have students think about who would've created the video and for what purpose? Discuss whether or not it was an accurate reflection of what really happened there, based on what they've learned and their prior knowledge.
- What life was like for the students at the residential school shown in this video?
- What would your feelings be like if you watched it in 1955?

CONSOLIDATION:

Conduct a sharing circle or a knowledge building circle to discuss their thoughts about the video.

- Ask: How does this video portray the experience at Residential School? How would most Canadians feel about watching this video at the time?
- Refer to the KWL chart and complete the L column of the chart together
- Students will create their own propaganda poster, from Indigenous point of view on Residential Schools. Choose a specific point of view- parent, sibling, community. This poster will **contrast** the government perspective, raising awareness of what is actually happening.

Alternatively:

You have access to "The Critical Thinking Consortium" where you will find a supplementary resource available to consider integrating.

[Detecting Propaganda - Critical Thinking Consortium](https://tc2.ca/en/creative-collaborative-critical-thinking/resources/t4t-tools-for-thought/search/)

<https://tc2.ca/en/creative-collaborative-critical-thinking/resources/t4t-tools-for-thought/search/>

Assessment:

Create a rubric for the propaganda poster, using the co-created success criteria of an effective propaganda poster or the one from the TC2 lesson.

Possible success criteria:

- uses propaganda technique to create persuasive poster that promotes a specific point of view about residential schools. It is clear whose perspective is being presented.
- poster is very convincing
- includes bold words/statement/message that support this
- clear images that support technique
- uses colour/black and white to help emphasize message
- no spelling/grammar errors
- excellent design, layout and presentation

Curriculum Connections:

2.2 identify the conventions and techniques used in a variety of media forms and explain how they help convey meaning and influence or engage the audience

3.3 identify conventions and techniques appropriate to the form chosen for a media text they plan to create, and explain how they will use the conventions and techniques to help communicate their message

3.4 produce a variety of media texts of some technical complexity for specific purposes and audiences, using appropriate forms, conventions, and techniques

Extension Activity:

Peer evaluation to determine the effectiveness of the posters. (Metacognitive part of curriculum, media 2.2).

LESSON TITLE: *Golden Line - Poetry Lesson*

BACKGROUND KNOWLEDGE FOR TEACHERS:

This lesson is designed to be used once students have gained basic knowledge and understanding of Residential Schools.

LESSON GOAL:

Students will achieve a poetic summary of a piece of poetry using “Golden Lines”.

Students will ‘notice” how poets create meaning through repetition.

Students will use speaking skills and strategies appropriately to present an oral piece of poetry.

LESSON PLAN

Activation:

- Lead a discussion or a brainstorming session with students regarding poems that make use of repetition in order to add emphasis or reinforcement of a key idea.
- Find examples to share and discuss here:
[Use of repetition in poetry](#)

During:

Using the poems, “I Lost My Talk” by Rita Joe and “On the First Day” by Rosanna Deerchild- following this lesson, (or any other poetry related to Residential Schools).

- Handout a few copies OF THE SAME poem to groups of 5-6 students.
- Have students read the poems independently at least two times to determine which line(s) in the poem resonates or has the most impact on them. Ask them to choose their top three “Golden Lines”. (Golden Lines can include short phrases too.)
- Students will write their **favourite** “Golden Line” down on a sticky note, and share it with the other members of the group. It is okay to have 2 duplicate golden lines in the group. Use second or third favourite lines if all students or most of the group has chosen the same lines.
- The students will now organize themselves within the group- using their chosen “Golden Line”, they will “recreate” the poem and present it as a “poetic summary”.
- To do this, they should take turns reciting their “golden lines” in the most logical order, until each student has recited their line of the poem.
- Once they have practiced a couple of times, have each group of students stand up and present their poetic summary to the class
- Now you will “conduct” each group by randomly selecting, (or pointing) to a particular student(s) in the group, in order to hear their line repeated. Continue to

select students until each has had a chance to present his or her line. * This is your opportunity to create repetition within the poetic summary, by selecting the same students two or three times for emphasis. You can have a student be the conductor too.

Consolidation of Learning:

Sharing Circle- an opportunity to reflect together and revisit the connection to the culture and traditions.

Prompt(s):

Share one image that your mind created vividly for you during this activity.

What emotions are conveyed with the golden line you chose- What makes you say that?

Curriculum Connections:

Oral Communication:

1.5 develop and explain interpretations of oral texts using the language of the text and oral and visual cues to support their interpretations.

1.8 explain what the use of irony or satire in an oral text reveals about the speaker's purpose and perspective.

1.9 identify a wide variety of presentation strategies used in oral texts, evaluate their effectiveness, and suggest other strategies that might have been as effective or more so.

2.2 demonstrate an understanding of appropriate speaking behaviour in most situations, using a variety of speaking strategies and adapting them to suit the purpose and audience.

2.3 communicate in a clear, coherent manner, using a structure and style appropriate to the purpose, the subject matter, and the intended audience.

2.5 identify a range of vocal effects, including tone, pace, pitch, volume, and a variety of sound effects, and use them appropriately and with sensitivity towards cultural differences to communicate their meaning.

Reading:

1.6 extend understanding of texts, including increasingly complex or difficult texts, by connecting the ideas in them to their own knowledge, experience, and insights, to other texts, and to the world around them.

1.9 identify the point of view presented in texts, including increasingly complex or difficult texts; give evidence of any biases they may contain; and suggest other possible perspectives.

2.1 analyze a variety of text forms and explain how their particular characteristics help communicate meaning, with a focus on literary texts such as a memoir.

2.2 analyze increasingly complex texts to identify different types of organizational patterns used in them and explain how the patterns help communicate meaning.

3.3 read appropriate texts with expression and confidence, adjusting reading strategies and reading rate to match the form and purpose.

3.3 read appropriate texts with expression and confidence, adjusting reading strategies and reading rate to match the form and purpose.

"I Lost My Talk"
By Rita Joe

I lost my talk
The talk you took away.
When I was a little girl
At Shubenacadie school.

You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad, about my world.

Two ways I talk
Both ways I say, Your
way is more powerful.

So Gently I offer my hand and
ask, Let me find my talk So I
can teach you about me.

On the First Day
By Rosanna Deerchild

all us kids had to do it eh

a lot of us cried all huddled
together like sheep bleating
and pushing trying to melt into
each other more scared then
we've ever been

one by one we're
peeled off taken into
a little room us left
behind catch the
glint of a sharp edge
hear the crying
before the door
closes

some never had it done
their long perfect braids
a measure of their
seasons an umbilical
cord to mama earth and
a map back home cut
away

just like sheep they go in
fat and fluffy came out
bald as babies except all
skinny and sick looking

the boys got buzzed bald
the girls those awful bowl
cuts

when it's my turn I climb
onto the cold grey chair
look up at the nun my eyes
blinking terror

she says something at me
it sounds like an angry
crow holds long scissors
like a claw the silver smiles
malice at me

the crow-nun reaches and I
flinch only to be caught by her
other hand smashes my head
so hard blood blooms a berry
patch on the clean white wall

I don't move after that
not for a long time

I just sit there
staring big eyed
mute like an owl

watch my
hair fall
wisps of
something
I used to be

LESSON TITLE: *Secret Path - Inferring #1*

BACKGROUND KNOWLEDGE FOR TEACHERS:

This lesson can be used independently, or as part of a larger inferring unit. If using with **Secret Path - Inferring #2** be sure to use this lesson first, as students should not have any exposure to the graphic novel *Secret Path* before this lesson. Students should have a basic understanding that to infer means to draw conclusions from implied information, rather than explicit information.

LESSON GOAL:

Students will gain experience in inferring using physical objects and graphics. They will need to reflect on their thinking, and explain their ideas through discussion with peers and written responses.

LESSON PLAN

Activation: Items in the Bag Activity

Present the students with a number of items. Some examples might be: baby aspirin, matches, keys, hotel card, Swiss army knife, mouthwash, headphones, concert ticket, bus pass, glasses, pen, coffee card, key chain, shoes, friendship bracelet, receipts, etc. Provide students with table (A) to fill in.

Ask the students:

Based on the items in the bag, write a paragraph telling me what you know about the person who owns it.

During:

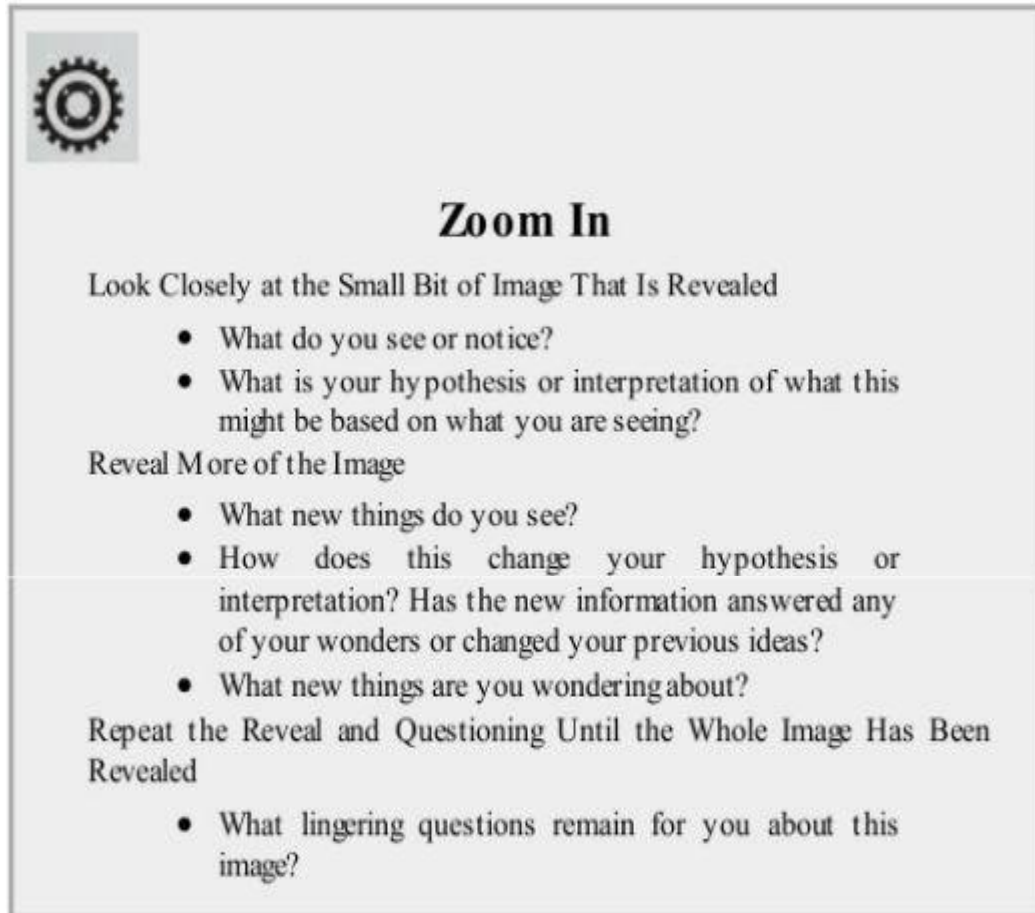
Zoom In Activity

Refer to pages 64-70 in the book *Making Thinking Visible: How to Promote Engagement, Understanding, and Independence for All Learners*.

How to Use the Strategy:

[This Prezi provides the steps in the routine:](#)

[Zoom In - How To](#)



The graphic organizer is a light gray rectangular box with a thin black border. In the top-left corner, there is a small square icon containing a black gear. The title "Zoom In" is centered at the top in a bold, black, serif font. Below the title, the text "Look Closely at the Small Bit of Image That Is Revealed" is centered. This is followed by a bulleted list of two items: "What do you see or notice?" and "What is your hypothesis or interpretation of what this might be based on what you are seeing?". Below the list, the text "Reveal More of the Image" is centered. This is followed by a bulleted list of three items: "What new things do you see?", "How does this change your hypothesis or interpretation? Has the new information answered any of your wonders or changed your previous ideas?", and "What new things are you wondering about?". Below this list, the text "Repeat the Reveal and Questioning Until the Whole Image Has Been Revealed" is centered. Finally, a bulleted list with one item, "What lingering questions remain for you about this image?", is centered at the bottom.

Zoom In

Look Closely at the Small Bit of Image That Is Revealed

- What do you see or notice?
- What is your hypothesis or interpretation of what this might be based on what you are seeing?

Reveal More of the Image

- What new things do you see?
- How does this change your hypothesis or interpretation? Has the new information answered any of your wonders or changed your previous ideas?
- What new things are you wondering about?

Repeat the Reveal and Questioning Until the Whole Image Has Been Revealed

- What lingering questions remain for you about this image?

**Images are selected from Secret Path, by Gord Downie and Jeff Lemire*

Step 1:

Set up. Display a section of the selected image and invite learners to look attentively at it, allowing time for careful observation. You might want to begin with observations before moving to invite learners to develop hypotheses or interpretations based on what they have seen. They can do this individually, in small groups, or as a whole class.

Step 2:

Reveal. Uncover more of the image and again ask learners to identify anything new they are seeing and consider how this new information affects their previous interpretations and hypotheses. Depending on the stimulus, you may ask more pointed questions: "What do you think the relationship is between these two people? What feelings are you getting

from the words revealed so far? Do you have a prediction of what the next section of data will look like?” Step 3:

Repeat. Continue the process of revealing and interpreting until the entire image has been revealed and invite learners to state any lingering questions they have. Encourage the learners to discuss their different interpretations and reflect how their thinking has changed with each piece of additional information.

Step 4:

Share the thinking. Discuss the process with learners, Ask them to reflect on how their interpretations shifted and changed over time How did seeing more of the image influence their thinking? What parts were particularly rich in information and had a dramatic effect? Which were more ambiguous? What would the effect have been if the reveals had happened in a different order?

Consolidation of Learning:

Exit Slip: *See Exit Slip BLM following this lesson.*

Have students respond to the following questions:

- How did your overall thinking change from the first picture to the last?
- Identify one of your specific inferences from picture #1 that became stronger or weaker throughout the activity. Explain.

Curriculum Connections:(Grade 7&8)

Media Literacy

- 1.2 interpret increasingly complex or difficult media texts, using overt and implied messages as evidence for their interpretations.
- 2.1 explain how individual elements of various media forms combine to create, reinforce, and/or enhance meaning.
- 4.1 identify what strategies they found most helpful in making sense of and creating media texts, and explain how these and other strategies can help them improve as media viewers/listeners/producers.

Items in a Bag

Table A

What items do you see?	What do these items tell you?	Why do you think that?



Picture #1: (Coloured photo of man, boy, cabin) what *do you see or notice?* *Make an inference.*



Picture #2: (Same picture as #1 with teepee added) What *do you see or notice*? *Make an inference*



Picture #3: (Boy on ground by tracks) What do you see or notice? *Make an inference.*



Picture #4 (Entire page) *What do you see or notice? Make an inference.*

Exit Slip

Name: _____

After completing the Zoom In activity, respond to the following questions:

How did your overall thinking change from the first picture to the last?

Identify one of your specific inferences from picture #1 that became stronger or weaker throughout the activity. Explain.

LESSON TITLE: *Secret Path* - Inferring #2

BACKGROUND KNOWLEDGE FOR TEACHERS:

This lesson can be used independently, or as part of a larger inferring unit. If using with **Secret Path – Inferring #1**, be sure to do this lesson second. Students should have a basic understanding that to infer means to draw conclusions from implied information, rather than explicit information.

LESSON GOAL:

Students will work collaboratively to draw inferences from the graphic novel *Secret Path*. They will present their ideas to the class using media of their choice.

LESSON PLAN

Activation:

Watch *The Stranger* on YouTube: [The Stranger- Gord Downie & Jeff Lemire](https://www.youtube.com/watch?v=yGd764YU9yc)
<https://www.youtube.com/watch?v=yGd764YU9yc>

Provide the students with a photocopy of the lyrics to follow along. (Attachment A)

During:

Provide each student with a copy of *Secret Path*, as well as two different sizes/colours of sticky notes.

- Students will do a picture walk through the first section of the book, which begins on the page with the lyrics for *The Stranger* and ends on the page before the lyrics for *Swing Set*.
- Have the students select the small size (or specific colour) sticky note. On those notes, they will jot down (one word or short phrase) what they see and interpret from the pictures. They can stick these notes directly in the book, on the related picture. Prompt them by asking, *What do you see? What do you feel? What do you wonder about?*
- After they have used the small size (or specific colour) sticky note, the students will now use the larger (or other colour) sticky note to further explain the thinking that they had written on the first notes. These are their “supporting details”.
- Have students share and compare with their desk partner. *What thoughts or ideas do you have in common? What thoughts and ideas did one partner have that the other did not?* Have each pair share with the rest of the class.

Culminating Activity:

- Divide students into group of 2-3. Assign each group a section of the book. Each section begins with lyrics to a song, which are followed by a series of graphics. There are 10 sections, including *The Stranger*.
- Students will now use the modelled strategy of a picture walk in order to infer the story of Chanie Wenjack.
- Groups will collaborate and present their section of the story using a presentation style of their choice. They may choose to do an oral reading, a powerpoint presentation or a dramatic reenactment.

Curriculum Connections: (Grade 7 & 8)

Oral Communication

- 2.7 use a variety of appropriate visual aids to support and enhance oral presentations. **Media Literacy**
- 1.2 interpret increasingly complex or difficult media texts, using overt and implied messages as evidence for their interpretations.
- 2.1 explain how individual elements of various media forms combine to create, reinforce, and/or enhance meaning.
- 4.1 identify what strategies they found most helpful in making sense of and creating media texts, and explain how these and other strategies can help them improve as media viewers/listeners/producers.

The Stranger

I am a stranger
You can't see me
I am a stranger
Do you know what I mean?

I navigate the mud
I walk a-bove the path
Jumpin' to the right
Then I jump to the left

On a secret path
The one that nobody knows
And i'm moving fast
On the path that nobody knows

And what I'm feelin'
Is anyone's guess
What is in my head
And what's in my chest

I'm not gonna stop
I'm just catching my breathe
They're not gonna stop
Please just let me catch my breathe

I am a stranger
You can't see me
I am a stranger
Do you know what I mean?

That is not my dad
My dad is not a wild man
Doesn't even drink
My daddy's not a wild man

On a secret path
The one that nobody knows
And I'm moving fast
On the path that nobody knows

I am a stranger
I am a stranger
I am a stranger
I am a stranger.

[Gordon Downie - The Stranger Lyrics | MetroLyrics](#)

LESSON TITLE: *Secret Path - Swing Set*

BACKGROUND KNOWLEDGE FOR TEACHERS:

- The story of Chanie Wenjack was brought to light by Gord Downie. The graphic novel/poems (songs) help tell the story of the 12-year-old who died after he fled Cecilia Jefferies-Indian Residential School in Kenora, Ontario.

Note: You can view Gord Downie singing the songs on YouTube.

Resources:

- Secret Path by Gord Downie and Jeff Lemire

LESSON GOAL:

To generate ideas and opinions about increasingly difficult texts, and to synthesize information from different sources

LESSON PLAN

Activation

With a partner, read through the poem *Swing Set*. Have students discuss and write down ideas about what the poem is talking about.

During

Teacher has a copy of the poem on the Smart Notebook. Write down student ideas about narrators, speakers, images, and words/phrases that repeat from the previous poem (*wild*). If this comes up, tie it to the image of the First Nations people as “savage” or “wild.” Also focus on the stylistic devices used in the poem (repetition, personification, imagery)

Connect

Either as a group or with a partner, have the students read the graphic text. Come together as a group and discuss.

Curriculum Connections:

Reading:

Overall Expectations

1. read and demonstrate an understanding of a variety of literary, graphic, and informational texts, using a range of strategies to construct meaning;
2. recognize a variety of text forms, text features, and stylistic elements and demonstrate understanding of how they help communicate meaning;

Secret Path: Second Reading

- A. What story is the poem “Swing Set” telling? (You might want to consider who the narrator is, who the narrator is speaking to, and different images the poem creates)

- B. Either independently or with a partner, read through the graphic text after “Swing Set.” What is the story the graphic pictures are telling? You may refer to specific pictures. (Only read as far as Seven Matches).

- C. How are the two stories related or connected? How do the two work together to tell the story?

LESSON TITLE: *The Sad Truth - Death Statistics*

BACKGROUND KNOWLEDGE FOR TEACHERS:

This lesson provides much opportunity for students to explore math as well as have some understanding of health and death of children in residential schools. This lesson will also focus on analyzing data, fractions, percents, constructing of pie graphs. Teachers may want to review math concepts previous.

LESSON GOAL:

What did residential school children die from?

Students will:

- Analyze secondary data tables from TRC document.
- Construct circle graphs.
- Made aware of health hardships while in residential schools

LESSON PLAN

Activation:

Introduction (Reading from the TRC Document)

"Death cast a long shadow over Canada's residential schools. In her memoir of her years as a student at the Qu'Appelle, Saskatchewan, school in the early twentieth century, Louise Moine wrote of one year when tuberculosis was rampaging through the school...." Pg. 9-11 of PDF Document

[Truth and Reconciliation - Missing Children and Unmarked Burials](http://www.myrobust.com/websites/trcinstitution/File/Reports/Volume_4_Missing_Children_English_Web.pdf)

http://www.myrobust.com/websites/trcinstitution/File/Reports/Volume_4_Missing_Children_English_Web.pdf

Students may also need background knowledge to who is a "Named" and "Unnamed" child.

Can be found on pg. 13 & 14 of pdf document

During:

1. Provide students each with a copy of Total Deaths table. (p.22)
2. Have students in pairs analyze the data
3. Ask:
 - a) What is the total number of deaths for Named Registers from 1867-200?
 - b) What is the total number of deaths for Combined Registers from 1867-2000?
 - c) What is the total deaths of Unnamed Registers from 1867-2000?
 - d) What is the difference of deaths of Combined Registers from 1867-1939 and 1940-2000?
 - e) Look at the death totals for 1867-1939 and 1940-2000. Why do you think there is a decline in deaths?

Total deaths

As of November 2014, the Commission had identified 2,040 students in its Named Register for the period from 1867 to 2000. When combined with the figures in the Unnamed Register, the total is 3,201 deaths. The majority of deaths took place prior to 1940. In the pre-1940 era, there were 1,150 deaths for which no name was provided. In the post-1940 period, there are forty-four death reports that do not provide the student's name.

Table 1. Total deaths identified in TRC Named and Unnamed registers.

Period	Named	Named and Unnamed Combined
1867-1939	1,328	2,434
1940-2000	647	691
1867-2000	1,975	3,125
Year of death unknown	65	76
Total	2,040	3,201

Source: Rosenthal, "Statistical Analysis of Deaths," 3.

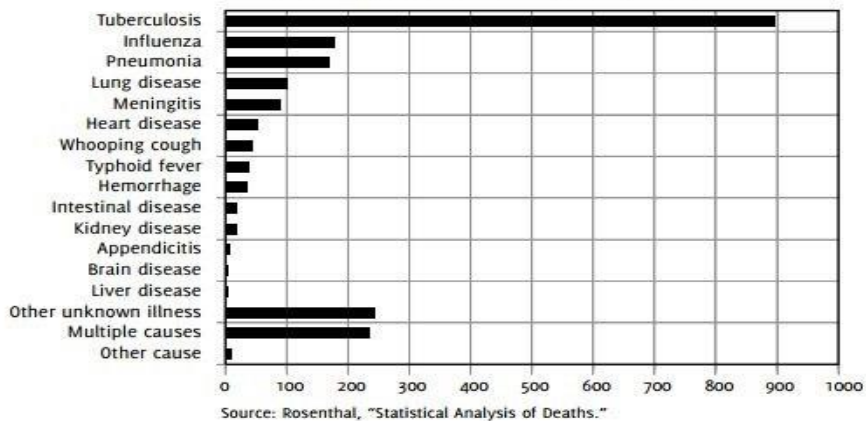
1. Provide students each with copy of Cause of Death Graph (p.29).
2. Analyze the Data
3. Ask Questions relating to the graph.

Cause of death

For approximately half the deaths that the TRC has identified, there is no known cause of death. In the case of the Named Register, the cause of death is unknown for 1,040 deaths (51% of the deaths). For the combined Named and Unnamed registers, the cause of death is unknown for 1,364 deaths (42.6% of the deaths). Graph 6 reports on the main causes of death due to illness.

Graph 6

**Causes of residential school deaths by illness
(contributing and sole causes combined; Named and Unnamed registers combined), 1867–2000**



4. Once you have asked some analytical questions, ask? What percentage of Residential Children died from Influenza? Students can work with a partner to determine this.
5. Discuss how to transform this data into percents and students construct a circle graph to illustrate what Residential Children died from. They can do this on a BLM then transfer data and create a colourful Google Doc Pie Graph.

Consolidation of Learning:

Students develop a success criteria for producing circle (pie graphs).

Develop questions that students can further explore. For example:

- What percent were boys and girls?
- Students can compare residential school data to that of public schools
- What is the comparison to provincial data?

Curriculum Connections:

Language:

- Read a variety of texts.
- Develop and interpret texts by making inferences and supporting ideas.

Math:

- Read, interpret, and draw conclusions from secondary data.
- Select appropriate graph to display specific data.
- Make inferences and arguments based on the analysis of data from charts, tables, etc.

Sources:

Truth and Reconciliation Document: Canada's Residential Schools: Missing Children and Unmarked Burials.

http://www.myrobust.com/websites/trcinstitution/File/Reports/Volume_4_Missing_Children_English_Web.pdf

The Final Report of the Truth and Reconciliation Commission of Canada Volume 4
[Truth and Reconciliation](#)

Indian Residential Schools & Reconciliation: Teacher's Guide

<http://www.fnesc.ca/wp/wp-content/uploads/2015/07/PUB-LFP-IRSR-10-2015-07-WEB.pdf>

Making a circle graph

[Make a Circle Graph](#)

LESSON TITLE: *The Apology*

BACKGROUND KNOWLEDGE FOR TEACHERS:

- This lesson is to be delivered at the end of study of Residential Schools
- This is a critical thinking literacy lesson. Two different assessment activities are attached: one is for reading, and one is for writing. Choose the one that would best meet your needs as a classroom teacher.
- This lesson refers to the “Propaganda” and “Picture This” lessons

Resources:

- Stolen Lives, Making Thinking Visible, OSSLT teacher prep resources (rubric), and YouTube
- Possible extension resources:

[8th Fire - Extension Resource](https://media.curio.ca/filer_public/e5/c9/e5c95239-396c-4772-ae5-cf84389c7e00/8thfireguide.pdf)

https://media.curio.ca/filer_public/e5/c9/e5c95239-396c-4772-ae5-cf84389c7e00/8thfireguide.pdf

LESSON GOAL:

To generate ideas and opinions about increasingly difficult texts, and to synthesize information from different sources

LESSON PLAN

Activation

Begin a discussion by posing the following questions:

- How would you define apology? What is the purpose of an apology? Why is it so important that someone apologize?
- Is it enough to say you're sorry? What besides apologies might be needed to reconcile past injustices? (*Stolen Lives*, p. 153)
- How do you feel if someone refuses to apologize?

During

Talk about how Prime Minister Stephen Harper did apologize on behalf of the Canadian Government on June 11, 2008.

[Apology video](https://www.youtube.com/watch?v=1fs_7kBm7XE&t=48s)

https://www.youtube.com/watch?v=1fs_7kBm7XE&t=48s

Connect

Compare this with the propaganda video/photo images seen earlier in the unit. (You may need to watch it again). How has the perspective changed? How were the same images or similar images used in a different context?

Read through Stephen Harper's apology (*Stolen Lives*, p. 161)

Red Light, Yellow Light Activity from “Making Thinking Visible”- Ron Ritchart, et al., pg. 185

- Work in partners or small groups using chart paper, then post around the classroom for a Gallery Walk/Share.



Red Light, Yellow Light

As you read, view, or listen to the material before you, consider the following questions:

- What are the *red lights* here? That is, what things stop you in your tracks as a reader/listener/observer because you doubt their truth or accuracy?
- What are the *yellow lights* here? That is, what things slow you down a bit, give you pause, and make you wonder if they are true and accurate or not?

[Steps to follow p.185 "Making Thinking Visible"](#)

<https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-con't steps for activity>

<https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart->

Consolidation of Learning (choose one):

1. Reading Response Task

What can this apology from Prime Minister Stephen Harper accomplish? What else might need to happen for reconciliation to happen? (*Stolen Lives*, p. 161) (Reading Response rubric attached)

2. Writing Task

Paragraph writing exit task. Reminder to students--a paragraph must have:

- a topic sentence;
- at least 3 supporting details
- a concluding statement

Prompt for paragraph: Given all that you've learned about the Canadian government's treatment of Indigenous people with residential schools, what can this apology by Prime Minister Stephen Harper accomplish? (*Stolen Lives*, p. 161)

(*Paragraph writing rubric attached from the Ontario Secondary School Literacy Practice Tests*)

Curriculum Connections:

Writing (with possible assessment task attached)

1.2 generate ideas about more challenging topics and identify those most appropriate to the purpose

Reading (with possible assessment task attached)

1.5 develop and explain interpretations of increasingly complex or difficult texts using stated and implied ideas from the texts to support their interpretations.

1.6 extend understanding of texts, including increasingly complex or difficult texts, by connecting the ideas in them to their own knowledge, experience, and insights, to other texts, and to the world around them.

Extension - “8th Fire” Documentary

- This is a 4 part documentary series with questions related to the present situation of indigenous people and their communities. It addresses social and economic issues currently being faced, and possibilities for future growth.
- 8th Fire Guide for Educators, lessons and teacher resource found at:

https://media.curio.ca/filer_public/e5/c9/e5c95239-396c-4772-aee5-cf84389c7e00/8thfireguide.pdf

Videos to accompany educator guide:

Episode 1 <http://watch.cbc.ca/doc-zone/season-6/episode-13/38e815a-009e5afe0c0>
Episode 2 <http://watch.cbc.ca/doc-zone/season-6/episode-14/38e815a-009e5b91e89>
Episode 3 <http://watch.cbc.ca/doc-zone/season-6/episode-15/38e815a-009e5b4cf24>
Episode 4 <http://watch.cbc.ca/doc-zone/season-6/episode-16/38e815a-009e5a2fab1>

Writing Prompt: Given what you have learned about the Canadian Government's treatment of Indigenous people with residential schools, what can this apology by Prime Minister Stephen Harper accomplish?

[illegible]

Checklist

- **My topic sentence answers the prompt.**
- **I give 3 supporting statements.**
- **I conclude my paragraph.**

Level 1	Level 2	Level 3	Level 4
<ul style="list-style-type: none"> -The response is not developed or is developed with irrelevant ideas and information -Does not answer the prompt but may give an explanation -Answers the prompt but does not provide an explanation -Answers the prompt but the explanation doesn't make sense or is irrelevant 	<ul style="list-style-type: none"> -The response answers the prompt and provides a general explanation to support it -Requires the reader to make the connection between the support provided and what it is intended to prove -Ideas may be simple or under-developed 	<ul style="list-style-type: none"> -Response is developed with relevant ideas and information -The response answers the prompt and the student uses details to support his/her thinking -Ideas are beginning to be more sophisticated, including some higher-level thinking 	<ul style="list-style-type: none"> -Response is fully developed with excellent supporting ideas and explanation -The response answers the prompt clearly and precisely, and the student uses specific, relevant details to support his/her thinking. -Strong higher-level thinking with sophisticated ideas Clear, specific statements that includes higher-level vocabulary.

[illegible]

Level 4	Level 3	Level 2	Level 1
<p>Thoroughly answers the question</p> <p>Incorporates insightful and complex ideas</p> <p>Reveals sophisticated understanding of the text</p> <p>Explains observations using proof from the text and his/her/they own ideas, fully elaborating on their thinking</p>	<p>Answers the question in a complete manner</p> <p>Incorporates complex ideas</p> <p>Reveals solid understanding of the text</p> <p>Usually explains observations using proof from the text and his/her own ideas</p>	<p>Answers the question in but may need more explanation or detail</p> <p>Incorporates some complex and simple ideas</p> <p>Reveals satisfactory understanding of the text</p> <p>Sometimes explains observations using proof from the text and his/her own ideas</p>	<p>Answers the question in a limited way</p> <p>Incorporates simple ideas</p> <p>Reveals little understanding of the text or misunderstanding of the text</p> <p>Rarely explains observations using proof from the text and his/her own ideas</p>

LESSON TITLE: *Endangered Languages*

BACKGROUND KNOWLEDGE FOR TEACHERS:

One of the goals of the Residential schools was to eliminate Indigenous languages.

Students were often punished for speaking their native tongue.

In the aftermath of the Residential schools, many survivors were unable or unwilling to teach their Indigenous language to their future generations. Today, most Indigenous languages are under serious threat of extinction.

(The Final Report of the TRC, Vol. 5, p. 6)

Part 2 of the lesson plan requires calculating percentages and may require a mini-lesson in advance.

LESSON GOAL:

Students will understand the loss of language that occurred as a result of Residential schools, and the lasting impact it has had, and continues to have, on Indigenous people in Canada.

LESSON PLAN

Activation: I Don't Understand (a Gibberish drama activity)

Ask for a student volunteer to leave the room. In their absence, explain that 4-5 volunteers are needed to carry on a gibberish conversation. When their classmate returns to the room, they will gesture for him/her to join them but they will not speak English. If their classmate questions them in English they will scold him/her in gibberish not to speak his/her native tongue. Allow this to go on for several minutes with the "outsider" not being able to join in or understand the conversation.

*This could be done as a whole class activity with students divided into groups of 5-6 and one person in each group acting as the "outsider".

Afterwards, ask students to discuss or journal about how the "outsider" might have felt when they couldn't understand the rest of the group.

During:

Part 1 - Language Loss

Reading from *Stolen Lives*, A Facing History and Ourselves Publication Read Section

4, Reading 5: Language Loss, pg. 137

After reading, discuss Connection Questions that follow the reading, or use the Step Inside Activity that follows.



Step Inside

Think about a person or an object that is a part of or connected to the event or situation you are examining. Place yourself within the event or situation to see things from this point of view. Some questions to consider:

- What can this person or thing see, observe, or notice?
- What might the person or thing know, understand, hold true, or believe?
- What might the person or thing care deeply about?
- What might the person or thing wonder about or question?

Use the links to access the “Making Thinking Visible” resource in order to follow the step by step guide for this activity.

[Steps for Step Inside Activity](#)

[Step Inside cont.](#)

Part 2 - Language Extinction

(Map Analysis and Math Connections: Fractions/Percentages)

As a class, view the map of Canada’s Indigenous Languages published online by CBC News: <http://www.cbc.ca/news2/interactives/map-aboriginal-language/>

Ask: Do you think that Indigenous languages are represented equally in all parts of Canada? Where do you think that Indigenous languages might be most prevalent?

Hand out the **BLM Indigenous Languages - Near Extinction** (following this lesson)

Part 3 - Reviving the Language

- Have students redecorate their school by putting labels throughout the hallways and offices using words in Indigenous languages.
- Have students keep an “Indigenous Languages Log” in a small workbook and learn an Indigenous word a day. They should be encouraged to learn a word that interests them, and that they would use regularly. Challenge students to use the words in everyday practice.

Curriculum Connections: (Grade 7 & 8)

Reading

- 1.6 extend understanding of texts, including increasingly complex or difficult texts, by connecting the ideas in them to their own knowledge, experience and insights, to other texts, and to the world around them.
- 1.9 identify the point of view presented in texts, including increasingly complex or difficult texts; give evidence of any biases they may contain; and suggest other possible perspectives.

Drama

- B1.1 engage actively in drama exploration and role play, with a focus on examining multiple perspectives and possible outcomes related complex issues, themes and relationships from a wide variety of sources and diverse communities

History

Gr. 7 A3.5 describe significant interactions between various individuals, groups, and institutions in

Canada during this period.

Gr. 8 B3.3 identify key social and economic changes that occurred in Canada during this time period and explain the impact of some of these changes on various individuals, groups, and/or communities.

Geography

- A2.4 interpret and analyze data and information relevant to their investigations, using various tools and spatial technologies

Math (Number Sense & Numeration)

- solve problems involving percent that arise from real-life contexts

Name: _____

Indigenous Languages - Near Extinction

Of the many indigenous languages in Canada, only 3 are expected to survive in the next century.

Use the link below to analyze the interactive map of Canada. Learn more about the indigenous languages across our nation and answer the questions that follow.

<http://www.cbc.ca/news2/interactives/map-aboriginal-language/>

1. How many Indigenous languages exist in Canada? _____

2. List the Indigenous languages spoken in Ontario.

3. Using the interactive map, complete the table below.

Province/Territory	Population	# of Indigenous language speakers	% of the province's population speaking an Indigenous language

4. Which province or territory has the highest percentage of people who speak an Indigenous language?

5. What reasons might explain this high percentage?

6. Which province or territory has the lowest percentage of people who speak an Indigenous language?

7. What reasons might explain this low percentage?

Reflection:

Only three Indigenous languages are expected to survive in the coming years, the rest are at risk of extinction. How do you think that Residential schools contributed to the situation Indigenous languages face today? How might Canada look if there were no Indigenous languages left? Is this a Canada we would like to see in the future? Explain your thinking.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

LESSON TITLE: *Choose Your Words Carefully*

BACKGROUND KNOWLEDGE FOR TEACHERS:

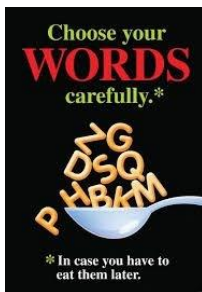
This lesson will help students understand that individuals perceive themselves based on what others choose to perceive them based on language used. This comes from the Reading 4: “Words Matter” of “Stolen Lives” A Facing History and Ourselves Publication.

LESSON GOAL:

Students will understand that the perception of others can influence how individuals perceive themselves.

LESSON PLAN

Activation:



1. Place this image on the SmartBoard for all to see and examine. I have this as a poster at the front of my room.
2. Open ended: ask students what is the meaning behind it. What is the message it is portraying. Write down students' response around the poster similar to a word web.
3. Have each student create a list of words of their own that they may know fellow peers, parents, friends commonly call them. These can be short forms to a name, nicknames, etc. Ex.
4. Students can share these.
5. Watch this video..Maya Angelou “Power or Words”
<https://www.youtube.com/watch?v=8PXdacSqvcA>
6. Post this question: How does it feel to be called something you did not choose for yourself?
7. This will be a class sharing. Students will respond with their thoughts and opinions. Record students' thinking to the prompt.

During:

- a) Read the first 3 paragraphs aloud to the class on page 83 of *Stolen Lives*. Allow the opportunity for students to ask any questions. Jot these down on the whiteboard.
- b) Continue reading the remainder as a shared read. Have the pdf version on the students' Chromebooks. The pdf version can be found https://www.facinghistory.org/sites/default/files/publications/Stolen_Lives.pdf
- c) During the read, students record Niin's experience.

Consolidation of Learning:**Connection Questions:**

1. Debrief with the class Niin's experience. This can be done openly or in groups.
2. Ask the question: What do you think the word Indian meant to the kids in Niin's class?
3. With a partner students respond to the questions:
 - a) How do you explain why the confrontation with her classmates led Niin to question her own identity?
 - b) What did you think of Niin's mother's response? Why do you think Niin's mother told Niin she was Canadian? What did she want Niin to understand about herself?

Curriculum Connections:

Mental Health, Language/Media

Reading 1.1, 1.2, 1.3, 1.8, 3.3

Oral 2.3, 2.4

Health

Assessment:**Exit Slip**

Provide students with an exit slip with the following questions:

1. How can the words and perceptions of others have an impact on individuals?
2. How did the perception of others have an impact on Niin? Explain.
3. Why do you think it is important to be careful how we perceive people?

Extension:**Students can research in pairs/groups:**

Discuss how/what factors influence how people develop an idea or perception of others.

Assign groups, have members research as to what impact these factors have on the perception of indigenous people. I.e. News, Social Media, Radio, Entertainment Industry, etc.

Students can also create a poster

Sources:

Stolen Lives: The Indigenous Peoples of Canada and the Indian Residential Schools
Pg. 83 & 84

YouTube: https://www.facinghistory.org/sites/default/files/publications/Stolen_Lives.pdf

LESSON TITLE: *Identity*

BACKGROUND KNOWLEDGE FOR TEACHERS:

It's important to understand that there are different stereotypes.

Definition- <http://dictionary.cambridge.org/dictionary/english/stereotype>

Stereotype:

to have a set **idea** about what a **particular type** of **person** is like, **especially** an **idea** that is **wrong**

LESSON GOAL:

Students will understand there are many stereotypes that impact how people view 'groups' of people and also how we perceive ourselves.

The lesson will provide students with an opportunity to identify stereotypes that exist within their social setting/groups, within their community, within their country, and then globally.

LESSON PLAN

Activation: Lesson Part A (time frame-whole class period 40+minutes)

- Share the definition of STEREOTYPE with students. Have a brief discussion.
- Students will work in partners using Google Slides. They will create a slideshow with each slide representative of a different stereotype. Adding pictures, labels, and phrases to each slide, they will identify how each picture they choose fits the stereotype definition.
- Slide 1: School community stereotypes
- Slide 2: Community based stereotypes
- Slide 3: Country (Canada) stereotypes
- Slide 4: North American/Worldwide stereotypes

Lesson Part B (time frame - whole class period 40+ minutes)

- Share the seven images taken from movies that depict the most common indigenous stereotypes below with students.
- After viewing the images on the seven most common Indigenous stereotypes, students will have a discussion in small groups and record their thoughts, using their Chromebooks, about how Indigenous people were historically/currently portrayed in movies. Student thoughts will be posted in the Google Classroom.
- Using the link below, students will view the blog comments made by the writer of the article (in small groups or pairs) to compare and contrast with their thoughts by using a Venn diagram (to be provided by the teacher).

<http://www.gurl.com/2015/07/28/offensive-native-american-stereotypes-in-movies/#4>

- Students will do a gallery walk, or a pair share, to view their compare and contrast diagrams.
- Students will engage in a class discussion about their comparisons and contrasts and identify reasons for them.

During:

- A copy of the poem "I'm Not the Indian You Had in Mind" by Thomas King will be passed out to each student (to be provided by the teacher). The teacher will read the poem out loud two times to the students. The first time is for the students to listen and comprehend the ways Indigenous people are stereotyped, or to identify the meaning behind the title of the poem.
- The second reading of the poem is for students to identify, by highlighting, or underlining the examples in the poem that illustrate the different ways Indigenous people were/are stereotyped by society.
- After the second reading, students will complete the I Used to Think..., Now I Think...activity.

I Used to Think..., Now I Think... from "Making Thinking Visible" - Ron Ritchart et al., pg.155

I Used to Think..., Now I Think...

Reflect on your current understanding of this topic, and respond to each of these sentence stems:

- I used to think...
- Now I think...

Steps to Complete "I Used to Think, Now I Think"

<https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-193-638.jpg?cb=1407171740>

Continuation of Steps

<https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-194-638.jpg?cb=1407171740>

Curriculum Connections:

Oral Communication

1.3 Identify a variety of listening comprehension strategies and use them appropriately before, during, and after listening in order to understand and clarify the meaning of increasingly complex and challenging oral texts.

1.5 Develop and explain interpretations of oral texts using the language of the text and oral and visual cues to support their interpretations..

2.4 Use appropriate words, phrases, and terminology from the full range of their vocabulary, including inclusive and non-discriminatory language, and a range of stylistic devices, to communicate their meaning effectively and engage the interest of their intended audience.

Reading

1.2 Demonstrate an understanding of appropriate listening behaviour by adapting active listening strategies to suit a wide variety of situations, including work in groups.

1.3 identify a variety of listening comprehension strategies and use them appropriately before, during, and after listening in order to understand and clarify the meaning of increasingly complex and challenging oral texts.

1.5 Develop and explain interpretations of oral texts using the language of the text and oral and visual cues to support their interpretations.

1.6 Extend understanding of oral texts, including increasingly complex or difficult texts, by connecting, comparing, and contrasting the ideas and information.

2.1 Analyse a variety of text forms and explain how their particular characteristics help communicate meaning, with a focus on literary texts such as a memoir.

Writing

1.4 Sort and classify ideas and information for their writing in a variety of ways that allow them to manipulate information and see different combinations and relationships in their data.

1.5 Identify and order main ideas and supporting details and group them into units that could be used to develop a summary, a debate, or a report of several paragraphs, using a variety of strategies.

Media Literacy

1.2 interpret increasingly complex or difficult media texts, using overt and implied messages as evidence for their interpretations.

1.4 explain why different audiences (e.g., with respect to gender, age, culture, race, income level) might have different responses to a variety of media texts.



"Pan"



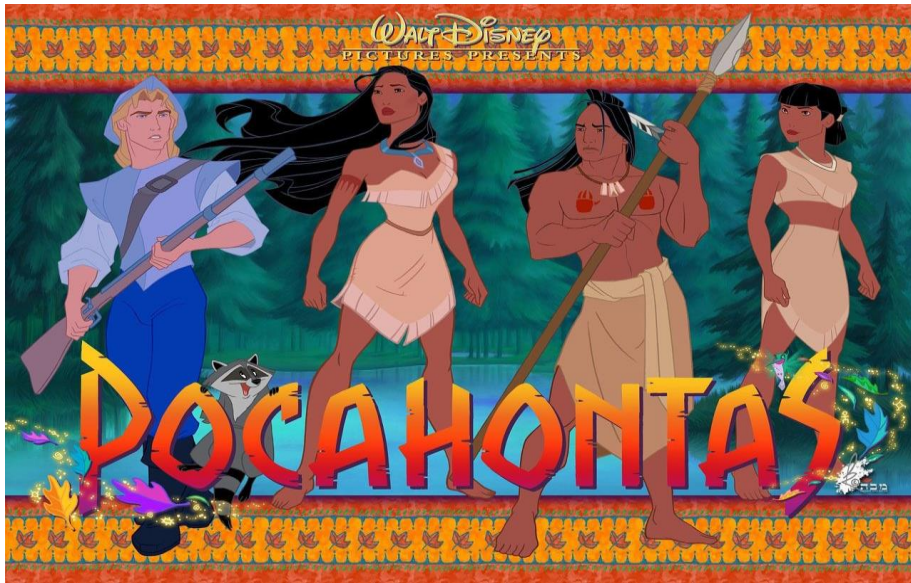
"Peter Pan"



"The Lone Ranger"



"Dances With Wolves"



"Pocahontas"



"Avatar"



"The Ridiculous Six"

I'm Not the Indian You Had in Mind

by Thomas King

I'm not the Indian you had in mind
I've seen him
Oh, I've seen him ride,
a rush of wind, a darkening tide
with Wolf and Eagle by his side
his buttocks firm and well defined
my god, he looks good from behind
But I'm not the Indian you had in mind.

I'm not the Indian you had in mind
I've heard him
Oh, I've hear him roar,
the warrior wild, the videostore
the movies that we all adore
the clichés that we can't rewind,
But I'm not the Indian you had in mind.

I'm not the Indian you had in mind
I've known him
Oh, I've known him well,
the bear-greased hair, the pungent smell
the piercing eye, the startling yell
thank God that he's the friendly kind,
But I'm not the Indian you had in mind.

I'm that other one.
The one who lives just down the street.

the one you're disinclined to meet
the Oka guy, remember me?
Ipperwash? Wounded Knee?

That other Indian.
the one who runs the local bar
the CEO, the movie star,
the elder with her bingo tales
the activist alone in jail

That other Indian.

The doctor, the homeless bum
the boys who sing around the drum
the relative I cannot bear
my father who was never there
he must have hated me, I guess
my best friend's kid with FAS the single mum who drives the bus
I'm all of these and they are us.

So damn you for the lies you've told
and damn me for not being bold
enough to stand my ground
and say
that what you've done is not our way

But, in the end the land won't care
which one was rabbit, which one was bear
who did the deed and who did not
who did the shooting, who got shot
who told the truth, who told the lie
who drained the lakes and rivers dry
who made us laugh, who made us sad
who made the world Monsanto mad
whose appetites consumed the earth,
it wasn't me, for what it's worth.

Or maybe it was.

But hey, let's not get too distressed
it's not as bad as it might sound
hell, we didn't make this mess.
It was given us
and when we're gone
as our parents did
we'll pass it on.

You see?

I've learned your lessons well
what to buy, what to sell
what's commodity, what's trash
what discount you can get for cash

And Indians, well, we'll still be here
the Real One and the rest of us
we've got no other place to go
don't worry, we won't make a fuss

Well, not much.

Though sometimes, sometimes late at night
when all the world is warm and dead
I wonder how things might have been
had you followed, had we led.

So consider as you live your days
that we live ours under the gaze

of generations watching us
of generations still intact
of generations still to be
seven forward, seven back.

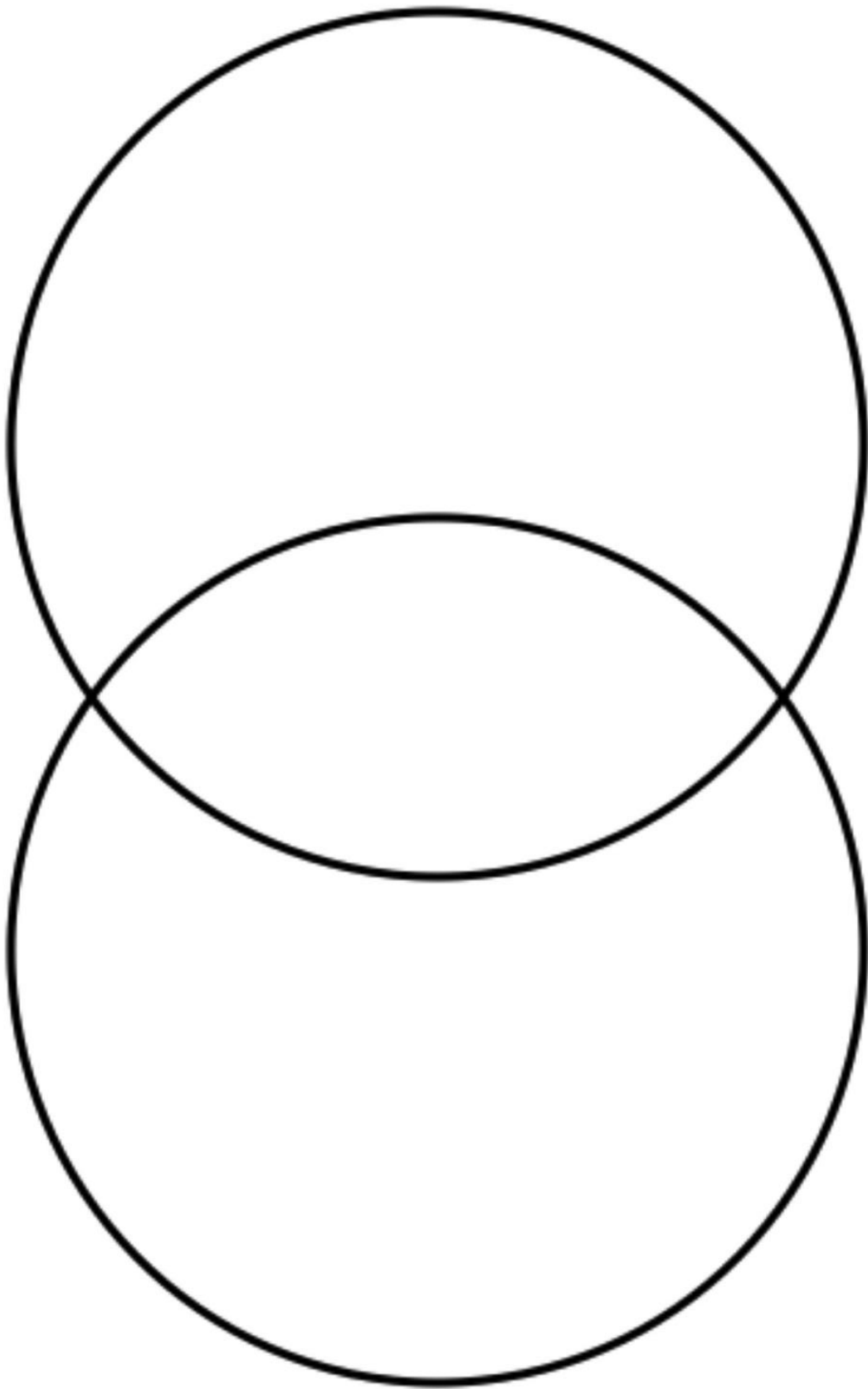
Yeah, it's not easy.

Course you can always go ask that brave you like so much
the Indian you idolize
perhaps that's wisdom on his face
compassion sparkling in his eyes.
He may well have a secret song
a dance he'll share,
a long-lost chant
ask him to help you save the world
To save yourselves.

Don't look at me.
I'm not the Indian you had in mind.

I can't.

I can't.



I used to think..

Now I think..

LESSON TITLE: “Code Talker”- A Novel by Joseph Bruchac

Making connections with Residential Schools in Canada

BACKGROUND KNOWLEDGE FOR TEACHERS:

*This is not a novel study.

The events in the novel can be aligned with Indian Residential Schools in order to reinforce concepts, ideas and make connections.

“Code Talker” could be used as a read-aloud, or this lesson could support a novel study of the book.

Activity 1: Activating Thinking

Before Reading the Story:


Show the trailer for the documentary movie, “We Were Children”. It shows a mother prepping her daughter to leave (brushing hair, etc.), then her daughter is taken to the school, showered, given new clothes (new identity), and instructed to speak English.

Video link: https://www.youtube.com/watch?v=9daBqAddl_s

*Note: The documentary in its entirety is intended for mature audiences. The trailer is suitable for viewing in grade 7/8.

After viewing complete 3-2-1 Bridge activity.

3-2-1 Bridge Activity from “*Making Thinking Visible*”- Ron Ritchart, et al., pg. 86



3–2–1 Bridge

Thinking about the key concept or topic, identify:

INITIAL RESPONSE	NEW RESPONSE
3 Words	3 Words
2 Questions	2 Questions
1 Metaphor/Simile	1 Metaphor/Simile

BRIDGE

Identify how your new responses connect to or shifted from your initial response.

- * NOTE: a mini lesson might have to be taught in order to refresh similes and metaphors.
- Use the links to access the “*Making Thinking Visible*” resource in order to follow the step by step guide for this activity.
- Students will complete the **INITIAL RESPONSE**, or first part of the activity
- They will write 3 words, 2 questions, and 1 metaphor/simile from what they saw in the trailer.

[Steps to follow: p. 87 "Making Thinking Visible](#)

<https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-115-638.jpg?cb=1407171740>

[Con't p.88 "Making Thinking Visible"](#)

<https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-116-638.jpg?cb=1407171740>

- **After students have read the first two chapters of the novel**, they should complete the **NEW RESPONSE** “3-2-1-Bridge” activity, in order to identify the similarities and comparisons between the “*We Were Children*” trailer video and the novel, in which Kii Yazhi and his family go through preparations before he leaves for school.

Activity 2: Picture “Perfect”

- Display the photo of Thomas Moore, representing 2 versions of the same child
<http://firstnationsresidentialschools.weebly.com/historical-origins---objective-conditions.html>
- Discuss connections of this photograph to the video and novel using the “Circle of Viewpoints” activity or in a class conversation.

Conversation Prompts:

- How does the photo of Thomas Moore compare to Kii Yazhi before and after arriving at the mission school?
- Why were the children made to cut their hair, and forced to wear different clothes?
- How would you feel if you were forced to learn a different language, culture, religion, lifestyle because you were told yours was no good?

Circle of Viewpoints from “*Making Thinking Visible*”- Ron Ritchart, et al., pg. 171



Circle of Viewpoints

Identify the different perspectives that could be present in or affected by what you have just read, seen, or heard. Record these in a circle with the issue or event at the center. Choose one of these perspectives to explore further, using the following prompts as a starting place:

1. I am thinking of *[name the event/issue]* from the point of view of...
2. I think...*[describe the topic from your viewpoint. Be an actor—take on the character of your viewpoint]*. Because...*[explain your reasoning]*
3. A question/concern I have from this viewpoint is...

Use the links to access the “Making Thinking Visible” resource in order to follow the step by step guide for this activity.

[Steps to follow: p. 172 “Making Thinking Visible”](https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-208-638.jpg?cb=1407171740)

<https://image.slidesharecdn.com/makingthinkingvisiblehowto-ronritchhart-140804165616-phpapp01/95/making-thinking-visible-how-to-ron-ritchhart-208-638.jpg?cb=1407171740>

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Activity 3: What's in a Name?

Students will learn the significance of names in the indigenous community and the impact of having your name taken and replaced randomly with an “English European” name.

Guest Speaker -Invite an Elder or an expert in to present to the class regarding naming and its significance. See Appendix B of RRDSB Procedure/Protocols.

Questions to be used in discussion following the presentation:

- What if your name was taken from you and you were forced to answer to a new name?
- In the novel, how did Mr. Reamer choose the names that were given to the children at the mission school?
- Why was it so traumatic for the Navajo children in the novel to be given new names?

Name Research

Ask students to find out where their names came from (first, middle, last).

Who named them? What is their name origin (country/culture)? What does their name mean? Were they named after anyone?

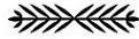
Following their name research, present findings in a visual arts presentation or a poem

A. Visual Art - Name Origins

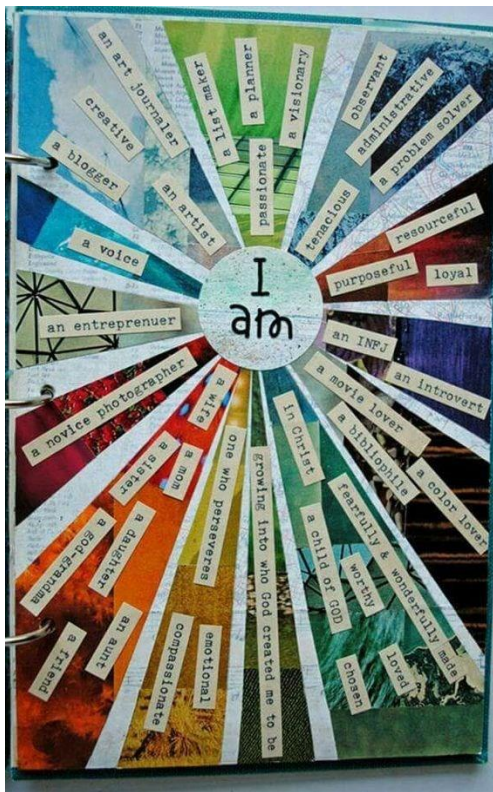
- Visual Art could be in digital format, or using mixed media (paint, print, collage materials)
- Examples of possible visual arts are shown below - this activity offers flexibility in how to visually present each student's name meaning/origin

(FRENCH) Stone-worker

(GERMANIC) Strong-willed protector



(photo: Etsy.com)



(photo: Pinterest.com)

B. Poetry - I AM

- Use the poems, “I Lost My Talk” – Stolen Lives pg.89 and “I’m Not the Indian You Had in Mind”- Stolen Lives pg.95 and any other poetry related to Residential Schools.
- Handout copies of the poems to groups of students or individual students.
- Follow with a whole class brainstorm session- share words, phrases, and emotions associated with their knowledge of residential schools
Eg.) Assimilation, shame, loss of language, colonization, “kill the Indian”, nuns, priests, cultural genocide, abuse, loneliness, etc.

- Ask students to consider and reflect upon Residential Schools from one of the following perspectives:
 - a child attending the residential school
 - a parent losing their child to the residential school
 - a nun/teacher at the residential school
 - a priest/principal of the residential school
 - a child in an Indigenous community who was not sent to residential school
 - a government official
 - an Indian Agent
- Students will write a poem from their chosen perspective using the “I AM” template provided below.

http://www.readwritethink.org/files/resources/lesson_images/lesson391/I-am-poem.pdf

Poetry Assessment - Rubric Link

http://www.readwritethink.org/files/resources/lesson_images/lesson900/rubric.pdf

Writing an "I Am" Poem

MODEL

FIRST STANZA

I am (2 special characteristics you have)
I wonder (something of curiosity)
I hear (an imaginary sound)
I see (an imaginary sight)
I want (an actual desire)
I am (the first line of the poem repeated)

SECOND STANZA

I pretend (something you actually pretend to do)
I feel (a feeling about something imaginary)
I touch (an imaginary touch)
I worry (something that bothers you)
I cry (something that makes you sad)
I am (the first line of the poem repeated)

THIRD STANZA

I understand (something that is true)
I say (something you believe in)
I dream (something you dream about)
I try (something you really make an effort about)
I hope (something you actually hope for)
I am (the first line of the poem repeated)

EXAMPLE

I am polite and kind
I wonder about my kids' future
I hear a unicorn's cry
I see Atlantis
I want to do it all over again
I am polite and kind

I pretend I am a princess
I feel an angel's wings
I touch a summer's cloud
I worry about violence
I cry for my Gram
I am polite and kind

I understand your love for me
I say children are our future
I dream for a quiet day
I try to do my best
I hope the success of my children
I am polite and kind.

Additional Resources for Consideration & Culminating Opportunities

Kairos Blanket Exercise - <https://www.kairosblanketexercise.org/>

What is the Blanket Exercise?



A teaching tool to share the historic and contemporary relationship between Indigenous and non-Indigenous peoples in Canada.

***Each Intermediate division across the system has been given a kit/tote that includes all materials and scripts required in order to deliver the activity.**

Project of Heart- <http://projectofheart.ca/what-is-project-of-heart/>



Project of Heart” is an inquiry based, hands-on, collaborative, inter-generational, artistic journey of seeking truth about the history of Aboriginal people in Canada.

Its purpose is to:

- Examine the history and legacy of Indian Residential Schools in Canada and to seek the truth about that history, leading to the acknowledgement of the extent of loss to former students, their families and communities
- Commemorate the lives of the thousands of Indigenous children who died as a result of the residential school experience.
- Call Canadians to action, through social justice endeavors, to change our present and future history collectively

Orange Shirt Day-

https://www.google.ca/search?q=orange+shirt+day+meaning&source=lnms&tbn=isch&sa=X&ved=0ahUKEwid3PL6h77UAhXp24MKHcLkAKMQ_AUICygC&biw=1280&bih=687#imgrc=_QHA1y0FLKI9cM



Orange Shirt Day is a legacy of the St. Joseph Mission (SJM) residential school commemoration event held in Williams Lake, BC, Canada, in the spring of 2013. It grew out of *Phyllis' story* of having her shiny new orange shirt taken away on her first day of school at the Mission, and it has become an opportunity to keep the discussion on all aspects of residential schools happening annually.

The date was chosen because it is the time of year in which children were taken from their homes to residential schools, and because it is an opportunity to set the stage for anti-racism and anti-bullying policies for the coming school year. It also gives teachers time to plan events that will include children, as we want to ensure that we are passing the story and learning on to the next generations.

Orange Shirt Day is also an opportunity for First Nations, local governments, schools and communities to come together in the spirit of reconciliation and hope for generations of children to come.

