Unit 2
Story and Storytelling

Overview

Story and storytelling are fundamental to human nature. They help us understand our world and our place in it, and communicate that understanding to others. They connects us.

This unit examines two aspects of First Peoples' stories:

- Traditional Stories that are at the core of First Peoples' Oral Traditions
- Using story to understand and appreciate First Peoples' experiences of colonization

Story is a key component of First Peoples' Oral Traditions. This means that the recording and communicating within a society are principally carried out orally. This includes a variety of types of stories and narratives that store cultural information, including traditional ecological knowledge, family and Clan histories, significant events, and lessons for children.

One significant aspect of story for First Nations came about after First Nations began to use the courts to achieve Indigenous Rights and Title. The oral histories – the important cultural stories – became recognized as valid legal testimony.

Essential Understandings

- Story is one of the main methods of traditional First Peoples' learning and teaching.
- First Peoples' stories take many forms such as prose, song, dance, poetry, theatre, carvings and pictures.
- Traditional Stories provide evidence that connects First Nations with their Traditional Territory.

Guiding Questions

- What are the relationships between the Oral Tradition, oral history, and the land?
- In what ways are cultural values embedded in story?
- How can you experience a storytelling relationship?
- What are different ways of telling a story?

Focus on Learning Goals

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

Learning is embedded in memory, history, and story

Just as story is central to First Peoples' cultures and identities, so it can be put at the centre of student's learning, like a container that holds the concepts and knowledge in a narrative form.

BC Learning Standards

Content Learning Standards

BC First Peoples 12
- Role of oral tradition for B.C. First Peoples
- Impact of historical exchanges of ideas, practices, and materials among local B.C. First Peoples and with non-indigenous peoples
- Role and significance of media in challenging and supporting the continuity of culture, language, and self-determination of B.C. First Peoples
- Contemporary challenges facing B.C. First Peoples, including legacies of colonialism

English First Peoples 12
- Oral Traditions: the relationship between oral tradition and land/place
- Protocols: situating oneself in relation to others and place

Spoken Language 12
- Issues related to the ownership of First Peoples oral texts and protocols for their use
- The legal status of First Peoples oral tradition in Canada

Contemporary Indigenous Studies 12
- Varied identities and worldviews of Indigenous peoples, and the importance of the interconnection of family, relationships, language, culture, and the land

Required Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Teacher Resources for the Unit
These are useful as teacher resources for background to the theme of Stories and Storytelling.

- Archibald, Jo-Anne Q'um Q'um Xiiem. *Indigenous Storywork. Educating the Heart, Mind, Body and Spirit*. UBC Press, 2008.
- Indigenous Corporate Training. 11 Things You Should Know About Aboriginal Oral Traditions. https://www.ictinc.ca/blog/11-things-you-should-know-about-aboriginal-oral-traditions
- King, Thomas. *The Truth About Stories*. House of Anansi Press, 2003.
- Van Camp, Richard. *Gather: Richard Van Camp on the Joy of Storytelling*. University of Regina Press, 2021.

Investigation 1

- Line Master 2-1, page 95, *We Are Story*
- Line Master 2-2, page 96, *Perspectives on Story and Storytelling*
- *Richard Wagamese 3 Performance Storytelling*. Richard Wagamese, 2010, 6:44 min. https://youtu.be/98SmYkKEbE0
- Thomas King's *The Truth About Stories* (House of Anansi Press, 2003)

Investigation 2

- *KA'NIYA Song History and Importance*. Indigenous Tourism BC, 2020. https://youtu.be/WnKzsjdY9Dg
- Resources for researching Oral Traditions:
    - Storytelling, First Nations Pedagogy Online. http://firstnationspedagogy.ca/storytelling.html
    - UBC Indigenous Foundations Website. Oral Tradition, https://indigenousfoundations.arts.ubc.ca/oral_traditions/
    - 11 Things You Should Know About Aboriginal Oral Traditions. https://www.ictinc.ca/blog/11-things-you-should-know-about-aboriginal-oral-traditions
    - Métis Oral Traditions: Indigenous Peoples Atlas of Canada. Online at https://indigenouspeoplesatlasofcanada.ca/article/oral-tradition
- *People of the Land: Legends of the Four Host First Nations*, Theytus Books, 2009

Investigation 3

- Line Master 2-3, page 97, *Eyewitnesses to History*
- Line Master 2-4, page 98, *Indigenous Population in Canada Over Time*
- Line Master 8-5, page 279, *Lower Fraser River First Nations, 1867*
- Line Master 7-6, page 254, *Indian Affairs Statistics, 1920*
- Examples of contemporary colonization stories:
    - Richard Wagamese: "Returning to Harmony," in *Speaking My Truth: Reflections on Reconciliation & Residential Schoo*l, 153–158 *This Place: 150 Years Retold*. Highwater Press, 2019
    - *Savage*. Bravofact, 2012. 5:35 min. https://youtu.be/ysQxpSb1MRo
    - *Flood*. Amanda Strong, creator. CBC Arts, 2017. 4:34 min. https://youtu.be/e6pkvYxyvpM

Investigation 4

- Line Master 2-5, page 99, *Delgamuukw and Oral Histories*
- Oral Traditions, Indigenous Foundations website, https://indigenousfoundations.arts.ubc.ca/oral_traditions/
- Blazing a Trail for Reconciliation, Self-Determination & Decolonization. https://www.woodwardandcompany.com/tsilhqotin/
- National Energy Board. Hearing Order OH-001-2014. Trans Mountain Pipeline ULC Trans Mountain Expansion Project. Volume 6, Hearing Held At Coast Chilliwack Hotel, October 16, 2014. Linked at https://tinyurl.com/fnesc725
- *Discussion Paper on Oral History Evidence in the Federal Court*, http://www.davidstratas.com/global/27.pdf

Investigation 5

- *Doctor, Lawyer, Indian Chief* by Yukon Tlingit filmmaker Carol Geddes. (National Film Board, 1986, 28 min.) https://www.nfb.ca/film/doctor_lawyer_indian_chief

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. We Are Story
   a. All That We Are
   b. First Peoples' Perspectives on Story and Storytelling
   c. Story in Context
2. First Peoples' Oral Traditions and Traditional Stories
   a. How Do We Communicate?
   b. What are First Peoples' Oral Traditions?
   c. Types of Stories and Narratives
   d. Writing Down Traditional Stories and Narratives
3. Colonization Stories
   a. Eyewitnesses to History
   b. Stories in the Numbers
   c. Colonization Stories of Today
4. The Legal Nature of Stories
   a. Delgamuukw
   b. Tsilhqot'in Nation, 2014
   c. Trans Mountain Pipeline Hearings
   d. Court Testimony and Protocols
5. Personal Stories: Autobiographies and Biographies
   a. Published Life Stories
   b. Doctor, Lawyer, Indian Chief: Women's Stories Moving Forward
   c. Creating a Biography
6. Give Back, Carry Forward
   a. What Did We Learn?
   b. Documenting Learning

Investigation 1
We Are Story

Students build an understanding of the many dimensions of story, as a transmitter of identity, culture and history.

Questions for inquiry

- What is story?
- What is your personal story?

a. All That We Are

Students consider the meaning of story from multiple perspectives.

Cross-Curricular Connections
English First Peoples 10-12
"We Are Stories," pages 103-110

- Ask students to reflect on this statement: "All that we are is story." They can think about what the statement means to them, write down their thoughts, or share with a partner.
- Explain that this is a quote from Richard Wagamese, an Ojibwe writer and storyteller. Students may be familiar with his writings if they have studied his books in other courses.


Line Master 2-1, page 95, *We Are Story*

- Have students engage with two quotes by Richard Wagamese to think more about the idea of story. The quotes are on Line Master 2-1, page 95, *We Are Story*.
- Invite students to respond in ways that makes sense to them. For example,
  - Create a written response that discusses what the quotes mean to you.
  - Create and share a Found Poem. For suggestions regarding Found Poems, see https://www.facinghistory.org/resource-library/teaching-strategies/found-poems.
  - Write down some questions that the quotes makes you think of.
  - Express your thoughts in a visual format.
  - Create a word web or mind map.
  - Explain your ideas verbally to a partner.
- Students can view a video in which Richard Wagamese talks about story telling and the idea of honouring the gift of language.
  - See: *Richard Wagamese 3 Performance Storytelling*. Richard Wagamese, 2010, 6:44 min. https://youtu.be/98SmYkKEbE0
  - Discuss the idea of honouring the gift of language.

b. First Peoples' Perspectives on Story and Storytelling

Students can further develop their understanding of "story" in First Peoples' cultures by examining a variety of quotes from Indigenous authors.


Line Master 2-2, page 96, *Perspectives on Story and Storytelling*

- Students can read and reflect on a number of quotes about story and storytelling. Use Line Master 2-2, page 96, *Perspectives on Story and Storytelling*. Students can respond to the quotes using one or more of the suggestions from the previous activity.
- Students can explore Thomas King's statement in *The Truth About Stories* (House of Anansi Press, 2003): "The truth about stories is that that's all we are."
  - King repeats the statement in each chapter of the book, and follows it with a quote from an Indigenous author who elaborates on the

point. Students can find the instances of the quotes and consider their relevance to the idea of story.
    - The statement occurs on the following pages: 2 (Jeannette Armstrong quote); 32 (Gerald Vizenor quote); 62 (Andrea Menard lyrics); 92 (Leslie Silko quote); 122 (Diane Glancy quote); 153 (Ben Okri quote).
    - Students can work in groups, with each group taking the text of one of the quotes to analyze and interpret. They can share their results with the class.

c. Story in Context

The word "story" can mean different things in different contexts. Students can collect a variety of definitions of "story" and consider them in terms of the idea "We are story."

- Students can work individually or in pairs to do a web search for as many different definitions of "story" as they can. They can write them on individual slips of paper.
- Students can work in larger groups and organize the definitions according to the contexts where they are used.
- Students can use concept attainment strategies to further understand "story." For example, they can use sentence frames such as "Story is _____" , "Story is not _____" and "Story is like _____".
- Discuss what connections there are between story and identity. Students could discuss it verbally, or create a visual representation, such as a word web, mind map, or Venn diagram.

Investigation 2
First Peoples' Oral Traditions and Traditional Stories

Students build their understanding of how story and storytelling fit into the broader context of First Peoples' Oral Traditions.

Cross-Curricular Connections: English First Peoples 11 & 12; Spoken Language 12

Questions for Inquiry

- What is the significance of Oral Traditions in First Peoples' societies?
- What part do stories play in First Peoples Oral Traditions?
- How are cultural values embedded in a story?
- What are some attributes of stories from a First Peoples perspective?

a. How Do We Communicate?

For further suggestions about studying oral communication, see *English First Peoples 10-12* (FNESC/FNSA 2018), Oral and Written Story, pages 76-78.

Students consider the importance of oral communication in their daily lives.

- Ask students to identify different means of communication we use today. Likely responses include oral and aural – speaking and listening; written – reading and writing; visual; movement; digital
- Discuss how we may use different modes of communication in different parts of our lives.
- Have students estimate how much time they spend using the four main modes – speaking, listening, writing, and reading – in a normal week.
  - Students can use percentages to estimate the time, and represent their estimates visually, such as with a pie chart.
  - Students can work individually then share their estimates with a partner or a group.
  - Students can determine the averages for the group and for the whole class.
- Have students reflect on their responses. Ask questions such as:
  - Were your results similar or different from other students?
  - How important is oral communication to you and your peers?
  - What conclusions can you make about how we communicate today?

b. What are First Peoples' Oral Traditions?

Formative Assessment Strategy
Use the 3-2-1 strategy to assess prior knowledge of Oral Traditions

Students build their knowledge about First Peoples' Oral Traditions.

- Assess students' understanding of what Oral Traditions are.
  - Use the 3-2-1 strategy. Students quickly write down:
    - 3 words that come to mind when they think of the topic Oral Traditions.
    - 2 questions that come to mind about Oral Traditions.
    - 1 metaphor or simile (i.e. oral traditions are ____ or oral traditions are like ____).
  - Students should record their responses in a place where they can return to them later.
  - Students can share their responses in groups or the whole class.
- Students can view or experience one or more examples of Oral Traditions. You may have access to some local sources of stories, songs or dances that hold on to the cultures of local First Nations. One example is the video *KA'NIYA Song History and Importance* (Indigenous Tourism BC, 2020.) https://youtu.be/WnKzsjdY9Dg

In this video, Chief Robert Joseph explains the origin of a song and the Traditional Story that goes with it. Some features that highlight Oral Traditions to note in the video are:
  - The song is newly composed, based on an ancient origin story.
  - There are Protocols around the use of the song.
  - The rights to use the song have been passed on to the next generation to sing.
  - The Oral Tradition encompasses many dimensions: story, song, dance, ceremony.
  - Ask students to take note of a significant phrase Chief Joseph uses regarding the time that the Traditional Story of the Thunderbird took place: "a long time ago – before this time in which we measure."

- Other sources students can use to learn about the features of Oral Traditions:
  - Local and other First Peoples narratives including land-use stories, origin stories, teaching stories, and/or (with permission) family or community histories that can be used in the classroom.
  - This website has information and a number of videos and information about Traditional Stories: Storytelling, First Nations Pedagogy Online. http://firstnationspedagogy.ca/storytelling.html
  - UBC Indigenous Foundations Website. Oral Tradition, https://indigenousfoundations.arts.ubc.ca/oral_traditions/
  - 11 Things You Should Know About Aboriginal Oral Traditions. https://www.ictinc.ca/blog/11-things-you-should-know-about-aboriginal-oral-traditions
  - Métis Oral Traditions: Indigenous Peoples Atlas of Canada. Online at https://indigenouspeoplesatlasofcanada.ca/article/oral-tradition/
- Have students summarize what roles Oral Traditions play in First Peoples' cultures. They could report their findings visually, verbally or in written form.
  - Possible responses include:
    - messages, lessons, teaching
    - worldviews, values
    - story, song, dance, music
    - law and governance
    - history
    - Protocol
    - transmission of knowledge
- Students can investigate whether or not there are special times for telling stories in local First Nations cultures. Students can interview community members to find this information. Ask questions such as
    - Are there stories that are only told at feasts when names are being passed on or people are getting married in order to acknowledge history and rights?
    - Are there stories that are only told at certain ceremonies for different societies?
    - Are certain stories only told in the winter?
    - Are stories about Traditional Ecological Knowledge told close to the seasons that various foods are gathered?

- First Peoples' Oral Traditions and Protocol. Ask students to suggest Cultural Protocols that may be important in the Oral Tradition. For example, who has the right to practice or share a story or other aspect of the Oral Tradition?

c. Types of Stories and Narratives

Students can build an awareness of different types of stories and narratives.

Background: Many First Peoples classify the types of stories that are passed down. Often there are two main types:
- First are the ancestral stories, sometimes described as stories from very long ago when people and animals could converse. These stories tell about the origins or creation of the land, society and culture.
- The second main type of story tells about more recent events, such as tales of events like battles, great feasts or other historical events.

Examples of two main types of Traditional Stories in First Peoples' Oral Traditions

First Nation	Ancient stories	translation	Events, News and Histories	translation
Stó:lō	sxwosxwiyam	stories; the early time period	sqwelqwel	"true news"
Ts'msyen	adaawx	true tellings; sacred histories	maalsk	historical narratives
Lillooet	sptakwlh	"ancient story forever"	sqwéqwel	narratives

Within these general categories, there are different types of stories depending on their purpose:
- Creation or origin stories
- Family, House Group and Clan histories
- Teaching or moral stories

- If possible, find an example of an origin story from a local family group, Clan or First Nation that illustrates a connection with their lands and territories.
  - Examples of origin stories can be found in the book *People of the Land: Legends of the Four Host First Nations*, Theytus Books, 2009. For a list of the stories, see the Bibliography, page 330.
- Have students look at various authentic stories and put them in one of the categories listed and explain their reasons for doing so.
  - Discuss whether or not they found their story fits in more than one category. Discuss how this fits in with First Peoples ideas of balance and circular learning. (For example, everything fits and connects together to make a whole in many different ways.)
  - Revisit at a later date and see if they find different meanings to the stories that would have them put it in a different category.

d. Writing Down Traditional Stories and Narratives

Students consider the positive and negative aspects of writing down oral stories.

- Discuss with students how writing down oral stories changes the relationship between storyteller and listener. Have students work in small groups to consider the question: What are some pros and cons of writing down traditional First Peoples stories? Some possible responses are:
  - Pros:
    - The written form ensures stories live on. The challenge is to tell the story in a way that keeps its spirit or life force.
    - The language can be preserved if it is written in the original language as well as English.
    - It may be easier to study if it is written.
  - Cons:
    - Important aspects are lost when stories are written: Physical actions of gathering together reinforces relationships; Storytellers relationship responds to their audience, so the story may change.
    - It may contravene Protocols.
    - The holders of the stories lose control of their intellectual property.
    - The story may be out of context as the story may not be told in its entirety.
- Discuss the question, "Does it matter who writes it down?"
- Ask students to discuss what is the best way to record and preserve Traditional Stories.

Investigation 3
Colonization Stories

There are many stories to tell about the colonization experience. This Investigation looks at colonization experiences from different perspectives.

Questions for Inquiry

- What can we learn from narratives told by First Peoples about early contact with Euro-Canadians?

a. Eyewitnesses to History

The creation of First Peoples' stories did not stop with contact. New stories recorded the interactions with the non-Indigenous people from the earliest times.
Give students opportunities to interact with stories of First Contact.
If possible, locate local stories of First Peoples' interactions with non-Indigenous people from your region.

Line Master 2-3, page 97, *Eyewitnesses to History*

- Students can examine two stories of early contact as told by First Peoples found on Line Master 2-3, page 97, *Eyewitnesses to History*.
- *Molasses Stick Legs: Meeting Capt. Vancouver.* An example of an oral history about first contact is that told by August Jack Kahtsahlano. Students can research the first meeting by First Nations in Burrard Inlet with Capt. Vancouver. See these resources:
  - August Jack Kahtsahlano's account on pages 10-11 of *Conversations with Khahtsahlano, 1932-1954.* Vancouver City Archives, 1955. Link at https://tinyurl.com/fnesc701
  - Qoitchetahl, Andrew Paull, Squamish leader, talked to Vancouver city archivist J.S. Matthew in 1932 about the oral histories connected with the arrival of Capt. Vancouver. See Early Vancouver, Volume 2 pages 56 to 57. Link at https://tinyurl.com/fnesc702
- Discuss how these stories of first contact connect with the Oral Tradition of First Nations who passed them on.

b. Stories in the Numbers

Much can be revealed by analyzing seemingly straightforward tables of statistics. Students can find the stories hidden in data collected by colonizing agencies such as the Department of Indian Affairs. Here are three resources that students can use to tell the stories behind the numbers

Line Master 2-4, page 98, *Indigenous Population in Canada Over Time*

- Students can analyze population statistics for Indigenous People in Canada over the last 150 years. Use Line Master 2-4, page 98, *Indigenous Population in Canada Over Time*.
  - Students can find out and add the population from the 2021 census, if available.
  - Have students analyze the population figures over the years to find out what big stories they tell. (For example, the story of depopulation after contact; the recovery and rapid rise in population in recent years.)
  - Students can create a visual representation of the population statistics by making a graph or chart.
  - An interesting activity could be for the class to work together to create a large graph of the population data to cover a bulletin board or an entire wall.

- Stó:lo Population Survey, 1867. Ask students to interpret the data found on Line Master 8-5, page 279.
  - Students can work in groups to analyse the table, which gives data about Fraser Valley First Nations communities in 1867, in a survey by Joseph Trutch when he was assessing the size of reserves that had been made previously by William McColl. It includes the population of the villages as well as the number of livestock.
  - Students can generate questions that the data makes them think of. For example, why was the population so small? Why are there so many pigs?
  - Ask students to identify stories about colonization suggested by the data. They could write a title for a possible story, a newspaper headline, or a precis of a possible story. For example, "Disease reduces the population of Stó:lō First Nations;" "Colonial government encourages First Nations to stop hunting and raise pigs."


Line Master 8-5, page 279 *Lower Fraser River First Nations,1867*

- Students can use another table of statistics from a Department of Indian Affairs Annual Report for 1920 on Line Master 7-6, page 254. It tabulates material possessions of First Nations by Indian Agency. The possessions include livestock, boats, guns, traps, nets and tents.
  - Students can find the Indian Agency that covered the area where they live. Have them compare one or more categories with other parts of the province. For example, compare the numbers of horses owned by First Nations in different regions. What might explain the differences?
    - If students haven't previously determined the agency, see a map of the agencies from 1916, at the Union of BC Indian Chiefs digital collection, Our Homes Are Bleeding. Find the map index at http://ourhomesarebleeding.ubcic.bc.ca/gallery/maps/index.html. Note that the Nass agency shown on the map had been divided into the Nass River and Skeena River Agencies by 1920.
  - Ask students to suggest questions that arise when they study the categories and numbers. Ask, "What stories might be hidden in the numbers? For example, Why are there so many horses in some areas of the province, and very few in others?
  - Discuss with students why they think the Department of Indian Affairs collected such detailed statistics about the lives of First Nations.


Line Master 7-6, page 254, *Indian Affairs Statistics, 1920*.

c. Colonization Stories of Today

Students could analyze contemporary stories about colonization. These stories may be told in many formats, such as spoken word, written word, film, and music.

- Discuss different formats that Indigenous people use to tell stories of colonization. For example, the written word: fiction, non-fiction, poetry; spoken word; music; film and television.
- Ask students to suggest some books, songs, films or videos that somehow tell a story of colonization that they may be familiar with.
- As a class, create a list of possible titles of books, music and videos that tell stories about the Indigenous experience of colonialism. Students can search online or refer to bibliographies of First Peoples' literature.

- Here are a few examples to begin with:
  - Personal stories. For example, this article by Richard Wagamese: Returning to Harmony," in *Speaking Our Truth: Reflections on Reconciliation & Residential School*, 153–158.
  - Graphic Novels: *This Place: 150 Years Retold*. (Highwater Press, 2019.) All 10 stories in this anthology tell stories of different experiences of colonization. See the Bibliography, page 336 for a summary of each story.
  - Creative video. For example, the video *Savage*. Bravofact, 2012. 5:35 min. https://youtu.be/ysQxpSb1MRo
  - Animation: *Flood*. Amanda Strong, creator. CBC Arts, 2017. 4:34 min. https://youtu.be/e6pkvYxyvpM. Background information at this CBC News web page: https://tinyurl.com/fnesc706

Investigation 4
The Legal Nature of Story

Explore some ways that stories are used by First Peoples in the courts and other circumstances such as environmental hearings.

Question for Inquiry

- Why do First Peoples feel it is important to share their stories in court?

a. Delgamuukw, 1997

The court case known as Delgamuukw was the first time that Canadian courts admitted First Nations to deliver their Traditional Stories and other aspects of Oral Traditions as evidence at a trial. It entrenched the validity of oral histories as evidence in courts.

Line Master 2-5, page 99, *Delgamuukw and Oral Histories*

The entire Delgamuukw Trial Transcripts are available online at the University of BC website. Find them at https://open.library.ubc.ca/collections/delgamuukw

- For background information, have students read the last section on the Indigenous Foundations Oral Traditions web page, "Aboriginal oral histories within a legal context." https://indigenousfoundations.arts.ubc.ca/oral_traditions/
- Have students read the judgement of the Supreme Court of Canada's Chief Justice Lamer regarding the necessity of accepting First Nations oral histories as evidence. See Line Master 2-5, page 99, *Delgamuukw and Oral Histories*.
- Students can work in groups to paraphrase the statements of the Chief Justice.
- Discuss what features of oral histories might make them inadmissible as evidence in court before Delgamuukw, according to the Chief Justice. (They are outside the usual understanding of the court's aim to find facts; they are out-of-court statements which could be considered hearsay.)
- Discuss the Chief Justice's reasons for saying the courts must adapt the laws of evidence for Indigenous trials. (It needs to be put on an equal footing with usual types of evidence presented in courts; it would be impossible for Indigenous people to defend their rights in court without them; it would infringe on their rights [as laid out in the Constitution].)
- Discuss the last sentence of the statement: "This process must be undertaken on a case-by-case basis."

b. Tsilhqot'in Nation, 2014

Students can examine the role that Oral Traditions played in the Tsilhqot'in Nation v. BC and Canada court case. A useful resource is this interactive website that traces the story of the Tsilhqot'in Nations court case.

- Blazing a Trail for Reconciliation, Self-Determination & Decolonization. https://www.woodwardandcompany.com/tsilhqotin/

c. Trans Mountain Pipeline Hearings

By the time the National Energy Board was conducting inquiries into the Trans Mountain pipeline project, the inclusion of Oral Traditions was an accepted part of the proceedings. Specific time was set aside for what was termed "oral traditional evidence" by First Nations. The board was working under Hearing Order and Procedural Direction No. 1 in regards to "oral traditional evidence." This was followed in other NEB hearings, including the Trans Mountain Pipeline Expansion Project Reconsideration hearings in 2018.

- Students can examine the testimony given by the Shxw'ōwhámel First Nation and the Tsleil-Waututh Nation at the hearings in 2014. Refer to this transcription of the hearing:
  - National Energy Board. Hearing Order OH-001-2014. Trans Mountain Pipeline ULC Trans Mountain Expansion Project. Volume 6, Hearing Held At Coast Chilliwack Hotel, October 16, 2014. Linked at https://tinyurl.com/fnesc725.

d. Court Testimony and Protocols

Students can consider the issues around Elders and other First Nations representatives delivering Oral Traditions in legal settings, in relation to First Nations protocols.

- Cross-Examination. Ask students to think about the adversarial nature of a court trial, where each side presents evidence and witnesses are cross-examined by the opposing side. How might such a situation be problematic for Elders and other First Nations witnesses who are used to following Indigenous Protocols when sharing Oral Traditions. (For example, when challenged in cross-examination, they might feel they have been humiliated or disrespected. They might be upset by being interrupted by council during their testimony.)
- Ask students to suggest some reasons why Elders and other Knowledge Keepers might not want to share their knowledge in a court.
- Students can examine a discussion paper that looks at the issues around using Oral History as evidence. See *Discussion Paper on Oral History Evidence in the Federal Court*, http://www.davidstratas.com/global/27.pdf
  - Ask students to find suggestions that the authors of the paper have for accommodating Elders testimony in a respectful way.

Investigation 5
Personal Stories: Autobiographies and Biographies

Students can explore personal stories to learn about the diversity of experiences lived by Indigenous people.

Questions for Inquiry

- How does the context of a person's life impact their goals and life paths?
- How do personal stories reflect the big stories affecting First Peoples and Canadian society, such as colonialism, systemic racism and Reconciliation?

a. Published Life Stories

Many Indigenous people have published books that share their life stories with the world. Others have had biographies written about them.

- Collect a variety of biographies and autobiographies of Indigenous people from the school and community libraries. Students can select one that interests them to read and reflect on. Some are listed in the Bibliography, page 325.
- Many of the stories told in the graphic novel anthology *This Place: 150 Years Retold*, are biographies of Indigenous people and their various experiences with colonialism. See the Bibliography, page 336 for a summary of each story.
- Create a journal that students write in as they read the biography, making different connections to self, text and the world.
- Use Indigenous biographies as part of a Literature Circle. You can limit it to the local community or open it up to biographies of BC First Nations.

b. *Doctor, Lawyer Indian Chief*: Women's Stories Moving Forward

Students research the careers of six successful Indigenous women, using a National Film Board video as a starting point.

Sometimes biographies cover an entire life, but often they only deal with a part of it, or go up to a certain time. Students can use this video from 1986 as a starting point to find about the ongoing lives of Indigenous women in the following decades.

View the video *Doctor, Lawyer, Indian Chief* by Yukon Tlingit filmmaker Carol Geddes. (National Film Board, 1986, 28 min.) https://www.nfb.ca/film/doctor_lawyer_indian_chief/

The film portrays five Indigenous women who have been successful in a variety of careers:

- Sophie Pierre, Ktunaxa Nation, Band Chief
- Sophie MacLeod (Her name is given as Lucille in the video, but Sophie in notes on the NFB website)
- Margaret Commodore (Margaret Joe in the video), Yukon legislature's first Indigenous woman minister
- Corrine Hunt, Kwakwaka'wakw/Tlingit, deck hand on a fishing boat
- Roberta Jamieson, lawyer

- Students can also view a video of the filmmaker Carol Geddes telling the story of how *Doctor, Lawyer, Indian Chief* came to be made.
  - *Making Movie History: Carol Geddes*. Joanne Robertson. National Film Board, 2014. 5:23 min. https://www.nfb.ca/film/making_movie_history_carol_geddes/
- Discuss differences that students noticed between 1986 and the present day. For example,
  - Roles of women. Would it be so notable today for women to be in these careers?
  - Terminology: "Indian" was still commonly used.
  - Fashion has changed.
- Ask students to think about the similarities and differences in the life paths of the women in the video. For example, several went to Residential School. They all valued their cultures.
- What happened after 1986? Students can select one of the women to find out how her life evolved following the making of the film. As well as the film subjects, students could also follow the career of Carol Geddes. Most went on to have many successes and achievements. Four have Wikipedia articles. (Only Sophie/Lucille MacLeod will be difficult to follow up.)

c. Creating a Biography

- Students can create a biography of an Indigenous person they know, or an Indigenous leader whom they have researched. Some suggestions for presenting biographies:
  - Write a biographical sketch.
  - Create a visual essay of the person's life.
  - Body Representation: Trace an outline of a body and then collage, draw, use art to express the different aspects of the person's story.
    - Adapt the Body Biography activity in English First Peoples 10-12 (FNESC 2018), page 288.
  - Create a podcast about the person. Students could develop an 'imaginary interview' with the person they have researched.

Investigation 6
Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting Learning

- Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

Line Master 2-1

We Are Story

We are all story. That's what my people say. From the moment we enter this physical reality to the moment we depart again as spirit, we are energy moving forward to the fullest possible expression of ourselves.
All the intrepid spirits who come to this reality make that same journey. In this we are joined. We are one. We are, in the end, one story, one song, one spirit, one soul. This is what my people say.

Richard Wagamese, *One Story, One Song, p 2.*

My people say that each of us is a story, part of the great, grand tale of humanity. In the end, the story of our time here is all we have.
When you offer a tale in the Ojibway manner, you do so for the story's sake. If we could honour each voice in that way and allow it to resonate, what a wonderful clamour that would be.

Richard Wagamese, *One Story, One Time, p 77.*

Line Master 2-2

Perspectives on Traditional Story and Story Telling

The stories are not just stories. They are our foundation, our identity, and our culture. Oral history requires a total commitment to culture.

Carrie J. Reid, *BC First Nations Studies*, p. 9

Stories are our helpers; they lead us to right living, to the good mind, to relationship with one another and the land. Stories help us to be human. In that sense, they are an appeal to the human soul divine, to the spirit, and in this way are spiritual helpers. They cannot be property in the same way that Europeans view their written word.

Lee Maracle, *My Conversations with Canadians*, p. 119

Story-telling was often used among native peoples, not only for moral teaching, but for practical instruction, to help you remember the details of a craft or skill, and for theoretical instruction, whether about political organization or the location of the stars.

One advantage of telling a story to a person rather than preaching at him directly is that the listener is free to make his own interpretation. If it varies a little from yours, that is all right. Perhaps the distance between the two interpretations is the distance between two human lives bound by the same basic laws of nature illustrated by the outline of the story. However many generations have heard the story before the youth who hears it today, it is he who must now apply it to his own life.

George Manuel, *The Fourth World*, p. 37.

The storyteller gives some 'cues' about elements of life, connection to land and community, to the story listener. If you're ready, you'll get it. If not, then it will be just a story.

Robert Matthews, Secwepemc, in *Indigenous Storywork*, Jo-Ann Archibald, p. 139

By mythology we mean not stories that are made up or untrue. Rather, a people's myths are stories that convey truths too deep to be contained in a literal account of singular experience. They tell of experience so significant that the story of it has been preserved in narrative and drama and song, from generation to generation, passing through so many storytellers that the contours of detail have been worn smooth, leaving it to the listener to fill in the context, to give the story life and meaning, to turn it into a teaching for today.

Royal Commission on Aboriginal Peoples. Volume 1, p. 602.

Line Master 2-3

Eyewitnesses to History

Mrs. Winnifred David tells of the Nuu-chah-nulth first encounter with Captain Cook.

The Indians didn't know what on earth it was when [Captain Cook's] ship came into the harbour. They didn't know what on earth it was. So the Chief, Chief Maquinna, he sent out his warriors. He had warriors, you know. He sent them out in a couple of canoes to see what it was. So they went out to the ship and they thought it was a fish come alive into people. They were taking a good look at those white people on the deck there. One white man had a real hooked nose, you know. And one of the men was saying to this other guy, "See, see . . . he must have been a dog salmon, that guy there, he's got a hooked nose." The other guy was looking at him and a man came out of the galley and he was a hunchback, and the other one said, "Yes! We're right, we're right. Those people, they must have been fish. They've come alive into people. Look at that one, he's a humpback."

Source: Mrs. Winnifred David quoted in Barbara Efrat and W.J. Langlois (eds.), *Nu-tka: Captain Cook and the Spanish Explorers on the Coast*. Victoria: Sound Heritage, v. VII, n. 1 (1978).

A Haida narrative tells about their first encounters with maritime fur traders.

All the people who moved from Skidegate Inlet to Tc!a'al [Chaatl] were dead, and their children growing old, when the first ship appeared. When it came in sight, they thought it was the spirit of the Pestilence, and, dancing on the shore, they waved their palms towards the new-comers to turn back. When the whites landed, they sent down to them their old men, who had few years to live, anyhow, expecting they would fall dead; but when the new arrivals began buying their furs, the younger ones went down too, trading for axes and iron the marten and land-otter skins they wore. . . . When one of the white men shot with a gun, some of the natives said he did so by striking it on the side; another, that he blew through it; and a third, that a little bird sat on top and made it go off.

Source: Unknown Haida person. In John Reed Swanton, *Contributions to the Ethnology of the Haida*. Reprint of the 1905 ed. New York: AMS Press, 1975, p. 105.

Line Master 2-4

Indigenous Population in Canada Over Time

This table gives estimates of the Indigenous population in Canada since Confederation. The numbers are based on the statistics collected through the Canadian Census.

Year	Population
ca. 1500 BP	estimates from 500,000 to 2,000,000
1871	102,358
1881	108,547
1891	not available
1901	112,941
1911	106,611
1921	111,084
1931	128,890
1941	160, 937
1951	165,607
1961	220,121
1971	312,766
1981	491,460
1991	720,600
2001	976,305
2011	1,400,685
2016	1,673,785
2021	

Line Master 2-5

Delgamuukw and Oral Histories

Delgamuukw v. British Columbia

This extract is from the ruling by Supreme Court Chief Justice Lamer in the Delgamuukw case. The Chiefs of the Gitxsan and Wet'suwet'en sued British Columbia for the rights and title to their Traditional Territories. The BC Supreme Court judge, Justice McEachern, refused to accept oral histories of the Gitxsan and Wet'suwet'en. However, the Supreme Court of Canada overruled him.

84 This appeal requires us to apply not only the first principle in Van der Peet but the second principle as well, and adapt the laws of evidence so that the aboriginal perspective on their practices, customs and traditions and on their relationship with the land, are given due weight by the courts. In practical terms, this requires the courts to come to terms with the oral histories of aboriginal societies, which, for many aboriginal nations, are the only record of their past. Given that the aboriginal rights recognized and affirmed by s. 35(1) are defined by reference to pre-contact practices or, ... in the case of title, pre-sovereignty occupation, those histories play a crucial role in the litigation of aboriginal rights.

85 [*In paragraph 85 the Chief Justice quotes from the Report of the Royal Commission on Aboriginal Peoples (1996), vol. 1, p. 33 which gives an informative description of Indigenous oral history*]

86 Many features of oral histories would count against both their admissibility and their weight as evidence of prior events in a court that took a traditional approach to the rules of evidence. The most fundamental of these is their broad social role not only "as a repository of historical knowledge for a culture" but also as an expression of "the values and mores of [that] culture." ...

The difficulty with these features of oral histories is that they are tangential to the ultimate purpose of the fact-finding process at trial – the determination of the historical truth. Another feature of oral histories which creates difficulty is that they largely consist of out-of-court statements, passed on through an unbroken chain across the generations of a particular aboriginal nation to the present-day. These out-of-court statements are admitted for their truth and therefore conflict with the general rule against the admissibility of hearsay.

87 Notwithstanding the challenges created by the use of oral histories as proof of historical facts, the laws of evidence must be adapted in order that this type of evidence can be accommodated and placed on an equal footing with the types of historical evidence that courts are familiar with, which largely consists of historical documents. To quote Dickson C.J., given that most aboriginal societies "did not keep written records", the failure to do so would "impose an impossible burden of proof" on aboriginal peoples, and "render nugatory" any rights that they have. This process must be undertaken on a case-by-case basis.

Source: Delgamuukw v. British Columbia [1997] 3 S.C.R. 1010, s. 84-87.

Unit 3
Honouring the Children

Overview

In 2021 many Canadians were shocked to learn about the confirmation of unmarked graves of children at a number of sites of Indian Residential Schools. Most Indigenous people, however, were not surprised. They knew through their oral histories of missing children. Many Survivors have carried the stories of classmates who were at school one day and gone the next with no explanation of what happened. Many had lived with the loss of children in their families who never came home. They bore witness to their missing children at the Truth and Reconciliation Commission hearings.

The TRC Final Report delivered in 2016 included 94 Calls to Action. They include specific calls to address the issues around honouring the missing children and their burials. However responses to these calls, in terms of action, have been slow.

This unit is not intended to introduce or discuss the full impact of Indian Residential Schools. Many teachers will already have developed such lessons, and there are many excellent resources available to build on. The intent of this unit is to provide context and give suggestions for activities that will help students understand recent developments in the on-going story of the impacts of the residential schools.

Essential Understandings

- There has always been evidence that children went missing from Indian Residential Schools, both in oral histories and in public hearings.
- First Peoples have had to lead the way in taking action to recognize the injustices of the residential school system, including honouring the missing children.
- Despite measures being taken to improve the lives of Indigenous children, inequities continue to exist for them.

Guiding Questions

- How has the news of unmarked graves impacted First Peoples, and where are they going with the information?
- How have First Peoples continued to advocate for action to honour the missing children?
- What does "Every Child Matters" mean now and in the future?
- How are the children missing from Indian Residential Schools being honoured?
- What do the findings and public reactions say about Canada?

Teaching About Indian Residential Schools and Truth and Reconciliation

The topic of Indian Residential Schools, and particularly the unmarked burials, as well as many of the suggested resources, can trigger strong reactions and emotions from students. Using any of these activities requires a sensitive understanding of your students' ability to deal with the material.

Here are some important considerations when studying this unit:

- It is important to talk about the Truth of what happened in the schools, and what continues to impact Survivors and their families.
- It is important to talk about healing and the responsibility for all of us to take actionable steps that help us to move forward on the path to Reconciliation in a good way.
- Where possible, emphasize the inherent strength and resilience of Indigenous peoples in the past and in ongoing actions dealing with unmarked burials.
- It is important to note that the information or activities in this unit are not intended to blame or shame Non-Indigenous people.
- Teachers are not expected to be experts on the history and legacies of Indian Residential School or the topic of Truth and Reconciliation. Rather their role is as guides and facilitators.
- Be aware of students' reactions to the injustices discussed. It is important to convey to them that the purpose for understanding the past is to be part of a more positive future.

Particular consideration will be needed for Indigenous learners and schools in the geographic areas where unmarked graves have been confirmed.

Dealing Sensitively with the Topic

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

For some students the topics discussed will be sensitive, especially if they have personal connections with residential school survivors. Also, in some schools with new Canadians, teachers will be need to be aware that some topics may echo feelings that are part of the immigrant experience.

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

- These topics may be best taught through discussion rather than instruction.
- A teacher is responsible for ensuring that any discussion promotes understanding and is not merely an exchange of intolerance.
- Allow time to deal with students' concerns and questions.

* Adapted from *BC First Nations Studies Teachers Guide*, BC Ministry of Education, 2004.

- Be aware of issues that may arise for students both in formal discussions and informal conversations in and around the classroom; bring closure to conversations appropriately; play a role in ensuring potential conflict is dealt with in the context of the classroom.
- Try to give students the tools and skills to discuss these topics in the school *and* community

Setting Ground Rules

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

- Always respect and value what others bring to the discussion.
- It is okay to feel discomfort.

Going Further For Support

Much of the content will elicit emotional responses from students. Teachers should be prepared to help students deal with the difficult emotions that may arise. Find people who are knowledgeable about the issue or who are trained to counsel students, such as school counselors or Indigenous resources available in the community.

Also, it might be helpful to let other educators in the school (i.e. counsellors) know that this topic will be discussed in the class.

In certain circumstances teachers may wish to refer students to a crisis line for confidential support:

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

Learning Goals Focus

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

Learning involves recognizing the consequences of one's actions.

Studying about the impacts of finding of unmarked burials, and the importance of "Every Child Matters," provides an excellent opportunity to reflect on issues of responsibility and accountability, both in personal and collective actions.

BC Learning Standards

Content Learning Standards

BC First Peoples 12
- Role of Oral Tradition for B.C. First Peoples
- Provincial and federal government policies and practices that have affected, and continue to affect, the responses of B.C. First Peoples to colonialism
- Resistance of B.C. First Peoples to colonialism
- Contemporary challenges facing B.C. First Peoples, including legacies of colonialism

Required Resources

Please Note: It will be important for teachers and students to add to these suggested Investigations to understand and interpret actions by all groups as they unfold.

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 1
- Line Master 3-1, page 126, *What Do You Know About Indian Residential Schools*?
- Line Master 3-2, page 127, *Indian Residential Word Sorter*.
- *Indian Residential Schools & Reconciliation Gr. 5, 10, and 11/12 Teacher Resource Guides.* FNESC/FNSA, 2015. Online at http://www.fnesc.ca/irsr/
- Gladys We Never Knew (BCTF)
  Online at https://issuu.com/teachernewsmag/docs/ebookr
- "Further Steps toward Reconciliation – Understanding Residential Schools through Text," *English First Peoples 10, 11, and 12 TRG*, pages 265 to 285.
  Online at http://www.fnesc.ca/learningfirstpeoples/efp/
- Calls to Action, Truth and Reconciliation website. https://tinyurl.com/fnesc735.

Investigation 2

- Tk'emlúps te Secwépemc news release, May 27, 2021: https://tinyurl.com/fnesc777
- Line Master 3-3, page 128 *Protocols and Technology*
- "Remote sensing and grave detection: How it works." Canadian Archaeological Society backgrounder: https://tjcentre.uwo.ca/documents/caa_remote_sensing_faq_v1.pdf
- " 'We've always known': Kuper Island residential school survivor not surprised by discovery of remains." *CityNews*, July 13, 2021. https://tinyurl.com/fnesc778
- Michael Redhead Champagne's blog: https://www.michaelredheadchampagne.com/blog/if-every-child-mattered
- "At least 160 undocumented graves found at B.C. residential school," *CityNews* 2021, 2:43 min. https://youtu.be/KC7X0JLfhJg
- *Missing Children and Unmarked Burials. Truth and Reconciliation Final Reports, Volume 45*. https://nctr.ca/records/reports/
- Line Master 3-4, page 129, TRC Calls to Action 71 to 76
- Syilx journalist shares how she'll report on Kamloops Indian Residential School." *Toronto Star*, June 11, 2021. Linked at https://tinyurl.com/fnesc743.
- "IndigiNews Reporter Kelsie Kilawna develops trauma-informed reporting resource." CFNR Network, June 16, 2021. Audio, 32:45 min. linked at https://tinyurl.com/fnesc744

Investigation 3

- Line Master 3-5, page 130, *Telling the Whole Story*.
- Line Master 3-6, page 131, *The Protocols of Witnessing*.
- Witness Blanket project resources:
  - Witness Blanket website, http://witnessblanket.ca.
  - *Witness Blanket Trailer 2015*, Canadian Museum for Human Rights, 2015. 3:25 min. https://youtu.be/eNJ0a5P9YDo
  - Carey Newman and Kirstie Hudson, *Picking up the Pieces. Residential School Memories and the Making of the Witness Blanket*, Orca, 2019.

Investigation 4

- Indigenous Watchdog website, https://indigenouswatchdog.org/
- Examples of community healing memorials and projects:
  - "Hearts fill with emotion as children's spirits return from Kamloops to Splatsin." *Vernon Morning Star*, September 12, 2021. https://tinyurl.com/fnesc752
  - "Kukwstép-kucw— Walking the Spirits Home." Tk'emlúps te Secwépemc website, June 16, 2021. https://tkemlups.ca/kukwstep-kucw-walking-the-spirits-home/
  - Armstrong students plant 215 trees in honour of children. *Vernon Morning Star*, October 6, 2021. https://tinyurl.com/fnesc749
- National Student Memorial Register, https://nctr.ca/memorial/

Investigation 5

- Orange Shirt Day website, https://www.orangeshirtday.org/about-us.html
- Orange Shirt Day books:
  - *The Orange Shirt Story*. Phyllis Webstad (Picture book)
  - *Beyond the Orange Shirt Story*
  - *Orange Shirt Day*. Orange Shirt Society
- "How survivors fought to create Canada's first National Day for Truth and Reconciliation." (CBC Sept 30 2021) https://tinyurl.com/fnesc779
- Line Master 3-7, page 132, *Creation of the National Day for Truth and Reconciliation*

Investigation 6

- Jordan's Principle *The Canadian Encyclopedia*, 2020. https://thecanadianencyclopedia.ca/en/article/jordan-s-principle
- Canadian Human Rights Tribunal suggested sites:
  - Indigenous Watchdog update on Call to Action 3. https://indigenouswatchdog.org/call-to-action-3/#more-1978
  - Jordan's Principle, Ensuring First Nations Children Receive the Services They Need When They Need Them. Search for "Jordan's Principle Information Sheet" at https://fncaringsociety.com
- Alanis Obomsawin's documentary *Jordan River Anderson, The Messenger* (National Film Board 2019, 1h 15 min.) https://www.nfb.ca/film/jordan-river-anderson-the-messenger/
- "What Can You Do," Caring Society website. https://fncaringsociety.com/what-you-can-do.

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course. For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. Background to Indian Residential Schools
   a. What Do You Know About Indian Residential Schools?
   b. Building Knowledge about Indian Residential Schools
   c. It Happened Anyway
   d. Understanding the Calls to Action.
2. We Always Knew
   a. Shocking Evidence at Kamloops
   b. Protocols and Technology
   c. Examining the TRC Calls to Action
   d. Reporting the News
   e. Examining Reactions
3. Leading the Way
   a. Telling the Whole Story
   b. Bearing Witness
   c. Who Has the Responsibility?
4. Honouring and Healing
   a. Indigenous Watchdog
   b. Ongoing Work of Verification
   c. Communities Healing
   d. National Student Memorial Register
5. National Day For Truth and Reconciliation
   a. Orange Shirt Day
   b. How the National Day for Truth and Reconciliation Came to Be
   c. The Meaning of National Day for Truth and Reconciliation
   d. How to Commemorate This Day in a Meaningful Way.
   e. Who Are You Buying Your Orange Shirts From?
6. Every Child Matters
   a. Does Every Child Matter?
   b. Child Welfare
   c. Jordan's Principle.
   d. BC First Nations Health Authority
   e. Advocates for Indigenous Children
7. Truth-Telling: Accountability and Action
   a. Confronting Genocide
   b. Coming to Terms with Canada's History
   c. Direct Action
8. Give Back, Carry Forward
   a. What Did You Learn?
   b. Documenting Learning

Investigation 1
Background to Indian Residential Schools

The Investigations in the unit will require an understanding of the context of Indian Residential Schools and their impacts. They assume an understanding of what the residential schools were, their stated purposes, and First Peoples' responses to them. Therefore, it will be important to assess students' base of understanding about Indian Residential Schools.

Questions for Inquiry

- How have the impacts of Indian Residential Schools affected multiple generations of First Peoples?
- How do the Truth and Reconciliation Commission's Calls to Action provide a guide for Reconciliation in Canada?

a. What Do You Know About Indian Residential Schools?

Students can use one or more of these activities to assess their knowledge and understanding about what Indian Residential Schools were, and their impact on First Peoples and Canadian society in general.


Line Master 3-1, page 126, *What Do You Know About Indian Residential Schools*?

- Students can use the quiz on Line Master 3-1, page 126, *What Do You Know About Indian Residential Schools*? to assess their basic knowledge about the schools. After they have responded individually to the questions, they can discuss them in groups or as a whole class. Alternatively, students could work in groups to create their own questions, and test each other's knowledge.
- Discuss the use of the term "Indian" when referring to the schools. Ask questions such as "Why is "Indian" still used, or why don't we just say "Residential Schools."
  - Explain that it is a historical term. At first these residential schools were specifically targeted at children who were "status Indians" under the Indian Act. (They later included Inuit and some Métis children.)
  - It is important to recognize that these schools were vastly different from other types of residential or boarding schools where parents send their children by choice.
- Students should be able to identify Indian Residential Schools that operated in your region, if any, and what schools local Indigenous students were sent to. For a map of schools in BC see *Indian Residential Schools and Reconciliation, Grade 10*, page 26.


Line Master 3-2, page 127, *Indian Residential Word Sorter*

- Use the word list on Line Master 3-2, page 127, *Indian Residential Word Sorter*. Students could cut out the words and sort them into groups, create a word web that connects words together, or they could write sentences using two of the words together.
- 3-Way Summary strategy. Students can work individually or in groups to summarize the impacts of the Indian Residential Schools by writing three summaries of different lengths:
  - First write a summary of 75-100 words
  - Then write your summary using 30-50 words
  - Finally write it using only 10-15 words

b. Building Knowledge about Indian Residential Schools

For students who don't have a full understanding of the key topics related to Indian Residential Schools, you may need to introduce or review them. Here are some suggested resources that may be useful:

- *Indian Residential Schools & Reconciliation Gr. 5, 10, and 11/12 Teacher Resource Guides.* FNESC/FNSA, 2015. Online at http://www.fnesc.ca/irsr/
  These guides were developed in response to the call by the Truth and Reconciliation Commission of Canada for education bodies to develop age-appropriate educational materials about Indian Residential Schools. They provide a variety of activities and resources at a variety of levels. Many can be adapted for use in BC First Peoples 12.
- *Gladys We Never Knew* (BCTF) Online at https://issuu.com/teachernewsmag/docs/ebookr
  This learning resource looks at the residential school experience focussing on one girl, Gladys Chapman, who went to Kamloops Indian Residential School. It may be particularly appropriate for setting the context of the unit, as she died at the school. The resource is directed at elementary school children, but may of the documents and activities can be adapted for secondary classes.
- *English First Peoples 10, 11, and 12 TRG*. See the unit "Further Steps toward Reconciliation – Understanding Residential Schools through Text," pages 265 to 285. Teachers may be able to develop a cross-curricular unit to build understandings about the background to Indian Residential Schools. Online at http://www.fnesc.ca/learningfirstpeoples/efp/.

c. It Happened Anyway

Students should be familiar with the efforts of Indigenous and non-Indigenous people who protested about the effects of the Indian Residential Schools on the children. Despite repeated warnings and statistical evidence of high death rates in the schools, the government and churches did little to make changes or improvements.

- The Bryce Report. Students may be familiar with the reports by Chief Medical Officer Peter Bryce in the early 1900s. They can review or learn about how his reports of high death rates in Indian Residential Schools were largely ignored by governments and churches.
  You can use the resources in the FNESC/FNSA guide *Indian Residential Schools & Reconciliation 11/12*, Books 1 and 2. Pages 26-27 in Book 1 give background for teachers. Students can study the primary source documents on pages 13 to 17 in Book 2. Access at http://www.fnesc.ca/grade-11-12-indian-residential-schools-and-reconciliation/
  - Ask students to read the documents to identify what the various commentators suggested could be done to reduce the death rate of students.
  - Students may want to explore Bryce's reports in more detail. They are available online:
    - Report on the Indian Schools of Manitoba and the Northwest Territories (1907), http://peel.library.ualberta.ca/bibliography/3024.html

- The Story of a National Crime: An Appeal for Justice to the Indians of Canada (1922). http://archive.org/details/storyofnationalc00brycuoft
  - Additional information is available at the First Nations Caring Society website, https://fncaringsociety.com/people-history. See also Investigation 6e below.
- For more activities, see *Indian Residential Schools & Reconciliation Grade 10*, Part Three, Resistance and Change. These resources deal with ways that First Nations families and others protested the schools and raised warnings about their disastrous effects on the children.

d. Understanding the Calls to Action.

Review what the Calls to Action are, and how they came about.

- Discuss questions such as the following to assess students' understandings.
  - Who created the Calls to Action? (Truth and Reconciliation Commission)
  - How did the Calls to Action come to be? (The result of many years of gathering testimony and hearing witnesses.)
  - What is the purpose of the Calls to Action? (To make clear what needs to be done to work towards Reconciliation in Canada)
  - Who are the Calls to Action for? (All Canadians, but particularly governments and churches.)
  - Have any Calls to Action been acted upon? This will depend on students' knowledge. They may know that National Day for Truth and Reconciliation was created in response to Call to Action 80. Another example is Call to Action 43 which calls on governments to adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples. BC adopted UNDRIP in 2020 through the passing of the *Declaration on the Rights of Indigenous Peoples Act*.
- You may want students to look at the scope of the 94 Calls to Action to build their understanding of the types of concerns they deal with. They can be found at the TRC website at https://tinyurl.com/fnesc735. Students may also be interested to view the Calls to Action written for younger students https://tinyurl.com/fnesc754, at the First Nations Caring Society website.
- Students should also be familiar with the National Centre for Truth and Reconciliation, which is housed in Winnipeg. It hold all the records from the TRC and continues the work of the Commission. Students can look at the website to see they types of records are housed there, and the work it does. https://nctr.ca/

Investigation 2
We Always Knew

Students can connect the responses to the identification of unmarked burials at the Kamloops Indian Residential School grounds with the understanding that there was plenty of evidence that many children did not come home from the residential schools.

Questions for Inquiry

- What evidence is there that Indigenous and non-Indigenous people have always known about the missing children from Indian Residential School?
- How have First Nations used both traditional knowledge and Western technology to locate evidence of unmarked burials?
- How can you characterize different reactions to the news of the unmarked burials?

a. Shocking Evidence at Kamloops

Introduce the Investigation by discussing or sharing understandings about the identification of the unmarked graves at the former Kamloops Indian Residential School by Tk'emlúps te Secwépemc.

- One way to begin is to share one or more images of the memorials placed in significant locations following the announcement of the findings by Tk'emlúps te Secwépemc. If possible, find an image from the local area. There are numerous sources on line, but here are a few suggestions:
  - Memorial outside former Kamloops Indian Residential School. *Chilliwack Progress*, linked at https://tinyurl.com/fnesc748.
  - Witness gathering at BC Legislature. *Surrey Now-Leader*, linked at https://tinyurl.com/fnesc747.
  - Memorial at Centennial Flame, Parliament Hill. *Ottawa Citizen*, linked at https://tinyurl.com/fnesc746
- Students may have memories of their own and other people's reactions to the news. Students could discuss what they recall, or reflect on it in a personal way.
- Share with students the first news release by Tk'emlúps te Secwépemc. Link to the news release of May 27, 2021: https://tinyurl.com/fnesc777 Have students identify some of the key phrases that stand out to them. Ask questions such as:
  - What aspects of the news release reflect Oral Traditions?
  - Why does Tk'emlúps te Secwépemc feel a responsibility towards the missing children and their home communities?
  - How were Protocols followed in releasing the news?
- After the news about the findings at Kamloops, other First Nations did similar examinations of the areas around residential schools in their areas. Students could research up-to-date information about these findings, particularly if there is a site near your school. The Wikipedia page "Canadian Indian residential school grave sites" has a summary of reported grave sites. Students should check that the information is current and accurate.

- Note that the table includes data from the identification of graves that occurred before the Kamloops findings. This adds to the evidence that people have known about unmarked graves prior to the Kamloops announcements.

b. Protocols and Technology

Students can learn the importance of using Protocols and traditional knowledge along with modern scientific technology when investigating unmarked burials.

Line Master 3-3, page 128, *Protocols and Technology*

- Read with students the article on Line Master 3-3, page 128, *Protocols and Technology* to learn about how both perspectives are being used in the search for unmarked burials.
- If students are interested to learn about ground penetrating radar and how it is used, they can read this backgrounder. It was written specifically for First Nations considering the use of the technology.
  - "Remote sensing and grave detection: How it works." Canadian Archaeological Society backgrounder: https://tjcentre.uwo.ca/documents/caa_remote_sensing_faq_v1.pdf
- Students can learn about the further steps that will be needed to fully honour the missing children, identify who they are, and if possible return their remains to their homes. This will include excavating sites, identifying the remains where possible using oral histories, archaeology and forensics, and returning the remains to their home communities. In your discussions, ask students how Traditional Knowledge and Protocols as well as technology are being or will be used.
- Look for current reports on what is happening to confirm and identify the missing children. This article from 2021 can be used to begin investigations.
  - "This is what it will take to identify hundreds of remains in unmarked graves at residential schools. "CTV News web site, June 24, 2021, linked at https://tinyurl.com/fnesc745

c. Examining the TRC Calls to Action

Students examine the Calls to Action about missing children and unmarked graves to learn what they contain, and what action is being taken.

- Consider introducing the topic with this news report from July 2021. It reports on the finding of unmarked graves at the former Kuper Island Indian Residential School. It includes both text and video, as well as a poem, "If Every Child Mattered," by Michael Redhead Champagne. In the video Steve Sxwithul'txw, former student at the school, speaks about his experiences, his reactions to the news, and what action he wants taken. Champagne, a community leader in Winnipeg, speaks about his frustrations with public reaction and actions taken since The TRC report.
  The items can be accessed in several ways:
  - The entire news report: "'We've always known': Kuper Island residential school survivor not surprised by discovery of remains." *CityNews*, July 13, 2021. https://toronto.citynews.ca/2021/07/13/kuper-island-residential-school-survivor/
  - Video and poem at Michael Redhead Champagne's blog: https://

www.michaelredheadchampagne.com/blog/if-every-child-mattered
    - Video at YouTube: CityNews 2021, 2:43 min. https://youtu.be/KC7X0JLfhJg
- As they view the video, ask students to listen for what the two speakers want as a result of the findings of unmarked burials. (For example, accountability, a Special Prosecutor to look into the deaths; listen to the Survivors; each person do what they can; follow the TRC Calls to Action.)
  Have students discuss what they feel are the most significant points made by the speakers in the video. Some points of note are:
    - The knowledge of Survivors that some children didn't survive.
    - The question, what do these findings say about this country?
    - The question, is Canada's dealing with the evidence a road to Reconciliation?
    - Answers to questions, why this was done, and who's going to be accountable?
- The news report mentioned Volume 4 of the TRC's Final Report, *Missing Children and Unmarked Burials.* If students weren't aware of it, they can examine the document online. It may be useful to share or read the Executive Summary on pages 1 and 2.
    - *Missing Children and Unmarked Burials.* Find the report at the NCTR page https://nctr.ca/records/reports/. Scroll down to "Truth and Reconciliation Commission Reports."
- Examining the TRC Calls to Action. Calls to Action 71 to 76 arose out of this report. Have students summarize them in their own words. Calls to Action 71 to 76 are given on Line Master 3-4, page 129.
  Sample responses:
    - 71: Make all records on deaths of children available to the National Centre for Truth and Reconciliation.
    - 72: Sufficiently fund the National Residential School Student Death Register.
    - 73: Maintain an online registry of residential school cemeteries.
    - 74: Inform families of burial locations of children who died at the schools, and follow families wishes for commemoration and reburial.
    - 75: Identify, protect and commemorate burial sites where residential school children were buried.
    - When doing this work follow three principles: Action led by First Nations community most affected; consult Survivors and Knowledge Keepers; respect protocols when investigating burial sites.


Line Master 3-4, page 129, *Calls to Action, Missing Children and Burial Information*

d. Reporting the News

Students can consider how the news regarding missing children and unmarked burials has been reported, and the broader issues around reporting traumatic events such as these.

To learn about culturally sensitive reporting by exploring the work of Syilx and Secwépemc journalist Kelsie Kilawna. Partially in reaction to the ways that the news about unmarked graves was being reported, she began developing a guide for trauma-informed reporting. The class can find out if this guide is complete, and available for them to refer to.

- Discuss the impacts that the news about the unmarked graves may have had on Indigenous individuals and families. Be sensitive to the possibility that this topic could be triggering for some students. Discuss how the news could trigger memories and emotions, particularly for Survivors and families of Survivors.
- Share with students this personal essay by Kelsie Kilawna about her commitment to raising the ethical standards of news reporting. "Syilx journalist shares how she'll report on Kamloops Indian Residential School." *Toronto Star*, June 11, 2021. Linked at https://tinyurl.com/fnesc743. Discuss questions such as:
  - What were her reactions to the news?
  - What responsibilities did Kelsie Kilawna take as a First Nations person, and as a journalist?
  - What are some features of trauma-informed ethical reporting mentioned in the essay? (taking time and care, self-location, transparency and safety care plans for those who share stories.)
- Students can further explore Kelsie Kilawna's calls for trauma-informed and culturally sensitive reporting by listening to a radio interview she gave. "IndigiNews Reporter Kelsie Kilawna develops trauma-informed reporting resource." CFNR Network, June 16, 2021. Audio, 32:45 min. linked at https://tinyurl.com/fnesc744
  - Ask students to listen to find out what she has to say about protocols, particularly around reporting on traumatic events and interviewing Survivors in ethical ways.
- Have students find and analyse a variety of print and video news reports about this and other traumatic issues such as the Missing and Murdered Women and Girls. They can work in groups to examine the perspectives, and judge how ethically they think the issues were reported.
- Discuss the issues of accountability of journalists and news media when reporting Indigenous events. This could be part of a broader discussion about the importance of informed, authentic coverage of Indigenous topics in the media. For more information, see Duncan McCue's website, Reporting in Indigenous Communities. http://riic.ca/

e. Examining Reactions

Students can draw conclusions from various reactions to the news of the location of unmarked graves.

- Discuss with students the outpouring of responses when Tk'emlúps te Secwépemc announced they had located the unmarked graves of around 200 children at the former Kamloops Indian Residential School. You may want them to find evidence of the way responses were reported or expressed in the media.
- Many people seem to be taking this topic seriously for the first time. Ask student why they think that is so, given the evidence that was there before this news. What might have changed? What is there about the finding of unmarked graves of children that caused such a response? (For example, one possible reason that the news of the unmarked graves resonates with the public is because they have an actual emotional connection to it; for whatever reason, stories and reports of the many effects of colonization, racism and oppression of Indigenous people did not connect with the general public in the same way.)

- Questioning the ignorance. Ask students to think of some words that could be used to describe how Canadian governments and society in general have responded to the high death rates at Indian Residential Schools over time.
  - Some words could be: amnesia, apathy, dismissive, indifference, ignorance, parsimonious (stingy), powerless, racist, uncaring.

Investigation 3
Leading the Way

Students consider various ways that First Nations have had to be the ones to advocate for change, particularly in the case of Indian Residential Schools and searching for evidence of missing children.

Questions for Inquiry

- What are protocols for witnessing in Indigenous cultures?
- Whose responsibility is it to make right the injustices of the past?
- In what ways have First Nations and others been leading the way for working towards justice?

a. Telling the Whole Story

The TRC Final Report makes it clear that it was only through the actions of Survivors and other Indigenous people that the Truth and Reconciliation Commission was formed.

In this activity students consider an excerpt from the Truth and Reconciliation Final Report to learn how the actions of First Peoples led to the formation of the TRC.

Students should have an understanding of the Indian Residential Schools Settlement Agreement (2006) before reading the suggested text. You may want to review or teach the significance of the Agreement in the creation of the TRC. See Foundations, page 18, and the Glossary, page 321.

- Students can read and discuss an excerpt from the TRC Final Report, found on Line Master 3-5, page 130, *Telling the Whole Story*.
- Ask students to discuss the question, "What are the big ideas in this excerpt?" Ask them to highlight one or two sentences that express one of the big ideas.
- Ask student to identify specific undertakings mentioned in the text that were the results of actions taken by First Peoples. (For example, Survivor court cases, Settlement Agreement, creating the TRC, receiving a national apology.)
- Students can suggest other actions or undertakings that First Nations and others have taken the lead on. (For example, Day School and 60s Scoop survivors are reaching settlements through class action lawsuits. For more examples, see Unit 9, Taking Action.)

Line Master 3-5, page 130, *Telling the Whole Story*

b. Bearing Witness

Cross-curricular Connection
See *English First Peoples 10, 11, and 12 TRG*, Further Steps toward Reconciliation – Understanding Residential Schools through Text. Lesson 13, How Do We Witness? (p 275)

Line Master 3-6, page 131, *The Protocols of Witnessing*

The act of witnessing is an important part of most Indigenous societies, and is a key part of Oral Traditions. In this activity students relate the traditional role of witnessing to the role it played in the Truth and Reconciliation Commission hearings.

- Discuss the role of witnessing in First People's cultures. Ask students if they know of examples where witnessing is an important part of cultural practices. (For example, public ceremonies such as feasts and potlatches, name giving ceremonies)
- Have students read Line Master 3-6, page 131, *The Protocols of Witnessing*, to find out how the act of witnessing is part of the Oral Tradition, and how Protocols were followed in the TRC hearings.
- For a further discussion about Honorary Witnesses, see *Speaking Our Truth* (Monique Gray Smith, Orca 2017), pages 94 and 95.
- Students can reflect on questions relating to the personal strength required by Elders, Survivors and others to give evidence at hearings like the TRC. Ask questions such as:
  - What kind of strength do you think it takes for Indigenous people to bear witness at public hearings?
  - Was giving public testimony an invasion of privacy?
  - What may have motivated people to share their experiences?
  - How are they honoured?
  - What is being done with their testimony?
- Witness Blanket. Students can examine artist Carey Newman's project. Discuss how his project approaches witnessing from a different perspective.
  - Students can view an online version of the Witness Blanket at http://witnessblanket.ca.
  - Students can search online for videos about Carey Newman and the Witness Blanket project. One suggested video that gives an overview of the project is *Witness Blanket Trailer 2015*, Canadian Museum for Human Rights, 2015. 3:25 min. https://youtu.be/eNJ0a5P9YDo
  - Get a copy of the book by Carey Newman and Kirstie Hudson. *Picking up the Pieces. Residential School Memories and the Making of the Witness Blanket*. Orca, 2019. 180 pages.

c. Who Has the Responsibility?

Students can reflect on issues of responsibility when dealing with the Calls to Action relating to Missing Children and Burial Information.

- Ask students to consider the fact that First Nations have had to take the lead in the search for the graves of their own children. Should it be their responsibility?
- Students can work in groups to discuss one or more questions regarding who has the responsibility for identifying and returning the missing children home?
  - Who should be dealing with these issues?
  - What discrepancies and inequalities are there in doing this work towards justice?
  - What are governments and churches doing to further the work of honouring the missing children?

- Many Indigenous and non-Indigenous people have called on an independent criminal investigation to be made into the missing children and unmarked burials, and the appointment of a Special Prosecutor.
  - Students can do research to find out what action, if any, has been taken on independent investigations.
  - Discuss why it may be important for the investigation to be independent, with a Special Prosecutor overseeing it.

Investigation 4
Honouring and Healing

Students examine what actions have been, and are being, taken following the first findings at Kamloops and other Indian Residential School sites since 2021.

Questions for Inquiry

- What progress are governments and churches making in achieving TRC Calls to Action 71 to 76?
- How are Indigenous communities working towards healing and honouring the missing children?
- In what ways are Indigenous people being supported in their quest for justice and honouring the missing children?

a. Indigenous Watchdog

It may be useful for students to become familiar with the website Indigenous Watchdog, which tracks the progress that has or has not been made on implementing the TRC Calls to Action. They can use it to find up-to-date information about what is happening for each of the 94 Calls to Action. Find the Indigenous Watchdog at https://indigenouswatchdog.org/.

- Students can assess the credibility of the website. Discuss the importance of verifying the reliability of information found on the Internet. One way is to find out who creates it. Are they knowledgeable or experienced in the topics presented? What is their motivation for creating the website? Students can find answers to these by going to the About tab on the website. What do they conclude about the reliability of the website?
- Students can examine an overview of the progress or lack of it in graphic format. On the Calls to Action tab, scroll down to the "94 Calls To Action List." Students can compare the number of Calls to Action that are Complete, In Progress, Stalled, or Not Started. Click on each group of Calls to learn more.
- Have students examine in more detail the update reports on the Calls to Action relating to Missing Children and Burials. This is found under the Reconciliation Calls to Action tab, https://tinyurl.com/fnesc742. Scroll down the page to find links to each of the Calls to Action to find out details about progress or lack of it.
- Have students give a summary of the progress on the Calls to Action relating to the Missing Children and Burials.

b. Ongoing Work of Verification

Students can research to learn what is happening currently with residential school sites and the verification of the missing children's remains. They could work in groups to report on one of the schools.

- An example of plans for investigation in 2021 can be found in this article: Squamish, Musqueam and Tsleil-Waututh Nations Announce Investigation at Former St. Paul's Indian Residential School Site. NationTalk, August 10, 2021. Linked at https://tinyurl.com/fnesc741. This web page also has a link to the Preliminary Workplan for the St. Paul's Indian Residential School Investigation: https://tinyurl.com/fnesc740.
- Students can find out what groups have been taking responsibilities for doing the work. How have bodies like churches and schools been supporting the First Nations groups?

c. Communities Healing

Students can find out what First Nations communities are doing for healing and to honour the spirits of the young people who never made it home. As this is an on-going process it will be important to find current information, particularly from local communities.

- Students could work in pairs or groups to find one example of community healing through memorials, commemorations, events and actions like commemorative walks. They could give a short report on their findings, or create a class gallery of posters that present the information.
- Ask students to look for ways that individuals and communities demonstrated commitment and strength as they carried out the activities of healing. For example, in the article from the *Vernon Morning Star* below, students may note the commitment and physical strength required to make the five day journey, and the emotional strength it would take to carry on.
- Some examples:
  - "Hearts fill with emotion as children's spirits return from Kamloops to Splatsin." *Vernon Morning Star*, September 12, 2021. https://tinyurl.com/fnesc752
  - "Kukwstép-kucw— Walking the Spirits Home." Tk'emlúps te Secwépemc website, June 16, 2021. https://tkemlups.ca/kukwstep-kucw-walking-the-spirits-home/
  - Armstrong students plant 215 trees in honour of children. *Vernon Morning Star*, October 6, 2021. https://tinyurl.com/fnesc749

d. National Student Memorial Register.

TRC Call to Action 72 called for an national Residential School Student Death Register to be established and funded. The National Centre for Truth and Reconciliation has created a National Student Memorial Register online at https://nctr.ca/memorial/

- Depending on the students, you may want them to look at how the National Student Memorial Register has been created, how it is presented online, and what types of information is provided.

- Students can see what the Indigenous Watchdog website has to say about the progress made on Call to Action 72. https://indigenouswatchdog.org/call-to-action-72/

Investigation 5
National Day For Truth and Reconciliation

In 2021, the federal government declared September 30 as National Day for Truth and Reconciliation. Students consider the significance of this national holiday, how it was created, and how it is recognized.

Questions for Inquiry
- How does a day like this receive official recognition?
- How did the evidence of unmarked burials impact the creation of the day?
- How can this day be commemorated in meaningful ways?

a. Orange Shirt Day

Students learn about the impact of the Orange Shirt Day in creating a national awareness of Indian Residential Schools.

- Discuss with students their experiences around Orange Shirt Day. Ask them if they know how this special day came to be. See the Orange Shirt Day website, https://www.orangeshirtday.org/about-us.html. Ask students to find out about the roles played by Phyllis Webstad and Fred Robbins.
- Students can read about Phyllis Webstad's experience going to residential school, and the importance of the orange shirt. See https://www.orangeshirtday.org/phyllis-story.html
- Ask students to find out why September 30 was chosen as Orange Shirt Day. (See the Orange Shirt Day website, https://www.orangeshirtday.org/about-us.html.)
- Students can research the growth of the original Orange Shirt Day in Williams Lake to the nation-wide recognition of the day.
- You may want to have copies of books about Orange Shirt Day on hand for students to read:
  - *The Orange Shirt Story*. Phyllis Webstad (Picture book)
  - *Beyond the Orange Shirt Story*
  - *Orange Shirt Day*. Orange Shirt Society

b. How the National Day for Truth and Reconciliation Came to Be

Students investigate how this national day of commemoration came to be created. They can connect its history with ideas developed in Investigation 3, Carrying the Load.

- Use this article to begin the investigation: "How survivors fought to create Canada's first National Day for Truth and Reconciliation." (CBC Sept 30 2021) https://www.cbc.ca/news/canada/british-columbia/national-day-survivors-reflections-1.6191553
  - Discuss the quote by Phyllis Webstad: "The ancestors are behind this. The children are behind it."

Cross-Curricular Connections
This activity supports the following Content Learning Standards
Law Studies 12: Canadian legislation concerning First Peoples
Political Studies 12: Structure and function of Canadian and First Peoples political institutions

- Ask student to summarize the different perspectives of Eddy Charlie and Phyllis Webstad about the way the National Day came about. (Charlie was sad that it took the tragedy of locating the graves to make it happen; Webstad felt it was the ancestors and children who pushed it through.)

- Have students examine the creation of the National Day of Truth and Reconciliation using the timeline on Line Master 3-7, page 132, *Creation of the National Day for Truth and Reconciliation.*
  - Point out that it was the advocacy of Georgina Jolibois, an Indigenous Member of Parliament, whose private member's bills initiated the creation of the statutory holiday.
- Students can discuss the connection between the Kamloops announcement and the creation of the National Day for Truth and Reconciliation. Ask, How do you think the finding of the unmarked graves affected the creation of the National Day?
- Ask students to reflect on the creation of the National Day for Truth and Reconciliation in terms of Indigenous people "carrying the load," as discussed in Investigation 3. They could discuss verbally or reflect in a journal entry.

Line Master 3-7, page 132, *Creation of the National Day for Truth and Reconciliation*

c. The Meaning of National Day for Truth and Reconciliation

Ask students to discuss their understanding about the importance of the day. Students can examine the significance of this national day for different segments of Canadian society.

- Conduct a survey. Students can conduct a survey to find out how different people respond to the National Day for Truth and Reconciliation. As a class, discuss the types of questions that might be relevant or interesting to find out about.
- Who is recognizing this day and who isn't? The Federal government has made it a statutory holiday. What are provinces doing?
- Discuss the fact that some people view the day as a "holiday" without understanding its purpose. Have students develop a way to explain to these people its purpose and significance. This could be in a paragraph, through group discussion, a poster, or as a role play activity.

d. How To Commemorate This Day In A Meaningful Way.

Students can suggest ways that their school and community could commemorate National Day for Truth and Reconciliation. They can refer to numerous sources that give examples of both Orange Shirt Day and National Day for Truth and Reconciliation.

- Discuss with students what makes a meaningful way of commemorating the day. What types of activities might not be really meaningful, but are just gestures of acknowledgement.
- Student can list some features of meaningful commemorations.

e. Who Are You Buying Your Orange Shirts From?

Discuss how some companies may sell orange shirts and use the logo "Every Child Matters" for profit, or appropriate artists' designs. Students may have some related experiences of their own.

- Students can look at on-line sites that sell Every Child Matters shirts to see if the retailers are ethically selling the shirts, and if designs have been appropriated. Students can look for information such as the brand name, manufacturer, country it is shipped from.
- This could be part of a large discussion about cultural appropriation.

Investigation 6
Every Child Matters

Students examine how the rights and needs of Indigenous children are being met today, and ways that they are not being met.

Note that this topic may bring up sensitive or personal issues to some students. Teachers will need to be aware of possible triggering effects on their students.

Questions for Inquiry

- What does "Every Child Matters" mean in today's context?
- What are some significant struggles that many Indigenous children and families face today?
- What individuals and groups are advocates for Indigenous children?

a. Does Every Child Matter?

Discuss with students how they interpret the words "Every Child Matters." Ask, is it just about the past, or is it important for today and tomorrow?

- Discussion will depend on students' experiences. Guide the discussion with questions such as:
  - Do you think there are differences in the way Indigenous and non-Indigenous children are treated today?
  - What inequities continue to exist?
  - What barriers and struggles are present?
  - What are the hopes and goals for Indigenous families and communities?
- You may want to introduce or review the poem "If Every Child Mattered" by Michael Redhead Champagne. (See Investigation 2b). Linked at https://www.michaelredheadchampagne.com/blog/if-every-child-mattered
- Students can reflect on what "Every Child Matters" means to them. They can represent their ideas through a creative expression such as poem, art work or creative writing, or they could discuss it with a partner or group.

b. Child Welfare

One of the most telling indicators of how Indigenous children are treated in Canada is are the statistics about the over-representation of Indigenous children in foster care. Students can investigate the connections between the impact of Indian Residential Schools and the number of Indigenous children in the child welfare system.

- Students can refer to the Indigenous Watchdog website to see the latest statistics and updates on what action if any is being taken. https://indigenouswatchdog.org
- Students can read this article and if possible follow up on the study that links residential schools and youth in care. "Study shows 'empirical' link between residential schools and Indigenous youth in care: researcher." CBC News, July 4, 2019. https://www.cbc.ca/news/canada/british-columbia/study-links-trauma-from-residential-schools-to-overrepresentation-of-indigenous-youth-in-care-1.5199421

c. Jordan's Principle.

Students can find out about Jordan's Principle: what it is, how it came to be, and what it means for First Nations children.

- What is Jordan's Principle? Some students in the class may be familiar with it. If students are not aware of Jordan's Principle, they can research to find out.
  - Jordan's Principle ensures First Nations children get the services and support they need, when they need them. Any service available to other children must be made available to First Nations children without delay or denial. Questions about what agency will pay for the services should not get in the way of their delivery.
    A Private Members motion in support of Jordan's Principle passed unanimously in the House of Commons in 2007. However, it's legal status was unclear.
  - This resource gives background to the history and issues around the implementation of Jordan's Principle: Jordan's Principle. *The Canadian Encyclopedia*, 2020. https://thecanadianencyclopedia.ca/en/article/jordan-s-principle
- Canadian Human Rights Tribunal. Students can learn about why First Nations groups took the federal government to the Canadian Human Rights Tribunal over Jordan's Principle in 2016, and what the results were. (It ruled that the government's interpretation of the Principle was too limited and discriminated against First Nations children.)
  - Students can investigate what changes, if any, the Canadian government has made to fully implementing Jordan's Principle. They can refer to these sites:
    - Indigenous Watchdog update on Call to Action 3. https://indigenouswatchdog.org/call-to-action-3/#more-1978
    - Jordan's Principle, Ensuring First Nations Children Receive the Services They Need When They Need Them. Search for the current Jordan's Principle Information Sheet at https://fncaringsociety.com.
- For a deeper exploration, students can view Alanis Obomsawin's documentary *Jordan River Anderson, The Messenger* (National Film Board 2019, 1h 15 min.) https://www.nfb.ca/film/jordan-river-anderson-the-messenger/

d. BC First Nations Health Authority

Students can investigate some of the work done by the BC First Nations Health Authority to promote children's health and wellness. For more about the FNHA, see Unit 6 Food, Health and Wellness, page 220.

- Students can explore the Aboriginal Head Start On Reserve program. Find out the goals and features of the program here: https://www.fnha.ca/what-we-do/maternal-child-and-family-health/aboriginal-head-start-on-reserve
  - If there is an Aboriginal Head Start Program in your community you may be able to arrange a visit to learn more about what they do there.

e. Advocates for Indigenous Children

Students can investigate what advocacy work is being done to meet the rights and needs of Indigenous children today.

- They can learn about people who have been agents of change, such as Cindy Blackstock and Mary Ellen Turpel-Lafond
- Students can investigate the work of the First Nations Caring Society. It is an advocate for children and families in dealing with governments, and also provides reconciliation-based educational resources. See the website at https://fncaringsociety.com/
  - Students can be advocates by going to the Caring Society's "What Can You Do" page to find seven ways to make a difference. https://fncaringsociety.com/what-you-can-do. These link to ways to support special projects such a "I am a witness," Jordan's Principle, and Shannen's Dream.
- Peter Henderson Bryce Award. Students may be interested to find out about the recognition in recent years of Dr. Peter Bryce as a hero and advocate for Indigenous children.
  - In 2015 a monument to celebrate his work and legacy was erected at his grave site in Ottawa. See the CBC article, "Dear Dr. Bryce: Letters to late residential school whistleblower express gratitude, pledge action" linked at https://tinyurl.com/fnesc755.
  - The First Nations Caring Society has created the Peter Henderson Bryce Award to recognize people who are advocates for Indigenous children. For details, see https://fncaringsociety.com/ph-bryce-award
  - Have students find out about past winners of the award. What types of action did they take on behalf on Indigenous children?
  - Students can consider who they might nominate for this award, either from their community, or from someone in the news.

Investigation 7
Truth-Telling: Accountability and Action

Coming to terms as a country with topics such as the unmarked graves of Indigenous children is about truth-telling. It is essential to moving forward with Reconciliation.
Students can use what they have learned in this unit to reflect on the impact of the evidence of the unmarked graves in a broader context.

Questions for Inquiry

- What does the evidence of the unmarked graves mean for Canada as a whole, and for Canada's relationships with First Peoples?
- How can Canada take real ownership and responsibility of this part of its past?

a. Confronting Genocide

The term "genocide" is often controversial when discussing colonial actions such as the Indian Act and Indian Residential Schools. Students can discuss or debate the use of the term in the context of the missing children and unmarked graves.

Have students assess the use of terms such as genocide and cultural genocide in these documents:

- Honouring the Truth, Reconciling for the Future. (TRC summary report.) Students can do a word search on the Summary Report to find instances of the use of genocide and cultural genocide.
  - Access at https://web.archive.org/web/20200717145159/http://www.trc.ca/assets/pdf/Executive_Summary_English_Web.pdf
- "Canada's top judge says country committed 'cultural genocide' against Indigenous peoples." This article on the APTN News site reports on remarks made by Chief Justice Beverley McLachlin in 2015. Linked at https://tinyurl.com/fnesc756
- "Genocide and Indigenous Peoples in Canada." *The Canadian Encyclopedia*, 2020. https://www.thecanadianencyclopedia.ca/en/article/genocide-and-indigenous-peoples-in-canada
- United Nations definition of genocide. See, for example, https://genocide.mhmc.ca/en/genocide-definition.

Students can discuss the differences between the terms assimilation, genocide and cultural genocide. Ask, What evidence is there to support the understanding that the way First Peoples have been treated by Canada is cultural genocide?

b. Coming to Terms with Canada's History

Canada has an international reputation as peacekeepers and champions of human rights. How can we reconcile this view of Canada with its colonial history?

- Ask students to consider questions about Canada's colonial history. They can chose one to write a response to, or they can work in groups to discuss several questions.

- What does the evidence of the unmarked graves mean for Canada as a whole?
- How important is it that Canadians know the truth about the country's past?
- Why might some people resist efforts to discuss or come to terms with difficult histories?
- What aspects of Canada's history are most important to face?
- How can Canada take responsibility for past injustices?

- Ask students to think about how finding the evidence of unmarked graves can change Canada.

c. Direct Action

Ask students to consider what types of direct action can be taken to deal truthfully with Canada's past, and move forward as a nation.

- Discuss what meaningful or direct action might look like. Ask students to consider the question from personal, school, community and national perspectives. They can illustrate their responses in graphic form, such as posters, infographics, or flow charts.
- Students can research examples of ways that Canadians are acknowledging and confronting the country's colonial past, and working positively towards Reconciliation.
- Students can work in groups or as a class to develop a plan of action that their class or their school could undertake. (See, for example, actions taken by students at Dr. Charles Best Secondary School in Coquitlam during Red Dress Day in 2021. See Unit 9, Investigation 6a, page 301.)

Investigation 8
Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting Learning

- Students can discuss or share ideas for documenting their learning.
- Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carrying forward" what they have learned.

Line Master 3-1

What Do You Know About Indian Residential Schools?

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

1. What were Indian Residential Schools?

2. Why were First Nations, Inuit and Métis children sent to Indian Residential Schools?

3. Who paid for the schools?

4. Who ran the schools?

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

6. What was the closest Indian Residential School to your community?

7. What were some of the effects of Indian Residential Schools on First Nations, Inuit and Métis?

8. Why do you think it is important to learn about the impacts of Indian Residential Schools?

Line Master 3-2

Indian Residential Schools Word Sorter

These are all words and phrases that relate to the Indian Residential Schools and its impact on First Nations. Cut out the words and phrases and sort them in a way that makes sense to you.
Explain your sorting to a partner. Are there other ways you can sort them?

colonialism	loss
language	trauma
church	control
power	money
assimilation	family
racism	identity

Line Master 3-3

Protocols and Technology

> "This past weekend, with the help of a ground penetrating radar specialist, the stark truth of the preliminary findings came to light – the confirmation of the remains of 215 children who were students of the Kamloops Indian Residential School." [Tk'emlúps te Secwépemc news release, May 27, 2021]

Long before the evidence was recovered by technology, Indigenous people were well aware that there were unmarked burials at Indian Residential Schools across Canada. Families passed on knowledge of children who never came home and whose deaths were unexplained. The Truth and Reconciliation Commission estimated at least 4000 children died and were unreported.

So when the Tk'emlúps te Secwepemc brought in the technology of ground penetrating radar (GRP), it confirmed the "unthinkable loss that was spoken about but never documented."

It was important for Tk'emlúps te Secwepemc to respectfully use the technology so it would honour and respect the missing children.

The process was guided by a concept the Secwepemc know as Walking on Two Legs. Based on ancient teachings, this concept involves "respecting and incorporating both Indigenous and Western ways of being and knowing." (https://www.qwelminte.ca/governance) This meant using the Western technology of GPR, but guided by Secwepemc knowledge and Protocols.

The stories of Elders and Knowledge Keepers led the investigators to choose the location for the first GPR surveys. Community members were involved in the design and process of the surveys, and also the interpretation of the results.

The use of GPR is only the first step in confirming the burials. They are being called "targets of interest" and "probably burials." To know for sure, the sites will need to be excavated. This will take a great deal of time and money. It will also require the work to be done with respect, dignity and according to Protocol.

> "This is a long process that will take significant time and resources. They were children, robbed of their families and their childhood. We need to now give them the dignity that they never had. Those are our next steps." (Dr Sarah Beaulieu, GPR expert)

Line Master 3-4

Calls to Action

Missing Children and Burial Information

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.

72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.

73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.

74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.

75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:

i. The Aboriginal community most affected shall lead the development of such strategies.

ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.

iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

Line Master 3-5

Telling the Whole Story

In its final report, the Truth and Reconciliation Commission (TRC) made it clear that it was the actions of Indian Residential School Survivors and other First Peoples who pushed forward the work of receiving recognition and justice for the effects of the Indian Residential School system. This text is a portion of the Final Report of the TRC.

> The Commission believes that Survivors, who took action to bring the history and legacy of the residential schools to light, who went to court to confront their abusers, and who ratified the Settlement Agreement, have made a significant contribution to reconciliation.
>
> The Truth and Reconciliation Commission of Canada was not established because of any widespread public outcry, demanding justice for residential school Survivors. Neither did the Settlement Agreement, including the TRC, come about only because government and church defendants, faced with huge class-action lawsuits, decided it was preferable to litigation.
>
> Focusing only on the motivations of the defendants does not tell the whole story. It is important not to lose sight of the many ways in which Aboriginal peoples have succeeded in pushing the boundaries of reconciliation in Canada.
>
> From the early 1990s onward, Aboriginal people and their supporters had been calling for a public inquiry into the residential school system. The Royal Commission on Aboriginal Peoples made this same recommendation in 1996.
>
> The majority of Survivors ratified the Settlement Agreement, in part because they were dissatisfied with the litigation process. Survivors wanted a public forum such as a truth and reconciliation commission so that Canada could hear their unvarnished truths about the residential schools. Survivors also wanted a formal apology from Canada that acknowledged the country's wrongdoing. Due in large part to their efforts, the prime minister delivered a national apology to Survivors on behalf of the government and non-Aboriginal Canadians.

The Honourable Stephen Point, speaking as TRC Honorary Witness

We got here to this place, to this time, because Aboriginal Survivors brought this [residential schools] to the Supreme Court of Canada. The churches and the governments didn't come one day and say, "Hey, you know, we did something wrong and we're sorry. Can you forgive us?" Elders had to bring this matter to the Supreme Court of Canada. It's very like the situation we have with Aboriginal rights, where nation after nation continues to seek the recognition of their Aboriginal title to their own homelands.

(Source: *Honouring the Truth, Reconciling for the Future*, 2015, page 208)

Line Master 3-6

The Protocols of Witnessing

> "The term witness is in reference to the Aboriginal principle of witnessing, which varies among First Nations, Métis and Inuit peoples. Generally speaking, witnesses are called to be the keepers of history when an event of historic significance occurs. Through witnessing, the event or work that is undertaken is validated and provided legitimacy. The work could not take place without honoured and respected guests to witness it. Witnesses are asked to store and care for the history they witness and to share it with their own people when they return home. For Aboriginal peoples, the act of witnessing these events comes with a great responsibility to remember all the details and be able to recount them accurately as the foundation of oral histories."
>
> (TRC, *Honouring the Truth, Reconciling for the Future*, 2015, page 442)

"To witness" has multiple meanings, but they all have to do with experiencing. A person can be witness to an event, a moment in time that they have experienced. Sometimes a person may be called on to be a witness in court, where their experiences and observations take on a legal significance.

For First Peoples, the act of witnessing is an important Cultural Protocol. It is a feature of Oral Traditions as a way of formalizing and recording matters of social importance. Often this takes place in formal situations such as feasts and potlatches, where invited guests witness actions and events, and have responsibilities tied to their witnessing.

For First Peoples, in more contemporary contexts, witnessing by giving testimony has been an essential part of major public inquiries, including The Royal Commission on Aboriginal Peoples, the Truth and Reconciliation Commission, and the National Inquiry into Missing and Murdered Indigenous Women and Girls.

In these events, often in very difficult circumstances, many First Peoples have shared their personal experiences to help bring about awareness and change.

The Truth and Reconciliation Commission heard from more than 6,000 witnesses, most of whom survived the experience of living in the schools as students. These public testimonies form a new oral history record based on Indigenous legal traditions and the practice of witnessing.

Each meeting of the TRC also had Honorary Witnesses. Their role was to be the official witnesses to the testimonies given by Survivors, their families and others. They represented Canadians as a whole. They also took on the responsibility of carrying the work of Reconciliation forward after the hearings.

Line Master 3-7

Creation of the National Day for Truth and Reconciliation