CURRICULUM GR. 9-12

CANADIAN SOCIETY

Grade 11

MAIN IDEA

This lesson focuses on past and present relationships of Aboriginal and Non-Aboriginal people in Canada. Students will reflect on prior knowledge to answer questions and take part in class discussion. The class will read, analyze, and discuss several resources that focus on hardships experienced by First Nation people while attending residential schools, as well as, present day relations based on apologies presented by the government of Canada to First Nation people. Students will take part in a letter writing activity; working with a partner students correspond with each other by sharing different perspectives and knowledge. The lesson encourages students to express ideas and form opinions through discussion and letter writing.

ONTARIO SPECIFIC EXPECTATIONS Students will...

NATIVE STUDIES

- Identify measures taken by non-Aboriginal society that affect Aboriginal identity, particularly the use, maintenance and preservation of Aboriginal languages (e.g. residential schools).
- Demonstrate an understanding of the interactions between Aboriginal and non-Aboriginal peoples in the past and how these interactions will influence future relationships.
- Identify the ways in which Aboriginal peoples and other Canadians are attempting to resolve disputes over the past treatment of Aboriginal peoples (e.g. in the ongoing dialogue regarding residential schools, or through negotiations about land title).
- Demonstrate an understanding of the different perspectives of Aboriginal and Canadian youth on their historical and cultural roots.
- Demonstrate an understanding of the injustices of the past that affect Aboriginal and Canadian relationships.

MATERIALS	RESOURCES & SOURCES
Computer	Uncomfortable Truths
Internet	http://rabble.ca/news/2012/12/residential-schools-uncomfortable-truth-about-canada
Handouts	What is reconciliation? (Video)
Rubric	http://www.trc.ca/websites/reconciliation/index.php?p=312
Rubiio	Statement of Apology
	http://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649
	Letter Writing http://www.perfectapology.com/sample-apology-letter.html



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ACTIVITIES

- 1. Distribute **Canadian Society: The Impacts of Residential Schools** and complete the activity. Encourage students to answer the question on the handout based on prior knowledge of Aboriginal and non-Aboriginal relations.
- 2. Discuss the answers that students have composed on their own. Encourage students to add to their answers based on varying examples provided by their classmates.
- 3. Move on to the **Moving Forward Together: Why is it Important for all Canadians to know about Residential Schools?** Working with a partner, students will compose a list of ideas to the question proposed. Discuss their answers and have students add to their list.
- 4. As a class, read the following articles: **Statement of Apology** and **Uncomfortable Truths**. Discuss issues, thoughts, or concerns about the ideas presented in the articles. Highlight important ideas or make anecdotal notes in the side column so that students are aware of the important ideas presented in each article.
- 5. Watch the video on **Reconciliation**. Answer the questions and discuss ideas presented in the video.
- 6. Distribute **Letter Writing Task**. Review the instructions included in this task. The teacher will divide the class in half and partner students to be 'pen pals'. There will be two separate due dates for this assignment: Letter #1 will be due first. Letter #2 will be written in response to Letter #1. Read through the **exemplar** and **rubric** to clarify criteria for successful completion of task. Encourage students to word process their letter to make it more formal and appear professional.
- 7. Once the assignment is complete, reflect on their experience with letter writing by answering the following questions on lined paper and hand it in:
 - Did they learn anything from each other?
 - Do they feel differently about how each individual in society may view a situation?
 - Was it a valuable experience to break down any barriers about feelings they may have before taking part in the activity?

ASSESSMENT

Summative: Letter Writing Rubric



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ACTIVITY #1

Name:			
name:			

CANADIAN SOCIETY: THE IMPACTS OF RESIDENTIAL SCHOOLS

Answer the following questions based on your own personal knowledge.

1. In each column make a list to describe the historical and cultural roots of Aboriginal and non-Aboriginal people.

Aboriginal	Non-Aboriginal



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ACTIVITY #1 continued...

Name:
2. How did residential schools affect Aboriginal identity?
3. How do you think past (historical) interactions between Aboriginal and Canadian society (non-Aboriginal) have affected present and future relationships?



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ACTIVITY #2

Name:			
name:			

MOVING FORWARD TOGETHER: WHY IT IS IMPORTANT FOR ALL CANADIANS TO KNOW ABOUT RESIDENTIAL SCHOOLS

With a partner, discuss the following question:

 Why is it important for all Canadians of Aboriginal and non-Aboriginal heritage to know about Residential Schools?

Compose a list of ideas based on your thoughts and class discussion:

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ARTICLE #1

STATEMENT OF APOLOGY TO FORMER STUDENTS OF INDIAN RESIDENTIAL SCHOOLS

June 11, 2008 The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

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ARTICLE #1 continued...

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all

Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

On behalf of the Government of Canada The Right Honourable Stephen Harper, Prime Minister of Canada

Source: http://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649

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ARTICLE #2

UNCOMFORTABLE TRUTHS: DR. MARIE WILSON ON THE HISTORY OF RESIDENTIAL SCHOOLS IN CANADA

"The indigenous capacity for forgiveness and reconciliation is almost beyond belief."

Few Canadians can speak with a genuine understanding of that capacity. Dr. Marie Wilson, who sits on Canada's Truth and Reconciliation Commission [9] (TRC), is one of them.

Commissioner Marie Wilson communicated this powerful message while in Montreal last week to deliver the annual <u>Jeanne Sauvé Address</u> [10]. There she spoke to the incredible leadership being shown by survivors of Canada's Indian Residential Schools as thousands have courageously come forward to tell the country their stories.

Established in 2008, the TRC is in year three of a five-year mandate scheduled to end in the spring of 2014.

The commission's task is daunting: to record the experiences of children and anyone else who was impacted by the residential schools; to tell Canadians the truth about those experiences and the lasting impacts they have had; and finally, to guide a process of reconciliation "between and within Aboriginal families, communities, churches, governments, and Canadians."

It's an ambitious and vitally important mission, one being made that much more difficult by the actions of the current Federal government. This past Monday, the *Canadian Press* reported [11] that the TRC reluctantly decided to take the Feds to court over their refusal to release millions of documents the TRC believes are integral to fulfilling its mandate.

Commissioner Wilson, however, never once mentioned the troubling lack of co-operation on the part of government in Montreal.

Instead, her remarks communicated the "enormity" of the trauma wrought by the residential schools on Aboriginal Canadians and outlined how imperative the deeper engagement of non-Aboriginal Canadians remains if meaningful reconciliation is to be achieved.

Truth and trauma

Between the 1870s and 1996, over 150,000 First Nations, Métis, and Inuit children were taken from their families and put in some 130 government-funded, church-run schools across the country.

The intent of the Residential Schools was to assimilate and to Christianize. According to official government records and correspondence, "the fastest and most effective way to do that was to get at the families through the children."

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ARTICLE #2 continued...

The Canadian government wished to 'kill the Indian in the child' so that within a generation there would be no more Indians in this country, and no more 'Indian problem.'

"Try to imagine if these were your children," commissioner Wilson challenged the audience.

"They are four, five, maybe six or seven years old, and a Priest, or an Indian Agent, or an RCMP officer comes to take that little one away from you to a place where you could not see them; where they were routinely punished if they tried to speak the language you taught them; where they could not be close to you, or comforted by their brothers or sisters; where food was foreign, punishment was swift and abuses, in many places, rampant."

Just as difficult to imagine is that entire communities were emptied of children. As one of the survivors told the TRC of this phenomenon: when the children were taken, "even the dogs cried."

Those same little children are among those Commissioner Wilson now recognizes and honours as this country's unsung leaders. Leaders because in spite of the severity of the trauma they endured, they had the determination to speak up in the 1980s and 1990s, while the last of the schools were still operating, to take legal steps to address the harms they'd experienced.

Their courageous acts are what led to the largest out of court class action settlement in Canadian history in the 2007 Indian Residential Schools Settlement Agreement; the settlement that established the TRC as a requirement.

Now, through the TRC's hearings and <u>national events</u> [12], a picture of just how severe and long-term the impacts of the residential school system are is emerging.

High rates of addiction and mental health issues are commonplace in Aboriginal communities, the epidemic of suicide in many regions Commissioner Wilson described as "an urgent and national crisis."

She has little doubt these issues are related directly to "the continuing trauma of [having] separated children from parents." These traumas reverberate through generations. The effects of having been raised outside of the home, without loving parents and often under brutal conditions, have left deep and lasting impacts on the parenting capacity of many survivors.

"I have had many, many survivors come forward and say each in their own words: the thing I have greatest regrets about is the way in which I raised my own children."

Reconciliation: The real two solitudes

In light of the enormity of the wrongs suffered by Aboriginal individuals, families and communities as a result of the residential schools, it's a wonder what's driving the desire for reconciliation?

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ARTICLE #2 continued...

For many survivors, Commissioner Wilson said, it's their willingness to finally forgive themselves, their desire not "to carry other people's garbage any longer."

"They were told when they were little that they were bad, they were dirty, they were savage. As little children they took those messages literally and grew up thinking they were true."

Listening to others share similar stories at commission hearings can help in the acknowledgement that this wasn't their fault; that they were children, and the blame for the shame, anger, and other devastation lies with the adults who were then responsible.

Speaking at the hearings, Commissioner Wilson said, can offer tremendous release for some survivors; especially for those that have been carrying around their story, and often their shame, as a secret for 50 or 60 years.

"Some of the survivors will sit with their wife or husband right beside them and say: 'I have never told anyone this before, even my spouse!'"

While the TRC continues to record the stories, meticulously stockpiling these truths and providing space for the sharing of experiences within Aboriginal families and communities, ensuring that non-Aboriginal communities hear the truth and take part in the reconciliation process remains a real challenge.

"We must be honest about the real two solitudes in this country, that between Indigenous and non-Indigenous citizens, and commit to doing tangible things to close the divide in awareness, understanding and relationships."

Non-Aboriginal Canadians, Commissioner Wilson said, need to do something in response to the real harms and needs that survivors are coming forward to describe. They need to know that Canada cares, that Canadians are listening to them.

At least right now, that means non-Aboriginal Canadians, along with representatives of elected leadership and representatives of the media, need to show up to bear witness at the TRCs hearings, and to attend and cover the national events.

It seems a small request in light of the immense injustices suffered.

"We can no longer afford to be strangers to each other in this country that we now share. We could actually come to know each other not just as labels or hyphenated Canadians but rather as neighbors and as friends, as people that we care about."

The alternative to opening up a genuine space for dialogue is the risk of repeating the betrayal and aggravating relations.

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ARTICLE #2 continued...

Uncomfortable history, uncertain future

For Commissioner Wilson, the residential schools are a sustained ribbon of story line in Canadian history. To date, they remain part of a "sustained ribbon of ignorance." It is a defining part of how Canada has come to where it is today, with hugely disproportionate numbers of Aboriginal peoples on the streets, in the prisons, in the emergency wards, and, troublingly, in the child welfare system.

The fact remains that for many, if not most, non-Aboriginal Canadians, the legacy of the Residential Schools simply isn't on the radar. In turn, this (perceived) lack of interest means there are few if any media outlets that dedicate reporting staff with any consistency or attentiveness to Aboriginal issues, let alone to the important work of the TRC.

"At some point we have to ask ourselves: How is it that we as a country devoted so much air time to the TRC say in South Africa but [which have] dedicated so little to our own on a sustained national basis."

Commissioner Wilson said, Canadians need to own the residential school system as Canadian history, not Aboriginal history. In an effort to do just that, the TRC has challenged Ministries of Education in provinces across the country to make the teaching of residential schools mandatory in the curriculum.

That it remains absent from the curriculum of every province illustrates just how far there is to go in the quest to raise awareness, partnership building aside.

But there have been some promising breakthroughs. The governments of Nunavut and the North West Territories have already taken up the curriculum challenge. No high school student in the North will graduate ignorant to the legacy of residential schools.

Importantly, these governments worked directly with survivors, many of them able to capture their experiences in Indigenous language, to include their stories as part of the new curriculum.

There is a limited window of opportunity, Commissioner Wilson pointed out, for the other provinces to do the same, to consult survivors within their own borders when making curriculum.

"Most Canadians who do learn about the schools share a sense of outrage at what happened, are upset at not being told about it and have a genuine desire to help set things right."

Institutionalizing the teaching of this fuller, if more brutal Canadian history, in our classrooms would at least be a start. "This is not comfortable subject matter," Commissioner Wilson said. "You have to get uncomfortable to get honest about all of this."

Source: http://rabble.ca/news/2012/12/residential-schools-uncomfortable-truth-about-canada



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VIDEO AND QUESTIONS

	Name:				
	RECONCILIATION				
Ва	sed on what you have learned from the video take some time and answer the following questions.				
Vio	Video: http://www.trc.ca/websites/reconciliation/index.php?p=312				
1.	What does the TRC stand for and what are some of it's goals?				
	T and R C				
2.	In your own words what does <i>Reconciliation</i> mean?				
3.	In your own words what does <i>Commission</i> mean?				

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HANDOUT

LETTER WRITING: UNDERSTANDING AND MOVING FORWARD

Task:

- 1. The class will be divided in half. Half of the class will be assigned the task of writing a letter from the perspective of a Non-Aboriginal resident of Canada to an Aboriginal resident (Letter #1). The other half of the class will respond to a letter from the perspective of an Aboriginal resident replying to a Non-Aboriginal resident (Letter #2).
- 2. **Letter #1** The letter will be addressed to an Aboriginal resident of Canada. The content of the letter will include thoughts and examples of the pain and suffering that was caused by residential schools on the Aboriginal peoples of Canada. Use content from the articles read in class to support your ideas. The letter may be written in the form of an apology or may address the hardships experienced with understanding and compassion.
- 3. **Letter #2** This letter will be a response to Letter #1. Each student in the second group will respond to one letter from the first group of students. Students will take on the role of an Aboriginal resident of Canada responding to a Non-Aboriginal resident. You could start this letter by showing gratitude for the apology or expression of understanding. But more importantly, it should include content of how important it is for Non-Aboriginal people to have knowledge of residential school history to break down barriers. It should also include what Aboriginal people are doing to improve their lives to bring hope for the future.
- 4. Both letters should express reconciliation and an understanding of the effects that residential schools had on the relationship between two cultures.



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EXEMPLAR

The following example is a business letter of apology. A similar format should be used whether you are writing an apology or simply expressing concern about an issue. In response to a letter of apology, you would use the same format just address the issue in a different manner.

Apology letter to customer from Jetblue Airlines

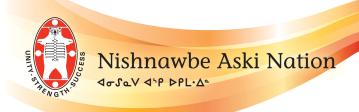
Salutation	Dear JetBlue Customers,
This short statement at the top of the page expresses humility and remorse. It also sets the tone in this sample apology letter.	We are sorry and embarrassed. But most of all, we are deeply sorry.
This paragraph gives a specific and detailed account of the incident and takes full responsibility for the situation. It is worth noting that although the catalyst was a winter storm that NO blame is placed on it—the company takes full responsibility.	Last week was the worst operational week in JetBlue's seven-year history. Following the severe winter ice storm in the Northeast, we subjected our customers to unacceptable delays, flight cancellations, lost baggage, and other major inconveniences. The storm disrupted the movement of aircraft, and, more importantly, disrupted the movement of JetBlue's pilot and inflight crewmembers who were depending on those planes to get them to the airports where they were scheduled to serve you. With the busy President's Day weekend upon us, rebooking opportunities were scarce and hold times at 1-800-JETBLUE were unacceptably long or not even available, further hindering our recovery efforts.
Here, we see that they recognize their role in the situation and acknowledge the hurt and damage done.	Words cannot express how truly sorry we are for the anxiety, frustration and inconvenience that we caused. This is especially saddening because JetBlue was founded on the promise of bringing humanity back to air travel and making the experience of flying happier and easier for everyone who chooses to fly with us. We know we failed to deliver on this promise last week.

Source: http://www.perfectapology.com/sample-apology-letter.html

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EXEMPLAR continued...

Salutation	Dear JetBlue Customers,
This paragraph details their commitment to change and shows customers the preventive measures being taken to ensure that this type of situation will not happen again.	We are committed to you, our valued customers, and are taking immediate corrective steps to regain your confidence in us. We have begun putting a comprehensive plan in place to provide better and more timely information to you, more tools and resources for our crewmembers and improved procedures for handling operational difficulties in the future. We are confident, as a result of these actions, that JetBlue will emerge as a more reliable and even more customer responsive airline than ever before.
The company now offers the recipients of the letter a form of restitution and compensation. This cleverly crafted commitment to change (through a Customer Bill of Rights) will shed a positive light on the company from both existing and future customers and the public at large. JetBlue also understands the Art of Apologizing by providing a link on their website to a video message from the CEO and author of the letter. This unique approach is what makes this a perfect sample apology letter.	Most importantly, we have published the JetBlue Airways Customer Bill of Rights—our official commitment to you of how we will handle operational interruptions going forward—including details of compensation. I have a video message to share with you about this industry leading action. *Note how this is the first and only time in the letter where they use the word 'I' as opposed to 'we'. This underscores the personal connection that the founder and CEO of the company is trying to establish with his customers.
This statement expresses regret and lets customers know that the company is hoping to continue the relationship.	You deserved better—a lot better—from us last week. Nothing is more important than regaining your trust and all of us here hope you will give us the opportunity to welcome you onboard again soon and provide you the positive JetBlue Experience you have come to expect from us. *Note how the last paragraph is 'You' focused. They 'humbly' give the customer back all the power.
Closing	Sincerely, Sign here in hand writing David Neeleman, Founder and CEO JetBlue Airways



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RUBRIC

Name:			

COMPARE AND CONTRAST PARAGRAPH WRITING

Categories	Level 1 (50-59%)	Level 2 (60-69%)	Level 3 (70-79%)	Level 4 (80-100%)
Knowledge/Understanding: Topic is discussed with understanding, by supporting ideas, and the role of the author is believable.	Shows limited knowledge and understanding of the topic.	Shows some knowledge and understanding of the topic.	Shows considerable knowledge and understanding of the topic.	Shows thorough knowledge and understanding of the topic.
Thinking & Inquiry: Follows instructions to include specific information, relies on resources to strengthen writing.	Progress and completion of the assignment shows limited thinking and inquiry skills.	Progress and completion of the assignment shows some thinking and inquiry skills.	Progress and completion of the assignment shows considerable thinking and inquiry skills.	Progress and completion of the assignment shows thorough thinking and inquiry skills.
Communication: Ideas are clear and connected; the role is believable through use of language.	Oral and written communication of information is presented with limited clarity.	Oral and written communication of information is presented with some clarity.	Oral and written communication of information is presented with considerable clarity.	Oral and written communication of information is presented with thorough clarity.
Application: Grammar and spelling, letter format.	Applying knowledge and understanding is met with limited ability.	Applying knowledge and understanding is met with some ability.	Applying knowledge and understanding is met with considerable ability.	Applying knowledge and understanding is met with through ability.

The rubric is based on the Ontario Ministry of Education expectations listed in the expectations section of the lesson. Expectations are categorized under the four strands of learning: knowledge/understanding, thinking/inquiry, communication, application.