



Garnet's Journey

An educational resource guide
to the oral history website
www.garnetsjourney.com

From Residential School to Reconciliation

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Section 1: INTRODUCTION



What is garnetsjourney.com?

www.garnetsjourney.com tells the life story of Garnet Angeconeb in his own words. Garnet is an Aboriginal man who has survived a long journey – from the trap line, to residential school, to city life. On this website, Garnet tells stories from his life, in his own voice, in about 30 brief videos, plus one 21-minute biography. It's like reading a book, except in this case the author is speaking to you. In many ways, www.garnetsjourney.com brings an elder into your classroom so your students can get to know one person who survived the Indian Residential School System.

A Message from Garnet



Ah-neen, Boo-zhoo all my Relations!

Friends... As though you were entering into my home, I greet and honour all who visit this website and use these resources.

Let us honour all former students of the Indian Residential Schools system – the survivors – the heroes. Let us especially remember those heroes who are not with us today – for the many survivors who never got to be part of the healing and reconciliation movement.

There are thousands upon thousands of stories of the Indian Residential School experience. My story is just one of so many. I wish to share a little bit of my story; some of the struggles and significant milestones of a challenging yet, necessary healing journey.

For those of you who are survivors or descendants of survivors, your struggles are my struggles – you know what I am talking about.

To those who visit this website, please be assured that I am not here to point a finger of blame, nor to make anyone feel shame or guilt. Rather, I am here to create awareness by speaking my truth. Through truth, we will understand. Through understanding, we will embark upon a path of healing, forgiveness and reconciliation.

Why use www.garnetsjourney.com?

Garnet has decided to share his story because he hopes that he can inspire and encourage the younger generation to build a better nation.

All Canadians benefit from learning about the impact of Indian Residential Schools on Canada's people. Teaching about the Indian Residential School System (IRS) and its intergenerational effects brings Aboriginal perspective into the western-centric concepts of knowledge and education. When the Aboriginal perspectives are included we can overcome colonialism and systemic racism. As an educator, you can help your students erase the stereotypes and prejudice that have become part of the Canadian story.

In addition, consider that over 65% of Aboriginal children are educated in provincial and territorial schools with provincial and territorial curricula. When teachers infuse Aboriginal perspectives in the curriculum, it helps build self-esteem and academic success for these students and help address the causes of racism within the school setting.

Not all Canadians get the opportunity to talk to a survivor of the Indian Residential school system. Garnet hopes that by sharing his story, future generations will understand what happened in this school system and its implications to First Nations people today. The website www.garnetsjourney.com will provide you a firsthand account of this history.



How should you use www.garnetsjourney.com?

The website www.garnetsjourney.com can be used in many ways:

- The 21- minute documentary, **Garnet, Full Circle** can be viewed in its entirety on the home page.
- You can view the approximately 30 short videos (1-8 minutes each) which are divided into seven video chapters.
- Resources are linked to the website.

Classroom Use:

As a classroom resource, you can use any of the video chapters to support your curriculum. You can teach and build your lessons around Garnet's life story thereby accessing a firsthand account of Indian Residential Schools to personalize the impact of this part of our history.

Post Secondary and Community Use:

Again, the website and the documentary provide a first-hand account of the effects and impact of the Indian Residential School and the complex nature of the abuse that occurred in the IRS system. It can be used as part of cultural sensitivity training for front-liner workers. For example, the documentary, **Garnet Full Circle** is a useful resource tool for service providers such as police, social service workers and teachers.

The Educational Resource Guide:

The guide is a starting point for you. We hope it helps to facilitate the understanding of a complex issue.

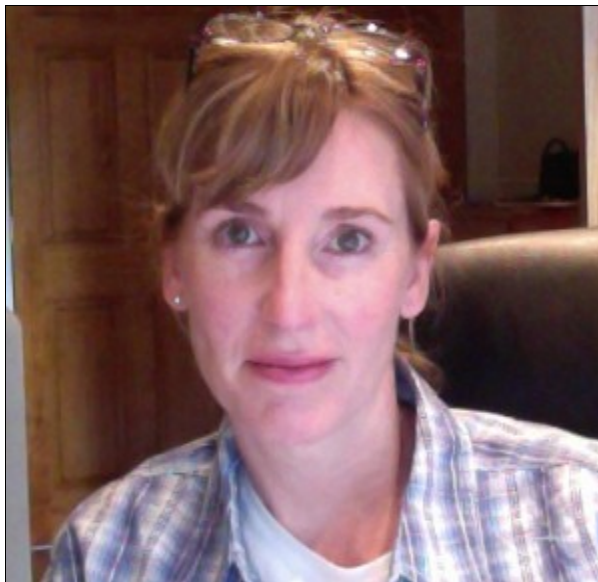
We encourage teachers and members of the community to send us your ideas so that we can post and share them through the website. We also welcome your feedback on our work so we can improve its content and usefulness.

We have been honest in our attempt to credit reference material that has been useful to us in the creation of this resource. We also have included links to lesson plans and ideas that are readily accessible through the internet. Good ideas are meant to be shared and we ask that if you share resources in this guide, please give the credit to the source.

About the Website Producers



Garnet Angeconeb is an Anishnaabe man from the Lac Seul First Nation in Northern Ontario. He grew up on his family's traditional territory, until the age of seven, when he was forced by the Government of Canada to go to Pelican Indian Residential School. Garnet suffered many negative effects of government policies in the decades following his years at the school. Despite those personal hardships, he became a journalist, a community leader, and a respected elder in both Aboriginal and non-Aboriginal communities. The stories on the pages of the website belong to Garnet.



Ashley Wright is a journalist who has worked for CBC Radio in many parts of Canada, including Halifax, Charlottetown, Winnipeg, Thunder Bay, and Ottawa. She and Garnet became friends the day they met at CBQ in Thunder Bay in 1989. Ashley has covered many stories from First Nations communities over the years, bringing listeners voices that had not been heard before. She also teaches journalism at Algonquin College and Carleton University. Ashley filmed interviews with Garnet over a period of one year, blending journalistic and oral history principles and interview techniques to allow Garnet to tell his story as he wants it told.

About Lac Seul First Nation Community



Lac Seul is located in north-western Ontario, and is the second largest lake contained entirely within Ontario. Lac Seul is located approximately 38 kms north-west of Sioux Lookout.

The Anishnaabe people have lived off the land in the area of Lac Seul for thousands of years. The people of Lac Seul First Nation signed Treaty #3 with Canada in 1874, handing over much of their territory in exchange for reserve lands, the right to hunt, fish and trap and with the understanding that Canada made a pledge to look after their interests. Land wise, Lac Seul (known as Obishikokaang in the Anishnaabe language) is one of the largest Indian Reserves in the Treaty #3 region. By 1912, there were at least 45 homes along the shoreline of what is now referred to as Kejick Bay and Whitefish Bay.

Historically, the people lived in fishing camps and maintained trap lines throughout the region. Small communities or family groupings lived in the bay regions such as Kejick Bay, Keesic Bay, Whitefish Bay and Ningewance Bay. (Garnet grew up in Ningewance Bay with the Angecone and the Ningewance families. Across the little bay lived the Quoquat and Bull families.) There was also an original community at Frenchman's Head.

In 1930, Canada and Ontario flooded 11,000 acres of Lac Seul lands when it constructed a dam at Ear Falls. The area known as Kejick Bay became an island, permanently separating it from the mainland and splitting the community into two parts. Villages were ruined, and the culture fractured when people had to relocate.

Children from the Lac Seul region and other areas extending from the CNR and Cochrane in the east to Manaki 1,125 km in the west were sent to live at Pelican Indian Residential school from 1926 onwards. In the 1950's and 1960's the senior elementary classes were phased out because more students were able to attend local public schools. However children from fly-in reserves continued to make up one third of the school population.

In the early 1970's, there was a movement to relocate families from the surrounding communities of Canoe River and Whitefish Bay to Keesic Bay. This was because a school was built in Keesic Bay. In 1977/78, when a year round access road was constructed from Hudson to present day Frenchman's Head, the Pelican Indian Residential School was closed down for good.

Today, the Lac Seul Indian reserve contains three settlements: Frenchmen's Head, Whitefish Bay and Kejick Bay. The general membership consists of about 2,700 people, two thirds of which live off reserve. Garnet lives in Sioux Lookout with his family.

Source: <http://lacseul.firstnation.ca>

Aboriginal Perspective on Education and Evaluation

Using an indigenous framework within the classroom.

Indigenous traditional thinking is circular in orientation rather than linear as in Western Culture. The indigenous world view postulates that all things (human and nonhuman) have a life force and are equal, interrelated and interdependent. The natural environment is the traditional teacher of the natural order of things. Learning is therefore a task which uses all the senses and an inter-disciplinary perspective. Within each Aboriginal group, there is a variety of worldviews just as there exists a difference between other cultures within a geographical region such as Africa, or Europe.

Historically, the elders share traditional stories for the spiritual, social and educational development and survival of the community. The use of story-telling is a sophisticated and demonstrative model. The stories hold multiple layers of meaning.

When we consider how knowledge is passed in oral traditions, we can challenge ourselves to use these same practices in how we evaluate and assess knowledge.

Include in your classroom:

Collaborative small group and pair activities

Hands on visual learning

Reflective time for tasks and answering questions

Holistic whole picture to parts concept.

Respect for individual and group: Peer evaluations should address manners and courtesy and help the youth understand that their opinions count and that they need to treat others with respect.



www.garnetsjourney.com provides an elder for your classroom who uses his story telling to share information on his traditional upbringing (chapter 1): to share his painful past (chapter 2,3); and to envision his dream of the future (chapter 5,6).

Overview of the Video Chapters 1-6

There are different ways of using www.garnetsjourney.com:

1. The biographical DOCUMENTARY “**Garnet, Full Circle**” (21 minute, on the HOME page of www.garnetsjourney.com)
2. The Video Chapters 1-6 that chronicle different moments and stages in Garnet’s life (approximately 30 videos between 1-8 minutes each).
3. Other resources on the Website and in this Educational Guide.

THE DOCUMENTARY “**Garnet, Full Circle**”

Many Canadians have never met a residential school survivor. “**Garnet, Full Circle**” can change that. It’s a 21-minute film that aims to inform and educate Canadians about the legacy of the Indian Residential School system, through the eyes of one courageous survivor. This film traces parts of Garnet Angecone’s journey– from the trap line, through residential school and the “lost years” that followed, to life today. It is told in Garnet’s own words, largely in the locations where his story took place. This film is dedicated to all the children who attended residential schools in Canada during the 1800 and 1900’s.



An overview of the Video Chapters on www.garnetsjourney.com

CHAPTER ONE : EARLY LIFE ON TRAP LINE

1.1 THE EAGLES BLESSES OUR PROJECT This is the scene at Ningewance Bay on Lac Seul as Garnet and Ashley were setting up for the very first interview for this project. Even before the camera was on the tripod, an eagle flew overhead: A spiritual significance and sanction of the project. The appearance of an Eagle has happened many times at moments in Garnet's life.

1.2 LIFE ON THE TRAPLINE In this video, Garnet reminisces about his early life at Ningewance Bay, part of the Lac Seul First Nation territory, from birth to age seven (when he was sent to residential school). He lived in a small house with his mother and father, and brothers and sister. Other relatives lived nearby. This segment gives you a good understanding of what life was like on the trap line in the 1950s and 60s.

1.3 TRADITIONAL ANISHNAABE NAMES In the Anishnaabe tradition, families were divided into clans. Garnet's family came from the Caribou clan. Other clans included the Bear, the Eagle, the Sturgeon, the Moose, and the Loon clans. People were not supposed to marry someone from the same clan. Anishnaabe names were given to all babies, although by the 1950s most children were given Christian names. Garnet's Anishnaabe name is Shebagosh. It means "rebirth under the leaves." Angeconebe means "changing feathers."

1.4 GARNET AT THE MAP OF LAC SEUL Before colonization, Aboriginal people lived on huge tracts of land, that weren't defined by provincial or international boundaries. When reserves were created (through signed treaties), many people had to move to areas that were much smaller than their traditional territories. In his video segment, Garnet shows us the traditional territory of his ancestors, as compared to the current Lac Seul First Nation land.



Video Chapter Two: Residential School

2.1 CAR TOUR OF PELICAN INDIAN RESIDENTIAL SCHOOL SITE Garnet Angecone attended Pelican Indian Residential School from age seven to twelve — 1963 to 1969. The original residential school was unceremoniously torn down in 1978. The site is now home to a high school for Anishnaabe students from northern First Nations communities. In this segment, Garnet shares his feelings about the physical place as he tours the site.

2.2 ANISHNAABE PRAYER AT FORMER RESIDENTIAL SCHOOL SITE Garnet attended Pelican Indian Residential School for six years — from September of 1963 to June of 1969 — from age 7 to 12. Over those six years he was abused — physically, emotionally, spiritually and sexually. The school was torn down in 1978. In its place is a stylized teepee; now a sacred site. Before we embarked on our interviews at the site of the former residential school, Garnet conducted this prayer under the teepee.

2.3 CHILDREN FORCED TO ATTEND RESIDENTIAL SCHOOL In the late 1800's, the Canadian government made it mandatory for all Aboriginal children under the age of 16 to attend residential school. The idea was that the only way to assimilate them (which was official government policy at that point) was to separate the children from their parents and to forbid them from speaking their own language. Although some children were allowed to return to their families at Christmas, many did not. Others went home only in the summertime, while some children didn't go home for many years. There are tragic stories of children who didn't see their families for up to 10 years. Other students went missing and have never been found. In this video, Garnet talks about how the Residential School policy affected children and families.

2.4 EARLY DAYS AT RESIDENTIAL SCHOOL In this video, Garnet talks about his initial impressions of Pelican Indian Residential School. When he first went to the school in September of 1963, he was seven years old. He was there for six years. Here, he describes the feeling of leaving his loving family to enter an institution where he felt no one cared about him. This segment was recorded on the site of the old school.

2.5 CHURCH LIFE AT RESIDENTIAL SCHOOL Various Christian denominations ran the Indian Residential Schools in Canada, on behalf of the Government of Canada. The government paid the churches a certain amount of money each year, based on the number of students attending. Many reports from that era indicated that the funds were never sufficient to keep the students properly fed, clothed, and cared for. The school Garnet attended, Pelican Indian Residential School, was run by the Anglican Church. In this video segment, Garnet describes the role of the Church in the daily lives of Aboriginal students.

Video Chapter Two (continued)

2.6 ABUSE BEGINS AT RESIDENTIAL SCHOOL In this segment Garnet describes how he lived in fear at his new home, the Pelican Indian Residential School. As a seven-year-old boy, away from his parents for the first time in his life, he was sexually abused by an older student. It was not an isolated incident, nor was this horrendous and extreme kind of bullying uncommon. The student on student abuse remains a very painful legacy for many survivors of the residential school experience.

2.7 ABUSE BY DORMITORY SUPERVISOR Garnet was one of many young boys sexually abused by a dormitory supervisor at the Pelican Indian Residential School. Leonard Hands was in charge of about 40 boys every night. A Superior Court in Kenora, Ontario, convicted Hands in 1996 on 19 counts of indecent assault. He was sentenced to four years in prison. He died while living in a halfway house in 2000. Other victims have come forward since his conviction.

2.8 RUNAWAY BOYS Some Aboriginal children ran away from residential school for a multitude of reasons : homesickness; physical, emotional and sexual abuse; hunger; fear. We now know many authorities knew about this, but didn't widely report it. The literature shows evidence that runaway children from some schools ended up dying of exposure, most were severely punished. Garnet is aware of two brothers who ran away from school in the 1950's, who were never seen again. In this video segment, Garnet tells us what he witnessed when some boys tried to run away from Pelican Indian Residential School.

2.9 GOOD TEACHER, GOOD MEMORIES Not all was bad at residential school. Garnet does have some good memories from his six years at Pelican Indian Residential School, including of some of the teachers. In this segment, he tells us about his Grade Two teacher.



Video Chapter Three: The Lost Years

- 3.1 AFTER RESIDENTIAL SCHOOL** After attending Pelican Indian Residential School for six years, and having been abused during those years, Garnet was sent to high school in Sioux Lookout. In those days virtually no one acknowledged the abuse that so many Aboriginal children and teenagers had suffered, so life was very confusing. Some experienced an identity crisis. There was no support to help them cope with the trauma they had been through. In this segment, Garnet explains how he felt when he started high school, at age 13.
- 3.2 SHAME INSTILLED** In this interview Garnet describes how the government policy of assimilation instilled overwhelming shame in Aboriginal children, primarily by forbidding them to have any connection with (let alone, pride in) their cultural heritage. Remember, the children weren't allowed to speak their own language; they were told their family traditions were bad, and they were punished constantly. Garnet draws a direct connection between this "brainwashing," as he calls it, and the sadness, anger, and confusion that followed.
- 3.3 IRS EFFECTS ON FAMILY LIFE** In 1978 Garnet married Margaret, a non-Aboriginal woman. They had two children soon after their marriage. Garnet explains that as a survivor of the emotional, physical, sexual and spiritual abuse at residential school, his anger, sadness, and frustration often came out at home. He talks about being an inadequate parent, and an abuser of alcohol. In this video segment he describes how this kind of family stress is common to many Aboriginal families, and is known as one of the many "intergenerational effects" of the Indian Residential School system. He also explains some of the complex issues that exist when one spouse is a survivor of childhood abuse.
- 3.4 MARRIAGE AND COMMUNITIES BREAKING DOWN** Garnet did not share the secret of his abuse with his wife, Margaret, until a decade after their marriage. This was an enormous burden to Garnet, and put a colossal strain on the relationship. He paints a picture of how that kind of stress, combined with the direct trauma many Aboriginal people had experienced at the schools, affected his community and others across the country. The result has been an epidemic of social problems such as alcoholism, domestic violence, and sexual and physical abuse.
- 3.5 FROZEN LAKE, PART 1** One cold late afternoon in January 1976, Garnet was drinking beer with friends in a bar in Hudson. He said good-bye to his buddies and took off on his snowmobile to visit his parents in the small community of Kejick Bay, twenty miles away. This is the first of a two-part account of how Garnet nearly lost his life that night as he attempted to cross the enormous Lac Seul. Little did he know that the next 12 hours would change his outlook – and his life – forever. He recounted the story while in a car at the side of Lac Seul.
- 3.6 FROZEN LAKE, PART 2** Garnet spent the night in the cold, wet snow of Lac Seul, having attempted to drive his snowmobile, and then walk, across the lake in the dark, on a frigid January night in 1976. This segment picks up from Part 1, at the point that Garnet believed he was going to die. He was freezing and had begun to hallucinate.
- 3.7 FROZEN LAKE, PART 3** The life and death experience Garnet had on Lac Seul that night had physical, mental and spiritual consequences. He was alive, and that was a miracle. But he spent three months in the hospital recovering from his physical injuries. And the bigger healing challenge was drawing meaning from the events that led him to go out on the lake that night, and from the fact that he had survived. In this segment, Garnet explains how he sees it.

Video Chapter Four, “Disclosure”

Video Chapter Five, “Healing”

4.1 SILENCE ENDS For two decades, Garnet buried the confusion, pain, sadness, and anger caused by the abuse suffered at residential school. But one day in the Fall of 1990, he read an article in the Globe and Mail, in which then Assembly of Manitoba Chiefs Grand Chief, Phil Fontaine, disclosed that he had been sexually abused at residential school. For Garnet, the floodgates opened.

4.2. BEGINNING DISCLOSURE In 1968, when he was 12 years old, and still attending Pelican Indian Residential School, Garnet was selected to participate in a student exchange program. The trip took him to San Antonio, Texas, with a visit to Ottawa as part of the itinerary. It was a wonderful adventure for Garnet, especially to get away from Leonard Hands, the school dormitory supervisor who sexually abused him. In this video segment Garnet describes another visit to Ottawa 25 years later. On that visit, in 1993, a shocking coincidence occurred that was upsetting and disturbing. It prompted Garnet to finally go public about Leonard Hands.

4.9 THE ABUSER Talking about his abuser (dormitory supervisor Leonard Hands) has always been one of the hardest parts of disclosure and moving forward. In this video segment, Garnet offers a frank, if difficult, assessment of how he viewed (and still views) the man who, eventually, was convicted of abusing 19 boys at Pelican Indian Residential School. In the ensuing years, more people disclosed abuse by Leonard Hands.

VIDEO CHAPTER FIVE: HEALING

5.2 FORGIVENESS CEREMONY In 1996, Leonard Hands, the dormitory supervisor at Pelican Residential School, was sent to jail for abusing 19 boys at the school. He died several years later, before Garnet had the opportunity to forgive him in person. In this video segment, you will hear excerpts from Garnet’s forgiveness ceremony, held in May 2002, on the site of the former school at Pelican.

5.3 SECRET LEGACY OF STUDENT ON STUDENT ABUSE Garnet’s healing process has been a long and winding road. It’s included major steps forward and frequent setbacks. One of the most difficult impediments to moving forward is the fact that some students were abused by other, usually, older students. They were not living in a safe environment, and neither the bullies nor the victims were getting the emotional support or guidance all children need. This video highlights the complexities of living in communities where survivors and abusers cross paths, even decades later. We recorded this interview outdoors, on the site of the former Pelican Indian Residential School. We apologize for the sound quality with the noisy wind in the background – perhaps it is symbolic of the turbulent times of the student on student abuse.

Video Chapter Six: The Journey Forward

6.1 THE TRUTH AND RECONCILIATION COMMISSION The Truth and Reconciliation Commission (TRC) was set up in conjunction with the Indian Residential Schools Settlement Agreement with a budget of \$60-million over five years. Its mandate is to learn the truth about what happened in residential schools and to inform all Canadians about what happened.

On February 24, 2012, the Commission tabled its Interim Report, at a TRC event in Vancouver. The report contained 20 recommendations, including a call for provinces and territories to develop teaching materials for public schools about the residential school system.

Garnet Angeconebe was being interviewed for www.garnetsjourney.com that day in Sioux Lookout. In this video segment, Garnet shares some of his thoughts about moving forward with the TRC recommendations.



6.2 SEEDS OF HOPE In this video segment, Garnet Angeconebe looks to the future — and in so doing, explains why he is telling his life story (from residential school to the healing journey he is now on) on this website, publicly. His pride and joy are his two children and three grandchildren. He is doing this for them — so they will have a better future. You will note that in this segment, Garnet is fighting with the wind on the shores of Pelican Lake (where the residential school used to be), so forgive us, you might have to strain a bit to hear clearly at times. The content is one of the most important messages in Garnet’s story.

6.3 WHO WOULD I BE? This is a beautiful, yet heart-wrenching glimpse into Garnet’s mind as he struggles to find peace with his life today. Sitting at the site of his family’s trap line on the Lac Seul First Nation, where he lived from birth until age seven, he ponders the impossible: Who would he be if he hadn’t been torn away from his family and taken to residential school in 1963?

Video Chapter 7: Acts of Reconciliation

We want to hear from you!

There is an opportunity to participate in the growing dialogue towards reconciliation through www.garnetsjourney.com. In this section of the website, we will post messages and video segments that you send to us. (For a summary of the videos posted, please see Section 4, From Awareness to Action)

Tell us:

- What does reconciliation mean to you?
- Do you know of people in your community who are bridging the gap that's been created during our shared history?
- How do you envision a shared future?



Before You Watch



The legacy of Indian Residential Schools is embedded in our communities. We ask that you take time to read the next section before you use this resource.

Garnet's story deals with difficult subject matter including sexual abuse and racism. It might trigger an emotional response from viewers. It is important to create a supportive environment as you present this material.

Pre-Screening Guidelines

- Explain that Garnet is telling his story to help build a stronger and healthier relationship between Canadians and First Nation communities.
- Express your gratitude and appreciation to Garnet for having the courage to share his story.
- Prior to viewing, acknowledge the feelings which may arise during the viewing. Allow time for all to share emotions in the post-screening discussion.
- Teachers are reminded that students may need support and you should be able to provide access to identified resource people such as trained counsellors and social workers within the community.
- It is important to select the appropriate audience for the video chapter sections of *Garnet's Journey*. Teachers and facilitators are advised to review the 22 minute film and materials prior to use. The format of *Garnet's Journey*, broken into Video Chapters for viewing, allows for certain sections to be used with the junior and intermediate grades, while the full documentary is a resource suitable for secondary, and post-secondary students.
- In the exploration of social issues, there can be heated discussions. Establish a tone of respect for the individual opinions in the discussions. We recommend using the circle discussion format and provide an outline for this in the guide.
- Explain how this documentary reveals the trauma of Indian Residential Schools, treaties and reservations. Explain how this trauma can be linked to intergenerational effects on subsequent generations of First Nation children. (Background information and lessons are included in this guide to help you.)
- Activities have been developed to engage students in a dialogue and in their own research to help them understand the concepts of truth and reconciliation. Decide what your students need to know before viewing each section.
- In the event of immediate distress, you can call the Indian Residential Schools Crisis Line at 1-866-925-4419.

**THIS FILM MAY TRIGGER A VARIETY OF EMOTIONAL RESPONSES FROM VIEWERS.
PLEASE BE RESPONSIBLE IN HOW YOU USE THIS RESOURCE.**

Protocol for Inviting an Elder to the classroom

You can contact your local Native Friendship Centre to invite an elder to visit your classroom. The National Association of Friendship Centres (www.nafc.ca) can also be a resource regarding the protocol to follow to invite your guest.

The following questions may be helpful:

On whose traditional territory is your school located? (You can acknowledge this fact at the beginning of your session.)

Should you offer your guest a traditional gift of tobacco or tea?

Should you provide an honorarium to your guest to cover travel costs and as a gesture of thanks?

Does your guest want to invite other people along for support?

Who would be on the guest list?

Should you make formal invitations to the event?

Does your guest want to teach about a traditional ceremony such as smudging as part of the talk? What experiences would he/she like to share?

Does your guest want to open with a prayer?

Can your group share a meal with the guest as part of the format?

Is it appropriate to let the media know of the presentation?

Who will you contact?

What background material should go into the media release?

Should you have counsellors or other elders on hand to support any participants who might be affected by the stories told?

Frequently Asked Questions

What's is the right term to use?

Canada's Native people are still referred to officially in three broad categories by government for administrative purposes, and in the Charter of Rights and Freedoms: Indians, Inuit, and Métis.

The Charter recognizes the special Aboriginal Rights of Inuit, Indians, and Métis. Although the term, Indian, is still used in legal and historical documents, Aboriginal, First Nations, Inuit, and Métis are the most appropriate terms to use today.

The First Nations were called "Indians" by Christopher Columbus when he landed in North America, because he thought he had reached the East Indies, the islands off Southeast Asia. For Columbus, the First Nations people looked similar to the people of East Indies. Many now prefer to call themselves First Nations, though some still call themselves Indians in everyday conversation.

The Inuit are culturally distinct people who originally lived in the Arctic, northern Quebec and Labrador. Their language is Inuktitut, but it has several dialects that differ considerably from place-to-place.

The Métis are a group of people who represent the relationships between European and Native men and women. The Métis developed a unique culture that included elements of both European and Native culture.

(From: http://firstpeoplesofcanada.com/fp_groups/fp_groups_origins.html)

What is a treaty?

A treaty is a negotiated agreement that clearly spells out the rights, responsibilities and relationships of Canada's First Nations and the federal and provincial governments.

Visit www.aadnc-aandc.gc.ca for information on Treaties and land claims.

What is a treaty person?

Canada entered into a relationship with its first peoples through the signing of treaties. Most Canadians think that only the First Nation people are involved with the treaties but with the *Idle No More movement* drawing attention to treaty issues, we are starting to understand how "settler Canadians" are treaty people too. Every Canadian benefits from treaties made with Canada's First Nations, and every Canadian has responsibilities under those treaties as well. First Nations have rights and under treaty have responsibilities too. In exchange for the benefits flowing to First Nations, the Crown gained control of lands and resources so that it was able to issue title, permits and licenses for use of land. People who own land privately or lease it or have a permit to operate on Crown land or extract resources from the land are a treaty beneficiary. Even the landed immigrant becomes a treaty person when he or she swears allegiance as a citizen of Canada. Under Canadian law, Aboriginal title exists in places where there are no treaties.

Acknowledgements

One source cannot do justice to the complex issues related to this very important topic. We therefore encourage you to begin your own journey of reconciliation by exploring and reading more, in fiction and non-fiction. We encourage you to ask questions of the elders and to participate in activities held at local Friendship Centres. We encourage you, in essence, to be part of the larger reconciliation process and show leadership in your community as we all work to build a better nation.

This project began as an oral history project, sponsored by the Sioux Lookout Anti-Racism Committee, with funding from the APIP program at Aboriginal Affairs and Northern Development.

There are some individuals who have provided emotional, editorial and/or professional support along the way, in particular Margaret Angeconeb and Wayne K. Spear.

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We also want to thank Deirdre Buckley-McKie, a teacher within the Ottawa-Carleton District School board who has developed this education guide for your use.

Finally, we are grateful to the valuable resources listed in our reference section and we want to thank all who have provided feedback and suggestions during the development of this resource and our website.

We hope you find www.garnetsjourney.com to be informative and useful. We welcome you to contact us at garnetsjourney@gmail.com with questions, concerns or feedback.

Fall 2013.



Section 2: Curriculum Connections



This section provides background information, discussion questions and activities to support each Video Chapter.

Curriculum Links for Educators

The use of this website will facilitate discussions of social justice, social responsibility, and character education. Certain chapters are applicable for use in the junior grades while most of the other chapters and the documentary are suitable for intermediate, secondary, post-secondary setting and community use.

This website is a resource which meets numerous curriculum requirements for students across Canada. This section outlines links to the various expectations within the Ontario curriculum and can serve as a guide for educators across the country.

Heritage and Citizenship, Grade 5

Knowledge and Understanding

Describe the basic rights that are specified under the Canadian Charter of Rights and Freedoms.

Describe the rights of groups and individual and the responsibilities of citizenship in Canada.

Describe some civic ceremonies and celebrations and explain what they mean or commemorate.
(International Day for the Elimination of Racism, Aboriginal Solidarity Day)

Heritage and Citizenship Grade 8- First Nation peoples

European explorers Grade 6

Identify the results of contact for both Europeans and First Nation peoples. (e.g., sharing of beliefs, knowledge and skills, intermarriage, trading alliances and conflicts).

Identify and explain differing opinions about the positive and negative effects of early contact between European and First Nation peoples (effect of attempts to convert the Huron Nation to Christianity)

Explain how differences between First Nation peoples and early European explorers led to conflicts between the two groups.

Identify some present-day issues concerning First Nation peoples that relate to results of early contact. the effect of new technologies on First Nation cultures; land claims, Shannen`s Dream.

Use a variety of resources and tools to investigate different historical points of view about the positive and negative effects of early contact between First Nation people and European explorers.

History and Geography Grade 7

Knowledge and Understanding

Describe and analyze conflicting points of view about a series of historical events(the Indian Act of 1876)

Construct and use a wide variety of charts, diagrams, maps and models to organize and interpret information. (First nation territory prior to the Indian Act)

Identify types of conflict (war, rebellion, strike, protest, Idle No More movement) and describe strategies for conflict resolution.

Inquiry/Research and Communication Skills

Describe and analyze conflicting points of view about a series of historical events.

History and geography Grade 8

Knowledge and Understanding

Identify the roles of key individuals that lead to the exclusion of certain groups from the political process (eg., First Nations peoples, women, the Chinese and Japanese)

Analyze how treaties and the Indian Act of 1876 transformed the lifestyles of First Nation peoples in the Canadian west

Inquiry Research and Communication Skills

Formulate questions to guide research on issues and problems (eg. Why did Big Bear receive the treatment he did from Canada`s legal system? Why did the Canadian government not recognize the First Nations as the third founding nation in Confederation?)

Describe key characteristics of Canada between 1885 and 1914, including social and economic conditions.

Describe the effects that migration has had on the development of Canada (its multicultural character, rural and urban resettlement)

Inquiry/research and Communication Skills

Describe and analyze conflicting points of view about a historical issue (the Residential School system, the Indian Act, child labour, government sanctioned nutrition experiments on First Nation children in some Residential schools)

Investigate the migrational roots and relate them to Canada`s cultural development.

Geography Grade 9

Understanding and Managing Change

Apply the concepts of stewardship and sustainability to analyze a current national or international issue.

Individual and Family Living 9/10

Self and Others

Demonstrate a growing awareness of the need to be responsible and to contribute to the family.

Civics 10

Active Citizenship

Apply appropriate inquiry skills to the research of questions and issues of civic importance.

Students will participate effectively in a civil action or project of interest to them and of importance to the community.

Native Studies 10

Identity

Demonstrate understanding of Aboriginal peoples in the twentieth century.

Explain how Canadian Government policies have affected Aboriginal identity in the twentieth century.

Identify current Aboriginal groups and leaders and nation, provincial and local Aboriginal role models.

Aboriginal and Canadian Relations

Identify social, economic, and political issues within Aboriginal communities in relation to Canadian government policies.

Renewal and Reconciliation

Identify Issues currently affecting Aboriginal peoples and the responses of local and national governments.

Civics, Geography and History

Develop the knowledge and values they need to be responsible, active and informed Canadian citizens in the twenty-first century.

Develop practical skills such as critical thinking, research and communication skills.

Senior Social Sciences and Humanities curriculum

Demonstrate an understanding of causes and consequences of violence towards children, and assess its impact on families, care-givers, and those who work with children.

Demonstrate an understanding of factors that influence the parenting process (e.g., delayed parenthood, strong parenting partnerships, a love and understanding of children).

Identify the role of societal agents (e.g. schools, the media, the local community, the religious community) in teaching young children how to live in society (e.g., the importance of rules, social values, acceptable conduct).

Explain the strategies and support needed for a child to survive abuse, neglect, or family violence.

Analyse changes that have occurred in family structure and function throughout the history of the family.

Demonstrate an understanding of the nature, prevalence, and consequences of child abuse, and describe strategies and programs that would facilitate its prevention and remediation.

Demonstrate an understanding of the critical role that a family plays in the socialization of its members.

Demonstrate an understanding of the impact that negative socialization patterns can have on human growth and development (e.g., family violence, addictions).

Identify the primary and secondary agents of socialization (e.g., family, school, peers, media, work) and evaluate their influence.

Demonstrate an understanding of discrimination and exclusion in social relationships, from the perspectives of anthropology, psychology, and sociology.

Analyse examples of social or institutional practices in earlier historical periods that formed the basis for social relationships involving discrimination or exclusion in contemporary society (e.g., apartheid, segregation, ghettoization, ostracism, gender discrimination).

Native Studies. Gr. 11 and 12

Identify the intellectual, physical, emotional, and spiritual impact of the residential school experience on Aboriginal language, culture, and identity.

Describe the social, legal, and political environments in which Aboriginal peoples and non-Aboriginal peoples are constructing new relationships.

Describe ways in which contemporary Aboriginal leaders have furthered the understanding of all Canadians of Aboriginal values and aspirations.

Describe the challenges facing Aboriginal communities in sustaining their languages, ceremonies, and beliefs identify physical and spiritual survival methods practised by Aboriginal peoples to maintain their cultural distinctiveness(e.g., vision quests, dream interpretation, naming ceremonies).

Assess the potential for a respectful and reciprocal relationship between Aboriginal peoples and other Canadians.

Demonstrate an understanding of the different political, economic, and environmental issues that unite indigenous peoples throughout the world (e.g. decolonization, economic exploitation, preservation of biodiversity).

Describe the dialogue on issues of reconciliation (e.g., reciprocity, sharing) between indigenous peoples and their nation states in various parts of the world.

Canadian and World Studies 9/10

Apply the knowledge and skills they acquire to better understand their interaction with the natural environment, the political economic and cultural interactions among groups of people.

Analyze contemporary crises or issues of international significance (e.g. health and welfare, human rights and economic development).

History 11

Change and Continuity

Compare the efforts of selected organizations and agencies to improve the human conditions throughout the world.

Communities: Local, National and Global

Describe major global and region conflicts and their consequences, as well as instances of international cooperation since 1900.

Citizenship and Heritage

Describe factors that have interfered with individual rights since the beginning of the twentieth century. Students will identify contemporary challenges that Aboriginal women face within Aboriginal and Canadian society.

Students will identify examples of the growing activism of Aboriginal groups in the 20th century.

Students will identify issues currently affecting Aboriginal peoples and the response of local and national leadership to these issues

History 12

Change and Continuity

Identify forces that have facilitated the process of change and those that have tended to impede it.

Citizenships and Heritage

Describe the methods and impacts of individuals, groups and international organizations that facilitated the advancement of human rights and/or social justice.

Communities: Local, National and Global

Compare elements of various types of interactions that have occurred among diverse peoples and cultures since the sixteenth century.

Students will demonstrate an understanding of the elements of Canadian identity re: Canadian

Post-Secondary Programs and Community Groups

"Garnet's Journey" is for everyone -- Aboriginal and non-Aboriginal. While this education guide draws direct links to school curricula, it is important to know that it can be used in MANY other instructional settings, with a view to inform, educate and spark discussion. The following list includes just some of the fields that could be enriched by including www.garnetsjourney.com in their curriculum.

ACADEMIA:

Aboriginal Studies (Native, First Nations, or Indigenous Studies)

Social Work

History

Political Science

Medicine

Law and other Justice-oriented programs

Anthropology

Canadian Studies

Education

PROFESSIONAL ENVIRONMENTS

All Emergency workers: Police, Ambulance, ER doctors,

Hospitals and other healthcare fields

Justice workers – guards, support workers, prisoner support, etc.

Organizations working with survivors of sexual assault

Women's groups

Men's groups

Journalists

Teachers and other educators



Contact Us for more information on having someone facilitate or speak at a session on

www.garnetsjourney.com

Classroom presentations

Professional development (in-service) days

Conferences, retreats, workshop sessions

Community events at local centers

Video Chapter One: Early Life on the Trap Line: .



Summary:

Garnet recalls his early years in Lac Seul and explains the way in which the treaty changed traditional territory for his people.

Curriculum Connections:

ALL ONTARIO CURRICULUM DOCUMENTS INCLUDE EXPECTATIONS ABOUT THE DEVELOPMENT OF CHARACTER. Chapter One can be used as part of your character development lessons.

Video Chapter One is suitable for Juniouy Grades 5 and 6 as well as other audiences.

Grade 6 : Heritage and Citizenship- First Nations Peoples

Learner Objectives:

Knowledge and Understanding

Describe the attitude to the environment of various First Nation groups and show how it affected their practices in daily life.

Identify technological developments and cultural factors that assisted and promoted the exploration of North America. (eg., the snow shoe, the canoe, trapping)

1.1 Living in Remote Northern Ontario

Background:

Where is Lac Seul?

Whose traditional territory is this?

The Saulteaux and Lac Seul Indians of the Ojibbeway nation signed Treaty 3 in 1873. At this time, they were 2500 men, women and children who occupied the country from the watershed of Lake Superiour to the north west angle of the Lake of the Woods and from the American border to the height of land from which the streams flow towards Hudson's Bay. In signing the treaty, the First Nations entered into a relationship with the government of Canada and were given reserves of land where they could hunt and fish. The government of the Dominion of Canada stipulated that from time to time, some tracts of land may be needed for settlement, mining and lumber.

There was a memorandum to the agreement signed in 1875 which provided a claim in the title of land to territories within the vicinity of Rainy Lake and Rainy River for "half-breeds," who, by virtue of Indian blood, could claim title and receive compensation from the government.

For the full Treaty document please refer to the **Official website of the Grand Council of Treaty #3.**

[www.gct3.net/grand-chiefs-office/gct3-info-and-history/government of Canada.](http://www.gct3.net/grand-chiefs-office/gct3-info-and-history/government of Canada)

Connection to spirituality:

Why does Garnet give thanks, *Miigwetch*, for the sign of the Eagle flying as the filming begins?

In Ojibwe: *Miigwetch* means thank you. *Chi-miigwetch* means big thank you.

Symbolism of the eagle feather:

The eagles have a special place in many First Nations because of its connection to the Creator. It soars so high in the heavens and is thought of as the leader of all birds because it flies as high as it does and sees better than all the birds. In some ceremonies such as the Powwow, eagle feathers might also be held while dancing. You also see feathers used in ceremonial clothing. The gift of an Eagle Feather is a great honor. It marks a brave deed. When you are given an eagle feather, you take care of it. You hold on to it as a reminder of your courage to speak the truth. The feather symbolizes vision, strength, courage and wisdom.



There is an Aboriginal story that illustrates the symbolism of the eagle feather. It tells of a time when people were not living in harmony and the Creator was thinking of destroying the Earth. The eagle pleaded with the creator to wait and see if the eagle could find some people who had not forgotten how to live on the earth in a respectful way. The Eagle told the Creator that he would fly out each day at sunrise to see if he could find someone who was still living in a good way. The eagle found a family who spoke the truth and lived in an honorable way, with respect for the earth. And so the Creator spared the earth. It is said then that when you hold the Eagle feather when you speak, you must tell the truth. The other people must also listen to the speaker who holds the feather.

<http://www.nald.ca/library/learning/saln/feathers/feathers.pdf>

1.2 Life on a Trap Line

Garnet describes his early days on Ningewance Bay.

How did a First Nation family survive in this environment?

Inquiry/Research Skills

How can the “land” be a grocery store?

What contributions have Aboriginal people make in technology and inventions?

For a complete document to support this chapter video, please see the *Elementary Teacher’s Federation of Ontario* document entitled, *The Learning Circle*. In this guide, you have access to support material as well as activities and lessons which you can use in the classroom which highlight the contributions of First Nations within the Canadian Context.

[http://www.etfo.ca/Resources/ForTeachers/Documents/The Learning Circle - Classroom Activities on First Nations in Canada.pdf](http://www.etfo.ca/Resources/ForTeachers/Documents/The_Learning_Circle_-_Classroom_Activities_on_First_Nations_in_Canada.pdf) - 2MB -

Communication Skills

Write a diary as if you are Garnet when he was growing up in Lac Seul.

Draw his log home as he describes it.

Chart the similarities and differences between Garnet’s life as a child compared to your life today.

1.3 Traditional Anishnaabe names

Background: Names are considered a powerful connection to the family and in some First Nation communities, there is a naming ceremony. First Nation children were given a name in their own language but contact with the Missionaries lead to Christian names and in the history of Residential Schools, the children were even given a number to replace a name.



Garnet’s Anishnaabe name is Shebagosh which means “A rebirth under the leaves.” His surname, Angeconeb means “changing feathers.” At the Pelican Indian Residential School, he was “Number 22.”

Discussion and Reflection:

Ask the students to imagine how you would feel if you were not allowed to be called by the name your family gave you.

Lesson: The Story of My Name

After viewing this video chapter, you can raise cross cultural awareness within your classroom through the following activity.

Research/ Inquiry Skill: What is the meaning of your names?

Teacher Model: What is the story of your name? Who named you, why and who else has your name? How is your name significant in your family?

Students can look up the history of their first name and surname and also interview family members about the story of the choice of their name. Class time can be given to short oral presentations on names or students can design name plates that represent their names' meanings.

Lesson: *Where I'm from* Poem

Read the poem, *Where I'm from* by George Ella Lyon. (See Appendix)

Use the Youtube video to show your class a visual representation of this poem and of the variation created by a high school student. (Link: <http://www.youtube.com/watch?v=QGb4oiUqlhA>)

Use the template of the poem, found in the appendix of this resource. Explain and model to the students how they can follow the template to create a poem that is reflective of their family and culture.

During this activity, be sensitive to students who may be living in foster family situations or group home settings.

After the students have completed their draft, they can illustrate their poem using collage or drawings to reflect their culture. The poems can be displayed in the classroom or school hallways to help create an inclusive environment. Students can have the opportunity to share their poems with each other as a pair-share activity, or in small groups.

Extension Lesson:

Communication Skill: How you treat others earns you a reputation.

Teachers Note:

A former prime minister, Pierre Elliot Trudeau wanted to help eradicate poverty in the First Nation communities. In 1972, he supported the idea that Indian people could control Indian education. In 1972, the Supreme Court of Canada opened the door that Aboriginal rights to the land might still exist. In 1982, when Trudeau repatriated the constitution, Section 91 was revised into Sections 25 and 35 (and subsequent revisions have since been made) to recognize and protect historic Aboriginal rights, treaties and future land claims. Trudeau took steps to change the assimilation model of Canadian Government policy.

Another example of a political leader who took time to learn about the culture of Canadian First Nations was Jack Layton, a former leader in Ontario. Mr. Layton was seen as a "man of the people." At Mr. Layton's funeral, there was a blessing by Shawn A-in-chut Atleo, the national chief of the Assembly of First Nations.

And, Paul Martin established a charitable foundation called the Martin Aboriginal Education Initiative (MAEI). This initiative hopes to improve the elementary and secondary outcomes of Aboriginal Canadians.

There are many world leaders who can be shown as examples of how to treat others: Consider: Nelson Mandela, Gandhi, Martin Luther King Jr., Nellie McClung, Elie Wiesel, Mother Theresa, Eleanor Roosevelt

Activity for students:

What do you want your reputation to be? Describe your best qualities about how you treat others. How could you illustrate this? Think about way you want people to see you and draw a picture that explains this.

In the classroom, you could use the Seven Grandfather teachings as a basis of character development and to encourage your students to identify how the seven principles are reflected in their conduct.



What are the Seven Grandfather Teachings?

Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle, the Nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children."

—Black Elk, Oglala Sioux Holy Man, 1863-1950

Many Anishinaabeg see the Seven Grandfather teachings as traditional knowledge that helps the community survive. These fundamental ideas became known as the "Seven Grandfathers" when the Anishinaabeg began to control their own education. They often appear in a circle to symbolize the circle of life and the worldview that things should be kept in balance. You can use the Seven Grandfather teachings as a code of respect for classroom discussions to create a respectful and safe space for all your students.

The seven principles:

Respect and Honor: (Ganaadenimowin). Speak and Listen with respect. Take time to consider words carefully. Respect each other's opinions. Place others before yourself and don't look down on anyone.

Compassion/Love (Saagi'iiwewin) : We are all connected to one another. Support each other in our walk. You show compassion through patience and good listening.

Truth and Honesty: (Debwewin) Truth is constant. You have to look at yourself before you judge another's way of walking and be true to yourself and be true and honest to others.

Courage and Bravery: (Soogenimowin)Act in a way that has high regard for yourself and for others. Take a risk to share your ideas and develop confidence to speak your opinion.

Wisdom and Knowledge: (Gikendamowin) Wisdom allows me to speak well and listen well to what someone else says. *To cherish knowledge is to know wisdom. (Edward Benton-Banai)*

Generosity and Loyalty: (Bakidindizowin) You have the ability to given things away and distribute what you have. Support one another. Do not be jealous of another's good fortune.

Humility and Modesty: (Dabasenimowin) All human beings were created equal. No one person is valued more or less. Be humble when you walk with yourself and in the way you walk with someone else.

1.4 Garnet at Map of Lac Seul Territory

Thinking and Inquiry Skills

Archival Research:

To locate First Nation reserves, tribal councils, political organizations and land covered by treaties in Ontario : www.ontario.ca/aboriginal/ontario-first-nations-map

Mapping Activities

Using a map of Ontario : Locate Lac Seul, Sioux Lookout, Pelican Falls.

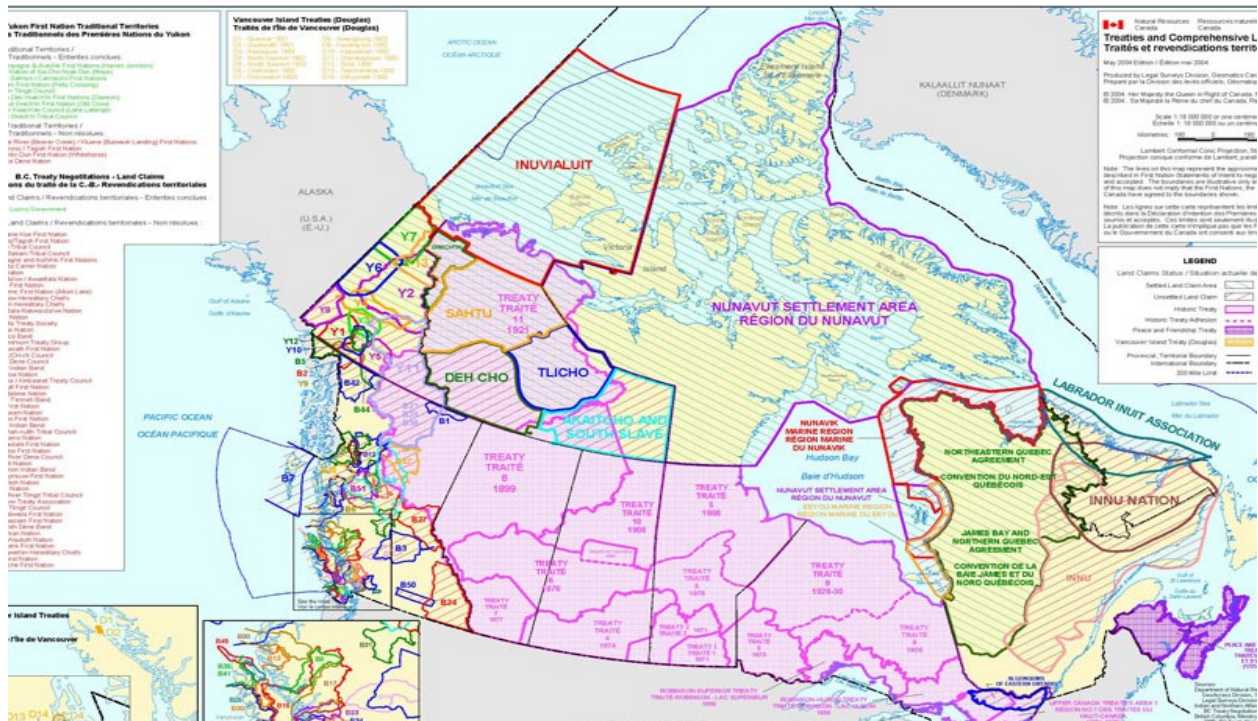
Using a map of Ontario: Colour the map to compare traditional Territory vs. reserve territory as outlined in Treaty 3 (1873).

Examine other provinces and continue the comparison between traditional territory and treaty land.

Examine how Canada grew as a Dominion by linking to Confederation and the years the provinces and territories joined Canada.

For students who do not know the map of Canada, visit Sheppard's Software for interactive mapping activities to help these students learn the provinces and territories of Canada.

For map information, please see www.cbc.ca/doczone/8thfire/map.html



Video Chapter Two: Residential School



Summary

Chapter two deals with Garnet's experiences at the Pelican Indian Residential school between 1963-1969. He explains the historical context of this school system and tells of the abuse he suffered while a student there.

Curriculum Connections

Sections 2.1 to 2.5 can be used with grade 7 and 8 students to help them understand the impact of Residential School system.

Sections 2.6-2.7 contain more sensitive material and should be used with teacher discretion in the intermediate grades. The content is more appropriate for use in secondary post-secondary classrooms and at community presentations for Truth and Reconciliation.

As citizens of this country, we must be engaged in meaningful dialogue. We can no longer be afraid to talk to each other."

Garnet Angeconeb

2.1 Car tour of Pelican Indian Residential School Site

Background:

Residential schools had a tragic effect upon many First Nations families. They disrupted the smooth transmission of beliefs, skills and knowledge from one generation to the next by separating the children of First Nations from their culture and preventing them from speaking their language and learning about their cultures and traditions. This system reflected attitudes of racial and cultural superiority and the experience has left a legacy of personal pain with these former residents that continues to reverberate in communities today.

For information on the Pelican Lake School in Sioux Lookout:

www.anglican.ca/relationships/trc/histories/pelican-lake

For a photo album on the school: <http://archives.algomau.ca/main/sites/default/files/PelicanLake.pdf>.

For archival research on Pelican Lake Indian School: www.nrsss.ca/Resource_Centre/Resource_Centre_Index.htm

The Truth and Reconciliation Commission of Canada (TRC) has a mandate to learn the truth about what happened in the residential schools and to inform all Canadians about what happened in the schools. The TRC is preparing a comprehensive historical record of the Indian Residential Schools system.

The Value of Public Apologies

Public apologies have helped to erase the stigma of the abuse and bring into the light the traumas of the residential schools systems.

In his 1993 address to the National Native Convocation, the Anglican Primate, Archbishop Michael Peers offered a full apology for the Church's role in being a part of the system and for the wrongs committed. <http://archive/anglica.ca/rs>

You can access various texts or videos to share the apologies with the students.

2004: Apology by the Commissioner of the RCMP

www.rcmp-grc.gc.ca/aboriginal-autochtone/apo-reg-eng.htm

2008: Canadian Government Statement of Apology

Text: www.ainc-inac.gc.ca/aiérqpiéapoéindex-eng.asp

Video: www.youtube.com/watch?v=-ryC74bbrEE

2010 Canada endorsed the United Nations' Declaration on the rights of Indigenous peoples.

Update:

July 2013: Recently published research by University of Guelph food historian Ian Mosby revealed that federal scientists in the 1940's and 1950's used hungry and malnourished Aboriginal children in Residential Schools to study the effects of nutritional supplements. The experiments revealed another dark chapter in Canada's treatment of Aboriginal people.

Read: http://www.thestar.com/news/canada/2013/07/16/hungry_aboriginal_kids_used_unwittingly_in_nutrition_experiments_researcher_says.html

2.2 Ojibway Prayer at Pelican School Site Memorial

What has been lost?***Background:***

The memorial to honour former residential school students was opened during a healing gathering from September 10 to 12, 2004.

Two eagles soared overhead and circled high around the high school, gradually descending until there were relatively close to the sacred fire.

The memorial commemorates those who passed away and those who went missing while attending residential school. It also represents the loss of family, culture and language for students who attended the school.

The significance of the loss of your first language

Language is a vital tool for to share values, spiritual and traditional beliefs across generations. The assimilation policy of the Canadian government had a devastating effect on Aboriginal culture. At the residential schools, the children were forbidden to speak their first language and often faced severe physical and emotional punishment when they did. When the children lost their language, their ability to connect with their families was weakened. The children were taught to be ashamed of their language and culture. The parents were told that their children were better off speaking English or French.

There are eleven Indigenous language families in Canada, comprised of at least 59 individual languages. Today only 25% of Canada's Aboriginal population is able to speak or understand an Aboriginal language. Before many Aboriginal languages become extinct, there is a goal to revitalize the language. Some schools in BC for example, offer courses in First Nations languages.

Classroom Activities:

- Research an Aboriginal language and teach the students how to count, say hello, goodbye and thank you.
- Invite a guest into the classroom to conduct a lesson in an Aboriginal language. This is a good way to build empathy for new Canadian students who experience language-based frustration in the classroom.
- Access CBC Aboriginal Legends Project: First Nations legends and songs from across Canada, narrated in English and different First Nations languages by elders: <http://www.cbc.ca/aboriginal/legends-project>
- Use read-aloud texts through-out the school year to share traditional First Nation stories with the class.
- Have the students create posters in your class where other languages are profiled.
- Listen to parts of the Commemorative stained glass window ceremony on Parliament Hill in November 2012.



2.3 Children Forced to Attend Residential School

Background: Did the government really have a policy to “take the Indian out of the child?”

In 1920, Canada amended the Indian Act making it mandatory for aboriginal parents to send their children to Indian residential school. “Every Indian Child between the ages of seven and fifteen years who is physically able shall attend such day, industrial or boarding school as may be designated by the Superintendent General for the full periods during which such school is open each year.”

In addition, the Department of Indian Affairs’ had a policy that aboriginal children must not be educated “above the possibilities of their station.” As such, the schools’ curriculum included moral training (through physical labour), academic training (although many teachers were insufficiently educated) and industrial training (for farming and menial jobs). Engaged in the classroom for only half a day, the children were responsible for the complete maintenance (cooking, cleaning, laundry, grounds keeping, farming, etc.) of the school for the remainder of their day. Grade three was the acceptable standard of education.

In 1948, the House of Commons and the Senate recommended that the schools be abolished but the churches lobbied for the system to continue. In the 1970’s the federal government finally began to wind down the residential school system when the Native Indian Brotherhood called for native control of native education.

Today, over 80,000 former students live with the ongoing impact of residential schools.

Terms to know:

Indian Agent of the Government

Christianized

Classroom Activities:

Ask students to make a list of their feelings if they have ever experienced being away from home for an extended period. Conduct a class discussion on the differences between being away from home and being in a residential school where the teachers’ language, culture and beliefs are different from their own. Ask them to imagine what their experiences would be if their teachers for the next three or four years were from a different culture and expected them to conduct their lives according to that culture.

First person journal reflective writing activity

Explore the moment of separation when the child must leave the parents for an institutional setting.



What is an “Indian Agent?”

After the Indian Act of 1876, Indian agents were responsible for implementing federal Indian policy. They were the government’s representatives on reservations and reserves and wield great power over Native people.

2.4 Early Days at Residential School

- Examine the shock of the new setting of the Residential Schools. The docu-drama, ***We were Children*** examines this in detail: show a scene from this docu-drama to illustrate the feeling and situation or use the trailer available on you-tube.
- Have students listen to Garnet and then create a chart that explains the ways in which residential school was in contrast to his home life. Language/ clothing/dorm living; family vs. Institution; religion/ demeaning view of home culture; being free vs being regimented; hair cut; use of number vs. name; Anglicized change of name/
- What did Garnet lose? Use the handout to show how life at the Residential schools impacts on self-esteem using Maslow's Hierarchy of needs.
- Where else in history were people given a number?

2.5 Church Life at Residential School

Terms to know: Assimilation policy/ Christianize/ Civilize the heathen

Discussion questions:

What steps were taken to eradicate the Ashninaabe culture at the Residential School?

What are the negative effects of a policy of assimilation?

How has Canada changed now in its approach to cultural acceptance and tolerance?

Why were churches were involved in running residential schools?

2.6 Abuse Begins at Residential School

Please note: Sensitive content

Gentle reminder: There may be students within the classroom who have experienced sexual abuse. These video sections can trigger recall of abuse or create emotional turmoil. It is important to watch for signs of distress within your students and have qualified professional counselling available to support these students.

Discussion question:

Garnet refers to a "shutting down" that occurred as a result of the abuse he suffered during his years at Residential School. He explains that he never told anyone about the abuse because, as a child, he didn't understand what had happened to him. How does this abuse scar Garnet and how did this affect his life after he left the school?

2.7 Ongoing Abuse by Supervisor

Please note: Sensitive Content

For discussion:

The Legacy of Residential Schools

The Code of Silence: Taboo topic of sexual abuse “We knew it was happening.”

Facing negative feelings (powerlessness, confusion, anger, shame)

2.8 Runaway Boys

Please note: Sensitive Content

Background:

Fifteen children were officially reported as missing from Pelican Lake Indian Residential School during its years of operation between 1926 and 1973. The Oombash brothers, from Cat Lake First Nation, were among them.

Like many of the students at Pelican Lake, Charles and Thomas Oombash were flown there from their remote community further north. They ran away from the school in 1956. Their sister, Delia Kenequanash, said the family never stopped looking for them. "We searched everywhere, hoping they were still alive, like hoping that they were moved somewhere else and grew up somewhere else," she said.

In the spring of 2012, new information came to light about where the boys' bodies might be found. The family launched a new ground search along the railroad tracks near the old school. The search team used spiritual guides and traditional tracking methods to narrow the hunt to a specific location. They found several bones that they believed were of the lost brothers in an area that may have been an old sulphur mine. "We had elders with us that recognized [the bones] were human, that it wasn't animal, that's how we knew," Kenequanash said. "We didn't want no coroner. I personally have a strong belief in my tradition and I believed that is what we found, because that's what we were told [by the elders]." The family took the bones home to Cat Lake First Nation and buried them alongside their father.

Wesley said it has provided closure to the older members of the family, and a desire, among the younger ones, to keep searching. His aunt Delia agrees. "We felt we had our answers, we found what we were looking for ... but we wanted to continue the search for other people," Kenequanash said. "I'm sure there are a lot of people out there who still want answers about where their missing people, their missing siblings are."

As part of the hunt for the Oombash brothers, searchers uncovered other areas near the school where they believe children may be buried.

Source: www.cbc.ca/nes/canada/thunder-bay/story/2012/07/12/tbay-remains-residential-school.html

2.9 Good Teacher, Good Memory

Garnet reflects back on his grade two teacher whom he fondly remembers.

Background:

The assimilation that took place at the Indian residential Schools and the inherent racist policies of the Indian Act which created the system can not be argued or justified as good political practice. However, it is important to present the counterview that not all children who went to the IRS were abused. Likewise, not all teachers or clergy who taught there were abusive.

Within the mandate of the Truth and Reconciliation Commission, teachers and clergy have been invited to participate in the process.

Discussion Questions:

How do you think employees who worked at these schools, but were not part of the abuse cycle, feel as these stories are shared in the media?

Many of the employees who worked at these schools did not participate in the abuse. Do you think we can assume they knew about the abuse, but did not say anything?

Each child who attended the IRS had an individual experience. What are the risks of stereotypes and judgements when people hear the term IRS?

What factors influenced the experience of each student in the school?

Additional Resources for Video Chapter Two

Canada's Aboriginal Languages interactive map:

<http://www.cbc.ca/news/interctives/map-aboriginal-language>

A chart that shows currently spoken Aboriginal Canadian Languages:

<http://bot.lakehead.ca/jomearea/canadianLanguages.html>

Sound recordings : www.firstvoices.com and www.aboriginalvoices.com

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

Handouts for this Video Chapter are found in the Resources Section

- Maslow's Hierarchy of Needs: Introduce the concept of Maslow's Hierarchy to your students and then ask them to consider how IRS would impact on a child using this framework for their analysis.
- What is the impact of an institutional upbringing?
- Please refer to Section 3 for information on hosting **Project of Heart**

Video Chapter Three: The Lost Years



Summary:

This section provides information that personalizes the intergenerational effects of the Indian Residential Schools (IRS). It is useful in secondary and post-secondary classroom, as well as training workshops for medical, social services and police in-service workshops. Educators and service providers who understand the impact of the past traumas of the IRS will likely be effective in providing culturally sensitive service.

Topics/ Strands

Socialization of children

Rights of a child (right to food, shelter, safety, a peaceable existence)

Violence towards children

Parenting

Social and Cultural Differences in Child Behaviour

Anthropology, psychology and sociology

Native studies

Cultural Sensitivity Training

3.1 After Residential School

Background:

The history of Canada is being re-written with an increased understanding of how the colonization of this country has had a negative impact on the First Nations, Métis and Inuit people. The **Idle No More movement** has helped Indigenous and mainstream Canadians move toward an increased understanding of this issue. Harsha Walia, in an article entitled, **Decolonizing Together**, explains the process of decolonization: “Non-natives must be able to position ourselves as active and integral participants in a decolonization movement for political liberation, social transformation, renewed cultural kinships and the development of an economic system that serves rather than threatens our collective life on this planet. Decolonization is as much a process as a goal. It requires a profound re-centring on Indigenous worldviews.

Syed Hussan, a Toronto activist states, “Decolonization is a dramatic reimagining of relationships with land, people and the state. Much of this requires study. It requires conversation. It is practice. It is unlearning.”

Moving beyond a politics of solidarity toward a practice of decolonization by [Harsha Walia](#).

Terms to introduce:

Colonization

Decolonization

Discussion questions:

How did the IRS experience create an identity crisis for Garnet?

What is a paradigm shift?

How did the leadership shown through the Assembly of First Nations, and leaders such as Harold Cardinal and Phil Fontaine play a pivotal role for Garnet?

Garnet says, “I know who I am. I am damn proud of who I am now. And that’s what I want to pass on to my children.” How does this statement reflect the changes in Garnet’s self identity?

Using the definition of “decolonization”, examine the elements of this process and develop a social action plan for each element.

Why do some say that the term should be “decolonizing” rather than “decolonization?” Is this process ever finished?



Apply this quote from the authors of , *Our responsibility to the Seventh Generation*, to Garnet’s closing statement:

“If, as Indigenous people, we do not make the conscious effort to address the effects of history contained within ourselves, we run the risk of finishing the colonization process.”

(Clarkson, Morrisette and Regallet, 1992.)

3.2 Shame instilled

Terms to introduce:

Brainwashing/programming

Assimilation

Discussion questions

What is shame?

At the Pelican Indian School, Garnet's language, culture and spirituality were condemned.

How did this shaming negatively influence Garnet's self-identity?

Why did the government favour assimilation as a means to solve "the Indian problem?"

How did the Residential Schools impose a new "identity" on its students?

Families play a critical role in teaching social skills to their children. What is the intergenerational impact of institutionalized children becoming parents and raising families based on what they learned at the IRS?

Archival research

Show the picture of Thomas Moore.

(This picture can be found on www.wherethechildren.ca)

The "before and after" photographs were used to "sell" the idea of residential schools to the Canadian voters. Have the students examine the elements of this photograph to question the image and myths being shown.

Additional resources can be found at:

www.legacyofhope.ca/projects/100-years-of-loss-

3.3 IRS Effects on Family Life

Background:

This video chapter addresses a fact which is not understood or acknowledged by many Canadians; the inter-generational effect of the IRS. It is important for educators and service providers to have an awareness of the way in which the systemic racist policies of the federal government have negatively impacted a people. The IRS was an institutionalized setting which meant that the children did not experience a loving upbringing. In Garnet's case, the dorm supervisor who was responsible for his care was also his abuser. He did not have role models for good parenting though he came from a loving extended family in Nigewance Bay. The IRS intervened in Garnet's exposure to healthy family environment.

The high rate of poverty today is linked to the traumas experienced by current and past generations. The Indian Act had a profound negative impact on Aboriginal People. When the government defined status on who is and isn't Indian, it was devastating to the First Nation women who married non-status men and lost status for themselves and their descendants. In a matrilineal culture, this disrupted the balance of power and the transfer of traditional knowledge. In addition the policies that outlawed language, culture, traditional ceremonies and forced relocations from traditional hunting grounds created a reliance on the government handouts and lay foundation for the loss of identity and self-esteem.

The children who survived had low literacy rates and did not have parenting or life skills. Many turned to substance abuse to forget the trauma they experienced. The IRS which was to improve the condition of the First Nations ostensibly created hopelessness and learned helplessness.

Children of IRS survivors often grew up in unhealthy family environments. In a study conducted by the Chiefs of Ontario, 35% of First Nations adults believed that their parents' attendance at Residential schools negatively affected the parenting they received as children. Additionally, 67% of the adults surveyed believed that their grandparents' attendance at residential schools negatively affected their parenting skills. (http://www.beststart.org/resources/anti_poverty/pdf/WhyAmIPoor.pdf)

Today, First Nations children have the added burden of racism, assimilation policies and funding inequities. They are two and a half times more likely to end up in child protective custody for neglect. They are 9 times more likely to end up in the criminal justice system. The educational profile for Aboriginal people is unacceptable by Canadian standards with 38% of Aboriginal people who do not have a certificate, diploma or degree.

Currently, schools on reserve receive less funding per student than schools off reserve. Funding for schools does not include building maintenance, library services, technology, sports, recreation, language services, transportation costs, operating costs, or employee benefits. (First Nations Education Council, 2009.)

Couple these concerns with real issues linked to child mental health, Fetal Alcohol Syndrome, depression, autism and behavioural problems and the picture of the current system remains bleak. Garnet's story and other stories like his are a reminder to Canadians to help fix the problems that the IRS created and in a timely fashion.

3.4 Marriages and Communities Breaking Down

Discussion:

How is parenting culturally influenced?

How well would you do if you were living in a portable trailer, where heat is unpredictable and you did not have the same rights as other Canadians?

Classroom Activity:

Youth understand the importance of equity and justice. Once you have raised their awareness and knowledge of the IRS, you can provide them the opportunity to help right the wrongs by becoming involved in social action. Please see Section 3 of this resource for information on projects your students may be interested in.

3.5 Frozen Lake, Part 1

Curriculum Connection

- demonstrate an understanding of the critical role that a family plays in the socialization of its members.
- demonstrate an understanding of the impact that negative socialization patterns can have on human growth and development (e.g., family violence, addictions).

Discussion:

List the survival techniques that Garnet knew to use when he was lost on the frozen lake as well as the mistakes he made on this fateful evening. Can you draw a parallel between knowing survival information for such a situation to the type of skills needed to negotiate life's everyday challenges and how important the family is to positive socialization patterns.

3.6 Frozen Lake, Part 2

Explore the imagery within Garnet's vision.

Garnet notes that he grew up in the IRS without love. How important is it to grow up being loved and nurtured?

What is the importance of this line: "My son, I have come to cover you with this rabbit quilt and you will feel warm and safe."

3.7 Frozen Lake, Part 3

Terms to know:

What is a matriarchal society?

Dream Analysis:

Garnet describes his dream as a life-changing moment. He recognizes the dream as an expression of his own spirituality. There are three lessons which Garnet has pulled from this life-changing experience.

Lesson # 1 Honour all women

Lesson #2 Respect Spirituality

Lesson # 3 Listen to your elders

How can you connect the vision to the lessons which Garnet learned?

Extension:

Learn about the role of dreams from an Aboriginal perspective.

Learn about the seven grandfather teachings.

How can you use the seven teachings in your life?

Learn about the idea of a moral compass from the work of Stephen R. Covey which supports the concept that Garnet shares when he says, "It helps to get your bearings straight."



Additional Resources for Video Chapter Three

These are only a few recommendations from a growing number of books, reference material and movies which address the topic of Indian residential schools.

For more suggestions, please see the Truth and Reconciliation website, www.trc.ca

Reference Material:

Why Am I poor? 2012.

Films:

We were Children. National Film Board of Canada (2012)

Rabbit Proof Fence(2002)

3rd World Canada, (2009)

Hi-Ho Mistehy, National Film Board of Canada (2013)

Documentary: Against the Grain-The Legacy of Indian Residential School system, by Curtis Mandeville. (2009) Available through Vimeo at National Screen Institute

www.nsi-canada.ca/2012/04/against-the-grain-the-legacy-of-the-indian-residential-school-system

Fiction:

Boyden, Joseph, *Orenda*, Penquin Canada, 2013.

Boyden, Joseph, *Born with a tooth*. Cormorant Books, 2009.

Highway, Thomson, *Kiss of the Fur Queen*. Doubleday, 1998.

Mosionier, Beatrice, *In Search of April Raintree*. Pemmican, 1999.

For younger readers:

Campbell, Nicola I, with illustration by Kim La Fave, *Shi-shi-etko*, Groundwood/House of Anansi, 2005.

Campbell, Nicola I, with illustration by Kim LeFave. *Shin-chi`s Canoe*. Groundwood/House of Anansi, 2008.

Jordan-Fenton, Christy and Margaret Pokiak-Fention, artwork by Liz Amimi-Holmes, *Fatty Legs: a true story*. Annick Press 2010.

Loyie, Larry with Constance Brissenden, illustrations by Hether D. Holmlund, *As Long as the Rivers Flow*, Groundwood Books/Douglas &McIntyre, 2002.

Loyie, Larry, with Illustrations by Constance Brissenden, *Goodbye Buffalo Boy*. Theytus Books., 2009.

Olsen, Sylvia, Rita Morris and Ann Sam. *No Time to Say Goodbye: Children`s Stories of Kuper Island Residential School*, Sono Nis Press, 2001.

Sterling, Shirley, *My name is Seepetza*. Vancouver: Douglas and McIntyre. 1993

The Action and Awareness section also contains reference information on social action projects.

Extension Activity

What is Needed?

After this Video Chapter, the students may wonder what they can do to move forward.

Help develop critical thinking skills by encouraging the students to examine potential solutions to the issues which are part of the legacy of IRS.

1. Process of redress of the legacy:

Examine how the four elements below could be achieved in the redress plan for the IRS through truth and reconciliation.

Conduct a “reality check” on the four issues.

Consider: Where have we been? Where are we now? Where do we need to go?

THE FOUR ISSUES:

1. Close the education gap.
2. Support parents to return to school.
3. Provide assisted housing to create stability and security.
4. Stabilize the family and strengthen the family unit.

2. Encourage independent research projects and presentations.

3. See Section 3 for ideas to raise awareness and take action.

Video Chapter Four: Disclosure



Warning: Sensitive content.

We remind you that participants who view this material may themselves be in situations of abuse, currently or in the past. It is important to be sensitive in how you handle this section of the video. Make arrangements to provide support and counseling for viewers who may have an emotional response to this material.

Summary:

This video chapter provides insight to understand the effects of abuse. In this chapter, the steps and process of healing are explained.

Curriculum Connections:

Themes: trauma, physical and psychological effects of sexual abuse

Expected outcomes for frontline workers:

- To develop an ability to recognize the effects of the colonization process;
- to understand the importance of Aboriginal identity or consciousness;
- to develop an appreciation for the value of cultural knowledge and traditions in promoting healing and empowerment

4.1 Silence Ends

Breaking the Silence of Abuse

Background:

Twenty-five years had passed since Garnet's abuser worked at Pelican Indian School . Garnet began the process of facing his abuser and disclosed the abuse to the Anglican Bishop. The OPP began investigating in 1993, and nineteen people gave testimony that they had been sexually abused by Leonard Hands (including two of Garnet's older brothers). Around the same time, there were allegations that Hands was abusing an altar boy at his parish in Kingston, Ontario. In 1993, the man who abused Garnet was suspended from this parish for abusing a child. This man was charged in 1996 and served four years in prison. He has since died.

Research and Inquiry

Archival Links

Youtube Video resource: "ForGive" by Gen why Media : This 14 minute documentary outlines the importance of the apologies from the churches and the government. Phil Fontaine explains the painful effects of the Residential School experience and the significance of the apologies by the churches for their role in the IRS.

Reference:

Playing with Fire by Theoren Fleury. Former NHL stars Sheldon Kennedy and Theoren Fleury disclosed their long-held secret of chronic sexual abuse by their junior hockey coach, Graham James. Both men have spoke openly about how James destroyed their faith in themselves. Fleury has attributed his drug addiction to the pain he suffered from the abuse.

Discussion and Teaching Component:

With your group, you can use this section as an introduction to teach:

- The steps to healing from the negative effects of abuse.
- The criminal procedures that follows disclosure

4.2 Beginning Disclosure

The abuse affects Garnet to this day. He explains how he continues to try to break free from the cycle of abuse. He explains the legal process that took place to hold this man accountable for his actions.

Archival Link:

Garnet Angeconeb, 28 March 2004, Meeting on the Future of the Residential School Healing Movement, Ottawa as reported in Castellano, M. Brant (2006:157). *Final Report of the Aboriginal Healing Foundation. Volume I: A Healing Journey: Reclaiming Wellness*. Ottawa, ON: Aboriginal Healing Foundation.

Electronic Version: ***Speaking my Truth: Reflections on Reconciliation and Residential School***. <http://speakingmytruth.ca>

4.9 The Abuser

Background

The treaties were about co-existence and yet they led to an unequal balance of power.

The 1998 Statement of Reconciliation addressed the physical and sexual abuse but it did not address the racist policies of the federal government.

Discussion:

What is the significance today of the treaty relationship to the First Nations people?

Why are the apologies from the churches and the federal government an important step in the healing process?

Archives:

On June 11, 2008, Prime Minister Stephen Harper apologized to Canada's Aboriginal peoples. This was the first time a prime minister apologized for the policies that created the IRS.

The full text can be retrieved from <http://pm.gc.ca/eng/media.asp?id=2149>

Watch the apology and discuss the key points which link back to the key impacts of the IRS.



Apologies and Reconciliation:

The 1998 Statement of Reconciliation addressed the physical and sexual abuse but it did not address the racist policies of the federal government.

Video Chapter Five: Healing



Summary:

This chapter highlights the complexities of healing from the trauma of IRS. In some cases, Survivors are living in communities where they cross paths with their abusers, even decades later. Garnet explains the importance of forgiveness as a step in his own journey.

Curriculum Connections

The activities that accompany this section are intended for sensitivity training workshops for service providers. The activities can also be used with inter-faith groups as part of the truth and reconciliation process.

Expected Outcomes:

- To raise cultural awareness/ sensitivity towards Indigenous people of Canada.
- To develop culturally competent social workers for Aboriginal peoples.
- To review the policies and practices of the Federal government meant to assimilate the Indigenous people to a European context.
- To develop an understanding of the implications which history has on the client; an understanding of the trauma and the loss experienced
- To share the truth of the Residential Schools system
- To understand how the Residential School system impact the community on an intergenerational level
- To become motivated to build better relationships within the Canadian context which facilitate healing and equity for Indigenous people.

5.2 Healing

This video has excerpts from Garnet's forgiveness ceremony. He felt a deep need to take this step to forgive his abuser. This chapter provides the viewer with the opportunity to contemplate this step along the healing process.

What does forgiveness mean?

Have you ever had to forgive someone?

5.3 Secret legacy of Student on Student abuse

Garnet explains how the "student on student" abuse that occurred is part of a layer of complexity within communities. The survivors and the abusers cross paths.



Garnet as a young child.



Additional Resources for Video Chapter Five



Suggested Reading material

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

King, Thomas. *The Inconvenient Indian: A curious account of Native People in North America*. Doubleday Canada. August 13, 2013

Cardinal, Tantoo, Thomas King, Tomson Highway, *Our Story: Aboriginal Voices on Canada's Past* Doubleday Canada | June 4, 2010

Saul, John Ralston, *Wake up to the aboriginal comeback*. Special to The Globe and Mail, Published Friday, August 09, 2013. <http://www.theglobeandmail.com/commentary/wake-up-to-the-aboriginal-comeback/article13668699/>

Saul, John Ralston. *A Fair Country: Telling Truths about Canada*. Penguin Group Canada. 2009.

Video Chapter Six: The Journey Forward



Summary:

Video Chapter Six moves the discussion forward to action. This section can be used to explain the mandate of the Truth and Reconciliation Commission and help the students understand that we, as Canadians, have work to do to right the wrongs of the Residential school system. We hope that your students and participants can take the knowledge they gain, be inspired by Garnet's message and move now to take action that becomes part of a positive change.

Curriculum Connections:

Civics, Geography and History (gr. 9, 10)

- Develop the knowledge and values they need to be responsible, active and informed Canadian citizens in the twenty-first century.

Native Studies (gr. 10,11)

- To Identify Issues currently affecting Aboriginal peoples and the responses of local and national leadership to this issue.
- To Assess the steps that Aboriginal and other communities' would have to go through to achieve greater collaboration and understanding.

Social Sciences and Humanities (gr.11)

- Demonstrate an understanding of the social realities related to living space and shelter in Canada and abroad.

Background:

Indigenous people occupied North America for thousands of years before European explorers arrived to its eastern shores in the 11th century.

In the second half of the 19th century, this number had fallen to fewer than 200,000 people.

Today, the number of people with Aboriginal roots in Canada is a million and one half. John Ralston Saul, in a article entitled, Canada`s aboriginal comeback, says that we are witnessing today a ``remarkable comeback that is living proof of the strength of these cultures and peoples.`` He challenges the officials at all levels to address issues of clean water, lack of housing, inadequate sewage, malnutrition, child poverty and poor reserve services. Ralston Saul re- the reader that the Federal government still does not fund the First Nations child at the same rate that the provincial and territorial governments fund a non-aboriginal child. Ralston Saul says that we are now at a time of re-invention which is two fold: that governments assume full and active responsibility for the wrongs of the past and the continuing destructive or ineffec- policies; and that we embrace the central role of Indigenous people in our history, present and future.

(Ref: *Canada`s Aboriginal Comeback*, John Ralston Saul, Globe and Mail, August 9, 2013)

Each of the video segments can be linked to a discussion on the steps towards positive change.

6.1 TRC Interim Report: Respect and Reconciliation is a two way street.

Use this chapter to examine how the truth and reconciliation commission has been a witness to record this sad chapter in Canadian history. View testimony on this website.

6.2 Seeds of Hope

Use this chapter to examine the changing demographic of Canada and the way in which we can reshape the future relations between First Nation and mainstream Canadians.

6.3 Who Would I be?

Use this chapter to develop empathy for the Survivors and their families. Garnet looks back to wonder about where he would be without the experience of the IRS. However, he acknowledges that he can not change the past, and so he spends his energy now on creating a new future for his grandchildren and for Canada.

Section 3:

THE USE OF ORAL TRADITIONS IN THE CLASSROOM



Garnet's Journey brings the oral tradition of story-telling into your classroom. As you listen to the video chapters, Garnet teaches you about the past. This section provides resource material to support the use of story-telling as a teaching technique.

A Brief History of Oral Traditions

An oral tradition is a narrative which is told over at least a generation. The oral history is a recollection of an individual who is an eyewitness or has had a personal experience with events occurring in his/her lifetime.

Across the globe, in many Aboriginal groups, lessons were passed down through the generations with the use of oral traditions. These stories revealed the breadth of a culture including information on survival techniques, oral maps for travel and migration, fundamentals of spirituality and tales of transformation. Lessons were taught on how and why things are the way they are. Sometimes a physical representation of a story such as a wampum belt, or birch bark scroll complemented the oral tradition.

Oral traditions have been used by historians and anthropologists to understand cultural elements. In their research, they may interview elders of a community and use this technique as a means of collecting information.

After using the Video Chapters or watching *Garnet, Full Circle*, we encourage you to start your students on the path of story-telling. Storytelling is a way in which we can reflect our cultural heritage of the generations before us and it helps us to understand how our past influences our present. Garnet has told his story as a way to help clear up misunderstandings and build tolerance as respect. The website is the perfect starting point for a unit on cross cultural understanding through the use of story-telling.



The Teacher as Storyteller

Oral storytelling is a mode of teaching which has the teacher creating images through his/her language. The students learn through listening, visualizing and imagining. A good storyteller creates then a shared experience. In the classroom, this natural use of language mirrors how generations ago information was shared within a culture.

Aboriginal Storytellers

Within many aboriginal groups, the storyteller was an important person who had earned the right to share the history of the group. Through the storyteller, important information was passed down through the generations.

When you want to use story-telling as a teaching mode, here are some suggestions to help breathe life into your story:

- Let the students know that you are going to start a story.
- Sit on an interesting chair at the front of the room or choose an article to hold in your hand that is significant to the story.
- Have the students sit in a circle around you so that you can act out the story to them as you tell it. Good stories are rehearsed and you will want to consider how you can use gestures, and vary your voice for characters within the story.
- The stories you tell can come from books. They can be legends. You might even have a line within the story that the students have to echo back to you when they hear it. What you want to do is engage the students in a story that will have them laughing at times, or move into quiet retrospective thought.
- As you begin to develop your skills as a story teller, you can create a props corner that can be used by yourself or the students in their stories.

Cross Cultural Understanding Story-telling Unit

Objectives:

The students will

- understand the role that awareness and sensitivity to differences play in our society.
- understand similarities and differences among people.
- explore the presence of assumptions, stereotypes and prejudice.
- identify how intolerance and bias manifest in a person's behaviors.
- engage in a creative process of generating ideas, drafting, revising, editing and writing on topics concerning tolerance and personal beliefs.
- be exposed to the history behind storytelling and relating oral histories.
- develop an appreciation of the contributions from various cultures.
- demonstrate their ability to show emotion or actions by pantomiming, improvising, retelling, role-playing and dramatization.
- demonstrate an ability to create various types of stories including survival accounts, explanation of nature, and learning life's lessons.

Lesson Sequence

Discuss storytelling with students. Have students explore how oral histories have been used across the globe to share information across generations.

- Invite a person from a local First Nation to speak to the students and to describe traditions and culture.
- Arrange for a visit to a local friendship centre.
- For students in the senior grades, invite a Survivor of residential schools. (When inviting a guest from a First Nation community, there is a suggested protocol to follow)



Students in junior grades can interview parents for a story relating to their family history. In the senior grades, where the emphasis is on understanding the truth behind Indian Residential Schools and moving towards reconciliation, the students can write and prepare their thoughts for digital recording.

Storytelling activities can also be used to process content knowledge. After teaching historical information, have the students use one of the story-telling methods below to show what they understand.

Pantomime

Have students use facial expressions, gestures, and movements to reveal emotion and situation. Students might act out and/or mime scenes you have prepared for them which can be used to express moments in history.

Improvisation

Prepare familiar situations that are connected with attending IRS. (leaving the family; the Indidan Agent at the door, the first day at the IRS, not understanding English, etc.) Pair up the students and have them create spontaneous dialogue and action to present the story.

Role Playing

This activity can be part of the grade 5 and 6 social studies unit on First Nations and be used to demonstrate understanding of knowledge.

Dramatic or Choral Reading

Students can be given a choral reading on First Nations history or be asked to write their own poem or brief monologue and read it aloud to the class. Allow students to read alone or allow it to be read in a choral reading.

Conversation

Have your students write dialogue or conversations between two people (friends, enemies, strangers) or between two animals or items in nature such as the sun and the moon. These conversations can be presented in class, or taped as a radio play.



Storytelling Unit:

1. Exploring Aboriginal Stories

There are many sources to use for references in this unit. Make sure you choose a story that explains an aspect of Aboriginal culture such as a creation story, a custom or a moral lesson.

Are you telling the first story? If so, practice and model how to tell a story. Explain the significance of storytelling in Aboriginal Culture.

Then provide reading material for your students and allow them to retell a story that they have read. You can do this as a full group activity or you can have the class work in smaller circles of 5 people for their retells.

Your evaluation can be based on the student's ability to retell a story and it can also include an evaluation of the listener's ability to focus and participate in the story.

2. Cultural Stories

Canada is a multicultural, diverse country. We can promote improved relationships through a new emphasis on the role of the First Nations people in our history. Furthermore, encouraging your students to value the cultural diversity in their classroom helps to build cross-cultural effectiveness skills that will serve them well in life. These skills include cross-cultural knowledge and values that are respectful and inclusive of all people within our country.

Provide reading material that highlights a variety of cultures. Have students read stories, watch videos of stories or legends and listen to audios of stories.

As your students decide which stories they want to share with the group (personally written or one they have read); consider the three learning modalities:

- Auditory learners may want to record their story and listen back to it.
- Visual learners may read their story and focus on a visual representation of the story through illustrations.
- Tactile learners may collect objects that will help them act out the story.

Extensions and Adaptations

Have students paint a picture that tells a story. Use it in storytelling.

Have students put their thoughts in writing, illustrate them and bind them for a class book of stories. For example, students from Lady Evelyn School and Pierre Elliot Trudeau Schools in Ottawa wrote letters to the Prime Minister about Shannen`s Dream, Jordan`s Principle I am a Witness to express their support for Aboriginal Children. They bound these stories into a book called, *Children have power!; voices of children standing in solidarity with First nations children*. This book is now available as a teaching aid in every school within the Ottawa Carleton District School Board.

To share what your class is learning about First Nations, choose a favorite story and storyteller from the class and allow them to visit another classroom to tell their story to these students.

Invite an elder from a local First Nation community to visit to your classroom and then have the elder return to hear your stories.

Have students create a play based on a story handed down from past generations.

Have students retell a story using descriptive detail and dialogue.

Host a “I Remember When” story day. Each of the students will share a story orally in class that emphasizes a student`s personal event, a historical event, a personal memory, or a story that was told to them that remains in their family. The stories must follow these rules:

It must begin with.....“I Remember When”

The story must be between 3 and 10 minutes.

You are allowed to use, dress, food or any other prop or chart to enhance the storytelling. It is not required.

This story has to be original. It can be a historical event that touched the student`s life somehow. Encourage the students to share a story that was told to them about a family member, event or explanation of their belief or culture.



Storytelling in the classroom

After the students have prepared the story they plan to tell, remind them to memorize the opening and closing of the story, as well as important key phases or parts of a refrain. The rest of the story should flow from them, in a sequential order.

Have the students rehearse the stories to classroom partners or at home to their family prior to the story-telling session.

Stories can be recorded into digital format using video and auditory recordings. These can be uploaded to classroom blogs or shown in class.

Stories that grow out of *Garnet's Journey* can be shared on our website. We do encourage you to obtain the appropriate parental permission prior to sending us digital footage for use on the web.

The story telling unit has been adapted from an educational resource created by Aboriginal Affairs. For more information, including assessment tips and a rubric for evaluation, please see <http://www.aadnc-aandc.gc.ca/eng/1100100016863/1100100016864>

Video Resources:

For an example of a young girl using the power of words to tell a cultural story:

Youtube: Botlhale, <http://www.youtube.com/watch?v=q3Hhctdq59o>

A sample of slam poetry, with a social message by Jasmine Waiters see her piece on Gabby Douglas' ponytail

<http://www.youtube.com/watch?v=NMmcUSAznCs>

Shane Koyczan is a Canadian poet and has various spoken word poems on topics related to bullying and mental health issues which can be used in the classroom setting.

Spoken Word

Spoken word allows students to

- Develop written, oral and media literacy skills

- Use in context poetic devices such as alliteration, assonance, imagery, metaphor, meter, simile, stanza and personification.

- Listen and analyze poetry written by others

- Create poetry about issues of social justice

- Use language to express their understanding of the issues connected to First Nations history of Canada.

What is spoken word?

Spoken word is the performance of a poem, use theatrical elements such as voice and gesture to enhance meaning. **Poetry slams** are performances which serve as a platform for social commentary. This form of expression is an excellent venue for your students to take what they have learned about Residential Schools, and Shannen's Dream and use spoken word to advocate for positive change.

At the conclusion of your unit assign the students with a one or two minute spoken word poem about promoting positive change in Canada around First Nation and Canadian relationships. Encourage the students to promote peace, erase barriers, enhance intercultural understanding and encourage understanding of cultural differences.

- Encourage students to write quickly for their first draft.

- Encouraged editing looking for the beat in the lines, the use of similes and metaphors, and the choice of verbs and phrases to convey meaning.

- Have students rehearse for class performance. You can organize an event where the students "battle it out" but be careful when you introduce competition into the classroom. The most important part for the students is to experience poetry and find their voice as young activists.

- Students who do not wish to perform in the live poetry slam are allowed to record their favorites, and the recordings will be played at the poetry slam. Students may choose to do a gathering at the school or in the classroom. The goal is to have students write a poem that they can express with an audience of their choice.

The Talking Circle

When you put your knowledge in a circle, it's not yours anymore, it's shared by everyone."

*Douglas Cardinal, architect
(Regina Leader Post, November 28, 1995)*

The idea of a talking circle is borrowed from the Aboriginal people who used the circle as a forum for bringing together people for discussion, conflict resolution or celebration. Our youth have naturally adopted the circle within their break-dancing communities as they perform for each other within the circle, moving in and out, without a hierarchy and in celebration of each performer's ability.

In the classroom, you can establish a talking circle as part of your weekly programming. It should be a moment the class looks forward to because it will represent a chance when each voice is heard in respect. You can use an object to show who is speaking. Select an object that suits your class or students. Traditionally, it might have been a feather or talking stick. When you host a talking circle in your classroom, you are demonstrating that leadership can be shared within the community.

The success of the "talking circle" will grow as the students become familiar with this format of sharing and building community.



Section 4:

FROM AWARENESS TO ACTION



It is our hope that www.garnetsjourney.com and the documentary, ***Garnet, Full Circle*** will help you begin to think of the possibilities that reconciliation projects bring to a new reality in our nation for all of our citizens.

Video Chapter 7: ACTS OF RECONCILIATION

This is where we want to hear from people who visit www.garnetsjourney.com. People can participate in two ways:

[WRITTEN MESSAGES](#): This is where you can post your own take on reconciliation: What does it mean to you? How do you imagine it? Have you seen acts of reconciliation? What would you like to see from all Canadians? Send your message to garnetsjourney@gmail.com.

Or you can send us a video:

[VIDEO](#): This page is meant to showcase what other people are thinking, talking, and doing in connection with the relationship between Aboriginal and non-Aboriginal Canadians. It is a collection of people we know, who may be doing something that is of interest to, or that may inspire, the rest of us. We call these snippets “Acts of Reconciliation.” You can send your videos to garnetsjourney@gmail.com and we’ll post what you’re doing to improve the relationship.

VIDEO SAMPLES ON THE SITE ALREADY:

7.1 Greg Malcolm – Education is Reconciliation

Greg Malcolm is a Sioux Lookout resident who has known Garnet for several years. As a staff member of the local hospital, he attended a cultural sensitivity workshop that explained some of the history and effects of the Indian Residential School (IRS) system. The workshop — and the people who participated, like Garnet — changed how Greg sees the IRS experience and the Aboriginal men and women who went through it. **(Runs: 5:05)**

7.2 Message from Stefan Rasporich

Stefan Rasporich is an educator, screenwriter, songwriter, and actor, living in Alberta. He sent this video to us to post, with his message about what reconciliation means to him. **(Runs: 3:44)**

7.3 Dovercourt Aboriginal Day

On June 20, 2012, Ottawa’s Dovercourt Recreation Centre and the Odawa Native Friendship Centre co-hosted an event to celebrate National Aboriginal Day. Traditional dancers and other aboriginal artists showcased their talent, and shared knowledge about aboriginal culture with several hundred local schoolchildren and residents of Ottawa’s Kitchissippi neighborhood. Even Governor General David Johnson attended this special bridge building event. This video is a 3 minute collage of sounds and sights from that day. **(Runs: 3:18)**

7.4 Shelagh Rogers – Honourary Witness to the Truth and Reconciliation Commission

The Truth and Reconciliation Commission has named a number of respected Canadians to be Honourary Witnesses to the work of the Commission. Long-time CBC broadcaster, Shelagh Rogers, is one these people. From the TRC: “Witnesses are asked to store and care for the history they witness and most importantly, to share it with their own people when they return home.” We caught up with Shelagh at the Montreal TRC event in April 2013, and asked her to share her thoughts on the meaning of reconciliation. **(Runs: 3:50)**

FOR EDUCATORS:

All of the above videos are excellent source material to prompt discussions about the role of non-Aboriginal people in seeking reconciliation. Here are some talking points to raise with your students:

7.1:

Do you know people who viewed (or views) Aboriginal people the way Greg Malcolm did, BEFORE he met Garnet?

Why do you think people feel that way?

What can be done to change their attitudes? Why did Greg change his views?

7.2:

How does Stefan Rasporich’s video help to further the cause of reconciliation in Canada?

7.3:

What do you think you can learn from attending an event like Dovercourt’s Aboriginal Day?

Why is it important for people like the Governor-General of Canada to participate?

7.4:

How does Shelagh Rogers see the role of non-Aboriginal Canadians in the reconciliation movement?

What part of her interview resonates with you?

Ten Projects for you to consider



1. Project of Heart *"Project of Heart"* is an inquiry based, hands-on, collaborative, inter-generational, artistic journey of seeking truth about the history of Aboriginal people in Canada. You can use this in the classroom, or in a community or faith group. It can also be an activity within cultural sensitivity training for law enforcement or health care workers. This project was created by a teacher, Sylvia Smith in Ottawa, Ontario and is an invaluable resource for all Canadians. It is an innovative educational tool kit designed to engage students in a deeper exploration of indigenous traditions in Canada and the history of Indian residential schools. It is a journey for understanding through the heart and spirit as well as facts and dates. The website contains all the information you need to complete *Project of Heart*.

<http://poh.jungle.ca>

First Nations Child and Family Caring Society The First Nations Child and Family Caring Society (Caring Society) has three interrelated campaigns that you can become involved in to engage your students to understand and address inequalities experienced by First Nation children. There are teacher resources available for all three campaigns from the Caring Society.

2. Shannen's Dream Shannen Koostachin of Attawapiskat First Nation had a dream – safe and comfy schools and culturally based education for First Nations children and youth. She worked tirelessly to try to convince the federal government to give First Nations children a proper education . Still, today, First Nations schools receive less funding per student than Provincial and Territorial schools, and zero dollars for things like libraries, computers, languages or extracurricular activities. Many schools are plagued by serious health concerns such as extreme black mould contamination, high carbon dioxide levels, rodent and reptile infestations, sewage fumes in schools and unheated portables.



www.fncaringsociety.com/shannens-dream

3. Be a Witness

On February 27, 2007, the Assembly of First Nations (AFN), a political organization representing all First Nations in Canada, and the First Nations Child and Family Caring Society of Canada (FNCFCSC), a national non-profit organization providing services to First Nations child welfare organizations, took the historic step of holding Canada accountable before the Canadian Human Rights Commission for its current treatment of First Nations children.

The complaint alleges that the Government of Canada had a longstanding pattern of providing less government funding for child welfare services to First Nations children on reserves than is provided to non-Aboriginal children.

The tribunal began on February 25, 2013 and continued through the summer of 2013. People of all ages and

organizations can help ensure First Nations children receive equitable child welfare services on reserve by signing up to be a witness!

<http://www.fncaringsociety.com/fnwitness>

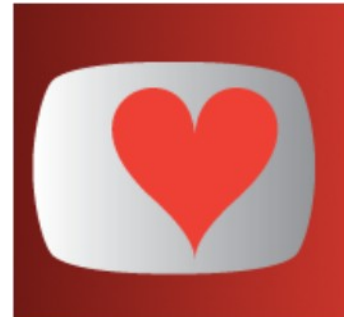


4. Our Dreams Matter Too

Each year, since 2012, on June 11, thousands of people across Canada stood with First Nations children for the same opportunity to grow up safely at home, get a good education, be healthy, and proud of their cultures.

Our Dreams Matter Too is an annual walk and letter writing event calling for culturally based equity for First Nations children. Get involved and encourage children, youth, families, schools and organizations in your area to write letters to your MP and the Prime Minister supporting culturally based equity for First Nations children and organize a walk to a mail box in your community!

<http://www.fncaringsociety.com/our-dreams-matter-too/>



5. Jordan's Principle

Fact: Jordan River Anderson was a First Nation Child from Manitoba. He was born with complex medical needs and had to spend more than two years in hospital while the provincial government and the Federal government fought over who should pay for home care. Jordan died in the hospital at the age of five, never having spent a day in a family home. In 2007, the federal government passed a bill that outlined a "child first" principle for resolving such disputes. However neither the Federal Government nor the provinces or territories have fully implement Jordan's Principle. Children in First Nation communities continue to wait for health care and education services that they need. This principle is to ensure equitable access for all children to government services.



www.fncaringociety.com/jordans-principle-learn-more

6. 3rd World Canada

A documentary film, called *3rd World Canada* shows the Third World conditions that children endure in Northern Ontario First Nations Communities. Filmed in 2010, this film has sparked a youth to youth movement looking to address the underlying issues of poverty, housing and addiction. The best way to debunk stereotypes is to create opportunities for dialogue and for meaningful interactions. The youth from KI are taking on this challenge. Recently the youth of Kitchenuhmaykoosib Inninuwug (KI) hosted visitors from the south to see their community first hand. They toured southern Ontario in the fall of 2012 and 2013 and met with students at universities, and schools to share their story and culture. You can invite the group to come to your community or support their work by hosting a screening of the film. You can contact them through Facebook on 3rd World Canada



productionscazabon@me.com

7. Social Justice Begins with Me

This year-round resource is based on ten monthly themes (e.g., *Self-Esteem, Sharing Our Lives, Peace, Building Supportive Communities, Rights of the Child, Caring Hands, Untie the Knots of Prejudice, Local and Global Citizenship, True Worth and Beauty, and Circles and Cycles*) which build on the concepts and teaching strategies introduced in *We're Erasing Prejudice For Good*.

This document will assist teachers to address issues of equity and social justice in their classroom as well as assist their students in developing awareness and understanding of these issues.

You can order the material through www.etfo.ca

8. Amnesty International

Amnesty International is part of the movement which is helping to address issues which relate to the Indigenous people of Canada. There are a number of longstanding human rights issues and new concerns that require leadership and action by the Canadian government. There are continuing systematic violations of the rights of Indigenous Peoples. There are persistent failures to provide adequate assistance to women and girls living in poverty in Canada and to address violence against aboriginal women. Amnesty International believes that human rights leadership starts at home. Amnesty International believes that human rights abuses anywhere are the concern of people everywhere. Amnesty International members work to ensure that Canada upholds rights guaranteed in national and in international laws and that it takes action to protect the human rights of all Canadians.



See the video on the way in which the federal government continues to underfund services to First Nations children and how this fact has created a crisis situation for these children and their families. *Seven ways to make a difference*

9. Idle No More

Idle No More is a movement that calls on all people in Canada to join in a peaceful revolution, to honour Indigenous sovereignty and to protect the land and water. This site is a good place to start to learn about the movement and find out what other Canadians are doing to reframe the nation to nation relationship. It is a grassroots initiative that can be a useful resource for your students as they plan events.



www.idlenomore.ca

10. North South Partnership

North-South Partnership for Children is a dynamic collaboration between philanthropic organizations, universities, and private citizens in Southern Ontario and thirty remote First Nations communities in north-western Ontario.

The objective is to find out what's needed – in skills building, in donations, in friendship – to open pathways of hope for the young people.

Find out more about who the Partners are, what our First Nations communities are like, and how you can help by browsing this site.



Set up an Action Team

An action team can take the lead to set up projects which focus on topics human rights, substandard living conditions, peace building and conflict resolution, or respect for diversity.

Consider proposing a five-day awareness campaign to increase student and staff understanding of the social issues.

Type of Action	Project Ideas
Personal Actions	Letter-writing campaign North-South Partnerships
Building Awareness	Create a school wide campaign; develop announcements for PA system Host an Assembly Project of Heart Collaborative Art Work
Influencing Others	Organize a school-wide drive for clothing, food or supplies that can support people living in poverty. Organize a school-wide petition for change. Lobbying for a change to Parliament. Host a "Reconciliation event."
Working with others/ Leadership	Organize an event which can have music, poetry or spoken word to raise awareness. Hold a fundraising dinner such as the "empty bowl" project. Organize a "work party" to help in a remote community.

These ideas were designed to support *3rd World Canada* youth initiatives across the country.

Social Action Ideas

- Host a spoken word/ slam poetry event. Invite a local spoken word artist to work with students in English classes to teach them how language can be used for social/political commentary.
- Collaborative Art is a process in which artists from different Canadian cultures and with different religious backgrounds can work together.

Please see www.witness.org

- Art Murals: The design of the mural can link to any number of geography, history, or social science. Create a large scale mural (collage style) that has two opposing sides such as Social Justice vs. Inequity. This could be a culminating project on a unit.
- Participate in Project of Heart which is a hands-on, collaborative, intergenerational, inter-institutional artistic endeavour. Its purpose is to commemorate the lives of the thousands of indigenous children who died as a result of the residential school experience. It commemorates the families and communities to whom those children belonged. Non-Aboriginal Canadians can be inspired through participation in this project. <http://poh.jungle.ca>
- Involve the use of media in the promotion of Social Action. Have students create short films and videos. Develop a photojournalism project to support a campaign.

Outreach Projects: In February 2011, the students at the Aboriginal Students Association Centre of the Brantford Campus of Sir Wilfred Laurier University hosted an event which coupled a fund-raising and clothing drive with a screening of the film., **3rd World Canada**. The group partnered with the OPP who delivered the resources to a remote Ontario First Nations community.

Shoebbox Project: Create a list of items which would benefit a partner class in a northern community. Distribute shoe boxes and ask people to fill the box, decorating the outside with culturally significant motifs. Include a letter of hope and reconciliation with your gift. Approach an organization to help sponsor the delivery of the shoeboxes.

Community Walk: "Shift your weight." Sponsor a day of hiking, or a community walk in which participants donate \$10.00 to participate. Direct these funds to either a local group which supports First Nations children, or back to a remote First Nations community.

Empty Bowls: Empty Bowls is an international grassroots effort to fight hunger and was created by the Imagine Render Group. The basic premise is simple: Potters and other craftspeople, educators and others work with the community to create handcrafted bowls. The school art class can work together to create the bowls for the Guests are invited to a simple meal of soup and bread. In exchange for a cash donation, guests are asked to keep a bowl as a reminder of all the empty bowls in the world. The money raised is donated to an organization working to end hunger and food insecurity. www.emptybowls.net.

Guidelines for Cultural Sensitivity Training Workshop

www.garnetsjourney.com and *Garnet, Full Circle* can be used as part of an in-service or professional development workshop.

We have included an outline that may be helpful in your planning.

We are happy to help with this event. Please contact us.

To start

- Set up an agenda for the workshop that includes the teaching of background knowledge, the use of interactive and experiential activities, viewing the film, post-viewing discussion and reflection.
- We recommend that a full day be given to the training workshop. We have provided a suggested framework for this workshop.
- Use the idea of the talking circle for the discussion where participants are encouraged to voice their thoughts and opinions in a safe place. Set the tone that this by ensuring that the participants understand that this not meant to assign blame or have participants feel responsible. The grandfather teachings can be posted and explained as the way to rebuild a healthy relationship between indigenous and non-Indigenous peoples.



Suggested Outline for Truth and Reconciliation Workshop or Cultural Sensitivity Workshop

1. Welcome and Introductions (10 min)

Establish the goals for the workshop.

- To raise cultural awareness/ sensitivity towards Indigenous people of Canada.
- To review the policies and practices of the Federal government meant to assimilate the Indigenous people to a European context.
- To share the truth of the Residential Schools system
- To understand how the Residential School system impact the community on an intergenerational level
- To become motivated to build better relationships within the Canadian context which facilitate healing and equity for Indigenous people.

2. Open the workshop with an acknowledgement of the traditional territory. We recommend that you invite an elder or First Nation leader who will start with a traditional prayer. You can consider holding a smudging ceremony to begin the day. This should be planned through a consultation with members of the local band or community. (dependent on opening: 5-15 min)

3. Invite the elder / leader/Survivor to share stories from his/ her childhood or which reflect the way of life prior to colonization. (20 min) These are stories which shape the workshop to reflect the strengths and courage of the First Nation people.

As the facilitator, explain how the Seven Grandfather teachings will serve as guide for the discussions in the workshop. (15 min)

4. Introduce the historical impact of colonization with an explanation of the Indian Act, including the policies and practices of assimilation and Christianization. Explain the laws around the Indian Residential Schools. You can use a variety of ways to teach this content which can include audio, visual, and readings. For example, you can show a PowerPoint with visual representation, or use a visual aid such as the Commemorative Stained Glass as a teaching tool to explain the history. (1 hour)

Remember that participants will have a varied understanding of this history and will be at different points on a continuum of cultural awareness and sensitivity. Your participants might be upset, emotional or even defensive during this component.

BREAK (15 min)



Outline of Cultural Sensitivity Workshop (continued)

5. You may have a second speaker who will present the concept of the intergenerational effect of the Indian Residential Schools on First Nation communities today. (20 min)

6. Experiential Activity: Chose an activity such as Four Corners or have the small table groups create a Tableau that reflects a quote or a part of the earlier historic elements.

7. Show Garnet Full Circle (21 min)

8. Small group discussion with guided questions (2-4 people in each group for a small, safe place to respond to the documentary)

Sample Discussion Questions for Small or Large group

- Garnet’s story is not found in our school textbooks and was not covered in school curriculum prior to the more recent years. How much of the IRS story were you familiar with before this workshop?
- Parents who resisted the government order to send their children to Indian Residential School ran the risk of being arrested by Indian Agents (non-Native government employees) and jailed. As a result, every year in August and September, the communities were stripped of their children. What did that do to the heart and spirit of the First Nations?
- Imagine how your community would look if the children were plucked from their homes.
- Discuss the challenges the families would face when they were reunited for the summer months? Consider language, culture and relationships.
- Why is it important to retain elements of traditional culture?
- What traditional culture remains part of your family’s practice? (eg., meals, language, religious customs or rituals, cultural dress)
- The First Nation communities grapple with the aftermath of the Indian Residential School experience. This is referred to as the intergenerational legacy. How can a people regain what has been lost to them through the assimilation policies of the federal government?



Cultural Sensitivity Workshop (continued)

Closing Act of Reconciliation

People may feel the need to do some sort of action to bear witness to their participation in this workshop.

Ideas for this include but are not limited to:

- Video tape responses after the training for inclusion on our website
- Create a banner which can be sent to Lac Seul community.
- Some may feel compelled to put their thoughts in writing when they get home, and as such can be encouraged to write their Member of Parliament to request that the government move on housing and education issues.
- Distribute buttons for Shannen's Dream for people to wear as a visible reminder of the need for policy change.



Points to consider in your outreach:

When you are planning outreach activities remember to seek input from local leaders to ensure your project is going to be helpful to the community.

Be ethically responsible: Your project is grounded in a genuine interest to challenge oppressive policies and practices.

Ensure your project is driven by First Nations: An outreach project does not dictate the direction but rather seeks the input of the First Nation community.

Your project is developed in partnership with a First Nation community and meets the needs of the First Nation community.

Your project does not take up resources or tie up finances of the First Nation community.



Section Five:

Resources and Handouts



We have provided resources which may be useful while you work with www.garnetsjourney.com.

Included:

Annotated Resource List

Additional website resources

Handouts

Fact Sheet

** A glossary of terms can be found on the website

Annotated Resources

The Aboriginal Healing Foundation

The Aboriginal Healing Foundation has produced a variety of resource materials on residential schools. www.ahf.ca

Canadian Teachers' Federation (CTF)

CTF recognizes the inherent right of Aboriginal peoples to self-government within the country of Canada and the right of the Aboriginal peoples to define the goals of education for their children. Education has been identified as being critical in improving the lives of Aboriginal peoples and addressing long-standing inequities. CTF recognizes the essential need to implement a more inclusive role and successful educational experience for both Aboriginal teachers and learners. www.Ctf-fec.ca **Imagine-action** is a program designed to facilitate teacher-student-community interaction in social action. www.imagine-action.ca

Chiefs of Ontario

Chiefs of Ontario is a coordinating body for 133 First Nation communities located within the boundaries of the Province of Ontario. The purpose of the Chiefs of Ontario office is to enable the political leadership to discuss regional, provincial and national priorities affecting First Nation people in Ontario and to provide a unified voice on these issues. www.coo.org

First Nations Child and Family Caring Society of Canada

This organization is working for a generation of First Nations children who have the same opportunities to succeed, celebrate their culture and be proud of who they are as other children in Canada. www.cfncs.com

First Nation Seeker

This is a directory of first nation websites. Use it to search a region for the First Nations community. Updated regularly. www.firstnationsseeker.ca

Free the Children

Free the Children has recently joined in the partnership with the Martin Aboriginal Education Initiative to shine the spotlight on the challenges facing a fair and equitable education for Aboriginal Youth. www.freethechildren.org

Library and Archives Canada

Library and Archives Canada holds millions of records which allow history to be written in the first person - "our history, our family, our community". To find out more about the collections of Library and Archives Canada, particularly those of interest to Aboriginal peoples visit the Web site at: www.collectionscanada.ca.

North-South Partnership for Children

North-South partnership for Children is a dynamic collaboration between philanthropic organizations, universities and private citizens in Southern Ontario and thirty remote First Nations communities in northwestern Ontario. The objective is to find out what is needed in the northern communities and to help establish a partnership which will create and support both short and long term solutions to the urgent conditions faced by the remote communities.

www.northsouthpartnership.com

Office of the High Commission for Human Rights

The Office of the United Nations High Commissioner for Human Rights (OHCHR) represents the world's commitment to universal ideals of human dignity.

www.ohchr.org

Ontario Coalition Against Poverty

OCAP is a direct-action anti-poverty organization based in Toronto, Ontario, Canada. They mount campaigns against regressive government policies as they affect poor and working people.

www.ocap.ca

Save the Children Canada

Many families living on reserves continue to struggle to feed and protect their children. Save the Children supports programs that are helping to improve aboriginal children's chances of survival as well as their overall mental, physical, and behavioural development and well-being. Together with First Nations communities, they are working to preserve the unique culture of Canada's Aboriginal people while helping them create a brighter future for their children.

www.savethechildren.ca

Seven Media Youth

SEVEN Youth Media Network provides Aboriginal youth in Northern Ontario with opportunities to share their struggles and triumphs, fears and hopes, stories and creativity. In expressing themselves through media, participating youth develop communication skills, gain self-confidence and experience personal growth. At the same time, they support, inform and inspire their peers increasing positive change and celebrating life.

www.sevenmediayouth.com

Where are the children? This interactive website has a wealth of information about the residential schools and their effect. It is a rich resource which can be used to raise awareness about residential schools to try to help others to understand the ripple effect those schools have had on Aboriginal. But equally important, it seeks to bring about reconciliation between generations of Aboriginal people, and between Aboriginal and non-Aboriginal people.

www.wherethechildren.ca

Some Resources to support an Aboriginal Perspective

Aboriginal Education – Lesson Plans (Comox Valley DSB, BC)

<http://sd71.bc.ca/Sd71/Edulinks/firstnat/#lessons>

Aboriginal Perspectives – Vista Series (National Film Board)

www.nfb.ca/playlist/vistas

Aboriginal Themed Lesson Plans (Saskatchewan Schools)

www.saskschools.ca/curr_content/aboriginal_res

Alberta Sweetgrass Newspaper

www.ammsa.com/sweetgrass/index.htm

First Nations – Lesson Plans (Canada’s History Society)

<http://www.canadashistory.ca/Education/Lesson-Plans.aspx>

First People Resource Collection (elementary and secondary) – Lakehead Public Schools

www.lakeheadschoools.ca/content/media/1380.pdf

www.lakeheadschoools.ca/content/media/1379.pdf

First Nations – Lesson Plans (Canada’s History Society)

<http://www.canadashistory.ca/Education/Lesson-Plans.aspx>

First Nation, Metis, and Inuit – Lesson Plans (K-12 Study Canada)

http://www.k12studycanada.org/resources_lesson_plans.asp

Ministry of Education – Aboriginal Education Resources

www.edu.gov.on.ca/eng/aboriginal

Multicultural Lesson Plans (Blick Art Materials)

<http://www.dickblick.com/multicultural/lessonplans/>

Our Words, Our Ways: Teaching First Nations, Metis, and Inuit Learners (Alberta Education, 2005)

<http://education.alberta.ca/teachers/fnmi/curriculum.aspx>

Native Teachings - Anishnawbe Health Toronto

<http://www.aht.ca/traditional-teachings>

Treaties, History, Aboriginal Rights

http://www.canadiana.org/citm/themes/aboriginals_e.html

Using First Nations Literature in the Classroom (Saskatchewan Schools)

<http://olc.spsd.sk.ca/DE/resources/firstnationsliterature/>

Where I'm From
By George Ella Lyon.

I am from clothespins,
from Clorox and carbon-tetrachloride.
I am from the dirt under the back porch.
(Black, glistening,
it tasted like beets.)
I am from the forsythia bush
the Dutch elm
whose long-gone limbs I remember
as if they were my own.
I'm from fudge and eyeglasses,
from Imogene and Alafair.
I'm from the know-it-alls
and the pass-it-ons,
from Perk up! and Pipe down!
I'm from He restoreth my soul
with a cottonball lamb
and ten verses I can say myself.
I'm from Artemus and Billie's Branch,
fried corn and strong coffee.
From the finger my grandfather lost
to the auger,
the eye my father shut to keep his sight.
Under my bed was a dress box
spilling old pictures,
a sift of lost faces
to drift beneath my dreams.
I am from those moments--
snapped before I budded --
leaf-fall from the family tree.

www.georgeellalyon.com/shere.html

Extension: Show the YouTube video for “A poem by George Ella Lyon” to watch a creative video and hear the author recite her poem.

Then view the YouTube video from Julia Daniel to show how a high school student has used Lyon’s poem as a template and then illustrated this through video production.

Use the template provided with your students to have them explore how their family and home environment shapes them.

I am from

I am from _____ (an everyday item in your home),
from _____ and _____ (products or everyday items in
your home)

I am from the _____ (description of your home)
_____ (a detail about your home – a smell,
taste, or feel) I am from the _____ (plant, flower, natural item)

The _____ (plant or tree near your home) whose long gone limbs I
remember as if they were my own.

I'm from _____ (a family tradition and family trait) and
from _____ and _____ (family members)

I'm from _____ , _____ and from _____
(family habits)

I'm from _____ and _____ (things you were told as
a child) And _____ (a song or saying you learned as a child)

I'm from _____ (place of birth) and _____ (family
ancestry, nationality or place) and _____ (family
foods)

From _____ (a story
about a family member) _____ (detail about the
story or person) _____ (description of family mementos,
pictures or treasures) _____ (location of
mementos – under my bed, on the wall, in my heart)

By _____ (your name)

Based on the poem by George Ella Lyon

What is the impact of an institutional upbringing?

<p>Self Actualization</p> <p><i>When people can become self aware and work on personal growth</i></p>	
<p>Self Esteem</p> <p><i>Need for things that reflect on personal worth, social recognition and accomplishment</i></p>	
<p>Belonging</p> <p><i>Fulfills a need for love, affection, and companionship</i></p>	
<p>Safety</p> <p><i>Meets the desire for safe neighbourhood and safe shelter</i></p>	
<p>Physiological Needs</p> <p><i>Vital to survival: Access to water, food, and air</i></p>	

Adapted from Maslow's Hierarchy of Needs

FACT SHEET:

EDUCATION IN FIRST NATIONS COMMUNITIES

- The 1996 Census shows 60% of First Nation on-reserve residents, age 20- 24, had not completed high school or completed an alternative diploma or certificate.
- The 2001 Census once again shows 60% of those on reserve, age 20 to 24, had not completed high school.
- The 2006 Census shows the same figures.
- The results are unchanged.

During this same time period, the rest of Canadians off reserve, age 20 to 24, who do not have high school diplomas actually decreased from 19% to 14 %.

Interesting points to consider:

- Tuition funding for First Nations' elementary and secondary schools is \$2000/3000 less per child than provincial schools.
- First Nations' schools receive \$0 in funding for computers, software and teacher training.
- 88% of First Nations children do not have access to early childhood programs.
- 3000 qualified high school graduates are denied access to a post secondary education every year due to a lack of funding.

If government funding transfers to First Nations communities has been capped at 2% while provinces such as BC, Alberta and Ontario have increased their spending by more than 2%, can we say a comparable standard of education on and off reserve is feasible?

Reference Sources:

- Improving Education on Reserves, Caledon Institute of Social Policy: July 2008, Michael Mendolson.
- Federal Government Funding to First Nations: The Facts, the Myths, and the Way Forward;
Assembly of First Nations (AFN).
- Making Poverty History: The First Nations Plan for Creating Opportunity. (AFN).

Note to Self:

