

INDIAN RESIDENTIAL SCHOOLS & RECONCILIATION

TEACHER RESOURCE GUIDE

11/12



BOOK 1



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IMAGE CREDITS - OUTSIDE COVER

Tile Reconciliation Canoe, BC Teachers' Federation
Image A-04182 courtesy of the Royal BC Museum and Archives

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BACKGROUND

“The Commission recommends that provincial and territorial departments of education work in concert with the Commission to develop age-appropriate educational materials about residential schools for use in public schools.”

(Truth and Reconciliation Commission Interim Report)

Rationale

Why curriculum about Indian Residential Schools? This unit was developed in response to the call by the Truth and Reconciliation Commission of Canada to develop age-appropriate educational materials about Indian Residential Schools. In its Interim Report (2012) the Commission concluded that “Canadians have been denied a full and proper education as to the nature of Aboriginal societies, and the history of the relationship between Aboriginal and non-Aboriginal peoples.”

The colonial foundations of our country resulted in a relationship between Indigenous and non-Indigenous people that was always unbalanced and unjust. This relationship manifested itself in many ways, including the treatment of Indigenous people as wards of the government, the loss of land and language, and the banning of cultural practices that had sustained the diverse First Nations for millennia.

A key component in this relationship was the imposition of the residential school system which the dominant culture hoped would bring about its goals of “civilizing and Christianizing.” Only in recent years has mainstream society acknowledged the extreme unjustice of the residential school system and the harm it caused to multiple generations of First Nations families and communities.

These learning resources are also a response to The Royal Commission on Aboriginal People (1996) which, in calling for a new relationship, outlined four principles of a renewed relationship:

Mutual Recognition
Mutual Respect
Sharing
Mutual Responsibility

The time is overdue for a strengthening of the relationship between Indigenous and non-Indigenous people, and this can only be accomplished by a full and truthful understanding of the history of the relationship. Stó:ló educator Bill Mussell gives an insightful view of what a positive relationship could be:

Relationship is a key value in Indigenous cultures; one must at all times recognize the value of the other and demonstrate respect and a willingness to discover and honour uniqueness in a relationship, whether it is with people, land, creatures, or the Creator.

One is called upon to be open to learning and to become changed for the better by the other; everyone and everything is a potential teacher in the ongoing journey to wholeness. In [a] relationship, one must be willing to take responsibility for the impact of one's behaviour toward the others, as well as responsibility for managing and learning from one's responses to the other's behaviour. ... This traditional way of understanding relationships can be a model for revising the imbalanced relationship between Indigenous peoples and Canadians generally.¹

The educational materials in this curriculum package are designed to help students participate in this renewed relationship.

What is Reconciliation?

A dictionary definition of “reconciliation” is the reestablishment of a broken relationship, or forging positive accord where there was discord.

In the words of Reconciliation Canada, it is “based on the idea of restoring friendship and harmony – about resolving differences, accepting the past and working together to build a better future.”²

There is an important legal context for the concept of reconciliation in Canadian Indigenous law. Supreme Court judgements for landmark cases such as *Sparrow* (1990), *Van der Peet* (1993), *Gladstone* (1996) and *Haida* (2004) all include discussions of legal and social reconciliation between Canada and First Nations.³

The process of reconciliation is complex, and requires full and active commitment of all parties. As the Truth and Reconciliation Commission acknowledges, it will take time and commitment to reverse the legacy of residential school system. It affected many generations of students and their families; it will take several generations to bring about reconciliation.

Reconciliation involves more than the Indian Residential Schools. It includes reconciling the gamut of colonial injustices, including a fair settlement of land and treaty issues. Although the Truth and Reconciliation Commission was tasked to reveal the truth about the residential school system, it concludes that it was the whole relationship “shaped over time by colonialism and racism” that needs full attention for the reconciliation process to move forward.

What was the Residential School System?

The residential school system was a collaboration between the Government of Canada and the mainstream churches to educate First Nations children in an environment that removed them from the influences of their families and culture. The explicit goal was to “civilize and Christianize” the children and to teach them basic trades for the boys and domestic skills for the girls. The system was based on a colonial, racist world view that Euro-Canadian society was superior and First Nations culture and people were inferior. In its Final Report, the Truth and Reconciliation Commission of Canada called the Indian Residential School system “cultural genocide.”⁴ Chief Justice Beverly McLachlin is the highest ranking Canadian

1 William Mussell. Decolonizing Education: A Building Block for Reconciliation. *From Truth to Reconciliation – Transforming the Legacy of Residential Schools*. Aboriginal Healing Foundation, 2008: 336.

2 Reconciliation Canada Backgrounder, <http://reconciliationcanada.ca/wp-content/uploads/2013/03/RC-Backgrounder-FINAL-29Aug13.pdf>

3 Tony Knox, Reconciliation In Canadian Law: The Three Faces Of Reconciliation? 2009. http://mccarthy.ca/pubs/Reconciliation_Paper_July2009.pdf

4 Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada. Truth and Reconciliation Commission of Canada, 2015, page 1.

official to date who has used the term “cultural genocide” to describe residential schools.⁵

Under the BNA Act, 1867, the federal government assumed all control of the lives of First Nations people, making them “wards of the government.” This includes responsibility for education. The government funded both day schools located on reserves, and Indian Residential Schools. They paid the churches to operate the schools, since there was a historical precedent of missionaries using education as part of their proselytizing.

The Indian Residential Schools were chronically underfunded. Teachers were paid less than in the public schools, and many residential schools operated farms to both feed and subsidize the schools. In these schools students did much of the work around the schools and farms in the guise of “industrial training” and were subjected to the “half-day system” where they attended classes for half the day and worked for the other half.

There were many abuses inherent in the system. The basic premise of removing children from their communities to “kill the Indian in them” was harsh enough. But because of the under-funding and some of the unqualified teachers hired, the schools became a breeding ground for emotional, physical and sexual abuse.

Not only First Nations children attended residential schools. Métis, Non-Status and Inuit children also experienced the system. Métis students were sometimes admitted by church officials, although the governments position was not to fund students without status. In some cases the residential schools were the only option for Métis students to get any kind of education. In the Arctic the schools were run directly by the churches until 1953 when the Department of Northern Affairs and National resources was created and the federal government formally took over the operation of the schools. For more information see chapters 3 and 4 in *They Came for the Children*, and *Métis History and Experience and Residential Schools in Canada* available on the Aboriginal Healing Foundation website.

It should be noted that some students had positive experiences at residential schools. They learned practical skills and self-discipline that helped them in their future lives. Also, there were many committed teachers who endeavoured to nurture students where they could in the system.

For more information about the history of the residential school system, see *They Came for the Children*, published by the Truth and Reconciliation Commission and available online at <http://www.trc.ca/websites/trcinstitution/index.php?p=580>. Further resources pertaining to the residential school system can be found in the Resources listing, page 51

The Way Forward

In the words of Justice Murray Sinclair, the Chair of the Truth and Reconciliation Commission, “education brought us here, education will help us get away from this.” On one hand, generations of First Nations children have been damaged by an inferior education system. On the other hand, public schools systems frequently taught that First Nations people and cultures were inferior. “Because that was taught in the public schools,” Sinclair has said, “generation upon generation of non-Aboriginal children in this country have been raised to believe that Aboriginal people have been, were, and are inferior.”⁶

⁵ Reconciling Unity and Diversity in the Modern Era: Tolerance and Intolerance, Remarks of the Rt. Hon. Beverley McLachlin, P.C. Chief Justice of Canada at the Aga Khan Museum Toronto, Ontario, May 28, 2015. In *Globe and Mail*, May. 29 2015.

⁶ Report to Senate Committee 2013

There is growing evidence that many members of Canadian society recognize the importance of fully understanding the impact of the Indian Residential School and other injustices experienced by First Nations people. There is a recognition that, as Sinclair suggests, education is the key to understanding and reconciliation.

For example, in December 2012, School District 78 (Fraser-Cascade) passed a motion to authorize the integration of the residential school experience into the social studies curriculum taught in its schools.⁷ The City of Vancouver declared the Year of Reconciliation from June 21 2013 to June 20 2014.⁸ The Truth and Reconciliation Committee's BC National Event held in Vancouver in September, 2013, saw 10,000 people participate in a Walk for Reconciliation through heavy rain. At that event, 5000 students participated in the BC National Event Education Day.

Although the Indian Residential Schools happened before today's students were born, as British Columbians and Canadians they share the history and as future leaders will be actively involved in the reconciliation process. These learning resources will give them a reason for positive action.

PLANNING FOR INSTRUCTION

These learning resources are designed to use an inquiry approach to provide students in a number of Grade 11 and 12 courses with an understanding of the history of the relationship between Indigenous and non-Indigenous people in Canada. The learning activities are based on the use of primary source materials. They allow for the application of both a First Peoples Pedagogy and the changing BC Curriculum.

First Peoples Pedagogy

This curriculum is guided by a pedagogy that recognizes certain ways of learning inherent in First Nations world views. This curriculum:

- is learner centred
- employs experiential learning and oral texts
- emphasizes an awareness of self and others in equal measure
- recognizes the value of group processes
- supports a variety of learning styles and representation

This pedagogy is based on the desire to bring an inclusive, holistic organization to learning activities. They reflect the following principles of learning, originally developed for the English First Peoples curriculum:

⁷ SD 78 (Fraser-Cascade) Minutes December 11, 2012, p. 5.

⁸ <http://vancouver.ca/people-programs/year-of-reconciliation.aspx>

First People's Principles of Learning⁹

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.
- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning involves recognizing the consequences of one's actions.
- Learning involves generational roles and responsibilities.
- Learning recognizes the role of indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning involves patience and time.
- Learning requires exploration of one's identity.
- Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Dealing Sensitively with the Topic of Residential Schools

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

In presenting these issues, teachers are not expected to be experts on the history and legacies of Indian Residential School. Rather their role is as guides and facilitators.

As teachers go through the unit, they should be aware of the student's reactions to the injustices discussed. It is important to convey to them that the purpose for understanding the past is to be part of a more positive future.

For some students the topics discussed will be sensitive, especially if they have personal connections with residential school survivors. For others, the topics may be controversial, particularly if they feel they have no connection with the issues. Also, in some schools with new Canadians, teachers will need to be aware that some topics may echo feelings that are part of the immigrant experience.

Some considerations for making sure the topic is presented fairly and with sensitivity include the following:¹⁰

- a classroom is not a platform;
- these topics are best taught through discussion rather than instruction;
- a teacher is responsible for ensuring exploration of the issue so the discussion promotes understanding and is not merely an exchange of intolerance;
- allow time to deal with students' concerns and questions;
- be aware of issues that may arise for students both in formal discussions and in and around the classroom; close conversations appropriately; play a role in ensuring potential conflict is dealt with in the context of the classroom;
- try to give students the tools and skills to discuss these topics rationally in the school and community

⁹ These principles were first articulated by a diverse team of Indigenous educators, scholars and knowledge-keepers during the development of English 12 First Peoples.

¹⁰ Adapted from *BC First Nations Studies Teachers Guide*, BC Ministry of Education, 2004.

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

- always respect and value what others bring to the discussion
- discussion should protect diverging views among participants;
- it is okay to feel discomfort

Students can be encouraged to analyze any controversial issue by asking the following questions:

- What is the issue about?
- What are the arguments?
- What is assumed?
- How are the arguments manipulated?

Much of the text and video content will elicit an emotional response from students. Teachers should be prepared to help students deal with the difficult emotions that may arise. Find people who are knowledgeable about the issue or who are trained to counsel students, such as school counsellors or Indigenous resource people available in the community. In certain circumstances teachers may wish to refer students to a crisis line for confidential support:

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

Resource Overview

The resources in this guide are intended to provide flexibility in integrating the study of Indian Residential Schools and Reconciliation into coursework at the senior secondary level. It is constructed so that it can be used as a complete unit of study, but is built on components that can be adapted into your own curriculum organization.

This guide introduces some of the over-arching issues facing all Canadians today following the recommendations of the Truth and Reconciliation Commission. It puts the particulars of the residential school system and its legacy into the more general.

The activities are provided in three parts. They are intended to provide students with opportunities to engage with the wealth of materials available for the study of the residential school system, its societal legacies and the changing relationship between First Nations and other Canadians.

The first part is structured as an introductory unit of study. It provides a review of the residential school system and its legacies, and a historical overview of where we have come, and where we are going in our relationships as Canadians. The second and thirds provide you flexibility in organizing your course work.

Part One: Setting the Stage for Inquiry

These learning activities examine the changing nature of the relationship between First Nations and other Canadians, from the co-operative stage following contact, through the stage of assimilation which fostered the Indian Residential Schools, to today's atmosphere of negotiation and renewal.

Part Two: A Relationship of 150 Years

These resources examine the relationship between First Nations and Canadian society over time through primary source documents from key time periods. They allow students to investigate Indian Residential Schools in the context of broader Canadian history. Students develop their own methods of inquiry using the research documents provided.

Part Three: Research Project

The final section provides a variety of project ideas that students can undertake to delve more deeply into a specific topic. They can support different learning styles of students and learning objectives of your course organization. Suggestions of research questions and resources are included, although students must find research documents themselves.

BC Curriculum

The learning resources in this guide are adaptable for the Content Learning Standards in a number of courses in the BC Curriculum. As well, the resources emphasize research and critical thinking skills and will support the Curricular Competencies of these courses.

Some relevant Content Learning Standards include the following:

BC First Peoples 12

The themes in this guide are inherent to the learning standards of BC First Peoples12.

English First Peoples 11 and 12

- Reconciliation in Canada

20th Century World History 12

- Human rights movements, including indigenous peoples movements
- Religious, ethnic, and/or cultural conflicts, including genocide

Contemporary Indigenous Studies

- Resilience and survival of indigenous peoples in the face of colonialism
- Responses to inequities in the relationships of indigenous peoples with governments in Canada and around the world
- Restoring balance through truth, healing, and reconciliation in Canada and around the world

Law Studies 12

- Canadian legislation concerning First Peoples

Social Justice 12

- Social injustices in Canada and the world affecting individuals, groups, and society



PART ONE : Setting the Stage for Inquiry

Enduring Understandings

- Historically, the relationships between First Nations and other Canadians have been unequal and damaging, but today Canadians have the opportunity to build a new relationship through the reconciliation process.
- To renew relationships between First Nations and other Canadians, there needs to be an understanding and acknowledgement of the injustices of the past, and a commitment to build a relationship of mutual respect.

Essential Questions

Big Question

- How can the effects of the Indian Residential School system on today's society be addressed in meaningful and respectful ways?

Focus Questions

- In what ways did the Indian Residential School system contribute to the failure in the relationship between Indigenous and non-Indigenous people?
- How has the fractured relationship between First Nations and non-First Nations been damaging to both parties?
- What actions need to be taken to forge a new relationship?

Suggested Activities

1. Stereotypes and Myths

Begin with a discussion about common stereotypes about First Nations, and mistaken beliefs about First Nations people commonly held by some Canadians. What do these stereotypes and myths say about the relationships between First Nations and other Canadians?

- View the video “Stereotypes of First Nations” available online at Vimeo:
<https://vimeo.com/32640901>
This 10 minute video, produced at Kwantlen Polytechnical University in 2011, looks at stereotypes about First Nations reflected in the media, and how they affect First Nations and non-First Nations people. It includes two examples of stereotypes in the media that students will connect with, as well as interviews with two First Nations educators and a psychology instructor.
- Discussion questions
 - What is the difference between the meanings of “stereotype” and “prejudice” as explained in the video?
(stereotype: generalizations about a group; beliefs about the characteristics of groups; can be positive or negative; prejudice: implies a negative emotional response to a group)

- How can cultural stereotypes affect First Nations people? (*part of our identity is how others see us, so stereotypical perceptions can affect the identity of First Nations people; may cause people to distance themselves from their culture and adopt the mainstream culture; may cause confusion of identity and impact on self-esteem; for older generations may have affected them in a more traumatic, internalized way.*)
- What suggestions are given in the video about why non-First Nations may perpetuate the stereotypes? (*they are repeating beliefs that have been exposed to in the media and society; they have a lack of knowledge about First Nations people and culture*)
- What other media or societal negative stereotypes about First Nations people are there? (*For example, names of sports teams; portrayal of Indigenous people in the news – drunk, lazy, unemployed; portrayals of the “Indian Princess” and the “Brave Warrior”; images of tipis*)
- Are there any positive stereotypes of First Nations people?
- This might be a good time to discuss the appropriate use of words referring to First Nations people. See Glossary, page 48. Also see First Nations 101, “What’s in a Name,” pages 161-162 for a good discussion.
- Discussion questions:
 - Where did these stereotypes and myths come from?
 - How can they be dispelled today?
 - What do they have to do with Indian Residential Schools and reconciliation?

2. What were Indian Residential Schools?

Before beginning their inquiry into the 150 years of Relationships between First Nations and other Canadians, students need a basic understanding of what Indian Residential Schools were and how they have damaged First Nations communities and the relationship.

- Begin with a discussion about what students know about the Indian Residential School system in Canada to assess their level of background knowledge. You may want students to use Blackline Master 1 to record their knowledge, or you may want to have a class discussion based on the questions given in the handout. Discuss with students where their information came from.
- View an introductory video that covers the main themes of the topic. For example: Where Are the Children? Healing the Legacy of the Residential Schools Legacy of Hope Foundation. Available on Vimeo: <https://vimeo.com/27172950>. (Note that this video was made before the Indian Residential School Settlement Agreement in 2006 and the creation of the Truth and Reconciliation Commission in 2008.)
- Use the map of BC Indian Residential Schools on Blackline Master 2 to familiarize students with where the schools were located in BC.
- For further lesson suggestions to introduce aspects of Indian Residential Schools, see the Grade 10 document in this series, or other curriculum documents listed in References and Resources, page 51.

3. Legacies of the Indian Residential School System

Discuss some of the legacies of the Indian Residential Schools and the resulting intergenerational impacts

4. Examining the Relationship

The theme of this unit is the Indian Residential School in the context of the relationship between First Nations, as discussed in the Introduction. Before working with documents, have students review or build background knowledge about the historical relationship.

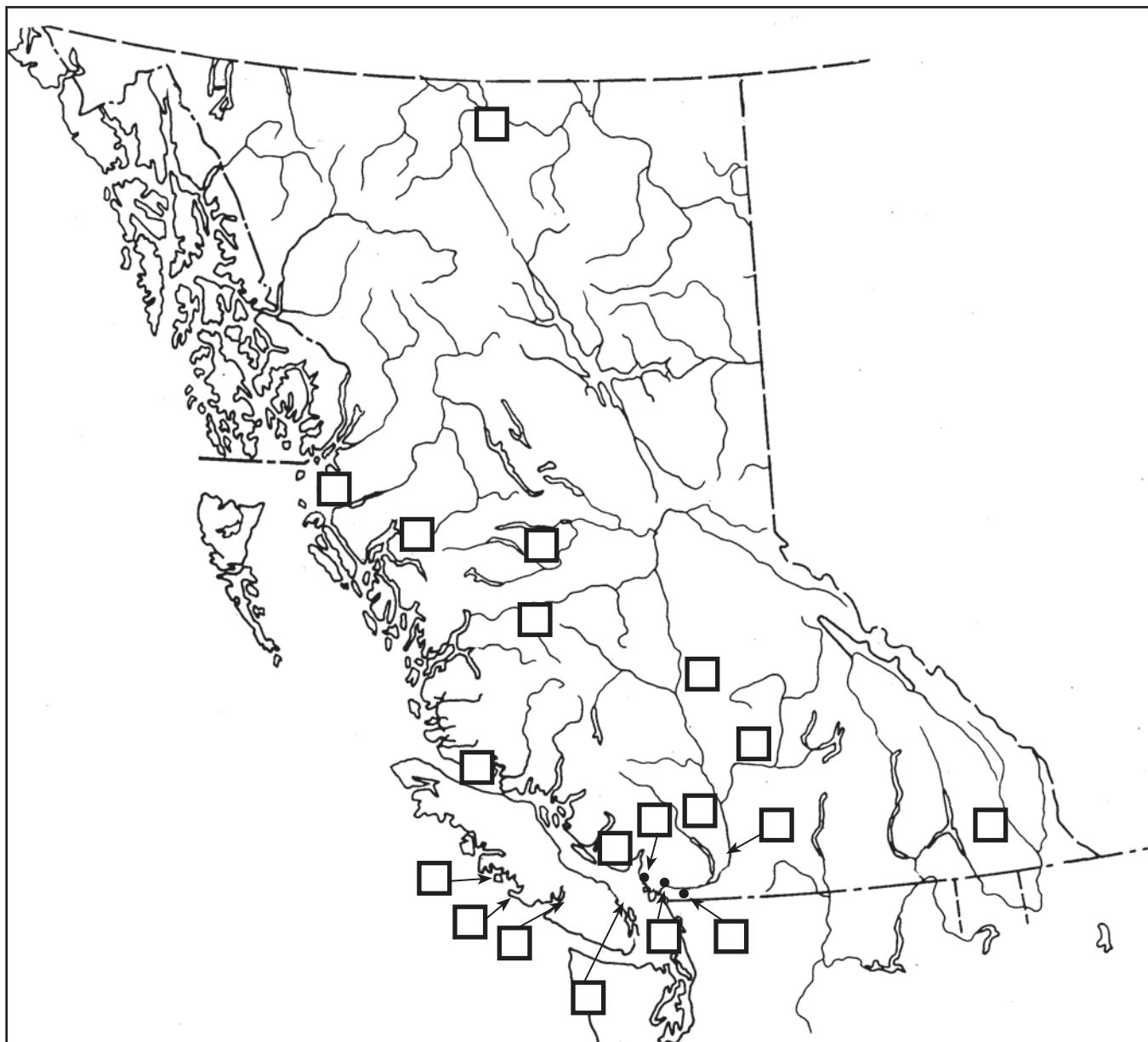
- The Royal Commission on Aboriginal People identified four stages in the relationship:
 1. Stage 1: Separate Worlds
 2. Stage 2: Contact and Cooperation
 3. Stage 3: Displacement and Assimilation
 4. Stage 4: Negotiation and renewal
- Use Blackline Master 3 to examine the stages. For an explanation and discussion, see the relevant part of the Royal Commission, which is available online at <http://caid.ca/RRCAP1.3.pdf>, pages 40-41.
- Discuss these questions:
 - Are we still in stage 4, or are we in a new stage?
 - If and when we arrive at a new stage, what might it be called?

What Do You Know About Indian Residential Schools?

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

1. What were Indian Residential Schools?
2. Why were First Nations children sent to Indian Residential Schools?
3. Who paid for the schools?
4. Who ran the schools?
5. What were some of the experiences of children at these schools?
6. When did the last Indian Residential School close?
7. What were some of the effects of Indian Residential Schools on First Nations people?
8. Why do you think it might be important to learn about Indian Residential Schools?

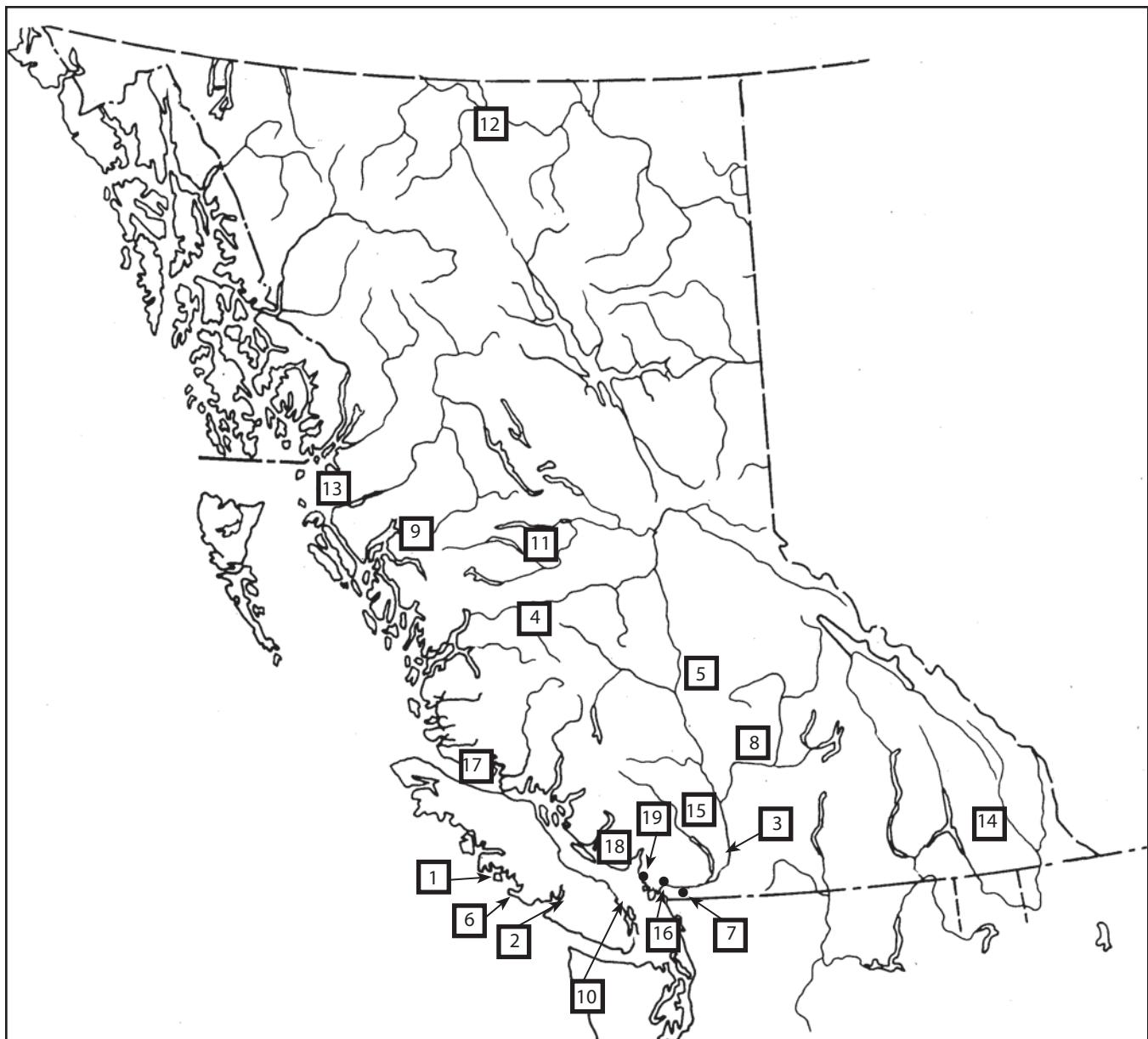
British Columbia Indian Residential Schools



1 Ahousat / Flores Island (P/UC 1901-1939)	11 Lejac (RC 1910-1976)
2 Alberni (M/UC 1891-1973)	12 Lower Post (RC 1940-1975)
3 All Hallows, Yale (A 1900-1918)	13 Port Simpson / Crosby Home for Girls (M/UC 1874-1948)
4 Anahim Lake Dormitory (1968-1977)	14 St. Eugene's / Kootenay (RC 1898-1970)
5 Cariboo / St. Joseph's / Williams Lake (RC 1886-1981)	15 St. George's, Lytton (A 1901-1979)
6 Christie / Clayquot / Kakawis (RC 1900-1983)	16 St. Mary's, Mission (RC 1863-1985)
7 Coqualeetza (M/UC 1888-1940)	17 St. Michael's, Alert Bay (A)
8 Kamloops (RC 1890-1978)	18 Sechelt (RC 1912-1975)
9 Elizabeth Long Memorial, Kitimaat (M/UC 1893-1941)	19 St. Paul's, North Vancouver (RC 1889-1958)
10 Kuper Island (RC 1890-1975)	

A = Anglican Church M/UC = Methodist, later United Church
 P/UC = Presbyterian, later United Church RC = Roman Catholic Church

British Columbia Indian Residential Schools

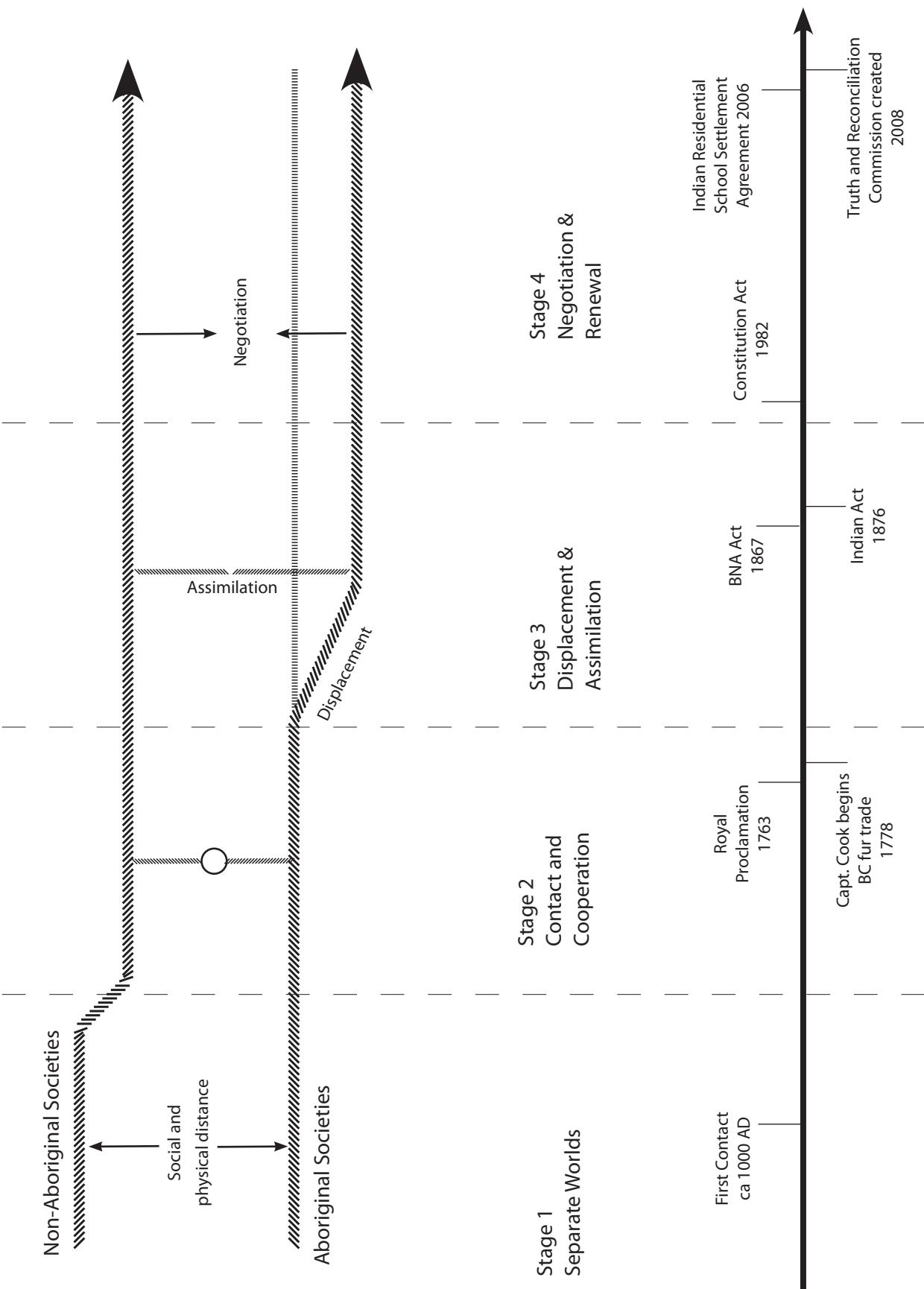


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Stages in the Relationship



PART TWO

150 Years' Relationship

Essential Question

How has the relationship between First Nations and other Canadians changed over the last 150 years?

In this section students will explore documents from different time periods in Canada's history to analyze the changing relationship between First Nations, government and the general public, particularly as it affected the residential school system. It uses primary source documents which express the beliefs and opinions of First Nations, politicians, government officials, and Canadian citizens in the context of each particular time periods.

Students will use critical thinking skills to interpret documents such as newspaper reports, editorials and letters to the editor, as well as government records.

Documented Time Periods

1876 The “Indian Question” The Indian Act was formalized and written, BC was trying to give away as little land as possible for Indian Reserves, and the whole question of the best way to deal with the “Indian question” was being publicly debated.

1887-1888 Introducing Industrial Schools The first Indian Industrial School in BC were being planned and built, while people had varying opinions on their implementation.

1906-1907 The Bryce Report Dr. Bryce issues a report detailing the failure of the Indian Residential Schools, especially the high death rates and general poor health. There is considerable public reaction but the government takes no action.

1913-1916 McKenna-McBride Commission A joint committee meets with most bands in the province to come to a final settlement of the land question.

1920-1923 The Indian Act Becomes More Restrictive The Indian Act is amended to force all First Nations to attend school, and enable involuntary enfranchisement of First Nations people.

1947-1948 Post War Social Change Immigrants to Canada are given rights of citizenship, including the right to vote, but First Nations are not included. There is considerable public reaction. At the same time there is a Senate and House of Commons federal committee working on amendments to the Indian Act, which came about in 1951.

1967-1968 Canada's Centennial and the White Paper Canada was 100 years old, Indian Residential Schools were being closed, students were being integrated into public schools, and considerable discussion is going on to deal with the “Indian Question,” with the outcome of the publication of the White Paper.

2005-2006 Accords and Agreements. An optimistic time that saw the signing of the Indian Residential School Settlement Agreement and the Kelowna Accord.

Today Students explore contemporary examples of public opinion and attitude that illustrates the state of the relationship today.

Format of Materials

The documents and supporting materials are presented in two sections. Below are reference materials for teachers. The student materials are published separately as *The Documentary Evidence*. The materials are organized as follows:

Teacher Reference

Background: provides some historical context for the time period

Documents: provides specific context and notes for each of the documents.

Discussions Questions: Suggests some general questions about the documents in that time period.

Digging Deeper: Suggested resources for related research.

Student Materials: The Documentary Evidence

Background page: information to provide some context and background. Includes:

- Political leadership of the period (monarch, Prime Minister of Canada, BC Premier, the federal ministry responsible for Indian Affairs)
- In the News, a sample of a range of topics that reflect some of the social attitudes of the times
- Backgrounder, setting some background context for the time period.

Documents: A selection of documents documenting the changing social and political relationship, illustrating diverse perspectives.

Using the Documents

These documents are intended to be a flexible resource to be used in a variety of ways, depending on students' learning styles, your course, curriculum organization and time available. For example, you may want students to explore all the time periods, or you may decide to have groups research one time period and report findings to the whole class.

You may find that using one time period that fits into a course of study can be a springboard to a more general discussion of Indian Residential Schools.

Different strategies may be used for studying the documents.

- Students conduct an open-ended inquiry of a set of documents as a whole, drawing conclusions from the varying opinions given in that time period to come up with an overall impression of the relationship.
- Specific questions for each article may be used to guide discussion or investigation.
- A combination approach could be used, selecting two or three key documents which are analysed together as a class using specific discussion questions, followed by an open-ended inquiry of the rest of the documents from that time period.
- Different strategies could be used for different sets of documents. The first two or three time periods could be analysed as a whole class with specific questions guiding the discussion, and with the later time periods students do more independent enquiry, on their own or in groups.

The documents can be used in a variety of ways:

- to focus on skills utilizing a specific type of resource material (e.g. editorial)
- build a series of activities on a specific theme (e.g. racism)
- adapt activities to your course and students needs
- coordinate and support student's major research project in Part Three.

Evaluating Primary Sources

Discuss with students how a historian would evaluate a primary source document. Historians never accept a document at face value but evaluate it for accuracy, bias and its place in its historical context.

- 1 Who was the writer? What do you know about the writer from the document or other sources?
2. When was the document written? What else was happening in that time period?
3. What was the purpose of the document? Who was its audience?
4. How reliable is the information provided in the document?
5. What evidence does the document add to your inquiry?
6. What further questions does this document raise?

General Document Questions

Use these question to guide your reading of the documents.

1. How does the speaker express attitudes toward First Nations people?
2. What terms were used for First Nations and issues, particularly land title and rights, education and health?
3. What are examples, if any, of social will influencing, or trying to influence government policy makers.
4. What are the stated goals of government, church and Canadian citizens? Do the writers reveal any hidden or underlying goals that seem to differ from their stated intentions?

General Time Period Questions

1. What is the major political and social context of this period? How does it relate to First Nations issues?
2. Comment on the diversity of opinions expressed. Do most people in that time period agree with one another, or do some hold opposing views, as far as you can tell from the documents?
3. How would you describe the level of racism expressed in this time period? How overt is it?
4. Do you see any major shifts in public opinion about the relationship between First Nations and other Canadians in this time period?
5. How significant are the issues of Indian Residential Schools to the time period, as evidenced by the documents provided?

1876

The “Indian Question”

Background

Although Indian Residential Schools had not begun in 1876, this a good year to begin looking at the relationship between First Nations and the rest of Canada, as it was the year the Indian Act was first passed. It was a consolidation of earlier pieces of legislation, and now covered all aspects of First Nation's lives across the country. However, it made almost no mention of education, simply commenting on the financing of schools “such as were frequented by Indians.”

Since British Columbia joined Confederation in 1871, it had fought with Canada over how to deal with the land issue. Under the terms of Confederation, First Nations are the responsibility of the federal government, while lands are a provincial responsibility. However, in most of the province, no treaties had been made, so the question of how lands would be distributed was critical. Between 1864 and 1871, Joseph Trutch had made land policies for First Nations in the colony. He advocated giving 5 or 10 acres (of their former territories) per First Nations family, at the same time as offering British settlers 160 acres for free. (In 1876 he was BC's Lieutenant Governor.) While the province wanted to continue this policy, the federal government sought a slightly more generous distribution of land. As the year 1876 opened, the two governments agreed to set up a joint committee to settle the land appropriation. This set up the first BC Indian Land Commission.

An influential religious leader, William Duncan, entered into the discussion. He was well known as starting a “model” religious community with some Tsimshian people at Metlakatla, near present day Prince Rupert. In 1875 he travelled to Ottawa to present his own plan for settlement of the land question.

It could be argued that the relationship between First Nations and Canadian society was in a state of flux in 1876. Society was overtly racists, sexist and classist, but it was a time when decisions were being made that would shape the future of the relationship.

Documents

1876 Documents begin on page 3 in *The Documentary Evidence*.

1. The Indian Question. Editorial, Daily British Colonist, Victoria January 18, 1876

This short editorial touches on the key points in the public discussion about the land issues of the day. The antagonism of David Higgins, the *Colonist*'s owner and editor, towards the Walkem government in BC is obvious: “the illiberality of the Provincial Government.” There were real fears of “Indian Wars” such as were occurring in the USA breaking out in BC. Reference is made to Duncan's plan as the basis for future reserve allocation. Interestingly, Higgins refers to “nations” in reference to tribal association. This was the language of the day in discussing Duncan's plan, but soon it was dropped.

2. Second Provincial Legislature, Colonist January 19, 1876

This report of the proceedings in the legislature the day the federal-provincial agreement was signed outlines the speech by Premier Walkem. There was no Hansard then, and the *Colonist* recorded much of what was said in the legislature. Note the

reference to the “Indian Question” as “this embarrassing question.” Only days later the Walkem government fell due to a financial scandal.

3. The Indian Question Settled. British Colonist January 21, 1876, pp 2, 3.

This editorial comments on the settlement of the federal-provincial agreement with an optimistic, and – in view of BC’s history – ironic and naive headline. The editor alludes to the BC delegation, including Dr. William F. Tolmie and William Smith and the compromise they made to achieve the settlement. He also refers to the uncertainty caused by a lack of settlement of the land issues as the “slumbering volcano.” This is also ironic, as economic uncertainty in the face of unresolved Indigenous Land and Title in the province is still a matter of public discussion.

4. The Occidentals. Daily British Colonist, Victoria Jan 21, 1876

Two articles relate to a unique group led by Capt. Charles McDonald who, in 1874, recruited a dozen First Nations people from BC and the Western United States to form a military drill team and entertainment troupe. The first article from San Francisco, 1874, describes the formation of the group, while the second describes a performance in 1876. McDonald’s goal was apparently to refute the widely held idea that First Nations people could not be trained. In San Francisco, “Captain McDonald’s Trained Indians,” as they were called, became an excellent military drill team, and put on a highly popular show that toured the west coast. By 1876, their name was changed to “The Occidentals.” It is not clear whether McDonald chose this name simply to refer to “westerners” or whether he had a more sociological intent – e.g. to show the people had been transformed into “Europeans.” As shown in the 1874 article, many of the team members were from British Columbia.

5. Our Indians and Christianity. British Colonist January 23, 1876.

This anonymous letter to the editor discusses statements made by two leading BC statesmen about First Nations people. Joseph Trutch, previously colonial Commissioner of Lands and Works, was now Lieut. Governor of BC. Dr. William Fraser Tolmie had been a Hudson’s Bay Company officer, and a member of both the colonial and provincial legislatures. Both had considerable experience administering First Nations people and issues, and were key to setting policies in the province. The writer takes issue with the claims by both prominent men that First Nations people could not be converted to Christianity.

6. Our Indians and Christianity (2)

Here the editor provides the text of Trutch’s remarks referred to in Document 5. This was originally part of a letter Trutch wrote in response to a request by the Anglican bishop for BC for funding of education for First Nations children out of the provincial budget. Both letters were included in the publication referred to, *BC Papers Connected with the Indian Land Question*. It had just been published by the government late in 1875 after allegations that it was trying to cover up the land question issues. In his letter, Trutch was arguing that funding of First Nations affairs should remain a secular, government issue, and churches should not be involved.

7. From the Sound

The newspapers of the day regularly reported passengers on ships arriving in port. This is just an everyday example of the overt racism of the times. “The Sound” refers to Puget Sound. Cross-continental travel at this time was across the USA. People and freight sometimes arrived directly by ship from San Francisco, the major west coast business center, or indirectly through Seattle.

8. “The Indian Question,” letter to editor from “A Catholic Priest” British Colonist, Jan 30, 1876

An unnamed Catholic missionary enters the debate with his opinion about how reserves should be allocated. He makes a distinction between “national” and “tribal” reserves. National reserves, apparently what Duncan advocated, would group all people speaking the same language on large reserves, similar to what was happening in the United States at the same time (and resulting in open conflict and warfare).

Tribal is a word with many different connotations, but in this case refers to reserves for individual autonomous First Nations, which were what eventually came about.

9. Letter from a Trained Indian. British Colonist, March 5 1876 p 3.

This is a rare letter from a First Nations writer, responding to the debates over religion and land that had been carried on in the pages of the *Colonist*. What’s more, he was a member of McDonald’s travelling troupe of entertainers, The Occidentals. He was likely a member of the Tsimshian tribe, as he was likely the man referred to as John in the San Francisco article in Document 4.

Discussion Questions

- What is meant by the “Indian Question”? How did commentators of the day describe the “Indian Question”?
- Note the use of the word “nation” in reference to the Indigenous people. How do writers define nation?
- Give examples of language used to describe First Nations people and the issue of Indigenous Rights and Title.

Digging Deeper

- Indian Act: The text of the original Indian Act, 1876 can be found online at: <http://www.aadnc-aandc.gc.ca/eng/1100100010252/1100100010254>
- Occidentals: A further document is a Letter to the editor of the British Colonist from Capt MacDonald. British Colonist March 24, 1876, p. 3. Available online at www.britishcolonist.ca
- *BC Papers Connected with the Indian Land Question*, referred to in Document 6, originally published in 1875, is available online at http://www.nuxalk.net/media/land_question_1875.pdf, or at archive.org.

1887-1889

Introducing Industrial Schools

Background

In the 1880s the federal government's grip on the lives of First Nations people was tightening. British Columbia was divided into separate districts called Agencies, and Indian agents were hired to oversee First Nations communities in each of the districts. Indian Reserves were surveyed and assigned to individual bands, with little or no consultation with the First Nations people themselves.

In Ottawa John A. Macdonald was not only the Prime Minister (sometimes called Premier at that time), he was also the Minister of Indian Affairs, so he played a direct role in formulating the foundations of the Indian Affairs bureaucracy.

In some First Nations communities in BC, church missionaries ran schools as part of their mission work. Many people were converted to the religion of their resident missionary. Some became closely bonded to the Roman Catholic denomination, while others associated with one of the Protestant churches: Anglican, Methodist or Presbyterian. As the Canadian parliament approved the budget for building schools in British Columbia, there was a discussion of whether they would be secular or church operated.

Mention is made of an Industrial School at Metlakatla, but you will not find it mentioned in the official list of Indian Residential Schools under the Residential School Settlement Agreement. This is probably because it only operated between 1889 and 1909.

Documents

1887-1889 Documents begin on page 8 in *The Documentary Evidence*.

1. Indian Affairs. British Colonist, July 7 1887

This news item reports on the proceedings of the Canadian parliament, and in large part paraphrases the statements of Prime Minister and Minister for Indian Affairs Sir John A. Macdonald. (Note that the Prime Minister was frequently referred to as "premier" at that time.) This marks the official start of Industrial Schools in BC, with the vote for funds to build two schools. Note his statement that they were intended to be secular.

2. Indian Industrial Schools. British Colonist, April 6, 1888

This letter to the editor is from Dr. John Helmcken, one of the social elite in Victoria who first came to the west coast in 1850 with the Hudson's Bay Company. A long time colonial and provincial politician, he helped negotiate British Columbia's entrance into Confederation. (His house in Victoria is now a museum). So his comments held considerable weight. He promotes the argument that the industrial schools should be secular. He also questions why First Nations children do not attend provincial schools. His letter was clipped and filed in the Department of Indian Affairs in Ottawa. (DIA School Files c-8777 file 885-1 part 1 p. 121)

3. Indian Agent letter, Cowichan Agency

This is a private letter sent from W. Lomas, Indian agent for the Cowichan Agency to Israel Powell, BC's Indian Superintendent. It illustrates on one hand the hopes and desire for First Nations people to take advantage of Western education through what

they perceive at that time as the best option for their children. It also demonstrates the tension between the idea of church run and state run schools. Note the names mentioned for two men: Indian Tom and Somenos Tom. These are typical of the era, when many First Nations people used their traditional names but in the White world had to acquire surnames. The petition and accompanying letter is also available in the school files: DIA School Files c-8777 file 885-1 part 1 p. 124-126.

4. Industrial Schools for Indians. British Colonist, August 21, 1888

This news article updates the Canadian government's actions for instituting Industrial Schools in B.C. Note the reference to the school curriculum as "the peaceful arts." Also note that no mention is made of any Church affiliation. Three of the four schools mentioned became Catholic run, while Metlakatla was Anglican.

5. The Indian. British Colonist February 22, 1889

This is an editorial that attempts to summarize the Indian Affairs Annual Report for 1888. The Annual Report is available online: <https://archive.org/details/session-al1617s1889cana>.

Discussion Questions

- Why do you think the residential school system became entrenched as a church run system, despite the support for secular schools shown in some of the documents?
- What were the goals for the Industrial Schools as expressed by the different perspectives in these documents? What goals were stated and what were inferred?

Digging Deeper

- For additional material on Metlakatla Industrial School, see *Persistence and Change*, First Nations Education Services, SD 52, 2005.

1906-1910

The Bryce Report

Background

Dr. Peter Bryce was the Chief Medical Officer for the Department of Indian Affairs and after a study of the residential schools in the prairies he found extremely high rates of death from tuberculosis in the schools. His recommendations were largely ignored, but he continued to push the government to recognize the problem. He conducted another study and report in 1909.

Sometimes discussions of the Bryce Report suggest that his report was suppressed. This is not strictly true. As evidenced by these documents, there was much publicity in 1907, and the 1909 report was circulated to medical, school and church officials for comment. However, there was minimal action taken, and Bryce continued to criticise the department and ultimately he was removed from his position. In 1922, after years of inaction and no change in the death rates, he published *The Story of a National Crime: An Appeal for Justice to the Indians of Canada*.

Documents

The 1906-1910 documents begin on page 13 in *The Documentary Evidence*.

1. Local News. British Colonist August 9, 1906

This is part of a typical local news column of the day, in which short news items are grouped together. This one ranges from the trivial – a prominent businessman who broke his ankle – to the tragic, with the tale of a girl being apprehended and made to return to Kuper Island Industrial school. As well, it notes in a positive light the touring Sioux Indian baseball team. This is akin to the popularity of Indigenous people in public performance, such as McDonald's "Occidentals" from the 1870s and Buffalo Bill's Wild West Shows.

2. Indian Schools Deal Out Death. British Colonist November 16, 1907

A sensational headline leads this news article in the Victoria paper on the publication of Dr. Peter Bryce's report on the Indian Residential Schools in the prairie provinces. Similar articles ran in newspapers across the country. The article suggests that the Churches have asked the government to take over the industrial and boarding schools, but this was not accurate. As is seen in document #4, the Churches were unwilling to give up control. What they did want from the government was more money.

3. In Woman's Realm - Daily Colonist November 23, 1907

A new feature in the *Colonist* was the women's page, in response perhaps to the growing suffragette movement. While it dealt mostly with social events, it did cover some social justice issues, such as here when comments are made on Bryce's report.

4. Saturday Night Editorial, 1907

This article was clipped and saved in the Department of Indian Affairs files. (The horizontal lines are scratches on the microfilm of the files.) It is from *Saturday Night*, one of Canada's long running national magazines (1887-2005). Of note is the writer's call for "the country, as a nation" to question the administration of Indian Affairs.

5. Notes on Dr. Bryce's Report - With Suggestions for Future Action

This document contains excerpts from Duncan Campbell Scott's response to another report made by Dr. Peter Bryce on November 5, 1909. Bryce and a colleague Dr. Lafferty conducted another extensive study of children in industrial and boarding schools. This report did not garner the same public response as the 1907 one. Bryce called for a complete overhaul of the schools, making them in effect more medical than educational institutions, so widespread was tuberculosis. Scott expresses his "simple measures" which would avoid a massive restructuring.

Discussion Questions

- What causes are given for the high death rate of First Nations children? What underlying causes are inferred?
- Given the reaction to the Bryce Report in the media, why were there no concrete changes to government policy and administration of the Industrial Schools?

Digging Deeper

- Bryce's publications reports are available online:
 - *Report on the Indian Schools of Manitoba and the Northwest Territories* (1907) available online at: <http://peel.library.ualberta.ca/bibliography/3024.html>
 - *The Story of a National Crime: An Appeal for Justice to the Indians of Canada* (1922) available at: <http://archive.org/details/storyofnationalc00brycuoft>
- Students may be interested in learning more about Duncan Campbell Scott's perspective through articles he wrote for the publication *Canada and its Provinces*, volume 7, in 1914. See particularly page 615 in his chapter, "Social Life of the Indian, in which he discusses the high death rate from tuberculosis. Available on line at [archive.org](https://archive.org/details/canada07shoruoft). (<https://archive.org/details/canada07shoruoft>).
- Bryce's report was about schools on the prairies. Students may want to research British Columbia statistics to see if they were similar to the prairie schools at that time.
- It may be useful to find out more about D. C. Scott's personal life at the time of Bryce's report. That same year his daughter died at the private school she was attending in France. There are a number of biographical sources about Scott, including *Conversations with a Dead Man: The Legacy of Duncan Campbell Scott*. Mark Abley, Douglas and McIntyre, 2013.

1913-1916

McKenna-McBride Commission

Background

These documents focus solely on testimony given at the Royal Commission hearings held throughout the province between 1913 and 1916, known as the McKenna-McBride Commission. The commissioners travelled throughout the province meeting with nearly all the Bands who would meet with them. The testimony of the witnesses was recorded.

The Commission's sole mandate was to determine what additional reserves each Band would like added to the mostly meagre land bases. Some communities refused to meet with the commissioners, while most tried to discuss the basic question of Indigenous Land and Title Rights. The commissioners refused to discuss such issues as they were not in their mandate.

The Commission submitted its report in 1916. As well as adding reserves to most bands, it also removed land from previous reserves. These were usually in prime locations near urban settlements, and are known as "cut-off lands." First Nations communities actively protested the report and formed large organizations such as the Interior Tribes and the Allied Tribes.

These sample documents are included here because they illustrate the diversity in opinion over First Nations education at the time. Some reject schools altogether, while others recognize the need for education to meet their needs in the contemporary world.

The term "Residential School" had not yet come into parlance. Schools were still Boarding Schools, where children lived in large groups to attend a nearby general school, or Industrial Schools, which were intended to teach useful skills and trades.

Documents

The 1913-1916 documents begin on page 18 in *The Documentary Evidence*.

1. Chief Joe Hall, Scowlitz, September 4, 1913

The Scowlitz First Nation is located around Harrison Bay, and the south end of Harrison Lake in the Fraser Valley. It is part of the Stó:ló Tribal Council. Chief Hall begins with "an address," the text of which is not given. Given the chairman's comments, it likely was a statement of the Scowlitz people's desire for recognition of Indigenous rights and title. The Exchequer Court, referred to was the predecessor to today's Federal Court, where litigation against the federal government was heard. The Privy Council refers to the Justice Committee of the Privy Council in the United Kingdom, the highest court of appeal for Canada until 1949.

2. and 3 Testimony of Indian Agent Robert Brown and T. J. Cumiskey, Inspector for Okanagan and Kamloops Districts, October & November, 1913.

The First Nations representatives of the Enderby band spoke largely about land issues and did not discuss education, but the evidence of these two officials shows that the Okanagan people resisted having schools imposed on them.

4. Chief Toosey, Chilcotin, July 21, 1914

The Toosey First Nations is at Riske Creek, southwest of Williams Lake. Note that Chief Toosey's evidence was translated, which may explain some of the confusion in

his discussion of boarding schools. The mission school the Chief refers to is St. Joseph's Industrial School, located at Williams Lake. Students frequently ran away from this school, including in the tragic incident of the death of Duncan Sticks in 1902. (See Grade 10 Teacher Resource Guide, Lesson 3.1)

5. Chief James Stacker, Pemberton, August 20, 1915

These excerpts from the testimony of Chief Stacker include his opening remarks to the Commission, and his later comments on education. He refers to the school at "Mission Junction." This was St. Mary's Mission School at Mission, B.C., a considerable distance from the Pemberton Valley.

6. Chief Andrew of Cheakamus, Cheakamus BC, August 17, 1916

This speech by Chief Andrew reiterates the desire of many First Nations for quality training for useful skills. He also makes a connection between the value of the land and delivery of services like education.

7. Upper Sumas Women's Institute, January 11, 1915

Most of the testimony at the McKenna-McBride Commission was from First Nations people or Indian Affairs officials, but some, like this presentation, came from White community members. This letter probably represents the attitudes of many BC citizens of the day. The Women's Institute was an educational organization for women which originated in Ontario in 1897, and began in BC in 1909. It is still functioning today. While the local settler community was hoping to get control of a small parcel of land for a park in this document, it is nothing compared to the subsequent changes to the lands at Sumas. A few years later, the large Sumas Lake, rich hunting and fishing waters for the Stó:ló people, was completely drained by the province for farmland.

Discussion Questions

- What different perspectives on education for Indigenous children were expressed by the various speakers? Were there any common desires or concerns?

Digging Deeper

- All the McKenna-McBride Commission testimony is available online at <http://ourhomesarebleeding.ubcic.bc.ca/Testimonies2/index.html>
Students can research the statements made in their local area. To access the material, first click on the appropriate agency, then use one of the 6 ways listed there to browse the text. Note that there are some transcription errors due to the sometimes poor quality of the source material.
- In the News: Nisga'a petition 1913: see <http://www.nisgaanation.ca/1913-petition>
- In the News: Interior Tribes statement to Prime Minister Borden, 1914: <http://gsdl.ubcic.bc.ca/collect/firstna1/index/assoc/HASHe4c9/f1e11bd7.dir/doc.pdf>
- Sumas Lake drained. Among resources on this topic, see: *Openings: A Meditation on History, Method, and Sumas Lake*. By Laura Cameron, McGill-Queen's Press, 1997.

1920-1927

The Indian Act Becomes More Restrictive

Background

In the decade when North American society was generally becoming more liberal and economically successful, the Indigenous population in Canada reached its lowest numbers and at the same time the Indian Act was repeatedly modified to become more and more restrictive.

One of the key issues for the federal government was that of “enfranchisement” – the attainment of full rights of citizenship including the vote. For Indigenous people this meant giving up official legal “Indian” status, and thereby any Indigenous rights.

Following the completion of the McKenna-McBride report, and the end of World War One, a Special Committee of the House of Commons was struck to investigate necessary changes to the Indian Act. Some First Nations leaders travelled to Ottawa to give testimony to the committee. The final amendments to the Indian Act in 1920 resulted in significant changes, including giving the government the ability to arbitrarily enfranchise people, and compulsory attendance for Indian children at either Day Schools, or Indian Residential Schools.

In the summer of 1923, federal politicians and bureaucrats from Ottawa visited BC to meet First Nations leaders to discuss concerns over the report of the McKenna McBride Royal Commission. The main political voice for First Nations at that time was the Allied Indian Tribes. In July a meeting was held in Vancouver with the Minister of the Interior (responsible for Indian Affairs); Duncan C. Scott, Deputy Superintendent General of Indian Affairs; the Speaker of the Senate; and various Indian Agents and Fisheries Inspectors. Peter Kelly and Andrew Paull were the principal speakers on behalf of the Allied Tribes. In August, Scott held more informal talks with the entire executive of the Allied Tribes in Victoria

The federal government's intent was to reach a tripartite agreement among the Allied Tribes, Canada and British Columbia to finalize and implement the findings of the McKenna-McBride Commission. The First Nations leaders, however, tried to convince the governments to reject the findings of the Commission and to settle the broader issue of Indigenous Rights and Title. Neither of these was accomplished, and four years later the Special Joint Committee of the House of Commons and Senate on Indian Affairs heard representations from a number of organizations, including the Allied Tribes, led once again by Peter Kelly.

Again in 1926 and 1927, the Allied Indian Tribes pursued their quest for settlement of Indigenous Rights and Title. They submitted a petition to the federal government in June, 1926, resulting in a Special Committee of the Senate and House of Commons to inquire into the Claims of the Allied Indian tribes of British Columbia. The committee concluded “that the claims of the Indians were not well founded, and that no Indigenous title, as alleged, had ever existed.”

The only outcome of all these meetings was another draconian amendment to the Indian Act in 1927, which made it illegal to raise money or hire lawyers to pursue land claims and Indigenous Title cases. This eliminated any chance of First Nations furthering their land claims, Indigenous Rights and Title, or taking cases to the Privy Council in England, and brought about the end of the Allied Tribes.

Documents

1920-1927 documents begin on page 24 in *The Documentary Evidence*.

1. Statement by Duncan Campbell Scott, 1920

This is Scott's often-reported common about "getting rid of the Indian problem." It was made as part of his evidence before the Special Committee of House of Commons on Amendments to the Indian Act.

2. Bills Relating to Indians. Daily Colonist, March 13, 1920

This headline covers two news wire reports compiled for Victoria readers regarding the impending amendments to the Indian Act. It pinpoints the First Reading of the bill to amend the Indian Act, and documents the reason for the delegation of the Allied Indian Tribes travelling to Ottawa. It also highlights the continuing confusion over land settlement issues in British Columbia. Note that the description of the Enfranchisement section sounds perfectly reasonable. What it doesn't mention, however, is that the people would have to lose Indigenous Rights and Title to achieve "full status of citizenship."

3. Indians and Enfranchisement. Toronto Globe, April 1920

This editorial gives an Eastern perspective on the issue of enfranchisement and education. It refers to the League of Indians of Canada, which was created in 1919 as an early national organization. The writer suggests that there was no pent up public demand for rushing into a changes in legal status.

4. Complaints Made by BC Indians. Victoria Daily Colonist, April 23, 1920.

This news article reports on statements made by several First Nations representatives to the Special Committee, including George Matheson and Peter Calder, a member of the Nisga'a Land Committee. Notably, both refused to discuss educational or other matters until Indigenous Title was settled. We can see in document 2 that the bill to clarify Indian lands in BC had already been introduced.

5. Amendments to the Indian Act. Indian Affairs Annual Report

This is a summary of the changes to the Indian Act as amended in 1920, including enfranchisement and compulsory education. While the enfranchisement section was later repealed, the education component was quickly entrenched. It is important to clarify that it was not compulsory education that is the issue with this law — after all, we operate in a system of compulsory education — but the fact that the Indian Residential School became the default solution for so many children.

Note that this is the first official use of the term "residential school" and "boarding school" and "industrial school" were soon forgotten.

6. Space Filler Joke, 1920s

This curious aphorism or joke was widely published in newspapers throughout North America in the 1920s. Its origin is not known. Here, in the *Vancouver Sun*, it is used as a space filler.

7. Conference with the Allied Indian Tribes and DIA, 1923

These documents are from discussions held by Indian Affairs officials and First Nations leaders, through the Allied Indian Tribes, in Victoria in 1923. They include the opening page, with the list of participants, some of the introductory remarks, and extracts from the discussions on Health and Education. In the introductory section, Rev. Peter Kelly is attempting to clarify what acceptance of the McKenna-McBride Commission Report would be to Indigenous people. The Allied Tribes feared it

meant extinguishment of Indigenous Rights and Title. Of note in the Education section is Scott's suggestion that the leaders could make a statement on Education on "half a page of foolscap."

Discussion Questions

- Why do you think the Department of Indian Affairs and the Government Canada enacted bills and policies that were increasingly restrictive?
- Comment on the determination of the First Nations leaders to continue to argue for Indigenous Rights and Title, and also for improvements in education.

Digging Deeper

- Students may want to research the later consultations the Allied Indian Tribes held with the Department of Indian Affairs. See, for example, the Indian Affairs Annual Report for the year ending March 31, 1927. It gives a succinct summary of the inquiry on page 10. Direct link: <https://tinyurl.com/fnesc206>.
- Students can learn a great deal more about the only woman represented at the 1923 Conference. Listed only as "Mrs. Cook," she was in fact Ga'axsta'las, Jane Constance Cook of Alert Bay. The story of this influential woman is told in *Standing Up with Ga'axsta'las: Jane Constance Cook and the Politics of Memory, Church and Custom*. Leslie A. Robertson, the the Kwagu'l Gixs̓am Clan. UBC Press 2012. See especially Part VI, with a section title "Something Like and Equal Footing": The Allied Indian Tribes of BC.
- A *Canada's History* article describes the life and work of Andrew Paull. The Serpent Slayer, by Janet Nicol. *Canada's History*, February-March 2015
- Further examples and commentary from the 1923 and 1927 conferences are found in Celia Haig-Brown's book, *Taking Control: Power and Contradiction in First Nations Adult Education*, UBC Press, pages 61-65.

1947-1948

Post War Social Change

Background

The years following World War Two saw many social and political changes in Canada. In Ottawa the politicians were again studying proposed changes to the Indian Act. A Special Joint Committee of the Senate and the House of Commons held hearings from a variety of people and organizations. This included the Native Brotherhood, a new organization that had begun to organize Indigenous fishers, but grew into a significant agent for change in all areas of Indigenous Rights and Title. One of its leaders was Rev. Peter Kelly, who had previously been one of the chief spokesmen for the Allied Tribes.

In 1946, the Native Brotherhood began a monthly newspaper, called *The Native Voice*. Many of the documents are from its pages.

Documents

1947-1948 documents begin on page 31 in *The Documentary Evidence*.

1. Urges Native School Here. Prince Rupert Daily News, 1947

A member of the Prince Rupert School Board suggests that a separate school for Indigenous children be set up. This article also indicates that a number of First Nations students were attending public schools at this date, with their tuition being paid by the Department of Indian Affairs.

2. Segregation. Prince Rupert Daily News, 1947

In a letter to the editor, a First Nations woman responds to the call for a separate school. She makes the statement, "Perhaps in future years some of those native children, given a chance for better education, will be sitting as trustees of the school board." This of course came to pass, with many Indigenous people serving on local boards, in Prince Rupert and across the province.

3. This is Canada.

These selections are from a textbook used in the 1940s. It includes three sections: Before the White Man, The Indian Problem, and a short play, Big Bear Refuses to Sign.

4. Editorial Cartoon, The Native Voice, 1947

This cartoon comments on the changes in law made in 1947 giving Canadian citizenship to immigrants, but not to First Nations.

5. Native Brotherhood of BC Assumes Prov. Leadership. The Native Voice, 1947

In a publicity move, when First Nations were not given citizenship and the right to vote, the Native Brotherhood announced it was taking over the province.

6. No Reason for Pride, Vancouver Sun, February 3, 1947

This is an editorial response to the Native Brotherhood's publicity stunt, and to the more general question of Indigenous Rights.

7. Presentation to the Special Joint Committee of the Senate and the House of Commons, May 1947

Rev. Peter Kelly, on behalf of the Native Brotherhood, made a presentation to the Special Joint Committee. These are excerpts from the Education portion of the presentation.

8. Conference on Native Indian Affairs April 1-3, 1948. BC Archives

In April 1948 a three-day conference was held at UBC by supporters of Indigenous Rights. Presentations and discussions were held on these topics: Arts and Crafts, Health and Welfare, Education, and Training of Professionals in Health, Welfare and Education. The presentations were recorded and a copy of the document was sent to the Special Joint Committee of the Senate and the House of Commons. The excerpts include part of a presentation by RF Davey, the Inspector of Indians Schools for BC which summarizes the function of residential schools at that date. Also included are statements by a number of attendees on the topics of health and education.

9. A Shameful Condition. Native Voice, quoted from an unknown newspaper

An editorial commenting on the state of Indigenous education arising out of testimony at the Special Joint Committee.

10. Waiting For the Sunrise. The Native Voice, September, 1947

This is a column by a regular correspondent to the Native Voice by William Freeman, from the coastal community of Klemtu. He makes interesting comments on the possible outcomes of the Special Joint Committee.

11. Education. The Native Voice, August-September, 1948

This is an excerpt from an article by a non-Indigenous supporter of Indigenous causes who points out evidence that teachers were hired for Indigenous schools with no teaching experience.

Discussion Questions

- How have policies and attitudes towards education for First Nations students changed in the years following World War Two?
- What evidence can be found in these documents that major changes were about to be made to the Indian Act in 1951?

Digging Deeper

- For more discussion about the Special Joint Committee, see pages 65-71 of *Taking Control: Power and Contradiction in First Nations Adult Education*, Celia Haig-Brown, UBC Press.
- Learn more about the Native Brotherhood of British Columbia, and its publication, *The Native Voice*. Some issues of the magazine from the 1940s are available online at <http://nativevoice.ca/>. Sample an issue from 1947 or 1949 to read more about the important issues to First Nations in this time period.
- Students may want to read about reactions to the new Indian act in the 1951 issues of the *Native Voice*, particularly the February to August issues.

1967-69

Canada's Centennial and the White Paper

Background

The 1960s saw great changes in social values. A newfound freedom was expressed by youth with the emergence of “the pill,” hippies, the Beatles, and student protests over wars and racial discrimination.

For First Nations, change, though still slow, was beginning to happen. In 1960, Status Indians were finally given the right to vote federally without losing status.

In 1967 Canada was celebrating 100 years as a country, but for many First Nations it was a time for highlighting the injustices they had suffered over that 100 years.

1968 saw the election of a new government under Prime Minister Trudeau, who called for a “Just Society.” Legislation was passed to make many social changes, but proposed changes to the administration of Indian Affairs backfired. In 1969 Minister of Indian Affairs Jean Chrétien put forward a new policy paper, “The Statement of the Government of Canada on Indian Policy.” All government policy papers are termed “White Papers,” but in this case its ironic nature meant it would be always referred to as the White Paper. The policy was intended to “lead to the full, free and non-discriminatory participation of the Indian people in Canadian society.” However, the steps to achieving this would have meant extinguishment of Indigenous Rights and Title, and devolving most Indigenous issues to the provincial level.

There was swift reaction against the White Paper. The First Nations communities around the province were united in opposition to it, with the resulting formation of the Union of B.C. Indian Chiefs.

Documents

1967-1969 documents begin on page 41 in *The Documentary Evidence*.

1. Indian Pavilion Tries Not to be Restful. *Globe and Mail*, May 1 1967, p. 17.

This article describes the intent of the Indians of Canada Pavilion at Expo 67, and some of the public reaction to it. T. R. Kelly, one of the deputy commissioners of the pavilion mentioned, was the son of long time leader Peter Kelly. Also mentioned is Arthur Laing, Indian Affairs minister at the time. He was a BC politician, and has a bridge named after him in Vancouver. Kelly’s reference to the minister’s displeasure with the exhibit reflects the governments’ surprise and dismay when it discovered the contents of the pavilion, which were much more controversial than expected.

2. Text Panels in the Indians of Canada Pavilion, Expo 67, Montreal

These statements were on some of the text panels that visitors to the pavilion encountered as they passed through. The sections of the pavilion included the following theme displays: The Land, The People, The White Man, Wars, Treaties and Betrayals, Religion, Government Interest and Reserves, Work Life, Education, and The Future. The text panels have been compiled from a number of sources. The article in Document 1 includes more examples.

3. Lament for Confederation. *Native Voice*, 1967.

Lament for Confederation was a speech delivered by Chief Dan George before 32,000 people gathered at Empire Stadium in Vancouver to celebrate Confederation.

He was accompanied by his family who drummed and chanted. Chief Dan George of the Tsleil-Waututh Nation was a well-known First Nations writer, actor and public figure. He attended St Paul's Indian Residential School. He began acting when he was in his 60s. He died in 1981, age 82.

4. Residential School Values Doubted. Native Voice, April 1968

An article written by George Wilson, a First Nations teacher in Prince Rupert originally from Bella Bella. He was 27 when he wrote this piece. He taught in Prince Rupert and Prince George, and in 1971 became Educational Consultant with the Department of Education. In 1973 he became Director of Indian Education.

5. Indian Women Call For Prompt Action. Native Voice, April 1968

In the 1930s the Department of Indian Affairs began funding Homemaker's Clubs to encourage women to learn domestic skills. The irony was that many homes did not have the proper facilities or money to follow the cooking and sewing suggestions. The women began to agitate for funding for better home conditions, until by 1968 the government cut off all funding, saying they were become pressure groups. In May 1969, the individual clubs organized into a provincial group, the Indian Homemakers Association and until the early 21st century were a voice of action for First Nations women and children in BC. This article is a snapshot of the formative period of the organization. Note that, as was the custom of the day, women were still usually identified by their husband's first name, e.g. "Mrs. Albert Douglas."

6. Less Hatred. Native Voice, July-August 1967

A letter to the editor from a United Church minister complaining about certain attitudes of some Indigenous people. Namao, where the writer lived, is south of Edmonton, Alberta.

7. Native Voice Short Items, September 1968

These short articles point out some progressive steps in the relationship between First Nations and other Canadians – A man of Cree descent appointed to Superintendent of Indian Schools in BC; the inclusion of George Clutesi's book *Son of Raven Son of Deer* as a text book on the BC curriculum; and a statement by a federal minister Robert Andras calling Canada's treatment of First Nations people "probably its major national shame." Andras, under Lester Pearson in 1967, began the consultation process which ultimately led to the White Paper. He met with many First Nations groups across the country.

8. Indians Reject Plan. Vancouver Province, July 7, 1967.

This article shows the quick reaction of Indigenous groups to the White Paper, and how it was a catalyst for increased organization and political activism. The Southern Vancouver Island Tribal Federation had been formed in 1964 as Coast Salish communities on Vancouver Island organized to pursue land claims and other objectives. The Confederation of Native Indians, formed in 1966, was an association of a number of island and mainland tribal organizations. The Homemaker's Clubs was also part of the confederation. In 1969, the Homemaker's Association played a leading role in this meeting, and in the subsequent formation of the Union of BC Indian Chiefs.

9. BC Indian Chiefs Vote For United Front. Vancouver Province, November 21, 1969.

This article reports on the day the First Nations of BC united to form the Union of BC Indian Chiefs. Quotes are given from Chiefs from around the province.

10. Meeting Ends in City Today. Kamloops Daily Sentinel, November 22, 1969.

Another news report of the closing of the meeting of the BC Indian Chiefs. Several names are mentioned, including the members of the first committee. Note that a representative of the Homemaker's Association is on the committee, Mrs. Ben Paul, though she is still referred to by her husband's name. (Ben Paul served as president of the North American Indian Brotherhood, and renowned artist Lawrence Paul Yuxweluptun is their son.) Also the names mentioned show that there were Indigenous people working within the Department of Indian Affairs at this time: Alvin Dixon and Bill Mussell. Guy Williams, who later became a Senator, refers jokingly to "a man in this city who claims to have built many roads." This is a reference to well-known politician Phil Gaglardi, who was MLA for Kamloops, and Minister of Highways from 1955 to 1968.

11. Indian Peoples' Future Which is Now at Stake. Kamloops Daily Sentinel, November 21, 1969

This is an editorial in the Kamloops paper which reflects at least some of the public view of the First Nation's response to the White Paper.

Discussion Questions

- What were some of the causes of the growing confidence by Indigenous people to speak out publicly in opposition to governments and discrimination?
- What were some consequences of the increased public opposition?

Digging Deeper

- Indian Pavilion, Expo 67. Listen to a CBC radio report touring the pavilion. (10:56 min.) Go to www.cbc.ca/archives and search for "Expo 67 Indian Pavilion."
- Chief Dan George. For another piece written by Dan George, "A Soliloquy," see BC Historical News, 1969, page 5, available at http://www.library.ubc.ca/archives/pdfs/bchf/bchn_1969_05.pdf.
- George N. Wilson. Read another article about First Nations education written by George N. Wilson, called "Helping Native Indians." Originally printed in the *Native Voice*, it is available on line at <http://www.papakilodatabase.com>. Use a keyword search to find it easily: "George N. Wilson" education Prince Rupert
- Indian Homemakers of BC. Find out more at http://indigenousfoundations.arts.ubc.ca/indian_homemakers_association/

2005-2006

Accords and Agreements

Background

The first decade of the 21st century was a pivotal time for the changing relationship between First Nations and other Canadians. Much of this was brought about through the courts.

In the 1990s Indian Residential School survivors began to take legal action to get compensation for physical and sexual abuse they had suffered. At first these were individual claims but in 1996 the first class action suit was initiated by Nora Bernard in Nova Scotia. By 1998 there were more than a thousand claims against the federal government. That year, Canada issued a “Statement of Reconciliation” apologizing for the tragedy of the Residential Schools.

The number of claims filed against Canada continued to grow, and in 2002 a National Class Action was filed for compensation for all former Indian Residential school students in Canada, as well as their family members.

As a result of further judgements by the Supreme Court going against Canada, and the overwhelming number of lawsuits seeking compensation, Canada and nearly 80,000 survivors reached an agreement, called the Indian Residential School Settlement Agreement, in 2005. Out of this agreement came the commitment not only for individual compensation, but for the creation of the Truth and Reconciliation Commission, and moneys dedicated to a healing process.

Also in 2005, the Federal Government was once more trying to develop policies that would improve social and economic conditions for First Nations. National Indigenous leaders, Premiers and the Prime Minister met in Kelowna, BC to sign an agreement to “Strengthen Relationships and Close the Gap.” It was a five year plan with money attached to achieve specific goals. It became known as the Kelowna Accord. However shortly after it was signed, the Martin government fell to a vote of non-confidence, and the following year the new government abandoned the agreement.

A provincial agreement was also signed in Kelowna at the same time. This was the Transformative Change Accord between the British Columbia Government and the First Nations Leadership Council.

Another significant agreement occurred in 2006 with the First Nations Jurisdiction Over Education in British Columbia Act, passed in both the federal and provincial legislatures.

Documents

2005-2006 documents begin on page 48 in *The Documentary Evidence*. As these are dry official documents, you may want to have students search out contemporary commentary on these events on the internet to augment these documents.

1. Blackwater v. Plint 2005 Supreme Court Judgement

This document includes excerpts from the Reasons for Judgement given by Chief Justice Beverley McLachlin in the landmark case regarding Indian Residential Schools. It includes the Introduction, portions of the discussion of one of the legal issues raised, and the Conclusion.

The introduction provides some history of the case (paragraphs 2-5), which began in 1996 and went through two trials at the Provincial Court level, was appealed at the BC Supreme Court in 2003. The courts could only deal with offenses of a sexual

nature. All other claims fell under the Statute of Limitations. (In legal language, they were statute-barred.)

The major question answered was that of who was at fault for the sexual abuses. As well as Plint, the perpetrator, the trial judge found Canada 75% liable and the Churches 25% at fault. The appeal judge reversed this last decision and said Canada was 100% liable. The last word was that of the Supreme Court of Canada, which held up the trial judge's 75/25 split.

This document includes the discussion of Vicarious Liability, which was one of the legal points the Supreme court used in assigning liability. The full text including each of the issues discussed is on the Supreme Court of Canada website, <http://scc-csc.lexum.com/scc-csc/scc-csc/en/item/2239/index.do>.

In paragraph 9, the Chief Justice raises a point that is relevant to the discussion of the relationship with First Nations people. "A more general issue lurks beneath the surface of a number of specific legal issues," she writes. Despite the broad social issues surrounding the damages of the Indian Residential School System, the courts can only use the very abstract tools of the law.

2. Quatell v. Attorney General of Canada, 2006

This court document relates to the finalizing of the Residential School Settlement Agreement. The Agreement in Principal had been signed in November 2005. However, a lengthy judicial process followed in which nine provincial and territorial courts held separate hearings to certify the class action suit in their jurisdictions, and approve the final settlement. In British Columbia the hearing was held in the Supreme Court of British Columbia in October 2006.

The case is referred to as Quatell v. Attorney General of Canada because Quatell is the first name in the long list of plaintiffs in the class action. References are made to Winkler; he was the judge who held similar hearings in Ontario.

In the Introduction, Chief Justice Brenner gives some background and outlines general issues surrounding the agreement, particularly outlining certain objections, such as the fear by many that the "very party that was largely responsible for creating this problem will be administering this settlement" [i.e. the Federal Government] (para 12).

He then goes on to discuss issues that arose in the BC hearing, including: Day Students; Healing Fund; Verification Process and Apology. Note that Day Students are different from students who attended Indian Day Schools.

The topic of the Apology is significant because it was the BC hearing and these statements of Chief Justice Brenner that formed the major catalyst for the federal government ultimately delivering its apology in 2008. Brenner's directive grew out of the testimony of the Leadership Council and other BC speakers at the hearing.

3. Indian Residential Schools Settlement Agreement, May 8, 2006

This document is the opening text of the Indian Residential Schools Agreement. The Cloud Class Action referred to was a separate class action by the survivors of the Mohawk Institute in Brantford, Ontario. It was one of the leading class action suits leading up to the settlement agreement. In 2005 the Supreme Court of Canada denied Canada's request to appeal of the Cloud decision from the Ontario courts and subsequently the federal government began the negotiations to bring about the Settlement Agreement.

4. First Ministers and National Aboriginal Leaders - Strengthening Relationships and Closing the Gap. Kelowna, November 24-25, 205

This document contains the introductory material from what became known as the Kelowna Accord. The leaders of 13 provinces and territories and five Indigenous organizations reached a five-year agreement to boost spending on Indigenous housing, education and health care by \$5.1 billion.

5. Phil Fontaine Speech, Meeting of First Ministers and National Aboriginal Leaders, Nov 24, 2005, Kelowna BC

This is part of the speech delivered by Assembly of First Nations president Chief Phil Fontaine at the opening of the First Ministers meeting in Kelowna. Significantly, he mentions the signing of the Settlement Agreement only days before. Also significant is his joking comment towards Prime Minister Paul Martin, "I understand that you on occasion have your critics." Only five days later the Martin government fell in a non-confidence vote, and the new government that came in after the election of May 2006 abandoned the Kelowna Accord.

6. Transformative Change Accord

This is an excerpt from the tripartite accord signed in November 2005, following on the Kelowna Accord, but specific to British Columbia. It arose at a time when First Nations and provincial leaders were attempting to forge a new positive relationship.

In March 2005 the leaders of three groups, the First Nations Summit, Union of BC Indian Chiefs and BC Assembly of First Nations formed a First Nations Leadership Council to advance respect, recognition and reconciliation. That same month the Leadership Council agreed, along with the Province of British Columbia, to a New Relationship which would promote a new government-to-government relationship based on respect, recognition and accommodation of Indigenous rights and title.

Two documents are referred to in the Accord. First is the *First Nations - Federal Crown Political Accord on the Recognition and Implementation of First Nations Governments*, an accord signed jointly by the Assembly of First Nations and Indian and Northern Affairs Canada. It commits the parties to the promotion of meaningful processes for reconciliation of Indigenous rights and title. The second is the document The New Relationship, which outlines the vision and goals of the proposed new government-to-government relationship.

The Transformative Change Accord outline specific goals intended to close the socio-economic gap between First Nations and others in BC over a ten year period (ending in 2015). It uses some of the language of the Royal Commission on Aboriginal Peoples, with the goal of "establishing a new relationship based upon mutual respect and recognition." Of note is the use of the terms *reconciling* and *reconciliation* in reference to the resolution of outstanding Indigenous Rights and Title. (Reconciling is used in this excerpt, while reconciliation is used in the full document.)

Discussion Questions

- Do the Agreements and Accords reached in 2005 signal a new era in the relationship with First Nations and other Canadians?

Digging Deeper

- The full text of the Indian Residential school Agreement is available online at www.residentialschoolsettlement.ca/settlement.html.
- The full text of the Accord and *The New Relationship* are available on the Government of BC website, www.newrelationship.gov.bc.ca. Follow the “Reconciliation & Other Agreements” link.

Today

Today we are in a period of Reconciliation. Ask students to research contemporary documents which reveal the state of the relationship between First Nations and other Canadians. This will probably largely be through the internet, utilizing both text and video. It could also include recent newspapers, magazines and books.

Students could work in groups to prepare a collection of documents and then trade with other groups for comment and discussion.

Document

- One document is provided on page 60 of *The Documentary Evidence*. It includes excerpts from the Indian Act as it exists at this writing. The current Indian Act retains references to residential schools, religious designation of schools attended, and the powers of truant officers.
- The full text of the current Indian Act is available online at: <http://laws-lois.justice.gc.ca/eng/acts/i-5/>

Concluding Activity

Essential question:

How has the relationship between First Nations and other Canadians changed over the last 150 years?

1. After examining documents from different time periods in British Columbia's history, what conclusions can you make about changes to this relationship?
2. How have attitudes towards Indian Residential Schools changed over time?

Use evidence from the documents that you have studied to support your conclusions.

PART THREE

Research Project

In this section students undertake an in-depth project examining one aspect of the Indian Residential School system history and the reconciliation process. Depending on your course and unit organization, you may have students work individually or in small groups.

1. Guidelines for Research Project

1. Develop research questions
 - Reflect on previous knowledge gained from parts one and two, and questions generated from those studies
 - Consider appropriate themes and concepts according to course and interest
 - Decide on research questions
2. Conduct Research
 - Locate and evaluate primary and secondary sources
 - Begin with suggested resources, and documents from part two if applicable.
 - Identify information that helps to answer questions
 - Select main ideas and substantiating evidence contained in the research
 - Look for new questions that arise that can lead to further research
3. Product Creation
 - Organize data collected.
 - Choose an appropriate format for the final product, such as digital video, power-point or slide show presentation; research essay; creative writing (story, play, poetry); oral presentation, collage, scrapbook
 - Complete final product and share in appropriate manner
 - Evaluate with teacher and student-set criteria

2. Themes

These are some of the major themes that underlie the study of Indian Residential Schools, their legacies, and the renewal process occurring today.

A. Colonialism and Post-Colonialism

How have the beliefs underlying colonialism and its policies impacted Canadian society, including First Nations and non-First Nations, and how is decolonization occurring?

B. Canadian Society and our Government

The Government of Canada is elected by and represents the broad Canadian society. How have government policies in the past reflected the society, and how are citizens responding today to government actions?

C. The Courts

What impact has the judicial system had on the changing relationship between First Nations and other Canadians?

D. Social Justice

How can causes and the results of the Indian Residential School system be viewed through the lens of social justice?

E. Cultural Survival

How have First Nations people and cultures been able to survive through the many injustices they have endured?

F. Intergenerational Trauma

How is the trauma resulting from the often unseen and hidden effects of the losses suffered by First Nations transmitted from generation to generation, and how can the cycles be stopped?

G. Reconciliation and Healing

What actions are being taken and need to be taken by all Canadians to bring about real reconciliation and enduring healing?

Research Resources

In this section, students are more engaged in finding the documents and other research materials that apply to their project. Some types of resources available are listed below.

1. Newspaper articles

- Many newspapers, both archival and current, can be searched on the internet.
- The British Colonist is an excellent source for early BC history. Digitized papers from 1858 to 1920 are on line at britishcolonist.ca.
- Community libraries or archives may have microfilm copies of local newspapers.

2. Survivor Accounts

- Read survivor accounts in books such as Bev Sellars, *They Call Me Number One*, or the compilation books like *Behind Closed Doors: Stories from the Kamloops Indian Residential School*. For a list, see page 52 in the References and Resources section.
- View video testimony of survivors. See videos at the TRC website. Search Youtube.
- The Survivors Speak. (260 pages) Truth and Reconciliation Commission. Available on line at www.trc.ca. Includes discussions of witness testimonies, with many excerpts.

3. Academic Papers

Recently there have been many academic studies done on the effects of Indian Residential Schools, and also the recent processes around the government's apology and the Truth and Reconciliation Commission. Some suggested articles are:

1. Experimenting on Students and Communities

Ian Mosby. Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942-1952. *Histoire sociable / Social History*, vol XLVI, n 91 May 2013
Online at <http://fns.bc.ca/our-resources/administering-colonial-science-nutrition-research-and-human-biomedical-experimentation-in-aboriginal-communities-and-residential-schools-1942-1952>

This paper led to a great controversy when it was published in 2013, and led to wide public awareness of the injustices carried out in the name of science.

2. Melanie Lang. An Analysis of Canada's Indian Residential Schools Truth and Reconciliation Commission Undergraduate Transitional Justice Review, vol 4, Iss 1, 2013, 34-50.
3. Aboriginal Healing Foundation. There are a number of good articles published on the Aboriginal Healing Foundations site, all of which are accessible.

4. Websites

There are a great variety of websites available on the subject of Indian Residential Schools, from historical documents to inflammatory blogs.

Some starting points include:

- Aboriginal Healing Foundation. Many resources pertaining to the effects of the Indian Residential Schools. <http://www.ahf.ca/publications/residential-school-resources>.
- Archive.org. This is an extensive digitized library of old publications. For example, it contains many volumes of the Sessional Papers of Canada, which include the yearly Department of Indian Affairs Reports.
- Department of Indian Affairs School Files. See a full index and description of usage in the Resources section, page 61.
- Indigenous Foundations, UBC. See their summary of the Indian Residential School System. http://indigenousfoundations.arts.ubc.ca/the_residential_school_system/
- The Native Voice. Some issues of the Native Brotherhood of BC newspaper, *Native Voice*, are available to download. www.nativevoice.ca.
- Union of BC Indian Chiefs. This site has many historical documents. See the Historical Time Line From 1700s to the Present, a time line of history of contact and relationships with First Nations and newcomers. <https://www.ubcic.bc.ca/timeline>

5. Multimedia

A variety of videos analyzing videos developed by students available on Youtube, and other sites such as:

- UVIC Centre for Youth & Society Resistance to Residential Schools: Digital Stories www.youth.society.uvic.ca/TRC
- Interview with Bev Sellars (CBC interview, Sunday Edition) <https://www.cbc.ca/player/play/2388708600>

Sample Topics

The Contemporary Conversation

What are people today saying and doing about the relationship between First Nations and other Canadians? Are attitudes being changed? Are old stereotypes still out there?

- Investigate recent events and movements, such as the activities of the Truth and Reconciliation Commission, and the Idle No More Movement.
- How does social media reflect or influence the relationship?

Court Cases

How did class-action lawsuits by Indian Residential School survivors advance changes in government policy and public opinion?

- Investigate how court cases fit into the events of the road to reconciliation.
- Survey the findings of several of the major court cases.
- The Canadian Legal Information Institute is a searchable online database of Canadian court cases. Search for terms such as “residential school” to locate relevant cases. Online at canlii.org.

Food

Examine the role of food in the Indian Residential School experience, and how the delivery of food reflected the broader damaged relationship between First Nations and other Canadians.

- Some topics to consider:
 - a typical menu of a school at different time periods. Did it change?
 - the quality of food provided students, compared to what they would have with their families at home
 - the quality of food given students compared to that fed the staff
 - the funding of supplying food to students
 - the effects of food on the health of students
 - the process of producing food at the schools, and the involvement of the students
 - the use of food in scientific experiments on Indian Residential School students

Evaluating the Truth and Reconciliation Commission

Compare the intended goals of the Truth and Reconciliation Commission with its work and achievements.

- What barriers impeded its ability to work?
- A good resource is “An Analysis of Canada’s Indian Residential Schools Truth and Reconciliation Commission,” by Melanie Lang. (Undergraduate Transitional Justice Review, vol 4, Iss 1, 2013, 34-50.

Following Up on the Truth and Reconciliation Commission

As part of its Final Report, the TRC released the document *Calls to Action* listing the Commission's 94 recommendations. Students could investigate to see if any action has been taken on any of the recommendations, and if not suggest reasons for inaction.

Download *Calls to Action* at http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf.

The Bryce Report on Indian Residential Schools

Students will investigate Dr. Peter Bryce's original report in 1907, the government and public response, and his subsequent publication in 1922.

Report on the Indian Schools of Manitoba and the Northwest Territories (1907) available online at: <http://peel.library.ualberta.ca/bibliography/3024.html>

The Story of a National Crime: An Appeal for Justice to the Indians of Canada (1922) available at: <http://archive.org/details/storyofnationalc00brycuoft>

The Story of a National Crime: Canada's First Chief Medical Officer and the Aborted Fight for Aboriginal Health Care. Adam J. Green. The Canadian Journal of Native Studies XXVI, 2(2006):211-228. available at: <http://www3.brandou.ca/library/cjns/26.2/01green.pdf>

Crusading for the Forgotten: Dr. Peter Bryce, Public Health, and Prairie Native Residential Schools. Megan Sproule-Jones. Canadian Bulletin of Medical History, vol 13: 1996 p. 199-224. (Can be downloaded. Search for title.)

Creative Writing

Write a short story that illustrates the intergenerational effects of the Indian Residential School system.

History of an Indian Residential School

Do an in-depth examination of one particular Indian Residential School in British Columbia, probably the school that most First Nations from the local community attended.

Some research resources:

- Department of Indian Affairs school files.
- Published sources of histories and survivor accounts
- Online sources

Some aspects of the topic to investigate:

- What was the time span of the existence of the school?
- What role, if any, did the local First Nations have in beginning the school?
- What was the physical school like?
- What were some experiences of students who attended the school?

What Happened to the Indian Residential School Buildings?

Research the disposition of the original institutional buildings. Some have been demolished, while others have been re-purposed.

Find out what community discussions took place when the decisions were made (or are being made).

This will be largely an internet-based research project, unless you live near a previous Indian Residential School site, in which case you may be able to interview community members. Local newspapers may have articles and opinion pieces.

The project could be:

- a survey of what has happened to all the buildings from BC Indian Residential Schools
- a comparison of two schools that had different ends, i.e. one that was repurposed and one that was demolished
- an in-depth investigation of one school building (ideally one you are close to.)

GLOSSARY

Aboriginal

In legal terms, Aboriginal is the umbrella term for all Indigenous Canadians under the terms of the Constitution Act, 1982. Aboriginal peoples are comprised of First Nations (or Indians), Inuit and Métis, three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs. In general usage Aboriginal is an alternative term for First Peoples, First Nations, or Indigenous people of Canada.

Boarding School

Not to be confused with private boarding schools of Great Britain and other countries. Boarding schools, first mentioned officially in the Indian Act in 1894, were residential institutions built on a reserve to serve the students of the local community. One government official writing in 1897 described them as “an advance on Reservation Day schools, where children could be removed from home influences and have the benefit of civilized surroundings without being taken away from their parents’ sight” (Indian Affairs RG 10 v6039 f 160-1-1 p 40-41). They generally received less funding than Industrial schools (\$60 per student compared with \$72 for industrial schools in 1897). Boarding schools in British Columbia included All Hallows, Yale; Elizabeth Long Memorial, Kitimaat; and Crosby Home for Boys and Girls, Port Simpson. Boarding schools ceased to exist in practical purposes in 1920, when all schools were termed Indian Residential Schools, although the term continued to exist in the Indian Act until 1951.

Day School

A school located in a reserve community, similar to a public school. Children lived at home with their families. At first local schools were established by church missionaries. eventually they were included in the Indian Act and funded by the federal government. They continued to be run by churches until the 1950s, when the Department of Indian Affairs became responsible for their operation. Indian Day Schools continued into the 1970s, until they became band run schools or were incorporated into a nearby provincial school district.

Department of Indian Affairs (DIA)

For most of the last 150 years, the branch of the federal government responsible for Status Indians was called the Department of Indian Affairs. It moved to different ministries from time to time. From 1873 Indian matters were part of the Department of the Interior. In 1880 the Department of Indian Affairs was created as a separate branch under the Department of the Interior, and the Minister of the Interior was the Superintendent of Indian Affairs. In 1936 it was moved to the Department of Mines and Resources. In 1949 moved the Department of Citizenship and Immigration. In 1965 it became its own ministry, called Department of Indian Affairs and Northern Development (DIAND). This later became Indian and Northern Affairs Canada (INAC). In 2019 the department was split into Indigenous Services Canada, and Crown-Indigenous Relations and Northern Affairs.

Indian

From the earliest times of colonization, the Indigenous people of North America was re-

ferred to by outsiders as Indians. Today the preferred word is First Nations, although some Indigenous people still use the term *Indian* within their own communities. In terms of these curricular resources, *Indian* is used in historical and legal contexts. For example, it is the Indian Act which still has legal and governmental importance today. For further discussion, see *First Nations 101*, p. 161.

Indian Act

The Indian Act is the body of laws that relate only to Canadians who are recognized as Registered Indians. Since its creation in 1876, it has controlled many aspects of economic, cultural, educational and personal lives of First Nations people. However, it is still the only government document that recognizes the special status of First Nations peoples and communities. It allows for certain rights including health services, education, subsidized housing and exemption from taxes in certain situations, but all in exchange for land and other rights. Many of the earlier restrictive sections of the act, such as the Potlatch ban and not being allowed to vote, have been removed, but there are still many active and archaic clauses that continue to govern lives of First Nations people.

Indian Agency

An administrative unit of the Department of Indian Affairs. Each province was divided into regions called agencies, usually based on geographical and linguistic groupings. Each agency had an Indian Agent who was responsible for the status Indians within that agency. The number and location of agencies changed over time. The first agencies in British Columbia were created in 1881, with six agencies. By 1913, there were fifteen agencies. (See a map of those agencies at www.ubcic.bc.ca/Resources/ourhomesare/testimonies/.) Indian agencies continued to operate until 1969.

Indian Agent

The Indian Agent was the local representative of the Federal Government and the Department of Indian Affairs, and was responsible for administering the Indian Act on the reserves in his jurisdiction. Agents held a great deal of power in the daily lives of First Nations people, and approved or vetoed any actions of band councils. Most details of what might be considered municipal governance had to pass through the Indian Agent. Any items funded by the department, such as side walks or school supplies had to be ordered through the agent. In some agencies people could not leave their reserve without a permit from the Indian Agent. Some agents tried to be proactive for the First Nations in their agencies, as far as the Indian Act allowed. Much depended on the character and beliefs of the individual agents; some were more enlightened than others. Until 1910, BC Indian Agents reported to the Superintendent of Indian Affairs of British Columbia. After that they reported to officials in Ottawa.

Indian Residential Schools Settlement Agreement

This legally binding agreement reached through the courts in 2005 was the impetus for subsequent actions, including financial compensation for survivors, the creation of the Truth and Reconciliation Commission, and money dedicated specifically to the healing process. It came about as the result of the Government of Canada facing an overwhelming number of court cases seeking and awarding financial compensation for survivors. Following the

Agreement in Principal, which was signed in November 2005, a lengthy judicial process followed in which nine provincial and territorial courts held separate hearings to certify the class action suit in their jurisdictions, and approve the final settlement. In British Columbia the hearing was held in the Supreme Court of British Columbia before Chief Justice Brenner in October 2006 and is referred to as *Quatell v. Attorney General of Canada*. Chief Justice Brenner's conclusions, based on testimony of BC speakers, formed the major catalyst for the federal government to eventually deliver its apology in 2008.

Industrial School

An Industrial school was an early form of residential school. It was based on the British Industrial Schools which were established in the mid 19th century to deal with poor, neglected or delinquent children and teach them a practical trade. It combined the Victorian values of social improvement and productive labour, as well as the abiding goal of Christianity and civilization for Aboriginal children. In British Columbia most Indian Residential Schools began as Industrial Schools. The term was dropped in 1920 when all schools where First Nations students were housed were termed Indian Residential Schools (although the term Industrial school persisted in the Indian Act until 1951.)

Intergenerational Legacy

The lasting effects of Indian Residential Schools that are passed on from one generation to the next. Even though people may not have attended residential schools, they can still be impacted through the experiences of their parents and grandparents who attended an Indian Residential School. These intergenerational legacies can include loss of language and culture, disrupted parenting skills, or cycles of abuse.

Reserve

A Reserve, as defined by the Indian Act, is “a tract of land, the legal title to which is vested in Her Majesty, that has been set apart by Her Majesty for the use and benefit of a band.” Generally a First Nations Band has a number of parcels of land associated with it. The main community is established on one of the reserves, and the resources of other reserve lands may be used by the First Nation. For example, many First Nations have fishing sites that have been set aside as reserves. In general, federal law, not provincial, applies to reserve lands. Reserves were first created in BC by the Indian Reserve Commission in the 1880s and 1890s, and further under the McKenna-McBride Commission of 1916. They were generally selected by government officials, usually with little consultation, from the traditional territories of each Band. Note that in the United States the term “reservation” is used, while in Canada the term is “reserve.”

Truth and Reconciliation Commission of Canada

The Truth and Reconciliation Commission was established as part of the Indian Residential Schools Settlement Agreement in 2008. Thousands of survivors, their families and others across Canada made statements to document memories of the schools and their impacts. An Interim Report was released in 2012. The Final Report was delivered in 2015 including 94 recommendations for future action. The statements, documents and other materials are housed at the National Research Centre on Indian Residential Schools at the University of Winnipeg, where the work of the Commission will be carried on.

References and Resources

Categories

1. General History and Background Resources
2. Survivor Accounts, Memoirs
3. Curriculum Resources
4. Student Research Resources: Books and Electronic
5. News Reports and Blogs
6. Videos
7. Literature

1. General History and Background Resources

These resources will be valuable for teacher background, and may also be useful for students in senior grades to use as research resources.

Aboriginal Healing Foundation. Residential School Resources. <http://www.ahf.ca/publications/residential-school-resources>

Assembly of First Nations. *Breaking the Silence: An Interpretive Study of Residential School Impact and Healing as Illustrated by the Stories of First Nations Individuals*. Ottawa: Assembly of First Nations. 1994.

This was one of the first examination of the effects of the Residential Schools on First Nations people, and was based on the stories of survivors.

Benjamin. Chris. *Indian School Road: Legacies of the Shubenacadie Residential School*. Halifax, NS: Nimbus Publishing, 2014. 238 pages.

This book presents a detailed study of one residential school in Nova Scotia, based on archival research and interviews with survivors. It is organized by topics that can be accessed to compare with similar topics

British Columbia. Aboriginal Worldviews and Perspectives in the Classroom. Moving Forward. Victoria: Queen's Printer for British Columbia, 2015. Online at <https://tinyurl.com/fnesc205>

This document is designed to support educators in understanding best practices in approaching Indigenous perspectives in their classrooms. It was based on discussions in a number of First Nations communities throughout the province. Contents include: Characteristics of Aboriginal Worldviews and Perspectives; Attributes of Responsive Schooling; Indicators of Success; Possible Next Steps.

Castellano, Marlene Brant, Linda Archibald and Mike DeGagné, eds. *From Truth to Reconciliation: Transforming the Legacy of Residential Schools*. Truth and Reconciliation Series: Vol. 1. Ottawa: Aboriginal Healing Foundation, 2008. 446 pp. Available to download at <http://www.ahf.ca/downloads/from-truth-to-reconciliation-transforming-the-legacy-of-residential-schools.pdf>

This collection of 21 essays, first published in 2008, brings a variety of perspectives to the topic of Truth and Reconciliation. Organized in four sections: Truth-Telling, The Legacy Lives On, Exploring Paths to Reconciliation and Journey of the Spirit.

Fontaine, Phil, Aimée Craft and The Truth and Reconciliation Commission of Canada. *A Knock on the Door. The Essential History of Residential Schools from the Truth and Reconciliation Commission of Canada*. University of Manitoba Press, 2015. 296 pp. Book, eBook.

"A Knock on the Door, published in collaboration with the National Centre for Truth and Reconciliation (NCTR), gathers material from the TRC reports to present the essential history and legacy of residential schools and inform the journey to reconciliation that Canadians are now embarked upon. An afterword introduces the holdings and opportunities of the NCTR, home to the archive of recordings and documents collected by the TRC." (publishers notes.)

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.

Gray, Lynda. *First Nations 101*. Vancouver: Adaawx Publishing, 2011.

Sub-titled “Tons of stuff you need to know about First Nations people.” This book answers many questions non-Indigenous may have about First Nations culture, history, politics, gender, language, and many more.

Haig-Brown, Alan. British Columbia Indian Languages: A Crisis of Silence. *BC Studies*, Spring 1983, v 57, p 57, 1983. <https://ojs.library.ubc.ca/index.php/bcstudies/article/view/1149>

Haig-Brown, Celia. *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver: Tillacum Library, 1988.

One of the first books to bring the abuses of Indian Residential Schools into the open. It is based on interviews with thirteen survivors of the Kamloops Indian Residential School.

Kelm, Mary-Ellen. *Colonizing Bodies: Aboriginal Health and Healing in British Columbia, 1900-50*. Vancouver: UBC Press, 1998.

See Chapter 4, A ‘Scandalous Procession’: Residential Schooling and the Reformation of Aboriginal Bodies. Also published as an article in Native Studies Review 11, no 2 (1996), available online at: http://iportal.usask.ca/docs/Native_studies_review/v11/issue2/pp51-88.pdf

King, Thomas. *The Inconvenient Indian*. Toronto: Doubleday, 2012

LearnAlberta (Province of Alberta). *Walking Together; First Nations, Métis and Inuit Perspectives in Curriculum*. <http://www.learnalberta.ca/content/aswt/>

This digital resource is a Professional Development resource intended for educators. Although dealing with First Peoples of Alberta, some components may be useful for BC educators. The Discussion Guide section, called Talking Together, includes a number of activities that may be adapted for professional development. See http://www.learnalberta.ca/content/aswt/talkingtogether/onehour_activities.html

Loyie, Larry Oskiniko, Constance Brissenden, Wayne K. Spear. *Residential Schools, With the Words and Images of Survivors*. Brantford ON: Indigenous Education Press, 2014.

Mathur, Ashok, Jonathan Dewar and Mike DeGagné, eds. *Cultivating Canada : Reconciliation Through the Lens of Cultural Diversity*. Truth and Reconciliation Series: Vol. 3. Ottawa: Aboriginal Healing Foundation, 2011. 464 pp. Available at <http://www.ahf.ca/downloads/cultivating-canada-pdf.pdf>

This collection of 29 essays contains perspectives of new Canadians and those outside the traditional British and French settler communities on the topic of Reconciliation. Organized in three sections: Land, Across, and Transformation.

Miller, J. R. *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: University of Toronto Press, 1996.

Milloy, John S. *A National Crime: The Canadian Government and the Residential Schools System, 1879 to 1986*. University of Manitoba Press, 1999. 424 pages. Book, also available as eBook.

This comprehensive academic work examines the full history of the residential school system in Canada, documenting how underfunding and mismanagement affected generations of Indigenous children.

Mosby, Ian. Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952. *Histoire sociale/Social history*, Volume 46, Number 91, Mai-May 2013. 29 pages. Online at <http://fns.bc.ca/our-resources/administering-colonial-science-nutrition-research-and-human-biomedical-experimentation-in-aboriginal-communities-and-residential-schools-1942-1952>

This academic article presents research into how nutritional experiments and studies were conducted in First Nations communities and in Indian Residential Schools between 1942 and 1952. It includes research from Northern Manitoba and James Bay and some information on experimentation at Alberni Indian Residential School.

Murphy, P. J., George P. Nicholas, and Marianne Ignace (eds.) *Coyote U: Stories and Teachings from the Secwepemc Education Institute*. Penticton, B.C.: Theytus Books, 1998.

Orange Shirt Day Society website. <https://www.orangeshirtday.org/>

Website for the organizers of Orange Shirt Day, with videos and information about events.

Reconciliation Canada. Website: <http://reconciliationcanada.ca/>

The website of this active organization contains many useful resources, especially when thinking about ways to take action on reconciliation. Some useful sections include:

- Back Pocket Reconciliation Action Plan <http://reconciliationcanada.ca/back-pocket-plan/>
- Young Adult Voices - Call to Action http://reconciliationcanada.ca/staging/wp-content/uploads/2015/05/CommunityActionToolkit_YoungAdults.pdf
- Plan Your Own Event http://reconciliationcanada.ca/staging/wp-content/uploads/2015/05/CommunityActionToolkit_PlanYourOwnEvent.pdf

Regan, Paulette. *Unsettling the Settler Within: Indian Residential Schools, Truth Tell, and Reconciliation in Canada*. UBC Press, 2010.

The author is a non-Indigenous academic and was Director of Research for the Truth and Reconciliation Commission. She challenges much of the accepted settler identity in Canada, arguing that non-Indigenous Canadians needs to go through their own process of decolonization.

Rogers, Shelagh, Mike DeGagné and Jonathan Dewar, eds. “Speaking My Truth”: *Reflections on Reconciliation & Residential School*. Ottawa: Aboriginal Healing Foundation, 2012. 256 pp. Available to download at <http://projectofheart.ca/wp-content/uploads/2012/08/Speaking-My-Truth.pdf>

This collection of 18 essays is made up of selections from the Aboriginal Healing Foundation’s Truth and Reconciliation Series: From Truth to Reconciliation; Response, Responsibility, and Renewal; and Cultivating Canada.

Royal Commission on Aboriginal Peoples (RCAP). “Residential Schools.” *Report of the Royal Commission on Aboriginal Peoples*, Volume 1, Chapter 10. Ottawa, ON: Minister of Supply and Services Canada, 1996. 86 pages. Available online at <http://caid.ca/RRCAP1.10.pdf>

The RCAP report on the history and legacy of Indian Residential Schools. Includes recommendations which paved the way for the Truth and Reconciliation Commission.

Truth and Reconciliation Canada. *Final Report*. 6 volumes. Each volume also contains extensive bibliographies. All the volumes are available for download at the National Centre for Truth and Reconciliation website. This site also includes separate indexes for each of the volumes, as well as other related documents to download. http://nctr.ca/trc_reports.php

Canada's residential schools. The history, Part 1 : origins to 1939. The final report of the Truth and Reconciliation Commission of Canada ; volume 1, part 1. McGill-Queen's Native and northern series, 80. 2015. 962 pages. Online at: http://nctr.ca/assets/reports/Final%20Reports/Volume_1_History_Part_1_English_Web.pdf

Canada's residential schools. The history, Part 2 : 1939 to 2000. The final report of the Truth and Reconciliation Commission of Canada ; volume 1, part 2. McGill-Queen's Native and northern series ; 81. 2015. 813 pages. Online at: http://nctr.ca/assets/reports/Final%20Reports/Volume_1_History_Part_2_English_Web.pdf

Canada's residential schools. The Inuit and Northern Experience. The final report of the Truth and Reconciliation Commission of Canada ; volume 2. McGill-Queen's Native and northern series ; 84. 2015. 260 pages. http://nctr.ca/assets/reports/Final%20Reports/Volume_2_Inuit_and_Northern_English_Web.pdf

Canada's residential schools. The Métis experience. The final report of the Truth and Reconciliation Commission of Canada ; volume 3. McGill-Queen's Native and northern series ; 83. 2016. 81 pages. http://nctr.ca/assets/reports/Final%20Reports/Volume_3_M%C3%A9tis_English_Web.pdf

Canada's residential schools. Missing children and unmarked burials. The final report of the Truth and Reconciliation Commission of Canada ; volume 4. McGill-Queen's Native and northern series ; 84. 2016. 266 pages. Online at http://nctr.ca/assets/reports/Final%20Reports/Volume_4_Missing_Children_English_Web.pdf

Canada's Residential Schools: The Legacy. The Final Report of the Truth and Reconciliation Commission of Canada Volume 5. McGill-Queen's Native and northern series ; 85. 383 pages. Online at: http://nctr.ca/assets/reports/Final%20Reports/Volume_5_Legacy_English_Web.pdf

Canada's residential schools. Reconciliation. The final report of the Truth and Reconciliation Commission of

Canada ; volume 6. McGill-Queen's Native and northern series ; 86. 288 pages. Online at http://nctr.ca/assets/reports/Final%20Reports/Volume_6_Reconciliation_English_Web.pdf

Truth and Reconciliation Commission. *What We Have Learned: Principles of Truth and Reconciliation*. Download at <http://www.trc.ca/assets/pdf/Principles%20of%20Truth%20and%20Reconciliation.pdf>

Younging, Gregory, Jonathan Dewar and Mike DeGagné, eds. *Response, Responsibility and Renewal: Canada's Truth and Reconciliation Journey*. Truth and Reconciliation Series: Vol. 2. Ottawa: Aboriginal Healing Foundation, 2011 (revised edition). 404 pp. Available to download at <http://www.ahf.ca/downloads/trc2.pdf>

This collection of 25 essays, first published in 2009, contains personal reflections on the opportunities and challenges posed by the Truth and Reconciliation process. Organized in three sections: History in Our Midst; Reconciliation, Restitution, Rhetoric; and Tomorrow's History.

2. Survivor Accounts of Residential Schools

Aboriginal Healing Foundation and the Fort Nelson First Nation. *Surviving Spirit. A Look Back at Residential School*. By the Community of Fort Nelson First Nation, 2002.

Blondin-Perrin, Alice. *My Heart Shook Like a Drum. What I learned at the Indian Mission Schools, Northwest Territories*. Ottawa: Borealis Press, 2009.

Canadien, Albert. *From Lishamie*. Theytus 2012. 272 pp.

This emotional and poetic memoir is about growing up in a subarctic Dene community in NWT. It deals with village life and the Indian Residential School experience. Note: contains negative comments made by residential school teachers about the Slavey language and Dene values and beliefs. Also it portrays scenes of abuse of children by staff. There is discussion of opposing viewpoints on religion and spirituality. Reading level Gr 8 – 9

Carrier Nations Elders and Storytellers. *We are Telling Our Stories for Our Children and Grandchildren : Nekehkoh'inkez Nechaikoh huba Nek'u'a nats'uwulnuk*. Nazo, Kluskus, Red Bluff and Ulkatcho Bands, 2013.

Glavin, Terry and Former Students of St. Mary's. *Amongst God's Own. The Enduring Legacy of St. Mary's Mission*. Mission BC: Longhouse Publishing, 2002

Glennon, Jane. Sihkos' Story. *Media Indigena*. 2012, 2013, 2014.

Part I: <https://mediaindigena.com/sihkos-story-residential-school-remembrances-of-a-little-brown-white-girl/>

Part II: <https://mediaindigena.com/sihkos-story-part-ii-sturgeon-landing-residential-school/>

Part III: <https://mediaindigena.com/sihkos-story-part-iii-guy-hill-residential-school/>

Written in a blog format, these three articles describe the experiences of Jane Glennon (Woodland Cree) before and during her time in residential schools in Saskatchewan in the 1940s and 1950s.

Jack, Agnes (ed). *Behind Closed Doors: Stories from the Kamloops Indian Residential School*. Penticton: Theytus Books. 200

June, Linda, ed. *Residential Schools : The Stolen Years*. Saskatchewan: University Extension Press, University of Saskatchewan, 1993.

Kirkness, Verna J. *Creating Space : My Life and Work in Indigenous Education*. University of Manitoba Press, 2013. 194 pages

In her autobiography, Indigenous educator Verna Kirkness devotes a section to her experiences as an Indigenous person teaching in residential schools from 1959 to 1964. Her first school, Birtle Indian Residential School in Manitoba, was fairly typical of the time, contrasting with her second assignment at Rossville Indian Residential and Day School in Norway House. The latter school highlights some of the changes that were occurring in the administration of some schools in the 1960s. See pages 29 - 40.

Mountain, Antoine Bear Rock. *From Bear Rock Mountain. The Life and Times of a Dene Residential School Survivor*. Touchwood, 2019. 416 pages.

Raptis, Helen. *What We Learned : Two Generations Reflect on Tsimshian Education and the Day Schools*. UBC Press, 2016. 224 pages.

Rather than telling about the residential schools, this book tells about some of those who did not go to residential schools. They attended day schools run by the Department of Indian Affairs. Two generations of Tsimshian students from Kitsumkalum reflect on their traditional education and school experiences. One group was born in the 1930s and 1940s while the others were born in the 1950s and 1960s.

Romain, Janet. *Not My Fate: Story of a Nisga'a Survivor*. Caitlin Press, 2016. 256 pages

The story of Josephine Caplin, who survived a life of abuse and neglect as result of intergenerational legacies of residential schools. Removed from her family in grade three, she lived in a variety of foster homes. Destined to repeat the same hopeless cycle, she managed to determine her own fate to reclaim her life.

Sellars, Bev. *They Called Me Number One*. Vancouver: Talonbooks, 2013.

Truth and Reconciliation Commission of Canada. *The Survivors Speak*. 2015. Online at http://www.trc.ca/assets/pdf/Survivors_Speak_English_Web.pdf

Wells, Robert. *Wawahte: Indian Residential Schools*. Trafford Publishing, 2012. 177 pages.

This self-published book focusses on the memories of three Elders who came from Northern Ontario. Esther Faries attended Pelican Lake Indian Residential School in Sioux Lookout, Ontario. She describes her life before going to school, experiences at the school, and how she coped after leaving. Bunnie Galvin was affected more by the feeling of abandonment by her parents during the Depression, than her time at McIntosh Indian Residential School near Vermillion Bay, Ontario, where she felt loved and cared for. She gives her perspectives on the legacies of the residential schools. In comparison, Stanley Stephens attended a local Indian Day School at Pagwa River, On.

3. Curriculum Resources

These resources include lesson ideas and suggested activities for teachers to adapt in their classrooms.

Historica. *Residential Schools in Canada Education Guide*. http://education.historicacanada.ca/files/32/ResidentialSchools_English.pdf

This guide for students and teachers is presented in a colourful magazine format looking at Indian Residential Schools from a national viewpoint. It includes activities for all the major topics in a study of residential schools, including the causes, the history and Reconciliation. It also gives teaching suggestions to implement the activities.

Legacy of Hope Foundation. *Forgotten: The Métis Residential School Experience*. Workshop Guide. 2014. Online at http://legacyofhope.ca/wp-content/uploads/2016/03/Forgotten-workshop-guide_web.pdf

Two activities designed for ages 12 and up to introduce the Métis experience.

Legacy of Hope Foundation. *100 Years of Loss, The Residential School System in Canada. Activity Guide*. 2017. 20 pp. <http://legacyofhope.ca/wp-content/uploads/2018/04/100-YoL-Guide-v2.7LR.compressed.pdf>

Legacy of Hope Foundation. *100 Years of Loss, The Residential School System in Canada. Teacher's Guide*. 2014. http://100yearsofloss.ca/wp-content/uploads/2014/04/100YOL_curriculum_web_E.pdf

Manitoba. *From Apology to Reconciliation: Residential School Survivors*. A Guide for Grades 9 and 11 SS Teachers in Manitoba. <https://www.edu.gov.mb.ca/k12/cur/socstud/far/doc/index.html>

Nishnawbe Aski Nation. Healing the Generations Residential School Curriculum. 2017. Online at <http://rschools.nan.on.ca/>

The focus of these Grade 9 to 12 resources is on the Nishnawbe Aski Nation and based on the Ontario curriculum, but they are readily adapted for British Columbia classroom. They include a number of survivor stories, and comprehensive lessons for each grade from 9 to 12. They will provide excellent additional materials for the FNESC units. Each lesson includes background material, activities, worksheets, readings, quizzes and rubrics.

Speak Truth to Power Canada. *Wilton Littlechild Truth and Reconciliation*. <http://sttpcanada.ctf-fce.ca/lessons/wilton-littlechild/>

These activities view the idea of Truth and Reconciliation through the life of Wilton Littlechild, a Cree Chief, who has been a Member of Parliament, delegate on the UN Declaration on the Rights of Indigenous Peoples, worked on the TRC and is a member of the Order of Canada. Includes biographical material and lesson outlines to cover 6 class periods. Suggested grade levels, 5 to 12.

4. Student Research Resources: Print and Electronic

These resources are appropriate and accessible for students to use as research sources. Some may only be useful for older students.

Aboriginal Healing Foundation.

(These resources can all be downloaded from <http://www.ahf.ca/publications/residential-school-resources>)

A Condensed Time line of Residential-School Related Events. <http://www.ahf.ca/downloads/condensed-timeline.pdf>

A Directory of Residential Schools in Canada. <http://www.ahf.ca/downloads/residential-school-directory.pdf>

The Healing Has Begun. 2002. 24 pp. <http://www.ahf.ca/downloads/the-healing-has-begun.pdf> [Historical overview and signs of change, as of 2002.]

Métis History and Experience and Residential Schools in Canada. <http://www.ahf.ca/downloads/metisweb.pdf>

Misconceptions of Residential School. <http://www.ahf.ca/downloads/misconceptions.pdf> [1 page poster.

Information is also available in The Healing Has Begun.]

Bryce, Peter Henderson. *Report on the Indian schools of Manitoba and the North-West Territories*. Ottawa:

Government Printing Bureau, 1907. <http://peel.library.ualberta.ca/bibliography/3024/20.html>

Bryce, Peter Henderson. *The story of a national crime : being an appeal for justice to the Indians of Canada ; the wards of the nation, our allies in the Revolutionary War, our brothers-in-arms in the Great War*. 1922) <https://archive.org/details/storyofnationalc00brycuoft>

Canadian Encyclopedia. Residential Schools. <http://www.thecanadianencyclopedia.ca/en/article/residential-schools/>

This article provides a good summary of the residential school history, as well as the Residential Schools Settlement Agreement and Reconciliation. It appears to be kept up to date. It also includes an interactive timeline that includes both the history of the schools and Reconciliation, and a video of a survivor speaking about her experiences.

Florence, Melanie. *Residential Schools : The Devastating Impact on Canada's Indigenous Peoples and the Truth and Reconciliation Commission's Findings and Calls for Action*. Righting Canada's Wrongs series. James Lorimer, 2016. 128 pp.

This book attempts to illustrate the residential school experience for all First Peoples of Canada in images and brief accompanying text passages. Its highly visual design will appeal to many students, but they should use critical reading and thinking skills when reading it. The images are organized by topic, but many of them lack context. Each topic has pictures from many locations and time periods, which could be confusing. This is particularly evident in the first chapter, which covers pre-contact life for First Nations across the country. For example, an image and text regarding "war bonnets" (p 16) gives no contextual information that these are unique to certain First Nations of the prairies. The single image representing BC coastal First Nations (p 9) is unrepresentative to say the least. However, the topical layout of the sections dealing with residential schools will be of use for students researching the subject, thanks to the many images and quotations from survivors. There are also relevant quotes from the Truth and Reconciliation Commission throughout. Reading level, Grades 4.0 - 6.0. Interest level suggested for ages 13+.

Grant, Agnes. *Finding My Talk. How Fourteen Native Women Reclaimed Their Lives after Residential School*. Calgary: Fifth House, 2004. 212 pp.

Fourteen biographies from interviews with women from across Canada who survived residential school. The

women featured include poet Rita Joe; Alice French, author of *My Name is Masak*; Shirley Sterling, who wrote *My Name is SEEPEETZA*, and BC educator Dr. Bernice Touchie.

IndigenousFoundations website. Residential School System. http://indigenousfoundations.arts.ubc.ca/the_residential_school_system/

Larmondin, Leanne. Church, Diocese Fight Abuse Lawsuits. Anglican Journal, vol 123, no. 8, 1997. <http://sisis.nativeweb.org/resschool/oct97ang.html>

Legacy of Hope Foundation. (Multiple resources.) Website <http://legacyofhope.ca/education/>

The Legacy of Hope Foundation is a national Indigenous-led organization with the goal of educating and raising awareness about the history and many legacies of the Residential School System. They are all short, fully illustrated pdf files that can be downloaded. Some of their useful resources are:

- 100 Years of Loss booklet. 16 pages. http://legacyofhope.ca/wp-content/uploads/2016/05/100-years-print_web.pdf
- *Forgotten: The Métis Residential School Experience*. 2014. 10 pages. Website, http://legacyofhope.ca/wp-content/uploads/2016/03/Forgotten-booklet_web.pdf
- *Hope and Healing: The Legacy of the Indian Residential School System*. 2014. 13 pages. <http://legacyofhope.ca/wp-content/uploads/2019/09/HH-2016-11-LR-FINAL.pdf>
- *Inuit and the Residential School System*. 2013. 36 pages. <http://legacyofhope.ca/wp-content/uploads/2016/03/Inuit-and-the-RSS-min.pdf>
- *Where are the Children*. 2003. 66 pages. http://legacyofhope.ca/wp-content/uploads/2016/03/watc-catalogue_web.pdf

Moving Forward: A Collection About Truth and Reconciliation. McGraw-Hill, 2016. 88 pages

This anthology includes art, short stories, poems and essays by Indigenous artists and writers. It also includes questions and activities to support the BC English Language Arts curriculum. A teacher resource is also available. For grades 10 - 12.

McKegney, Sam. *Magic Weapons: Aboriginal Writers Remaking Community after Residential School*. Winnipeg, MB: University of Manitoba Press, 2007.

The first major survey of Indigenous writings on the residential school system examines the ways in which Indigenous survivors of residential school “mobilize narrative in their struggles for personal and communal empowerment in the shadow of attempted cultural genocide” (Publisher’s notes).

National Centre for Truth and Reconciliation. Schools database, Archive Collection. Website. <http://nctr.ca>

Among the many resources on the National Centre for Truth and Reconciliation, this database collects information about individual Indian Residential Schools online. It includes historical information, maps of locations, and photographs. Also some key school documents are presented. These are from the same files listed in the Department of Indian Affairs School Files section of the Grade 10 and Grades 11/12 FNESC Teacher Resource Guides.

Newman, Carey and Kirstie Hudson. *Picking up the Pieces. Residential School Memories and the Making of the Witness Blanket*. Orca, 2019. 180 pages.

Picking Up the Pieces tells the story of the making of the Witness Blanket, a work of art conceived and created by Indigenous artist Carey Newman. It includes hundreds of items collected from residential schools across Canada. In book or digital formats

Stonefish, Brent. *Moving Beyond: Understanding the Impacts of Residential School*. Owen Sound: ON: Ningwakwe Learning Press, 2007. 56 pages.

Author Brent Stonefish, from the Lenape Nation in Southwestern Ontario, discusses not only the history of the residential school experience, and the intergenerational legacies, but also highlights positive approaches to healing for healthy individuals, families and communities. Suggested reading level grades 10-12.

Stromquist, Gail and Nancy Knickerbocker. *Project of Heart. Illuminating the Hidden History of Indian Residential Schools in BC*. BC Teachers' Federation. 38 pages. Available as ebook for viewing online, or as pdf to download. <http://bctf.ca/hiddenhistory/>

This history of the Indian Residential School experience and actions taken through Project of Heart to bring about reconciliation are presented in an illustrated magazine format that will engage students. It can be referred to for details on many topics, as there are a variety of short articles. These include "Gladys We Never Knew You," about finding out what happened to a girl who disappeared from residential school; and "Students and teachers create 'heart gardens' for survivors," about one project to help intergenerational healing.

Truth and Reconciliation Commission of Canada.

Calls to Action. 2015. http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada. http://www.trc.ca/assets/pdf/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf

The Survivors Speak. http://www.trc.ca/assets/pdf/Survivors_Speak_English_Web.pdf

Union of BC Indian Chiefs. *Historical Time line From 1700s to the Present*. Union of BC Indian Chiefs time line of history of contact and relationships with First Nations and newcomers. <https://www.ubcic.bc.ca/timeline>

UNICEF. Know Your Rights! United Nations Declaration on the Rights of Indigenous Peoples for Indigenous Adolescents. Secretariat of the Permanent Forum on Indigenous Issues, 2013. 40 pages. http://files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf

This "adolescent friendly" version of the United Nations Declaration on the Rights of Indigenous Peoples is presented in a colourful magazine format which can be downloaded or viewed on line. Also includes a short quiz so students can test their knowledge.

5. News Reports, Blogs and Podcasts

There are many news articles and blog entries that discuss and give opinions on the topics of Indian Residential Schools and Reconciliation. Here are some selected items that may be useful for students.

apihtawikosan. Ruby's Story. March 2012. <http://apihtawikosan.com/2012/03/rubys-story/>

The writer tells about seven year old Ruby who wanted to make a presentation to her class about residential schools, and the roadblocks put in her way. Includes a description of what happened by her parents, and an interview with Ruby.

King, Thomas. No Justice for Canada's First Peoples. *The New York Times*, 2015. https://www.nytimes.com/2015/06/12/opinion/thomas-king-no-justice-for-canadas-first-peoples.html?_r=0

In this essay, Thomas King comments on the release of the Canadian Truth and Reconciliation Commission executive summary of its final report in June 2015. Students will find it interesting to compare his opinions and predictions with some of the events and actions that have occurred since the release of the report.

Ouellette, Robert-Falcon, dir. "Dave Robertson & Sugar Falls: A Residential School Story." At the Edge of Canada: Indigenous Research. N.p., 09 2012. web. 9 March 2012. Podcast, 34:42 min. (interview begins at ends at 22 minutes.)

Podcast: <https://archive.org/details/DaveRobertsonSugarFallsAResidentialSchoolStory>

Robert-Falcon Ouellette interviews Dave Robertson, author of graphic novels such as *Sugar Falls* and *7 Generations, A Plains Cree Saga*. The conversation includes discussion of the author's intention for the books, and the process of creating graphic novels.

Steel, Debora. Hungry children at Alberni residential school used as guinea pigs. *Windspeaker*, v. 31 n. 5, 2013. <http://www.ammsa.com/publications/windspeaker/hungry-children-alberni-residential-school-used-guinea-pigs>

This news article reports on the reaction of First Peoples in Port Alberni to the research into the nutritional experiments carried out on children at the Alberni Indian Residential School in the 1950s.

6. Video

There are many videos about Indian Residential Schools, their legacies, and Truth and Reconciliation available online, which students can search for. Here is a selection of a variety of videos appropriate for students.

CBC. *Canadian Residential School Propaganda Video 1955*. Video, 2:37min. Youtube video https://www.youtube.com/watch?v=s_V4d7sXoqU

In 1955 a CBC film crew visited the residential school at Moose Factory on James Bay, Ontario, presenting a highly biased view of residential schools, calling them the “new future.”

CBC. *Death at Residential Schools*. The National. Video, 8:09 min. Youtube: <https://www.youtube.com/watch?v=9FydzIzkndA>

A news documentary broadcast at the time that the TRC released its final report. Despite the title, it deals with many other aspects of the Indian Residential Schools, including the disconnect between the hopes of parents who sent their children to school, and the realities of the system experienced by the students.

Downie, Gord. *The Secret Path*. 2 hr 8 min. Available to view at <https://www.youtube.com/watch?v=yGd764YU9yc>

An animated film adaptation of Gord Downie's album and Jeff Lemire's graphic novel telling the tragedy of Chanie Wenjack who died trying to find home after escaping a residential school. The movie is 60 minutes, followed by a CBC panel discussion on Reconciliation, broadcast 23 Oct 2016.

Where Are the Children? Healing the Legacy of the Residential Schools. Legacy of Hope Foundation video. Available on Vimeo: vimeo.com/27172950

Loyie, Larry. Author of *As Long as the River Flows* and *Goodbye Buffalo Boy*. There are a number of short videos of Larry Loyie speaking about residential school experiences:

Larry Loyie: An Introduction. 2017. 1:02 <https://www.youtube.com/watch?v=JCL0Arhozsk>

Larry Loyie: On Playing. 2017. 1:04 <https://www.youtube.com/watch?v=s3AoF7nJTs>

Larry Loyie: On Education. 2017. 0:45 <https://www.youtube.com/watch?v=C1bwtZGYMWE>

Larry Loyie: On Working. 2017. 0:59 <https://www.youtube.com/watch?v=UNNANlp4Pto>

Larry Loyie on residential school part one. 2012. 1:13 <https://www.youtube.com/watch?v=-NkDYTcx5Qw>

Larry Loyie on residential school part 2 in the basement. 2012. 2:24 <https://www.youtube.com/watch?v=PrUC9FJHApY>

Manly Media. *The Awakening of Elizabeth Shaw*. DVD. 2005. Available as DVD, rent or download for a fee. See manlymedia.com/

Sinclair, Justice Murray. *Residential School Deaths*. Canadian Broadcasting Corporation, 2014. 7.17 min. <http://www.cbc.ca/player/play/2428753273>

CBC interview with TRC head Justice Murray Sinclair about new revelations of how many children died in residential school. Focusses on data provided for British Columbia. Note: is preceded by advertisements.

Truth and Reconciliation Commission. *Educating Our Youth: Vancouver event student responses*. vimeo.com/75812900

Truth and Reconciliation Commission. *What is Reconciliation* 2 min 55 sec. vimeo.com/25389165

Tyton Sound. *Wawahte: Stories of Residential School Survivors*. Video, 48:45 min. Youtube: <https://www.youtube.com/watch?v=oGrJNUCQ-r4>

This documentary is based on the book *Wawahte: Indian Residential Schools* (Trafalgar Publishing 2012) by Robert Wells. The stories of the three people from the book are narrated, with accompanying images and video.

Wolochatiuk, Tim. *We Were Children*. National Film Board, 2012. 1 h 23 m in. Available as DVD, rent or download for a fee. https://www.nfb.ca/film/we_were_children/trailer/we_were_children_trailer/

This feature film dramatizes the true story of residential school experience of two children. It also includes interviews with the main characters in adulthood. It contains disturbing content and is suggested for ages 16 years and older.



7. Literature

These are works published for the adult market that may be of interest to older students.

Alexie, Robert Arthur. *Porcupines and China Dolls*. Theytus, 2009. Book. (Out of print)

The story of two friends in a Gwich'in community in the Northwest Territories dealing with the legacy of residential school abuse. When a friend commits suicide they confront their past and begin a journey of healing and rediscovery. (Suggested for ages 14 and up.)

Armstrong, Jeannette. *Slash*. Theytus Books, 2007. 252 pp.

First published in 1985, this groundbreaking novel features a young, radical Okanagan man growing up in the 1950s and 1960s. He becomes an activist and travels across Canada and the United States, experiencing a spiritual as well as physical journey. In the end, he arrives at a deeper understanding of his own land and people.

Crate, Joan. *Black Apple*. Simon & Schuster, 2016. 326 pp.

A coming-of-age novel about a young Blackfoot girl who grows up in the residential school system on the Canadian prairies during the Second World War and the 1950s.

Halfe, Louise Bernice. *Burning in this Midnight Dream*. Couteau Books, 2016. 98 pages.

Poetry collection by award winning poet Louise Bernice Halfe, whose Cree name means Sky Dancer. Many poems were written in response to the stories that came out during the Truth and Reconciliation process. Her poems speak of the legacies of the residential school system.

Joe, Rita. *I Lost My Talk*. 1989. Online at <http://www.greens.org/s-r/05/05-32.html>

This short poem by Rita Joe is reprinted online from Canadian Woman Studies 10, 2 & 3, p 28.

Loring, Kevin. *Where the Blood Mixes*. (Play) Talon Books, 2009. 96 pages.

This Governor-General's Award winning play delves into the intergenerational legacies of Indian Residential Schools. Floyd, the main character, is a middle-aged man who has lost almost everything and everyone important to him.

Loyie, Oskinko Larry and Vera Manuel. *Two Plays About Residential School*. Vancouver: Living Traditions, 1998.

McGregor, Stephen. *Two Trails Narrow*. Theytus, 2008, 300 pages.

This novel follows the lives of two Algonquin men who met as boys at St. Xavier's Residential School on Lake Ontario. They successfully escape the school but part ways. They reunite years later during World War II when they are selected to serve as Corporals of one of the best Canadian commando units. They witness the horrors of war and reunite with two nurses who they had known in their youth.

Mosionier, Beatrice Culleton. *In Search of April Raintree*. Pemmican, 1999, 352 pages.

This novel, originally published in 1983, tells of two young Metis girls growing up in foster care in Winnipeg. Told through the eyes of April, it follows April and her sister as they are taken away from their parents and put into foster care. Their experiences differ, as they are separated, but they continue to grow closer. They face different perceptions of their Métis identity, with one embracing it and the other rejecting it. There is tragedy in the end, but there is also unexpected hope.

Taylor, Drew Hayden. *God and the Indian*. Talonbooks, 2014. 96 pages.

This play for two people explores the complex process of healing through dialogue, and what is possible when the abused meets the abuser.

Wagamese, Richard. *Indian Horse*. Douglas & McIntyre, 2012. 221 pages.

Set in northern tale, this coming of age story tells of a remarkable Ojibway man, Saul Indian Horse, and his life at residential school in the 1960s.

Department of Indian Affairs School Files

A useful primary source for researching Indian Residential Schools is currently found online at the Library and Archives Canada site. The files provide access to the extensive Department of Indian Affairs correspondence records from the late nineteenth century to about 1950. These are digitized images of hundreds of microfilm reels.

How to access the School Files Series at the Library and Archives website as of this writing:

1. Go to the main access point: keyword search “archives canada microform digitization” or direct link: <http://www.collectionscanada.gc.ca/microform-digitization/006003-110.01-e.php>
2. Go to the link, Browse by Title. Select “School File Series 1879-1952” (item 2.)
3. This brings you to the first page of links to reels, e.g. c-7909. These numbers correspond to the actual microfilm reels found in various archives.
4. Use the “next” button to page through until you get to the page with microform numbers 251-300. Bookmark this page. The BC school files are all found on this page.
5. Select the desired microform. (e.g. c-8759). Locate the page number field, and enter the desired page that you have identified from the following indexes.

File Types

General Administration (1): Main files, with letters, reports and other documents about a variety of topics. These usually contain the most interesting information.

Quarterly Returns(2): These are lists of student submitted each quarter by the principal. They give each student's name, number, home community, grade and other information.

Building Maintenance - Supplies - Accounts (4): largely invoices and receipts for purchasing materials and supplies, but also includes some correspondence and reports. If you are researching an event found in the general files, it is a good idea to check the Accounts files for the same dates.

Admissions and Discharges (10): Records detailing information about pupils admitted and leaving the schools

Death of Pupils (23): Official reports submitted by the school following the deaths; also may include further reports by police in some cases.

Some schools have other accounts which are self-explanatory, such as “Livestock.”

Ahousaht Residential School - Flores Island

Microform #	pages	File	Details
c-8759	6-276	876-1 pt 1	Ahousaht - General Administration 1901-1931
	277-318	876A-1 pt 1	Ahousaht - General Administration 1931-1950
	319-343	876-5 pt 1	Ahousaht - Building Accounts 1904
	344-767	876-5 pt 2	Ahousaht - Building Accounts 1928-1931
	768-1120	876-5 pt 3	Ahousaht - Building Accounts 1931-1938
	1121-1183	876-5 pt 4	Ahousaht - Building Accounts 1938-1944
	1184-1246	876-6 pt 1	Ahousaht - Inspectors' Reports 1933-1940
	1247-1276	876-9 pt 1	Ahousaht - School Land 1930-1936
	1277-1305	876A-17 pt 1	Ahousaht - School Land 1930-1936

Alberni Boarding School / Alberni Residential School

Microform #	pages	File	Details
c-8759	1307-1624	877-1 pt 1	Alberni Boarding School- General Admin 1895-1919
	1625-1832	877-1 pt 2	Alberni - General Administration 1920-1938
	1833-1977	877-1 pt 4	Alberni - General Administration 1944-1950
	1978-2170	877-2 pt 1	Alberni Indian Residential School Returns 1942-1949
c-8760	1-342	“	“
	343-726	877-2 pt 2	Alberni Returns 1949-1952
	727-1036	877-4 pt 1	Alberni Supplies 1940-1952
	1037-1111	877-5 pt 1	Alberni - Establishment (plans) 1892-1895
	1112-1715	877-5 pt 2-3	Alberni - building supplies accounts 1922-1931
c-8761	1-199	877-5 pt 3	Alberni - building supplies accounts 1927-1931
	200-1891	877-5 p 4-11	Alberni - building supplies accounts 1931-1950
	1892-2329	877-10 pt 7	Alberni Admissions & Discharges 1946-1949
c-8762	6-53	877-10 pt 7	Alberni Admissions & Discharges 1946-1949 (cont'd)
	54-582	877-10 pt 8	Alberni Admissions & Discharges 1950-1952
	583-1360	877-11 pt 1-4	Alberni Vocational Training - Accounts 1926-1950
	1361-1611	877-12 pt 3	Alberni Supplies- accounts 1940-41
	1612-1629	877-14 pt 1	Alberni - Livestock 1931-1940
	1630-1637	877-17 pt 1	Alberni- Cadet Corp Band - accounts 1930
	1638-1716	877-22 pt 1	Alberni High School - tuition payments 1934-1945
	1717-1773	877-23 pt 1	Alberni Residential school - Death of Pupils 1937-1945

Alert Bay - St. Michael's

Microform #	pages	File	Details
c-8756	144-152	875-1 pt 1	Alert Bay - General Administration 1930 (re old building)
	153-491	875-1 pt 2	Alert Bay - General Administration 1889-1926
	492-678	875-1 pt 3	Alert Bay - General Administration 1926-1936
	679-791	875-1 pt 5	Alert Bay - General Administration 1947-1950
	792-1230	875-2 pt 1	Alert Bay - Quarterly Returns 1943-1949
	1231-1531	875-4 pt 1	Alert Bay - Supplies 1940-1953
	1532-1714	875-5 pt 1	Alert Bay - Building Supplies 1891-1910
	1715-1853	875-5 pt 2	Alert Bay - Building Supplies 1927-1930
c-8757	1-602	“	“
	1715-end	875-5 pt 3-9	Alert Bay - Building Supplies 1927-1930
c-8758	1-1286	875-5 pt 9-13	Alert Bay - Building Supplies 1943-1950
	1287-1292	875-8 pt 1	Alert Bay - Principal's residence 1949
	1293-1615	875-9 pt 3	Alert Bay - School Land 1932-1948
	1616-2033	875-11 pt 3, 4	Alert Bay - Vocational Training supplies 1940-1950
	2034-2213	875-14 pt 1, 2	Alert Bay - Livestock - Supplies 1921-1947
	2214-2297	875-22 pt 1	Alert Bay - Tuition payments 1936-1944
	2298-2303	875-23 pt 1	Alert Bay - Death of Pupils 1948

Christie Residential School - Clayquot

Microform #	pages	File	Details
c-8764	958-1198	879-1 pt 2	Christie Residential School General Admin 1930-1947
	1199-1501	879-2 pt 1	Christie - Quarterly Returns 1942-1949
	1502-2106	879-5 pt 1-2	Christie - Building supplies - accounts 1900-1933
c-8765	6-848	879-5 pt 2-5	Chrisite - Building supplies - accounts 1926-1950
	849-921	879-5 pt 6	Christie - supplies 1919-1948
	922-979	879-10 pt 4	Christie - Admissions & Discharges 1936
	980-1482	879-10 pt 5	Christie - Admissions & Discharges 1937-1942
	1483-1818	879-10 pt 6	Christie - Admissions & Discharges 1942-1947
	1819-2375	879-10 pt 7	Christie - Admissions & Discharges 1947-1952
	1715-2227	879-10 pt 7	Christie - Admissions & Discharges 1947-1952
	2228 -2375	879-11 pt 1	Christie - Vocational Training accounts 1929-1939
c-8766	6-166	879-11 pt 1	Christie - Vocational Training accounts 1929-1939
	167-320	879-11 pt 2	Christie - Vocational Training accounts 1939-1949
	321-385	879-23 pt 1	Christie - Death of Pupils 1935-1944

Coqualeetza Industrial School

Microform #	pages	File	Details
c-8754	373-628	869-1 pt 1	Coqualeetza - General Admin 1889-1907
	629-952	869-1 pt 2	Coqualeetza- General Admin 1910-1931
	953-1214	869-1 pt 3	Coqualeetza - General Admin 1933-1940
c-8766	775-1178	880-5 pts 1, 2 3	Coqualeetza - Building Supplies 1932-1941
	1179-1680	880-10 pt 1	Coqualeetza - Admissions & Discharges 1936-1938
	1681-1959	880-11 pt 1	Coqualeetza - Vocational Training supplies 1935-38
	1960-1993	880-11 pt 2	Coqualeetza - Vocational Training supplies 1938-39

Kamloops Residential School

Microform #	pages	File	Details
c-8770	565-733	882-1 pt 2	Kamloops Residential Schol - General Admin 1915-1936
	734-827	882-1 pt 3	Kamloops R. S. - General Admin 1938-1950
	828-1117	882-2 pt 7	Kamloops R. S. - Quarterly Returns 1943-1947
	1118-1467	882-2 pt 8	Kamloops R. S. - Quarterly Returns 1947-1952
	1468-1704	882-4 pt 1	Kamloops R. S. - Supplies 1940-1952
	1705-1858	882-5 pt 1	Kamloops R. S. - Building supplies 1892-1912
c-8771	6- 2327	882-5, pts 2-11	Kamloops R. S. - Building supplies 1920-1936
c-8772	[not currently available on line]		
c-8773	6-497	882-9 pt 1 & 2	Kamloops R.S. - farming accounts 1912-1932
	498-1230	882-11 pt 1-3	Kamloops R.S. - Vocational Training accounts 1929-50
	1231-1299	882-14 pt 1	Kamloops R. S. - Livestock accounts 1920-1938
	1300-1322	882-22 pt 1	Kamloops R.S. -Payments of Grants 1946-1950
	1333-1393	882-23 pt 1	Kamloops R.S. - Death of Pupils 1935-1945

Kitamaat Residential School - Elizabeth Long Memorial Home

Microform #	pages	File	Details
c-8773	1394-1568	883-1 pt 1	Kitamaat Boarding School - General Admin 1906-1932
	1569-1596	883-1 pt 2	Kitamaat Residential School - General Admin 1933-1950
	1597-1794	883-5 pt 1	Kitamaat Residential School Building Supplies 1911-1938
	1795-1816	883-5 pt 2	Kitamaat Residential School Building Supplies 1939-1946
	1817-1939	883-10 pt 1	Kitamaat Residential School - Admissions and Discharges, 1936-1939

Kootenay Residential School - St. Eugene's

Microform #	pages	File	Details
c-8773	1940-2263	884-1 pt 1	Kootenay Residential School -General Admin 1888-1906
c-8774	not online	884-1 pt 2, 3	Kootenay R. S. - General Admin 1910-1950
	"	884-2 pt 1	Kootenay R. S. - Quarterly Returns 1941-1952
	"	884-3 pt1	Kootenay R. S. - Payments of Grants 1931-1951
c-8775	6-2071	884-5 pts 3-8	Kootenay R. S. - Building Supplies 1930-1949
c-8776	6-348	884-5 pt 8, 9	Kootenay R. S. - Building supplies 1949-1950
	349-778	884-10 pt 4	Kootenay R.S. - Admissions and Discharges 1931-1939
	779-1299	884-10 pt 5	Kootenay R.S. - Admissions and Discharges 1939-1946
	1300-1714	884-10 pt 6	Kootenay R.S. - Admissions and Discharges 1946-1953
	1715-2213	884-11 pt 2, 3	Kootenay R.S. - Vocational instruct. salaries 1932-1948
	2214-2316	884-14 pt 1	Kootenay R.S. - livestock accounts 1925-44
c-8777	6-69	"	"
	70-75	884-17 pt 1	Kootenay R.S. - Cadet Corps Band accounts 1925
	76-112	884-23 pt 1	Kootenay R.S. - Death of Pupils 1935-1950

Kuper Island Industrial School

Microform #	pages	File	Details
c-8777	113-577	885-1 pt 1	Kuper Is. Industrial School- General Admin 1888-1917
	578-681	885-1 pt 2	Kuper Is. Industrial School- General Admin 1918-1945
	682-1020	885-2 pt 1	Kuper Is. Industrial School -Quarterly Returns 1946-1950
	1021-1261	885-3 pt 1	Kuper Is. I. S. - Payments of Grants
	1262-1423	885-5 pt 1	Kuper Is. I. S. - Building Supplies 1891-1895
	1424-2135	885-5 pt 3, 4	Kuper Is. I. S. - Building Supplies 1917-1930
c-8778	6-579	885-5 pt 4-7	Kuper Is. I. S. - Building Supplies 1930-1949
	580-1016	885-10 pt 6	Kuper Is. I. S. - Admissions and Discharges 1934-1939
	1017-1423	885-10 pt 7	Kuper Is. I. S. - Admissions and Discharges 1939-1944
	1424-1968	885-10 pt 8	Kuper Is. I. S. - Admissions and Discharges 1944-1949
	1969 -2250	885-10 pt 9	Kuper Is. I. S. - Admissions and Discharges 1950-1953
c-8779	6-187	"	"
	188-546	885-11 pt 1,2	Kuper Is. I. S. - Vocational instruct. salaries 1929-1949
	76-112	885-23 pt 1	Kuper Is. I. S. - Death of Pupils 1935-1941

Lejac Residential School

Microform #	pages	File	Details
c-8767	135-386	881-1 pt 1	Lejac - General Admin 1905-1934
	387-618	881-1 pt 2	Lejac - General Admin 1934-1946
	619-632	881-1 pt 3	Lejac - General Admin 1947-1950
	633-920	881-2 pt 4	Lejac - Quarterly Returns 1943-1946
	921-1317	881-2 pt 5	Lejac - Quarterly Returns 1947-1952
	1318-1575	881-3 pt 1	Lejac - Payment of Grants 1917-1952
	1576-1868	881-5 pt 2	Lejac - Building Accounts 1922-1924
c-8768	1-2119	881-5 pts 3-10	Lejac - Building Accounts 1925-1950
	2120-2343	881-10 pt 5	Lejac - Admissions & Discharges 1938-1941
c-8769	6-219	881-10 pt 5	Lejac - Admissions & Discharges 1938-1941 (cont'd)
	220-609	881-10 pt 6	Lejac - Admissions & Discharges 1941-1943
	610-1080	881-10 pt 7	Lejac - Admissions & Discharges 1944-1946
	1081-1665	881-10 pt 8	Lejac - Admissions & Discharges 1946-1949
	1666-2180	881-10 pt 9	Lejac - Admissions & Discharges 1949-1953
	2181-2459	881-11 pt 2	Lejac - Vocational training accounts 1936-1946
	2460-2478	881-11 pt 3	Lejac - Vocational training accounts 1946-1950
c-8770	6-93	881-11 pt 3	Lejac - Vocational training accounts 1946-1950 (cont'd)
	94-430	881-13 pt 2	Lejac - Supplies accounts 1936-1946
	431-470	881-14 pt 1	Lejac - Livestock 1925-1940
	471-474	881-17 pt 1	Lejac - Cadet Corp Band 1930
	475-483	881-22 pt 1	Lejac - Pupils 1945-1946
	484-564	881-23 pt 1	Lejac - Death of Pupils 1934-1950

Port Simpson United Church Residential School

(also included Nass Residential School and Crosby Girls Home files.)

Microform #	pages	File	Details
c-8779	596-748	886-1 pt 1	Port Simpson -General Admin 1897-1943
	749-768	886-1 pt 2	Nass Residential School -General Admin 1921
	769-894	886-3 pt 1	Port Simpson - Payment of Grants 1931-1948
	895-902	886-5 pt 1	Port Simpson - Inspector of Construction 1913-1914
	903-1034	886-5 pt 2	Port Simpson - Building Maintenance 1922-1950
	1035-1043	886-9 pt 1	Port Simpson - School Land 1913-1914
	1044-1104	886-12 pt 1	Crosby Girls Residential School Supplies 1904-1921
	1105-1232	886-24 pt 1	Crosby Girls RS - Audit Reports 1935-1948

Sechelt Residential School

Microform #	pages	File	Details
c-8779	1233-1564	887-1 pt 1	Sechelt Residential School -General Admin 1898-1929
	1565-1707	887-1 pt 2	Sechelt Residential School -General Admin 1930-50
	1708-1935	887-2 pt 1	Sechelt - Quarterly Returns 1941-1950
	1936-2226	887-5 pt 3	Sechelt - Building Maintenance 1921-1923
c-8780	6-1766	887-5 pts 4-10	Sechelt - Building Maintenance 1923-1950
	1767-2084	887-10 pt 3	Sechelt - Admissions and Discharges 1934-1939
	2085-2375	887-10 pt 4	Sechelt - Admissions and Discharges 1939-1944
c-8781	6-16	887-10 pt 4	Sechelt - Admissions and Discharges 1939-1944 (cont'd)
	17-526	887-10 pt 5	Sechelt - Admissions and Discharges 1943-1952
	527-783	887-11 pt1	Sechelt - Vocational Training Supplies 1931-1938
	784-1060	887-11 pt 2	Sechelt - Vocational Training Supplies 1938-1946
	1061- 1225	887-11 pt 3	Sechelt - Vocational Training - Instructors' Salaries
	1226-1270	887-14 pt 1	Sechelt - Livestock accounts 1923-1946
	1271-1284	887-17 pt 1	Sechelt- Band Corp accounts 1939-1945
	1285-1298	887-22 pt 1	Sechelt - Tuition payments 1949-1950
	1299-1327	887-23 pt 1	Sechelt - Death of Pupils 1936-1937

St. Georges' Residential School, Lytton

Microform #	pages	File	Details
c-8781	1328-1712	888-1 pt 2	St. George's Residential School -General Admin 1922-34
	1713-1993	888-1 pt 3	St. George's Residential School -General Admin 1927-28
	1994-2199	888-1 pt 6	St. George's R. S. -General Admin 1941-1949
	2200-2220	888-1 pt 7	St. George's R. S. -General Admin 1949-1950
	2221-2285	888-2 pt 1	St. George's R. S. - Quarterly Returns 1943-1949
c-8782	6-236	"	"
	237-734	888-2 pt 2	St. George's R. S. - Quarterly Returns 1941-1949
	735-976	888-3 pt 3	St. George's R. S. - Payment of grants 1938-1943
	977-1350	888-3 pt 4	St. George's R. S. - Payment of grants 1938-1943
	1351-1780	888-5 pt1	St. George's R. S. - Building Maint. 1923-1927
c-8783	6-372	"	"
	373-1062	888-5 pt 2	St. George's R. S. - Building Maint. 1927-1929
	1063-1408	888-5 pt 3	St. George's R. S. - Building Maint. 1929-1933
	1409-1616	888-5 pt 4	St. George's R. S. - Building Maint. 1933-1938
	1617-1947	888-5 pt 5	St. George's R. S. - Building Maint. 1938-1947
	1948-1983	888-5 pt 6	St. George's R. S. - Insp. of Construction 1927-1929
	1984-2196	888-5 pt 7	St. George's R. S. - Building Maint. 1947-1949
	2197-2341	888-5 pt 8	St. George's R.S. - Building Maint. - Plans 1950
c-8784	6-44	"	"
	45-293	888-9 pt 1	St. George's R. S. - School Land 1891-1920
	294-600	888-9 pt 2	St. George's R. S. - Irrigation - Plans - 1914-1934
	601-642	888-9 pt 3	St. George's R. S. - Irrigation accounts 1935-1948
	643-1037	888-10 pt 9	St George's R. S. - Admissions & Discharges 1936-1939
	1038-1460	888-10 pt 10	St. George's R. S. - Admissions & Discharges 1939-1943
	1461-1861	888-10 pt 11	St. George's R. S. - Admissions & Discharges 1943-1947
	1862-2357	888-10 pt 12	St. George's R. S. - Admissions & Discharges 1947-1951
c-8785	6-69	"	"
	70-	888-11 pt 1	St. George's R. S. - Vocational Training acc. 1929-1935
	-694	888-11 pt 2	St. George's R. S. - Vocational Training acc. 1936-1941
	695-924	888-11 pt 3	St. George's R. S. - Vocational Training acc. 1941-1948
	925-956	888-11 pt 4	St. George's R. S. - Vocational Training acc. 1949-1950
	957-1037	888-14 pt 1	St. George's R. S. - Livestock acc. 1933-1943
	1038-1055	888-17 pt 1	St. George's R. S. - Cadet Corps Band 1924-1930
	1056-1121	888-22 pt 1	St. George's R.S. - Tuition payments 1930-1950
	1122-1174	888-23 pt 1	St. George's R.S. - Death of Pupils 1935-1937

St. Mary's Residential School, Mission

Microform #	pages	File	Details
c-8786	1787-2055	890-1 pt 1	St. Mary's Residential School -General Admin 1876-1932
	2056-2232	890-1 pt 2	St. Mary's Residential School -General Admin 1933-1950
	2233-2295	890-2 pt 1	St. Mary's R. S. - Quarterly Returns 1943-1949
c-8787	6-203	"	"
	204-487	890-2 pt 2	St. Mary's R. S. - Quarterly Returns 1949-1952
	488-760	890-4 pt 1	St. Mary's R. S. - Supplies 1939-1953
	761-807	890-5 pt1	St. Mary's R. S. - Building Maint. 1896-1903
	808-1105	890-5 pt 2	St. Mary's R. S. - Building Maint. 1922-1927
	1106-1413	890-5 pt 3	St. Mary's R. S. - Building Maint. 1927-1935
	1414-1547	890-5 pt 4	St. Mary's R. S. - Building Maint. 1936-1938
	1548-1799	890-5 pt 5	St. Mary's R. S. - Building Maint. 1938-1941
	1800-2029	890-5 pt 6	St. Mary's R. S. - Building Maint. 1941-1948
c-8788	1-136	"	"
	137-295	890-5 pt 7	St. Mary's R. S. - Building Maint. 1948-1950
	296-463	890-11 pt 1	St. Mary's R. S. - Vocational training 1929-1939
	464-653	890-11 pt 2	St. Mary's R. S. - Vocational Training 1938-1949
	654-657	890-14 pt	St. Mary's R. S. - livestock accounts 1931
	658-665	890-14 pt 1	St. Mary's R.S. - Tuition payments 1950
	666-685	890-23 pt 1	St. Mary's R.S. - Death of Pupils 1935-1936

Squamish Residential School

Microform #	pages	File	Details
c-8785	1175-1389	889-1 pt 1	Squamish Residential School - General Admin 1894-1933
	1390-1473	889-1 pt 2	Squamish Residential School - General Admin 1935-1950
	1474-1746	889-2 pt 1	Squamish R. S. - Quarterly Returns 1940-1950
	1747-2069	889-5 pt1	Squamish R. S. - Building Maint. 1908-1932
	2070-2103	889-5 pt 2	Squamish R. S. - Building Maint. 1949-50
	2104-2119	889-5 pt 3	Squamish R. S. - Building Maint. 1933-1949
c-8786	6-196	"	"
	197-552	889-10 pt 3	Squamish R. S. - Admissions & Discharges 1932-1941
	553-1035	889-10 pt 4	Squamish R. S. - Admissions & Discharges 1941-1952
	1036-1352	889-11 pt 1	Squamish R. S. - Vocational training 1926-1935
	1353-1566	889-11 pt 2	Squamish R. S. - Vocational Training 1941-1949
	1567-1583	889-11 pt 3	Squamish R. S. - Vocational Training 1949-1950
	1584-1786	889-13 pt 1	Squamish R.S. - Medical Supplies 1924-1937

Williams Lake Residential School

also known as Caribou Industrial School; St. Joseph's Mission

Microform #	pages	File	Details
c-8762	1775-2067	878-1 pt 1	Caribou Industrial School- General Admin 1890-1912
	2068-2216	878-1 pt 2	Caribou Industrial School- General Admin 1918-1937
	2217-2294	878-1 pt 3	Caribou Residential School- General Admin 1938-1948
	2295-2338	878-2 pt 1	Caribou R. S. - Returns 1941-1949
c-8763	1-308	"	"
	309-498	878-2 pt 2	Caribou R. S. - Returns 1949-1952
	499-875	878-5 pt 1	Caribou R. S. Building Supplies 1893-1927
	876-1920	878-5 pt 2-5	Caribou R. S. Building Supplies 1927-1947
c-8764	1-594	878-5 pt 5, 6	Caribou R. S. Building Supplies 1927-1947
	595-893	878-11 pt 1, 2	Caribou R. S. Vocational Training accounts 1929-47
	894-923	878-14 pt 1	Caribou R. S. Livestock Supplies 1927-1932
	924-947	878-17 pt 1	Caribou R. S. Cadet Corps Band Set accounts 1945-46
	948-957	878-23 pt 1	Caribou Residential School Death of Pupils 1939



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