



PATHS to reconciliation





PATHS TO RECONCILIATION: AN EDUCATIONAL GUIDE

This resource was created to assist you and your students in understanding the ongoing process of reconciliation between Indigenous and non-Indigenous peoples in Canada. This will be a journey of commitment and education that will empower your class to lead by example and take active steps in reconciliation each and every day. However, before reconciliation can happen, it is important to first seek out the truth to ensure that any actions taken towards reconciliation are meaningful and will have a positive and lasting impact.

In 2011, the Truth and Reconciliation Commission of Canada (TRC) released a map called “Residential Schools in Canada.” The map showed the locations of approximately 130 schools which more than 150,000 First Nations, Inuit and Métis children were forced to attend between 1870 and 1996. This map raised many questions. How could something like the residential school system happen in Canada? Why had Indigenous youth been separated from their families? How could this truth have remained hidden for so long?

In 2015, the final TRC report concluded that the residential school system amounted to cultural genocide against Indigenous Peoples. Debates over the term genocide raged and, in many cases, overshadowed the findings of the report itself. Some people argued that the impacts of the residential school system qualified as a form of genocide, while others thought the TRC was attempting to push the envelope in making such a bold statement. Some noted the schools did constitute genocide and omitted the qualifier “cultural.”

Today, it is accepted and understood that the residential school system constitutes a genocide against Indigenous Peoples in Canada. This is supported by the extensive collection of firsthand accounts of the realities that Indigenous children endured in these schools as well as an ever-expanding, significant body of academic and community-based research. Residential schools were part of a colonial system that strategically attempted to “Kill the Indian in the child,” as was commonly expressed in Canada at the time. Duncan Campbell Scott, who oversaw and expanded the residential school system, wrote, “I want to get rid of the Indian problem...until there is not a single Indian in Canada that has not been absorbed into the body politic.”

In addition to the 139 residential schools included on the original TRC map, there were hundreds of other residential schools that were never recognized in the Indian Residential School Settlement Agreement because they were operated outside the timelines of the agreement or by provinces or other organizations.

Reconciliation is the responsibility of each and every member of Canadian society. We each have a part to play in truth-seeking and relationship building; this is the legacy left to us by the TRC. *Canadian Geographic* has chosen to take on this responsibility, first with the [Indigenous Peoples Atlas of Canada](#) and now with the [Paths to Reconciliation](#) program, a truth-sharing initiative based on the survival stories of men and women who, as children and teens, attended the residential schools not recognized by the IRSSA. We consider these programs to be a form of reconciliACTION and hope that by amplifying the voices of direct and intergenerational survivors we can support all Canadians in our collective journey towards reconciliation.



ACKNOWLEDGEMENTS

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DEDICATION

This resource is dedicated to all First Nations, Inuit and Métis children who attended residential schools that were not recognized in the Indian Residential School Settlement Agreement. To date, the mistreatment and human rights violations that these children suffered have not been acknowledged, nor have their families received apology or compensation for the harm done to them, their families and their communities. Many of the students who attended these residential schools that are still not recognized under IRSSA have either passed on or continue to await recognition of their truths. To honour them, we must continue the pursuit of truth.



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INTRODUCTION

When the Indian Residential Schools Settlement Agreement (IRSSA) was initially reached in 2006, 130 schools were recognized by the “All Parties to the IRSSA” (this grew to 139 through a subsequent appeal process). As it turns out, this is but a fraction of the total number of schools operated for the purposes of colonization, religious conversion, and assimilation of Indigenous children. We may never know the full extent of this system, but we do know that there is much truth left to tell. *Canadian Geographic* is committed to seeking and sharing a more fulsome understanding, with this resource serving as a next step.


When it comes to residential schools, there are many grey areas and it is in these grey areas that we uncovered a much expanded, nuanced and complex history of residential schools. According to our research, undertaken by the top residential school researchers in the country, the scope and extent of residential schools are much bigger than initially recognized and mirrors the entire history of colonization rather than the slim tranche of history covered by the post-Confederation era (post-1867).

In addition to the schools that were included in the agreement for 150,000 former students of Indian Residential Schools, which most educators are now aware of, there has been recent recognition of approximately 200,000 more Indigenous children who were sent to Indian Day School and endured similar experiences. At long last, a settlement was reached between the survivors of the Indian Day Schools and the government of Canada through the courts in January 2020. However, this is not where the truth ends.

Survivors, Indigenous communities, and researchers have known for decades that there are many versions of residential schools attended by Indigenous students over the centuries, where they had the same or similar experiences to residential schools. The main difference is that many of these schools were excluded from formal recognition processes based on federal government-approved legal, colonial and/or technical definitions of residential schools as well as timeframes that would ensure living survivors had access to financial compensation.

When examined by our research team, based on actual experiences of survivors regardless of externally imposed definition, 61 of these schools have been identified as residential schools to date. These schools have been plotted on our [Paths to Reconciliation interactive map](#) which shows the locations of these non-IRSSA recognized residential schools. The following is a list of the different categories of residential schools based on this research:

- **Hospital schools: 26**
- **Post-Confederation schools: 14**
- **Métis schools: 2**
- **Pre-Confederation schools (such as mission schools and industrial schools): 7**
- **Newfoundland schools: 5**
- **Provincial and territorial schools: 4**
- **Religious (denominational) schools: 3**
- **Private schools (Arctic): 1**



We are aware there are many more residential schools attended by Indigenous students that are still up for discussion and recognize that the conversation will continue. Of the schools we have identified, the earliest known is the Récollets friary and seminary in Notre-Dame-des-Anges, Que., which started as early as 1620, 250 years before the residential school system was formally recognized according to the IRSSA.

The more recent school dates are challenging to establish. It is well documented that Indigenous education still faces challenges that mean the injustices have not been resolved. We believe we may need to add another type, called “current schools”, to our ever-evolving list. We encourage teachers and students to learn more about the current challenges with access to quality education for Indigenous people where they live.


What the records reflect about the approach used to determine which schools were considered in the IRSSA and which ones weren’t was largely guided by the need for a rigid definition of a residential school to limit the number of claims that could be brought forward. Most claims have been rejected for one of the following reasons: because the school in question operated outside the timelines in the IRSSA agreement; because students didn’t have to live away from their families at the school in question; or because the school was run by the province or another organization. Closer examination of these criteria in the light of new research reveals these to be lacking because they did not take into account students’ experiences in the education system as a whole.

From our map of excluded schools, we selected three schools in different parts of the country, filtering only to ensure we captured one example of a First Nations student, an Inuit student and a Métis student. The selected students attended the following schools: Parc Savard Hospital in Quebec City, Île-à-la-Crosse Métis Boarding school in Saskatchewan, and All Hallows Yale School for First Nations girls at Yale, B.C.

Beginning with Parc Savard Hospital, we learned that Inuit tuberculosis patients, both children and adults, were compelled by the RCMP to board ships that would take them to southern hospitals for years at a time away from their families. The tuberculosis hospitals and sanatoriums that Indigenous children and adults were sent to generally provided basic bedside classroom instruction to the patients while they were there, which was on average two to four years. In this resource, we introduce you to one of Parc Savard’s patients, Leah Idlout, who was 12 years old when she was taken from her family in Pond Inlet in 1951. She did not return home until she was 16, in 1955. As you will discover in Leah’s story and through the provided lessons, her experiences were no less dehumanizing and traumatizing than that of the children who attended the schools that were recognized in the IRSSA and who were then eligible for compensation. She experienced severe loneliness, suffering neglect and indifference at the hands of strangers who were supposed to be caring for her.

The education she received at the hospitals she stayed in (both at Parc Savard and Hamilton, Ont.) paralleled what happened at residential schools in the post-Second World War era. The current argument for rejecting hospital schools like the ones Leah attended is that Canada placed Indigenous people there primarily for the purposes of medical treatment, not education. Instead, we ask what other options did patients, like Leah, have available to her? Where else was she able to get an education in this situation? She was a ward of the state and the state’s responsibility during her mandated stay. What more is there to debate?

Sadly, Leah passed away in 2015 at the age of 76, but unlike so many other Inuit and First Nations students who went to hospital schools and whose voices will never be heard, she left us a gift—a published testimonial in her own words. In 1977, at the age of 38 years old, she put pen to paper to recount her experiences in detail in *Inuktitut Magazine*. Your students can explore her story to gain their own perspective.



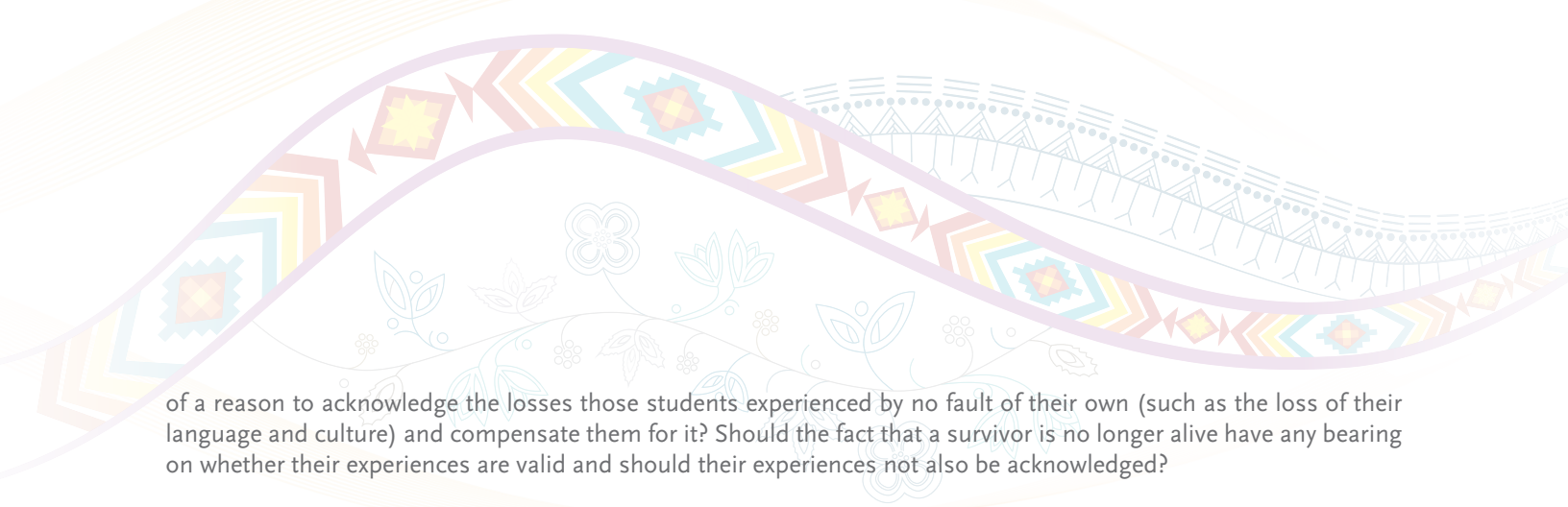
In the case of the Métis boarding school at Île-à-la-Crosse, we were able to connect with survivor Mike Durocher. In his testimonial, students learn that he was not taken far away from home against his parents' will. His parents sent him to the school because that is what was expected and available at the time, especially for Catholics. Mike grew up, and still lives today at the age of 64, in Beechy, Sask., just nine kilometres across the lake from where the school once stood. Mike told *Canadian Geographic* that some Métis children from the local town attended the school only during the day, while others came from too far away and could not go home at all until summer. Mike was lucky he lived there during weekdays and got to go home most weekends and holidays. It was a welcome respite from the stress of the excessively regimented schedule and rigid rules of the Catholic regime at the school and the ongoing bullying, threats and sexual abuse he and many students experienced when he was there between 1961 and 1969. The current argument for excluding boarding schools like the one Mike attended is that students were not compelled to attend. While this may technically be true, we ask what other choice did Métis parents, like Mike's family, have for their children, who were not allowed to attend provincial schools? It raises the question regarding how the term "compelled" is being interpreted as meaning by physical force or administrative force, but not due to a lack of other options, not to mention community control over education (something the community did not obtain until a sit-in changed things in 1976). Have your students engage with Mike's account to draw their own conclusions about what happened, what allowed it to happen, and why justice for former residential schools is a matter of basic human rights.

The third story that was examined was the All Hallows Yale School for "Indian Girls." We located Clara Clare's story and it turned out to be a rather uncommon one when compared to most residential school experiences, but no less complex. For this reason, we debated whether to include her story at first but soon recognized that Clara's story had so much more to teach us. While several other girls who attended the school had very negative experiences, Clara indicates she had a good experience.

Her great-granddaughter, Irene Bjerky, told us that Clara was eight years old at the turn of the last century when her mother went with her and two nuns from her community in Spuzzum to the Anglican mission school in Yale, B.C., which was not too far away. Contrary to the horrors we hear about having taken place in residential schools, Clara revealed in a 1963 interview with the CBC that she had had a wonderful life there and that the other girls and nuns were like family to her. She continued to justify the church's reasoning to keep Indigenous and white girls completely segregated, which speaks perhaps to the more insidious nature of the effects of colonialism and assimilation.

All Hallows was fortunate to have some excellent teachers. It quickly developed a national reputation for its student's high scores and elite education. It wasn't long before the parents of white girls in the new settler community wanted their daughters to attend, but with their own quarters. All Hallows, in fact, started out as a school for "Indian" girls, as Clara puts it "to learn white man's ways," but as soon as the school started to grow, finances became much tighter and the church had to figure out a way to cover the costs, since they received only a small contribution from the federal government that was far from what they needed to operate properly. By having the wealthy white families pay fees, the revenues helped underwrite the costs of operating the mission school. The education that was offered to the white girls, some of whom went on to university, was far superior to what First Nations girls received.

The current argument for why schools like Clara's were not included, despite her living there, is that she was not compelled by physical or administrative force to attend and there are no remaining living survivors. It is clear that Clara had no other school options available to her or anyone else for that matter. It is also very likely, given the thinking of the time, that Clara's mother hoped that if Clara learned to speak and read in English and live her life according to the expectations of a colonial society that she would have the best chance for survival and success in her life. This story raises two critical thinking questions for classrooms to consider. First, if a former student feels they had a good experience at a residential school and were not compelled by physical or administrative force to attend, is this any less



of a reason to acknowledge the losses those students experienced by no fault of their own (such as the loss of their language and culture) and compensate them for it? Should the fact that a survivor is no longer alive have any bearing on whether their experiences are valid and should their experiences not also be acknowledged?

This unique and rich mini-collection of testimonies, lesson plans and study materials offers us all, and teachers and students in particular, a window into some of the lesser-known stories of residential schools that went by a different name. We hope the resource inspires conversations about these schools that have yet to be recognized and acknowledged. It's time that the experiences of all former residential school students be acknowledged and atoned for, regardless of whether they fit the definitions and criteria that have been established under the IRSSA. Truth seeking and reconciliation is a journey that requires long-term ongoing learning, commitment and action.

***** WARNING *****

The activities included in this resource deal with sensitive topics that may be disturbing to some students. Create a safe space for students to respectfully communicate and have dialogue on these sensitive, yet critical, topics. Remember, listening to and learning about different people's life stories can provide an authentic opportunity to further students' critical thinking skills. We encourage you to review activities before using them and to accommodate accordingly.



CLARA CLARE: EARLY YEARS LESSON ON LOSS OF LANGUAGE AND CULTURE

Introduction

While First Nations, Métis and Inuit childrens' experiences in residential schools range from student to student and place to place, one common experience among them is a sense of loss, in particular of their language and culture. Indigenous children were not allowed to speak their mother tongue and were required to only speak English or French where they went to school. Often, students felt they did not belong, and were not understood by others or were unable to understand others. When these students became parents later in their lives, many of them experienced feelings of failure, such as not being able to pass along their language to their children and grandchildren, or not knowing their language or culture. Many experienced a numbing sense of detachment in relationships, which came from having been neglected or having received no care or love while in the residential school system, making it difficult for them in turn to show love. We all need to feel that we are loved and cared for as children, and especially that we belong and can be proud of who we are and the people we come from, as well as to be able to pass those things down to our children and grandchildren.

The colonial era is marked by intolerance, segregation and attempts to assimilate and eradicate Indigenous Peoples from this land. The residential schools era was the single largest contributor to the loss of Indigenous languages in Canadian history. Today, many Indigenous communities are involved in language and culture revitalization efforts to reclaim their stolen identities.

In this lesson, learners will explore what makes us who we are and who we are not. By sharing who they are with each other in a deliberate way, students will come to understand some of the key elements that make us who we are, such as our name, language, culture and where we are from. Students will come to understand that these things give us a sense of pride in who we are and a sense of belonging (to a family, cultural or linguistic group, a place) which are all parts of our identity. Students will then engage with Clara Clare's story to identify and compare her life and identity before, during and after residential school. They will take note of the things Clara lost and how her life changed as a result of attending the residential school at the All Hallows mission school for girls in Yale, B.C. (Note: this lesson plan can equally be used with Leah Idlout's story.)

Students will discuss why the residential school system was wrong, even if Clara herself said her experience was good [Leah did not say her experience was good, so another way to handle this lesson would be to compare the experiences of Clara and Leah]. In taking on a group project, students will learn the importance of everyone contributing towards truth and reconciliation in order to understand what First Nations, Métis and Inuit children lost. Students will learn that they have the power to create a society that accepts and respects everyone and in which everyone belongs, no matter their identity.



CLARA CLARE: LOSS OF LANGUAGE AND CULTURE

Focus Questions

Who am I? When I describe who I am to others, what do I tell them and why? Where do these parts of my identity come from? How did I get these characteristics?

What happened to Indigenous children at residential schools? Why were First Nations, Métis and Inuit children forbidden from speaking their language or expressing their culture at school? What was the goal of residential schools? What happened to the identities of Indigenous children? Why was this system wrong and what can I do to contribute to truth and reconciliation?

Time

60 minutes

Grade Level

K-6

Learning Goals

- List important elements of “identity”, such as name, language, culture and where you are from.
- Recognize that these elements of identity are different for each person.
- Explain that what makes up each person’s identity is either passed down to us from previous generations or reflects our individual choices, likes or dislikes.
- Understand that students who went to residential school had parts of their identities taken away from them (even for the few students who say they had a good experience).
- Empathize with how this made First Nations, Inuit and Métis children

Lesson Description

Minds on

Ask your students to think about how they would answer the question: “Who Am I?” Provide students with a description of yourself. Encourage students to share what makes them who they are. As a class, discuss that we are all human beings and that there are different things that make us who we are.

Action

Read or listen to Clara’s story while considering what makes us who we are. Provide students with information about the Indigenous children who attended residential schools. Discuss with students what parts of Clara’s story remind them of how we become who we are.

Conclusion

Review with your students details about Clara’s life. Ask students how residential school survivors might heal from their experiences in that system.

Lesson Implementation

Minds on

Tell students that there are two main questions they need to think about for this lesson: who am I and what makes me who I am?

Have students sit in a circle and tell them that they will each take their turn describing what makes them who they are. Ask students to pretend as though they have never met each other before. Have them answer the question: Who am I? Accept all student answers.

Ask students: What do we think of when we ask ourselves this question? Usually, our name, our family, our culture; our language; the place we come from, and our religion are the answers we give. We might also mention things we prefer or our favourite things to do or even things we dislike.

You can model for students how you would answer the question yourself: “Hi everyone! My name is _____. My parents’ names are _____ and _____. I have _____ siblings. Their names are _____. We come from _____ and speak _____. We are _____. One of my favorite things is _____. One of my least favorite things is _____.”

You can support students by writing this prompt on the board before sitting down and/or by prompting them as you go around the circle according to their needs. Remind students that if they don’t know how to answer the questions that’s okay and they can share whatever they do know for now.

Explain that how we answer this question will be different for each of us. For example, someone may not have any siblings or may live with only one parent or with their



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feel and why it is wrong to take those things away from people.

- Identify ways to contribute and take action towards truth and reconciliation.

Materials

- A big enough space to make a sit-down circle with the whole class
- A board to write on
- One photocopy per student of the Human Being with Categories card
- Optional: One photocopy per student of the Blank Human Being card
- Clara's Biography Card
- Clara's story on the [Paths to Reconciliation](#) website*, available in the following formats:
 - Photos of Clara Clare
 - Audio interviews
 - Photos of All Hallows school

*Note: to access survivor stories, click on "Legend," then "Survivor Stories," and choose a survivor from the map view.

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Spatial significance
- Interrelationships
- Geographic perspective

Inquiry Process

- Ask geographic questions
- Acquire geographic resources
- Interpret and analyze
- Evaluate and draw conclusions
- Reflect and respond

Geospatial Skills

- Spatial representations

grandparents. Someone may come from far away and others close by. Some may speak the same language as us or speak multiple languages. For example, someone might be French-Canadian and speak French at home, or be Chinese-Canadian and speak Cantonese, or be Anishinaabe and speak Anishinaabemowin, and so on.

Sharing your personal story with students will not only motivate them to share their stories but will help them understand what you are asking them to share and will encourage them to share their stories with pride in who they are.

The circle discussion is not meant to be rushed. This exercise is intended to have students explore a deeper sense of one another as human beings, each with their own sense of identity that is associated with various things like their name, language, culture, religion, preferences and where they are from so that they may come to respect and appreciate each other's similarities and differences.

If there are students in the class for whom English is not their first language, encourage them to share in their first language if they wish to do so. Then, before having them repeat it in English so that everyone can understand what they said, ask: Did anyone else here understand the language they were speaking? This could also be an entry point to introduce the concept of residential schools to students if they are learning about it for the first time. You can explain that after the circle, the class will read or listen to the story of a young First Nations girl by the name of Clara Clare, who went to a residential school a long time ago. Explain that a residential school is a type of school where you lived at the school during the years you were studying there.. Indigenous students, like Clara, who attended residential schools were not allowed to speak their language when they got to school. Students at residential schools did not understand what their teachers were saying to them in either English or French for a long time until they learned the language. Often, they were punished if they spoke in their language or got things wrong. Imagine how frustrating that would be and how lonely that would make you feel that nobody could understand you or help you.

Before beginning, remind students what the rules are when sharing in a circle: be respectful and listen when others are speaking so they listen to you when you are speaking (do not speak unless it is your turn), and, when it is your turn share, be mindful of the time so everyone gets a turn. It can help to use an object to maintain order and respect so that only the person holding the object is allowed to speak and then pass it from person to person.

Begin the circle with your own answer to the question: who am I? Then, move to the next person on the left and so on. Give each student the time they need to get through their answer. Prompt students who might need help.

After everyone has had a chance to share, ask students if they had any follow-up questions for anyone. Take a few minutes to wrap up the discussion by explaining that the things they have used to describe themselves are all parts that make up their "identity" —who they are.

Tell students they will now take some time to discuss their identities.



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Have students return to their desks. Write “human being” at the top of the board and explain to students that we are all human beings. Copy the Human Being card on the board, leaving space to fill in the circles. Review again with students the various things you just discussed in the sharing circle. As students call out answers to the following questions, write them in each circle.

- Among the key elements of identity that we have discussed, which ones are those that are passed down from generation to generation in our families? Highlight those on the human being (e.g., name, language, culture).

Which ones are not passed down but are individual to you (e.g., our personal preferences, our likes and dislikes, choices)? You may want to note that these elements of identity can also be influenced by your culture, language, etc.

Summarize with students that our personal identities include a lot of things that were given to us or passed down to us through the generations and some things that are all our own (such as our individual talents or preferences).

Action

Distribute to each student a copy of the Human Being with Categories card, which will represent Clara.

Explain that you will be reading and/or listening to Clara’s life story. Tell students that their task is to listen carefully. Each time they hear mentioned any one of the things identified on their card, they are to cross it off on the paper. Review Clara’s story using the Clara’s Biography Card and the short story, photos and audio files available on the [Paths to Reconciliation](#) website. Note: see the Sources and Additional Resources section for more documents about Clara’s life.

Ask students if they have any questions about Clara’s story. Ask students what they crossed off of their cards. By the end of the activity, all of the parts of Clara should be crossed out, except perhaps her preferences or likes and dislikes.

Ask students which of the parts of Clara’s identity were removed or changed. For example, was her religion or culture changed? Did her language change? What else changed?

In discussing the answers to these questions, how many parts of Clara’s identity were left intact (that you did not cross out)?

Discuss with students the fact that Clara says she had a good experience there. If she had a good experience, why was the residential school system wrong? Most students that attended residential schools had horrible experiences, but there are some who say they had a good experience, which is why some people dismiss that residential schools were wrong. However, we learned today that while Clara had a good experience, many parts of who she was were still taken away from her. Break down for students that even though Clara said her residential school experience was



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good, she still experienced being far away from her family and community and the safety and love she had there.

Conclusion and Consolidation

Review with students:

- Her name: from Kesutetkwu to Clara Clare
- Her family: from being together to being apart (the girls and teachers became her family which is one of the reasons her experience was better than most)
- Where she was from: Spuzzum (her community) to Yale (where the British mission school was established)
- Her language: language of the NLaka'pamux people to English (they only spoke in English at the school and Clara always struggled with the language)
- Her religion: spirituality of the NLaka'pamux people to Anglican Christian like the British (Clara did convert to Anglicanism and worked for the church, helping others her whole life)
- Her culture: culture of the NLaka'pamux people hidden with British culture prominent
- Her history: her family history and the history of the NLaka'pamux people were changed by colonialist practices
- Preferences, likes and dislikes, choices: Influenced by her experiences in a colonial system and society

Ask students how all those losses made them feel about Clara's story. Some students may conclude that this system was unfair and that it should never have happened because it is wrong to take those things away from someone, while other students may conclude that Clara seemed happy and therefore it could not have been all that bad. Use this opportunity to point out how this example illustrates that all children who attended residential schools lost parts of themselves forever, whether their experiences were "good", like Clara's, or bad (like it was for the great majority of Indigenous kids who suffered abuse and trauma from their experiences). When we lose parts of who we are, we are not a whole person and we are suffering in one way or another from not being able to fully be who we are.

Ask students what needs to happen for residential school survivors to get better (to heal) from the losses they have experienced, which they have also passed on to their children and grandchildren? It should be obvious for students by this point that the way for a person to become whole again is to reclaim those things for themselves.



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Extensions

- Provide students with a copy of the Blank Human Being card. Tell students to try to fill in as much of it as they can. Give them five minutes to do this. Students can take it home and have a discussion with their parents to help them with this exercise.
- Make a [heart garden](#). Have each student make a heart on a stick and plant them in an open space in your schoolyard. Each heart represents a residential school student who lost some parts of who they are as a result of having gone to residential schools. Let the garden be a reminder that we can never let this happen to Indigenous children or any children in Canada ever again. Let it also act as a reminder of the things that make us whole.
- Invite students to bring something to school the next day that is an important part of who they are. Students can discuss their item in a show and tell.

Modifications

- Students can write down words throughout the activity that remind them of who they are.
- Students can work in partners to identify traits that make them who they are.
- This activity can be completed in small groups to ensure understanding.

Assessment Opportunities

- Human Being cards can be collected to assess understanding.

Sources and additional resources

- [Across the bright continent](#), a story about Althea Moody, who taught at All Hallows School (the school that Clara Clare attended)
- [All Hallow's in the West school digest](#) from 1906
- [Reference to Clara having a little boy](#) in the All Hallow's in the West digest
- [Mention of Clara written by Althea Moody](#) in the All Hallow's in the West digest
- [Reference to Clara getting married](#) in the All Hallow's in the West digest
- [Colourful Characters in Historic Yale](#) - First Peoples of Yale and Spuzzum (written by Clara Clare's great granddaughter)
- [The Diocese of New Westminster and the Indian Residential Schools System](#)



CLARA CLARE: MIDDLE YEARS LESSON ON DISCRIMINATION AND RACISM

Introduction

When we think about ‘racism’, most of us conjure up interactions between people. The concept of racism is commonly understood or taken up in public as being strictly about personal behaviour rather than about how institutions maintain racist and discriminatory practices through the implementation of policies, practices and programs. This includes how inequities in society are rooted in the stratification of people on the basis of race. The systemic nature of this racism is that it permeates all aspects of society in insidious ways that we may not even be aware of and affects how Indigenous people are treated and can participate in cultural, economic, social, political and educational life. It also affects the culture, norms, values and beliefs of non-Indigenous people, which in turn reinforces the institutions that shape all our lives through the maintenance of the status quo. It is no longer legally acceptable in Canada to segregate students in a school based on their race, however, this was a colonial practice that occurred in residential schools all across the country, such as at the All Hallows Girls School in Yale, B.C.

The purpose of this lesson is for students to learn the meaning of discrimination and (systemic) racism using a historical example in Canada involving Indigenous children and residential schools. The schools, intended to colonize Indigenous people, were one of the most significant means through which systemic racism and discrimination against Indigenous Peoples manifested itself and was perpetuated throughout Canadian history and the heavy legacy of the residential school system is still felt today.

The entry point for this lesson is the colonial assimilation of Clara Clare, who attended an Anglican mission school for girls at the turn of the 19th century at Yale, B.C. Students will listen to her story, examine photos of students at her school and other school documents to identify examples of systemic racism and discrimination that Clara and other First Nations students experienced, first with the arrival of Europeans and then through the residential school system. Students will also learn about the long-term ripple effects of these experiences on the families of the survivors. Students will learn as much as they can about Clara’s life and what life was like for her before, during and after her residential school experience. Students will then compare and contrast their own lives and experiences to Clara’s. Through Clara’s story, students will recognize that First Nations, Inuit and Métis children have not had the same privileges and access to services as other children in Canada. Students will learn that this gap for Indigenous children has existed for a long time and continues to exist to this day and they will think about how they can participate in reducing this gap.



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Focus Questions

What are the definitions of racism and discrimination? How did Indigenous children like Clara (or Leah or Mike if you are using this lesson plan with their stories) experience racism and discrimination? What can we do to ensure racism and discrimination are not tolerated in our schools, communities and country? What can we do to contribute toward ending discrimination and racism for Indigenous children in Canada?

Time

90 minutes

Grade Level

7-9

Learning Goals

- Explain the difference between racism and discrimination.
- Identify some ways in which Indigenous children like Clara (or Leah or Mike) were discriminated against in their life, and specifically at school.
- Interpret what the Universal Declaration of Human Rights and the Canadian Charter of Rights and Freedoms say about discrimination and identify which of Clara's human rights were denied.
- Develop personal, classroom or school-wide action plans to combat discrimination and racism.
- Support former residential school students and their descendants who have not yet seen justice for their losses.

Lesson Description

Minds on

Students will be divided into four groups, and half the groups will brainstorm about racism and the other half will brainstorm about discrimination. The class will create a Venn diagram to compare the differences and similarities between the two.

Action

Learn Clara's story as a class. Give students time to review different materials regarding Clara's life, independently or in small groups. Listen to Clara's interview together as a class. Compare different photos that were taken at the All Hallows school. Discuss the different acts of discrimination and racism that were present in the residential school system.

Conclusion

Have a discussion with your class about what could have been different in the past and what we can do in the future to eliminate racism and discrimination.

Lesson Implementation

Minds on

It is not easy to have a conversation about racism. It requires openness, honesty, and a safe environment in which to share ideas. An honest conversation on any topic requires first understanding the language we are using. Before starting the lesson, review your understanding of the difference between discrimination and racism. We recommend Celeste Headlee's overview available [here](#).

Divide your class into groups of four students. Give half of the groups a piece of paper with the word "racism" written in the center, and the other half a piece of paper with the word "discrimination". Ask students to write down words or sentences on their piece of paper describing what they believe the term means. Have students discuss their word within their group to try to arrive at a consensus about what the term means. Have each group choose one student to share their ideas with the class.

Draw a Venn diagram on the board with the word "racism" in the left-hand circle and the word "discrimination" in the right hand circle.

Write down the key points in the Venn Diagram as students present their group's ideas, placing common points in the middle so that students can ascertain similarities and differences between these two concepts.

As a group you should arrive at the following: the simplest explanation for the difference between racism and discrimination is that racism is a negative and judgmental thought whereas discrimination is an action taken on that thought that is intended to hurt someone in some way. Some people describe racism as prejudice + power. Ask students: What do you think this statement means? Accept all answers. Explain that it refers to the domination of a person or group of people over other people in a racist system.



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Materials

- Scrap paper
- Writing materials
- Board to write on
- Clara's Biography Card
- Clara's story on the [Paths to Reconciliation](#) website*, available in the following formats:
 - Photos of Clara Clare
 - Audio interviews
 - Photos of All Hallows school

*Note: to access survivor stories, click on "Legend," then "Survivor Stories," and choose a survivor from the map view.

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Spatial significance
- Interrelationships
- Geographic perspective

Inquiry Process

- Ask geographic questions
- Acquire geographic resources
- Interpret and analyze
- Evaluate and draw conclusions
- Reflect and respond

Geospatial Skills

- Spatial representations

Explain to students that the Canadian Charter of Rights and Freedoms exists to discourage Canadians from being biased, racist or discriminatory by making racial and discriminatory actions illegal. In the Charter, under the heading of "Equality Rights", read out the following:

15. (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability. (2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Explain that there are also international laws intended to prevent racism and discrimination, such as the Universal Declaration of Human Rights. Read out the following:

Article 14: Prohibition of discrimination

The enjoyment of the rights and freedoms set forth in the European Convention on Human Rights and the Human Rights Act shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or another status.

Note for students that these anti-discrimination laws only came into practice in 1948 (UDHR) and 1982 (Charter) respectively, which is not that long ago. Consider sharing with students the [Illustrated version of the Universal Declaration of Human Rights](#).

Explain to students that a person (or a system) can be both racist and discriminatory without many people even being aware of it. In addition, being aware of our own biases does not make it any simpler to overcome them. Therefore, you must assume at all times that unconscious bias is influencing your decisions and you must create ways to avoid indulging those biases and behaving in a discriminatory way.

Two questions we can ask ourselves to determine whether an idea is racist or an action is discriminatory are: Is it possible that I have preconceived notions or ideas about this person or group of people that are based on race alone? Would it cause harm, damage or trauma to this person or group in any way if this thought was acted upon?

Conclude by explaining that when someone expresses a racist idea or discriminates against someone or a group of people on the basis of their race, they are actively contributing and strengthening an existing system of oppression that punishes people based on their race. For example, calling Indigenous people "Indians," which is a derogatory word, may not be as severe as punishing Indigenous youth for speaking their language, but it is racist nevertheless and reinforces the racist system that keeps Indigenous people down.



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Lastly, acknowledge that we are all biased and that we probably all make assumptions about people based on race, religion, gender or other factors, whether we realize it or not.

Racism and discrimination are terrible things but students need to feel comfortable expressing their prejudices in the context of such a discussion without being chastised for having them so that we can work together to identify them, unpack them and move forward. The purpose discussing racism is to enlighten and inform.

Action

Explain that you will be reading and/or listening to Clara's life story. Students should focus on identifying examples of racism and discrimination that Clara and other First Nations, Métis and Inuit children could have experienced in residential schools (noting the differences between ideas or thoughts people had at that time about Indigenous people compared to actions that directly impacted Clara's life and the lives of many other Indigenous children).

It is worth noting for students that Clara's story takes place around the turn of the last century (around 1900), and therefore before the existence of anti-discrimination laws in Canada, which is something for them to think about during the exercise.

Review Clara's story using the short story on the [Paths to Reconciliation](#) website and the Clara's Biography card. Note: see the Sources and Additional Resources section for more documents about Clara's life.

Have students discuss the material within their small groups and report back to the class with a shared understanding. A representative for each group will contribute one idea at a time to a collective list that you will write on the board at the front of the class.

Ask students to compare photographs of the All Hallows pupils (Indigenous and non-Indigenous) circa 1901. Ask them to identify and explain the similarities and differences between these photographs. Write their answers on the board.

Ask students: Did the white girls and Indigenous girls wear the same clothing? Did they live in the same spaces and do the same things? Why were the white and Indigenous girls separate at the school? What did Clara herself have to say about the fact that Indigenous girls and white girls were kept totally separate? Why do you think Clara responded this way? What are some of the underlying racist ideas or thoughts about Indigenous people that white (European) people had at that time to result in two such different photos of the Indigenous and white girls at the school at the same time?

Some possible ideas could include:

- They believed that the best thing for Indigenous children was to send them to a school far away from their families and communities because they had the misguided belief that Indigenous people could not properly care for their children and would interfere in their assimilation in British colonial society ("white man's ways" as Clara refers to it).



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- They believed that the best thing for Indigenous children was to teach them Christian beliefs from a very young age instead of their traditional beliefs so those children could be saved and considered “civilized” or even “human” because of a misguided belief that Indigenous people were inferior to white people.
- They believed that the best thing for Indigenous children was to school them in British colonial ways because of a misguided belief that Indigenous ways were heathen or uncivilized (“savage”).

Ask students: What discrimination (actions) did Clara face at her school? Some ideas could include:

- The two groups, Indigenous and white girls were physically segregated or separated from each other, housed in separate dorms, ate separately, and engaged in all activities separately except morning mass.
- The Indigenous girls often had to do more chores at the school, including cleaning, baking, laundry, basket-making, mending and sewing, and more. In order to do these chores, Indigenous girls had to get up earlier than the white girls.
- Indigenous girls did not have the opportunity to take classes in things such as music or science like the white girls did because this was not thought to be of use to them after they completed school. The only real opportunities for Indigenous women at the time were to marry a British man and take care of the household or to provide domestic services (such as cooking and cleaning) for the wealthier British settlers.
- When these Indigenous girls got older, if they married a white man, they lost their status as an “Indian,” which was yet another assault on their identity because the status was then denied to their children and grandchildren even though retaining that status might have benefited them.

Conclusion and Consolidation

End the lesson with the following discussion questions:

- Would you say the Indigenous girls received as good of an education as they could have at All Hallows? (It should be clear to everyone that there was racial segregation and unequal education at All Hallows.)
- What things could have been different at the school that could have made things fairer for Indigenous girls to go on to university like the white girls? (Answers might include: they could have all had access to the same curriculum; the school could have had paid help so that the Indigenous girls did not have to work, etc.)
- What things could have been different in the society at the time that could have prevented all of this? (Answer might include: there could have been a school built in Spuzzum for the kids that lived there, where they could speak their own language and be taught by their own people.)



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- Are the various things that you have just mentioned within our power to change as a society if we have the will to change them?

Explain that, unfortunately, the gap that Clara experienced in comparison to the white girls at her school still exists for Indigenous children in this country.

Ask students: what do you think about the fact that it has been about 120 years since Clara's experiences and yet this racism and gap still exist in parts of Canada?

Conclude by expressing to students how this can change and that they can be part of that change. Select one of the extension activities below to complete with your students as a follow-up to the lesson.

Extensions

- Review the concept behind "Jordan's Principle" which applies to all government services for children and states that all children should have equal access. Unfortunately, Indigenous children do not have equal access to services as non-Indigenous children. Jordan's Principle was passed unanimously in the House of Commons in 2007, but it has never been implemented. Have students undertake small group projects on Jordan's Principle and suggest ways each one of us can contribute to ending racism and discriminatory policies and programs in Canada to close the gap. Students could explore the disparities in access to health care or disparities in access to schools and education for Indigenous children. The idea is to examine disparities between Indigenous and non-Indigenous children today to highlight ways in which we can move the needle on equity for Indigenous children in Canada in the spirit of truth and reconciliation. (See: [Jordan River Anderson - Maurina Beadle](#)).
- The First Nations Child and Family Caring Society also has a program called the "I am a Witness Campaign" that your class can take part in. This program involves having students review a timeline of Jordan's Principle and decide for themselves whether or not they think there is discrimination against First Nations, Métis and Inuit children and youth. Use the Tribunal Timeline and Documents available on the [website](#) for the latest news about First Nations child welfare in Canada.

Modifications

- Students could answer questions in writing or on a computer.
- Students could create the Venn diagram individually or in small groups rather than as a class.



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Assessment Opportunities

- Students' brainstorming can be collected for assessment.
- Anecdotal records could be taken throughout the discussions.

Sources and additional resources

- [Across the bright continent](#), a story about Althea Moody who taught at All Hallows School (the school that Clara Clare attended)
- [All Hallow's in the West school digest](#) from 1906
- [Reference to Clara having a little boy](#) in the All Hallows' in the West digest
- [Mention of Clara written by Althea Moody](#) in the All Hallows' in the West digest
- [Reference to Clara getting married](#) in the All Hallows' in the West digest
- [Colourful Characters in Historic Yale](#) - First Peoples of Yale and Spuzzum (written by Clara Clare's great granddaughter)
- [The Diocese of New Westminster and the Indian Residential Schools System](#)



CLARA CLARE: SENIOR YEARS LESSON ON ORAL HISTORY AND GENOCIDE

Introduction

Oral history research was key to bringing forward and revealing the stories of lived experiences of First Nations, Métis and Inuit students who attended Indian Residential Schools when the Truth and Reconciliation Commission gathered the testimonials of more than 6,000 survivors of these schools. Those survivors had the chance to have their testimonial heard and recorded. They also received acknowledgement of their experiences, an apology in the House of Commons, with assurances that this would never happen again, as well as some compensation for what happened to them.

In this lesson, students will go on a research journey and come to understand the importance of oral histories in uncovering more about the lives, experiences and attitudes of ordinary people that is rarely captured in official records. Students will use the personal testimonials of Clara Clare, Mike Durocher and Leah Idlout, as well as a number of associated primary and secondary sources of information gathered for this lesson and available on the website to conclude for themselves whether the experiences of these students merit closer examination and justice for similar losses and abuses.

As students deepen their knowledge of the range of residential schools that existed (using the interactive map) and the range of experiences of First Nations, Inuit and Métis students, they will also learn how to conduct research and how to interview someone, just like oral historians would. They will choose a school to investigate further from the map and start researching who the students were that attended the school. Students will learn how to follow leads that can result in new information and will come to appreciate the challenges and excitement of finding documented records to piece together people's lives and experiences, not to mention the connections you build with an individual through that process. In this way, students will come to appreciate the humanity that is part of historical research and hone their skills in ways that can contribute towards reconciliation.



CLARA CLARE: ORAL HISTORY AND GENOCIDE

Focus Questions

What is history? Whose stories are told in history books? Whose stories are left out? What is oral history? What can we learn from oral history that we can't learn from other sources? Was the genocide against Indigenous children at Indian Residential Schools limited to residential schools (that were included in the IRSSA) or did the genocide go beyond that? Who else was impacted by the genocide and how wide was its scope? What can I do to contribute toward truth and reconciliation using either oral history or interviewing techniques?

Time

120 minutes (two classes)

Grade Level

10-12

Learning Goals

- Using primary and secondary sources of information, research and explain a range of lived experiences of students who went to residential schools.
- Draw conclusions about whether there was a difference between Indian Residential Schools and the schools not included in the IRSSA.
- Explain that oral histories help us learn about the attitudes, experiences and behaviours of ordinary people in contrast to the political and military histories we generally learn.
- Research and prepare for an interview (or an oral history).
- Identify biases of the interviewer and interviewee.
- Undertake a project in the spirit of truth and reconciliation that uses

Lesson Description

Minds on

Using the prompts “What is history? Whose stories are told in history books? Whose stories are left out?”, students will continuously write for five minutes without stopping. Once time is up, discuss the different answers they came up with. This will introduce them to the commonly discussed points in history. Explain that students will be learning about the people whose stories don't usually make it into the history books.

Action

Develop a list of sources typically used to learn history. Discuss the difference between primary and secondary sources of information, decide what is considered primary or secondary in the list you created, and discuss the difference in accuracy. Divide the class into three different groups and assign each group to either Leah's, Mike's or Clara's stories to read, listen and look at all the information about their assigned survivor.

Conclusion

Students will create a 20-minute presentation with their groups on the survivor they are assigned.

Lesson Implementation

Minds on

Explain to your class that they will be undertaking an investigation into the lives and stories of three individuals (Clara, Mike and Leah) who went to three different schools. The residential schools they attended were excluded from the 2006 Indian Residential Schools Settlement Agreement.

Explain that history is more than just the stories of famous people or people in power. Inform students that oral history is one tool for uncovering information about the lives, experiences, attitudes and behaviours of ordinary people that is not typically captured in history textbooks.

Tell students that they will begin their inquiry by “writing their way into the lesson.” This involves students writing nonstop for five minutes on a prompt,. If they get stuck for what to write next, encourage them to write down their own questions about history until they think of more to write on the subject. This exercise is meant to get as many ideas down on paper as possible about a topic. For the teacher, this will help you gauge the student's comprehension of the topic, and you can adjust the lesson to build from what they already know.

Provide students with the following prompts: What is history? Whose stories are told in history books? Whose stories are left out? Tell them to start writing and not to stop for five minutes.



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either interviewing or historical research about someone's life.

Materials Needed

- The survivor stories, photos and audio clips available on the [Paths to Reconciliation](#) website* including short stories, photographs and audio clips.

*Note: to access survivor stories, click on "Legend," then "Survivor Stories," and choose a survivor from the map view.

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Spatial significance
- Interrelationships
- Geographic perspective

Inquiry Process

- Ask geographic questions
- Acquire geographic resources
- Interpret and analyze
- Evaluate and draw conclusions
- Reflect and respond

Geospatial Skills

- Spatial representations

When the time is up, discuss student answers. Poll the class to see how many students wrote down topics such as prime ministers/presidents, wars, explorers and fur traders, government activities, famous people or famous inventions.

Now, poll students to find out how many thought of topics such as family life, recreation, work, clothing, education, racial discrimination, injustice and abuse? These are the things that affect us on a day-to-day basis.

Tell students that in this lesson they will learn how they can inquire into these lesser-known and less understood areas of history to reveal new information that can change the way we understand our history as Canadians and support reconciliation with our collective past.

Action

Point out that different kinds of historians look at different topics within history. While many history textbooks deal almost exclusively with political and military history, historians also spend a great deal of time studying the lives and activities of ordinary people. The history of ordinary people is often called *social history*. It is as important as political or military history, but it is the part of history we know the least about.

Ask students what types of sources there are that we can use to learn and understand history? Develop a list together.

Define a primary and secondary source of information. Primary sources were created at the time of an event or recorded as a recollection of an event later in time by someone who experienced it. Secondary sources were written after an event by someone who did not have that experience personally. Secondary sources may also consist of summaries or analysis of data compiled from several primary and/or secondary sources.

Ask students which of the items in the list you have made are primary sources and circle them. For example, photographs, diaries and journals, census data, vital statistics, letters, legal documents, newspaper articles from the time, artifacts, and oral history interviews would be considered primary sources.

Together, underline all of the secondary sources on the list. For example, books, articles, documentaries, current newspaper articles about the past, and movies would be considered primary sources.

Ask students: Which is more accurate, a primary source or a secondary source? Why? After some discussion, tell them that it is not always easy to determine accuracy. Although many people reflexively think primary sources are more accurate, primary sources often give only a small piece of the story and one person's perspective. Primary sources have more value when corroborating all the individual stories in primary sources with each other to determine if what happened was only one individual's experience or whether something was a broader, shared experience and what those individuals had in common.



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Have students come up with an example from their own lives to illustrate this point. Prompt them if necessary. Consider, for example:

- A story your sister told to get you into trouble versus a collection of stories from you, your other siblings or friends that might contradict or corroborate what your sister said.
- A single TikTok video versus a collection of videos that could provide the greater context of the relationship between the individual and their social circles.

How might a primary source distort a historian's understanding of a person, place or event? How may a secondary source distort a historian's understanding of a person, place or event?

To create secondary sources, historians typically look at many primary sources to arrive at their conclusions.

Ask students: Does that mean that secondary sources are more accurate? Again, it depends. In both cases, we need to look for bias/point of view. For secondary sources, we also need to look at the extent and quality of the research. Did the historian only choose to present facts that advanced their argument? How many sources did they examine? Because they are writing so long after the event, how can they really know what happened? How much information was lost to time?

Both primary and secondary sources can be extremely useful for different reasons when trying to piece together and understand the past, but all sources, whether primary or secondary, need to be examined carefully for biases to better understand the big picture.

Look back over the list of sources you developed earlier. Ask students: Whose story is more likely to be preserved in these sources, the rich or the poor? The famous or the ordinary? The powerful or the oppressed? How can we add the voices of everyday people back into history? And why might we want to?

One way is through oral history. Ask students to define oral history.

Oral history is the study of history through the gathering, preserving and interpreting of people's voices and memories regarding past events.

What can we learn from oral history that we can't learn from other sources?

- How people experience something or make sense of their own lives
- Oral history may come from people who would not otherwise be involved in the writing of history or who are ordinary when compared to politicians, inventors, military leaders, etc.
- The emotions associated with particular events (most often conveyed through the voice, tone, and inflection of the interviewee and what the interviewee chooses to share or not to share, such as silences)



CLARA CLARE: ORAL HISTORY AND GENOCIDE

Share the following fact with students: The Indian Residential School Settlement Agreement (IRSSA) is an agreement that ended the largest class-action lawsuit in Canadian history by former students of residential schools against the federal government and the various church-based organizations that operated these schools in partnership with the federal government. The decision by the Supreme Court of Canada confirmed that the government was negligent in upholding its responsibilities to First Nations, Inuit and Métis children in the residential school system. The 2006 IRSSA was agreed upon by the organizations representing the interests of survivors, a number of Indigenous organizations, the church organizations, and the government of Canada. The claims of former students from about 130 schools were included in the 2006 agreement. However, this number is misleading. Requests were made to add 1,532 more schools/institutions to the list, but most of these applications were rejected (about 9 schools were added to the list afterward). Students who went to the schools excluded from the IRSSA still await justice.

Check-in with students for understanding. Proceed to read students the following quotes from the three stories they will be examining later in the lesson:

"I started to cry again. I thought then that if I ever return to my family and visited Pond Inlet, which had been so scary to me before, it would never be as frightening as the C.D. Howe. I felt a huge lump swelling in my throat and an emptiness in my heart. I had never felt so alone before." - Leah Idlout

"We've been neglected, mistreated. We attended the le-a-la Crosse Boarding School, they called it. It's basically a residential school, no different than the one in Beauval, which was the sister residence for our treaty cousins." - Mike Durocher

"She lived the European ideal of an Aboriginal student who married a white man and became, for all intents and purposes, completely anglicized, yet privately, she retained her native customs and skills."— Irene Bjerky, great grand-daughter of Clara Clare

Have a class discussion about the difference between firsthand accounts and the statement of facts. (The firsthand accounts from former students of these schools help us understand what it felt like to be in their shoes, to experience it.)

Before getting into the readings, ask students to prepare themselves emotionally, since some of the facts they will learn in these stories are disturbing and can trigger an emotional response. Teachers should let students know in advance what they can do if they are triggered and what resources are available to them.

Divide the class into three groups. Assign Clara to the first group, Mike to the second and Leah to the third. Explain to students that their task is to investigate all the materials that were collected on each person (such as the photos, documents, and audio recording).



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Note: see the Sources and Additional Resources section of each lesson plan included in this resource for more documents about Clara's, Leah's and Mike's lives.

When doing their research and building their presentations, ask students to keep the definition of genocide in minds. The definition of genocide, according to the United Nations [Convention on the Prevention and Punishment of the Crime of Genocide](#), Article II, states:

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

1. Killing members of the group;
2. Causing serious bodily or mental harm to members of the group;
3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
4. Imposing measures intended to prevent births within the group;
5. Forcibly transferring children of the group to another group.

In order for the crime of genocide to have been committed, any one or all of the above must have been committed.

Ask students to find a quote from their research that they feel illustrates a larger theme from their survivor's life. Students should also investigate whether the Indian Residential School System could be considered to meet the definition of genocide laid out above. They will take a position in response to the following question, using their survivor's story as a case study:

Did the Indian Residential School System constitute genocide?

Give students time to build a presentation in a style of their choosing (e.g., PowerPoint, sharing circle, skit, art exhibit) about their survivor, using their chosen quote as the overarching theme of their presentation.

Conclusion and Consolidation

Give each group time to present. Each student in the group should contribute in some way to the presentation of the information as well as the research.

Ask students: With the evidence you have examined, and in light of the definition of genocide, do you think that the genocide against Indigenous people in Canada went beyond the schools included in the IRSSA? (See [here](#) for more information on the definition of residential schools used for the Settlement Agreement.)

After discussing this question as a class, have students complete an exit ticket with the following prompt: "Today I am leaving the class trying to understand..."



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Extensions

- Have students choose a school identified on the [Paths to Reconciliation](#) website. Once they have selected a school, their project will be to conduct research online to identify a former student and anything they can find out about that person. Students may choose to develop an essay, collage, multimedia project or another resource that includes all of the primary and secondary sources of information they were able to locate online for that person to try to piece together a biography, timeline and explanation of that individual's residential school experience. Debrief with students after their projects are returned about the challenges they encountered in conducting their research.

Modifications

- Students could choose which survivor they would like to study.
- These projects could be done independently as a summative assignment over the course of the semester.

Assessment Opportunities

- Assess students' oral presentations.
- Have students hand in a written draft for assessment.
- Students can be assessed on their teamwork.

Sources and additional resources

- [Across the bright continent](#), a story about Althea Moody who taught at All Hallows School (the school that Clara Clare attended)
- [All Hallow's in the West school digest](#) from 1906
- [Reference to Clara having a little boy](#) in the All Hallows' in the West digest
- [Mention of Clara written by Althea Moody](#) in the All Hallows' in the West digest
- [Reference to Clara getting married](#) in the All Hallows' in the West digest
- [Colourful Characters in Historic Yale](#) - First Peoples of Yale and Spuzzum (written by Clara Clare's great granddaughter)
- [The Diocese of New Westminster and the Indian Residential Schools System](#)



LEAH IDLOUT: EARLY YEARS LESSON ON LONELINESS

Introduction

Survivors of genocide often speak of the loneliness that they feel for the rest of their lives after their experiences. Many studies have also shown that this loneliness can be passed down intergenerationally so that children and grandchildren also experience similar feelings. Survivors may experience: echoing thoughts of traumatic memories such as separation from family, instances of hunger, or abuse; the feeling of not belonging, such as the experiences of not being understood by others, of not being able to understand others; feelings of failure and loss, such as not being able to pass along your language to your children or not knowing your language or culture; social comparison to others; and a numbing detachment in relationships that comes from having been neglected or having received no caring or love. We all need to feel that we are loved and cared for and that we belong. When people are excluded and segregated, they feel isolated from the rest of the world and can feel hopeless. These are basic human needs that First Nations, Métis and Inuit children were denied in residential schools. Since only some schools were included in the Indian Residential Schools Settlement Agreement, these feelings of hopelessness are being exacerbated. As such, there are many other survivors and intergenerational survivors of residential schools that were excluded who continue to seek justice.

In this lesson, using text and images, students will learn about loneliness and neglect. The teacher will work with students to read aloud the story of Leah Idlout's long and difficult journey far from her home and family for four years with only strangers to care for her. Students will also examine photographs of Leah's life. This will be followed by a collaborative discussion about loneliness and neglect, in which students will identify things we can do when we are lonely to comfort ourselves and others. Students will complete the lesson having gained perspective on different degrees of severity of loneliness, the difference between wanting to be alone and being lonely, and understanding that Leah had no choices in her situation. This lesson will help build students' skills in empathy and empower them to be creative in finding strategies to both combat their own loneliness and help support others through theirs.



LEAH IDLOUT: LONELINESS

Focus Questions

What is loneliness? Who is Leah and what kind of loneliness did she experience? Why was Leah lonely? How did Leah combat her loneliness and isolation to survive? What can we do to feel better when we feel lonely? Why did this happen to Leah? What is the difference between a sense of loneliness and being alone?

Time

60 minutes

Grade Level

K-6

Learning Goals

- Students will be able to describe loneliness.
- Students will generate lists of what caused loneliness in Leah's life as well as in their own life.
- Students will create a list of things they can do to help themselves feel less lonely.
- Students will describe the meaning of neglect.
- Students will understand that Inuit children were treated far differently than non-Indigenous or white children.
- Students will take action in support of truth and reconciliation and develop a sense of empathy.

Materials Needed

- My Top Five Worries card (2 copies per student)
- Loneliness Scenario cards
- Whiteboard or easel (or another surface to write on)
- Leah's story on the [Paths to Reconciliation](#) website*, available

Lesson Description

Minds on

Students will be introduced to the word "loneliness" by initially seeing it written on the board, followed by the repetition of the word to become familiar with it. Students will take part in a discussion regarding the meaning of loneliness.

Action

Read the Leah's Story card aloud with students. After students have heard Leah's story, have them examine the photographs from Leah's journey. Students will engage in a discussion answering questions regarding Leah's life experiences and how they can relate it to their own sense of loneliness. Students will generate ideas for what they think Leah could have done to feel less lonely, as well as ways they can help themselves when they feel lonely. In groups, students will be given a loneliness scenario to create a skit about solutions to the scenario.

Conclusion

Students will present their skits about their loneliness scenario to the class, sharing their ideas. The class will discuss each scenario and skit after they are performed.

Lesson Implementation

Minds on

Start the lesson by writing the word "loneliness" on the board or on chart paper. Say it aloud and then have students repeat it back to you. Instruct students to turn to a partner beside them and talk about what they know about loneliness, what it means, and what it feels like. Give them a couple of minutes to discuss. After they have had a chance to discuss, ask for volunteers to share what they talked about. While discussing, write down relevant definitions or feelings associated with loneliness around where you have written the word on the board.

Action

Explain that students will now learn about the story about a little girl who experienced extreme feelings of loneliness when she was taken far away from her family for four years, from the age of 12 to 16. Ask students to listen carefully to the story and think about how they can relate to her feelings.

As a class, review Leah's short story on the [Paths to Reconciliation](#) website and examine the photos of her journey on the C.D. Howe and her time in the hospital. Facilitate discussion using the following questions:

- What was Leah's life like before the boat came to Pond Inlet, Nunavut?
- How did Leah feel at the beginning of the story?
- Did Leah's feelings change throughout the story?



LEAH IDLOUT: LONELINESS

in the following formats:

- Photos of Leah Idlout
- Inuktitut magazine biography of Leah Idlout
- Photos of Parc Savard hospital
- Photos of Mountain Sanatorium hospital
- Video interview with Leah
- Video interview with Paul, Leah's brother
- Leah Idlout in the news
- Optional: Post-It Notes

*Note: to access survivor stories, click on "Legend," then "Survivor Stories," and choose a survivor from the map view.

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Spatial significance
- Interrelationships
- Geographical perspective

Inquiry Process

- Ask geographic questions
- Communicate
- Reflect and respond

Geospatial Skills

- Spatial representations

- Does this story remind you of a time when you were worried or lonely? What sorts of things were you worried about or made you feel lonely?

Be sure to share with your students your own experiences with loneliness in the discussion. Explain that everyone feels lonely from time to time and that for the most part, most of us are never truly alone. Explain that most of the time, even when we have feelings of loneliness, we can find ways to comfort ourselves.

Hand out two My Top Five Worries cards to each student. On the first card, students are to answer the following: What were Leah's top five worries while she was away from her family?

On the second sheet, they are going to answer the following: What are your top five worries?

Draw a chart either on the board or on chart paper with the following columns:

LONELINESS

What could Leah do when she felt lonely?	What can I do when I feel lonely?	What can I do when someone else feels lonely?

Ask students to turn and talk with a neighbour about what Leah could do when she felt lonely. Have each pair share one idea on a sticky note and add the student responses to the chart. Next, with the same neighbour, ask them to do the exercise again but this time to think about what they can do when they feel lonely. Follow the same process as before and place the sticky notes under the appropriate columns on the chart. Discuss with the class things that you can do for someone else when you think they might be feeling lonely, and complete the third column of the chart.

Conclude with a discussion:

- What is the difference between being alone and being lonely? Share stories about a fun time you had while being alone, and suggest that being alone can be fun and that some people prefer to spend some time alone. Call on students to share some of their stories about having fun alone. Next, explain that feeling lonely is different than just being alone. We can choose to be alone and have fun, but make it clear to students that feeling lonely is different. Leah did not have a choice in spending time alone because she was forced to be away from her family, which meant that she was lonely.



LEAH IDLOUT: LONELINESS

- What is the difference between being alone and being neglected (such as how Leah was treated in her case)?

Conclusion and Consolidation

Divide students into small groups. Distribute a Loneliness Scenario card to each group of students. Explain that each group has been given a different scenario where someone is experiencing loneliness. Their job is to put on a skit acting out the scenario. Their skit should include how not to act in this situation as well as ideas for how to improve the situation.

Give the students 15 minutes to come up with a short skit. Once the time is up, have students perform their skit. Have a brief discussion as a class after each scenario to check for understanding.

Extensions

- Introduce the concept of art therapy as an extension to talking about emotions. This may be helpful for students who better express themselves visually. Have students draw a heart and choose different colors to represent their emotions. What colour would they choose for loneliness? Have them color in the heart to show how they felt that day. The result should be a heart filled with patches of different colours of varying sizes that communicate how they feel, without using words. For more information read [this article](#).
- Help students make an Inuit doll for themselves or someone else that might be suffering from loneliness. Examples can be found [here](#) and [here](#).

Modifications

- When reading Leah's story, have students take turns reading sections. Hearing it in a young voice might allow them to better connect to the story.
- Write the discussion questions on the board.
- Have the students answer questions in writing rather than a class discussion.
- Instruct students to make the chart in their notebooks to write down their ideas or take notes on the discussion.
- Vary the lengths of the skits depending on students' ages.
- Make sure that students are able to read and understand the scenario they have been given.
- Challenge your students to create their own scenarios about loneliness to create a skit on.



LEAH IDLOUT: LONELINESS

Assessment Opportunities

- Anecdotal notes can be taken throughout the different discussions.
- Collect the My Five Top Worries worksheets for assessment.
- Oral communication can be assessed during the loneliness skits.
- Learning skills, such as responsibility, organization, collaboration, and initiative, can be assessed.
- Repeat the art therapy exercise and record and compare results.

Sources and Additional resources

- [Land of the Long Day](#), a film by Doug Wilkinson of the Idlout family's life in Pond Inlet. Leah is in the first 10 minutes of the film.
- *The Long Exile: A Tale of Inuit Betrayal and Survival in the High Arctic* by Melanie McGrath.
- *Contesting Bodies and Nation in Canadian History* by Patrizia Gentile and Jane Nicholas



LEAH IDLOUT: MIDDLE YEARS LESSON ON INJUSTICE AND CHILDREN'S RIGHTS

Introduction

Inuit, Métis and First Nations survivors have often reported being neglected and abused while they were at residential school and how horrible this made them feel throughout their lives. Their basic human needs were not met by those who ran and funded the schools (the church and the state). Examples of this included: always feeling hungry, being isolated and/or separated from family, not feeling safe, being made to feel that they did not belong or needed to be changed, not getting good medical attention or care, getting emotionally, physically, verbally and sexually abused, and being made to work while at school to underwrite the cost of their education and care. Since the adoption of the Universal Declaration of Human Rights in 1948 and the Convention on the Rights of the Child (1990) most people and countries of the world would agree that this kind of treatment of children constitutes violations of their human rights. These are rights that we are all supposed to have by virtue of being human, but they were denied to First Nations, Inuit and Métis children for generations.

Leah Idlout, who lived to be 74 years old, was taken away from her family to be treated for tuberculosis. Many Inuit did not survive treatment in the south, have since passed away, or are getting on in age, and have been denied restitution for what they experienced when they were taken from their families. The only thing they have received is an apology from the prime minister for the mistreatment of Inuit during the tuberculosis outbreaks in the Arctic during the 1940s to the 1960s. The federal government has created a program to help Inuit families find their long lost relatives' who passed away from tuberculosis while down south and whom they never saw again. This is a start, but more needs to be done to ensure justice for what happened.

In this lesson, students will explore the basic needs of human beings and how these are enshrined as human rights in laws. They will assess the injustice of abuse that stems from neglect and indifference, which was a common experience for many Inuit during the outbreaks of tuberculosis in the mid-20th century. The lesson will begin with a read-aloud of the story of Leah's long and difficult journey far from her home and family for four years with only strangers to care for her. Students will also examine photographs of Leah's life. This will be followed by a collaborative discussion about neglect as a type of abuse that violated Leah's human rights.



LEAH IDLOUT: INJUSTICE AND CHILDREN'S RIGHTS

Focus Questions

What is loneliness? Who is Leah and what kind of loneliness did she experience? Why was Leah lonely? How did Leah combat her loneliness and isolation to survive? What can we do to feel better when we feel lonely? Why did this happen to Leah? What is the difference between a sense of loneliness and being alone?

Time

Two 60-90 minute classes

Grade Level

7-9

Learning Goals

- Students will be able to identify basic human needs.
- Students will be able to describe Leah's life up to age 12 and explain how her life changed afterwards.
- Students will be able to connect to Leah's story and show compassion towards her.
- Students will be able to identify how Leah's basic human rights were abused and violated.

Materials Needed

- Whiteboard or easel (or another surface to write on)
- Leah's story on the [Paths to Reconciliation](#) website*, available in the following formats:
 - Photos of Leah Idlout
 - Inuktitut magazine biography of Leah Idlout
 - Photos of Parc Savard hospital
 - Photos of Mountain Sanitorium hospital
- Video interview with Leah

Lesson Description

Minds on

You will discuss and introduce basic human needs and human rights to your students. Your students will learn about which human needs are more important than others and how we all deserve to have our basic needs met.

Action

Explain to your students that they will be listening to a story of a girl whose basic needs were not met, followed by examining photos from her life. Invite students to reflect on the story. As a class, examine a definition of neglect. Make a T-chart to determine if Leah's experiences matched the definition of neglect. Have your students examine the Convention of the Rights of the Child of the United Nations and how Canada is a part of this. Discuss which of Leah's human rights were denied. Listening to apologies given by the government to Inuit who were mistreated, but understand that there are still many issues with tuberculosis to this day. Individually or in small groups, students will then take action. They will write a letter, make a documentary, study a specific school from the [Paths to Reconciliation](#) map, or help raise awareness.

Conclusion

Students will present their projects to the class and share their projects within the community to make an impact.

Lesson Implementation

Minds on

Start a discussion with your students by asking what they know about the basic things that all human beings need to live, and feel happy and safe. Accept and discuss all answers. Introduce the following basic needs:

They are:

1. A person's **physical** needs are met when they have food, water, clothing, shelter, air, sleep, and whatever else a person might need to survive (but, as humans, our lives are about more than survival).
2. A person's **safety** needs are met when: they are with family or people they know, love or trust; they live in a safe home or place where there is no danger of being hurt; and they have a job and/or enough to live a good life.
3. A person's **social** needs are met when they feel loved, feel affection and connected to others, share friendships and are accepted by a group, or have a feeling of belonging, care and community.



LEAH IDLOUT: INJUSTICE AND CHILDREN'S RIGHTS

- Video interview with Paul, Leah's brother
- Leah Idlout in the news

*Note: to access survivor stories, click on "Legend," then "Survivor Stories," and choose a survivor from the map view.

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Spatial significance
- Geographic perspective

Inquiry Process

- Ask geographic questions
- Communicate
- Reflect and respond

Geospatial Skills

- Spatial representations

4. A person's **esteem** needs are met when: they feel confident in themselves; they feel appreciated; they have respect for themselves and others; they feel they have the approval of those they care about; they are proud of who they are, their language and culture; and they are clear on and secure in their own identity, no matter their identity.
5. A person's need to **contribute** is met when they are given a chance to be part of things and to contribute their ideas, skills and talents to improving the world (each and every one of us has our own gifts to give to the world that makes us feel good about ourselves).
6. A person's need for **autonomy** is met when: they are able to make decisions for themselves and for what is best for them; they are able to thrive and develop their abilities to the fullest of their potential; and they have the opportunity to learn.
7. A person's need for **purpose and significance** is met when they feel important, special, or that they matter to others and that they have a role to play in the world.

*Please note, there are different theories about the basic human needs that range in number and categories of needs. Please ensure you are using the basic needs that best suit your students.

As a class, discuss what needs are more important than others. Most students should come to the realization that our physical needs are the most important. You can reference [Maslow's hierarchy of needs](#) to explain the different levels of needs. Explain to students that many children in the world, in the past and today, do not have their basic needs met on a daily basis. Many Indigenous children in Canada do not have the basic things they need to feel loved, happy and safe. Inform students that they will be reading a story about a young girl whose basic needs were not met.

Action

Explain to students that you will be reading a difficult story today that involves basic human needs. The story is about what happened to an Inuit woman when she was a little girl and got sick with a disease called tuberculosis. As a class, review Leah's short story on the [Paths to Reconciliation](#) website and examine the photos of her journey on the C.D. Howe and her time in the hospital.

Return students to the discussion by asking if they believe Leah's basic human needs were met based on the experiences she wrote about. After learning about Leah's experiences on the boat and her year in the hospital, ask students what questions this story raised for them. Students are likely to ask: Why did this happen to Leah?

Invite students to examine a definition of the word "neglect" with you. Explore together what the word neglect means.



LEAH IDLOUT: INJUSTICE AND CHILDREN'S RIGHTS

"Neglect is the ongoing failure to meet a child's basic needs and the most common form of child abuse. A child might be left hungry or dirty, or without proper clothing, shelter, supervision or health care. This can put children and young people in danger." (Source: [Neglect](#) | NSPCC)

Make a T-chart, with a list of words that define neglect on one side, and, on the other side, a list of things that Leah mentions in the text that aligns with the definition of neglect.

With the T-chart created, ask the students if they think that the way that Leah was treated was fair.

Explain to the class that in Canada and many other parts of the world, there are laws in place that are supposed to protect children and adults from this kind of treatment. The United Nations Convention on the Rights of the Child is a human rights treaty that many countries around the world, including Canada, signed to protect children.

A few of the basic rights all children are supposed to have include:

1. **Protection** (from abuse, exploitation, harmful substances)
2. **Education**
3. **Adequate health care**
4. **Adequate living conditions**
5. **Having their views heard** and respected as they grow and learn

Unfortunately, in all parts of Canada, Indigenous children, like Leah, were often mistreated. Have a class discussion based on what students have learned so far. Discussion questions can include the following:

1. Which of Leah's human rights were denied and which were provided for?
2. Who do you believe was responsible for what happened to Leah and other Inuit (e.g., government of Canada, hospital staff)?
3. Should we just forget that this happened since Leah is no longer alive? Why or why not?
4. What could those who are responsible do to try to make this right?

On March 8, 2019, for the first time ever, Prime Minister Justin Trudeau apologized on behalf of the government of Canada for the mistreatment of Inuit with tuberculosis. Watch the [apology](#) together as a class.

Unfortunately, not only is tuberculosis still an issue in the North today due to crowded living conditions, but tuberculosis hospitals and hospital schools like



LEAH IDLOUT: INJUSTICE AND CHILDREN'S RIGHTS

Parc Savard, Hamilton and Edmonton were not included in the original apology the government made for harm done to First Nations, Métis and Inuit in residential schools, even though the students' experiences were similar to those that had attended residential schools.

In this [next video](#), listen to Prime Minister Justin Trudeau speaking about what the government will do moving forward, promising to continue closing gaps. Ask students:

- What do you think about this response?
- What else can we do, as individuals, to redress the harms done to Inuit in the spirit of telling the truth and working toward reconciliation?

Conclusion and Consolidation

Based on everything you have discussed as a class, have students take action toward truth and reconciliation in any way they choose. In groups, give students the option to write a letter, make a video/documentary, create an online platform, or take action.

After students have finished creating their project, have them share their action initiative with the class by either presenting or having a gallery walk around the class.

To complete this lesson, ask the students to share how they felt while learning about Leah's story.

Extensions

Additional options for the action project:

- Share students' projects with the school or post them to a community website.
- Have students continue to study the different types of schools that were not recognized by the Truth and Reconciliation Commission by learning about Mike's and Clara's stories.
- Have students complete a response writing activity to express their feelings throughout the lesson.

Modifications

- Instead of providing students with a choice on their final action activity, choose one for the whole class to complete.
- Have students read Leah's story individually or in small groups to discuss it prior to starting any group discussions.



LEAH IDLOUT: INJUSTICE AND CHILDREN'S RIGHTS

- Have students use computers or tablets to do research on the United Nations Convention on the Rights of the Child rather than providing them with the information.
- This lesson can be turned into a research project.

Assessment Opportunities

- Assess students' final projects.
- Take anecdotal records throughout the different conversations.

Sources and Additional resources

- Visit the [Project of Heart website](#) to review an example of a project that works toward truth and reconciliation and inspire students to come up with their own projects.
- [Land of the Long Day](#), a film by Doug Wilkinson of the Idlout family's life in Pond Inlet. Leah is in the first 10 minutes of the film.
- *The Long Exile: A Tale of Inuit Betrayal and Survival in the High Arctic* by Melanie McGrath.
- *Contesting Bodies and Nation in Canadian History* by Patrizia Gentile and Jane Nicholas



LEAH IDLOUT: SENIOR YEARS LESSON ON PROPAGANDA, RESISTANCE AND TRUTH

Introduction

As the *Qikiqtani Truth Commission: Community Histories (1950-1975)* points out: “Much Canadian writing about the North hides social, cultural, and economic realities behind beautiful photographs, individual achievements, and popular narratives...As communities in the Baffin region face a new wave of changes, these community histories describe and explain events, ideas, policies, and values that are central to understanding Inuit experiences and history in the mid-20th century.” (See qtcommission.ca/en/communities/resolute-qausuittuq)

Inuit are among some of the most photographed people in the world. Leah Idlout’s family was no exception. Her father Joseph was indeed known as the most famous Inuit of his time. In looking at the photographs and films taken of Leah, her family, and her community in the 1950s and available in the public record, it could be easy for one to conclude that Inuit were the happiest people in the world and that absolutely nothing was wrong. However, it was during this period that Inuit suffered from policies implemented by the federal government of Canada. Inuit were being taken away by the RCMP in ever greater numbers from their communities in the North for treatment of tuberculosis in southern cities such as Hamilton and Québec City. When Leah returned to her home in Pond Inlet, Nunavut, her family then experienced relocation to Resolute Bay in the High Arctic, where it was practically impossible to live and there was starvation in the new settlement. It was also during this period that healthy school-aged Inuit children, such as Leah’s siblings, were being taken far away to residential schools such as Fort Churchill. The photographs included on the website are from government records that would not have been available to the public back then and tell a very different story of how Inuit were impacted by colonization.

In this lesson, using text, images and videos about Leah’s life and community history, students will learn about propaganda, resistance and truth during the 1940s to 1960s. The teacher will work with students to read the story of Leah’s long and difficult journey far from her home and family for four years with only strangers to care for her. Students will also learn about other events that happened to Leah, and her siblings, and her family, such as their forced relocation to Resolute Bay and experiences at the Indian Residential School at Fort Churchill. Students will examine a number of photographs and videos of Leah’s life with particular attention to details that reveal propaganda and resistance. Students will discuss what propaganda and resistance are in order to engage in a conversation about how the government used certain images of Inuit (and not others) as proof that Canada was doing good for Inuit people on behalf of the Canadian public, when in fact many Inuit suffered severely from the 1940s to the 1960s (and well beyond). In considering the truth, students will engage in creative media activities with a truth and reconciliation theme that focuses on media literacy—particularly, exposing propaganda to tell and acknowledge the truth about what happened, as a first step in reconciliation.



LEAH IDLOUT: PROPAGANDA, RESISTANCE AND TRUTH

Focus Questions

What is propaganda? What can propaganda look like in images and in the media? How and why did the Canadian government use images of Inuit as propaganda? What is resistance? Do any of these images express resistance? How can we use images (still and moving) to gain a better picture of the truth about what happened to Leah, her family and community? What did (does) colonial oppression look like in an Inuit context? What can I do to work toward truth and reconciliation?

Time

Two 60-90 minute lessons

Grade Level

10-12

Learning Goals

- Students will be able to list some of the different forms of colonial oppression and violations of human rights experienced by Inuit.
- Students will be able to explain the meaning and use of propaganda by the government or others, particularly in the case of Inuit, as a tool of oppression and control and understand its harmful effects over time.
- Students will be able to differentiate between the images that the public saw (from the 1940s to present) about the North and Inuit versus images of their actual experiences, uncovered in archives many years later, and how these both conceal and reveal the truth about what happened.
- Students will identify forms of resistance by Inuit in multimedia

Lesson Description

Minds on

Students will be introduced to Leah's story and learn about the way in which Inuit were treated when they had tuberculosis. Students will examine different images from Leah's life and watch a film that features Leah and her family. Students will reflect on the images and the film and consider how the Inuit are being perceived in them.

Action

Students will learn about the different perspectives of photographs/video that presented Inuit life one way, while the reality was very different. Students will examine definitions of propaganda and compare them to their existing idea of propaganda. Students will use the Reality Check card while examining photographs to determine if they are propaganda or not.

Conclusion

Students will present their photos to the class, explain whether or not it's propaganda, and have a discussion about what they learned.

Lesson Implementation

Minds on

Read the following with students:

Beginning in the late 1940s, increasing numbers of Inuit were transported to southern hospitals for medical care, usually for the treatment of tuberculosis. These large-scale transportations inundated hospitals and hospital schools with people who differed in significant ways from the Indigenous people who had been taught in southern hospital schools up to this point. They were also, in the eyes of the Canadian government, from a different bureaucratic universe.

In *A Long Way from Home: The Tuberculosis Epidemic Among the Inuit*, Pat Sandiford Grygier wrote that, while smaller numbers of Inuit had been silently included in classes offered at various hospital schools, when larger numbers of Inuit began to arrive, the Indian Affairs Branch of the Department of Citizenship and Immigration, who were responsible for "Indian" patients, began refusing to accommodate Inuit patients in the hospital schools. They insisted that the Northern Administration and Lands Branch, the branch of government that was responsible for Inuit affairs (from 1951 to 1959) took responsibility for hiring and paying for additional teachers. It was not until 1957 that the issue of modifying curriculum to better fit Inuit students was broached by the Sub-committee on Eskimo Education. However, the degree to which Inuit students were accommodated in the hospital schools during this period is difficult to determine.

Grygier reports that in 1952, the 88 Inuit patients at Parc Savard Sanitarium had no teacher, while the Sub-committee records 45 Inuit students registered at that institution's school for that year. (Leah was at this hospital during this time.) It is



LEAH IDLOUT: PROPAGANDA, RESISTANCE AND TRUTH

(including video, music, and visual art).

- Students will examine current media to expose propaganda against Indigenous people today.

Materials Needed

- Reality Check card (a copy for each pair or group of students)
- Leah's story on the [Paths to Reconciliation](#) website*, available in the following formats:
 - Photos of Leah Idlout
 - Inuktitut magazine biography of Leah Idlout
 - Photos of Parc Savard hospital
 - Photos of Mountain Sanitorium hospital
 - Video interview with Leah
 - Video interview with Paul, Leah's brother
 - Leah Idlout in the news

*Note: to access survivor stories, click on "Legend," then "Survivor Stories," and choose a survivor from the map view.

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Patterns and trends
- Interrelationships
- Geographic perspective

Inquiry Process

- Ask geographic questions
- Acquire geographic resources
- Communicate
- Reflect and respond

Geospatial Skills

- Spatial representations
- Foundational elements

possible that this number reflects the two weeks of education James and Alma Houston gave that spring in knitting and carving. By November, there were 12 Inuit children attending classes in the hospital school. The Northern Administration and Lands Branch had apparently managed to find funds to employ a teacher for the hospital who was expected to start mid-month. In 1954, the branch added a handicraft teacher to the school's staff.

Explain to students that you will be reading a specific example of an Inuit woman who got sick with tuberculosis when she was a little girl. As a class, review Leah's short story on the [Paths to Reconciliation](#) website and examine the photos of her journey on the C.D. Howe and her time in the hospital.

Ask students: What questions do you have after reading her story? Give students five minutes to discuss with a partner what questions are raised. (Students will likely point out the horror of her experience and their disbelief and disgust that this kind of treatment happened in Canada.)

If time permits, you can show a 37-minute film called [Land of the Long Day](#) (Leah is in the first 10 minutes of the film). Note: There is a hunting scene in the beginning of the film, so consider beforehand if the imagery is appropriate for your students. One important detail to share with students before they look at the images and watch the film is to know that these were all taken either during or after Leah's four years south for tuberculosis treatment and schooling. When *Land of the Long Day* was released, Leah's father became known as "the most famous Inuit in the world." For additional context, read the [National Film Board's socio-historical context](#) about their collection of films about Inuit.

Ask students what they notice about the photos and what do they notice about the film *Land of the Long Day*? Does Leah look happy? Does her family look happy? Do the other families with them look happy? Do the smiles in these photos align with Leah's story? Why or why not?

These images and the film give a false impression of what was going on at the time.

Action

Reveal to students that Leah's brothers, sisters and cousins went to an Indian Residential School in Fort Churchill, Man., while they were growing up, so that it wasn't only Leah who was taken far away but her siblings and relatives as well. In fact, the family was apart for much of their childhood. Leah's sister Susan Salluviniq, who was still a baby when Leah was taken, was told she had other siblings who were far away.

In addition to this, Leah's family was relocated by the government of Canada from Pond Inlet to Resolute Bay shortly after her return home. Their dogs were put to death by the RCMP. The promises made to the families were not kept by the government and they suffered greatly from this experience. Leah's sister Susan says that she and her family have since embraced Resolute Bay as their home. Before settlement though, it was a harsh, desolate place where no Inuit lived. There was



LEAH IDLOUT: PROPAGANDA, RESISTANCE AND TRUTH

very little food, so people starved. Compared to Pond Inlet which had plenty of resources, life in Resolute Bay was almost impossible. The relocation to Resolute Bay was a government experiment to assert sovereignty in the North during the Cold War against the Soviet Union (U.S.S.R., today Russia). Show students the [government of Canada's apology](#) for this relocation.

In addition to the history surrounding relocation, starting in the 1950s all Inuit were identified by the government of Canada using something called an E-Number or E-Disc Number instead of their name. They were required to have them on them at all times and it reminded many Inuit of dog tags. Leah's number was E5-770. Her daughter Lucie Tatanniq Idlout [wrote and performed a song about it](#).

Despite all this sadness, separation, mistreatment, disease, isolation, starvation and death, Leah and her family survived.

Now, ask students to tell you what they know about propaganda. Write their answers on the board. To prompt discussion, ask students the following questions:

- What form might propaganda take?
- What are some of the common themes that characterize propaganda?
- What is the core intent behind producing propaganda?
- Can you think of historical cases where propaganda played an important role in cultural or social events? Can you provide examples?
- Can you think of modern-day examples of propaganda?

The brainstorming session should arrive at a definition that resembles the following: propaganda is the sharing and spread of information (whether it be factual, truthful, biased, false, or entirely made up) in order to influence or change public opinion. Propaganda is often employed to either help or harm a person/group and can vary from being suggestive to outright aggressive in the information it presents.

Relate the discussion of propaganda to the photos and videos that students have just examined. Have them carefully consider the different photographs and what they present. Ask them:

- Which of the photos you have seen would you consider to be propaganda and why?
- Which of the photos seem neutral or more realistic of the time period? Why?
- What are some of the common themes that characterize propaganda based on the content they have read and viewed?
- Do you think these images were intended as propaganda or do these images merely reflect the ideas of the dominant society of the time?



LEAH IDLOUT: PROPAGANDA, RESISTANCE AND TRUTH

Explain to students that to answer these questions properly, we need to investigate and analyze the data we have much more closely and ask critical thinking questions to determine if what they are viewing would really constitute propaganda. As an example, use the Reality Check card to work through critical thinking questions with students on an image of your choice.

Working individually or with a partner, have students select one photo or a series of photos from the cards in this lesson, and/or by searching for photos online of Inuit people in the 1950s. Have students work through the Reality Check card for the images they choose to decide whether or not they are viewing propaganda. Next, have students find images online of Inuit today and complete the same exercise.

Conclusion and Consolidation

Have students share their image(s) and Reality Check card analyses with the class and start identifying common ideas that emerge from the discussion. Ask students to explain their answers and reasoning.

Remind students that propaganda can be distinguished from other forms and genres of communication by some distinctive properties. Explain that propaganda generally:

1. evokes strong emotions;
2. appeals to audience needs;
3. simplifies information and ideas;
4. and attacks opponents.

Close with a discussion by asking students the following questions:

- Why is it important to recognize propaganda?
- Propaganda can sometimes originate from sources that we are used to trusting. Can you think of some examples? (Answers may include: governments, educational institutions, entertainment industry, media outlets.) How can this propaganda influence people and society?
- What can we do to engage with propaganda responsibly and be critical of the information we consume?

Extensions

Use this [Project Naming article](#) to learn about the history of the Inuit two-dollar bill. Have students compare this Inuit artwork, or similar artwork in museums and other public spaces, to the way Inuit were depicted in the past. How far have we come in terms of eradicating propaganda and respectfully depicting Inuit societies and culture?



LEAH IDLOUT: PROPAGANDA, RESISTANCE AND TRUTH

Modifications

- Either read aloud Leah's story together as a class or assign it to students for homework in preparation for this lesson.
- Students can do independent research on propaganda to determine a definition, and they can relate it to Canada specifically or to world history in general.

Assessment Opportunities

- Students can be assessed throughout discussions during the lesson.
- While students are presenting their images and arguments for/against propaganda, assess their oral presentation skills.

Sources and Additional resources

- The World Health Organization has information on [tuberculosis](#).
- This [video](#) shares information on how to recognize propaganda and what to do about it.
- [Land of the Long Day](#), a film by Doug Wilkinson of the Idlout family's life in Pond Inlet. Leah is in the first 10 minutes of the film.
- *The Long Exile: A Tale of Inuit Betrayal and Survival in the High Arctic* by Melanie McGrath.
- *Contesting Bodies and Nation in Canadian History* by Patrizia Gentile and Jane Nicholas



MIKE DUROCHER: EARLY YEARS LESSON ON BULLYING AND CHILDREN'S RIGHTS

Introduction

Every child, regardless of their race, skin color, ancestry, religion, gender, sexual orientation, age or abilities, deserves, and is entitled to, protection against discrimination and bullying by their government and by the educational institution which they attend. When children are the victims of harmful and damaging behaviours, such as bullying and abuse, whether or not the aggressor is an adult or a fellow classmate, their rights as young Canadian citizens are violated. As a vulnerable and impressionable population within our society, children are at an increased risk of suffering the effects of bullying. The risk is compounded for Indigenous youth who often do not have equal access to protection, advocacy or support.

Prolonged exposure to peer and adult aggression and bullying can leave child victims dealing with lasting negative consequences well into adulthood. The Indian Residential School System created environments in which prolonged exposure took place, since many pupils were forced to remain in residences away from their families for the majority of the academic year. Removing Indigenous youth from their families, depriving them of their ancestral languages, exposing them in some cases to physical and sexual abuse, and forcibly assimilating them into European culture were extreme forms of bullying and abuse that these schools exploited.

Mike Durocher, a Métis man from Île-à-la-Crosse in Saskatchewan, has contributed his story to the [Paths to Reconciliation](#) program in the hopes that his truth will spark the proper governmental recognition that residential school survivors and their families deserve. In this lesson, students will follow along with Mike's story, learning about the juxtaposition of life at home versus life at residential school. Students will begin discussions by identifying the different types of bullying that exist, followed by an activity that makes connections between bullying, abuse, and the residential school system for Métis youth. The United Nations Convention on the Rights of the Child will be consulted to identify instances where Mike was mistreated and to help students reflect on whether or not they have experienced or contributed to bullying. They will finish with a kindness activity to reinforce learning and empathy skills in the spirit of truth and reconciliation.



MIKE DUROCHER: BULLYING AND CHILDREN'S RIGHTS

Focus Questions

What is bullying? What are the different types of bullying? Why do people bully others? What can we do to prevent bullying in homes, schools and communities?

Time

90 minutes

Grade Level

K-6

Learning Goals

- Define different types of bullying.
- Identify examples of bullying from Mike's story.
- Reflect on a personal experience with bullying.
- Understand that Mike was one of hundreds of Métis children that suffered because of bullying in residential schools.
- Learn strategies on how to respond to bullying.
- Develop a poster campaign to share anti-bullying strategies within the school community.

Materials Needed

- Five copies of the Matching Game card
- Mike's Story card
- Mike's story on the [Paths to Reconciliation](#) website*, available in the following formats:
 - Photos of Mike Durocher
 - Mike Durocher artworks
 - Photos of le-à-la-Crosse school
 - Audio interviews with Mike

*Note: to access survivor stories, click on "Legend," then "Survivor Stories," and choose a survivor from the map view.

Lesson Description

Minds on

Students will do a thumbs-up activity around bullying and identify the different types of bullying that exist.

Action

Students will make connections between bullying, abuse, and the residential school system for Métis youth by listening to Mike Durocher's story. Students will review the United Nations Convention on the Rights of the Child and identify instances where Mike was mistreated.

Conclusion

Students will circle back to the thumbs-up exercise at the end of the lesson to reflect on whether or not they have experienced or contributed to bullying. They will take part in a kindness activity to reinforce learning and empathy skills.

Lesson Implementation

Minds on

Begin the lesson by telling students that you will be discussing a topic that can be hard for some people to talk about: bullying. Let them know that they are in a safe space, and that they can talk openly and honestly, or that they can choose to be active listeners instead.

Ask the class "what is a bully"? Accept all answers and consider describing different situations that can lead to bullying to help facilitate the discussion.

Have students close their eyes and rest their heads on their desks while keeping one hand visible. Now ask: Have you ever been bullied? Have students give a thumbs up if the answer is yes. Repeat the exercise with: Have you ever bullied someone else? Keep the results to yourself until the end of the lesson.

Students may or may not realize that their own behaviour, or the behaviour of others, can sometimes be a form of bullying. They may have certain situations in mind that they feel could exemplify bullying, but they may not be 100 per cent sure if those situations are in fact examples of bullying. Discuss with students that this can happen to both children and adults, and that people may not always realize when their behaviour, or someone else's, is unacceptable. Explain that, whether consciously done or not, inappropriate and hurtful behaviour that intends to harm, intimidate or makes someone do something against their will is still considered a form of bullying.

To clarify situations that fall under the category of bullying, divide students into five groups and hand each group a Matching Game card. Give students time to match each description to the type of bullying they think best applies.



MIKE DUROCHER: BULLYING AND CHILDREN'S RIGHTS

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Spatial significance
- Interrelationships

Inquiry Process

- Interpret and analyze
- Evaluate and draw conclusions
- Reflect and respond

Geospatial Skills

- Spatial representations

Discuss answers as a class, identifying one or two types of bullying that the groups had the most difficulty matching, and discuss students' thoughts on the different types (or if students feel any other types should be added). Be sure to address situations that resemble bullying but are not bullying in the true sense (e.g., conflict, disagreements, tattletaling).

Action

Explain to students that the next activity will include an introduction to children's rights, the connection between those rights and bullying, and a true story of a Métis man who was bullied as a child and whose rights were not respected at the school he attended.

Sometimes, severe cases of bullying can infringe on a child's rights. As a class, go over the United Nations Convention on the Rights of the Child. This is an official document that outlines the political, socio-economic, health and cultural rights of people under the age of 18. If a country's government decides to follow this convention, then it is legally responsible for making sure all children's rights are being met.

Use [UNICEF Canada's website on children's rights](#) and their [child-friendly version of the Convention](#) to review the many rights that children have but that they may not be familiar with, and which can be affected by severe cases of bullying and abuse.

As a class, identify examples of a child's rights that would be infringed upon if they were the subject of one, or more, of the seven types of bullying identified in the Matching Game card. For example, if a child was being subjected to prejudicial bullying, their rights outlined in Article 2 of the Convention would not be respected. Go through several examples.

Next, explain to students that a dark chapter of Canada's past revolves around the existence of residential schools, most of which were institutions funded by the federal government, run by various religious denominations and built for First Nations, Métis and Inuit children that the government believed needed to be forced to adopt European culture in place of their ancestral cultures. Optional: show students the [Paths to Reconciliation](#) website with the locations of the different schools and the timeline of when they were open to help them understand the history of these schools.

Introduce them to Mike Durocher, a Métis man who as a child attended the le-à-la-Crosse residential school from 1961 to 1969. Share Mike's story with students by reading the Mike's Story card out loud, stopping to check for questions along the way. Note: photographs from Mike's life are available on the [Paths to Reconciliation](#) website, as well as additional content that is better suited to older audiences.

Discuss Mike's story in the context of the different types of bullying presented earlier and the Convention on the Rights of the Child. Ask students: Were any of Mike's rights violated at the residential school? Why were Mike and his peers treated differently? Did he experience bullying? Do you think it's common to experience more than one type of bullying at the same time?



MIKE DUROCHER: BULLYING AND CHILDREN'S RIGHTS

Explain that Mike's story is one of hundreds that took place at residential schools that forced First Nation, Métis, and Inuit children out of their homes and into European culture, which was highly influenced by the church. When Métis children stayed at residential schools, there was no way in which they could claim human rights violations or get help. It is important to remember that all children have the right to seek help with human rights violations and that children should not be treated any differently because of their gender, family history, race, religion, spiritual beliefs, or sexual orientation.

End the activity by having students complete this statement in a personal journal: We can all help stop bullying by...

Conclusion and Consolidation

To conclude, repeat the thumbs-up activity from the Minds On section. This time, have everyone open their eyes at the end and take stock of the number of students who have experienced or contributed to bullying. Discuss how their answers may have changed since the first attempt.

Have students take part in an exercise in kindness. Have each student draft five random acts of kindness to do during the week, either at school or at home. For example, write encouraging Post-It notes and hide them in surprise places, prepare lunch for a family member, or walk a neighbour's dog. Discuss the power of community and kindness and how it contrasts with bullying and abuse.

If students have questions about why bullies choose to be hurtful, review the following sources of information with them:

- [Understanding bullying victims](#)
- [Bullying - we can all help stop it](#)
- [What is bullying and what can be done?](#)

Extensions

If time permits, work with students to design an anti-bullying campaign that uses posters, videos or social media posts on classroom accounts to clearly explain the different types of bullying and how to prevent bullying or how victims can get help.

Modifications

- If students are very young, refer to the golden rule rather than discussing the topic of bullying directly: Do unto others as you would have them do unto you. Explain that we should follow this rule in our relationships with other humans in order to be good and loving neighbours.
- Summarize the Mike's Story card and have students come up with their own examples of scenarios where it might be easy or hard to follow the golden rule.



MIKE DUROCHER: BULLYING AND CHILDREN'S RIGHTS

- Work as a class to create a storyboard or comic strip from Mike's story. Have them illustrate and narrate the storyboard to demonstrate their understanding of bullying in the context of residential schools.

Assessment Opportunities

- Assess student participation in discussions or their level of active listening.
- Assess Matching Game cards on an individual basis.
- Collect individual journal entries for assessment of critical thinking and understanding of the connection between the residential school system and bullying.
- Evaluate drafts of random acts of kindness.
- Evaluate posters or campaign contributions.

Sources and Additional resources

- [Shattering the Silence: The Hidden Story of Indian Residential Schools in Saskatchewan](#)



MIKE DUROCHER: MIDDLE YEARS LESSON ON BULLYING

Introduction

Bullying is a rampant, widespread issue that can have damaging and irreversible effects on the development of school-aged children. It can take place in communities, in schools, and sadly, even in homes. Bullying statistics in Canada are notable: reports indicate that 38 per cent of adult males and 30 per cent of adult females were the target of occasional or frequent bullying at school, and almost half of all parents in Canada have reported having a child who was a victim of bullying. However, when all Canadians, including First Nations, Métis and Inuit citizens (who are often underrepresented in data and surveys due to historical and social reasons) are considered, the numbers become even more staggering. Indigenous youth are especially vulnerable to the implications of bullying due to the ongoing marginalization of their communities and their disproportionate access to support.

This lesson speaks to the excessive amount of bullying Métis children suffered while attending residential school. The consequences associated with bullying that Mike Durocher, a Métis man from Île-à-la-Crosse, Sask., lives with are the direct result of aggressive physical, social and emotional manipulation. Mike's experience, which was not unlike the experiences of hundreds of other Métis children in residential schools, had made him prone to externalizing his own problems with authority and aggression. In the documents and recordings Mike has provided, he shares how he has been both a victim and a perpetrator of bullying and abuse.

Students will brainstorm what they think of when they hear the word "bully." As a class, they will discuss the definition of a bully. Students will reflect on Mike's story and consider if it falls under the typical definition of bullying. Students will complete a Think-Pair-Share activity while answering questions. The lesson will end with a discussion of the broader subject of human rights in the context of the history of the unjust treatment of Métis communities in Canada's history.



MIKE DUROCHER: BULLYING

Focus Questions

What is loneliness? Who is Leah and what kind of loneliness did she experience? Why was Leah lonely? How did Leah combat her loneliness and isolation to survive? What can we do to feel better when we feel lonely? Why did this happen to Leah? What is the difference between a sense of loneliness and being alone?

Time

90 minutes

Grade Level

7-9

Learning Goals

- Define the different types of bullying and abuse that happened at residential schools.
- Identify the effects of bullying behaviour on the individuals and communities involved.
- Identify the different roles people take in bullying and abuse and why the people working at the residential school failed to protect Mike.
- Develop strategies that respond to the needs and gaps identified by students to move toward a safer, healthier and happier school and community
- Develop and present an anti-bullying campaign (educational or justice) and apply the lessons learned in their own lives and communities.

Materials Needed

- Mike's Story card
- Mike's story on the [Paths to Reconciliation](#) website*, available in the following formats:

Lesson Description

Minds on

Students will brainstorm what they think of when they hear the word "bully." As a class, you will discuss the definition of a bully.

Action

Once providing your students with an emotional warning, you will introduce students to Mike's story. Students will consider if his story falls under the typical definition of bullying. Students will complete a Think-Pair-Share activity while answering questions.

Conclusion

As a class, you will have a discussion about human rights.

Lesson Implementation

Minds on

Ask students: What words, phrases or pictures come to mind when you hear the word "bully"? List their responses on the board.

Write the definition of bullying on the board. Bullying is when someone hurts someone else's body, feelings, or reputation on purpose. Bullying behaviour is characterized by the intent to threaten, intimidate, or harm others, particularly people who may be different from the bully in some way. Bullying is about more than disagreements, differences of opinion, or conflicts that occur between friends and classmates. Bullying definitions typically include the following:

- A person is being hurt, harmed or humiliated with words or behaviour.
- The behaviour is repeated or there is a concern that it will be repeated.
- The behaviour is being done intentionally.
- The person being hurt has a hard time stopping or preventing the behaviour.
- The hurtful behaviour is carried out by those who have more power, such as being older, being physically bigger or stronger, having more social status, or when an individual or group is targeted and singled out.

On paper or in a student journal, have students think and write about or illustrate a time when they were deliberately bullied by someone or saw another student being deliberately bullied. They should include how the incident made them feel and how they reacted.



MIKE DUROCHER: BULLYING

- Photos of Mike Durocher
- Mike Durocher artworks
- Photos of le-à-la-Crosse school
- Audio interviews with Mike

*Note: to access survivor stories, click on “Legend,” then “Survivor Stories,” and choose a survivor from the map view.

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Spatial significance
- Interrelationships
- Geographic perspective

Inquiry Process

- Ask geographic questions
- Acquire geographic resources
- Interpret and analyze
- Evaluate and draw conclusions
- Reflect and respond

Geospatial Skills

- Spatial representations

Action

Introduce Mike’s story to students using the Mike’s Story card.

After reading Mike’s story, review with students their brainstorm about the definition of bullying and ask them: Is Mike’s story a typical example of what you know about bullying?

Now that you know Mike’s story, revisit the description you brainstormed earlier for a bully? How does this story stretch our understanding of what a bully is?

Some ideas:

- Bullying occurs everywhere (school, community, workplace). The amount of bullying that goes on in the world is dependent upon the extent to which the community and social culture allow or enable it.
- Boys and girls as well as men and women can be bullies, although the ways in which they bully may vary.
- Children who are victims of bullying often report that adults do not notice what is going on.
- Bullies can exist even among the people you are supposed to trust the most (e.g., teachers, coaches, clergy, relatives).

Do a Think-Pair-Share activity using these questions:

- Why do you think Mike reacted the way he did to the bullying?
- How did the behaviour of some students affect Mike and other students?
- Why was this behaviour allowed to continue at the school?
- Do you think members of the school community have a responsibility to address bullying behaviour? Why or why not?
- How was this allowed to go on for so long without being addressed?

Have students engage more with Mike’s story by giving them some time with the short story, photographs and audio files on the [Paths to Reconciliation](#) website. Caution students to put on their emotional armour since this story can trigger strong emotional responses, and let students know what they can do and where they can get support if they need it. Ask students to look for what changed in Mike’s life after he left the school and then as he got older. To what does he credit his career success? What sorts of issues does he say stayed with him into his adult life? What things are important to him now at the age of 64?

What is Mike’s message to other kids who might have experienced the same thing as him, or who are having other issues with bullying?



MIKE DUROCHER: BULLYING

Conclusion and Consolidation

Rights come with responsibilities. Just as we are all born with human rights, we also have responsibilities to respect and protect the rights of others. This means that it is important to always be respectful of one another and to speak out or take action to help others when we recognize injustice. We all have a responsibility to avoid all forms of bullying, including spreading gossip or making offensive comments about others online. As much as you have the right to express your own views, the well-being and personal safety of others is more important.

Have students create questions for a survey of other students in the school, school staff, and even parents to collect and analyze data and report on the perceived status of bullying behaviour at their school. Have students analyze the data they receive to identify a list of needs or ways that the school can improve. Once the needs are known, have students develop strategies that respond to those needs and find solutions for a safer, healthier and happier school.

Extensions

Plan a Campaign (educational or advocacy-based)

Here are some campaign ideas to get you thinking about the right project for your class:

- Organize and execute a half-day, youth-led symposium at school about what it takes to build good and healthy relationships, how to get along with others, and how to solve problems without aggression.
- Run an information campaign on bullying prevention for your school (or alternatively, for your family or community).
- Run a social media advocacy campaign (e.g., tweets, texts, letters) to politicians about the need for justice for kids that went to schools excluded from the Indian Residential Schools Settlement Agreement.
- Write a song, skit, play, or video about Mike's, or another person's, bullying story.
- Assign students individual art projects inspired by Mike's story and his art.
- Hold a benefit concert or an event in honour of residential school survivors that have not yet seen justice. Donate the proceeds to an organization of your choice that works toward eliminating the gaps in socio-economic opportunities between Indigenous people and non-Indigenous people (e.g., improving healthcare access, offering educational opportunities, supporting language revival programs).
- Create a poster and/or organize a peaceful protest for justice for survivors of residential schools who have not been acknowledged yet or compensated for what happened to them. Set a date for your peaceful demonstration. This could be an event you plan for your school's annual anti-bullying day or for September 30th, Orange Shirt Day. [Here](#) is a resource to help you with making your posters.



MIKE DUROCHER: BULLYING

- Celebrated in May and June, the *Honouring Memories, Planting Dreams* program of the First Nations Child and Family Caring Society invites individuals, schools and organizations to join in reconciliation by planting heart gardens in their communities. Heart gardens honour residential school survivors and their families and show that we care about what happened to First Nations, Métis, and Inuit children in all different types of residential schools, not only those that were included in the Settlement Agreement. Each heart in a heart garden represents the memory of a child lost to the residential school system. In this case, every heart could represent a survivor of one of these other types of residential schools that went by a different name. The act of planting represents that individual's commitment to finding their place in reconciliation. In some ways, planting gardens offers lessons on working towards reconciliation. Similar to planting a garden, taking part in reconciliation requires commitment, ongoing attention, care and learning. Both are places where knowledge and action meet, where we honour the past and prepare for the future.

Modifications

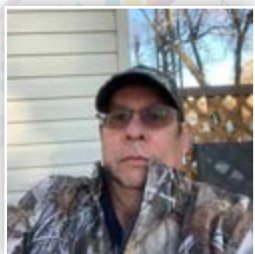
- Students can be assigned questions to answer in writing rather than sharing with the class.
- Most of these topics are sensitive, so it is important to take into consideration students' histories and personal experiences before implementing the lesson.
- If students have a past trauma, consider the material and its effects and how you might adapt it to be more suitable.
- Students can answer questions anonymously prior to the lesson to create discussion without having to put a face to the stories.

Assessment Opportunities

- Anecdotal notes can be taken throughout the various discussions.
- Discussion points can be written down for formal assessment.

Sources and Additional resources

- [Shattering the Silence: The Hidden Story of Indian Residential Schools in Saskatchewan](#)



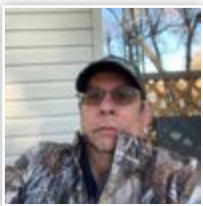
MIKE DUROCHER: SENIOR YEARS LESSON ON BULLYING AND ABUSE

Note this lesson plan is for advanced learners and may be emotionally triggering. It is intended for students that have already learned about residential schools. Ensure that there is good student support throughout the learning process. Talking about bullying and abuse is an important part of making a positive change. However, talking about bullying can also raise issues teachers, schools and parents may not have been aware of previously and that can result in more bullying or other issues. Ensure staff are aware of how to respond to reports of bullying or abuse.

Introduction

In the residential school system, many First Nations, Métis and Inuit children experienced bullying, abuse and the violation of their rights. It is shocking to find out about the abuses that went on. There are many reasons why this was allowed to continue for so long unchecked. These reasons merit being explored more closely if we are to understand how this happened.

In this lesson, students will identify the types of bullying and abuse that happened in residential schools and identify how it has affected the individuals involved and the larger community. Students will learn about Mike's experiences at a boarding school for Métis children in Île-à-la-Crosse in the early 1960s. Through collaborative discussion, students will share their observations about the bullying and abuse situations presented in Mike's story and think critically about the reasons for why this behaviour was allowed to happen at Mike's school for so long, by looking at the different roles people played in the cycle of bullying and violence. Students will learn what could be done to combat abuse and racism. Using a project-based approach, students will be empowered to design and implement a survey on the status of bullying at their school and will produce a plan that addresses identified needs and gaps. This project will build incentives for students to develop social capital and take action against bullying and violence in their schools and communities in the spirit of truth and reconciliation.



MIKE DUROCHER: BULLYING AND ABUSE

Focus Questions

What is bullying? What is abuse?
What are the different types of abuse?
What effects did bullying and abuse at boarding/residential schools have on Métis students like Mike? How was this kind of bullying and abuse allowed to happen at Mike's school? What different roles did people play in this system of abuse? What can we do to prevent bullying or abuse in our own schools and communities? What can we do, in the spirit of truth and reconciliation, to ensure this never happens to Métis, First Nations, and Inuit children in Canada again?

Time

90 minutes

Grade Level

10-12

Learning Goals

- Define different types of bullying and abuse that happened at residential schools.
- Identify the effects of bullying behaviour on the individuals and communities involved.
- Identify the different roles people played in bullying and abuse and why the school failed to protect Mike.
- Develop strategies that respond to the needs and gaps identified by students in their own school to move towards a safer, healthier and happier school and community.
- Develop and present an anti-bullying campaign (educational or justice) in their own lives and communities.
- from the map view.

Lesson Description

Minds on

Students will brainstorm what they think of when they hear the word “bully.” As a class, you will discuss the definition of a bully. Once you have discussed this, students will learn about different types of abuse. Students will consider a time in their lives that they have been bullied or felt abused.

Action

Students will be introduced to Mike's story. They will consider if this falls under the typical definition of bullying. Students will create a diagram with the major characters in Mike's story and compare their actions. Students will take part in a discussion about their rights as a human being and then create an action plan against bullying.

Conclusion

As a class, you will discuss Mike's message to others who may be experiencing the kinds of things he experienced. You will develop a list of ways to help spread Mike's story.

Lesson Implementation

Minds on

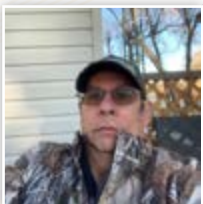
Ask students: What words, phrases or pictures come to mind when you hear the word “bully”? List their responses on the board.

Tell students that you will return to this list later after they have listened to (or read) Mike Durocher's story about his experiences at residential school in le-à-la-Crosse in the 1960s. Tell students that the story may leave them questioning their ideas about who bullies are, and it may lead them to refine and expand on the definition of a bully.

Write the definition of bullying on the board. Bullying is when someone hurts someone else's body, feelings, or reputation on purpose. Bullying behaviour is characterized by the intent to threaten, intimidate, or harm others, particularly people who may be different from the bully in some way. Bullying is about more than disagreements, differences of opinion, or conflicts that occur between friends and classmates.

Bullying definitions typically include the following:

- A person is being hurt, harmed or humiliated with words or behaviour.
- The behaviour is repeated or there is a concern that it will be repeated.
- The behaviour is being done intentionally.
- The person being hurt has a hard time stopping or preventing the behaviour.



MIKE DUROCHER: BULLYING AND ABUSE

Materials Needed

- Mike's Story card
- Mike's story on the [Paths to Reconciliation](#) website*, available in the following formats:
 - Photos of Mike Durocher
 - Mike Durocher artworks
 - Photos of le-à-la-Crosse school
 - Audio interviews with Mike

*Note: to access survivor stories, click on "Legend," then "Survivor Stories," and choose a survivor from the map view.

Connection to the Canadian Geography Framework

Concepts of Geographic Thinking

- Spatial significance
- Interrelationships
- Geographic perspective

Inquiry Process

- Ask geographic questions
- Acquire geographic resources
- Interpret and analyze
- Evaluate and draw conclusions
- Reflect and respond

Geospatial Skills

- Spatial representations

- The hurtful behaviour is carried out by those who have more power, such as being older, being physically bigger or stronger, having more social status, or when an individual or group is targeted and singled out.

Go on to explain that bullying is one kind of abuse. Abuse can range in severity and affect not only individuals but also groups of people.

Different types of abuse include:

- Verbal abuse (such as teasing or tormenting someone with name-calling, threats, intimidation, demeaning jokes, rumours, gossip, and slander—whether in person or online).
- Physical abuse (such as pushing, shoving, hitting, kicking, biting, hair-pulling, as well as taking or damaging another person's possessions).
- Sexual abuse (such as inappropriate touching, unwanted sexual contact (in person or online), use of demeaning words about someone's gender or sexuality or body parts, spreading rumours of a sexual nature about someone to harm their reputation, unwanted or inappropriate touching or physical contact, sharing personal information about relationships, posting photos online that are inappropriate or of a sexual nature).
- Emotional abuse (such as damaging or traumatizing someone with words or actions that cause them to question their self-worth or that results in a lack of self-esteem (sometimes done through subtle and manipulative ways), excluding someone from a group, threatening to hurt someone or telling lies to hurt someone, damaging their reputation or humiliating them publicly).

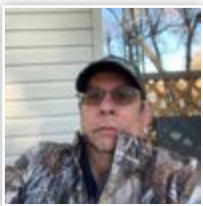
On paper or in a student journal, have students think and write about or illustrate a time when they were deliberately bullied by someone or saw another student being deliberately bullied. They should include how the incident made them feel and how they reacted to the situation.

Action

Introduce Mike's story to students with the introductory paragraph from his short story on the [Paths to Reconciliation](#) website. Take a look at the photographs from his life. Caution students to put on their emotional armour since this story can trigger strong emotional responses, and let students know what they can do and where they can get support if they need it.

Tell students that they will listen to the audio interviews with Mike Durocher. Ask students to take notes along the way about who was involved, what happened, why it happened and continued to happen, and how it affected Mike's life. Along the way, stop and check for understanding and discussion when appropriate.

After Mike's story, review with students what they brainstormed about a bully earlier and ask: Is Mike's story a typical example of what you know about bullying? This



MIKE DUROCHER: BULLYING AND ABUSE

kind of bullying and abuse was common for Métis, First Nations, and Inuit children who attended residential schools and boarding schools like the one Mike attended.

As a class, create a table that lists the key players in Mike's story (e.g., Mike, older boys, younger boys, school administrator, school staff, Mike's family) and the situations in which they and Mike interacted. Discuss with students the persons' actions in that situation. Then, discuss the results of the actions of all of these people.

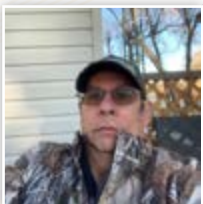
Answers may include:

- Mike: Older boys and staff bullied and sexually abused Mike. When he got older he became an abuser himself. He expressed himself by protesting ongoing abuse at the school.
- Older boys: Older boys abused and bullied each other and younger boys after being abused by school staff for years.
- School administrator: This person bullied and sexually abused boys who stayed in the residence. They punished those who defied them or protested the abuse.
- Other school staff: These people did not say or do anything and often turned a blind eye to the abuse for fear of losing their job or because they were abusing students themselves.
- Younger boys: They were the subject of abuse and bullying from older boys and staff. They were afraid and couldn't defend themselves.
- Mike's parents: They did not see Mike except for weekends, and they wouldn't have believed him. They didn't know what was going on at the school and trusted the staff.

Have a discussion with students about who in this table was a victim, a perpetrator, a bystander and a defender. Ask students: Can a victim become a perpetrator? Can a bystander become a defender? Explain.

Situations of bullying and abuse are often more complex than they appear on the surface and there are usually other underlying issues that lead to these situations, whether the bullying and abuse are being perpetrated by one individual or by a group.

Ask students: What other underlying issues were present in Mike's story? What influences and attitudes were at play in the emotional, verbal and sexual abuse of students at le-à-la-Crosse boarding school? (Examples might include: the underlying issue of racism and discrimination towards Indigenous people by white people that settled North America; the colonial attitude of Europeans that Indigenous people were less than human; the Christian colonial notion that Indigenous people were heathens and that they needed to be "civilized" through conversion to Christianity). Was this treatment of Indigenous students okay? Why not? Would it be okay to treat anyone like the way that Mike and other students that attended residential schools were treated?



MIKE DUROCHER: BULLYING AND ABUSE

Ask students what they think a person ought to do if they are being bullied or abused. Accept all suggestions and then list the three basic things someone being bullied can do to protect and defend themselves:

Tell someone you trust (and who will believe you)—sometimes that is an adult, but sometimes it can be helpful to tell a friend or sibling first if it is especially difficult to talk about. Bullying and abuse thrive on silencing those being bullied so that the bully can keep doing it without any consequences.

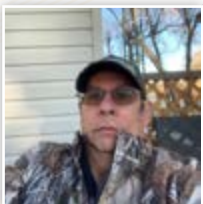
Develop your own action plan: write down what is happening to you (in a journal or diary) and who is involved; list your role in this action plan and who else should be involved and what options you have to take action; share this information with a parent or another adult you trust at school.

The final, important point to keep in mind is that you need to know and assert your rights. If you know your rights, then if you ever get bullied or someone tries to abuse you, you will be able to recognize more quickly that what is happening to you violates your rights. One of the tactics used by bullies and abusers is to confuse you about what is happening to you (implying that it is “normal”) by making you feel small and powerless. But you are not powerless. You have power in knowing your rights and claiming them.

Human rights are rights that every single human being has by virtue of being human. You have a right to feel safe and to be treated fairly and respectfully. Bullying and abuse are violations of these rights and can cause serious mental, emotional and physical harm over the course of a person’s life. Bullying can affect anyone, whether that’s at school, in the workplace, within your family or among your friends. That is why it is so important for everyone, individuals and even governments, to work together to ensure that human rights are respected.

Human rights are protected by international laws, which the Canadian government has agreed to uphold, as well as laws here in Canada, intended to protect us from specific forms of bullying and harassment. Your school has a responsibility to provide a safe learning environment free from violence, harassment and bullying. This protects your right to education. If you work, or when you enter the workforce, your employer has the responsibility to provide a safe work environment where there is no violence, harassment or bullying. This protects your right to work.

Review the list of rights below that students have. (Or read the [child-friendly version](#) of the United Nations Convention on the Rights of the Child.) Ask students: Which of Mike’s rights were violated?



MIKE DUROCHER: BULLYING AND ABUSE

WHAT ARE MY RIGHTS?

- You have a right to **education** (to feel safe, welcome and that you belong in your school environment).
- You have a right to be **free from mental, emotional and physical violence** (a right to personal safety).
- You have a right to **life** (to be able to develop and thrive).
- You have a right to the highest attainable standard in **health** (to have access to things like healthcare, food and safe drinking water, and a clean environment).
- You have a right to **play** (to have fun and relax).
- You have a right to **privacy** (to keep your life private).
- You have a right to **freedom of expression** (to have your opinions heard and your feelings respected, especially on issues that affect you)

Bullying and abuse is also a cyclical problem. As we observed in Mike's story, those who get bullied or abused can themselves sometimes turn into bullies and abusers because of it. However, this cycle of violence can be broken.

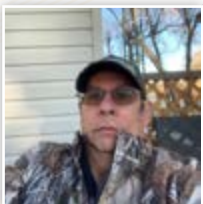
Ask students: What did Mike do to try to break that cycle of violence at the school? What happened to him when he spoke out? What options did he have available to him at the time considering the rampant violation of his rights and the rights of others there, as well as other factors, such as his age when he was expelled from school, and the church and school's response to student protest or accusations of child abuse? What risk was involved for Mike in taking this approach and how did it affect his life? How did Mike's strategy turn out for him?

Conclusion and Consolidation

Ask students: What was Mike's message to others who may be experiencing the kinds of things he experienced?

As a class, decide on what you can do to spread Mike's message, such as:

- Educating ourselves and others about the effects of bullying and abuse
- Advocating for former students of residential schools who have not yet received justice for what happened to them (like Mike and many others)
- Building respectful relationships or campaigning for bullying prevention



MIKE DUROCHER: BULLYING AND ABUSE

Extensions

- Students can write a reflection paragraph following the lesson to check in with how it made them feel.
- Students can create anti-bullying campaigns to run throughout the school.
- Students can look into the histories and lives of different survivors and consider how bullying might look in different scenarios.

Modifications

- Students can be assigned questions to answer in writing rather than sharing with the class.
- Most of these topics are sensitive, so be sure to take into consideration students' histories and personal experiences before implementing the lesson.
- If students have a past trauma, consider adapting the material to make it more suitable.
- Students can answer questions anonymously prior to the lesson to create discussion without having a face to the stories.

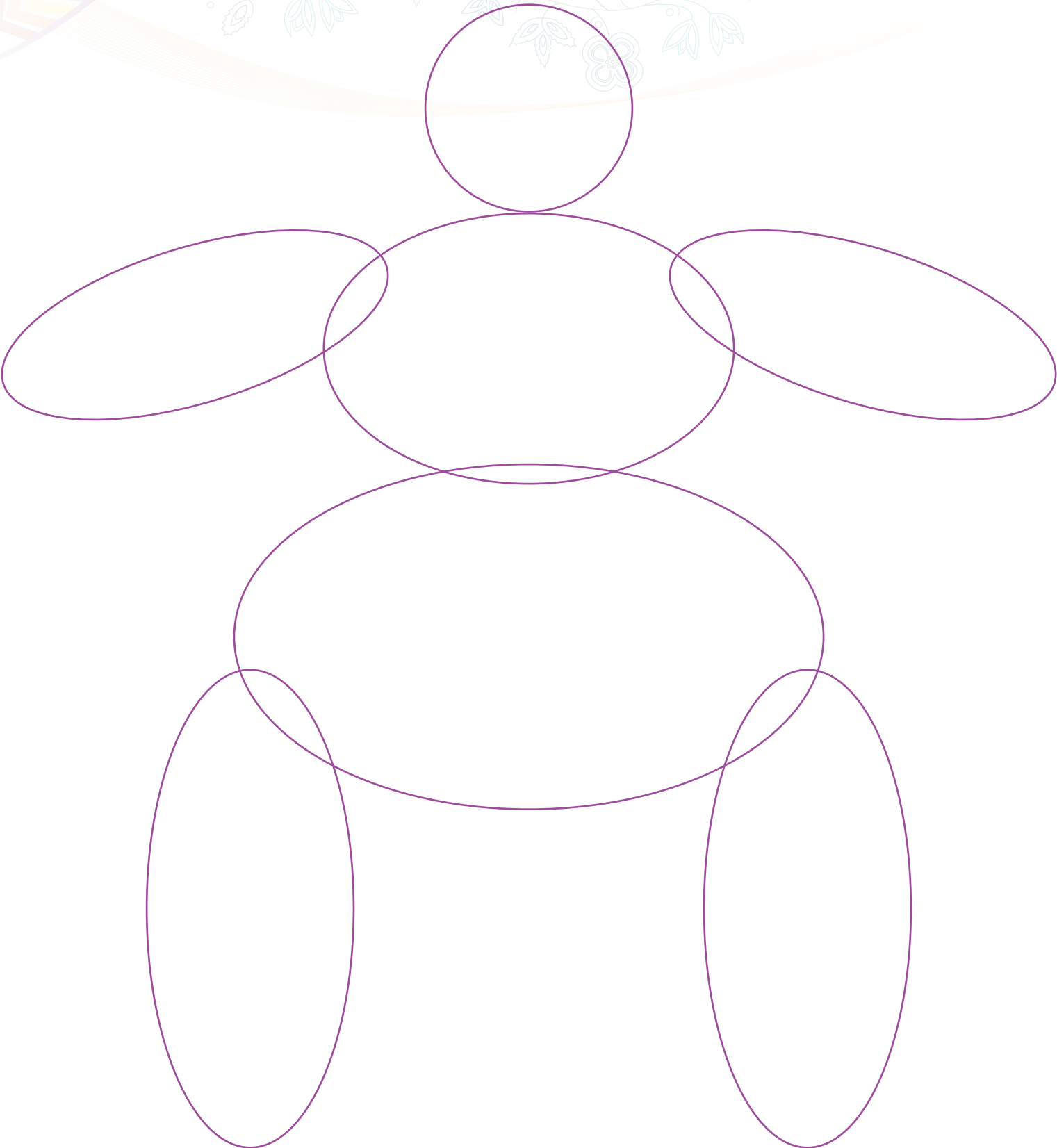
Assessment Opportunities

- Anecdotal notes can be taken throughout the various discussions.
- Discussion points can be written down for formal assessment.

Sources and Additional resources

- [Shattering the Silence: The Hidden Story of Indian Residential Schools in Saskatchewan](#)

CLARA CLARE
BLANK HUMAN BEING CARD



CLARA CLARE

HUMAN BEING WITH CATEGORIES CARD

My name

My language

My culture
and history

My family

My likes, dislikes
and choices

Where I come from

What I believe

CLARA CLARE

CLARA'S BIOGRAPHY CARD

Reproduced with permission from Irene Bjerky, Clara Clare's great-granddaughter.

Clara Clare (1881-1974) was a leader in her church community at St. John the Divine, in Yale, B.C., where she helped repair textiles that had become worn over time and use. She attended All Hallows School for Indian Girls between from 1889 to about 1902, when she married.

Clara, known to all her grandchildren and great-grandchildren as "Nana", lived the European ideal of an Indigenous student who married and became, for all intents and purposes, completely anglicized, yet privately retained her native customs and skills. She came from a background where she did not know her real father, and she had brothers and sisters who had different fathers. Her mother, Amelia York, had four husbands: two who moved on, one who died (Clara's father), and one whom she married and spent the rest of her life with. The only father Clara ever knew was Joe York, her mother's legal (and last) husband. This story reflects the challenges of that time and paints a portrait of a family in transition.

Clara Dominic was born in Spuzzum, B.C., as a member of the Nlaka'pamux Nation, known more commonly as the Fraser Thompson tribe. Amelia, Clara's mother, was a fine basketmaker and her baskets were so exceptional that anthropologist James Teit recorded her in his book *Coiled Basketry in British Columbia and Surrounding Region* as Informant #30. Clara's father was named Harris (his first name is unknown), and he was an Indigenous man with a racially-mixed background from the Skeena River area. Harris worked as a telegrapher for the Canadian Pacific Railway and was killed on the job during railroad construction in about 1884. No further records have been found about his life.

According to her family's oral accounts, Clara was descended from Chief Pelek of Spuzzum who greeted Simon Fraser in 1808 as he passed through on his exploration of the Fraser River. Clara's great-granddaughter Irene Bjerky shares what she knows about this part of their family history:

"Nana always kept up the custom of hiking up to Frozen Lake, a traditional destination for our family, located above Yale, picking blueberries and huckleberries along the way. My mother also remembers many mushroom-picking trips on the mountain.

My mother, Clara Chrane remembers Nana sitting down to rest on a trip to Frozen Lake and telling her the story of how Chief Pelek shot the arrow across the bow of Fraser's canoe. She had the distinct impression that Nana was discouraged from discussing her aboriginal heritage at home, but felt comfortable about it while up in the mountains."

In about 1889, when Clara was eight years old, a group of Anglican nuns took her by train from Spuzzum to the All Hallows Mission School for Indian Girls at Yale. At All Hallows, Clara learned homemaking skills which were considered important for women in that time period, such as sewing, baking, cooking, gardening, laundry, needlework, and basket making. She received several school award medals for these skills. Clara also learned the basics of reading, writing and arithmetic. Indigenous girls were taught enough to get by in everyday life but did not receive the same level of education as European girls who attended public or faith-based schools and could go on to university. Indigenous girls were given an education that would allow them to live in the new European-based society and were expected to be able to do housekeeping and raise children in the European ideal. Clara did well in all respects and her specialty at school was bread baking.

She stayed at All Hallows until her marriage late in 1902 to William Frank Clare, an Englishman from Devonshire who worked as a section man for the Canadian Pacific Railway. Their wedding was enthusiastically proclaimed in the 1903 All Hallows Digest, and the little magazine mentions her in several instances after that, during visits, either by her to the school with her children or of other "school daughters" staying with her or stopping in for shelter from a storm.

Clara continued to be very involved with the Anglican Church after her marriage. She taught Sunday School for many years, and her register is kept in the museum. She did most of the needlework repairs on the much-used church textiles in the St. John the Divine Church.

Clara and Frank Clare raised five children, one who died in her early thirties and four who lived to have grandchildren, who knew Grandma Clara as "Nana". Several of their descendants still live in the Yale area. Clara and Frank's children were: Catherine, Leonard, Sidney, Elizabeth May, and Dorothy.

Frank Clare died in 1948, and Clara lived on to enjoy her grandchildren until 1974, when she peacefully passed away in the Chilliwack Hospital at the age of 92.



LEAH IDLOUT LONELINESS SCENARIO CARDS

You see a student sitting
alone at lunch.

No one wants to partner
with one of your classmates
for an activity in class.

You feel lonely at lunch.

You do not have a partner
for an activity in class.

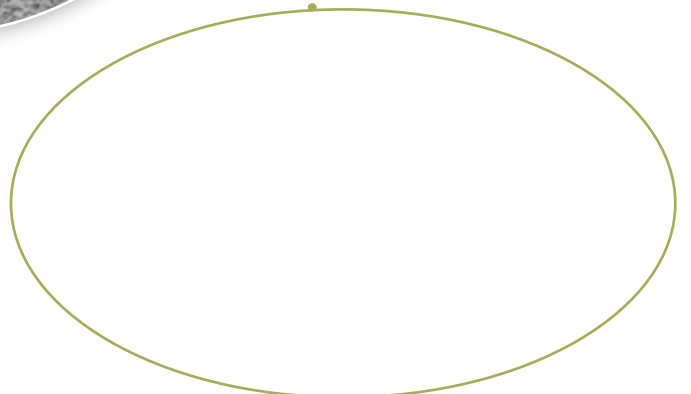
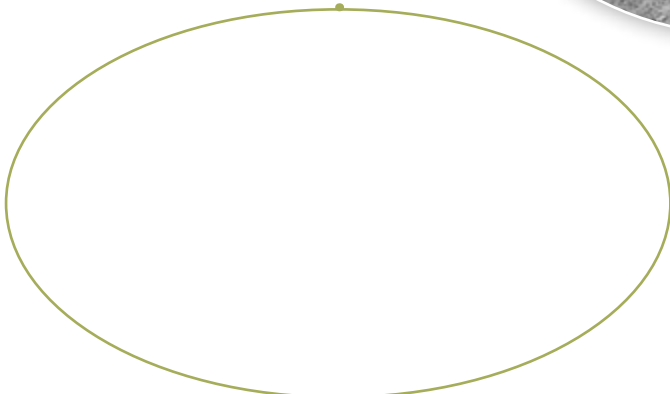
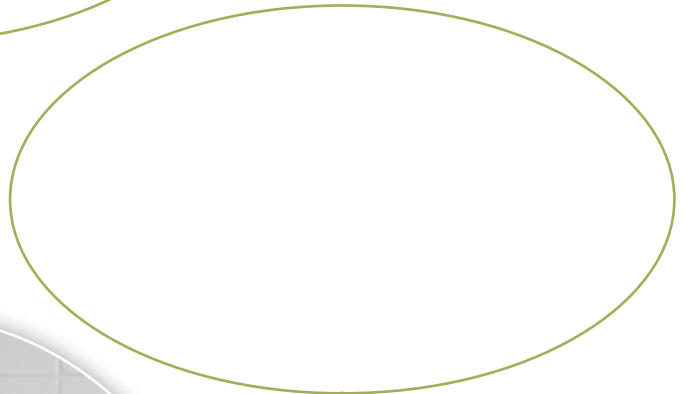
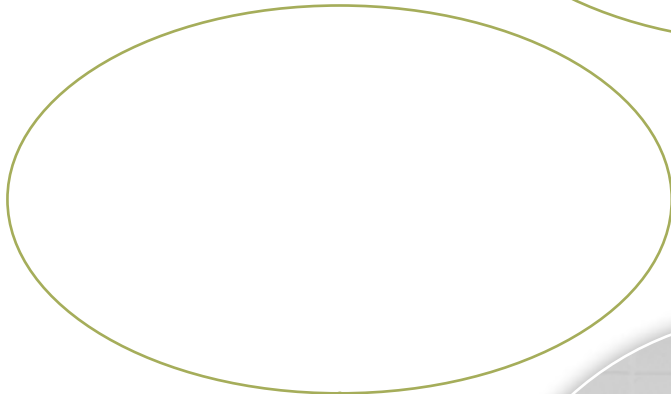
You see a student sitting
alone at recess.

A new student is
enrolled in your class.

You feel lonely at recess.

It is your first day as a new student
and you do not know anyone.

LEAH IDLOUT MY TOP FIVE WORRIES





LEAH IDLOUT REALITY CHECK CARD

To understand media so that we consume it and engage with it responsibly requires critical thinking. There are several questions we can ask to determine if the information we are reading/seeing/hearing is propaganda or is biased in some way. Review the following questions to practise media literacy:

1. **Who is the author**/creator of the content I am viewing/reading? Do they have any obvious biases on the topic?
2. **What is the purpose** of the content? Is there a message (overt or implicit)?
3. **How does** the author/creator gain and hold your attention?
4. **What values and/or points of view** are represented? Is the representation accurate? Why or why not? Which points of view are excluded?
5. **How might different people interpret** the content? Could they infer a different message depending on their own background and point of view?
6. **What is omitted** from the message?

Imagine if Leah had a camera with her to record images. What do you think her images would have included? What perspective would she have shown?

Consider the following points as you examine your chosen image(s):

- What is accurate or inaccurate about the image/film or the content of its message?
- Public or private good: Consider who is benefiting from the distribution of this information/message. Is this information useful for the public to know? Who stands to gain from the ideas being presented/reinforced in the image/film?
- Notice what information is left out of the image or media. Why was this information omitted? How would the missing information change what is being presented?
- How does the message of the image you are looking at align or not align with your own values? What emotions does it inspire in you? What associations do you have with different elements in the image/film (e.g., a laughing child implies a happy scene)? Why might those elements have been chosen for this image/film?
- Reading between the lines: What ideas are implied but not stated directly? Why might the message be implied instead of stated overtly?
- Stereotype alert: Stereotypes of people and oversimplification of situations can be used to influence our emotions or perceptions. What stereotypes are present and how do they constrict the messaging or story in the image/film? What is left out? How does the image/film reinforce stereotypes about a certain group of people? Why might the author/creator choose to oversimplify a situation?
- What will this image/film tell us about ourselves as Canadians in 50 years from now? What is the overall worth and value of the message over time (what does it reveal or conceal)?



MIKE DUROCHER

MIKE'S STORY

Based on an interview between Mike Durocher and Mireille Lamontagne in March 2020.

Mike Durocher was born in Fort San, Sask., in 1954 and was adopted by his aunt and uncle who raised him from birth. He lived with them on an island at Île-à-la-Crosse called Sandy Point.

Mike always considered his aunt and uncle as his parents and felt fortunate to have been raised in Île-à-la-Crosse with family as opposed to having been placed in foster care.

Mike's father was a trapper, a hunter, and a commercial fisherman, and he worked for the mink ranchers, while his mother was a homemaker.

Together, they would travel to go berry-picking—picking strawberries, saskatoon berries, raspberries, blueberries and cranberries as the summer seasons passed. They would also set up fishing camps with other families along Halfway Lake, where they would camp for a couple of months. His father would fish, while he and other children would swim around, play, and have a good time.

In the winter, they stayed home and would go tobogganing. Everyone had a team of either dogs or horses for travelling in the winter months. There were no snowmobiles and no roads. Playing hockey was very popular.

One of Mike's grandmothers, his dad's mom, would come and spend a couple of months with him during the summers, and she would stay in a tent. She would prepare moose hides collected from the moose that his father hunted during the winter. Mike would help her because it was a lot of work.

His grandfather, who also lived in Sandy Point, had big gardens, dairy cows, and chickens. His family, like most in the area, were self-sufficient. They bought staples like sugar and flour at the store, but they mainly lived off the land, fishing, hunting birds and rabbits—there was never a shortage of food.

Mike grew up going to church on Sundays. He was an altar boy and, even while attending residential school, would get up early in the morning, go to church and serve mass before eating breakfast and then going to class. He was not allowed to miss Easter, Christmas, or any other religious functions, and he always took part in them. Mike described it as being very regimented and very strict. Mike also said that he “had no clue what a free lifestyle was” because the church played such an important role in the town and dictated day to day life since the late 1700s.

Mike attended the Île-à-la-Crosse residential school. Most of the children he knew started school in grade one at seven years

old. Parents were often very reluctant to let their children start school any sooner.

The majority of students only spoke Cree or Michif-Cree, and almost no-one spoke any English when they first went to school. The school was run by the Catholic Church, the diocese from The Pas, and the nuns and the priests who ran the school all spoke French. If students were caught speaking Cree, they received a lecture or were disciplined physically with a leather strap.

All the students at Mike's residential school were Métis. They came from Île-à-la-Crosse, as well as other nearby communities including La Loche, Turner Lake, Big River, Doré Lake, Sled Lake and Dillon. Mike didn't really want to go to school because it meant he often had to stay in the residence. His parents lived across the lake so he was forced to stay at the school during the school year. He and his friends did not want to stay there and would have preferred staying at home with family.

Sometimes, one of his parents or uncles was able to come to the school on Fridays and take him home for the weekend. Mike remembers three children who stayed in the residence with him that were white. Some students never got to go home during the school year and had to wait until June to go home for summer holidays.

Mike describes the nuns that ran the school as “mean” but most of the teachers and principals as “good” and “Catholic.” The white teachers were never supposed to mingle with the Métis students, who had to stay within the fenced-in yard of the school.

Mike said that there “was a big difference between the Aboriginal [Indigenous] community and the non-native [non-Indigenous] people.” There were a lot of rules established by the church as to what he and his fellow classmates could do and who they could spend time with.

Mike attended the residential school until Grade 9 and was particularly fond of science. He was a bright student and usually at the top of his class. He remembers reading the *Bobbsy Twins*, the *Hardy Boys*, *Nancy Drew*, *Tom Swift*, *Life Magazine* and *Time Magazine*, which he thinks contributed to his ability to do well in school. He says that “a lot of times the teachers were quite surprised about how much [he] knew about current events, considering [he] lived in the bush with no TV and only a little transistor radio.”

Mike remembers there being no love and no hugging at the residential school. He felt as though that was the reason why he



MIKE DUROCHER

MIKE'S STORY

never knew how to hug or embrace someone and why he never felt comfortable going on dates.

Mike was expelled from residential school after learning about the Vietnam War protests happening in the United States during the 60s and decided to stage a protest of his own about residential school. He ended up creating posters at school and giving them to three of his cousins. They paraded around, displaying the posters, which pointed out all the mean and terrible things the teachers, nuns and priests had done to the Indigenous children at the residential school. They were protesting their mistreatment and ended up getting kicked out.

Since then, Mike has had issues dealing with authority and people trying to tell him what to do. He says that “getting kicked out of the school was a blessing in disguise.” He got out of the abusive system and ended up on the trapline, started working, and started making a living.

MIKE DUROCHER MATCHING GAME CARD

Types of bullying:

1. Physical

2. Verbal

3. Social

4. Cyber

5. Prejudicial

6. Direct

7. Indirect

Descriptions:

☐

Kicking, hitting, punching, slapping, shoving, and other physical attacks.

☐

Using words, statements, and name-calling to gain power and control over someone else.

☐

Making others feel unwelcome in a group, spreading rumors among select friends, and publicly humiliating someone.

☐

Sending hurtful pictures, messages, or information using social media.

☐

Treating differences in race, religion or sexual orientation as a bad thing, and singling someone out because of their personal preferences or ancestry.

☐

Targeting someone face-to-face.

☐

Spreading lies behind someone's back.