



# VOICES FROM HERE

## EDUCATION GUIDE

A PROJECT OF  
UN PROJET DE



HISTORICA  
CANADA

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# INTRODUCTION

The nine-part **Voices from Here** video series shares stories from First Nations, Inuit, and Métis participants related to colonial policies, territories and treaties, languages, and Indigenous knowledge. The stories in this series are part of a larger history that is often overlooked in curricula and classroom settings.

**Voices from Here** is an oral history project that shares the stories and experiences of Indigenous Peoples in Canada. Using oral histories and memories as educational resources can help build understanding and challenge traditional historical narratives. This guide is designed to move your class from comprehension to interpretation of oral histories; to encourage students to consider how colonialism affected Indigenous Peoples; and to explore how some learned to navigate their experiences.

This guide is a teacher resource containing several classroom activities that explore the stories shared in the **Voices from Here** series. To use this series and guide, you will need to conduct research and lead discussions about oral histories, colonial policies, and Indigenous resistance, resilience, and resurgence in Canada. The lesson plans are designed to help students work with oral histories and understand these histories from the perspectives of those who lived them. Each piece stands alone, but we encourage students to look for connections and make comparisons.

The **Voices from Here** video series is a project of Historica Canada, which offers programs that you can use to explore, learn, and reflect on our history, and what it means to be Canadian. Learn more at [historicacanada.ca](http://historicacanada.ca).

## ACKNOWLEDGEMENTS

The **Voices from Here** video series and education guide were developed in collaboration and consultation with Brian Maracle, Niigaanwewidam Sinclair, Max FineDay, Quebec Native Women Inc., David Perley, Ruth Kaviok, Seraphine Munroe, Wes FineDay, Leon Thompson, Jacey Firth-Hagen, Adam North Peigan, Richard Hill, Andre Carrier, Madeleine Basile, Jessie Kangok, Janet Evic, Lori Campbell, Russell Myers Ross, Jonathan Elliott, Kaayla Whachell, Crystal Gail Fraser, Tricia Logan, Lindsay Gibson, and Holly Richard.

## CONTENT WARNING:

Before watching a video with your class or assigning a video from the series, please review the content. Several of those interviewed survived residential schools and the child welfare system, and include descriptions of physical, emotional, and sexual abuse. Topics in this series may elicit an emotional response. Should concerns arise, inform an administrator or counsellor, and ensure that students know where to seek help and support.



### ABOUT THE COVER:

Clockwise, from top: Lori Campbell, Andre Carrier, Jessie Kangok and Janet Evic, Madeleine Basile, Richard Hill, Adam North Peigan, Russell Myers Ross, Jacey Firth-Hagen, and Wes FineDay. Portraits by Natasha Donovan; stills from **Voices from Here** video series (Historica Canada).



# CIRCLE DISCUSSION STRATEGY

Circle discussions are a tool for cultivating community and fostering meaningful conversations in the classroom. All discussion questions in this learning tool may be addressed in circle. In this structure, students sit in a circular formation and respond to open-ended questions (usually, but not necessarily, in a sequential manner).

## TIPS FOR EFFECTIVE CIRCLE DISCUSSIONS

- Begin with at least one low-risk question (e.g., what is your first impression of the interview?).
- Choose an object that signifies whose turn it is to speak.
- Ensure that all students understand that they have the right to pass if they don't want to speak, and the right to repeat or agree with a previously given response.
- Model and coach active listening skills among students.
- Participate with students — circle discussions function best when all members of the classroom community participate as equals.
- Include some broad questions (e.g., What surprised you? What questions do you have? What do you know about the topics raised?).
- Encourage students to raise their own questions and answer one another's questions.

**MODIFICATION:** If you have English-language learners in your class, you can still facilitate circle discussions by:

- Reframing the questions to elicit one-word or single-sentence responses (but avoid yes/no)
- Simplifying question formats
- Printing questions on a board and allowing students to use devices to translate
- Using simple language and avoiding idioms and slang
- Building the responses into the question (e.g., “What is your favourite season — spring, summer, fall, or winter?”)

## ONLINE RESOURCES

These resources are used throughout the guide to support classroom activities. We encourage you to look for additional resources, online and in print.

- Watch the **Voices from Here** videos at [youtube.com/playlist?list=PLiE7YBxN9zmKXi2dz8Nt4NEPGOrTk1DY-](https://youtube.com/playlist?list=PLiE7YBxN9zmKXi2dz8Nt4NEPGOrTk1DY-)
- **The Canadian Encyclopedia:** Interview transcripts and articles from *The Canadian Encyclopedia* mentioned in this guide can be found at [thecanadianencyclopedia.ca](https://thecanadianencyclopedia.ca). Search for relevant interviews and articles by title.
- **All worksheets** mentioned in this guide can be downloaded from the **Historica Canada Education Portal** at [education.historicacanada.ca/en/tools/683](https://education.historicacanada.ca/en/tools/683)
- **Truth and Reconciliation Commission Reports:** [nctr.ca/records/reports](https://nctr.ca/records/reports)
- **Map of Territories, Languages, and Treaties:** [native-land.ca](https://native-land.ca)
- **Indigenous Peoples Atlas of Canada:** [indigenouspeoplesatlasofcanada.ca](https://indigenouspeoplesatlasofcanada.ca)
- **National Centre for Truth and Reconciliation:** [nctr.ca](https://nctr.ca)
- **Legacy of Hope Foundation:** [legacyofhope.ca/education](https://legacyofhope.ca/education)

## NOTE ON ACCESSIBILITY

Accommodations for Special Education, ELL, and ESL students are included under the appropriate sections and identified as “Modification.”

The activities in this guide require listening comprehension skills. While viewing the interviews with ELL students, enable subtitles or provide copies of the interview transcripts. Transcripts are available on *The Canadian Encyclopedia* — search by interviewee name to locate the proper article.



# THINKING ABOUT ORAL TRADITIONS & ORAL HISTORIES



JON ELLIOTT AND WES FINEDAY,  
COURTESY OF CHARLENE  
BONNAR.

Oral Traditions encompass methods of verbally communicating worldviews, teachings, histories, values, laws, and family knowledge, which are commonly used by First Nations, Inuit, and Métis communities to transmit collective knowledge to younger generations. Oral Traditions can take the form of stories, songs, poetry, or dance. The stories are often layered and contain multiple meanings that can be interpreted in different ways. Listeners can find different meanings in stories when they hear them at different stages in their lives or in different contexts. Some stories are related to a season, a place, or a ceremony. Some may be shared with selective audiences, and not all listeners necessarily have the right to retell stories that have been shared. Some may earn that right, over time, through trust and instruction from a Knowledge Keeper. Non-verbal aspects of oral histories and orality, including pauses, silence, and laughter, are elements of storytelling that cannot be found in typed transcripts.

State interventions in education and child welfare disrupted Oral Traditions in many Indigenous communities. Forms of cultural resurgence, including language revitalization, allow for the retelling of stories over time and the preservation of Indigenous knowledge in the face of colonial policies. Many modern-day Indigenous writers and scholars still write in their respective Oral Traditions, and have adapted stories into film, theatre, and art.

Contemporary oral history practices sometimes involve “keeping stories alive” by recording oral testimonies,

although Indigenous Peoples have long used well-established ways to record and preserve stories without modern technology. Contemporary oral testimonies, especially those undertaken by non-Indigenous researchers, often take the form of interviews, such as those featured in the *Voices from Here* series. These provide an accessible platform for people to share their experiences because it allows almost anyone to participate in an interview. However, Indigenous communities often select people who can speak on behalf of their culture.

Non-Indigenous historians have not always recognized the value or complexity of Indigenous oral histories in their research. This has led them to ask naïve and insensitive questions, overlook important contexts, present ethnocentric perspectives (others’ experiences described through one’s own worldview), or draw harmful conclusions. Indigenous oral histories have often been rejected by academic institutions as “myths” or “hearsay” and perceived as less reliable than other forms of research. Slowly, this Eurocentric outlook is changing. Researchers are learning to build relationships with people and communities and about various Protocols, which allow for a better understanding of what is historically important for Indigenous Peoples. Using other primary and secondary sources when examining oral histories can provide a deeper understanding of the past, although archival and other written documents rarely reflect the voices or first-hand perspectives of Indigenous Peoples.

## REFLECTION QUESTIONS

As a class, have a guided discussion to answer the following questions:

- In addition to history, what kinds of knowledge can Oral Tradition convey?
- Can you think of examples of oral histories or Oral Traditions you have encountered?
- What are the benefits and limitations of using oral histories to understand the past?
- What are the benefits and limitations of using archival or written sources?
- How can students and researchers use oral history in combination with archival sources to understand history?



# THINKING ABOUT MAKING HISTORY

As you watch these videos with your students, encourage them to think about authorship: how were these pieces created? To whom do they belong?

Encourage students to think about who is speaking and how they know their topics: did they live through the experience? Are they a Knowledge Keeper? Are they a subject-matter expert? Why is it important that Indigenous Peoples speak for themselves?

Historica Canada asked participants how best to share their stories and handle the nuance of filming interviews in person. However, you will not hear the interviewer conducting the interviews. What kind of questions do you think the interviewer asked the participant? Historica Canada also edited the interviews for clarity and shortened them for classroom use. How does editing alter what is shared? Historica Canada presented versions of the videos to interviewees and made modifications based on their feedback. Why do you think this is an important part of making oral history videos?

Consider the elements that aren't in the spoken-word interview. Ask students to think about photos, text panels, B-roll (supplemental) footage, etc. Invite students to consider the settings of interviews and how the settings tie into what is shared. For instance, was the interview conducted on the speaker's traditional territory or in a different setting?

## THE INDIAN ACT

In 1876, the Dominion of Canada passed the *Indian Act* to regulate the lives of First Nations peoples and assimilate them into Euro-Canadian culture. The Act dictated who Canada considered an "Indian" and placed "Status Indians" under the jurisdiction of the Minister of the Interior, acting as Superintendent-General of Indian Affairs. Status Indians were not considered citizens. Individuals and bands could become "enfranchised," which required giving up their Status in exchange for the rights of a citizen, allowing them to pursue secondary education, become a doctor, enlist in the army, or vote — all as a tactic to force assimilation.

Over the years, amendments to the *Indian Act* banned cultural ceremonies, forbade Indigenous Peoples from hiring lawyers, and institutionalized children at residential schools, often against the will of their families. The federal government also imposed the elected Chief and band council governance system, which effectively eliminated Indigenous forms of governments, law, and sovereignty. Many bans were in effect until 1951, and until 1985 Indigenous women would lose their Status and rights if they married a non-Indigenous man. The Act continues to govern the relationship between First Nations and the Government of Canada. The *Indian Act* did not include the Métis and Inuit, who have not had Indian Status and the rights and restrictions conferred by this status, despite being Indigenous Peoples.



## SECTION 1

# RESIDENTIAL SCHOOL AND DAY SCHOOL EXPERIENCES

## COLONIAL EDUCATION POLICIES IN CANADA

From the 1880s until the mid-1990s, the Government of Canada funded both church- and government-run residential schools. The primary goal was to forcibly assimilate Indigenous children into Canadian society, and make them sever ties with their families, lands, and cultures. Starting in 1920, the *Indian Act* required First Nations children to attend residential schools. Many Métis and Inuit children were also institutionalized. More than 150,000 Indigenous children were forcibly removed from their families and communities and often taken far away from home. In many communities, the RCMP — typically accompanied by missionaries and school staff — went to every house to seize school-age children. Parents who did not comply faced imprisonment or severance of family allowance payments or food allocation.

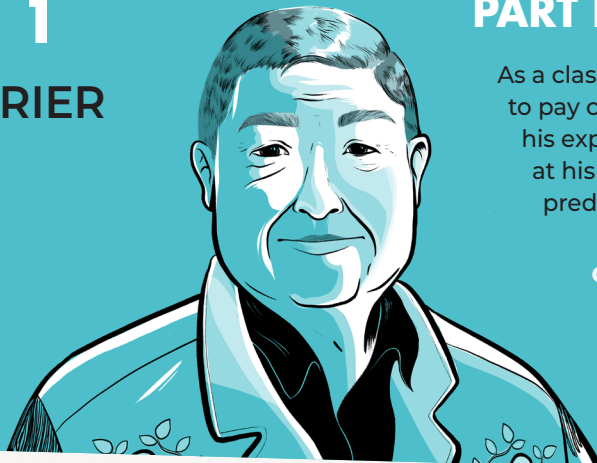
In the 1950s, the day-school system expanded and, through the policy of “integration,” Indigenous children were slowly transferred to provincial public schools, some of which were affiliated with Christian denominations. Day schools did not require students to live at the schools, allowing them to return to their family homes at the end of the day. However, “integration” was a lengthy process; many Indigenous children remained at residential schools well into the 1970s and 1980s. There were also regional variations. In the North, for example, a new wave of schools opened in the late 1950s; Grollier Hall in Inuvik did not close until 1997. Both residential and day schools contributed to language loss, undermined students’ identities, and denigrated Indigenous culture and knowledge. Many Survivors experienced physical, emotional, and sexual abuse while at school. To learn more about the history of residential schools, consult the [Residential Schools in Canada: History and Legacy Education Guide](#).

For more activities and resources on the history of residential schools, consult the [Residential Schools in Canada: History and Legacy videos](#) and [Residential Schools Podcast](#).



## ACTIVITY 1

### ANDRE CARRIER INTERVIEW



## PART I: WATCH THE INTERVIEW

As a class, watch Andre Carrier’s interview. Ask students to pay close attention to the details he shares about his experiences and those of the Métis children at his school. Métis families in Manitoba were predominantly Catholic.

**CONTENT WARNING:** This interview includes accounts of sexual assault and may elicit a strong emotional response from students. As an alternative, consider asking students to read *The Canadian Encyclopedia* article [Métis Experiences at Residential School](#).

Provinces were given authority over Métis education in 1937. Often, Métis students who lived in communities without a day school were placed in neighbouring residential schools. Métis students were also sent to residential schools to increase enrollment, which would increase the funding the school received. Other Métis students attended day schools run by the church or the federal government.



STUDENTS AT  
POINTE BLEUE  
RESIDENTIAL  
SCHOOL, 1967-68,  
COURTESY OF  
MADELEINE BASILE.



## PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Andre Carrier's interview. Encourage students to raise their own questions and answer one another's questions. Teachers are encouraged to create and select questions that are appropriate for their classroom, but possible questions include:

1. Does anything require clarification?
2. What does Andre Carrier's interview reveal about language and race relations in 1950s Manitoba? Think of the angels and devils story.
3. Based on Andre Carrier's interview, what did you learn about day-to-day experiences for Métis students who attended his day school?
4. What can this interview — and the nun's reaction in particular — tell us about how child abuse was handled at the school?
5. How did Andre's early experiences at school affect his education? How do you think unsafe school environments affected other Métis children's educational and employment outcomes?
6. What does this interview reveal about his healing process and the importance of speaking out?
7. What else stood out to you about his experiences?

In 2016, the Supreme Court of Canada ruled in the *Daniels* case that the federal government is responsible for laws governing Métis and Non-Status Indians. This means that the federal government should provide effective programs and services to both groups, though it is not legally obligated to do so.

## PART III: MÉTIS EDUCATIONAL EXPERIENCES — CONSEQUENCES

After viewing Andre Carrier's interview, have students write a news article discussing his experience in the education system. The article should use quotes from Andre's testimony to explore what happened to him and the impact his childhood experiences had on his education and his adult life. It should also address the larger causes and consequences of the school system, both systemic and individual.

Have students research the history of Métis education and the residential school system (particularly Métis experiences) to put Andre's experience in context. Supply students with guiding questions to help with their research. For example: What level of government was responsible for Métis education? What determined where Métis students went to school? What were the consequences of these school systems? Ask them to think about how the schools affected the students, their families, and their communities, in terms of both physical and psychological consequences.

The article should be 300 to 500 words in length. Remind students about the elements that make a successful news story, and show examples. Some elements to consider:

- A compelling and descriptive headline
- An engaging opening sentence or "hook"
- Covering the 5Ws in the opening section
- Featured quotations
- Short paragraphs
- Images to help illustrate the experience, with captions and credits

**MODIFICATION:** Have students work together to do research, and complete a graphic organizer in their first language to arrange ideas. Consider allowing students to write a shorter article with more photographs.

### RESEARCH RESOURCES:

- Chapter 6 of **Canada's Residential Schools: The Métis Experience from the Truth and Reconciliation Commission** (4 pages)
- **Métis Experiences at Residential School** on *The Canadian Encyclopedia*
- **Residential Schools Podcast: Métis Experiences**

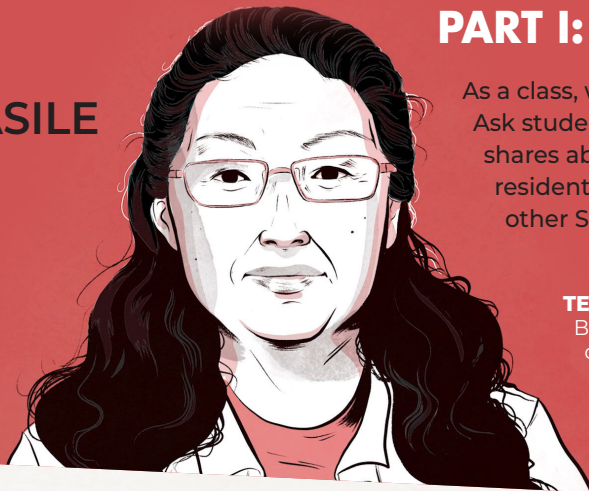
## CAUSE AND CONSEQUENCE

Historians want to understand both the causes and impacts of past events. Exploring this complex relationship reminds us that historical events are not inevitable. The origins and causes of events are multi-dimensional; we must explore long- and short-term factors, study context (conditions, attitudes, and ideologies), and consider the power that humans exercise. Some consequences are expected, while others are unexpected.



## ACTIVITY 2

### MADELEINE BASILE INTERVIEW



## PART I: WATCH THE INTERVIEW

As a class, watch Madeleine Basile's interview. Ask students to pay close attention to what she shares about her experiences at the Pointe Bleue residential school and the work she has done with other Survivors.

**TEACHER TIP:** Have students watch Madeleine Basile's video around Orange Shirt Day. What connections can they make to the story Madeleine tells about her dress?

## PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Madeleine Basile's interview. Teachers are encouraged to create and select questions that are appropriate for their classroom, but possible questions include:

1. Does anything require clarification?
2. In her interview, Madeleine Basile shares this statement about the impact of residential schools: "The parent forgotten, the child uprooted." How are the childhood experiences she shares indicative of this experience?
3. What examples of resistance to indoctrination at the Pointe Bleue school does Madeleine Basile share?
4. Attending the federal government's apology to former students of residential schools was a meaningful experience for Madeleine Basile. Why do you think that is? How do you think other Survivors may have felt?
5. Madeleine Basile was a member of the Truth and Reconciliation Commission's Survivor's Committee. In that role, she attended national events where she listened to Survivors' testimonies. What role do you think storytelling can play in healing? What about the act of witnessing others' stories?
6. What else about her testimony stood out to you?



The Indian Residential Schools Settlement Agreement came into effect in September 2007. It has five main components: Common Experience Payment, Independent Assessment Process, the Truth and Reconciliation Commission of Canada (TRC), Commemoration, and Health and Healing Services. Learn more about the **Indian Residential Schools Settlement Agreement** on *The Canadian Encyclopedia* website.





STILLS FROM MADELEINE BASILE VIDEO (HISTORICA CANADA).

Aboriginal Healing Foundation, founded in 1998, distributed funding for projects in communities coping with the legacy of residential schools. The Indigenous-managed organization also conducted research on the long-term impacts of the schools. The foundation closed in 2014 and transferred its archives to Algoma University.

## PART III: HEALING SUPPORTS

In Madeleine Basile's interview, she talks about the work she did in her community through healing programs and her participation in important events.

Have students choose one of the following topics, and, using Madeleine's interview and/or *The Canadian Encyclopedia*, create a reflection. The reflection can be written or oral.

- Madeleine Basile said that reconciliation started with reconciling with herself and with her past. What are some of the ways she has come to terms with her past? How has she created space and opportunities for other Survivors to start healing?
- Madeleine Basile talks about participating in the gestures of reconciliation at the TRC. What role do you think symbolic acts can play? What concrete action do you think churches, educators, or government representatives can take? You can refer to the **94 Calls to Action** for ideas.
- Why are community-based and culturally relevant healing support services important for Survivors?
- Do you think apologies and acknowledgement of past wrongs by governments and perpetrators are important? Why? What about continued commemoration?

STILLS FROM MADELEINE BASILE VIDEO (HISTORICA CANADA).



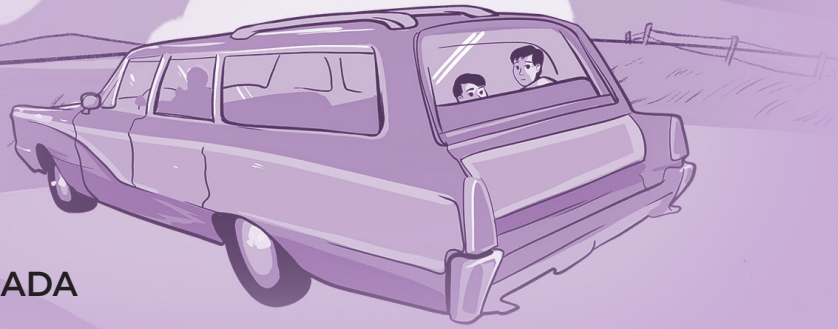


ILLUSTRATION BY NATASHA DONOVAN.  
STILL FROM ADAM NORTH PEIGAN  
VIDEO (HISTORICA CANADA).

## SECTION 2

# THE SIXTIES SCOOP

## FIRST NATIONS CHILD WELFARE IN CANADA



In 1951, an amendment to the *Indian Act* gave provinces responsibility for the welfare of First Nations children. Provincial child welfare services sent social workers to remove Indigenous children from their families and communities instead of creating support systems because reserve communities were subject to the *Indian Act*, and the federal government was responsible for providing and funding such support systems. Residential schools were supposed to take care of children 6 and older, so children “scooped” were often younger than 5. This period, which lasted until the mid-1980s, came to be known as the Sixties Scoop. More than 20,000 children were “scooped” and placed in primarily non-Indigenous homes as adoptees or foster children. Some children were placed in safe but culturally foreign environments, while others were subjected to physical, emotional, or sexual abuse. Birth families had to navigate the Canadian legal system, fill out paperwork, and attend court hearings and appeals if they wanted to regain custody of their children. Many still do so today. Indigenous communities resisted the practice through advocacy, court hearings, and the creation of community-based child well-being agencies. Indigenous groups have worked for adoption reform and achieved

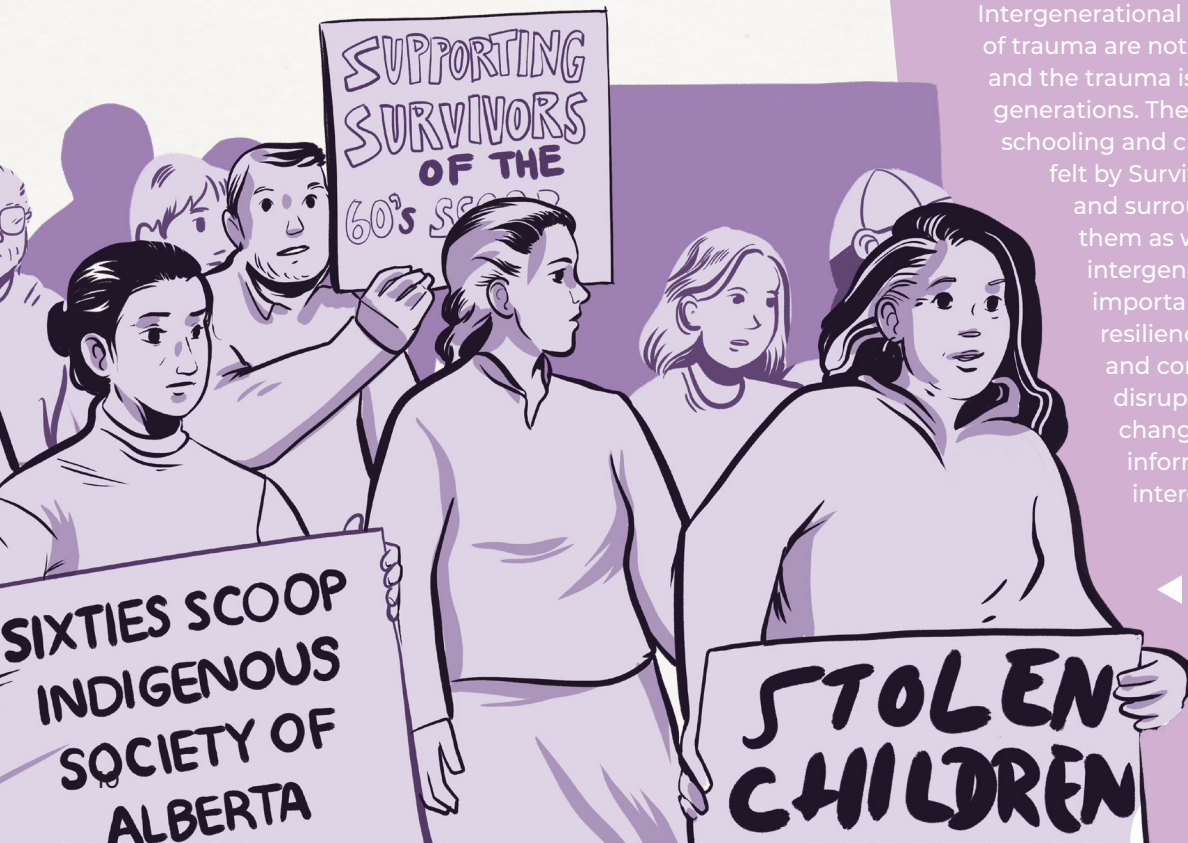
policy changes that give priority to extended family members. However, widespread child removal continues today through foster care and group homes in what has been dubbed the “Millennium Scoop.”

More than 20,000 First Nations, Inuit, and Métis children were removed from their homes and placed in primarily non-Indigenous households between the late 1950s and 1990. Many children were sent abroad. In 2017, the federal government announced a \$750 million settlement with Sixties Scoop survivors who are Status holders or Inuit. The settlement does not provide compensation for non-Status First Nations and Métis people. Another \$50 million was committed to establish a foundation to support healing, wellness, education, language, culture, and commemoration for Indigenous people across Canada. As of 2021, the provinces of Manitoba, Alberta, and Saskatchewan have apologized to Survivors.

## INTERGENERATIONAL TRAUMA

Intergenerational trauma occurs when the effects of trauma are not resolved in one generation and the trauma is passed down to subsequent generations. The painful effects of colonial schooling and child welfare policies are not just felt by Survivors; children, grandchildren, and surrounding communities feel them as well. When talking about intergenerational trauma, it is important to address intergenerational resilience: the capacity of individuals and communities to adapt to disruptions and adversity, absorb change, and persevere. For more information, **watch this video** on intergenerational trauma.

ILLUSTRATION BY  
NATASHA DONOVAN.  
STILL FROM ADAM  
NORTH PEIGAN VIDEO  
(HISTORICA CANADA).





# ACTIVITY 3

## ADAM NORTH PEIGAN INTERVIEW



### PART I: WATCH THE INTERVIEW

As a class, watch Adam North Peigan's interview and ask students to pay close attention to his experiences as a permanent ward of the Crown, his healing journey, and his advocacy work.

◀ STILL FROM ADAM NORTH PEIGAN VIDEO (HISTORICA CANADA).



### PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Adam North Peigan's interview. While teachers are encouraged to create and select questions that are appropriate for their classroom, possible questions include:

1. Does anything require clarification?
2. What does Adam North Peigan share about the loss of language and identity he experienced?
3. Why was returning home as a teenager difficult? How did his experiences contribute to his reliance on harmful coping strategies? What does his story about returning home as a teenager reveal about social supports in his community?
4. How did understanding his mother's experiences help him reconcile his own experiences?
5. How has his advocacy contributed to truth and reconciliation in Alberta?
6. What does Adam share about the importance of home and belonging for himself and other Sixties Scoop Survivors?
7. What else stood out to you about his experiences?

### EXTENSION ACTIVITY: THE APOLOGY

As a class, read aloud the **transcript** of the apology from the Alberta Government mentioned in Adam North Peigan's interview. Who supplied the content of the apology? What did the government acknowledge it did wrong? What did the government not bring up? What promises were made? How do you think changes in government can influence the fulfillment of promises?



◀ ILLUSTRATION BY NATASHA DONOVAN. STILL FROM ADAM NORTH PEIGAN VIDEO (HISTORICA CANADA).

### PART III: THE LEGACY OF THE SIXTIES SCOOP – CAUSE AND CONSEQUENCE

The Sixties Scoop had far-reaching consequences for Indigenous people across Canada. Not everyone experienced these events the same way; adoptions and removals played out differently for different communities.

Have students watch Adam North Peigan's interview and read the **Sixties Scoop** article on *The Canadian Encyclopedia*, then fill out the **Legacy of the Sixties Scoop: Cause and Consequence Worksheet**. Students should examine the causes of the Sixties Scoop; have them think about root causes (what long-term policies, ideas, or practices led to this?) as well as immediate causes (what immediately precipitated this policy?). Similarly, examine the consequences of the Sixties Scoop. How did it affect different people: individuals, families, communities, Indigenous Nations, and other Canadians? Consider relationships, identity, social structures, community structures, politics, economic outcomes, education, etc. What does this tell us about how detrimental the policy was for Indigenous people?

Once students have completed the worksheet, have the class consider what forms of support and resources would be helpful for healing at the individual, family, community, and national level. Students can refer to apologies and activities mentioned in the interview and the article.



# ACTIVITY 4

## LORI CAMPBELL INTERVIEW



## PART I: WATCH THE INTERVIEW

As a class, watch Lori Campbell's interview. Encourage students to pay close attention to her experiences growing up in a non-Indigenous home and how she reconnected with her birth family.



▲ ILLUSTRATION BY NATASHA DONOVAN. STILL FROM LORI CAMPBELL VIDEO (HISTORICA CANADA).

## PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Lori Campbell's interview. Teachers are encouraged to create and select questions that are appropriate for their classroom, but possible questions include:

1. Does anything require clarification?
2. What does Lori Campbell's interview reveal about transracial adoptions in Saskatchewan during the Sixties Scoop era?
3. How did the advice given to her family and the way her family raised her encourage Lori's assimilation into non-Indigenous culture? What impact did this advice have on Lori?
4. What was the government's role in assimilation and genocide? (Consider: the adoption program; placement with non-Indigenous families; advice on raising children in other cultural heritages). What are some of the consequences of cultural assimilation?
5. What were some of the difficulties Lori Campbell faced while trying to learn about herself and reconnect with her family over the course of 25 years?
6. How did Lori Campbell resist assimilation as an adolescent and find healing as an adult?
7. What else in her interview stood out to you?

## PART III: DISCUSSION QUESTIONS

1. After students have watched the Lori Campbell video, ask them to think about the following questions, and take notes.
  - Why might the provincial government have taken this approach in promoting the targeted transracial adoption program?
  - What picture of the story would you get if you only examined the newspaper ads?
  - What does Lori Campbell's testimony add to the picture that official sources do not?
  - Why must we be careful when looking at official/government sources?
  - How does hearing Lori's story change your perception of the ad?
  - How were newspapers used on both sides of the Sixties Scoop to advertise adoptions (which separated families) and help people reunite? Think about the People Finder in the *Western Producer* as an example.
2. Pair students, and have students share their thoughts with their partner.
3. Lead a class discussion about these questions. Partners can share thoughts together.

STILL FROM LORI CAMPBELL VIDEO (HISTORICA CANADA).







## SECTION 3

# TERRITORIES AND TREATIES

Indigenous territories are identified by the ancestral and continual connections Indigenous Nations still enjoy with their lands. Indigenous territories are not static and have evolved over time based on kinship, diplomatic relations, trade, and resource use. Knowledge about a Nation's territory is contained in oral and written traditions. Western legal understandings and colonial borders were forcibly applied to lands that have been used by various peoples for centuries. To learn more, read *The Canadian Encyclopedia* article **Indigenous Territory**.

Treaties are agreements that govern diplomatic relations between sovereign nations, and can involve access to land, military alliances, and economic relations. In the Canadian context, treaties are constitutionally recognized agreements between the Crown and Indigenous Peoples. They form the constitutional and moral basis of alliances between Indigenous Peoples and settler governments, first British and then Canadian. However, the terms of treaties have

been understood differently by the parties involved. This difference in interpretation is rooted in differing worldviews, with distinct concepts of land ownership. Most agreements describe exchanges in which Indigenous Nations agree to share access to ancestral lands in return for various payments and promises. On a deeper level, treaties are sometimes understood, particularly by Indigenous Peoples, as sacred covenants between Nations that establish a relationship between those for whom Canada is an ancient homeland and those whose family roots lie in other countries. Indigenous groups have made treaties since Time Immemorial, and those treaties often included relationships that humans shared with wildlife and the environment. For more information, refer to *The Canadian Encyclopedia* article **Treaties with Indigenous Peoples in Canada**.



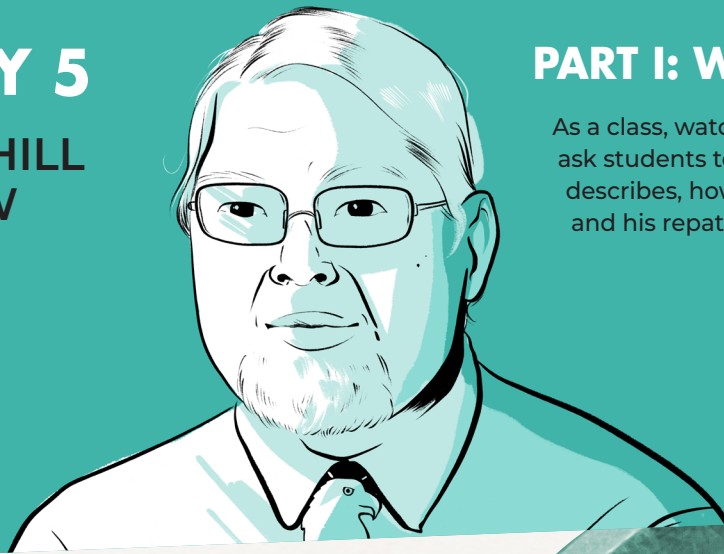
Encourage students to look at Indigenous territories and treaties in Canada using this [interactive map](#). Ask them what questions come up as they examine whether territories and treaties correspond with the Canadian map. Ask them if their school is on treaty land, territory without treaty relations, territory governed by an Indigenous Title agreement, or self-determined territory. What does it mean to be on treaty land or on unceded land?





## ACTIVITY 5

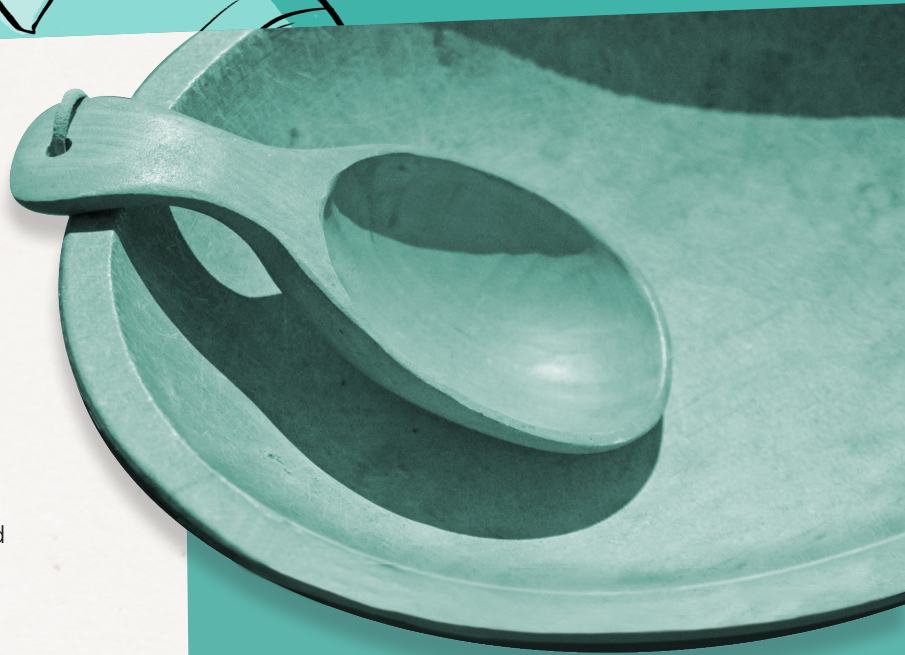
### RICHARD HILL INTERVIEW



## PART I: WATCH THE INTERVIEW

As a class, watch Richard Hill's interview and ask students to pay attention to the treaties he describes, how treaty relationships have changed, and his repatriation work.

STILL FROM  
RICHARD HILL VIDEO  
(HISTORICA CANADA).



## PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Richard Hill's interview. Teachers are encouraged to create and select questions appropriate for their classroom, but possible questions include:

1. Does anything require clarification?
2. At the beginning of the interview, Richard Hill talks about the Dish with One Spoon. What can we learn from his explanation about food, people, land, and well-being?
3. What does Richard Hill's interview tell us about alliances between the Haudenosaunee and Europeans and Americans? How have alliances affected the Haudenosaunee people? How have those alliances been disrespected and eroded?
4. What does Richard Hill say about the historical relationship between museums and archives and Indigenous communities?
5. Why is repatriation of material culture important to him and his people?
6. What lessons do his wampum belt and treaty teachings offer about how Indigenous and non-Indigenous people can live together respectfully?
7. What else stood out to you while you were listening to his testimony?

## MATERIAL CULTURE

Many items in Indigenous collections located in Canadian and international museums were gathered or stolen by missionaries, fur traders, government agents, collectors, or anthropologists in the late 1800s and early 1900s. Items include art and everyday objects as well as human remains and ceremonial, sacred, and funerary objects. Museums also purchased masks and regalia in the 20th century after decades of ceremonial bans, including the Potlatch ban (1885–1951) that was federally legislated in Canada. Many Indigenous Nations have requested that their items be returned or that they be granted access to their ancestors and items. Some museums have begun to develop processes for repatriating items. Some people consider public displays of certain items, such as ceremonial headdresses, extremely inappropriate.



## PART III: MATERIAL CULTURE IN MUSEUMS – THE ETHICAL DIMENSION

The historical thinking concept called the Ethical Dimension asks students to make ethical judgements by considering historical contexts and different and diverging perspectives. Have students conduct research on the issue of Indigenous material culture in museums using Richard Hill's interview and the prompts below. They can also refer to the [Repatriation of Artifacts](#) article on *The Canadian Encyclopedia*, but an internet search will be required to answer some of the questions.

- How were items often originally acquired for museums? Why were items removed from communities? Provide examples of some of the items that were taken.
- What kind of control over and access to items do Indigenous Nations want to have?
- Conduct an internet search to find another Nation's perspective (Richard Hill provides a Haudenosaunee perspective) on repatriation of material culture.
- How do museums justify not repatriating items?
- Find an example of a Canadian museum that changed its policies to allow for repatriation or collaborative management. Some candidates include the Royal British Columbia Museum, the Royal Alberta Museum, the Museum of Anthropology at UBC, and the Canadian Museum of History.

Ask students to use their findings and Richard Hill's interview to formulate a short opinion piece on the issues of repatriation of material culture. Encourage students to share their findings with the class.

**MODIFICATION:** Instead of a written response, have students complete an organizer based on the guiding questions above. Students may use point form and/or work in pairs. Also consider simplifying the questions.

**Tip:** Examine the Truth and Reconciliation Commission's [Calls to Action numbers 67–70](#) to further promote student understanding of the role of museums and archives in the reconciliation process.

## EXTENSION ACTIVITY: MATERIAL CULTURE IN MUSEUMS

As a class, visit an Indigenous history exhibit at a local museum or a virtual exhibit on Indigenous history. Find a list of virtual exhibits in the [Material Culture Worksheet](#). Ask students to consider the ethical dimensions of the exhibit, including the representation of Indigenous history. Some prompts may include:

- Does the text of the exhibit make it sound like the peoples existed in the past? Does the text link to anything or anyone current?
- How are the objects presented?
- Are descriptions of objects' significance included? Is their importance explained from the perspective of the Nation?
- Does the exhibit include a description of how the Indigenous community or communities were consulted or involved in developing the exhibit?
- Is there a mention of the relationship between the museum and members of the Nation?
- Does the museum have an Indigenous collection and repatriation policy or collaboratively manage the items? Based on what you have seen, do you feel consultation and representation were done in a meaningful way?

◀ STILL FROM  
RICHARD HILL VIDEO  
(HISTORICA CANADA).



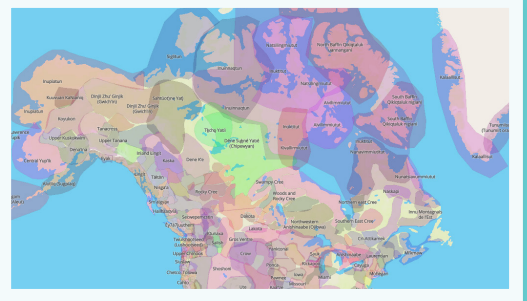


## SECTION 4

# INDIGENOUS LANGUAGES

There are more than 70 distinct Indigenous languages in Canada, many with multiple dialects. However, education and child welfare policies have contributed to reduced retention and transmission and, in some cases, near elimination, of Indigenous languages. For decades, children were forbidden to speak in their languages and cruelly punished for not speaking English or French in the residential school system. Language loss harmed children's connections to their home communities, heritage, value systems, Traditional Knowledge, and ceremonies.

In 2016, Statistics Canada reported that there were no more than 500 speakers of approximately 40 of these Indigenous languages. However, other languages are still widely spoken. For example, in the 2016 Census, 28,130 people reported an ability to speak Anishinaabemowin (Ojibwe). Statistics Canada also reported that second-language acquisition was on the rise. Community-based organizations have worked to support the health and transmission of Indigenous languages. Many communities and school systems now offer instruction in Indigenous languages. Language learners can also take college and university courses or use social media and apps to sharpen their skills.

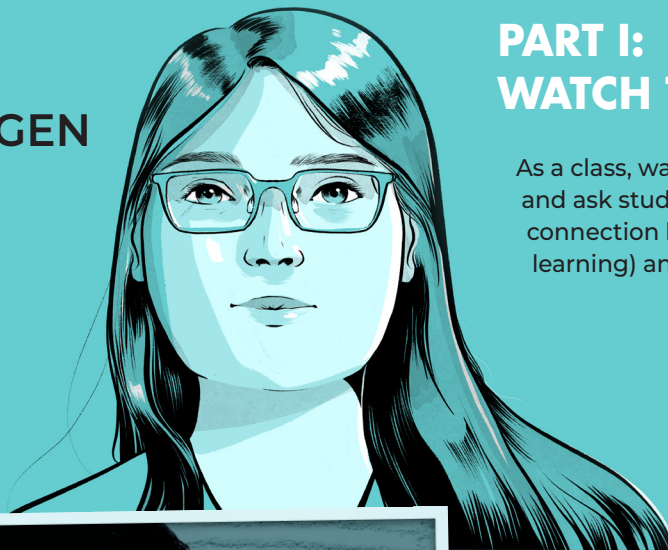


Encourage students to look at where Indigenous languages are spoken in Canada using this **interactive map**. Ask students what questions come to mind when they examine languages based on the map.

Some Indigenous cultures use sign language to communicate and visually narrate discussions. Examples include Plains Sign Language, Plateau Sign Language, and Inuit Sign Language. Efforts are being made to revitalize these languages. For more information, consult [Indigenous Sign Languages in Canada](#).

## ACTIVITY 6

### JACEY FIRTH-HAGEN INTERVIEW



## PART I: WATCH THE INTERVIEW

As a class, watch Jacey Firth-Hagen's interview and ask students to pay attention to the connection between language (loss and learning) and identity.



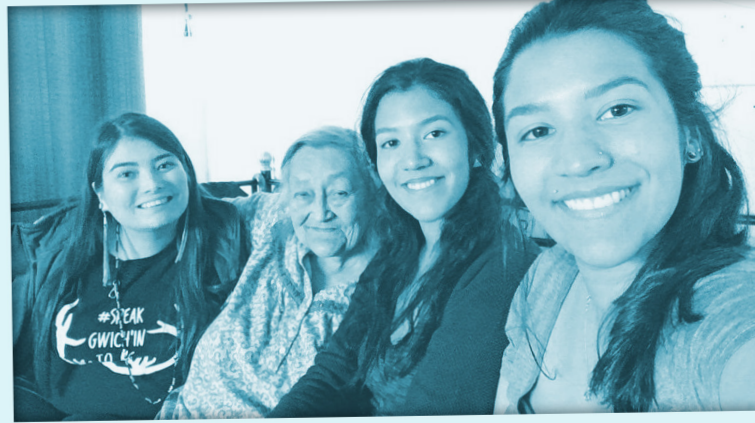
Panigavluk Lillian Elias is a teacher, language activist, and residential school Survivor. She has spent much of her life promoting and preserving her first language, Inuvialuktun. Watch [Lillian Elias: A Residential School Survivor's Story](#) to learn more about her efforts to revitalize the language.



## PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Jacey Firth-Hagen's interview. Teachers are encouraged to create and select questions appropriate for their classroom, but possible questions include:

1. Does anything require clarification?
2. What does Jacey Firth-Hagen say about the state of the Dinjii Zhuh language, Dinjii Zhuh Ginjik, also known as Gwich'in? What were some of the ways Dinjii Zhuh Ginjik was suppressed?
3. Why are language keepers, like Jacey Firth-Hagen's grandmother, so important to language revitalization and Indigenous knowledge transmission?
4. How is social media a good way to learn and teach language? Is this something you have tried? What are other ways Elders have encouraged Jacey Firth-Hagen to learn her language?
5. Jacey Firth-Hagen opens her interview with a story that has been passed down from generation to generation. How do you think Dinjii Zhuh knowledge transmission has been affected by language loss? How do you think things get lost in translation?
6. Is #SpeakGwichintoMe an example of Dinjii Zhuh resilience and resurgence? Why or why not?
7. What else in her interview stood out to you?



JACEY WITH HER GRANDMOTHER, COURTESY OF JACEY FIRTH-HAGEN.



STILL FROM JACEY FIRTH-HAGEN VIDEO (HISTORICA CANADA).

## PART III: EXPLORING SOCIAL MEDIA AND INDIGENOUS LANGUAGE REVITALIZATION

Jacey Firth-Hagen talks about her social media language revitalization initiative, #SpeakGwichintoMe. Ask students to work in small groups to conduct an online search for Indigenous language revitalization efforts (e.g., Word of the Day Twitter accounts, podcasts, hashtag campaigns, Instagram pages, meme makers, TikTok users, people who teach on YouTube, online dictionaries, or Indigenous language smartphone applications).

Ask students to create a short presentation about the campaign or app, including why it was created, and who it is intended for. Include contextual information about the language and who speaks it, that Nation's history, and the traditional territory of the language. Have students share with the class a couple of words or phrases they learned. Ask students to consider how the campaign or app is similar or different to what Jacey Firth-Hagen shared, and have them think about accessibility and other strategies to promote the program. Have them conclude by assessing the role of new media and technology in language preservation and revitalization.

### EXTENSION ACTIVITY:

As part of the daily morning announcements (perhaps along with a Land Acknowledgement), introduce a new word from a local Indigenous language each day.

**MODIFICATION:** Have students share their work informally. Consider partnering students with other first-language peers (or other language learners) and give them the option to give their presentation in the way they feel most comfortable.



## ACTIVITY 7

### JESSIE KANGOK & JANET EVIC INTERVIEW



## PART I: WATCH THE INTERVIEW

In this interview, Jessie Kangok and Janet Evic talk about working on Uqallagvik, the first Inuktitut and English radio program in Ottawa by Inuit for Inuit. They touch on Inuit migration to Southern cities, working with non-Inuit service providers, and promoting Inuktitut at home and in the city.

As a class, watch Jessie Kangok and Janet Evic's interview about Uqallagvik. Ask your class to pay close attention to what they share about Inuit migration to Southern communities and how it affects language.

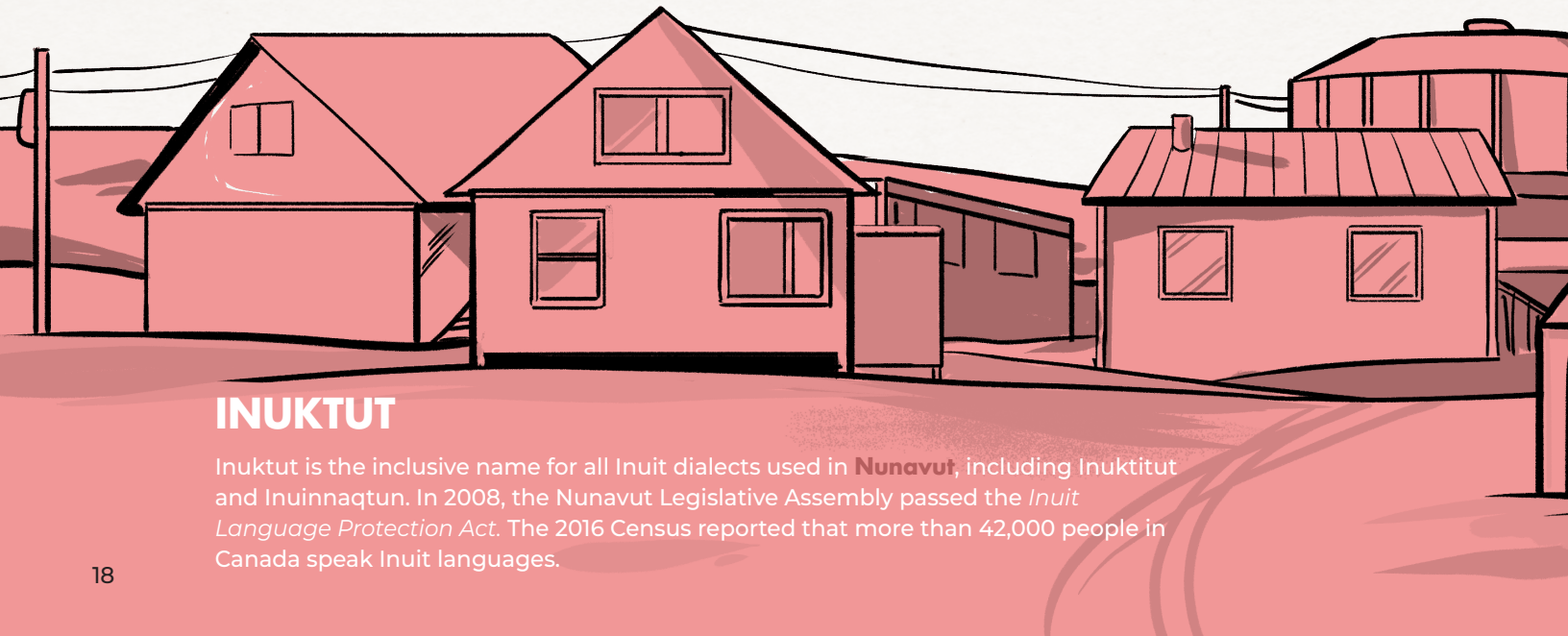


▲ UQALLAGVIK STUDIO

## PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Jessie Kangok and Janet Evic's interview. Teachers are encouraged to create and select questions that are appropriate for their classroom; possible questions include:

1. Does anything require clarification?
2. Two radio clips are featured in the interview. What do they say about Inuktitut and what concerns are shared with the radio hosts?
3. What are some of the factors Jessie Kangok mentions that contribute to Inuit migration to Southern provinces?
4. What does the interview highlight about using available media to advocate for services?
5. What do the radio hosts share about the potential of music for language learning? Why do you think it is an effective strategy?
6. How does the radio show allow the Inuit diaspora to stay connected to home?
7. What else in the interview stood out to you?



## INUKTUT

Inuktitut is the inclusive name for all Inuit dialects used in **Nunavut**, including Inuktitut and Inuinnaqtun. In 2008, the Nunavut Legislative Assembly passed the *Inuit Language Protection Act*. The 2016 Census reported that more than 42,000 people in Canada speak Inuit languages.



## EXTENSION ACTIVITY: THE IMPORTANCE OF MUSIC FOR LANGUAGE LEARNING

Have students research an Inuit musical group or Inuk musician. Ask them to share a favourite song or a word they may have learned through their research, and tell their peers about the topics and issues covered in the band or artist's music. Alternatively, students can research Indigenous-language radio programs, or the importance of radio in Northern communities.

## PART III: SOUTHERN MIGRATION — CAUSE AND CONSEQUENCE

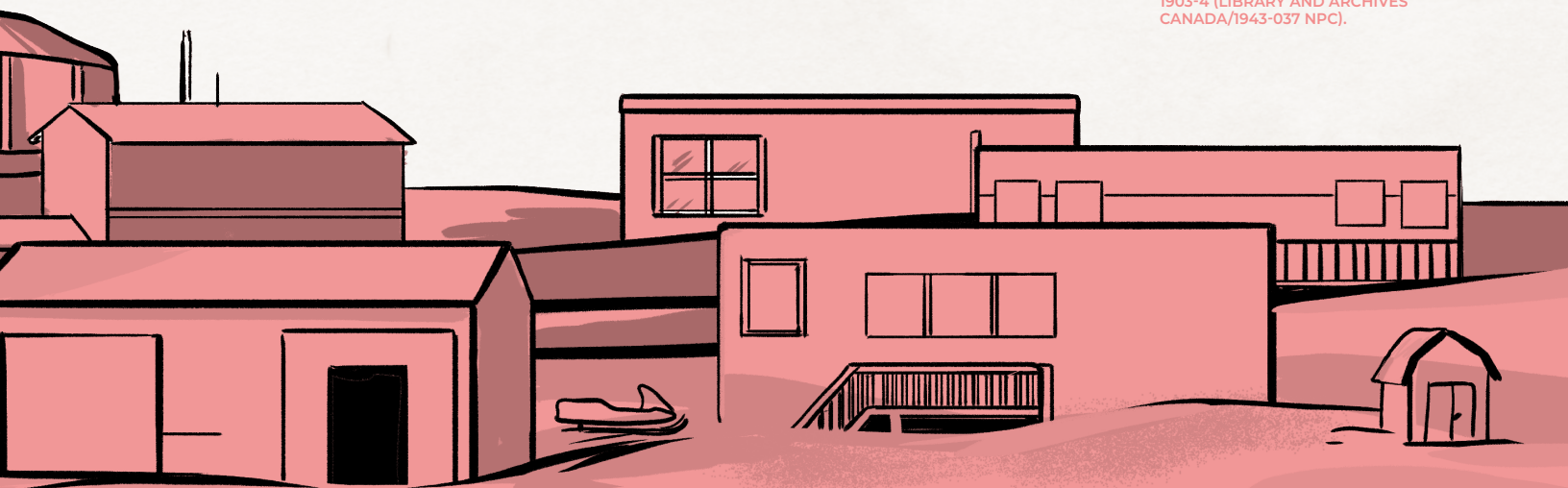
Jessie Kangok and Janet Evic talk about how the Inuit community in Ottawa is growing. Many Inuit are moving to cities in the South such as Ottawa, Winnipeg, and Montreal. What are the causes and consequences of this migration?

Have students work in small groups to create a list of reasons why people might want or need to migrate from their home and live elsewhere ("push factors") and a list of reasons why people might choose to migrate to urban centres ("pull factors"). After watching Jessie and Janet's interview, students should read *The Canadian Encyclopedia* article **Urban Migration of Indigenous Peoples in Canada** and write down push and pull factors in the **Southern Migration Worksheet**. Why are people leaving communities in the North (push factors), and why are people drawn to urban communities (pull factors)? Have students write a blog post about urban migration: What kinds of difficulties do Inuit face as a result of this migration? What is happening to communities in the North? How has language been affected?



▲ TOP: INUIT WOMAN PREPARING FOOD (LIBRARY AND ARCHIVES CANADA/1976-086 NPC/1949).

BOTTOM: INUIT WOMEN WEARING BEADED AND FUR AMAUTIIT, CA. 1903-4 (LIBRARY AND ARCHIVES CANADA/1943-037 NPC).





## SECTION 5

# INDIGENOUS KNOWLEDGE

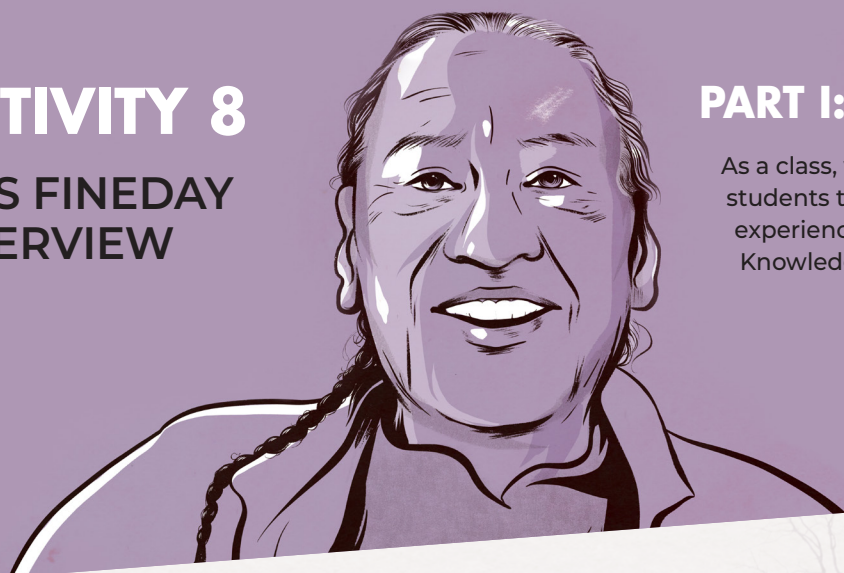
STILL FROM WES FINEDAY VIDEO, "THE CLEARLY VISIBLE OFFERINGS - KAH KIH KAH NAH KWAKI" (HISTORICA CANADA).

Indigenous knowledge refers to the cumulative knowledge, skills, and practices developed by Indigenous Peoples through their longstanding and evolving relationships with their surroundings. Knowledge and spiritual traditions are deeply intertwined. Indigenous knowledge and worldviews have frequently been denigrated, dismissed, and even eliminated by Christian and colonial institutions. Legislation and policies were enacted to invalidate and undermine languages, Indigenous knowledge, traditional forms of government, ceremonies, and values. However, Indigenous Peoples continue to practise their ways of life and maintain their worldviews and knowledge. While Indigenous knowledge is increasingly recognized by academic institutions, the relationship between Indigenous communities and researchers has been strained, and understandably so. Researchers have often disrespected Protocols that govern the transmission of this knowledge, and have appropriated knowledge for their own gain. Recent years have seen a resurgence of Indigenous knowledge and practices to promote well-being and health.



## ACTIVITY 8

### WES FINEDAY INTERVIEW



## PART I: WATCH THE INTERVIEW

As a class, watch Wes Fineday's interview. Ask students to pay attention to his childhood experiences, experiences at school, and work as a Knowledge Keeper.

STILLS FROM WES FINEDAY VIDEO (HISTORICA CANADA).







KAMIOKISIHKWEW  
(LIBRARY AND  
ARCHIVES CANADA).

## PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Wes FineDay's interview. Teachers are encouraged to create and select questions that are appropriate for their classroom; possible questions include:

1. Does anything require clarification?
2. In the interview, Wes FineDay offers teachings about medicines. What are some of the medicines he mentions and what does he tell us about them?
3. What does Wes FineDay share about his experiences with non-Indigenous people in his community as a child and his time at residential school?
4. What lessons did you pick up from the story of the first human? Think about terms, words, relationships, and interactions between the first humans and wildlife.
5. How do the stories Wes FineDay shares show the connections between the social and physical sciences?
6. What does Wes FineDay's interview reveal about the way colonial policies disconnected people from their knowledge systems and practices?
7. How is intergenerational transmission of knowledge represented throughout the video?
8. What other aspects of Wes FineDay's interview would you like to discuss?

## PART III: RESISTANCE, RESILIENCE, RESURGENCE

As a class, create definitions for the concepts of resistance, resilience, and resurgence, and show examples from Wes' story, using the **Resistance, Resilience, Resurgence Worksheet**. Students may refer to **Resistance and Residential Schools** on *The Canadian Encyclopedia*. How does Wes FineDay's story deal with these concepts?

## MEDICINES

Indigenous approaches to well-being and healing use plants and other natural material as medicines. While Indigenous health systems have been displaced or disrupted by the Canadian medical system, knowledge of medicines is still used by highly trained healers and Knowledge Keepers. There are Protocols around harvesting and using medicines. For more information, consult **Indigenous Peoples' Medicine in Canada**.

STILLS FROM WES FINEDAY VIDEO  
(HISTORICA CANADA).



## SECTION 6

# INDIGENOUS GOVERNANCE

For millennia, Indigenous Peoples organized their lives and communities around unique laws and rules. These systems, which varied from community to community, governed how each community interacted with one another, with other Nations, and with all of creation. Colonialism disrupted and undermined these forms of governance through violence, epidemics, colonial schooling, and other harmful policies. Colonial powers forced communities to use imposed governing systems to encourage assimilation.

The **Indian Act** sought to dismantle traditional governance systems and impose external controls. One method of control was mandating the use of **band** councils. While the band council system is still in use, traditional governance systems have survived and continue to operate in parallel in many communities.

Some Nations are reasserting their identities and rebuilding governance systems using Traditional Knowledge and cultural perspectives. In many ways, rebuilding a Nation is about breaking away from the *Indian Act* and acquiring self-sufficiency. This process is complex, as Nations need to create a system that considers their people's needs and interests and how to care for land, resources, wildlife, and future generations. Some Nations have chosen the route of **self-determination**, which restores their control over the administration of their people, land, resources, programs, and policies, although this system still requires agreements with federal and provincial governments.



▲ DEYENZ LHUY BELH NANDLAGH, BY RUSSELL MYERS ROSS.

## ACTIVITY 9

### RUSSELL MYERS ROSS INTERVIEW



## PART I: WATCH THE INTERVIEW

As a class, watch Russell Myers Ross's interview. Ask students to pay attention to what he says about governance and T̓silhqot'in resistance to colonial intrusions.

The 1862 smallpox epidemic in the colonies of Vancouver Island and British Columbia depopulated many Indigenous communities. Those who died took with them knowledge, stories, and skills. Learn about other **smallpox** epidemics on *The Canadian Encyclopedia*.



▲ DEYENZ LHUY BELH NANDLAGH, BY RUSSELL MYERS ROSS.



## PART II: CIRCLE DISCUSSION

Using the circle discussion strategy, open a discussion about Russell Myers Ross's interview. Teachers are encouraged to create and select questions that are appropriate for their classroom; possible questions include:

1. Does anything require clarification?
2. How did the 1862 smallpox epidemic undermine T̓silhqot'in life and T̓silhqot'in knowledge and practices, including governance?
3. What is an example of T̓silhqot'in resistance and resilience to colonial intrusion that Russell Myers Ross shares? How did the government respond to resistance? Identify other colonial policies that affected his nation and their effects.
4. What challenges does Russell Myers Ross share about developing a governance system from scratch?
5. Beyond people, what are other important pieces of T̓silhqot'in governance he mentions?
6. Snippets of Russell Myers Ross's master's thesis are interspersed throughout the interview. What does his thesis say about the historical and continued impacts colonization has had on himself and his community?
7. What else did he share that stood out to you?

## EXTENSION ACTIVITY

Using Russell's video and *The Canadian Encyclopedia* article on the **T̓silhqot'in**, have students write a story or create a short comic that highlights the resistance and resilience of the T̓silhqot'in people to colonial intrusion and policies.



◀ STILL FROM RUSSELL MYERS ROSS VIDEO (HISTORICA CANADA).

## PART III: THINKING ABOUT GOVERNANCE – BAND COUNCILS & TRADITIONAL GOVERNMENTS

Before starting this activity, direct students to the following articles on *The Canadian Encyclopedia*, or read them as a class:

- **Band**
- **Chief**

Have students write a short response to the following questions:

- Where did the band council system come from?
- What is an example of a governance system that the band council system was created to replace?
- Explore an issue that has arisen in a community where there is both a band council and a traditional system of government. Explain the issue and answer the 5Ws. Why it is significant? How was it resolved?

Students will likely have to conduct an internet search for news articles. Ensure they are looking for definitions, legislation, and examples applicable to the land now known as Canada. Ask a representative of each pair or group to share something they learned with the class.



# ACTIVITY 10

## CULMINATING DISCUSSION QUESTIONS

Open a circle discussion on the videos and topics you've covered by posing one of the culminating questions. If desired, ask students to create a written response to a second question of their choice. If students would benefit from a group discussion, ask them to first conceptualize, research, and write a response in pairs or in small groups.

### STORYTELLING

Thinking back to the piece(s) that you watched, how can stories illuminate truths, encourage accountability, and promote healing?

### CONNECTING PAST & PRESENT

What are some of the ways in which past events continue to affect the lives of Indigenous Peoples in the present? What could you say to someone who claims that "the past is in the past?" To answer these questions, think about:

- How trauma can be passed down from generation to generation, affecting individuals, families, and communities
- Legislation and barriers that continue to affect Indigenous Peoples (e.g., the *Indian Act*, funding models, education, access to justice, employment, health care, resource extraction, systemic racism, etc.).






## RESISTANCE, RESILIENCE, RESURGENCE

Based on the piece(s) you watched, provide examples of Indigenous resistance, resilience, and resurgence.

Why is it important to seek out and highlight stories of resistance, resilience, and resurgence?



”  
Our lives are not stories about trauma, victimization, and pain. They are stories about Indigenous survival and the undeniable strength of our Ancestors.

**-LORI CAMPBELL**

## ASPIRING ALLYSHIP

Thinking back to the video(s) you watched, can you provide examples of how good intentions have caused harm in Canadian history? Who were some of the actors involved in carrying out these “good” intentions in education, child welfare, treaty relations, and undermining of Indigenous languages, knowledge, and governance?

How can settlers, including newcomers, contribute to reconciliation? For inspiration, read Dr. Crystal Fraser and Dr. Sara Komarnisky’s “**150 Acts of Reconciliation**” with your class, or encourage students to complete a certain number of “acts” throughout the school year.

**Allies** can educate others on the realities and histories of people who have been disadvantaged by social practices and government policies. Allyship is a process that involves relationship building, supporting community-led initiatives, sharing privilege and platforms, and continually reflecting on one’s motives.

## WHAT SHOULD WE DO NOW?

How can you help educate your peers, both in your class and in your school as a whole, about Indigenous histories and perspectives? What steps can you take to share Indigenous history and perspectives with a wider audience? How do you amplify Indigenous voices and perspectives without speaking on other people’s behalf?